

Thomas Usk

The Testament of Love

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The Testament of Love

Introduction

I. Nature of the Project

Reader, take note, *The Testament of Love* by Thomas Usk does not exist. *The Testament of Love* by Thomas Usk as printed in 1532 (nearly 150 years after Usk's death) by William Thynne,¹ who thought it was a work by Chaucer, exists.² These two data, reader, must govern everything that follows in this book. Thus, for example, in the absence of any manuscript witness to *TL*,³ no editor can practice "traditional" editing techniques for the work in any systematic way (see Jellicoe [1970], p. 9). Expressed more theoretically, in contemporary terms of literary and editorial theory, the gap in the case of *TL* between the work and the text that conveys the work is extreme to the point of impasse.⁴ If every work is only imperfectly realized in the text(s) of its conveyance, then *TL* must stand in Middle English literature as the perfect paradigm of this

¹ On William Thynne (d. 1546), see the helpful essay by Blodgett, pp. 35–52. I quote briefly from this essay (p. 37) to introduce Thynne's biography:

[He] was a functionary in the royal household [of Henry VIII]. Surviving records trace his rise through the bureaucratic ranks. In a document from 1524, the earliest containing a definite reference to Thynne, he is called second clerk of the kitchen. By 1526 he had become the chief clerk of the kitchen, his title in household records dating through 1533 as well as in the preface to the edition of 1532. In documents from 1536 and 1538, Thynne is referred to as clerk controller of the king's household. By the end of 1540 he was one of the masters of the household, a position that he retained until his death in August, 1546.

Blodgett goes on to note that "the court in the 1520s and 1530s might even be considered an unofficial center for Chaucer studies" (p. 38), and it was in such a milieu that Thynne edited Chaucer's works. See, further, on Francis Thynne, William's son, and the political circumstances of editing and publishing in the period, Patterson, pp. 262–63.

² See *The Works of Geoffrey Chaucer and Others*. And see Greetham (1994), p. 363: indeed . . . the printing of a work in the fifteenth or sixteenth centuries typically entailed the loss of exemplars and other sources upon which the printing depended.

³ From here on, I will use the abbreviation *TL* to refer to *The Testament of Love*.

⁴ For terminology here and elsewhere in the Introduction, I follow the definitions of Peter L.

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imperfection (see Greetham [1994], pp. 326 and 352; Machan, pp. 181 and 193). And it is thus paradigmatic not only because of temporal lag but also because of the pervasive corruption in Thynne's edition, acknowledged and lamented by readers for centuries. Thus comparison, the "traditional" editor's most reliable tool, is literally impossible in the case of *TL*: there are no witnesses to compare. Hence reconstruction from texts imperfectly realizing the work is equally impossible. So Skeat, note well, openly admits that he re-writes Thynne's Renaissance English into his, Skeat's, idea of fourteenth-century English expressly and solely from his own experience and invention.³ The reader should note that the present editor does not presume to do likewise.

Rather, I have decided upon the following, different expedient. In this edition, I print Thynne in a diplomatic transcription (see below, note 8) and, contrapuntally with it, a pointed version of the work representing my efforts at construing it. Thus, I offer the contemporary reader the constant choice, in the absence of any other choice, between the sixteenth-century editor's, Thynne's, construction of *Usk* and the twentieth-century editor's construction of *Usk*, mine.⁴ That this is a compromise we will all readily agree. However, it has one real virtue.

And that is the reader's constant awareness of the track of Thynne's text which I am at

Stillingsburg as I have found these quoted in Machan, pp. 6-7. Abbreviated they are: *work*, the intellectual product, "'the message or experience implied by the authoritative versions of a literary writing'" (p. 6); *version*, an instance of a work, "'one specific form of a work — the one the author intended at some particular point in time'" (p. 7); *text*, "in a bibliographic sense . . . 'the actual order of words and punctuation as contained in any one physical form'" (p. 7); and *document*, "'the physical material, paper, and ink, bearing the configuration of signs that represent a text'" (p. 7). Machan is quoting from *Scholarly Editing in the Computer Age* (Athens: University of Georgia Press, 1986).

³ "Many of these things I have attempted to set right" (Skeat, p. xix). And see further Edwards, p. 186:

In this conviction he was further sustained by the comforting knowledge that if fifteenth-century scribes did not know how to spell Chaucer's works, he did. He is quite frank about this:

There can be no harm in stating the simple fact, that a long and intimate acquaintance, extending over many years, with the habits and methods of the scribes of the fourteenth [sic] century, has made me almost as familiar with the usual spelling of the period as I am with that of modern English.

It is little more trouble for me to write a passage of Chaucer from dictation than one from Tennyson. It takes me just a little longer, and that is all.

⁴ There is other access to *TL* in the form of the two facsimiles and Virginia Jellicoe and John Leyerle's unpublished theses (see Select Bibliography).

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pains to punctuate and redirect into my construction of its sense.⁷ I have transcribed Thynne as accurately as I could⁸ and then, on the same page, "edited" that transcription so that my reader can both experience Thynne's text and see, in the *mise en page*, my manipulation of that text. I mean by this expedient to provide readers with a device that will facilitate by comparison and contrast their own construction of Usk's sense even as it instructs them in my editorial theory and practice.

As for my theory and practice, readers should take note of the following. My assumption, after years of reading in editorial theory, is that the work is always deconstructed or, as I would prefer to say, disseminated, in the vehicle(s) of its conveyance (see Greetham [1994], p. 296, and [1996], pp. 32–33). Every text is a pretext for some agenda supererogatory to the work (see Sturges, p. 128). John Dagenais (pp. 16–17) expresses best, to my mind, the particular medieval circumstance of this condition:

The keystone of modern medievalism, the idea that we must have "coherent" texts before we can begin to talk about medieval literature, is absolutely at odds with the object medievalism pretends to treat. Incoherence is a powerful force in the medieval textual world, and a recognition (not suppression) of its power is fundamental to any understanding of that world. In order to understand ethical reading, then, it is imperative that we explore the textual culture that supported it. It is the culture of the handwritten word: manuscript culture. Readers of the present edition should bear in mind that I consider the *incoherence* of *TL* to be not its "fault" but the "fault" (if this is the word for it) of its cultural imbeddedness. Everything I attempt here, from identification of sources to speculations about the state of the manuscript Thynne had at his disposal to my deliberately minimal(-ist) punctuation, I undertake in the understanding that coherence is not the primary aim of my efforts: I am not trying to clear the text up but to clear a space around it in which readers can confront its alterity and, in confronting it, arrive at their own constructions of its meanings (see further Bruns, pp. 55–56).⁹

⁷ See the article by Heyworth for suggestions on how re-punctuation should be undertaken in *TL*. Leyerle's critical edition, his PhD thesis, is an attempt at a global punctuation of *TL*.

⁸ I have not altered capitalization of words or punctuation in Thynne. Thus I present here a sixteenth-century reading of *TL* according to the conventions of that age. I have left, unemended, the numerous compiler's errors. On diplomatic transcriptions, see Greetham (1994), p. 350; quoted below at page 18.

⁹ Nor should anyone for a moment consider this sentence innocent. I know that I am, in Hanna's words, "substitut[ing] a certain modern neatness — partially driven by a sense of how canonized texts should work — for manuscript material evincing a much more various author (and far

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A second major consequence of the data with which I began may already have dawned on readers, but I want to make it explicit. I do not know what Thomas Usk wrote in *TL*. I only know what William Thynne printed. To my knowledge no one knows what Thomas Usk wrote in *TL*. We can perhaps follow Paul Strohm in inferring what Usk said and might have said from the Middle English and Latin documents still extant from his trial.¹⁰ But we have no way, short of a new manuscript suddenly appearing, of knowing what Usk wrote in *TL* — and even then we would still face many severe problems, even if it were a holograph (see Strohm [1990], p. 105).

Because I do not know what Usk wrote but only what Thynne printed, my practice in this edition has been, in a very literal sense, conservative, even as, theoretically, my position is radical. My conservatism is evident on two scores. First, I eschew speculative construal — whether in emendation or punctuation or re-ordering of the text — to a far greater extent than Skeat or Jellicoe or Leyerle: many are the times I simply leave *TL* obscure at the level of the sentence or even allusion, conceding that it suffers from severe corruption.¹¹ At the same time, however, and here is the second score on which my conservatism will be evident, I focus insistently and consistently on the vocabulary of *TL*; and I gloss liberally throughout (there are approximately 3000 glosses in this edition) because the words, the lexicon, are the only arguably reliable evidence we have for *TL*, far more reliable than the sentences, paragraphs, or sections — and this even though they, the words, are often formidable in their resistance to comprehension (the word *will*, as in "free will," in Book 3 is an excellent example; another, in the same book, is *commodite*). As difficult as the words sometimes are to understand, I have

more various reception)" (p. 178). Hanna's words are more than just a re-phrasing of Dagenais's; they point, additionally, to the bias, potentially even violence, of editorial "clearing." Call it colonizing, call it territoriality, call it what you will, editing remains appropriation by the editor of the text to his or her meaning and thus expropriation of the text from others who read it differently. But it also offers a direct presentation of the editor's hard choices in understanding the text and presenting it, as responsibly as possible, to the modern reader.

¹⁰ See Strohm (1992), pp. 145–60, especially p. 157, quoted below at p. 24.

¹¹ See Jellicoe (1970), p. 3, on the corruption of Thynne's imprint. Jellicoe, like Skeat and others, also recognizes and reports the commonly acknowledged fact that all subsequent imprints of *TL*, depending as they do on Thynne, are of no use in establishing a text — worse, in fact, they only introduce more corruption into *TL*: "I have examined in microfilm each of these later printings and found none which contains a text superior to the 1532 edition."

As a control for my project, I examined the text of *TL* in the copy of Speght's 1598 edition, *The Workes of our Antient and Learned English Poet, Geffrey Chaucer*, in the Smathers Library of the University of Florida, checking one chapter per each book of *TL*; my findings in this experiment were

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nevertheless, in the past seven years of work, slowly become convinced that, more frequently than has hitherto been realized, *TL* is comprehensible on the level of its lexicon, if one patiently works through the options that that lexicon presents. It is often difficult to be certain what a sentence or paragraph in *TL* means, as many before me have lamented, but it is often more possible than many have appreciated to know what the words of a sentence say (I am fully aware of the literary-theoretical controversiality of this distinction). I have therefore concentrated the greater part of my energies on glossing *TL*, and I present this edition to my readers in the conviction that my most important contribution to scholarship in it (after the computer transcription of Thynne's edition itself) is the work of glossing I have done.

ii. Usk's Biography

I call the reader's attention next to the biography of Usk and the relationship of the present edition to twentieth-century efforts to reconstruct or, in some cases, construct that biography. The first and most important fact that the reader should note is that I am not undertaking to write, narrate, or historicize the biography of Usk in this edition. This is an edition of *TL* and not a history of England in the 1380s or a biography of Usk or Brembre or Northampton. Ramona Bressie, Andrew Galloway, Virginia Jellicoe, Paul Strohm, among others, have all worked on these initiatives, most especially Paul Strohm whose neo-historicist narrations of Usk's life and career have attracted widespread attention in recent years. I, however, am doing something different and, ultimately, far less ambitious. I am trying to provide scholars such as these a working version of *TL* both more accessible and more reliable than has hitherto been available; while, at the same time, I am also trying to provide a tool that optimally helps all readers of Middle English to follow and appreciate *TL*. Thus, for example, I include as an Appendix the Middle English text of Usk's "Appeal" because it is materially useful to the reader's immediate construal of *TL* Book 1, chapters 6-8; but I do not include the Latin texts related to Usk's trial because, although they are of unquestionable importance to understanding Usk's biography and certainly therefore of importance in interpreting *TL*, they are not as immediately necessary to the reader's construal of *TL*. I base this opinion on my translation of the Latin text of Usk's "Appeal" as printed in Powell and Trevelyan; I have not, however, consulted this text in manu-

the same as those Jellicoe reports for her more elaborate undertaking — the text had obviously degenerated; and I conclude, therefore, that it is safe to assume no later printing need figure in my work.

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script nor have I examined the manuscripts of other possibly relevant documents. At such time as I or other scholars studying those texts discover in them materials that are relevant to *TL*, I hope we will be able to post the findings to the World Wide Web in links to the hypertext version of *TL* that I am launching as a complement to this edition (see below, p. 25).

The decisions I have made in this regard and the judgments leading to them have various impulses, availability of time and space being principal ones (the edition needs to be finished and it can be only so long¹²). But one motive that I wish to make clear, just because I could well be wrong, is my sense, tentative as it may be, that *TL* is something more than Usk's autobiography. I do not mean for a moment that *TL* is not autobiographical — it most assuredly is. But only one book of the three is autobiographical as such, and only part of it (Book 1, chapters 6–8). Thus I have resisted the temptation to overwhelm the edition of *TL* with the (fascinating) work of constructing Usk's biography. If this proves to have been an error in judgment, corrections to this edition can be made electronically at a speed and with a degree of precision that should compensate in corrigibility for lapses in initial editorial judgment.

With these explanations in place, let me summarize what we currently assume we know of Usk's life. I base these remarks primarily on the researches of Paul Strohm, supplemented by the studies of Bird, Bressie, Galloway, Jellicoe and Leyerle. Thomas Usk was a scrivener and largely self-taught. A Londoner all his life, his origins were modest — his father a cap maker (Leyerle [1989], p. 333). He emerges into view in the 1380s as a player in the tortuous political factionalism of the period, what Ruth Bird aptly epitomizes as the "turbulent London of Richard II." Initially he sided with the faction of John of Northampton, a draper (craft guildsman) and mayor of London, but after being arrested and detained for his association with Northampton, he turned against him in 1384 and allied himself with Nicholas Brembre, a wealthy merchant ("often called simply a merchant [mercator], more often a grocer" — Bird, p. 4) who had defeated Northampton in the 1383 election for mayor of London. While in Brembre's custody, he experienced his change of heart and wrote his *Appeal* against Northampton and his associates (Appendix 2 below). His new allegiance, which eventually cost him his life, initially brought him under the patronage of the king and the royal faction generally. Between 1384 and 1387, when he appears as under-sheriff of Middlesex, appointed at the request of the King, he wrote *TL*: "For simplicity, we might simply think of the work as having been composed in 1385–86" (Strohm [1990], pp. 97–98 n18). But his fortunes deteriorated rapidly in late 1387. By Novem-

¹² See Machan, p. 190: "The Middle English canon . . . is very much a canon shaped by economics."

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ber 1387 the Lords Appellant, as they came to be called, were underway with plans that would lead to the notorious Merciless Parliament of 1388. In this Parliament, the King and his faction suffered brutal defeat.¹³ Among the numerous victims were Brembre (executed February 20, 1388) and Usk. Despised as a traitor, "faux and malveise" (Strohm [1990], p. 87), Usk was sentenced to be drawn, hanged, and beheaded. The sentence was carried out [on March 4, 1388] in a particularly brutal fashion. After being drawn and hanged, he was cut down while still alive and beheaded with agonizing slowness; records show that it took nearly thirty strokes of the sword. (Leyerle [1989], p. 334)

III. Overview of *The Testament of Love*

If *TL* is autobiographical but also something more, the more consists in actually a wide variety of materials. For purposes of this introduction, I have elected to present these materials in the following outline: Plot, Sources, Imagery, Themes, Ideology. Of these five categories, the easiest to organize and describe is Imagery, the most difficult is Ideology (just because *TL* is often very confused, indeed frequently corrupt beyond construal).

Plot. The plot of *TL* in one sense is simple, in another frustrating. The Prologue and three Books comprise almost no action. Love descends into Usk's prison cell (the obvious model is Lady Philosophy coming to Boethius in the *Consolation*), and there they talk a good, long while. That's the "action." But the talk narrates other actions that are often frustratingly unclear — those surrounding Usk's arrest and imprisonment, for example — or represents ideas that sometimes seem to be hopelessly confused — free will and God's foreknowledge, for example. Below (pp. 44–45) I print a helpful summary, developed by Stephen Medcalf, of the progress of the chapters in each book, and I recommend that readers consult these summaries as they begin each book.

Sources. Usk's sources, the main ones, are fairly easy to identify: Boethius's *Consolation*, Anselm's *De Concordia*, and various works of Chaucer and Gower. He may have known *Piers Plowman*,¹⁴ and other contemporary works may be conjectured as well (e.g., *The Cloud of*

¹³ Richard would, of course, suffer even more brutal defeat some dozen years later when Bolingbroke deposed him. We have here, I strongly suspect, the main reason that no manuscripts of *TL* survive: it was perceived as Ricardian work by a Ricardian man — why would Lancastrians want copies of it circulating? Below I offer a conjecture as to why at least one copy of *TL* might have been preserved — see Section vi f, "The Problem of the Broken Sequence of Book 3."

¹⁴ See pages 14–17 below, Section iv, "Usk and His Contemporaries."

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Unknowing). But after these sources, the picture becomes obscure. Much about *TL* suggests that Usk was an autodidact; and I would be surprised if we were to find that he was able to avail himself of a stable library for long (which does not mean, of course, that he did not from time to time frequent libraries). Jellech plausibly adduces Vincent of Beauvais's *Speculum Majus* for many of her annotations, and it could be that Usk knew the four *specula* that make up this monumental medieval encyclopedia.¹³ Clearly, he knew much of the kinds of lore that are found in such encyclopedias. He had, I now think, some access to several major works of St. Augustine (my notes will show extensive allusions and references), though I would hesitate to say that he knew these works firsthand. My suspicion is that he does use dictionaries, encyclopedias, or *florilegia* for many of his classical and patristic allusions and that these latter are garbled or weird or both because his source is abbreviated or incomplete or fragmented by imperfect recall from memory.¹⁴

Imagery. *TL*'s imagery, I should note at the outset, is the principal reason I first became interested in the work. Although much of it is obviously derivative (from Boethius and Chaucer, especially), there is also much that is idiosyncratic in fascinating and, I think, important ways. I wish to pause over this matter a moment to observe that the generalized sense widespread among medievalists that medieval literature is *avoriginal* — i.e., topical and conventional — in the case of Usk finds peculiar exception. If we read in the Prologue to *TL* the phrase, “to pul up the spere that Alisander the noble might never wagge” (Prologue, lines 62–63), we may legitimately be perplexed at the apparent conflation of Arthur and Alexander: either this is just sloppy, which is always possible, or it represents a kind of idiosyncratic inventiveness¹⁵ (the more likely case, I now think) that both provokes and dismays us — we wonder what it can mean, and we fear it may be garbled to the point of meaninglessness. I should observe that this is hardly an isolated case. I urge the reader to consider, as a sort of charitable minimum, that many of the

¹³ See Twomey, pp. 182–215, for a helpful introduction to medieval encyclopedias.

¹⁴ Jellech addresses Usk's sources at great length ([1970], pp. 53–118), some 65 pages. I have made no attempt to duplicate that work in this edition. In particular, and especially given also Leyerle's work with Usk's sources, I have deliberately chosen to minimize references wherever they are not instrumental for readers of this edition.

¹⁵ On Usk's inventiveness, see Schaar, p. 13; Leyerle (1977), p. 325; and Medcalf, pp. 182, 194. C. S. Lewis (1936), p. 228, on the other hand, is as hard on Usk as Medcalf is approving of him:

But Usk remains, even when we have made every allowance for a corrupt text, a clumsy and sometimes an unintelligible dialectician. All that he has to say can be found, much better, elsewhere.

Compare Lewis here with Medcalf ([1989], p. 182):

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more impenetrable moments in *TL* may actually be the result of a quirky and unpolished learning that cobbles words together haphazardly but not without some degree of what we today would call imagination.

Be that as it may, there is much imagery in *TL* that can be accounted for. The most distinctive and widely documentable image is that of the pearl, the Margarite. Margarite is the beloved whom Usk serves and, at one point, he defines her allegorical significance thus: "Margarite a woman betokeneth grace, lernyng, or wisdom of God, or els holy church" (Book 3, lines 1123-24). This definition both helps and hinders. It helps in that in its simplicity and straightforwardness, it tells us who the Margarite is; it hinders in that, as the reader will soon learn, there are other "meanings" of the Margarite that do not quite square with this global definition (see especially Book 1, chapter 9). My sense of the matter is that the significance of the Margarite is so fluid that Usk himself is finally forced into the rather loose and baggy list of equivalents quoted above — he has as much difficulty as his reader controlling the sense, containing it, of his principal image.

Nor, in one regard at least, should this surprise us. The image of the pearl is both ancient and vast in its dissemination. The reader will find entire, lengthy articles devoted to it listed in Appendix 1, and I can hardly "cover" the matter in so brief a space as I have at my disposal here. But a few remarks do seem called for. First and foremost, the reader should be aware that Usk's use of the pearl in *TL* is far from an isolated instance in medieval English literature. The anonymous *Pearl* and the Marguerite tradition in French and English poetry are just two examples of contemporary dissemination (see Andrew and Waldron's edition for the former; Wimsatt's study for the latter). Next, the reader should note that the image and its allegorical significance have deep and important Scriptural warrant, most notably in Jesus's parable (Matthew 13.46).⁴ The reader should also pay particular attention to the lapidary tradition which is

Perhaps because Usk presumes in the book a dizzyingly analogical pattern in the universe, but more because his book is an exaltation of love and the new world which love has revealed to him, it is written, where it is engaged in philosophic argument, in a high style by no means as crabbed as it has sometimes appeared. It is in fact not only the first book of original philosophy in English, but also the first book in which English prose is made to have something of the pattern, gorgeness and poignancy of poetry. In the contrast between these two opinions, the reader will find why I have not attempted to "reconstruct" the *TL* in this edition. For more on this point, see below, page 18.

⁴ See Vona for a massive compilation of patristic commentary; see also Ohly; and Wailes, pp. 120-24.

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ubiquitous in medieval Europe and which features the pearl prominently. As examples of the sorts of information provided about the pearl, I have elected to cite in Appendix 1 several texts from different periods and languages; I include some brief commentary on them as well, plus additional bibliography. Note, in particular, when consulting them, the synonym "union" for the pearl — this word and the idea it conveys go a long way toward explaining the feel of the image of the pearl in *TL*.¹⁰

Before leaving the image of the pearl, it is necessary to comment on one feature of *TL* intimately connected with the pearl that is also a notorious crux. As the reader will learn at more length later in this introduction and in the annotations to the edition, *TL* is noteworthy for containing a famous acrostic formed of the initial letters of the chapters of each book. When restored (see below, vi c, for further discussion of this crux), the acrostic reads: MARGARETE OF VIRTW HAVE MERCI ON THIN USK.¹¹ The very progress of the chapters of *TL*, then, depend on the pearl, the Margarite, so completely does Usk invest his work with the image.

After the Margarite, the most important as it is also the most unusual image in *TL* is that of the knot. The knot figures centrally and extensively in Book 2 and serves there, as Jellech observes ([1970], pp. 99–100), as an equivalent to Boethius's *summum bonum* and *beatitudo*: at one point, God himself is said to be the "knotte of al goodnesse" (Book 2, line 1286). And yet this is hardly all that can be said, especially if one simply lists all the definitions of the knot in *TL* Book 2, chapters 4 and following. J.A.W. Bennett makes the very important observation (p. 350) that as a scrivener, Usk would have been intimately familiar with the practice of flourishing signatures with knots so as to make them unique and immune to forgery.¹² I suspect that

¹⁰ The reader may also want to reflect on the history of the image of the pearl by recalling Claudius at the end (*Hamlet* V. ii. 271–74; Evans, p. 1184):

The King shall drink to Hamlet's better breath,
And in the cup an [union] shall he throw
Richer than that which four successive kings
In Denmark's crown have worn.
And see further V. ii. 282 and 326.

¹¹ Skeat opines (Thynne [1905], p. xi) "how Usk came to think of this curious device We may feel sure that Usk must have been acquainted with Higden's *Polychronicon* But this very device, of indicating the name of the author of a work by means of the initial letters of the chapters had already been adopted by Higden. . . . We see that Usk simply copied Higden's device.

For further comment, see Leyser (1977), pp. xxviii–xxix, and Galloway, pp. 303–04.

¹² Bennett also cites a quotation from Butler in the *OED*:

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Bennett is right and that corroboration can be found in other medieval and early modern artifacts and evidence. Perhaps the most famous knots in Middle English literature are those of *Sir Gawain and the Green Knight*; and in that poem, the pentangle (called a knot at lines 630 and 662) is not only a *ramum bonum* of sorts but also a signature — as is also the green girdle (called a knot at lines 2376 and 2487), at the end of the poem especially, when it is adopted as a heraldic device by the whole court.²¹

But perhaps more important than sources or analogues or origins is the extraordinary history of the image of the knot. From Horace's *Ars poetica*²² to the modern French *dénouement* ("unknotting"), the knot has played an enduring and extensive role as an image of the specific complexity of life and man's search for meaning in life, as through literature. John Donne's "subtle knot, which makes us man"²³ or "knotty Trinity,"²⁴ or Dante's vision of God, "la forma universal di questo nodo,"²⁵ or Chaucer's Squire's "The knotte why that every tale is toold" (V F 401–08) or the Parson's attempt "To knytte up al this feeste and make an ende" (X [I] 47) are

As Scriveners take more pains to learn the slight
Of making knots, than all the hands they write.

For examples of such signature knots, see Preston and Yeandle, pp. 53, 61, 63, 65 (Queen Elizabeth I), and 79.

²¹ See further Shoaf (1984), pp. 70 and 75; (1988), pp. 164–67.

²² *Ars Poetica* 189–93:

Neve minor neu sit quinto productior acts
fabela quae posci volt et spectata reponi.
nec deus intersit, nisi dignus vindice nodus incident.

[A play should not be shorter or longer than five acts if, once it has been seen, it wishes to remain in demand and be brought back for return engagements. Nor should any god intervene unless a knot show up that is worthy of such a liberator (trans. Hardison and Golden, p. 13).]

²³ "The Ecstasy," line 64 (Carey, p. 123).

²⁴ See Holy Sonnet #12 (1–4) in Carey, p. 178:

Father, part of his double interest
Unto thy kingdom, thy Son gives to me,
His jointure in the knotty Trinity
He keeps, and gives me his death's conquest.

²⁵ "The universal form of this knot" — *Paradiso* 33.91 (trans. Singleton, p. 377); and see the perhaps even more famous "nodo" in Bonagiunta da Lucca's response to Dante's famous description of his poetics in *Purgatorio*, canto 24 (lines 55–57):

"O frate, issa vegg'io," diss' elli, "il nodo
che 'l Notaro e Guittone e me ritense

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all examples, among a great many,¹⁷ of the same intellectual impulse that is at work in *TL*. The knot and meaning are felt in the human imagination as correlative. Meaning is a knot, it is knotty, and so when Usk comes in Book 2 to speak of the highest meaning, he calls it a knot, the substantiative form of what has been knitted.

The Margarite and the knot are the most extensive and fully developed of Usk's images. Other images are important as well. Probably most significant in this latter group is the image of the "testament" itself. We should keep in mind how widespread this idea actually was in medieval and early modern literature: Henryson has his *Testament of Cresseid*; Villon, his *Testamente*; and Gower, in *Confessio Amantis* (rather notoriously, given that *TL* was long thought to be by Chaucer), urges Chaucer to write his "testament of love" in his old age.¹⁸ I have not pursued the "sub-genre" of medieval and early modern testaments, but I suspect we would learn a lot about *TL* from a systematic study of it.¹⁹

To look at representative examples of other images in *TL*, we may note, in Book 1 (line 270), the image of a ship wandering on the ocean (and conflated curiously with a wood full of wild animals — for the probable connection with Gower's *Vox Clamantis*, see below, p. 320, the note to 1.258ff.). In Book 2, we find an image of pillars in the sea to suggest strong or, to the contrary, unstable foundations (lines 490ff.). Agricultural imagery is frequent (Book 3, chapter 6, for example), and so are clouds (to suggest ignorance or confusion — Prologue, line 14). In Book 2 (chapter 4), we find a very elaborate image of the "three lives," which probably owes much to several different old and complex lores (see below the note at Book 2, lines 330ff.). Images from Scripture are not infrequent but usually left un- or underdeveloped.²⁰

di qua dal dolce still nuovo ch' 'lodo."

"O brother, now I see," he said, "the knot
that kept the Notary, Guittone, and me
short of the sweet new manner that I hear."

¹⁷ A brief list of other examples might include Geoffrey of Vinsauf, *Poetria Nova* 1643–44 (trans. Niota, p. 74); *T&C* 5.766–70; Petrarch's *Rime sparse* 25, 59, 71, 196, 271, and 283; *Antony and Cleopatra* V.ii.301–03; and *Paradise Lost* 4.347–50. Then, too, there is the phenomenon of "entrelacement"/"interlace" — see the essay by Leyser (1976); other helpful studies include Day and Evans.

¹⁸ For Gower, see 8.2941–57 (Macaulay, vol. 2, p. 466); for Henryson, see the edition by Kindrick (pp. 147–86); and for Villon, see Sargent-Baur, pp. 51–193.

¹⁹ See, among others, the studies by Ferrow, Rice, and Sargent-Baur in her edition of Villon, p. 196 n. 73.

²⁰ Here I list vocabulary items that signal main images in *TL*: beast, burjones, cloud, clips, con-

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Themes. *TL* is prolific in themes. Indeed, one underlying cause of its incoherence and occasional incomprehensibility is its prolixity in themes. Thus, for example, we find an elaborate defense of women at one point (Book 2, chapter 3); at another, we find an extraordinary excursus into the law, its kinds and functions (Book 3, chapters 1 and 2); a long and often vehement attack on avarice (Book 2, chapter 5); a sermonette on "gentilesse" (Book 2, chapter 2); a discourse on free will and God's foreknowledge (Book 3, throughout, but especially chapters 3, 4, 7, 8, 9). The list goes on. The reader must be perpetually prepared for the twists and turns, the incompletions, of many themes,²¹ even as some others, the panegyric and defense of women, for example, are relatively shaped and even pointed. The effect of *TL* at the thematic level resembles a dilettantism of sorts, although, to be fair to Usk, I should temper that judgment by observing that he may have known more than he was capable always of expressing in his prose (this, of course, being a very uncertain matter because of the corruption of Thynne's edition).

Ideology. I have somewhat hesitantly chosen the term "ideology" to account for effects of *TL*. I am insecure about otherwise categorizing. The term should be understood to cover "ideas" in some very basic sense, but I also include under it what I will call, for lack of a better term, sentiments — I do find the language of *TL* at times sentimental. Certainly, in a basic sense, Usk's ideology is Christian: he appears throughout the work a pious Christian (and is said to have gone to his death penitently and devoutly [Strohm (1990), p. 89]). But it is difficult, I think, to dispense with Usk's character or the ideology of *TL* as simply Christian. Obviously, Usk is also attuned to ideas of "courtly love" (Lewis [1936], pp. 222–31). He is deeply familiar with Boethius's *Consolation* and often clearly is to be understood as a student of Boethius. According to Jellech, following Cosley and others, Usk, especially in his vocabulary and in his mode of argumentation as well, is "scholastic" (p. 98). Like many Christians of the Middle Ages, he feels the attraction and the ambiguity of the uneasy couple, Christianity and Philosophy.²² He feels it acutely in his attempts rationally to reconcile concepts of a good God and an evil world or concepts of predestination and free will, especially since his rationality and his

founded, cosinage, cromnes, daunger, ebbinge, erlite, fantasye, fruite, graffed, jangeleres, knit, knot, peal, prison, pyles, shyppe, styred, testament, tillers, tilth, wilde.

In the hypertext version of the edition that I plan to launch on the World Wide Web, I will index, key and "hotlink" these items.

²¹ Medcalf speaks, in a felicitous phrase, of Usk's "lateral habits of mind" (1997), p. 251.

²² The most eloquent witness is Dante — see Freccero, p. 24, for helpful comment.

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prose are not always concordant (see especially Book 3).

Then, too, Usk was, in some sense, a politician, and as far as we can see, a failed one. His disappointments and disillusionments account for many of his ideas and expressions, though by no means all of them (Book 2 especially exceeds such an explanation). He ended up on the wrong side twice, in effect: with Northampton whom he subsequently turned against, and then with Brembre and the king when the Merciless Parliament turned against them. His complaints about his treatment at the hands of powerful individuals in the government of the 1380s sometimes elicit keen sympathy, for it seems clear, to me at least, that he had not grasped either the game he was playing or the players he was playing with. It is difficult to disagree with Paul Strohm: "A decent and epistemologically humble stab at comprehension, rather than judgment, is what we can offer poor Usk now" ([1992], p. 160). But a "decent and epistemologically humble stab at comprehension," to my mind, has to admit of some room for a lingering sense of unease about the intelligence of a man so distraught if not also distracted (see further, Galloway, p. 305).

My case could be illustrated with the example of Book 3's attempt at the problem of free will and God's foreknowledge, but in some ways that would be unfair — greater minds than Usk's have been defeated by this problem. Let me rather cite his curious quasi-feminism (Book 2, chapter 3). Here I am less interested in sources or even context than I am in sentiment. Usk celebrates and defends women in this longish passage in ways that are thoroughly traditional and patriarchal, seeming at times to want to say something about women as unique as it is important (for him), and yet all the while oblivious, as far as I can tell, to the massive institutionality underwriting what he says. It is perhaps not quite sentimentality, but it is an expression of emotion — a kind of "pitee," perhaps¹¹ — that is distracted from its bearer as much as it is from its bearer's desperate situation.

iv. Usk and His Contemporaries

Recent years have witnessed a stark increase in scholarly interest in this issue. In particular, numerous Langland scholars have revisited the question of Usk's first-hand knowledge of *Piers Plowman C*, which used to be assumed axiomatically (Donaldson, *The C-Text*, p. 19, following Devlin, "The Date of the C-Version"), and some have argued against such knowledge while others, just as vigorously, are arguing for it. John Bowers is a prominent Langland scholar of

¹¹ "Pitee remneth soone in gentil herte" — *CTIA* 1761.

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the former persuasion; Kathryn Kerby-Fulton, one of the latter.¹⁴ At this time, in my own researches, having read both Bowers ("Testing") and Kerby-Fulton and Justice ("Langlandian Reading Circles"), as well as others, I am of Bowers' persuasion — I doubt Usk knew *Piers* at all and, even if he did, he would not, as I argue below, have cared to show it. This much said, however, I should acknowledge that this is a complex matter in need of much more elaborate treatment than I can afford it here. But I must, all the same, register my opinions and tentative conclusions if only to help users of this edition get their bearings in the matter.

In her 1970 thesis-edition of *TL* (pp. 77–81), Virginia Jellicoe argues that

all of the passages cited by Skeat as indications that Usk had read *Piers Plowman* come under the category of the anonymous and conventional didactic [sic] literature of the period or are attributable to St. Anselm. (p. 81)

At first, I was hesitant to accept Jellicoe's conclusion, seeing it as part of her general dissatisfaction with Skeat's work, which she is on occasion rather mordant in expressing (see below the note at Book 1, line 771). However, after long and systematic comparison of Usk's citations of Chaucer's *Troilus and Criseyde* with the proposed citations of *Piers*, I have come to agree with Jellicoe's position. The evidence for Usk's familiarity with *Piers* is questionable when compared with the evidence for his familiarity with *Troilus and Criseyde*. So far I have found nothing in *TL* proposed as an allusion to *Piers* as precise or as obvious as the allusions to *Troilus* and *Criseyde* in the following examples (of which there are some twenty more in the text):

Book 1, line 6: *Certes, her absence is to me an hell*. Compare *Troilus and Criseyde* 5.1396: "For though to me you're absence is an helle."

Book 1, lines 375–76: *O where hast thou be so longe commenal that hast so mykel eeten of the potages of foryefulnesse*. Compare the identical phrasing in *Troilus and Criseyde* 4.496–97:

"O, where hastow be hid so longe in muwe,
That kanst so wel and formerly arguwe?"

Book 1, lines 443–44: *For this is sothe: betwixe two thynges lyche, ofte diversité is required*. See *Troilus and Criseyde* 3.404–06:

"Depart it so, for wyde-wher is wist
How that ther is diversité required

▲

¹⁴ I would like to take this occasion to thank John Bowers and Kathryn Kerby-Fulton and her co-author, Steven Justice, for their scholarly collegiality in sharing with me their work in progress or in press. Their goodwill has ensured that the METS *TL* is better informed than it otherwise could have been.

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Bytwixen thynges like, as I have lered."

Book 1, lines 903-06: *What, truwtest thou every ideot wootte the memyng and the privy entent of these thynges? They wene, forsothe, that nuche accorde may not be, but the rose of maydenhede be plucked. Do waye, do waye. They knowe nothyng of this: for consente of two hertes alone maketh the fastenyng of the knotte.* Compare *Troilus and Criseyde* 2.890-94 (emphasis added):

"But wene ye that every wrecche woot
The parfit blisse of love? Why, nay, iwyse!
They wenem all be love, if oon be hoot.
Do waye, do waye, they woot no thyng of this!"

These and many other passages show incontrovertible intimacy with *Troilus and Criseyde*,¹¹ almost as if Chaucer's poetry were a "second language" for Usk, and I hesitate to accord much credence to the *Piers C* argument until and unless similar intimacy with *Piers C* can be shown.¹² My own reading to date suggests anything but such intimacy. Of the 33 total references Skeat lists, for example, nine are actually to the notes in his edition of *Piers*, seven are mere "cf."s or suggestions to compare *TL* and *Piers*, and the remainder are, with a few exceptions, instances where one can easily argue for the likelihood of a common source (e.g., *TL*, Book 2, line 618, and *Piers C*.7.225).

Thus, like Professor Bowers, I also incline to agree with Anne Hudson, in her comments on *TL* and *Piers* in her study, "The Legacy of *Piers Plowman*" that "some of the parallels produced seem unconvincing" (p. 253). Even she, though, goes on to write that "the echoes of the Tree of Charity are more persuasive." They may indeed seem so at first, but, as it turns out, Skeat's case may be weakest just here. There is abundant evidence, as Jellech suggests and my own researches also confirm now, that Usk may have developed his image from other sources, sources much more proximate, including possibly St. Anselm's *De Concordia*, which we know Usk was translating throughout large sections of Book 3 (see my notes below to Book 3, lines 576-77 and lines 806-07, especially, for more on this matter). I agree with Jellech (pp. 79-80) and Bowers ("Testing," typescript, p. 22) that a careful comparison of the tree images in *TL*

¹¹ Compare Bennett (Gray), p. 347: "The apparent familiarity with the *Troilus* and the *Boece* that he shows in his *Testament* may be due simply to his general recollection of passages that he had copied."

¹² Kerby-Fulton is at work on a list of parallels she proposes between *TL* and *Piers Plowman*; I have seen only a preliminary, incomplete version of this list that includes the passages in *TL* but not those in *Piers* supposed to be parallel.

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and *Piers* shows not only that there are few similarities between them but indeed also radical differences.²¹

Professor Bowers shows in his forthcoming study that the effect of such conclusions, if they hold, will have crucial ramifications for the question of using *TL* as a *terminus aucti quem* for the C-text of *Piers*. In conclusion, I would observe, for my part, that even if it were to turn out that Usk was aware of *Piers*, he perhaps would have had cause to mute any connection with it — where Usk stood politically, *Piers* was probably, as we would say today, "incorrect." This matter needs more careful attention, naturally, but I can easily imagine the case that Usk would have felt uncomfortable through any association with Langland's politics (see also Bowers, "Testing," typescript, p. 29); whereas, as Strohm has shown ([1989], p. 106), Usk would have wanted very much to associate himself with Chaucer and Chaucer's polities. It should be observed, too, that this argument also cuts the other way: Langland may have eschewed any reference to or implication in *TL* because involvement would have been for him as well politically inexpedient, especially after Usk's brutal execution.²²

v. Importance of The Testament of Love

The importance of *TL* in English literary history can and should be measured from a variety of perspectives. Narrowly, it tells us something about politics and society in England in the 1380s. Also it records early, perhaps first, mentions of major contemporary works, especially Chaucer's *Troilus and Criseyde*. More broadly viewed, it is perforce a key document in the history of the development of English prose. And it is equally an important document in our

²¹ See, further, Lewis (1995), pp. 432–33; see also Medcalf (1997), p. 248: "Given their common religion and their common culture, it must remain uncertain whether Usk took the image of the tree from Langland."

²² My positions here depend primarily on Strohm and Bressie, although I am very pleased to acknowledge my several conversations with Bowers which helped me refine my thought. I also want to record my debt to Leyerle's work. I find his arguments on the distinctiveness of the mode and idiom of the *Testament* congenial (p. 393):

Idioms appropriate to a man's political service to his lord had been transferred since the twelfth century to the situation of a lover's service to his lady. In the *Testament* Usk does the reverse: idioms appropriate to a lover's service to a lady are applied to Usk's political service to his lord. Usk's intentional application of the language of love service to his situation in London politics is central to an understanding of the mode and idiom of the *Testament*. This argument has merit. And I find it helpful in understanding the vexed issue of Usk and Langland's

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assessment of the kinds of learning or scholarship that were attainable in the 1370s and 1380s in England. (By contrast with *Usk*, Chaucer is not only more learned but also more conscious of what it means to be learned — more "disenchanted," in H. Marshall Leicester's sense of the term [pp. 26–27, especially]). More broadly still, *TL* is witness to something like a newly emerging idea of the relationship between self, society, and writing that we experience repeatedly in other monuments of fourteenth-century English culture (Strohm [1990], [1992]; Galloway).

vi. Guide to this Edition

Here I offer the reader a fuller guide to this edition as a tool. I want to emphasize that this edition is designed for the full range of students of Middle English culture — hence this elaboration.

The Transcription. In this edition I undertake a diplomatic transcription:

The diplomatic transcript . . . dispenses with any attempt at such scrupulous fidelity to appearance, and concentrates primarily on the textual content of the original, reproducing the exact spelling, punctuation, and capitalization (usually) of the *diploma* (the document), but transcribing the text into a different type-face, with different lineation (except in verse, of course) and different type-sizes. (Greetham [1994], p. 350)

My reason for approaching *TL* in this way is simple. We have only one text — we need a faithful transcription of it into modern typography (electronic and print alike). That one text is severely corrupt, so corrupt that emendation as such would have to be so global as to arouse nothing but controversy (see Medcalf [1989], p. 188). Hence I emend sparingly and only when I feel the weight of probability is preponderant that I will help matters by doing so. I am not suffering from what E. Talbot Donaldson called the "editorial death-wish" (quoted in Greetham [1994], p. 296), "the desire to pretend that one's handiwork as editor is invisible" — to the contrary, my handiwork is evident everywhere in the glosses and in my re-presentation of the text. And yet, this is not a translation — it is an edition, if an edition only loosely speaking. It is a diplomatic transcription, with my deliberately minimal(-ist) construal of the work running contrapuntally to the transcription, supplemented by glosses and a confessed minimum of annotation. Thus it aspires to be, approximately, an *editio in usum scholarium*.

possible relationship. If Leyerle and Strohm are right, there would have been, I conjecture, a real antipathy between *Usk* and *Langland*, deriving from their very different political agenda.

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Transcription Conventions. Folio numbers in Thynne are marked in the following manner: <337rb>-<337va>, to be read thus: here column b of folium 337 recto concludes and column a of folium 337 verso begins. Abbreviations are expanded and marked by italics. Virgules are included along with the other minimal punctuation that Thynne marks. Hyphenation is silently closed up, as are unmarked columnar spillovers. I have not reproduced Thynne's spacing.

How to Read this Edition. As an *editio in usum scholarium* this is not the definitive, final, once-and-for-all version of *TL*. It is a device for scholars and students to construct their own sense of *TL* from the accumulated information, recognizing always that what they will have as a result is a construct — i.e., something subject constantly to revision. To read the text, then, under these constraints, I would hope that the reader would proceed as follows. Start with Thynne. Read his text with the help of the glosses and the notes, experimenting with punctuation options as these emerge principally from the lexicon (do not ignore the virgules — they are on occasion helpful²⁹). Use my pointing of the text only as an aid to construal, always remembering that it is conjectural and deliberately minimal(-ist). In the case of Book 1, chapters 6-8 and Book 3, chapters 3 and following, the material in Appendices 2 and 3 will help but can not be treated as substitutes for the text of *TL* or as furloughs from having to think about the text. And thinking about *TL* can, as Medcalf (1989) has shown, have its rewards.

Glosses and Glossary. The reader will notice not only that there are a lot of glosses, but also that there is considerable repetition. The reason for this is simple. Many are the second and subsequent instances of a term that I gloss not because I doubt the reader's memory but because I am trying to help the reader in this or that passage to understand the passage in its own particular recalcitrances. The reader may well remember what this or that word meant in other contexts but I want to help the reader understand the whole passage in which that word is met again. The Glossary makes no pretensions to exhaustiveness; rather it includes only those words which may be difficult, but which have not always been glossed. Hence if I have failed to repeat a gloss when it is needed, the reader can have recourse to the Glossary. If the hard word appears only a few times in the text and is always glossed, it will not appear in the glossary.

Annotations. I have freely borrowed from Jellech, Leyerle, Schaar, and Skeat in the annotations where their work in my judgment clearly will help the reader of *TL*.

My own contributions to the annotations may be classified as follows. First and foremost,

²⁹ Leyerle reports (p. x) that in his text, "extensive use was made of Thynne's punctuation, which is usually helpful, but occasionally mistaken." I tend to disagree with Thynne's punctuation somewhat more often than Leyerle.

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where I think I can, I clarify the sense of passages corrupt or otherwise likely to confuse the reader — bear in mind, though, as I have already said, that I eschew conjectural construal in many cases of corruption because of the peculiar nature of *TL*'s transmission. Next, I offer many more references to Chaucer's *Troilus and Criseyde* than do my predecessors, believing that I have identified many hitherto undetected echoes. I also include references to Boethius's *Consolation*, though this matter is vexed. I disagree with Skeat who finds Boethius and/or Chaucer's *Boece* practically everywhere in *TL*, but I also disagree with Jellicoe who dismisses Skeat's opinion. My own position most closely resembles that of the editors of *Boece* for the *Riverside Chaucer*:

Our independent examination of Usk convinces us that he did use *Boece*, although Skeat exaggerates the extent of that use; we disagree with Virginia Jellicoe's conclusion . . . that he used only Jean de Meun.⁴⁰

Hence the reader will notice that often in my annotations, where Boethius is involved, I include reference to the *Riverside Chaucer* edition of *Boece* as a help toward exploring Usk's use of Chaucer's translation; but I make no effort to tabulate every reference to the *Consolation* or the *Boece*.

Where the historical context of *TL* is concerned, I have adopted two approaches. On the one hand, I depend on Paul Strohm's researches since it seems generally agreed that his constructions of the available evidence are the best we currently have. On the other, I include in an Appendix the Middle English text that comes down to us on the trial of Usk, "The Appeal." My recommendation to the reader is to read *TL* Book 1, chapters 6–8 first, then the Appendix; then re-read Book 1, chapters 6–8 with the Appendix in mind and to hand. A student of Usk in the 1380s will want to consult Strohm's studies at length for a fully documented and nuanced account of the matter.

The Problem of the Broken Sequence of Book 3. In section iii c (Imagery), I called attention to the famous acrostic in *TL* (MARGARETE OF VIRTW HAVE MERCI ON THIN USK) and to the crux surrounding it. That crux involves the order or sequence of chapters in Thynne's edition. For efficiency's sake, it will be best initially to quote the main part of Skeat's explanation ([1897], pp. xix–xx):

. . . the initial letters of the various chapters were certainly intended to form an acrostic. Unfortunately, Thynne did not perceive this design, and has certainly begun some of the

⁴⁰ Hanna and Lawler (p. 1003); Skennicki provides an elaborate table of correspondences between *TL* and *Boece* in her thesis (pp. 225–63).

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chapters either with the wrong letter or at a wrong place. The sense shews that the first letter of Book I. ch. viii. should be E, not O . . . and, with this correction, the initial letters of the First Book yield the words — MARGARETE OF. In Book II, Thynne begins Chapters XI and XII at wrong places, viz. with the word "Certayn" . . . [line 1048] and the word "Trewly" . . . [below, Book 2, line 1127]. He thus produces the words — VIRTW HAVE MERCY. It is obvious that the last word ought to be MERCY, which can be obtained by beginning Chapter XI with the word "Every," which suits the sense quite as well. For the chapters of Book III, we are again dependent on Thynne. If we accept his arrangement as it stands, the letters yielded are — ON THSKNVI; and the three books combined give us the sentence: — MARGARETE OF VIRTW, HAVE MERCY ON THSKNVI. Here "Margarete of virtw" means "Margaret endued with divine virtue"; and the author appeals either to the Grace of God, or to the Church. The last word ought to give us the author's name; but in that case the letters require rearrangement before the riddle can be read with certainty. After advancing so far towards the solution of the mystery, I was here landed in a difficulty which I was unable to solve. But Mr. H. Bradley, by a happy inspiration, hit upon the idea that the text might have suffered dislocation; and was soon in a position to prove that no less than six leaves of the MS. must have been out of place, to the great detriment of the sense and confusion of the argument. He very happily restored the right order, and most obligingly communicated to me the result. I at once cancelled the latter part of the treatise . . . and reprinted this portion in the right order, according to the sense. With this correction, the unmeaning THSKNVI is resolved into the two words THIN USK, i.e. "thine Usk" . . .

One crucial modification is immediately necessary here. Jellech ([1970], pp. 12–14) explains it most efficiently:

Skeat made two different sets of changes in the order of the text in Thynne. The first set of changes was that recommended by Bradley in working out the acrostic. In them Skeat merely placed the parts of the latter half of the third book so as to make the parts conform to the demands of the acrostic. In addition, however, Skeat made a second set of changes. He interchanged portions of Chapters 5 and 6 of Book III to conform to his notion of the development of Usk's argument. That is, I assume this to be the case, for he makes no note or mention of such change in his edition. I find this interchange of Chapters 5 and 6 to be wholly unjustified and in my text they appear just as they do in Thynne. The gist of the matter is Usk's use of the metaphor of the tree of bliss, which is grounded in free choice and grows in the fruit of joy. As Miss Bressie has pointed out, the order in Thynne (after

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the chapters have been arranged in accordance with the acrostic) is logical: first the ground, then the spire, and finally the fruiting branches. Skeat would reverse the spire and the ground

Readers will find, therefore, that, to be completely accurate, I refer to the Bradley-Skeat order, as modified by Bressie (see her explanation, quoted on the next page). My edition, in offering the Bradley-Skeat order as modified by Bressie, also follows Jellicoe and Leyerle. Finally, I have provided the readers of my edition the elements necessary to test for themselves this reconstruction of the sequence of Book 3 — i.e., both texts in parallel.

Having adopted the Bradley-Skeat order, as modified by Bressie, for Book 3, I proceed to explain my decision. The solution I offer here to the question of the order or arrangement of Book 3 depends mainly on Ramona Bressie's arguments, partly on Paul Strohm's, and partly on the general, diffuse sense of several scholars who recently have recoedited Lancastrian behavior following the deposition of Richard II. My position can best be grasped by acknowledging the seeming tautology that if we can re-order Book 3 to accord with the acrostic, then it must have been at one time ordered to accord with the acrostic: that is, there was once something visible there that became invisible through the disordering of the Book's chapters.

I propose then, following Bressie and Strohm, that the part of the manuscript containing Book 3 was deliberately mutilated in order to erase the name of Usk and any possible allusion to Richard II; this mutilation was a Lancastrian agenda, like the obliteration of Richard's portrait from Bodley MS 581 (Bennett [1992], p. 16); and its motive was the new regime's systematic desire to legitimate itself (Hanawalt, p. xlii). Hence also the preservation of at least the one manuscript, rather than its total obliteration, since the new king, the usurper, might someday avail himself of a treatise in support of royalty against unruly Londoners just as usefully and conveniently as his deposed predecessor could have done.⁴¹ The treatise and its arguments were worth preserving, in other words, if only as one of many possible hedges against future conflict with Londoners (and if thus in one copy only), but minus any references to Usk and Richard.

Key to my arguments are Bressie's conclusions which I, therefore, feel obliged to quote here at considerable length, with emphasis added to crucial phrases (p. 28):

⁴¹ Consider, in this light, how attractive to any sovereign the following would appear (Book 1, lines 105-08): *For I trave this is wel knowe to many personnes that otherwhyle, if a man be in his soveraignes presence, a maner of ferdenesse crepeth in his herte not for harme but of goodly subiecction, namely as men reden that axengels ben oferde of our sayvour in heven.*

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It may be that the problem of Margarite may be solved through the text of the *TL*, for there is a chance that it is not complete, and that the missing portion contains definite information on the King and Margarite. I have tried in vain to reconstruct the quires of the manuscript on the assumption that it is complete. Skeat's reconstruction in his edition (pp. xli–xxii) is certainly wrong, for by actually counting the lines in Thynne's edition I find that Skeat assigned to the "first 10 quires" what is contained in 5, 556 lines of the Thynne text, while the rest of the text, amounting to 1, 374 lines in Thynne, Skeat assigns to one quire and 2 folios of another, or to 10 folios in all. The first 10 quires would contain 80 folios in all. But the ratio of 10 to 80 is not the ratio of 1, 374 to 5, 556. Also Skeat's scheme for the arrangement of the manuscript is wrong, for it accounts for the disarrangement of seven parts, which he numbered as they are printed in Thynne, 1, 2, 3, 4, 5, 6, 7. These, he believed, took in the manuscript in order 5, 3, 6, 2, 4, 1, 7. According to this scheme, 6 and 2 make up Thynne's chap. v which is Skeat's chap. vi, while 3 is Thynne's chap. vi which is Skeat's chap. v. But Thynne's order is correct in these two chapters, and Skeat's is wrong, because while chap. v in Skeat discusses the trunk of the tree, chap. vi discusses the ground in which the tree grows, although logically and by indications in the text such as the summary of the allegory (p. 133, II. 10ff.), "First the ground, etc.; and the stocke, etc.," the order should be as in Thynne, i.e., the chapter on the ground first and then the chapter on the tree. With this error corrected Skeat's seven parts take the order 5, 6, 2, 3, 4, 1, 7, indicating that there are really only four parts, viz., 5 and 6; 2, 3, and 4; 1; and 7. This shows that the quire was turned inside out and reversed. But the apparent halves will not match up evenly. The first part contains 512 lines, the second 494 lines, the third 378, and the fourth 80 lines, of the Thynne text, and these will not balance unless we assume that part of the text is missing. There seems to be some ground for such an assumption in two facts: (1) that of the three books of the *TL*, the third alone lacks a lyrical chapter after the Prologue; and (2) that in II, iv, 121, Love says: "To the gracious king art thou mikel holden of whos grace and goodnessse somtyme hereafter I thinke thee enforme, whan I shew the ground whereas moral virtue groweth"; yet when in Book III Love discusses the ground wherein moral virtue groweth, there is nothing about the King, nor is there such a passage, to the best of my knowledge, in the whole of the *TL*. If it ever existed, it may have been a poem, and a poem would be more likely to be torn out entire than any one of the prose chapters. Such a poem might possibly contain a full explanation of who Margarite is; so would the treatise on Margarite which, in II, i, 125–28, Usk proposed to write.

Note, especially, that my argument does not hinge on Bressie's speculation about a poem.

Whether or not there was a poem is less relevant than the possibility that there was some allusion to Richard II: such an allusion would have led to a section of the manuscript being "torn out entire." We may add to Bressie's conclusion Strohm's regarding the effacement of Usk from the records of Northampton's trial ([1992], p. 157):

Apparent as we move through these three documents is a progressive effacement of Usk's role, a process in which our would-be appellant becomes a mere witness and finally ends up as a minor participant, glancingly mentioned, far short of eligibility to stand with Northampton and his confederates in the dock there at the Tower in September 1384, so small a fish that he was not even physically present in the room!

It will be evident now why I start with the seeming tautology: in the hypothesis that I offer, there must have been something there in the first place to mutilate, something offending that some prejudiced reader/user wished to remove — namely, references or allusions to Usk and Richard II repugnant to a Lancastrian;⁴² and the easiest means of removal would have been mangling the quire and re-inserting it in the manuscript.⁴³ Hence, as well, an explanation of Thynne's imprint: Thynne and his printer simply printed what they had in hand; they are not responsible for the mangling — Thynne's reverence for Chaucer would not have countenanced that anyway; neither Thynne or any of the sixteenth-century readers, I hypothesize, noticed the

⁴² The offending matter may once have been even more obvious (Skeat, [Thynne, 1905], p. xl): Mr. Bradley has since kindly pointed out to me [viz., Skeat] that Usk's first design seems to have been to make his sentence end with THOMAS VSK instead of THIN VSK. There is a conspicuous O in Chapter IV of Book III, and a conspicuous M in Chapter V. . . . The A at . . . and the S at . . . are less certain, and the reading THIN certainly sounds better, and is more convincing. The reader may find these letters in the METS edition below: O, at Book 3, line 497; M, at Book 3, line 709; A, at Book 3, line 798; S, at Book 3, line 662 (but in Skeat's order, not out of sequence). I am not so confident as Skeat that THIN "is more convincing"; but, be that as it may, if the acrostic once read THOMAS, all the more reason a Lancastrian would then have had to mutilate the offending section of the manuscript.

⁴³ Leyerle's conclusions are relevant here. He reports (p. xxii): I had worked out the correction to the Bradley shift completely before noticing that Rosina Bressie had come to much the same conclusion, although her analysis does not correspond in all the details to the one presented here. The main difference between Leyerle and Bressie is Leyerle's hypothetical reconstruction of the gatherings of Book 3 and the explanation therefrom of the disordering that occurred. Although his argument is far too long to cite (it runs to many pages, complete with figures and tables), the conclusion he reaches is worth quoting (p. xxi):

Gatherings o, p, and q contained the dislocation. Stripped of the unnecessary complexities introduced by Bradley and compounded by Skeat, the dislocation of texts in the *Testament*

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acrostic nor therefore did they bother with the arrangement of the chapters of Book 3. Of this matter, Thynne is innocent, if also therefore ignorant.⁴⁴

In conclusion, I would like to say that if a better, demonstrably more complete and accurate account of the disordering of Book 3 of *TL* should be proposed, I will be among the first to embrace it. I am not so enamored of the arguments above as to cling to them unreasonably. But I would like to say, after years of struggling with this problem, that the arguments I have put forth do seem to me at least to be credible and at best "to save the appearances" of such evidence as we have.

Hypertext Version. The entire edition exists also in electronic form. Out of this electronic archive, I have created a tagged version of Thynne's edition. This tagged version has been launched on the World Wide Web, and it will eventually be supplemented by the glosses and the annotations (expanded). The hypertext version on the WWW will, of course, be accessible via the Internet to all users in the world interested in *TL*; and I invite them to post to me their additions, suggestions, desiderata, corrigenda, and complaints (exempla@nervm.nerdc.ufl.edu). I will for several years to come regularly update the project and I expect to include, with full acknowledgment, any contributions received from the scholarly community.

is, thus, very simple: gatherings o and q were interchanged. If this is correct — a big "if," to be sure, given the complexity of the matter — it would tend to favor my own hypothesis: someone simply switched the two gatherings.

⁴⁴ I could be wrong, however, I admit. It is conceivable that Thynne is, in fact, the culprit. Thynne may have recognized the acrostic and deliberately mangled Book 3 to conceal Usk's name, the better therefore to pass the work off as Chaucer's — we know what "Chaucer-olatry" flourished in Henry VIII's court (see above Blodgett, note 1). I am not reluctant to assign such a dark motive to Thynne out of any sentimentality: it is possible that he mutilated the text, indeed mutilated it even out of a reverence for Chaucer (to augment him in the eyes of Henry's court), placing *TL* after the *House of Fame*, definitively Chaucer's, as a kind of extension of that poem's argument, which in a great many ways it is (see especially the note to Book 1, line 652, below). But of the two interpretations of the available evidence, I think at this time that the one I have offered above is much more likely to approximate the truth: the motive is clear, the result comprehensible, the politics altogether (alas) explicable.

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Summary of The Testament of Love

(from Stephen Medcalf [1997], pp. 229-31)

Usk dedicates the book to Margaret . . . by the prayer formed in the initial letters of its chapters, MARGARETE OF VIRTW HAVE MERCI ON THIN VSK. From this point on I shall include in my chapter-references to the *Testamet* these initials, since I have found this practice useful in recalling the book's sequence of thought, which is as follows:

Book 1

Prologue	M	A formal apologia for the book, and especially for writing in English.
I	A	Usk in prison laments the absence of Margaret, and is visited by the lady Love,
II	R	to whom he confesses in an allegory of a ship voyage how she showed him the pearl Margaret: but two difficulties destroy his hopes of Margaret, first false slanders and secondly her preciousness compared with his unworthiness.
III-IV	GA	
V	R	Love assures him of her help.
VI-VII	ET	Usk outlines the slanders against him in a fairly literal account of his dealings with Northampton.
VIII	E	Love assures him that these slanders are no barrier between himself and Margaret.
IX	O	As for his unworthiness, Love assures him of the dignity of man,
X	F	and of the value of ill fortune in discriminating virtue and truth.

Book 2

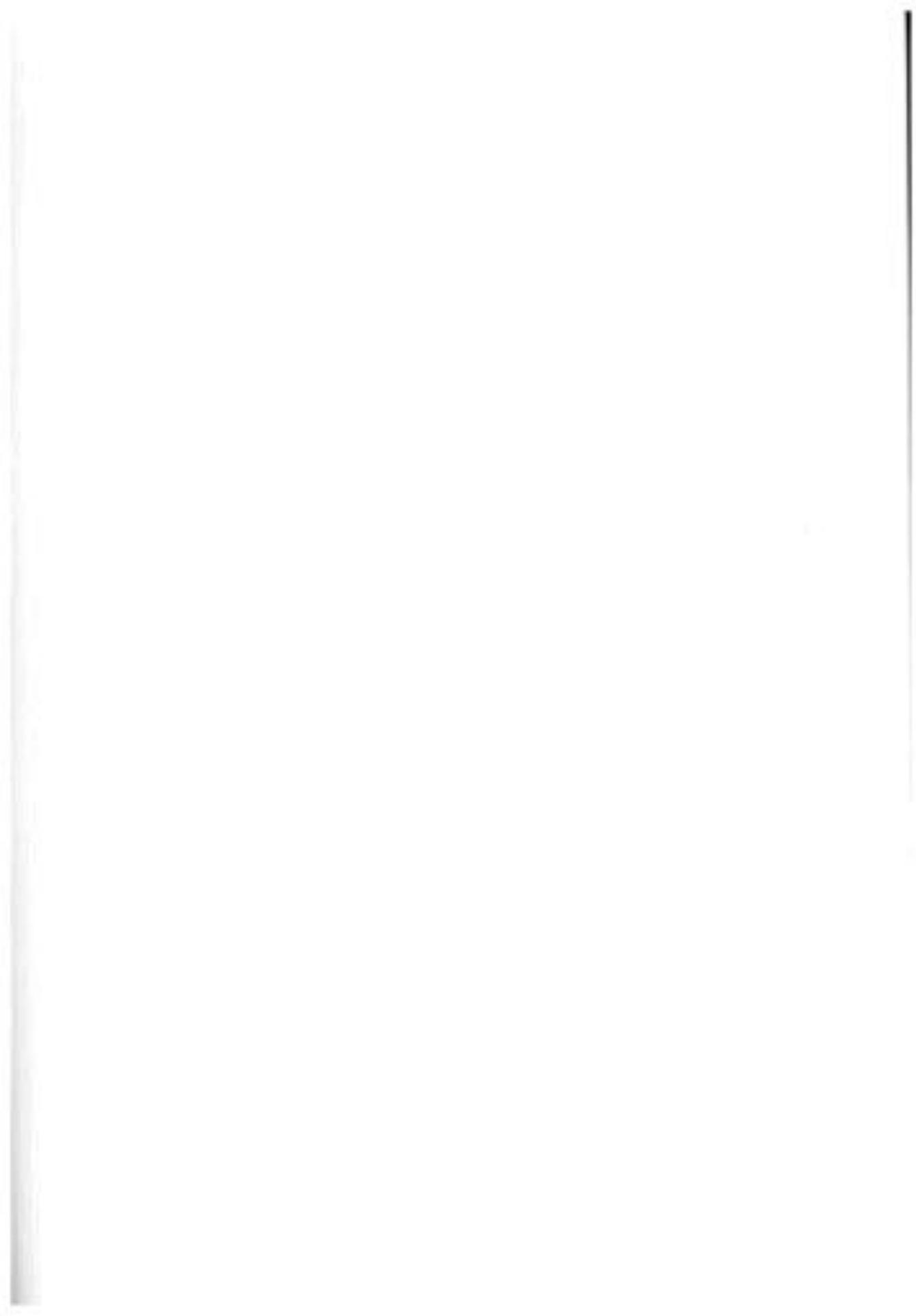
I	V	Usk outlines the book to come, and speaks of a future book in which he will praise Margaret.
II	I	Love sings of her (i.e., Love's) rejection in the Church and the world.

Summary of The Testament of Love

III	R	She and Usk together praise women and lament the faithlessness of men.
IV-VIII	TW HAV	Usk's early life is analysed as an attempt to achieve love by means of riches, dignities, power, and renown, all four of which Love shows to be external and false means.
IX-X	EM	Love exalts the harmony of heaven as the lover's true end, and assures Usk that he is now in the true way to it, which is by virtue and reason,
XI	E	of which Margaret is the source.
XII	R	Through Margaret comes good, which is a participation in God, while evil is only negation.
XIII	C	
XIV	I	Usk's fortunes are retold in a parable (based on Proverbs) of a lover led astray by "fayned love" but delivered.

Book 3

I	O	The three books of the <i>Testament</i> are shown by Usk to correspond to the three ages of the world, Error, Grace, and Joy, and the subject of the whole book to be involved in other triads, such as Law, Philosophy, and Love.
II	N	Love promises Usk that he will be rewarded for his good service, which she shows to be good acts freely chosen and performed with a good heart.
III-IV	TH	She shows how the will is free in relation to necessity and eternity.
V-VII	INU	In the image of a tree, the interdependence of free will, love and grace is shown, and how love is its own reward. The lady Love enters Usk's heart.
VIII-IX	SK	Usk recapitulates in his own voice what love has taught him about the workings of grace and the will in love, truth, and righteousness.



The Testament of Love

Prologue

Many men there ben that with eeres openly sprad so moche swalowen the delyciousnesse of jestes and of ryme by queynt knytyng coloures that of the goodnessse or of the badnesse of the sentence take they lytel hede or els none. Sothely, dul wyttie and a thoughtful soule so sore have myned and graffed in my sprytes that suche craft of endytyng wol not ben of myn acqueyntaunce. And, for rude wordes and boystous, 5 percen the herte of the herer to the iarest poynte and planten there the sentence of thynges, so that with lytel helpe it is able to spring, this boke, that nothyng hath of the great floode of wyt ne of semelych colours, is dolven with rude wordes and boystous, and so drawe togyder to maken the catchers therof ben the more redy to hent sentence. 10 Some men there ben that peynten with colours ryche and some with vers as with red

<325ra>MANY men there ben/ that with eeres openly sprad so moche swalowen the delyciousnesse of iestes and of ryme/ by queynt knytyng coloures/ that of the goodnessse or of the badnesse of the sentence take they lytel hede or els none. Sothely dul wyttie and a thoughtful soule/ so sore haue myned and graffed in my sprytes/ that suche craft of endytyng wol not ben of myn acqueyntaunce. And for rude wordes and boystous percen the herte of the herer to the iarest poynte/ and planten there the sentence of thynges/ so that with lytel helpe it is able to spring. This boke that nothyng hath of the great floode of wyt/ ne of semelych colours/ is dolven with rude wordes and boystous/ and so drawe togyder to maken the catchers therof ben the more redy to hent sentence.

Some men there ben that peynten with colours ryche/ and some with vers/ as with red

1 *eeres*, cars; *sprad*, spread; *swalowen*, swallow. 2 *queynt knytyng coloures*, strange (curious) complex (intricate) rhetorical figures. 3 *hede*, hood; *els*, else; *Sothely*, Truly. 4 *myned*, undermined, graffed in, dug down (lit., dug a grave). 5 *eadytyng*, writing (composition); *boystous*, plain. 6 *herer*, hearer; *iarest*, innermost. 7 *spring*, grow. 8 *semelych colours*, decorous rhetoric; *dolven*, cultivated. 9 *catchers*, auditors; *hent sentence*, grasp meaning. 10 *peynten*, paint; *vers*, special, distinct modes of communication (such as *verse*), ornate composition.

ynke and some with coles and chalke; and yet is there good matere to the leude people of thilke chalky partreyture, as hem thynketh for the tyme; and afterward the syght of the better colours yeven to hem more joye for the first leudenesse. So, soothly, this leude 15 clewdy occupacion is not to prayse but by the leude; for comenly leude leudenesse commendeth. Eke it shal yeve syght that other precious thynges shal be the more in reverence. In Latyn and French hath many soverayne wyttes had gret delyte to endyte and have many noble thynges fulfylde; but, certes, there ben some that speken their 20 poysye mater in Frenche of whiche speche the Frenche men have as good a fantasye as we have in heryng of Frenche mennes Englysshe. And many termes there ben in Englysshe whiche unneith we Englysshmen connen declare the knowlegynge: howe shulde than a Frenche man borne suche termes conne jumpere in his mater, but as the jay chatereth Englyssh? Right so, trwly, the understandyng of Englysshmen wol not stretche to the

ynke/ and some with coles and chalke: and yet is there good matere to the leude people of thilke chalky partreyture/ as hem thynketh for the tyme/ and afterward the syght of the better colours yeuen to hem more loye for the first leudenesse. So soothly this leude clewdy occupacion is not to prayse/ but by the leude; for comenly leude leudenesse commendeth. Eke it shal yeve syght that other precious thynges shal be the more in reuerence. In latyn and french hath many souerayne wyttes had gret delyte to endyte/ and haue many noble thynges fulfylde/ but certes there ben some that speken their poysye mater in frenche/ of whiche speche the frenche men haue as good a fantasye as we haue in heryng of frenche mennes englysshe. And many termes there ben in englysshe/ whiche vnneth we englysshmen connen declare the knowlegynge: howe shulde than a frenche man borne/ suche termes conne jumpere in his mater/ but as the lay chatereth englyssh. Right so trwly the vnderstanding of englysshmen wol not stretche to the

11 coles, charcoal; **leude**, lay, uneducated. 12 **thilke**, that same; **partreyture**, portraiture; **as hem thynketh**, as it seems to them. 13 **yeven**, gives; **hem**, them; **for the first leudenesse**, on account of the former lack of skill; **soothly**, truly; **leude**, uncultured. 14 **clewdy**, obscure, confused; **to prayse**, to be praised. 14–15 **leude leudenesse commendeth**, the uneducated commend uncultured [matters]. 15 **Eke**, Also; **yeve**, give. 16 **eadyte**, compose. 17 **fulfylde**, accomplished; **speken**, speak. 18 **poysye mater**, poetry. 19 **herysg**, hearing. 20 **unneith**, scarcely; **connen**, know how to; **knowlegynge**, comprehension of. 21 **conne jumpere**, know how to assemble; **chatereth**, chatters. 22 **stretche**, stretch.

Prologue

privy termes in Frenche whatsoeuer we bosten of straunge langage. Let than clerkes
25 endyten in Latyn, for they have the propertie of science and the knowyng in that
facultie; and lette Frenchmen in their Frenche also endyten their queynt termes, for it is
kyndely to their mouthes; and let us shewe our fantasyes in suche wordes as we lerneden
of our dames tonge.

And although this boke be lytel thanke worthy for the leudnesse in travaile, yet suche
30 wrytynges exciten men to thilke thynges that ben necessarie. For every man therby may,
as by a perpetual myrrour, sene the vyses or vertues of other in whiche thyng lightly
may be conceyved to eschewe peryls and necessaryes to catche after as aventure have
fallen to other people or persons. Certes, the soveraynst thing of desyre and moste
creature reasonable have, or els shulde have, ful appetyte to their perfection; unresoneable
35 beastes mowen not, sythe reason hath in hem no werkynge. Than reasonable that wol not
is comparysoned to unresoneable and made lyke hem. Forsothe the most soverayne and

priuy termes in frenche/ what so euer we bosten of straunge langage. Let than clerkes
endyten in latyn/ for they haue the propertie of science^{325ra}><^{325rb}> and the
knowyng in that facultie; and lette frenchmen in their frenche also endyten their queynt
termes/ for it is kyndely to their mouthes/ and let vs shewe our fantasyes in suche
wordes as we lerneden of our dames tonge.

And although this boke be lytel thanke worthy for the leudnesse in trauaile/ yet suche
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as by a perpetual myrrour sene the vyses or vertues of other/ in whiche thyng lightly
may be conceyued to eschewe peryls/ and necessaryes to catche/ after as aventure
have fallen to other people or persons. Certes the soueraynst thing of desyre and moste
creature reasonable/ haue or els shulde haue ful appetyte to their perfection: vnresoneable
beastes mowen not/ sythe reason hath in hem no werkynge. Than reasonable that wol
not/ is comparysoned to vnresoneable/ and made lyke hem. Forsothe the most souerayne and

23 **privy**, most peculiar; **bosten**, boast. 24 **endyten**, compose. 25 **queynt**, unfamiliar. 26 **kyndely**,
natural; **lerneden**, learned. 27 **dames**, mothers'. 28 **thankeworthy**, praiseworthy; **travaile**,
labor. 29 **exciten**, excite; **thilke**, those same. 30 **perpetual**, ever-available. 31 **eschewe**,
avoid; **catche after as**, catch accordingly as. 32 **Certes**, Certainly. 34 **mowen**, may;
werkynge, function; **reasonable**, [a] reasonable [person]. 35 **hem**, them.

fynal perfection of man is in knowyng of a sothe, withouten any entent disceyvable, and in loue of one very God that is inchaungeable; that is, to knowe and loue his creatour.

Nowe, principally, the meane to bringe in knowlegyng and louyng his creatour is the consyderacion of thynges made by the creatour, wherthrough be thylke thynges that ben made understanding here to our wyttes ⁴⁰ ame the unsene privytees of God made to vs sightful and knowyng in our contemplacion and understandyng. These thynges than, forsoth, moche bringen us to the ful knowlegyng sothe and to the parfyte loue of the maker of hevenly thynges. Lo, David sayth, "Thou haste delyted me in makynge," as who sayth to have delyte in the tune, how God hath lent me in consyderacion of thy makynge. Wherof Aristotle in the boke *de Animalibus* saythe to naturel phylosphers: "It is a great lykyng in loue of knowyng their creatour, and also in knowyng of causes in kyndely thynges consydered." Forsoth, the formes of kyndly thynges and the shap, a great kyndely loue me shulde have to the werkman that hem made. The crafte of a werkman is shewed in the werke. Herfore, truly the phylosphers with a lyuely studye

fynal perfection of man is in knowyng of a sothe/ withouten any entent disceyvable/ and in loue of one very god/ that is inchaungeable/ that is to knowe and loue his creatour.

Nowe principally the meane to bringe in knowlegyng and louyng his creatour⁴¹ is the consyderacion of thynges made by the creatour⁴² wherthrough be thylke thynges that ben made vnderstanding here to our wyttes⁴³ ame the vnsene priytees of god made to vs sightful and knowyng⁴⁴ in our contemplacion and vnderstanding. These thynges than forsoth moche bringen vs to the ful knowlegyng sothe⁴⁵ and to the parfyte loue of the maker of hevenly thynges. Lo Dauid sayth: thou haste delyted me in makynge/ as who sayth/ to have delyte in the tune how god hath lent me in consyderacion of thy makynge. Wherof Aristotle in the boke *de Animalibus*/ saythe to naturel phylosphers: It is a great lykyng in loue of knowyng their creatour: and also in knowyng of causes in kyndely thynges consydered. Forsoth the formes of kyndly thynges and the shap/ a great kyndely loue me shulde haue to the werkman that hem made. The crafte of a werkman is shewed in the werke. Herfore truly the phylosphers with a lyuely studye

³⁶ sothe, truth; entent disceyvable, intent to deceive. ³⁷ inchaungeable, constant. ³⁸ meane, means. ³⁹ thylke, those same. ⁴⁰ understanding, comprehensible; unsene privytees, unseen secrets. ⁴² sothe, truth. ⁴⁴ tune, sense: harmonious totality of composition (see note). ⁴⁶ lykyng, desire (affinity). ⁴⁷ kyndely, natural. ⁴⁸ me, men (one). ⁴⁹ Herfore, Therefore; lyvely studye, animated and committed scholarship.

Prologue

50 many noble thynges ryght precious and worthy to memory writen, and, by a great swetande travayle, to us leften of causes the propertes in natures of thynges. To whiche, therfore, Phylosophers it was more joy, more lykyng, more herty lust in kyndely vertues and matters of reason, the perfection by busy study to knowe, than to have had al the treasour, al the richesse, al the vainglory that the passed emperours,
55 prynces, or kynges hadden. Therfore the names of hem in the boke of perpetual memory in vertue and peace are wryten; and, in the contrarye, that is to sayne, in Stixe, the foule pytte of helle, are thilke pressed that suche goodnesse hated. And bycause this boke shal be of loue and the pryme causes of sterynge in that doyng, with passyons and dyseases for wantyng of desyre I wyl that this boke be cleped *The Testament of Love*.

60 But nowe, thou reden, who is thylke that wyl not in scorne laughe to here a dwarfe or els halfe a man, say he wyl rende out the swerde of Hercules handes, and also he shulde set Hercules Gades a myle yet ferther; and over that, he had power of strengthe to pul up the spere that Alisander the noble might never wagge?

many noble thynges/ ryght<325rb><325va>precious and worthy to memory writen/ and by a great swetande travayle to vs leften of causes the propertes in natures of thynges. To whiche therfore Phylosophers it was more loy/ more lykyng/ more herty lust in kyndely vertues and matters of reason the perfection by busy study to knowe/ than to haue had al the treasour/ al the richesse/ al the vainglory that the passed Emperours/ prynces/ or kynges hadden. Therfore the names of hem in the boke of perpetual memory in vertue and peace are wryten/ and in the contrarye/ that is to sayne/ in stixe the foule pytte of helle are thilke pressed that suche goodnesse hated. And bycause this boke shal be of loue/ and the pryme causes of sterynge in that doyng with passyons and dyseases for wantyng of desyre/ I wyl that this boke be cleped *the Testament of loue*.

But nowe thou reden/ who is thylke that wyl not in scorne laughe/ to here a dwarfe or els halfe a man/ say he wyl rende out the swerde of Hercules handes/ and also he shulde set Hercules gades a myle yet ferther/ and ouer that he had power of strengthe to pul vp the spere/ that Alisander the noble might neuer wagge.

51 swetande travayle, sweating labor; leften of, bequeathed the knowledge of. 52 herty lust, healthy desire. 53 kyndely, natural. 53 busy, intensive. 54 passed, past. 56 are, are. 58 sterynge, guidance. 59 for wantyng of, i.e., lack of obtaining [the object] of; cleped, called. 60 thylke, that one. 61 rende out the swerde of Hercules handes, rip the sword from Hercules' hands. 62 Hercules Gades, the pillars of Hercules at Cadiz. 63 spere that, spear that; wagge, wield (lit., wage).

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65 And that passyng al thyng to ben mayster of Fraunce by myght, theras the noble
gracyous Edward the thyrde, for al his great prowesse in victories, ne myght al yet
conquere?

70 Certes, I wote wel there shal be made more scorne and jape of me, that I, so unworthely
clothed altogider in the cloudy cloude of unconnynge, wyl putten me in prees to speke
of love or els of the causes in that matter, sythen al the grettest clerkes han had ynoch
to don and, as who sayth, gathered up clene toforne hem, and with theyr sharpe sythes
of connynng al mowen, and made therof great rekes and noble ful of al plentyes to fede
me and many another. Envye forsothe commendeth nouȝt his reason that he hath in
hayn, be it never so trusty. And althoughe these noble repers, as good workmen and
worthy theyr hyer, han al drawe and bounde up in the sheves and made many shockes,
75 yet have I ensample to gader the smale crommes and fullyn my walet of tho that
fallen from the borde amone the smale houndes, notwithstandingynge the travayle of

And that passyng al thyng to ben mayster of Fraunce by myght/ there as the noble
gracyous Edward the thyrde for al his great prowesse in victories ne myght al yet
conquere.

Certes I wote wel/ there shal be made more scorne and jape of me/ that I so vneworthely
clothed al togyder in the cloudy cloude of vncconnynge wyl putten me in prees to speke
of love/ or els of the causes in that matter/ sythen al the grettest clerkes han had ynoch
to don/ and as who sayth gathered vp clene toforne hem/ and with theyr sharpe sythes
of connynng al mowen and made therof great rekes and noble/ ful of al plentyes to fede
me and many another. Envye forsothe commendeth nouȝt his reason/ that he hath in
hayn/ be it neuer so trusty. And al thoughe these noble repers/ as good workmen and
worthy theyr hyer/ han al drawe and bounde vp in the sheves/ and made many shockes/
yet haue I ensample to gader the smale crommes/ and fullyn my walet of tho that fallen
from the borde amone the smale houndes/ notwithstandingynge the trauayle of<325va>

64 mayster, master. 67 Certes, Certainly; wote, know; jape, jest. 68 unconnynge, unknowing, ignorance; in prees, in competition. 69 els, else; sythen, since; grettest, greatest; han had, have had. 70 clene toforne, thoroughly before and in front of; sythes, scythes, mowers. 71 connynng, intelligence; mowen, mowed; rekes, rakes, piles of hay; plentyes, plenties; fede, feed. 73 hayn, hatred; repers, reapers. 74 hyer, hire; sheves, sheaves; shockes, stacks. 75 ensample, example; crommes, crumbs; fullyn, fill; tho, those. 76 borde, table.

Prologue

the almoygner that hath drawe up in the cloth al the remyssayles as trenchours and the
relyef to bere to the almesse. Yet also have I leue of the noble husbande Boece, although
I be a straunger of connynge, to come after his doctryne and these great workmen and
80 glene my handfuls of the shedyng after theyr handes; and, if me fayle ought of my ful,
to encrease my porcyon with that I shal drawe by privytyes out of the shocke. A slye
servaunt in his owne helpe is often moche commended; knoweyng of trouth in causes
of thynges was more hardyer in the first sechers, and so sayth Aristotle, and lyghter in
85 us that han folowed after. For theyr passyng study han fresshed our wyttes, and our
understandynge han excyted in consideracion of trouth by sharpnesse of theyr reasons.
Utterly, these thynges be no dremes ne japes to throwe to hogges. It is lyfelyche meate
for chyldren of trouthe, and as they me betiden whan I pilgrymaged out of my kyth in

<325vb>the almoygner/that hath drawe vp in the cloth al the remyssayles/ as trenchours/
and the relyef to bere to the almesse. Yet also haue I leue of the noble husbande Boece/
al though I be a straunger of connynge to come after his doctryne/ and these great
workmen/ and glene my handfuls of the shedyng after theyr handes/ and if me fayle
ought of my ful/ to encrease my porcyon with that I shal drawe by privytyes out of the
shocke/ a slye seruaunt in his owne helpe is often moche commended/ knoweyng of
trouth in causes of thynges/ was more hardyer in the first sechers/ and so sayth Aristotle/
and lyghter in vs that han folowed after. For theyr passyng study han fresshed our
wyttes/ and our vnderstandynge han excyted in consideracion of trouth by sharpnesse
of theyr reasons. Utterly these thynges be no dremes ne lapes/ to throwe to hogges/ it is
lyfelyche meate for chyldren of trouthe/ and as they me betiden whan I pilgrymaged out
of my kyth in

77 **almoygner**, almsman, who distributes the alms of another; **remyssayles**, leftovers; **trenchoars**, brown-bread, in thick slices, serving as plates for food. 78 **relyef**, the rest (possibly, "succeeding dishes"); **bere**, carry; **almesse**, those deserving of alms; **leue**, permission; **husbaude**, cultivator. 79 **connynge**, knowledge. 80 **glen**, glen; **shedyng**, leavings. 81 **by privytyes**, privately, by myself; **shocke**, stacked sheaves of grain. 81-82 **A slye . . . owne helpe**, a servant expedient in helping himself. 83 **more hardyer**, more difficult; **sechers**, seekers; **lyghter in**, easier for. 84 **passyng**, surpassing, i.e., inimitably excellent; **fresshed**, refreshed. 86 **Utterly**, Absolutely; **dremes**, dreams; **japes**, jests; **hogges**, hogs; **lyfelyche meate**, living food. 87 **me betiden**, befall me; **kyth**, native land.

The Testament of Love

90 wynter, whan the wether out of measure was boystous and the wylde wynde Borias, as his kynde asketh, with dryenge coldes maked the wawes of the occian see so to aryse unkyndely over the commune bankes that it was in poynte to spyl al the erthe.

Thus endeth the prologue, and hereafter foloweth the fyrst boke of *The Testament of Love*.

wynter/ whan the wether out of measure was boystous/ and the wylde wynde Borias as his kynde asketh with dryenge coldes/ maked the wawes of the occian see so to aryse unkyndely ouer the commune bankes that it was in poynte to spyl al the erthe.

Thus endeth the prologue/ and here after foloweth the fyrst boke of the Testament of Love. <325vb>

88 wether, weather; boystous, rough. 89 kynde, nature; wawes, waves; occian see, ocean. 90 unkyndely, unnaturally; commune, universal, i.e., all its banks (so that it was about to destroy all the earth); spyl, destroy.

The Testament of Love

Book I

Chapter I

Alas, Fortune, alas; I that somtyme in delycyous houres was wont to enjoy blysful stoundes am nowe dryve by unhappy hevynesse to bewayle my sondrye yvels in tene. Trewly, I leue in myn herte is writte of perdurable letters al the entencyons of lamentacion that nowe ben ynempned, for any maner disease outwarde in sobbyng maner sheweth 5 scowful yexyng from within. Thus from my conforte I gynne to spylle syth she that shalde me solace is ferre fro my presence. Certes, her absence is to me an hell; my sternyng dethe thus in wo it myneth that endelesse care is throughout myne herte clenched; blysse of my ioye that ofte me murthed is turned into galle to thynke on thyng that may not at my wyl in armes me bent. Myrth is chaunged into tene, whan swynke 10 is there contynually that reste was wont to sojourne and have dwellynge place. Thus

<326ra> **ALAS** Fortune alas/ I that som tyme in delycyous houres was wont to enjoy blysful stoundes/ am nowe dryue by unhappy hevynesse to bewayle my sondrye yvels in tene. Trewly I leue/ in myn herte is writte of perdurable letters al the entencyons of lamentacion that nowe ben ynempned/ for any maner disease outwarde in sobbyng maner/ sheweth sorowful yexyng from within. Thus from my conforte I gynne to spylle/ syth she that shalde me solace/ is ferre fro my presence. Certes her absence is to me an hell/ my sternyng dethe thus in wo it myneth/ that endelesse care is throughout myne herte clenched/ blysse of my ioye/ that ofte me murthed is turned in to galle/ to thynke on thyng that may not at my wyl in armes me bent. Myrth is chaunged in to tene/ whan swynke is there contynually/ that reste was wont to sojourne and haue dwellynge place. Thus

2 stoundes, times; tene, scrow. 3 leue, believe. 4 ynempned, named. 5 yexyng, sobbing; gynne, begin; spylle syth, decline since. 7 sternyng, languishing (see note); myneth, means. 8 murthed, gave me mirth. 9 bent, take; swynke, labor. 10 that, where.

wytlesse, thoughtful, syghtlesse lokynge, I endure my penaunce in this derke prisone,
caytisned fro frendshippe and acquayntaunce, and forsaken of al that any wode dare
speke. Straunge hath by waye of intrucyoun made his home there me shulde be if
15 reason were herde as he shulde. Neverthelater, yet hertly, lady precious Margarit have
mynde on thy seruaunt and thynke on his disease how lyghtles he lyveth, sithe the
beames brennende in loue of thyn eyen arn so bewent that worldes and cloudes atwene
us twey wol nat suffre my thoughtes of hem to be enlumyned. Thynke that one vertue
20 of a Margarite precious is amonges many other the sorouful to comforte, yet wyl of
that me sorouful to comforte is my luste to have nought els at this tyme; dede ne detho,
ne no maner traveyle hath no power myne herte so moche to fade as shulde to here of
a twynckelynge in your disease. Ah, God forbede that; but yet lette me dey, lette me
sterve withouten any measure of penaunce, rather than myne hertly thynking comforte
in ought were diseased. What maye my seruyce aveyle in absence of her that my
seruyce shulde accepte? Is this nat endlesse sorowe to thynke? Yes, yes, God wote;

wytlesse thoughtful/ syghtlesse lokynge/ I endure my penaunce in this derke prisone/
caytisned fro frendshippe and acquayntaunce/ and forsaken of al that any wode dare
speke. Straunge hath by waye of intrucyoun made his home/ there me shulde be/ if
reason were herde as he shulde. Neuer the later yet hertly lady precious Margarit/ haue
mynde on thy seruaunt/ and thynke on his disease/ how lyghtles he lyueth/ sithe the
beames brennende in loue of thyn eyen arn so be went/ that worldes and cloudes
atwene vs twey wol nat suffre my thoughtes of hem to be enlumyned. Thynke that one
vertue of a Margarite precious is amonges many other the sorouful to comforte yet wyl
of that me sorouful to comforte is my luste to have nought els at this tyme/ dede ne
detho/ ne no maner traveyle hath no power myne herte so moche to fade/ as shulde to
here of a twynckelynge in your disease. Ah/ god forbede that/ but yet lette me dey/ lette
me sterue withouten any measure of penaunce/ rather than myne hertly thynking
comforte in ought were diseased. What maye my seruyce aueyle in absence of her/ that
my seruyce shulde accepte? is this nat endlesse sorowe to thynke? Yes/ yes god wote/

11 thoughtful, anxious. 12 caytisned, incarcerated (lit. captured; see note). 13 Straunge, Weirdness (quasi-personified); there me shulde be, where I should be. 14 Neverthelater, Nevertheless. 16 brennende, burning; bewent, departed; atwene, between. 17 suffre, permit. 18 wyl of, while (see note). 19 dede, dying. 20 traveyle, suffering; here, hear. 22 sterue, die. 24 God wote, God knows.

25 myne hert breaketh nygh asonder. Howe shulde the grounde without kyndly noriture
 bringen forthe any frutes? Howe shulde a shippe withouten a sterne in the great see be
 governed? Howe shulde I withouten my blysse, my herte, my desyre, my ioye, my
 goodnessse endure in this contrarious prison, that thynke every hour in the day an hundred
 wynter? Wel may nowe Eve sayne to me, "Adam, in sorowe fallen from welth,
 30 driven arte thou out of paradise, with sweate thy sustenaunce to beswynke." Depe in
 this pynynge pytte with wo I lygge ystocked, with chaynes lynked of care and of tene.
 It is so hye from thens I lye and the commune erth, there ne is cable in no lande maked,
 that myght stretche to me to drawe me into blysse, ne steyers to stey on is none, so that
 35 without recover endlesse here to endure I wotte wel I purveyde. O, where arte thou nowe,
 frenshyppe, that somtyme with laughande chere madest bothe face and countenaunce to
 me wardes? Truly nowe arte thou went out of towne, but ever me thynketh he weareth
 his olde clothes and that the soule in the whiche the lyfe of frenshyppe was in is
 drawnen out from his other sprytes. Nowe than farewel frenshyp, and farewel felawes.

myne hert breaketh nygh a sonder/ <326ra><326rb>howe shulde the grounde without
 kyndly noriture bringen forthe any frutes? Howe shulde a shippe withouten a sterne in
 the great see be goouerned? Howe shulde I withouten my blysse/ my herte/ my desyre/
 my ioye/ my goodnessse/ endure in this contrarious prison/ that thynke euery hour in the
 day an hundred wynter? Wel may nowe Eve sayne to me Adam/ in sorowe fallen from
 welth/ driuen arte thou out of paradise/ with sweate thy sustenaunce to be swynke.
 Depe in this pynynge pytte with wo I lygge ystocked/ with chaynes lynked of care and
 of tene. It is so hye from thens I lye and the commune erth/ there ne is cable in no lande
 maked/ that myght stretche to me to drawe me in to blysse/ ne steyers to stey on is none/ so that
 without recover endlesse here to endure I wotte wel I purveyde. O/ where
 arte thou nowe frenshyppe/ that somtyme with laughande chere/ madest bothe face and
 countenaunce to me wardes? truly nowe arte thou went out of towne/ but euer me
 thynketh he weareth his olde clothes/ and that the soule in the whiche the lyfe of
 frenshyppe was in/ is drawnen out from his other sprytes. Nowe than farewel frenshyp/
 and farewel felawes/

25 noriture, nurture. 26 sterne, rudder. 29 welth, wealth, abundance. 30 beswynke, work for.
 31 pynynge, (causing) suffering; ystocked, imprisoned in stocks; tene, sorrow. 32 hye from
 thens, i.e., so vast a distance between where. 33 steyers, stairs. 34 recover, rescue; purveyde,
 am destined. 35 chere, look. 35-36 to me wardes, towards me.

The Testament of Love

Me thynketh ye al han taken your leave; no force of you al at ones. But lady of love ye
40 wote what I mene, yet thinke on thy seruaunt, that for thy loue spylleth; al thynges have
I forsake to folowen thynges. Rewarde me with a thought, though ye do naught els.
Remembraunce of loue lythe so sore under my brest that other thought cometh not in
my mynde but gladnesse to thynke on your goodnesse and your mery chere, ferdness
and sorowe to thynke on your wreche and your daunger from whiche Christe me save.
45 My great ioye it is to haue in meditacion the bounties, the vertues, the nobley in you
printed; sorowe and hel comen at ones to suppose that I be veyned. Thus with care
sorowe and tene am I shapte, myn ende with dethe to make. Nowe good goodly thynke
on this. O wretched foole that I am fallen in to so lowe: the heate of my brennyng tene
hath me al defased. How shulde ye, lady, sette pris on so foule fylthe? My connyng
50 is thynne, my wytte is exiled. Lyke to a foole naturel am I comparysoned. Trewly,
lady, but your mercy the more were, I wote wel al my labour were in ydel; your
mercy than passeth right. God graunt that propospcion to be verifyed in me, so that by

me thynketh ye al han taken your leaue: no force of you al at ones. But lady of loue ye
wote what I mene/ yet thinke on thy seruaunt/ that for thy loue spylleth/ al thynges haue
I forsake to folowen thynges: rewarde me with a thought/ though ye do naught els.
Remembraunce of loue lythe so sore vnder my brest/ that other thought cometh not in
my mynde/ but gladnesse to thynke on your goodnesse and your mery chere/ frendes
and sorowe to thynke on your wreche and your daunger/ from whiche Christe me save.
My great ioye it is to haue in meditacion the bounties/ the vertues/ the nobley in
you printed: sorowe and hel comen at ones/ to suppose that I be veyned. Thus with
care/ sorowe/ and tene am I shapte myn ende with dethe to make. Nowe good goodly
thynke on this. O wretched foole that I am fallen in to so lowe/ the heate of my brennyng
tene hath me al defased: how shulde ye lady sette pris on so foule fylthe? My connyng
is thynne/ my wytte is exiled/ <326rb><326va>lyke to a foole naturel am I
comparysoned. Trewly lady but your mercy the more were/ I wote wel al my labour
were in ydel: your mercy than passeth right. God graunt that propospcion to be verifyod
in me/ so that by

39 no force of, it's no matter regarding. 40 wote, know; spylleth, diest. 41 heestes, commands.
43 ferdness, fearfulness. 44 wreche, vengeance; daunger, haughtiness. 45 nobley, nobleness.
46 veyned, abandoned (see note). 47 tene, grief; shapte, destined. 48 brennyng, burning.
49 defased, defaced; sette pris, value, esteem; connyng, understanding.

truste of good hope I mowe come to the haven of ease. And sythe it is impossiblē the
 55 colours of your qualtyies to chaunge, and, forsothe, I wote wel wemme ne spotte maye
 not abyde there so noble vertue haboundeth, so that the defasyng to you is verily
 unymagynable, as countenaunce of goodnesse with encresynge vertue is so in you
 knytte to abyde by necessary maner; yet, if the revers might fal, which is ayenst kynde,
 I wot wel myn herte ne shulde therfore naught flytte by the leste poynt of gemetrye, so
 60 sadly is it sonded that away from your servyce in love maye he not departe. O love,
 whan shal I ben pleased? O charytē, whan shal I ben eased? O good goodly, whan shal
 the dyce turne? O ful of vertue, do the chaunce of conforte upwarde to fal. O love,
 whan wolt thou thynke on thy seruaunt? I can no more but here, outcaste of al welfare,
 65 abyde the daye of my deth, or els to se the syght that might al my wellynge sorowes
 voyde and of the flodde make an ebbe. These diseases mowen wel by duresse of
 sorowe make my lyfe to unbodye and so for to dye; but certes ye lady in a ful perfectyon
 of love ben so knytte with my soule that deth may not thilke knotte unbynde ne departe,

truste of good hope/ I mowe come to the hauen of ease/ and sythe it is impossiblē/ the
 colours of your qualtyies to chaunge: and forsothe I wote wel wemme ne spotte maye
 not abyde/ there so noble vertue haboundeth/ so that the defasyng to you is verily
 ymagynable/ as countenaunce of goodnesse with encresynge vertue/ is so in you
 knytte to abyde by necessary maner/ yet if the reuers might fal/ which is ayenst kynde/ I wol
 wel myn herte ne shulde therfore naught flytte by the leste poynt of gemetrye/ so sadly
 is it sonded/ that away from your seruyce in loue maye he not departe. O loue/ whan
 shal I ben pleased? O charyte/ whan shal I ben eased? O good goodly/ whan shal the
 dyce turne? O ful of vertue do the chaunce of conforte vupwarde to fal. O loue/ whan
 wolt thou thynke on thy seruaunt? I can no more but here out caste of al welfare/ abyde
 the daye of my deth/ or els to se the syght that might al my wellynge sorowes voyde/
 and of the flodde make an ebbe. These diseases mowen wel by duresse of sorowe/
 make my lyfe to vnbodye/ and so for to dye: but certes ye lady in a ful perfectyon of
 loue ben so knytte with my soule/ that deth may not thilke knotte vnbynde ne departe/

54 *wemme*, stain. 55 *there*, where; *haboundeth*, abounds. 58 *wot*, know; *flytte*, be moved,
 prove flighty; *gemetrye*, measurement. 59 *sadly*, solemnly, committedly; *sonded*, ordained,
 fixed (see note). 62 *can*, know, am capable. 64 *mowen*, may; *duresse*, duration and duress. 66
departe, part in twain.

The Testament of Love

so that ye and my soule togyther endelesse in blysse shulde dwel, and there shal my
soule at the ful ben eased that he may have your presence to shewe th'entent of his
desyres. Ah, dere God, that shal be a great ioye. Nowe ethely goddesse take regarde
70 of thy servant, though I be feble, for thou arte wente to prayse them better that wolde
conne serve in love, al be he ful mener than kynges or princes that wol not have that
virtue in mynde. Nowe precious Margaryte that with thy noble vertue haste drawen
75 me into love first, me wenyng therof to have blisse, as galle and aloes are so moche
sponge, that savour of swetnesse may I not ataste. Alas, that your benigne eyen in
whiche that mercy semeth to have al his noriture nyl, by no waye, tourne the clerenesse
80 of mercy to mewardes. Alas, that your brennande vertues shynynge amonges al folke
and enlumynynge al other people by habundance of encreasing sheweth to me but
smoke and no light. These thynges to thinke in myn herte maketh every day wepyng in
myn eyen to renne. These lyggen on my backe so sore that importable burthen me
semeth on my backe to be charged; it maketh me backwarde to meve whan my steppes

so that ye and my soule togyther is endelesse/ in blysse shulde dwel/ and there shal my
soule at the ful ben eased/ that he may haue your presence to shewe thentent of his
desyres: Ah dere god/ that shal be a great ioye. Nowe ethely goddesse take regarde of
thy seruant/ though I be feble/ for thou arte wente to prayse them better/ that wolde
conne serve in loue/ al be he ful mener than kynges or princes/ that wol not haue that
virtue in mynde. Nowe precious Margaryte/ that with thy noble vertue haste drawen
me in to loue first/ me wenyng therof to haue blisse/ as galle and aloes are so moche
sponge/ that sausour of swetnesse may I not ataste. Alas that your benigne eyen/ in
whiche that mercy semeth to haue al his nori<326va><326vb>tur/ nyl by no waye
tourne the clerenesse of mercy to mewardes. Alas that your beennande vertues/ shynynge
amonges al folke/ and enlumynynge al other people by habundance of encreasing/
sheweth to me but smoke and no light. These thynges to thinke in myn herte maketh
every day wepyng in myn eyen to renne. These lyggen on my backe so sore/ that
importable burthen me semeth on my backe to be charged/ it maketh me backwarde to
meue/ whan my steppes

68 th'entent, the purpose. 70-71 wolde conne, would like to be able to. 71 mener, meaner, lower
in status. 73 wenyng, expecting; as galle and aloes, i.e., since bitter substances. 75 noriture nyl,
nurture will not. 76 brennande, burning. 79 reane, run; lyggen, lie; importable burthen, unsup-
portable burden. 80 meve, move, go.

by comune course even forthe pretende. These thynge also on right syde and lyft have me so envolved with care that wanhope of helpe is throughout me ronne. Trewly, 85 I leue that gracelesse is my fortune whiche that ever sheweth it mewardes by a cloudy disease, al redy to make stormes of tene, and the blysfyl syde halte styl awayward, and wol it not suffre to mewardes to turne; no force, yet wol I not ben conquered.

O, alas that your nobley so moche among al other creatures commended by flowynge streme by al maner vertues, but ther ben wonderful. I not whiche that let the flode to come in to my soule; wherfore, purely mated with sorowe thorough sought, myselfe I crye on your goodnessse to have pyle on this caytife that in the irest degré of sorowe and disease is lefte, and, without your goodly wyl, from any helpe and recovery. These sorowes maye I not sustene but if my sorowe shulde be tolde and to youwardes shewed; although moche space is bytwene us twayne, yet me thynketh that by suche joleynynge wordes my disease gynneth ebbe. Trewly me thynketh that the sowne of my lamentacious

by comune course euen forthe pretende: These thynge also on right syde and lyft/ have me so envolved with care/ that wanhope of helpe is throughout me ronne/ trewly and leue that gracelesse is my fortune/ whiche that euer sheweth it mewardes by a cloudy disease/ al redy to make stormes of tene/ and the blysfyl syde halte styl awayward/ and wol it not suffre to mewardes to turne: no force/ yet wol I not ben conquered.

O/ alas that your nobley so moche among al other creatures commended by folowynge streme by al maner vertues/ but ther ben wonderful/ I not whiche that let the flode to come in to my soule/ wherfore purely mated with sorowe thorough sought/ my selfe I crye on your goodnessse to haue pyle on this caytife/ that in the irest degré of sorowe and disease is lefte/ and without your goodly wyl from any helpe and recovery. These sorowes maye I not sustene/ but if my sorowe shulde be tolde and to you wardes shewed/ although moche space is bytwene vs twayne/ yet me thynketh that by suche joleynynge wordes/ my disease gynneth ebbe. Trewly me thynketh that the sowne of my lamentacious

81 even forthe, straight on (or forward); lyft, left. 82 wanhope, despair; ronne, run. 83 leue, believe. 84 tene, sorrow; halte styl awayward, holds still in the opposite direction. 85 no force, no matter. 86 nobley, nobleness. 87 but ther bes, unless there be something; net, do not know. 88 purely, completely; mated . . . thorough sought, penetrated. 89 caytife, prisoner, wretch; irest, most inward. 92 joleynynge, encouraging, cheering (see note). 93 gynneth, begins [to]; ebbe, decrease; sowne, sound.

wepyng is right nowe flowe into your presence, and there cryeth after mercy and
95 grace, to which thing me semeth thee lyst none answere to yeve, but with a deynous
chere ye commaunden it to avoyde. But God forbyd that any worde shuld of you
springe to have so lytel routh. Pardé, pyté and mercy in every Margarite is closed by
kynde amonges many other vertues by qualites of conforte. But comfort is to me right
naught worthe withouten mercy and pyté of you alone, whiche thynges hastely God me
100 graunt for his mercy.

Chapter II

Rehersyng these thynges and many other without tyme or moment of rest me
semed for anguisshe of disease that al togyder I was rauysshed, I can not tel howe; but
holy al my passyons and felynges weren loste as it seemed for the tyme and sodainly a
maner of drede light in me al at ones. Nought suche feare as folke have of an enemy that
were myghty and wolde hem greve or done hem disease. For I trowe this is wel knowe
105

wepyng/ is right nowe flowe in to your presence/ and there cryeth after mercy and
grace/ to which thing me semeth the lyst none answere to yeue/ but with a deynous
chere ye commaunden it to avoyde/ but god forbyd that any worde shuld of you springe
to haue so lytel routh. Parde pyte and mercy in every Margarite is closed by kynde
amonges many other vertues/ by qualites of conforte/ but comfort is to me right naught
worthe/ withouten mercy and pyte of you alone/ whiche thynges hastely god me graunt
for his mercy.<326wb>

<327ra>REhersyng these thynges and many other/ without tyme or moment of rest
me semed for anguisshe of disease/ that al togyder I was rauysshed/ I can not tel
howe/ but holy al my passyons and felynges weren loste/ as it seemed for the tyme/ and
sodainly a maner of drede light in me al at ones/ nought suche feare as folke haue of an
enemy that were myghty/ and wolde hem greve or done hem disease: For I trowe this
is wel knowe

95 *yeve*, give; *deynous*, disdainful. 96 *chere*, aspect; *avoyde*, go away. 97 *springe*, be rumored
about; *routh*, pity; *Pardé*, Indeed. 98 *kynde*, nature. 98-99 *right naught worthe*, worth
nothing. 101-02 *me seemed*, it seemed to me. 104 *drede*, dread; *light*, lit. 105 *wolde hem
greve*, would aggrieve; *done hem*, cause them.

to many persones that otherwhyle, if a man be in his soveraignes presence, a maner of 110 ferdenesse crepeth in his herte not for harme but of goodly subiection, namely as men reden that angells ben aferde of our savyour in heven. And pardé, there ne is ne maye no passyon of disease be, but it is to meane that angels ben adradde not by ferdnes of drede, sythen they ben perfytely blyssed as affection of wonderfulnesse and by servyce of obedycence; such ferde also han these lovers in presence of their loves and subiectes aforne their soveraynes. Right so with ferdenesse myn herte was caught. And, I sodainly 115 astonyed, there entred into the place there I was lodged a lady, the semelyest and moste goodly to my syght that ever to forme apered to any creature, and trewly in the blastrynge of her looke she yave gladnesse and conforte sodaynely to al my wyttes, and ryght so she dothe to every wyght that cometh in her presence. And for she was so goodly (as me thought) myne herte beganne somdele to be embolded and wexte a lytel hardy to speke, but yet with a quakynge voyce as I durste, I salved her and enquired what she was, and why she, so worthy to syght, dayned to entre into so foule a donegon, and

to many persones/ that otherwhyle if a man be in his saceraignes presence/ a maner of ferdenesse crepeth in his herte/ not for harme/ but of goodly subiection: namely as men reden that angells ben aferde of our savyour in heuen. And pardé there ne is/ ne maye no passyon of disease be/ but it is to meane that angels ben adradde/ not by ferdnes of drede/ sythen they ben perfytely blyssed/ as affection of wonderfulnesse and by servyce of obedycence/ such ferde also han these louers in presence of their loves/ and subiectes aforne their soueraynes: Right so with ferdenesse myn herte was caught. And I sodainly astonyed/ there entred in to the place there I was lodged a lady/ the semelyest and moste goodly to my syght/ that ever to forme apered to any creature/ and trewly in the blastrynge of her looke/ she yave gladnesse and conforte sodaynely to al my wyttes/ and ryght so she dothe to every wyght that cometh in her presence. And for she was so goodly (as me thought) myne herte beganne somdele to be embolded/ and wexte a lytel hardy to speke/ but yet with a quakynge voyce/ as I durste/ I salued her/ and enquired what she was/ and why she so worthy to syght/ dayned to entre in to so foule a donegon/ and

107 ferdenesse, fear or awe. 108 pardé, indeed. 109 adradde, full of dread. 110 blyssed, blessed. 113 astonyed, astonished; semelyest, most comely. 114 blastrynge, sense blowing as in heraldic blazon. 115 yave, gave. 116 wyght, person. 117 somdele, somewhat; wexte, grew. 118 durste, dared; salved, greeted. 119 dayned, condescended.

120 namely a prisone without leave of my kepers. For certes, althoughe the vertue of dedes
of mercy stretchen to vysyten the poore prisoners, and hem after that faculties ben had
to comforte, me semed that I was so ferre fallen into myserye and wretched hyd
caytifnesse, that me shulde no precyous thynge neygh; and also, that for my sorowe
125 every wyght shulde ben heavy and wysshe my recovery. But whan this lady had somdele
apperceyved as wel by my wordes as by my chere what thought besyd me within,
with a good womanly countenaunce she sayde these wordes:

130 "O my nory, wenyst thou that my maner be to foryet my frendes or my seruauntes?
Naye," quod she, "it is my ful entente to vysyte and comforte al my frenshippes and
alyes as wel in tyme of perturbation as of moost properte of blysse. In me shal
unkyndnesse never be founden. And also, sithen I have so fewe especial trewe nowe in
these dayes, wherfore I maye wel at more leysar come to hem that me deseruen. And
if my comynge maye in any thynge avayle, wete wel I wol come often."

"Nowe, good lady," quod I, "that art so fayre on to loke, reynynge honny by thy

namely a prisone/ without leaue of my kepers. For certes al though the vertue of dedes
of mercy stretchen to vysyten the poore prisoners/ and hem after that faculties ben had
to comforte/ me semed that I was so ferre fallen in to myserye and wretched hyd
caytifnesse/ that me shulde no precyous thynge neygh; and also that for my sorowe
every wyght shulde ben<327ra><327rb>heavy/ and wysshe my recovery. But whan
this lady had somdele apperceyued/ as wel by my wordes as by my chere/ what thought
besyd me within/ with a good womanly countenaunce she sayde these wordes.

O my nory/ wenyst thou that my maner be/ to foryet my frendes or my seruauntes?
naye (quod she) it is my ful entente to vysyte and comforte al my frenshippes and alyes/
as wel in tyme of perturbation/ as of moost properte of blysse/ in me shal vnykynnesse
neuer be founden. And also sithen I have so fewe especial trewe nowe in these dayes/
wherfore I maye wel at more leysar come to hem that me deseruen/ and if my comynge
maye in any thynge avayle/ wete wel I wol come often.

Nowe good lady (quod I) that art so fayre on to loke/ reynynge honny by thy

121 after that faculties ben had, according as faculties are (i.e., as far as is possible under the
circumstances). 123 caytifnesse, captivity. 124 heavy, depressed. 124-25 somdele apperceyved,
somewhat perceived. 125 besyd, besides. 127 nory, disciple (lit., one being nursed or nour-
ished); wenyst, do you suppose; foryet, forgot. 130 sithen, since; fewe especial trewe, i.e.,
especially true friends. 131 leysar, leisure. 133 reynynge honny, raining honey.

wordes, blysse of paradise am thy lokynges, joye and conforte are thy movynges.
 135 What is thy name? Howe is it that in you is so mokel werkynge vertues enight, as me semeth, and in none other creature that ever sawe I with myne eyen?" "My disciple," quod she, "me wondreth of thy wordes and on thee that for a lytel disease haste foryeten my name: Woste thou not wel that I am Loue, that first thee brought to thy servyce?" "O good lady," quod I, "is this woeshyppe to thee or to thyne excellencie for to come into so foule a place? Pardé, somtyme tho I was in prosperyté and with forayne goodes envolved, I had mokyl to done to drawe thee to myn hostel; and yet many wernynges thou madest er thou lyste fully to graunt thyne home to make at my dwellyng place; and nowe thou comest goodly by thyne owne vysse to conforte me with wordes, and so there thoroouge I gynne remembre on passed gladnesse. Trewly, lady, I ne wotte whether I shal say welcome or none sythen thy comyng wol as moche do me tene and sorowe as gladnesse and myrthe. Se why. For that me conforteth to thynke on passed gladnesse that me anoyeth eft to be in doyng. Thus thy comyng bothe gladdeth and teneth, and that is cause of moche sorowe: Lo, lady howe than I am comforted by your

wordes/ blysse of paradise am thy lokynges/ joye and conforte are thy mouynges.
 What is thy name? Howe is it that in you is so mokel werkynge vertues enight/ as me semeth/ and in none other creature that euer sawe I with myne eyen? My disciple (quod she) me wondreth of thy wordes and on the/ that for a lytel disease haste foryeten my name: Woste thou not wel that I am Loue/ that first the brought to thy servyce? O good lady (quod I) is this woeshyppe to the or to thyne excellencie for to come in to so foule a place? Pardé somtyme tho I was in prosperyté/ and with forayne goodes enuolved/ I had mokyl to done to drawe the to myn hostel/ and yet many wernynges thou madest er thou lyste fully to graunt/ thyne home to make at my dwellyng place: and nowe thou comest goodly by thyne owne vysse/ to conforte me with wordes/ and so there thoroouge I gynne remembre on passed gladnesse. Trewly lady I ne wotte whether I shal say welcome or none/ sythen thy comyng wol as moche do me tene and sorowe/ as gladnesse and myrthe: se why. For that me conforteth to thynke on passed gladnesse/ that me anoyeth eft to be in doyng. Thus thy comyng bothe gladdeth and teneth/ and that is cause of moche sorowe: Lo lady/ howe<327rb><327va>than I am comforted by your

135 **mokel**, many; **enight**, established. 140 **forayne**, alien, i.e., not natural to human kind.

141 **mokyl**, much; **wernynges**, warnings. 142 **lyste**, were pleased. 143 **vysse**, counsel. 144 **gyane**, begin; **ne wotte**, do not know. 145 **tene**, grief. 148 **teneth**, grieves.

commynge?" And with that I gan in teeres to distyll and tenderly wepe. "Nowe certes,"
150 quod Love, "I se wel, and that me overthynketh, that wytte in thee fayleth and arte in
poynte to dote."

"Trewly," quod I, "that have ye maked and that ever wol I rue." "Wottest thou not
wel," quod she, "that every shepeherde ought by reson to seke his sperkelande shepe
155 that arne ronne into wyldernes into wyldernes amoung busshes and peryls and hem to their pasture
ayen bringe and take on hem priuy besy cure of kepyng? And tho the uncommynge
shepe scattered wolde ben loste rennyng to wyldernes and to desertes drawe, or els
wolden put hem selfe to the swallowyng wolfe, yet shal the shepeherde by busynesse
160 and travayle so put him forthe that he shal not let hem be loste by no waye. A good
shepeherde putteth rather hys lyfe to ben loste for his shepe. But for thou shalte not
wene me beyng of warse condycion, trewly, for everych of my folke, and for al tho
that to mewarde be knyt in any condycion, I wol rather dye than suffre hem through
errour to ben spylte. For me lyste and it me lyketh of al myne a shepherdesse to be

commynge/ and with that I gan in teeres to distyll/ and tenderly wepe. Nowe certes
(quod Love) I se wel (and that me overthynketh) that wytte in the fayleth/ and arte in
poynte to dote.

Trewly (quod I) that haue ye maked/ and that ever wol I rue. Wottest thou not wel
(quod she) that every shepeherde ought by reson to seke his sperkelande shepe that
arne ronne in to wyldernes/ amoung busshes and peryls/ and hem to their pasture
ayen bringe/ and take on hem priuy besy cure of kepyng? and tho the uncommynge
shepe scattered wolde ben loste/ rennyng to wyldernes/ and to desertes drawe/ or els
wolden put hem selfe to the swallowyng wolfe/ yet shal the shepeherde by busynesse
and travayle so put him forthe/ that he shal not let hem be loste by no waye. A good
shepeherde putteth rather hys lyfe to ben loste for his shepe. But for thou shalte not
wene me beyng of warse condycion/ trewly for everych of my folke/ and for al tho that
to mewarde be knyt in any condycion/ I wol rather dye than suffre hem through
errour to ben spylte. For me lyste/ and it me lyketh/ of al myne a shepherdesse to be

149 gan, began, or, did; certes, certainly. 150 me overthynketh, I regret. 151 dote, be insane.
152 maked, caused, made; rue, regret; Wottest, Know. 153 sperkelande, scattered. 154
ronne, run. 155 ayen bringe, bring back; priuy, intimate, special; cure, care; uncommynge,
unknowing. 156 rennyng, running; drawe, drawn. 158 put him forthe, exert himself. 159 for,
in order that. 160 wene, suspect; everych, everyone; tho, those. 162 spylte, lost, destroyed;
me lyste, it pleases me; me lyketh, I like.

163 cleped. Wost thou not wel I fayled never wight but he me refused and wolde negligently go with unkyndenesse? And yet, pardé, have I many such holpe and releved, and they have ofte me begyled; but ever at the ende, it discendeth in their owne neckes. Haste thou not radde howe kynde I was to Paris, Priamus sonne of Troy? How Jason me falsed, for al his false behest? Howe Sesars swonke, I lefte it for no tene tyl he was troned in my blysse for his servyce? What," quod she, "most of al maked I not a lovedaye bytwene God and mankynde, and chese a mayde to be nompere to put the quarel at ende? Lo, howe I have travayled to have thanke on al sydes, and yet lyst me not to rest and I might fynde on whome I shulde werche. But trewly myn owne disciple bycause I have thee founde at al assayes in thy wyl to be redy myn hestes to have folowed and haste ben trewe to that Margaryte perle that ones I thee shewed and she alwaye ayenwarde hath made but daungerous chere, I am come in propre person to put thee out of errors and make thee gladdie by wayes of reason, so that sorow ne disease

164 cleped. Wost thou not wel I fayled neuer wight/ but he me refused/ and wolde negligently go with vnkyndenesse? And yet parde haue I many such holpe and releued/ and they haue ofte me begyled/ but euer at the ende it discendeth in their owne neckes. Haste thou not radde howe kynde I was to Paris/ Priamus sonne of Troy? How Jason me falsed for al his false behest? Howe Sesars sonke/ I lefte it for no tene tyl he was troned in my blysse for his seruyce. What (quod she) most of al/ maked I not a louedaye bytwene god and mankynde/ and chese a mayde to be nompere/ to put the quarel at ende? Lo/ howe I haue trauayled to haue thanke on al sydes/ and yet lyst me not to rest/ and I miȝt fynde on home I shulde werche. But trewly myn owne disciple/ bycause I haue the founde at al assayes in thy wyl to be redy myn hestes to haue folowed/ and haste ben trewe to that Margaryte perle/ that ones I the shewed/ and she alwaye ayenwarde hath made but daunge-<327va><327vb>rous chere/ I am come in propre person to put the out of errors/ and make the gladdie by wayes of reason/ so that sorow ne disease

165 166 167 168 169 170 171 172 173 174
 163 cleped, called; Wost, Know; wight, creature. 164 pardé, indeed; holpe, helped; releved, relieved. 165 begyled, deceived. 166 radde, read. 167 falsed, betrayed; behest, promise; swonke, pomp (see note); tene, sorrow. 168 troned, enthroned. 169 lovedaye, day of accord; chese, chose; nompere, umpire. 170 lyst me not, it does not please me. 171 and I, if I; werche, work. 172 assayes, attempts; redy, ready. 173 ones, once. 174 ayenwarde, in return; daungerous chere, disdainful demeanor; in propre person, in my own person.

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shal no more hereafter thee amaistry. Wherthrough I hope thou shalte lyghtly come to the grace that thou longe hast desyred of thylike jewel. Haste thou not herde many ensamples howe I have comforted and releved the scholers of my lore? Who hath worthyed kynges in the felde? Who hath honoured ladyes in bower by a perpetuel myrrour of their truthe in my servyce? Who hath caused worthy folke to voyde vyce and shame? Who hath holde cyties and realmes in prosperyté? If thee lyste cleape ayen thyn olde remembraunce, thou coudest every poynte of this declare in especial and say that I thy maystresse have be cause, causyng these thynges and many mo other." "Nowe, iwys, madame," quod I, "al these thynges I knowe wel my selfe and that thyn excellence passeth the understandyng of us beestes, and that no mannes wytte erthely may comprehend thy vertues." "Wel than," quod she, "for I se thee in disease and sorowe I wote wel thou arte one of myn nories. I maye not suffre thee so to make sorowe thyn owne selfe to shende; but I myselfe come to be thy fere, thyne hevy charge to make to seme the lesse. For wo is him that is alone; and

shal no more hereafter the amaistry. Wherthrough I hope thou shalte lyghtly come to the grace/ that thou longe hast desyred/ of thylike iewel. Haste thou not herde many ensamples/ howe I haue comforted and releued the scholers of my lore? Who hath worthyed kynges in the felde? Who hath honoured ladyes in bower by a perpetuel myrrour of their truthe in my seruyce? Who hath caused worthy folke to voyde vyce and shame? Who hath holde cyties and realmes in prosperyté? If the lyste cleape ayen thyn olde remembraunce/ thou coudest every poynte of this declare in especial/ and say that I thy maystresse haue be cause/ causyng these thynges and many mo other. Nowe iwys madame (quod I) al these thynges I knowe wel my selfe/ and that thyn excellence passeth the vnderstandingyng of vs beestes/ and that no mannes wytte erthely may comprehend thy vertues. Wel than (quod she) for I se the in disease and sorowe/ I wote wel thou arte one of myn nories/ I maye not suffre the so to make scoowe/ thyn owne selfe to shende: but I my selfe come to be thy fere/ thyne hevy charge to make to seme the lesse/ for wo is him that is a lone: And

176 *thee amaistry*, overcome you. 177 *thylike*, that same. 178 *ensamples*, examples. 179 *worthyed*, caused to become worthy; *felde*, (battle)field; *bower*, bower, bedchamber. 180 *voide*, avoid. 181 *cyties*, cities; *the lyste*, it pleases you. 182 *cleape ayen*, recall; *coudest*, could. 183 *be*, been. 184 *iwys*, certainly. 185 *beestes*, beasts. 186 *for I se the*, since I see you. 187 *wote*, know; *nories*, disciples. 188 *shende*, ruin. 189 *fere*, companion; *charge*, burden.

190 to the sorye, to ben moned by a sorouful wight it is great gladnesse. Right so, with my sycke frendes I am sick, and with sorie I can not els but socowe make tyl whan I have hem releved in suche wyse that gladnesse in a maner of counterpaysyng shal restore as mokyl in joye as the passed hevynesse byforme dyd in tene. And also," quod she, "whan any of my seruauntes ben alone in solytary place, I have yet ever besyed me to be with hem in conforte of their hertes, and taught hem to make songes of playnte and of blysse, and to endyten letters of rethorike in queynt understandynges, and to bethynke hem in what wyse they might best their ladyes in good servyce please, and also to lerne maner in countenaunce in wordes and in bearyng, and to ben meke and lowly to every wight, his name and fame to encrease, and to yeve gret yeftes and large, that his renome maye springen. But thee therof have I excused, for thy losse and thy great costages wherthrough thou arte nedys arne nothinge to me unknownen, but I hope to God somtyme it shal ben amended, as thus as I sayd. In norture have I taught al myne and in curtesye

to the sorye to ben moned by a sorouful wight it is great gladnesse. Right so with my sycke frendes I am sick/ and with sorie I can not els but sorowe make/ tyl whan I haue hem releued/ in suche wyse that gladnesse in a maner of counterpaysyng shal restore as mokyl in loye as the passed heuynesse byforme dyd in tene. And also (quod she) whan any of my seruauntes ben a lone in solytary place/ I haue yet euer besyed me to be with hem/ in conforte of their hertes/ and taught hem to make songes of playnte and of blysse/ and to endyten letters of rethorike in queynt vnderstandynges/ and to bethynke hem in what wyse they might best their ladyes in good seruyce please/ and also to lerne maner in countenaunce in wordes/ and in bearyng/ and to ben meke and lowly to euery wight/ his name and fame to encrease/ and to yeue gret yeftes and large/ that his<327vbo-<328ra>renome maye springen/ but the therof haue I excused for thy losse and thy great costages/ wherthrough thou arte nedys/ arne nothinge to me vñknownen/ but I hope to god somtyme it shal ben amended/ as thus as I sayd. In noture haue I taught al myne/ and in curtesye

190 the sorye, the sorrowful person; **moned**, commiserated with; **wight**, person. 191 **sorie**, the sorrowful. 192 **hem**, them; **counterpaysyng**, counterbalancing. 193 **mokyl**, much; **passed hevynesse**, recent depression; **tene**, sorrow. 194 **besyed me**, buried myself. 195 **hertes**, hearts; **playnte**, complaints. 196 **endyten**, compose; **queynt**, ornate, involved. 197 **lerne**, learn. 198 **maner**, comportment; **meke**, meek. 199 **yeve**, give; **yeftes**, gifts; **that**, so that; **renome**, renown. 200 **springen**, spring up; **the**, you; **costages**, costs. 201 **nedys arne**, needy are. 202 **norture**, nurture.

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made hem expert their ladyes hertes to wynne, and if any wolde ben deynous or proude,
or be enuyous or of wretches acqueyntaunce, hastelyche have I suche voyded out of
205 my schole. For al vyces trewly I hate; vertues and worthynesse in al my power I
avaunce. "Ah, worthy creature," quod I, "and by iuste cause the name of Goddess
dignely ye mowe beare. In thee lythe the grace thorough whiche any creature in this
worlde hath any goodnesse. Trewly, al maner of blysse and preciousnesse in vertue out
210 of thee springen and wellen as brokes and ryvers proceden from their springes, and like
as al waters by kynde drawnen to the see, so al kyndely thynges thresten by ful appetyte
of desyre to drawe after thy steppes and to thy presence aproche as to their kyndely
perfection: howe dare than beestes in this worlde aught forfete ayenst thy devyne
215 purveyaunce? Also, lady, ye knownen al the priuy thoughties: in hertes no counsayle
maye ben hydde from your knowyng. Wherfore I wote wel, lady, that ye knowe your
selfe that I in my conscience am and have ben wyllynge to your seruyce, al coude I
never do as I shulde, yet, forsothe, fayned I never to love otherwyse than was in myn

made hem expert their ladyes hertes to wynne/ and if any wolde emdeynous or proude
or be enuyous/ or of wretches acqueyntaunce/ hastelyche haue I suche voyded out of
my schole: for al vyces trewly I hate: vertues and worthynesse in al my power I avaunce.
Ah worthy creature (quod I) and by iuste cause the name of goddess dignely ye mowe
beare: In the lythe the grace thorough whiche any creature in this worlde hath any
goodnesse/ trewly al maner of blysse and preciousnesse in vertue out of the springen/
and wellen/ as brokes and ryuers proceden from their springes/ and like as al waters by
kynde drawnen to the see/ so al kyndely thynges thresten by ful appetyte of desyre to
drawe after thy steppes/ and to thy presence aproche/ as to their kyndely perfection:
howe dare than beestes in this worlde aught forfete ayenst thy deuyne purveyaunce?
Also lady ye knownen al the priuy thoughtes/ in hertes no counsayle maye ben hydde
from your knowyng. Wherfore I wote wel lady that ye knowe your selfe that I in my
conscience am and haue ben wyllynge to your seruyce/ al coude I neuer do as I shulde/
yet forsothe fayned I neuer to loue otherwyse than was in myn

203 deynous, disdainful. 204 wretches, wretches'; hastelyche, hastily. 205 avaunce, ad-
vance. 207 dignely, worthily; the lythe, you lie. 209 the, you; wellen, wells up; brokes,
brooks. 210 by kynde, naturally; thresten, thrust. 211 kyndely, natural, innate. 212 beestes,
beasts; forfete, forfeit, transgress. 212-13 devyne purveyaunce, divine providence. 214 wote,
know. 215 al, although. 216 fayned, pretended.

herte; and if I coude have made chere to one and ythought another as many other doone
 220 aldaye afore myn eyen, I trowe it wolde not me have vayled." "Certes," quod she,
 "haddest thou so done, I wolde not nowe have thee here vysited." "Ye wete wel, lady,
 eke," quod I, "that I have not playde raket nettyl in docke out and with the wethercocke
 225 waved, and trewly there ye me sette by accorde of my conscience I wolde not flye tyl ye
 and reason by aperte strength maden myn herte to tourne." "In good faythe," quod she,
 "I have knowe thee ever of tho condycions, and sythen thou woldest (in as moch as in
 230 thee was) a made me privy of thy counsayle and iuge of thy conscience, though I
 forsoke it in tho dayes tyl I saw better my tyme, wolde never God that I shuld nowe
 fayle, but ever I wol be redy wytnessyng thy sothe in what place that ever I shal ayeinst
 al tho that wol the contrary susteyne. And for as moche as to me is naught unknownen
 ne hyd of thy privy hert but al hast thou tho thynges made to me open at the ful, that hath
 caused my comynge into this prison to voyde the webbes of thyne eyen to make thee
 235 clerely to se the errours thou hast ben in. And bycause that men ben of dyvers condycions,

herte: and if I coude haue made chere to one/ and ythought another/ as many other
 doone aldaye afore myn eyen/ I trowe it wolde not me haue vayled. Certes (quod she)
 haddest thou so done/ I wolde not nowe haue the here vysited. Ye wete wel lady eke (quod
 I) that I haue not playde raket/ nettyl in/ docke out/ and with the wethercocke waued/ and
 trewly there ye me sette/ by acorde of my conscience/ I wolde not flye/ tyl ye and reason
 by aperte strength maden/ myn herte to tourne/ In good faythe (quod she) I haue knowe
 the ever of tho condycions/ and sythen thou woldest (in as moch as in the was) a made
 me priuy of thy counsayle/ and iuge of thy conscience/ though I for<328ra><328rb>soke
 it in tho dayes/ tyl I saw better my tyme/ wolde never god that I shuld nowe fayle/ but
 ever I wol be redy wytnessyng thy sothe/ in what place that ever I shal/ ayeinst al tho
 that wol the contrary susteyne: And for as moche as to me is naught vnknownen ne hyd
 of thy priuy hert/ but al hast thou tho thynges made to me open at the ful/ that hath
 caused my comynge in to this prison to voyde the webbes of thyne eyen/ to make the
 clerely to se the errours thou hast ben in/ and bycause that men ben of dyuers condycions/

217 made chere to, played the sycophant to. 218 aldaye, continually; trowe, believe; vayled, availed; Certes, Certainly. 219 wete, know. 220 eke, also; raket, a game of racquets; nettyl in docke out, i.e., have not been inconstant. 221 waved, vacillated; sette, placed, positioned. 222 aperte, open. 223 the, those; sythen, since; moch, much. 224 a, have. 226 sothe, truth, fidelity, truthfulness; ayeast, against. 229 voyde, cast off.

some a dradde to saye a sothe, and some for a sothe anone redy to fyght, and also that
I maye not myselfe ben in place to withsay thilke men that of thee speken otherwyse
than the sothe, I wol, and I charge thee, in vertue of obedyence that thou to me owest,
to writhen my wordes and sette hem in writynges that they mowe as my witnessyng
235 ben noted amoung the people. For booke written neyther dreden ne shamen ne stryve
conne, but onely shewen the entente of the writer and yeve remembraunce to the herer;
and if any wol in thy presence saye any thynge to tho writers, loke boldely: truste on
Mars to answere at the ful. For certes, I shal hym enfourme of al the trouthe in thy love
240 with thy conscience, so that of his helpe thou shalte not varye at thy nede. I trowe the
strongest and the beste that maye be founde wol not transvers thy wordes, wherof than
woldest thou drede.

Chapter III

Gretly was I tho gladed of these wordes, and, as who sayth, wexen somdele light in
herte, both for the auctorite of witnesse, and also for sykernessee of helpe of the forsayd

some a dradde to saye a sothe/ and some for a sothe anone redy to fyght/ and also that
I maye not my selfe ben in place to withsay thilke men that of the speken/ otherwyse
than the sothe/ I wol and I charge the in vertue of obedyence/ that thou to me owest/ to
writhen my wordes/ and sette hem in writynges that they mowe as my witnessyng ben
noted amoung the people. For booke written neyther dreden ne shamen/ ne stryue
conne/ but onely shewen the entente of the writer/ and yeue remembraunce to the
herer; and if any wol in thy presence saye any thynge to tho writers/ loke boldely/ truste
on Mars to answere at the ful. For certes I shal hym enfourme of al the trouthe in thy
love/ with thy conscience/ so that of his helpe thou shalte not varye at thy nede. I trowe
the strongest and the beste that maye be founde/ wol not transvers thy wordes/ wherof
than woldest thou drede.

GRetylly was I tho gladed of these wordes/ and as who sayth wexen somdele light in
herte/ both for the auctorite of witnesse/ and also for sykernessee of helpe of the forsayd

231 *a dradde*, have fear; *sothe*, truth. 232 *withsay thilke*, contradict those. 233 *I wol*, I desire.
234 *mowe*, may. 235 *dreden*, dread. 235-36 *stryve conne*, are able to contend. 236 *yeve*, give.
237 *wol*, will. 239 *trowe*, believe. 240 *transvers*, cross. 241 *drede*, have dread. 242 *the*, then;
wexen somdele, grown somewhat. 243 *sykernessee*, certainty.

behest. And sayd: "Trewly, lady, nowe am I wel gladded through conforte of your
 245 wordes. Be it nowe lykyng unto your nobley to shewe whiche folke diffame your
 seruauntes sythe your servyce ought above al other thynges to ben commended." "Yet,"
 quod she, "I se wel thy soule is not al out of the amased cloude. Thee were better to here
 250 thyng that thee myght light out of thyn hevy charge and after knowyng of thyn owne
 helpe than to styrre swete wordes and such reson to here. For in a thoughtful soule
 (and namely suche one as thou arte) wol not yet suche thynges synken. Come of
 therfore, and let me sene thy hevy charge that I may the lyghtlyer for thy conforte purvey.

"Nowe, certes, lady," quod I, "the moste conforte I myght have were utterly to wete
 me be sure in herte of that Margaryte I serve, and so I thinke to don with al mightes
 255 whyle my lyfe dureth." "Than," quod she, "mayste thou therafter in suche wyse that
 mysplesaunce ne entre?" "In good fayth," quod I, "there shal no misplesaunce be caused
 through trespace on my syde." "And I do thee to weten," quod she, "I set never yet

behest/ and sayd. Trewly lady nowe am I wel gladded through conforte of your
 wordes: be it nowe lykyng vnto your nobley to shewe whiche folke diffame your
 seruauntes/ sythe your servyce ought aboue al other thynges to ben commended. Yet
 (quod she) I se wel thy soule is not al out of the amased cloude: the were better to here
 thyng that the myght light out of thyn heuy charge/ and after knowyng of thyn owne
 helpe/ than to styrre swete woe<328rb><328va>des/ and such reson to here: for in a
 thoughtful soule (and namely suche one as thou arte) wol not yet suche thynges synken.
 Come of therfore and let me sene thy heuy charge/ that I may the lyghtlyer for thy
 conforte purvey.

Nowe certes lady (quod I) the moste conforte I myght haue/ were vitterly to wete me
 be sure in herte of that Margaryte I serue/ and so I thinke to don with al mightes whyle
 my lyfe dureth. Than (quod she) mayste thou therafter/ in suche wyse that mysplesaunce
 ne entre? In good fayth (quod I) there shal no misplesaunce be caused through trespace
 on my syde. And I do the to weten (quod she) I set never yet

245 nobley, nobleness. 246 sythe, since. 247 amased, confused, confusing. 248 myght light
 out of, relieve of. 248-49 after knowyng of thyn owne helpe, [be] conducive to knowing how.
 249 styrre, utter. 250 Come of, Come on. 251 purvey, provide. 252 certes, certainly; wete, to
 know. 253 me, myself. 254 dureth, lasts. 255 mysplesaunce, grievance, aggravation. 256
 wetea, know.

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person to serve in no place (but if he caused the contrary in defaunes and trespasses) that he ne spedde of his servyce." "Myn owne erthly lady," quod I tho, "and yet remembre to your worthynesse howe long sythen by many revolvyng of yeres in tyme whan 260 Octobre his leave gynneth take and Nouembre sheweth hym to syght whan bernes ben ful of goodes as is the nutte on every halke, and than good londe tyllers gynne shape for the erthe with great travayle to bringe forthe more come to mannes sustenaunce ayenst the nexte yeres folowynge. In suche tyme of plentie he that hath an home and is wyse 265 lyte not to wander mervayles to seche, but he be constrainyd or excited. Oft the lothe thynge is doone by excytacion of other mannes opynyon whiche wolden fayne have myn abydyng take in herte of luste to travayle, and se the wyndyng of the erthe in that tyme of wynter — by woodes that large stretes werne in, by smale pathes that swyne and hogges hadden made as lanes with ladelis their maste to seche. I walked thynkyng alone a wonder great whyle, and the great beestes that the woode haunten and adorneth 270 al maner forestes and heerdes gone to wylde. Than, er I was ware, I neyghed to a see

person to serue in no place (but if he caused the contrary in defaunes and trespasses) that he ne spedde of his seruyce. Myn owne erthly lady (quod I tho) and yet remembre to your worthynesse howe long sythen by many revolvyng of yeres/ in tyme whan Octobre his leave gynneth take/ and/ Nouembre sheweth hym to syght/ whan bernes ben ful of goodes as is the nutte on euery halke/ and than good londe tyllers gynne shape for the erthe/ with great travayle to bringe forthe more come to mannes sustenaunce/ ayenst the nexte yeres folowynge. In suche tyme of plentie/ he that hath an home/ and is wyse/ lyte not to wander meruayles to seche/ but he be constrainyd or excited: oft the lothe thynge is doone by excytacion of other mannes opynyon/ whiche wolden fayne haue myn abydyng/ take in herte of luste to travayle and se the wyndyng of the erthe in that tyme of wynter/ by woodes that large stretes werne in/ by smale pathes that swyne and hogges hadden made/ as lanes with ladelis their maste to seche/ I walked thynkyng alone a wonder great whyle/ and the great beestes that the woode haunten and adorneth al maner forestes/ and heerdes gone to wylde: than er I was ware I neyghed to a see

257 but if, unless. 258 ne spedde, did not profit. 259 sythen, since. 260 bernes, barns. 261 halke, cavity, i.e., shell; londe tyllers, farmers (land-tillers); shape for, till, cultivate. 264 mervayles, marvels; seche, seek; lothe, unattractive (see note). 266 of luste, desire; wyndyng, pathways, circumstances. 267 stretes, roadways. 268 ladelis, acorns (see note); maste, food. 270 heerdes gone, herds [were] gone; neyghed, approached, drew nigh.

banke and, for ferde of the beestes, 'shypcrafte,' I cryde. For lady, I trowe ye wete wel 275 your selfe nothyng is worse than the beestes that shulden ben tame, if they catche her wyldenesse and gynne ayen waxe ramage. Thus, forsothe, was I aferde and to shyppe me hyed. Than were there ynowe to lache myn handes and drawe me to shyppe of 280 whiche many I knewe wel the names. Syght was the first, Lust was a nother, Thought was the thirde, and Wyl eke was there a mayster: these broughten me within borde of this shyppe of traveyle. So whan the sayle was spred and this shyppe gan to move the wynde and water gan for to ryse and overthwartly to tume the welken; the wawes semeden as they kyste togyder, but often under colour of kyssyng is mokel olde hate 285 prively closed and kepte. The storme so straungely and in a devouring maner gan so faste us assayle that I supposed the date of my deth shulde have made there his gynnyng. Nowe up, nowe downe, nowe under the wawe, and nowe aboven was my shyppe a great whyle. And so by mokel duresse of wethers and of stormes and with great avowynge

banke/ and for ferde of the beestes shypcrafte I cryde: For lady I trowe ye wete wel your selfe nothyng is worse than the beestes that shulden ben tame/ if they catche her wyldenesse/ and gynne ayen waxe ramage: thus foresothe was I a ferde/ and to shyppe me hyed. Than were there ynowe to lache myn<328va><328vb>handes and drawe me to shyppe/ of whiche many I knewe wel the names. Syght was the first/ lust was a nother/ thought was the thirde/ and wyl eke was there a mayster: these broughten me within borde of this shyppe of traveyle. So whan the sayle was sprad and this shyppe gan to moue/ the wynde and water gan for to ryse/ and ouerthwartly to tume the welken/ the wawes semeden as they kyste togyder/ but often vnder colour of kyssyng is mokel olde hate priuely closed and kepte. The storme so straungely and in a deuouring maner gan so faste vs assayle/ that I supposed the date of my deth shulde haue made there his gynnyng/ nowe vp nowe downe/ nowe vnder the wawe and nowe abouen was my shyppe a great whyle. And so by mokel duresse of wethers and of stormes/ and with great auowynge

271 ferde, fear; beestes, beasts'; 'shypcrafte,' "Ship ahoy!" "All aboard!" "To seal"; trowe, believe; wete, know. 272 catche her, revert to their. 273 gynne, begin; ayen, again; waxe ramage, grow wild; aferde, afraid. 274 me hyed, hastened myself; ynowe, enough; lache, seize. 276 mayster, master. 277 gan to, began to (or, simply, did). 278 overthwartly, upside-downs; welken, sky. 278-79 wawes semeden, waves seemed. 279 kyste, kissed; mokel, much. 280 prively, secretly. 281 date, day. 283 wethers, [harsh] weather; avowynge, promising (i.e., if I survive).

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285 pylgrimages, I was driven to an yle where utterly I wende first to have be rescowed,
but trewly, as the first gynnyng, it semed me so peryllous the haven to catche that but
thorowe grace I had ben comforted of lyfe I was ful dispayred. Trewly, lady, if ye
remembre a right, of al maner thynges yourselfe came hastily to sene us see driven and
to weten what we weren. But first ye were deynous of chere, after whiche ye gone
better alyght, and ever, as me thought, ye lyved in great drede of disease — it semed so
290 by your chere. And whan I was certifyed of your name, the lenger I loked in you the
more I you goodly dradde and ever myn herte on you opened the more, and so in a lytel
tyme my shyppe was out of mynde. But, lady, as ye me lad I was ware bothe of beestes
and of fysshies a great nombre thronyng togyder: amonge whiche a muskel in a blewe
295 shel had enclosed a Margaryte perle, the moste precious and best that ever to forme
came in my syght, and ye tolden your selfe that ylike jewel in his kynde was so good and
so vertuous that her better shulde I never fynde al sought I therafter to the worldes
ende. And with that I helde my peace a great whyle; and ever sythen I have me bethought

pylgrimages I was driuen to an yle/ where vitterly I wende first to haue be rescowed/
but trewly as the first gynnyng/ it semed me so peryllous the hauen to catche/ that but
thorowe grace I had ben comforted/ of lyfe I was ful dispayred. Trewly lady if ye
remembee a right of al maner thynges/ your selfe came hastily to sene vs see driuen/
and to weten what we weren: but first ye were deynous of chere/ after whiche ye gone
better alyght/ and euer as me thought ye lyued in great drede of disease/ it semed so by
your chere. and whan I was certifyed of your name/ the lenger I loked in you/ the more
I you goodly dradde/ and euer myn herte on you opened the more/ and so in a lytel tyme
my shyppe was out of mynde. But lady as ye me lad I was ware bothe of beestes and
of fysshies a great nombre thronyng togyder: amonge whiche a muskel in a blewe shel
had enclosed a Margaryte perle/ the moste precious and best that euer to forme came in
my syght/ and ye tolden your selfe that ylike jewel in his kynde was so good and so
vertuous/ that her better shulde I neuer fynde/ al sought I therafter to the worldes ende/
and with that I helde my peace a great whyle: and euer sythen I haue me bethought

284 *yle, isle; wende, expected; rescowed, rescued.* 285 *the haven to catche, to reach the haven.* 286 *thorowe, through; dispayred, despaired.* 288 *weten, know; deynous, disdainful; chere, demeanour.* 289 *alyght, soften your countenance; drede, dread; disease, discomfiting.* 290 *lenger, longer.* 291 *dradde, feared.* 292 *lad, led; ware, aware.* 293 *muskel, mussel; blewe, blue.* 294 *to forme, heretofore.* 295 *ylike, same; his, its.* 296 *al, even though.* 297 *sythen, since.*

on the man that sought the precious Margarytes, and whan he had founden one to his
 300 lykyng he solde al his good to bye that jewel. Iwys, thought I, and yet so I thynke, nowe
 have I founden the jewel that myne herte desyret, wherto shulde I seche further?
 Trewly nowe wol I stynge and on this Margaryte I sette me for ever. Nowe than also,
 sythen I wiste wel it was your wyl that I shulde so suche a servyce me take, and so to
 desyre that thing of whiche I never have blisse, there lyveth none but he hath disease.
 Your might than that brought me to suche servyce that to me is cause of sorowe and of
 305 joye, I wonder of your worde that ye sayne to bringen men in to joye, and, pardé, ye
 wete wel that defaut ne trespace may not reasonably ben put to me wardes as ferre as
 my conscience knoweth. But of my disease me lyst now a whyle to speke and to
 enforme you in what maner of blysse ye have me thronge. For truly I wene that al
 310 gladnesse al joye and al myrthe is beshet under locke and the keye throwe in suche place
 that it may not be founde; my brennyng wo hath alred al my hewe. Whan I shulde
 slepe, I walowe and I thynke and me disporte. Thus combed I seme that al folke had

on the man that sought the precious Margarytes/ and whan he had founden one to his
 lykyng/ he solde al his good to bye that<328vb><329ra>jewel: Iwys thought I and yet
 so I thynke/ nowe haue I founden the jewel/ that myne herte desyret/ wherto shulde I
 seche further/ trewly nowe wol I stynge/ and on this Margaryte I sette me for euer.
 Nowe than also sythen I wiste wel it was your wyl that I shulde so suche a servyce me
 take/ and so to desyre that thing/ of whiche I never haue blisse/ there lyueth none/ but
 he hath disease: your might than that brought me to suche servyce/ that to me is cause
 of sorowe and of ioye/ I wonder of your worde that ye sayne/ to bringen men in to ioye/
 and pardé ye wete wel that defaut ne trespace may not reasonably ben put to me wardes/
 as ferre as my conscience knoweth: But of my disease me lyst now a whyle to speke/
 and to enforme you in what maner of blysse ye haue me thronge. For truly I wene that
 al gladnesse/ al ioye/ and al myrthe is beshet vnder locke/ and the keye throwe in suche
 place that it may not be founde: my brennyng wo hath alred al my hewe. Whan I shulde
 slepe/ I walowe and I thynke/ and me disporte. Thus combed/ I seme that al folke had

299 *bye*, buy; *Iwys*, Indeed. 300 *seche*, seek. 301 *stynte*, cease. 302 *sythen*, since; *wiste*,
 know. 305 *sayne*, say; *pardé*, indeed. 306 *wete*, know. 307 *me lyst*, it pleases me. 308 *thronge*,
 thrust; *wene*, expect. 309 *beshet*, shut. 310 *brennyng*, burning; *hewe*, color, complexion. 311
me disporte, preoccupy myself, fret; *combed*, encumbered; *I seme*, it seems to me.

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me mased. Also, lady, myne desyre hath longe dured some speking to have, or els at the
lest have ben enmoysed with syght, and for wantynge of these thinges my mouthe
315 wolde, and he durst, pleyne right sore sythen yuels for my goodnesse ame manyfolde
to me yolden. I wonder, lady, trewly, save evermore your reverence, howe ye mowe
for shame suche thynges suffre on your seruaunt to be so multyplied. Wherfore, knelyng
320 with a lowe herte I pray you to rue on this caytife that of nothyng now may serve.
Good lady, if ye lyste, nowe your helpe to me shewe that am of your privyest servantes
at al assayes in this tyme and under your wynges of protection. No helpe to me wardes
is shapen: howe shal than straungers in any wyse after socoure loke, whan I that am so
privy yet of helpe I do fayle? Further maye I not but thus in this prison abyde: what
bondes and chaynes me holden, lady, ye se wel your selfe? A renyant forjugged hath not
halfe the care. But thus syghyng and sobbyng I wayle here alone, and nere it for comforte
of your presence, right here wolde I sterue. And yet a lytel am I gladed that so goodly

me mased. Also lady myne/ desyre hath longe dured/ some speking to have/ or els at the
lest haue ben enmoysed with syght: and for wantynge of these thinges/ my mouthe
wolde and he durst/ pleyne right sore/ sythen yuels for my goodnesse ame manyfolde
to me yolden. I wonder lady trewly/ save evermore your reverence/ howe ye mowe for
shame suche thynges suffre on your seruaunt to be so multyplied: Wherfore knelyng
with a lowe herte I pray you to rue on this caytife/ that of nothyng now may serve.
Good lady if ye lyste nowe your helpe to me shewe/ that am of your priuyest seruantes
at al assayes in this tyme/ and vnder your wynges of protection. No helpe to me wardes
is shapen/ howe shal than straungers in any wyse after socoure loke/ whan I that am so
privy/ yet of helpe I do fayle? Further maye I not/ but thus in this prison abyde: what
bondes and chaynes me holden/ lady ye se wel your selfe? A renyant foriuged hath not
halfe the care. But thus syghyng and sobbyng I wayle here alone/ and nere it for comforte
of your presence/ right here wolde I sterue. And<329ra><329rb>yet a lytel am I gladed/ that so goodly

312 mased, amazed; dured, lasted; speking, speaking; els, else. 313 lest, least; enmoysed, com-
forted. 314 and he durst, if it dared; pleyne, complain; sythen, since. 315 yolden, exchanged;
save, saving; mowe, may. 317 rue, take pity; caytife, prisoner, wretch; of nothyng, for nought.
318 if ye lyste, if it pleases you. 319 assayes, attempts. 320 loke, look. 322 renyant, heretic;
forjugged, condemned. 323 wayle, wail; nere, were not. 324 sterue, die.

325 such grace and none hap have I hente graciously to fynde the precious Margarite that, al other lefte, men shalde bye if they shalde therfore sel al her substanc. Wo is me that so many let games and purpose breakers ben maked wayters, such prisoners as I am evermore to overloke and to hynder, and for such lettours it is harde any such jewel to wynne. Is this, lady, an honour to thy deytie? Me thynketh by right suche people
 330 shalde have no maistrye ne ben overlokers over none of thy seruauntes. Trewly, were it leful unto you to al the Goddes wolde I playne that ye rule your devyne purveyaunce amonges your servantes nothyng as ye shulde. Also, lady, my moeble is insuffysaunt to countervayle the price of this jewel, or els to make th'exchange. Eke no wight is worthy such peries to weare but kynges or princes or els their peres. This jewel for vertue
 335 wold adorne and make fayre al a realme; the nobley of vertue is so moche that her goodnessse overal is commended. Who is it that wolde not wayle but he might such rychesse haue at his wyl? The vertue therof out of this prison may me delyver and naught els. And if I be not ther thorowe holpen, I se myselfe withouten recovery: Although

suche grace and none hap haue I hente/ graciously to fynde the precious Margarite/ that al other lefle men shulde bye/ if they shulde therfore sel al her substanc. Wo is me that so many let games and purpose breakers ben maked wayters/ such prisoners as I am evermore to overloke and to hynder/ and for such lettours it is harde any such jewel to wynne. Is this lady an honour to thy deytie? me thynketh by right/ suche people shalde haue no maistrye/ ne ben overlokers ouer none of thy seruauntes. Trewly were it leful vnto you/ to al the goddes wolde I playne/ that ye rule your devyne purveyaunce amonges your seruauntes nothyng as ye shulde. Also lady my moeble is insuffysaunt to countervayle the price of this jewel/ or els to make theschange: eke no wight is worthy such peries to weare/ but kynges or princes/ or els their peres: this jewel for vertue wold adorne and make fayre al a realme/ the nobley of vertue is so moche that her goodnessse overal is commended. Who is it that wolde not wayle but he might such rychesse haue at his wyl/ the vertue therof out of this prison may me delyuer/ and naught els. And if I be not ther thorowe holpen/ I se my selfe withouten recovery: Although

325 **hap**, fortune (i.e., it's grace, not luck). 326 **bye**, buy; if; even if; her, their. 327 **let games**, hinderers; **purpose breakers**, liars; **wayters**, watchmen. 328 **lettours**, hinderers. 330 **maistrye**, mastery. 331 **leful**, lawful; **playne**, complain. 332 **moeble**, movables, wealth. 334 **peres**, peers. 335 **nobley**, nobleness. 336 **wayle**, wail. 338 **ther thorowe holpen**, thereby helped.

I might hence voyde, yet wolde I not. I wolde abyde the daye that desteny bath me
340 ordeyned, whiche I suppose is without amendment. So sore is myn herte bounden that
I maye thynken none other. Thus straute, lady, hath sir Dwanger laced me in stockes, I
leue it be not your wyl; and for I se you taken so lytel hede as me thynketh and wol not
maken by your might the vertue in mercy of the Margaryte on me for to stretche, so as
345 ye mowe wel in case that you lyste, my blysse and my mirthe arne feld. Sicknesse and
sorowe ben alwaye redy. The cope of tene is wounde aboue al my body that stondyng
is me best; unneth maye I lygge for pure miseasy sorowe, and yet al this is lytel ynough
to be the ernest sylver in forwarde of this bargayne; for treblefolde so mokel muste I
suffer er tyme come of myn ease. For he is worthy no welthe that maye no wo suffer.
And certes I am hevy to thynke on these thynge. But who shal yeve me water ynough
350 to drinke lest myn eyen drie for rennyng stremes of teares? Who shal waylen with me
myne owne happy hevynesse? Who shal counsaile me nowe in my lykyng tene, and in

I might hence voyde/ yet wolde I not/ I wolde abyde the daye that desteny bath me
ordeyned/ whiche I suppose is without amendment/ so sore is myn herte bounden/
that I maye thynken none other. Thus straute (lady) hath sir Dwanger laced me in
stockes/ I leue it be not your wyl: and for I se you taken so lytel hede/ as me thynketh/
and wol not maken by your might the vertue in mercy of the Margaryte on me for to
stretche/ so as ye mowe wel/ in case that you lyste: my blysse and my mirthe arne feld/
sicknesse and sorowe ben alwaye redy/ the cope of tene is wounde aboue al my body/
that stondyng is me best/ vnneth maye I lygge for pure miseasy sorowe/ and yet al this
is lytel ynough to be the ernest sylver/ in forwarde of this bargayne/ for treble folde/ so
mokel muste I suffer/ er tyme come of myn ease. For he is worthy no welthe/ that
maye no wo suffer. And certes I am heuy to thynke on these thynge/ <329rb>
<329va>but who shal yeve me water ynough to drinke/ lest myn eyen drie for rennyng
stremes of teares? Who shal waylen with me myne owne happy heuynesse? who shal
counsaile me nowe in my lykyng tene/ and in

339 **voynde**, escape. 341 **straute**, straight; **sir Dwanger**, Sir Haughtiness. 342 **leue**, believe. 344
mowe, may; **you lyste**, it pleases you; **feld**, felled, brought down. 345 **cope**, cope, garment.
345-46 **stondyng is me best**, it is easiest for me to stand. 346 **unneth**, hardly; **lygge**, lie;
miseasy, uncomfortable. 347 **ernest sylver**, pledge-money; **forwarde**, contract; **mokel**, much.
349 **yeve**, give. 350 **rennyng**, running; **waylen**, bewail. 351 **lykyng tene**, pleasant sorrow.

my goodly harse? I not. For ever the more I brenne the more I coveyte; the more that I sorow the more thirst I in gladnesse. Who shal than yeve me a contraryous drinke to stanche the thurste of my blyiful bytternesse? Lo, thus I brenne and I drenche. I shyver and I sweate. To this reversed yvel was never yet ordeyned salve: for soth, al lyches ben unconnyng save the Margaryte alone any suche remedye to purvey.

Chapter IV

And with these wordes I brast out to wepe that every teere of myne eyen for greatnesse seemed they boren out the bal of my syght and that al the water had ben out ronne. Than thought me that loue gan a lytel to heavy for miscomfort of my chere and gan soberly and in easy maner speke, wel avysinge what she sayd. Comenly the wyse speken easly and softe for many skylles: One is their wordes are the better byleued; and also, in easy speakyng, avysement men may catche what to put forthe and what to holden in. And also the auctorite of easy wordes is the more, and eke they yeven the more understandynge

my goodly harse? I not. For ever the more I brenne/ the more I coueyte: the moe that I sorow/ the moe thirst I in gladnesse. Who shal than yeue me a contraryous drinke/ to stanche the thurste of my blyiful bytternesse? Lo thus I brenne and I drenche/ I shyver and I sweate/ to this reversed yuel was neuer yet ordeyned salue/ for soth al lyches ben vnconnyng/ sau the Maegaryte alone/ any suche remedye to purvey.

AND with these wordes I brast out to wepe/ that euery teere of myne eyen for greatnesse seemed they boren out the bal of my syght/ and that al the water had ben out ronne. Than thought me/ that loue gan a lytel to heavy for miscomfort of my chere/ and gan soberly and in easy maner speke/ wel auysinge what she sayd. Comenly the wyse speken easly and softe for many skylles: One is/ their wordes are the better byleued/ and also in easy speakyng/ avysement men may catche/ what to put forthe/ and what to holden in. And also the auctorite of easy wordes is the more/ and eke they yeaven the more vnderstandynge

352 **harse**, harshness (see note); **not**, know not; **brenne**, burn. 353 **thrist**, thirst; **yeve**, give. 354 **stanche**, staunch, stop; **drenche**, drown. 355 **reversed yvel**, paradoxical evil (i.e., seeming evil); **lyches**, physicians. 356 **unconnyng**, ignorant, unable. 357 **brast**, burst. 358 **bal**, eyeball. 359 **thought me**, it seemed to me; **heavy**, to become depressed. 360 **avysinge**, considering. 361 **skylles**, reasons. 362 **avysement**, advice, suggestions. 363 **eke**, also; **yeven**, give.

to other intencion of the mater. Right so this ladye easely and in a softe maner gan say
365 these wordes:

"Mervayle," quod she, "great it is that by no maner of semblaunt as ferre as I can
espye thou lyst not to have any recour, but ever thou playnest and sorowest, and wayes
370 of remedye, for folyshe wylfulness, thee lyste not to seche. But enquyre of thy next
frendes, that is, thyne inwytt and me, that have ben thy maystresse and the recour and
fyne of thy disease: for of disease is gladnesse and joy, with a ful vessel so helded that
it quencheth the felyng of the firste tenes. But thou that were wonte not onely these
375 thynges remembre in thyne herte, but also fooles therof to enfourmen in adnullynge of
their errours and distroyeng of their derke opynions, and in conforte of their seare
thoughtes, now canst thou not ben conforte of thyn owne soule in thyskyng of these
thynges. O where haste thou be so longe commensal that hast so mykel eeten of the
potages of foryetfulnessse and dronken so of ignorance that the olde soukyng whiche

to other intencion of the mater. Right so this ladye easely and in a softe maner gan say
these wordes.

Meruayle (quod she) great it is/ that by no maner of semblaunt/ as ferre as I can
espye/ thou lyst not to haue any recour/ but euer thou playnest and sorowest/ and
wayes of remedye for folyshe wylfulness the lyste not to seche: but enquyre of thy
next frendes/ that is thyne inwytt/ and me that haue ben thy maystresse and the recour
and fyne of thy disease/ or of disease is gladnesse and ioy/ with a ful nessel so helded/
that it quencheth the felyng of the firste tenes. But thou that were wonte not onely
these thynges remembre in thyne herte/ but also fooles therof to enfourmen/ in adnullynge
of their errours/ and distroyeng of their derke opynions/ and in conforte of their seare
thoughtes: now canst thou not ben conforte of thyn owne soule/ in thyn<329va>
<329vb>kyng of these thynges. O where haste thou be so longe commensal/ that hast
so mykel eeten of the potages of foryetfulnessse/ and dronken so of ignorance/ that the
olde soukyng whiche

366 **Mervayle**, Marvellous; **semblaunt**, appearance. 367 **thou lyst**, you care; **recour**, succour; **playnest**, complain. 368 **thee lyste**, you care; **next**, close. 369 **inwytt**, conscience. 370 **fyne**, end; **for of**, for out of; is; comes; **helded**, yielded (obs. sp.). 371 **felyng**, feeling; **tenes**, sorrows. 372 **enfouermen**, inform; **adnullynge**, annulling. 373 **seare**, dry, depressing. 375 **commensal**, a companion of the dining table; **mykel**, much. 376 **potages**, foods; **soukyng**, sucking, nursing.

thou haddest of me arne amaystred and lorn fro al maner of knowyng? O this is a worthy person to helpe other that can not counsayle him selfe." And with these wordes for pure and stronge shame I woxe al reed.

380 And she than seyng me so astonyed by dyvers stoundes, sodainly (whiche thynge kynde hateth) gan deliciously me conforte with sugred wordes, putting me in ful hope that I shulde the Margarite getten if I folowed her hestes, and gan with a fayre clothe to wypen the teares that byngen on my chekes. And than sayd I in this wyse: "Nowe, wel of wysedom and of al welthe, withouten thee may nothyng ben lerned. Thou bearest the 385 keyes of al priuy thinges. In wayne travayle men to catche any stedshyp, but if ye, lady, first the locke unshet, ye, lady, leme vs the wayes and the by pathes to heven; ye, lady, maken al the hevenly bodyes goodly and benignely to done her course that governen us beestes here on erthe. Ye armen your seruauntes ayenst al debates with imperciable harneys; ye settin in her hertes insuperable blode of hardynesse; ye leaden hem to the 390 parfyte good. Yet al thynge desyreteth ye wern no man of helpe that wele done your loe.

thou haddest of me/ arne a maystred and lorn fro al maner of knowyng? O this is a worthy person to helpe other/ that can not counsayle him selfe. And with these wordes for pure and stronge shame I woxe al reed.

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377 *amaystred*, overcome; *lorn*, lost. 379 *woxe*, grew; *reed*, red. 380 *astonyed*, astonished; *dyvers stoundes*, diverse times, turns; *sodainly*, suddenly. 381 *kynde*, nature. 382 *hestes*, orders. 383 *byngen*, hung. 385 *stedshyp*, stability; *but if*, unless. 386 *unshet*, unlock; *leme*, teach; *heven*, heavens. 387 *done*, follow (lit., "do"). 388 *beestes*, beasts. 388-89 *imperciable harneys*, impenetrable armor. 389 *hardynesse*, courage and endurance. 390 *wern*, deny (lit., warn).

Graunt me nowe a lytel of your grace al my soewes to cease." "Myne owne seruaunt," quod she, "trewly thou syttest nye myne herte, and thy badde chere gan sorily me greve. But amonge thy playnyng wordes me thought thou allegest thynges to be lettyng of thyne helpyng and thy grace to hynder, wherthrough me thynketh that wanhope 395 is crope thorough thyn hert. God forbyd that nyse unthrifly thought shulde come in thy mynde thy wyttes to trouble, sythen every thyng in comyng is contyngent. Wherfore make no more thy proposycion by an impossyble. But nowe I praye thee rehers me ayen tho thynges that thy mistrust causen, and thylke thynges I thynke by reason to distroyen and put ful hope in thyn herte. "What understandest thou there," quod she, 400 "by that thou saydest many lette games are thyn overlokers. And also by that thy moeble is insuffysant. I not what thou therof meanest."

"Trewly," quod I, "by the first I say that janglers evermore arne spekyng rather of yvel than of good, for every age of man rather enclyneth to wickednesse than any goodnesse to avaunce. Also false wordes spryngen so wyde by the steeryng of false

graunt me nowe a lytel of your grace/ al my sorowes to cease. Myne owne seruaunt (quod she) trewly thou syttest nye myne herte/ and thy badde chere gan sorily me greve: but amonge thy playnyng wordes me thought thou allegest thynges to be lettyng of thyne helpyng/ and thy grace to hynder/ wherthrough me thynketh that wanhope is crope thorough thyn hert: God forbyd that nyse vnthrifly thought shulde come in thy mynde thy wyttes to trouble/ sythen every thyng in comyng is contyngent/ wherfore make no more thy proposycion by an impossyble. But nowe I praye the rehers me ayen tho thynges/ that thy mistrust causen/ and thylke thynges I thynke by reason to distroyen/ and put ful hope in thyn herte. What vnderstondest thou there (quod she) by that thou saydest/ many lette games are thyn<329vb><330ra>overlokers. And also by that thy moeble is insuffysant/ I not what thou therof meanest.

Trewly (quod I) by the first/ I say that ianglers euermore arne spekyng rather of yuel than of good/ for every age of man rather enclyneth to wickednesse/ than any goodnesse to avaunce. Also false wordes spryngen so wyde/ by the steeryng of false 392 nye, near; badde chere, depressed demeanor; sorily, sorely. 393 playnyng, complaining; allegest, alleged; lettyng, hindering. 394 wanhope, despair. 395 is crope, has crept; nyse, foolish; unthrifly, unprofitable. 398 thylke, those same. 400 lette games, hinderers; overlokers, jailors. 401 moeble, moveables, wealth; not, do not know. 402 janglers, tattle-tales. 404 avaunce, advance; steeryng, steering, leading.

405 lyeng tonges that fame als swiftly flyeth to her eares and sayth many wicked tales, and as soone shal falsenesse ben leued as truthe, for al his gret sothnesse. Now by that other," quod I, "me thynketh thilke jewel so precious that to no suche wretche as I am wolde vertue therof extende and also I am to feble in worldly joyes any suche jewel to countrevayle. For suche people that worldly joyes han at her wyl ben sette at the highest 410 degree and most in reverence ben accepted. For false wenyng maketh felycite therin to be supposed, but suche caytives as I am evermore ben hyndred." "Certes," quod she, "take good hede and I shal by reason to thee shewen that al these thynges mowe nat let thy purpose by the leest poynt that any wight coude pricke.

Chapter V

415 "Remembrest nat," quod she, "ensample is one of the strongest maner as for to preue a mannes purpose. Than if I nowe, by ensample, enduce thee to any proposytion, is it nat proved by strength?" "Yes, forsothe," quod I. "Wel," quod she, "raddest thou never

lyeng tonges/ that fame als swiftly flyeth to her eares/ and sayth many wicked tales/ and as soone shal falsenesse ben leued as truthe/ for al his gret sothnesse. Now by that other (quod I) me thynketh thilke jewel so precious/ that to no suche wretche as I am/ wolde vertue therof extende/ and also I am to feble in worldly joyes/ any suche jewel to countrevayle. For suche people that worldly joyes han at her wyl/ ben sette at the highest degree/ and most in reverence ben accepted/ for false wenyng maketh felycite therin to be supposed: but suche caytives as I am evermore ben hyndred. Certes (quod she) take good hede and I shal by reason to the shewen/ that al these thynges mowe nat let thy purpose/ by the leest poynt that any wight coude pricke.

REmembrist nat (quod she) ensample is one of the strongest maner/ as for to preue a mannes purpose. Than if I nowe by ensample enduce the to any proposytion/ is it nat proved by strength? Yes forsothe (quod I) Wel (quod she) raddest thou never

405 *her*, their. 406 *leued*, believed; *for*, despite; *sothnesse*, truthfulness. 407 *thilke*, that same. 409 *countrevayle*, to be equal in worth to; to match in value. 410 *most*, must; *wenyng*, assumption. 411 *caytives*, wretches, prisoners; *Certes*, Certainly. 412 *mowe*, may; *let*, hinder. 413 *leest*, least; *wight*, person; *pricke*, isolate to emphasize. 414 *ensample*, example; *preue*, prove. 416 *raddest*, read.

420 howe Paris of Troye and Heleyne loved togyder, and yet had they not entrecomuned of speche? Also Acrisys shette Dane his daughter in a tour for suertie that no wight shulde of her have no maistry in my servyce; and yet Jupiter, by signes without any speche, had al his purpose ayenst her fathers wyl. And many suche mo have ben knyfte in trouthe, and yet spake they never togyder, for that is a thyng enclosed under secretnesse of prynce why twey persons entremellen hertes after a sight. The power in knowyng of such thynges so preuen shal nat al vterly be yeven to you beestes, for many thynges in suche precious maters ben reserved to iugement of devyne purveyaunce. For among 425 lyueng people, by mannes consyderacion moun they nat be determyned. Wherfore I saye al the envy, al the janglynge that welny people upon my seruauntes maken este, is rather cause of espoyte than of any hyndringe." "Why than," quod I, "suffre ye such wrong and moun whan ye lyst lightly al such yuels abate? Me semeth to you it is a great unworship." "O," quod she, "holde nowe thy peace. I have founden to many that han 430 ben to me unkynde, that trewly I wol suffre every wight in that wyse to have disease;

howe Paris of Troye and Heleyne loued togyder/ and yet had they not entrecomuned of speche? Also Acrisys shette Dane his daughter in a tour/ for suertie that no wight shulde of her haue no maistry in my seruyce/ and yet Jupiter by signes without any speche had al his purpose ayenst her fathers wyl. And many suche mo haue ben knyfte in trouthe and yet spake they neuer togyder/ for that is a thyng enclosed vnder secretnesse of peyne/ why twey persons entremellen hertes after a sight. The power in knowyng of such thynges so preuen/ shal nat al vterly be yeuen to you beestes/ for many thynges in suche precious maters/ ben reserved to iugement of devyne purveyaunce/ for among lyueng people/ by mannes consyderacion moun they nat be determyned. Wherfore I saye/ al<330ra><330rb>the envy/ al the ianglynge/ that welny people vpon my seruauntes maken este/ is rather cause of espoyte/ than of any hyndringe. Why than (quod I) suffre ye such wrong/ and moun whan ye lyst/ lightly al such yuels abate/ me semeth to you it is a great vnwoership. O (quod she) holde nowe thy peace/ I haue founden to many that han ben to me unkynde/ that trewly I wol suffre euery wight in that wyse to haue disease/

417 **entrecomuned**, communicated. 418 **tour**, tower. 419 **maistry**, mastery. 422 **twey**, two; **entremellen**, intermix. 423 **preuen**, prove; **yeven**, given. 424 **devyne**, divine. 426 **janglynge**, tattle-telling; **welny**, nearly all? wilful? villainous? see note; **este**, often. 427 **espoyte**, advantage and success. 428 **and moun**, if [you] may; **ye lyst**, it pleases you. 429 **unworship**, disgrace. 430 **disease**, frustration, illness, anxiety.

and who that contynueth to the ende wel and trewly, hem wol I helpen and as for one
 of myne into blysse to wende. As marcial doyng in Grece. Who was ycrowned by God?
 Nat the strongest, but he that rathest come and lengest abode and contynued in the
 journey and spared nat to traveyle as long as the play last. But thilke person that profred
 him nowe to my servyce, therin is a while and anon voydeth and redy to another and
 so nowe one he thynketh and nowe another and into water entreth and anon respireth.
 Such one lyst me nat into perfyte blysse of my servyce bringe. A tree ofte set in dyvers
 places wol nat by kynde endure to bringe forth frutes. Loke nowe, I pray thee, howe
 myne olde seruauntes of tyme passed contynued in her servyce, and folowe thou after
 their steppes, and than myght thou not fayle in case thou worche in this wyse." "Certes,"
 quod I, "it is nothyng lych this worlde to tyme passed; eke this countré hath one maner,
 and another countré hath another. And so may nat a man alwaye put to his eye the salve
 that he healed with his hele. For this is sothe: betwixe two thynges lyche, ofte dyversité
 is required."

445 "Nowe," quod she, "that is sothe: dyversité of nation, dyversité of lawe, as was

and who that contynueth to the ende wel and trewly/ hem wol I helpen/ and as for one
 of myne in to blysse to wende/ as marcial doyng in Grece. Who was ycrowned/ by god
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 to my servyce therin is a while/ and anon voydeth and redy to another/ and so nowe one
 he thynketh and nowe another/ and in to water entreth and anon respireth/ such one lyst
 me nat in to perfyte blysse of my servyce bringe. A tree ofte set in dyuers places wol
 nat by kynde endure to bringe forth frutes. Loke nowe I pray the/ howe myne olde
 seruauntes of tyme passed contynued in her servyce/ and folowe thou after their steppes/
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 nothyng lych/ this worlde to tyme passed/ eke this countré hath one maner/ and another
 countré hath another. And so may nat a man alwaye put to his eye the salve that he healed
 with his hele. For this is sothe/ betwixe two thynges lyche/ ofte dyuersite is required.

Nowe (quod she) that is sothe/ dyuersite of nation/ dyuersite of lawe/ as was

432 *wende*, go; *marcial*, martial. 433 *rathest*, soonest. 434 *last*, lasted; *thilke*, that same. 435
voydeth, quits. 436 *respireth*, breathes again. 437 *lyst me*, it pleases me. 438 *kynde*, nature;
Loke, Look. 440 *worche*, work. 441 *lych*, like. 443 *hele*, heel (foot); *sothe*, truth.

maked by many reasons, for that dyversyté cometh in by the contrarious malyce of wicked people that han envious hertes ayenst other. But, trewly, my lawe to my seruauntes ever hath ben in general, whiche may nat fayle. For right as mannes lawes that is ordayne by many determinations may nat be knowe for good or badde tyl assay of the people han proved it and to what ende it draweth, and than it sheweth the necessité therof, or els the impossibiliyté, right so the lawe of my seruauntes so wel hath ben proved in general that hytherto hath it not fayled.

"Wyste thou not wel that al the lawe of kynde is my lawe and by God ordayne and stablished to dure by kynde reasoun, wherfore al lawe by mannes wytte purveyde ought to be underputte to lawe of kynde, whiche yet hath be commune to every kyndely creature that my statutes and my lawe that ben kyndely arme general to al peoples? Olde doynges and by many turnynges of yeres used, and with the peoples maner proved, mowen nat so lightly ben defased, but newe doynges, contrariauntes suche olde, often causen diseases and breaken many purposes. Yet saye I nat therfore that ayen newe mischefe men shulde nat ordaynen a newe remedye, but alwaye looke it contrary not

maked by many reasons/ for that dyuersyté cometh in by the contrarious malyce of wicked people/ that han envious hertes ayeast other. But trewly my lawe to my seruauntes euer hath ben in general/ whiche may nat fayle/ for right as mannes lawes/ that is ordayne by many determinations/ may nat be knowe for good or badde/ tyl assay of the people han proved it/ and to what ende it draweth/ and than it sheweth the necessité therof/ or els the impossibiliyté. Right so the lawe of my seruauntes so wel hath ben proved in general/ that hytherto hath it not fayled.<330rb><330va>

Wyste thou not wel that al the lawe of kynde is my lawe/ and by god ordayne and stablished to dure by kynde reasoun/ wherfore al lawe by mannes wytte purveyde/ ought to be vnderputte to lawe of kynde/ whiche yet hath be commune to euery kyndely creature/ that my statutes and my lawe that ben kyndely/ arme general to al peoples. Olde doynges/ and by many turnynges of yeres vsed/ and with the peoples maner proved/ mowen nat so lightly ben defased/ but newe doynges contrariauntes suche olde/ often causen diseases and breaken many purposes. Yet saye I nat therfore/ that ayen newe mischefe/ men shulde nat ordaynen a newe remedye/ but alwaye looke it contrary not

449 assay, experience. 453 Wyste, Know; kynde, nature. 454 dure, endure. 455 underputte, subject; kyndely, natural. 457 proved, validated. 458 mowen, may; defased, defaced; contrariauntes, contrary [to]. 460 contrary, contradict.

the olde no ferther than the malyce stretcheth. Than foloweth it — the olde doynges in
 465 loue han ben unyversal — as for most exployte forthe used. Wherfore I wol not yet that
 of my lawes nothynge be adnulled. But thanne to thy purpose, suche janglers and
 lokers and wayters of games, if thee thynke in aught they mowe dere, yet loue wel
 alwaye and sette hem at naught, and lette thy porte ben lowe in every wightes presence,
 and redy in thyne herte to maynteyne that thou hast begonne, and a lytel thee fayne with
 470 mekenesse in wordes; and thus with sleyght shalt thou surmount and deuace the yvel
 in their hertes. And wysdome yet is to seme flye otherwhyle there a man wol fyght.
 Thus with suche thynge the tonges of yvel shal ben styllid, els fully to graunt thy ful
 meanynge, for sothe, ever was and ever it shalbe that myn enemyes ben aferde to trusse
 to any fightyng. And therfore have thou no cowardes herte in my servyce, no more
 than somtyme thou haddest in the contrarye, for if thou drede suche jangleres thy
 viage to make, understande wel, that he that dredeth any rayne to sowe his cornes he
 shal have thin bernes. Also he that is aferde of his clothes, let him daunce naked. Who

the olde/ no ferther than the malyce stretcheth. Than foloweth/ it the olde doynges in
 loue han ben vnyuersal/ as for most exployte forthe vsed: wherfore I wol not yet that of
 my lawes nothynge be adnulled. But thanne to thy purpose/ suche iangelers and lokers/
 and wayters of games/ if the thynke in aught they mowe dere/ yet loue wel alwaye/ and
 sette hem at naught/ and lette thy porte ben lowe in every wightes presence/ and redy in
 thyne herte to maynteyne that thou hast begonne/ and a lytel the fayne with mekenesse
 in wordes/ and thus with sleyght shalt thou surmount and deuace the yuel in their
 hertes. And wysdome yet is to seme flye otherwhyle there a man wol fyght. Thus with
 suche thynge/ the tonges of yuel shal ben styllid: els fully to graunt thy ful meanynge/
 for sothe euer was and euer it shalbe/ that myn enemyes ben aferde to trusse to any
 fightyng: and therfore haue thou no cowardes herte in my seruyce/ no more than
 somtyme thou haddest in the contrarye/ for if thou drede suche iangleres thy viage to
 make: vnderstande wel that he that dredeth any rayne to sowe his cornes/ he shal haue
 than bernes. also he that is aferde of his clothes/ let him daunce naked. Who

463 **janglers**, tattle-tellers. 464 **wayters**, hinderers; **dere**, do harm. 465 **porte**, comportment; **wightes**, person's. 466 **the fayne**, pretend. 467 **sleyght**, sleight; **deuace**, quash. 468 **flye**, [to] fly; **otherwhyle**, at times. 472 **jangleres**, tattle-tellers. 473 **viage**, journey; **rayne**, rain; **cornes**, grains of corn. 474 **bernes**, burns.

475 nothynge undertaketh and namely in my servyce nothynge achieveth. After great stormes
the wether is often mery and smothe. After moche clatering, there is mokyl rownyng;
thus after iangling wordes cometh "huyschte," "peace," and "be styl." "O good lady,"
quod I than, "se nowe howe seven yere passed and more have I graffed and groused a
480 vyne, and with al the wayes that I coude I sought to a fed me of the grape. But frute have
I none founde. Also I have this seven yere served Laban to a wedded Rachel his daughter,
but blere eyed Lya is brought to my bedde whiche alway engendreth my tene and is ful
of chyldren in trybulacion and in care. And although the clippynge and kyssynge of
485 Rachel shulde seme to me swete, yet is she so barayne that gladnesse ne joye by no way
wol springe so that I may wepe with Rachel. I may not ben counsayled with solace
sythen issue of myn hertely desyre is fayled. Nowe than I pray that to me sone fredom
and grace in this eyght yere: this eighteth mowe to me bothe be kynrest and masseday
after the seven werkedays of travayle to folowe the Christen lawe; and, whatever ye do
els, that thilke Margaryte be holden so, lady, in your privy chambre that she in this case

nothynge vndertaketh/ and namely in my seruyce/ nothynge acheneth. After great stormes
the wether is often mery and smothe. After moche clatering/ there is mokyl rownyng:
thus after iangling wordes cometh huyschte/ peace/ and be styl. O good lady (quod I
than) se<330va><330vb>nowe howe seuen yere passed and more/ haue I graffed and
groused a vyne/ and with al the wayes that I coude I sought to a fed me of the grape/
but frute haue I none founde. also I haue this seuen yere serued Laban to a wedded
Rachel his daughter/ but blere eyed Lya is brought to my bedde/ whiche alway engendreth
my tene/ and is ful of chyldren in trybulacion and in care: and although the clippynge
and kyssynge of Rachel shulde seme to me swete/ yet is she so barayne/ that gladnesse
ne loye by no way wol springe/ so that I may wepe with Rachel/ I may not ben counsayled
with solace/ sythen issue of myn hertely desyre is fayled. Nowe than I pray that to me
sone fredom and grace/ in this eyght yere/ this eighteth mowe to me bothe be kynrest
and masseday after the seuen werkedays of travayle/ to folowe the christen lawe; and
what euer ye do els/ that thilke Margaryte be holden so lady in your priuy chambre/ that
she in this case

476 clatering, loud talk; rownyng, whispering. 478 graffed, dag; groused, dug around the
roots of a plant. 479 a fed, have fed. 481 blere eyed, blearly-eyed; tene, sorrow. 482 clippynge,
hugs. 483 swete, sweet; barayne, barren. 485 sythen, since; sone, soon [come] (see note).
486 eyght, eighth, a date of completion (octave); kynrest, kingdom; masseday, feast-day.
488 thilke, that same.

to none other person be commymmed." "Loke than," quod she, "thou persever in my servyce in whiche I have thee grounded that thilke skorne in thy enemyes mowe this on thy person be not sothed: lo this man began to edefye, but, for his foundement is bad, to the ende may he it not bringe. For mekenesse in countenaunce with a manly hert in dedes and in longe contynuance is the consyngce of my lyvery to al my retynue delyvered. What wenyst thou that me lyst avaunce suche persons as lounen the first 495 syttinges at feestes, the highest stoles in churches and in hal, loutynges of peoples in markettes and fayres, unstedfaste to byde in one place any whyle togyder wenying his owne wyt more excellent than other, scornyng al maner devyse but his own. Nay, nay, God wot these shul nothing parten of my blysse. Truly, my maner here tofome hath ben 496 woeshyp with my blysse lyons in the felde and lambes in chambee, egles at assaute and maydens in halle, foxes in counsayle styl in their dodes, and their protection is graunted redy to ben a bridge, and their baner is arered like wolves in the felde. Thus by these 500 wayes shul men ben avaunced; ensample of David that from kepyng of shepe was

to none other person be commyng. Loke than (quod she) in this case to none other person be commyng: Loke than (quod she) thou persever in my servyce/ in whiche I haue the grounded/ that thilke skorne in thy enemyes mowe this on thy person be not sothed: lo this man began to edefye/ but for his foundement is bad/ to the ende may he it not bringe. For mekenesse in countenaunce/ with a manly hert in dodes/ and in longe contynuance/ is the consyngce of my lyvry/ to al my retynue delyuered. What wenyst thou that me lyst avaunce suche persons as lounen the first syttinges at feestes/ the highest stoles in churches and/ in hal/ loutynges of peoples in markettes and fayres/ vnstedfaste to byde in one place any whyle togyder/ wenying his owne wyt more excellent than other/ scornyng al maner devyse but his own: Nay nay god wot/ these shul nothing parten of my blysse. Truly my maner here tofome hath ben/ worshyp with my blysse/ Lyons in the felde/ and lambes in chambre/ Egles at assaute and/ maydens in halle/ foxes in counsayle/ styl in their dodes/ and their protection is graunted redy to ben a bridge/ and their baner is arered like wolves in the felde. Thus by these wayes shul men ben avaunced: ensample of Dauid that from kepyng<330vb><331ra>of shepe/ was

490 mowe, may. 491 sothed, proved true; edefye, build; for, since; foundement, foundation. 493 consyngce, badge; lyvery, livery, uniform. 494 wenyst, suppose; me lyst, it pleases me; avaunce, advance. 495 feestes, feasts; stoles, stools, chairs; loutynges, bowings. 496 byde, abide; wenying, supposing. 498 parten of, share in. 500 styl, secretive, politic. 501 arered, raised.

drawen up into the oder of kyngly governaunce, and Jupiter, from a bole, to ben
505 Europe's fere, and Julius Cesar from the lowest degré in Rome to be mayster of al ertly
princes, and Eneas from hel to be king of the countré there Rome is nowe stondyng.
And so to thee I say, thy grace by beryng therafter may set thee in suché plignt that no
janglyng may greve the lest tucke of thy hemmes, that their jangles is not to counte at a
cresse in thy disavaantage."

Chapter VI

"Ever," quod she, "hath the people in this worlde desyred to have had great name in
510 worthynesse and hated foule to beare any fame, and that is one of the objections thou
alegest to be ayen thyne hertely desyre." "Ye, forsothe," quod I, "and that so comenly
the people wol lye and bringe aboute suché enfamé." "Nowe," quod she, "if men with
515 leasynges put on thee enfamé, wenest thyselfe therby ben empeyred? That wenyng is
wronge, se why: for as moche as they lyen thy meryte encreaseth and make thee ben
more worthy to hem that knownen of thee the soth; by what thyng thou art apeyred, that

drawen vp in to the order of kyngly gouernaunce/ and Jupiter from a bole to ben
Europe's fere/ and Julius Cesar from the lowest degré in Rome/ to be mayster of al
ertly priucess/ and Eneas from hel/ to be king of the countré there Rome is nowe
stondyng. And so to the I say/ thy grace by beryng therafter/ may set the in suché
plignt/ that no ianglyng may greve the lest tucke of thy hemmes/ that are their ianghes/
is not to counte at a cresse in thy disavaantage.

EVER (quod she) hath the people in this worlde desyred to haue had great name in
worthynesse/ and hated foule to beare any fame/ and that is one of the obiections thou
alegest to be ayen thyne hertely desyre. ye forsothe (quod I) and that so comenly the
people wol lye/ and bringe aboute suché enfamé. Nowe (quod she) if men with leasynges
put on the enfamé/ wenest thy selfe therby ben empeyred? That wenyng is wronge/ se
why: for as moche as they lyen thy meryte encreaseth/ and make the ben more worthy
to hem that knownen of the the soth/ by what thyng thou art apeyred/ that

503 bole, bull. 504 fere, mate. 506 beryng therafter, comporting [yourself] accordingly. 507
janglyng, tattle-telling; greve, grieve; jangles, jangling. 507-08 at a cresse, worth a blade of
cress. 510 fame, reputation. 511 ayen, against. 513 leasynges, lies; enfamé, infamy; wenest,
suppose; empeyred, damaged; wenyng, assumption. 515 soth, truth; apeyred, damaged.

520

525

in so mokyl thou arte encreased of thy beloved frendes. And sothly a wounde of thy frende to thee lasse harme, ye sir, and better than a false kyssyng in disceyvable glosyng of thyne enemye; above that than to be wel with thy frende maketh suche enfame. Ergo, thou art encreased and not apeyred." "Lady," quod I, "somtyme yet if a man be in disease th'estymacion of the envious people ne loketh nothyng to deserites of men ne to the merytes of their doynges, but only to the aventure of fortune, and therafter they yeven their sentence. And some loken the voluntary wyl in his herte and therafter telleth his iugement, not takyng hede to reason ne to the qualite of the doyng, as thus: If a man be ryche and fulfylde with worldly welfulnesse, some commenden it and sayne it is so lente by juste cause. And he that hath aduersyté they sayne he is weaked and hath deserved thilke anoye. The contrarye of these thinges some men holden also and sayne that to the ryche prosperyté is purvayed into his confusyon, and upon this mater many autorites of many and great-wytted clerkes they alegen. And some men sayn though al good estymacion forsaken folk that han aduersyté, yet is it meryte and encrease of his

in so mokyl thou arte encreased of thy beloued frendes: and sothly a wounde of thy frende to the lasse harme/ ye sir/ and better than a false kyssyng in disceyuable glosyng of thyne enemye/ above that than to be wel with thy frende maketh suche enfame. Ergo thou art encreased and not apeyred. Lady (quod I) somtyme yet if a man be in disease/ thestymacion of the envious people ne lokeith nothyng to deserites of men/ ne to the merytes of their doynges/ but only to the aventure of fortune/ and therafter they yeuen their sentence: and some loken the voluntary wyl in his herte/ and therafter telleth his iugement/ not takyng hede to reason ne to the qualite of the doyng/ as thus. If a man be ryche and fulfylde with worldly welfulnesse/ some commenden it/ and sayne it is so lente by iuste cause: and he that hath aduersyté/ they sayne he is weaked/ and hath deserved thilke anoye. The contrarye of these thinges some men holden also/ and sayne that to the ryche prosperyté is puruayed in to his confusyon/ and vpon this mater/ many au<331ra><331rb>torites of many and great wytted clerkes they alegen. And some men sayn/ though al good estymacion forsaken folk that han aduersyté/ yet is it meryte and encrease of his

516 mokyl, much; sothly, truly; of, by, from. 517 glosyng, flattering. 518 maketh, renders [void] (see note). 519 Ergo, Therefore; apeyred, damaged. 520 loketh . . . to, considers. 521 aventure, fortuitous event. 522 yeven, give; loken, consider. 524 welfulnesse, prosperity. 525 weaked, wicked. 526 thilke anoye, that same misfortune, distress. 528 alegen, allege.

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530 blysse, so that these purposes arne so wonderful in understandyng that trewly for myn
aduersyté nowe, I not howe the sentence of the indifferent people wyl jagen my fame." "Therfore," quod she, "if any wyght shulde yeve a trewe sentence on suche maters,
the cause of the disease maist thou se wel. Understande therupon after what ende it
draweth, that is to sayne good or badde, so ought it to have his fame by goodnesse or
535 enfamé by badnesse. For every reasonable person and namely of a wyse man, his wytte
ought not without reason to forne herde sodainly in a mater to juge. After the sawes of
the wise, thou shalt not juge ne deme tofome thou knowe." "Lady," quod I, "ye remembre
wel that in moste laude and praysyng of certayne sayntes in holy churche is to rehersen
540 their convercion from badde into good, and that is so rehersed as by a perpetual myrrour
of remembraunce in woeshyppynge of tho sayntes and good ensample to other misdoers
in amendement. Howe turned the Romayne Zedeoreys fro the Romaynes to be with
Hanybal ayenst his kynde nacion; and afterwardes him semyng the Romayns to be at
the next degré of confusyon turned to his olde alyes, by whose wytte after was Hanybal
discomfyted. Wherfore, to enfourme you, lady, the maner why I meane, se nowe. In

blysse/ so that these purposes arne so wonderful in vnderstandingyng/ that trewly for myn
aduersyte nowe I not howe the sentence of the indifferent people wyl iagen my fame.
Therfore (quod she) if any wyght shulde yeue a trewe sentence on suche maters/ the
cause of the disease maist thou se wel/ vnderstande therupon after what ende it draweth/
that is to sayne good or badde/ so ought it to haue his fame/ or by goodnesse enfame by
badnesse: for every reasonable person/ and namely of a wyse man/ his wytte ought not
without reason to forne herde/ sodainly in a mater to luge. After the sawes of the wise/
thou shalt not luge ne deme tofome thou knowe. Lady (quod I) ye remembre wel that
in moste laude and praysyng of certayne sayntes in holy churche/ is to rehersen their
conuersion from badde in to good/ and that is so rehersed/ as by a perpetual myrrour of
remembraunce in woeshyppynge of tho sayntes/ and good ensample to other misdoers
in amendement. Howe turned the romayne zedeoreys fro the romaynes/ to be with
Hanybal ayenst his kynde nacion: and afterwardes him semyng the romayns to be at the
next degré of confusyon/ turned to his olde alyes/ by whose wytte after was Hanybal
discomfyted. Wherfore to enfourme you lady the maner why I meane/ se nowe in

531 *not*, know not. 532 *yeve*, give. 535 *enfamé*, infamy. 536 *sawes*, wise sayings. 537 *tofome*, before. 538 *laude*, praise or glorification. 542 *kynde*, native; *him semyng*, it seeming to him. 543 *alyes*, allies. 544 *discomfyted*, frustrated; *maner why*, reasons.

545 my youth I was drawe to ben assentaunt and, in my mightes, helping to certayn
 conjuracions and other great maters of ruling of cytezins, and thilke thynges ben my
 drawers in, and exitours to the maters werne so paynted and coloured that, at the prime
 face, me semed them noble and glorious to al the people. I than, wenying mykel meryte
 have deserved in furtheryng and mayntenaunce of tho thynges, besyed and laboured
 550 with al my dyligence in werkynge of thylike maters to the ende. And trewly, lady, to tel
 you the sothe, me rought lytel of any hate of the mighty senatours in thilke cye, ne of
 comunes malyce, for two skyllies: One was I had conforte to ben in suche plite that bothe
 555 profyte were to me and to my frendes. Another was for commen profyte in comynaltie is
 not but peace and tranquylite with just gouernance proceden from thylike profyte,
 sythen by counsayle of myne inwyttie me thought the firste paynted thynges malyce and
 yvel meanyng, withouten any good avaylyng to any people, and of tyrantye purposed.
 And so for pure sorowe and of my medlyng and badde infame that I was in ronne,

my youth I was drawe to ben assentaunt and in my mightes helping to certayn
 conjuracions/ and other great maters of ruling of cytezins/ and thilke thynges ben my
 drawers in/ and exitours to the maters werne so paynted and coloured/ that at the prime
 face/ me semed them noble and glorious to al the people: I than wenying mykel meryte
 haue deserved in furtheryng and mayntenaunce of tho thynges/ besyed and laboured
 with al my dyligence/ in werkynge of thylike maters to the ende. And trewly lady to tel
 you the sothe/ me rought lytel of any hate of the mighty senatours in thilke cye/ ne of
 comunes malyce/ for two skyllies: One was I had conforte to ben in<331rb><331va>
 suche plite/ that bothe profyte were to me and to my frendes. Another was for commen
 profyte in comynaltie is not but peace and tranquylite/ with iust gouernance proceden
 from thylike profyte/ sythen by counsayle of myne inwyttie/ me thought the firste paynted
 thynges/ malyce and yvel meanyng/ withouten any good auaylyng to any people: and
 of tyrantye purposed/ and so for pure sorowe and of my medlyng and badde infame
 that I was in ronne/

545 *assentaunt*, assenting. 547 *drawers in*, inducers or seducers; *exitours*, agitators. 547-
 48 *prime face*, i.e., *prima facie*. 548 *wenying mykel*, assuming much. 549 *besyed*, busied
 [myself]. 550 *thylike*, those same. 551 *me rought*, I myself cared. 552 *comunes*, commons';
 skyllies, reasons. 553 *for*, because. 555 *inwyttie*, intuition. 557 *medlyng*, meddling; *in ronne*,
 run into.

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tho teeres lasshed out of myne eyen were thus awaye wasshe; than the under hydde
560 malyce and the rancoure of purposyng envye, forneaste and ymagyned in distruption
of mokyl people, shewed so openly that had I ben blynde with myne bondes al the
circumstaunce I might wel have feled.

Nowe than tho persones that suche thynges have caste to redresse for wrath of my
first medlynge shopen me to dwel in this pynande prison tyl Lachases my threde no
lenger wolde twyne. And ever I was sought if me lyste to have grace of my lyfe and
565 frenesse of that prison, I shulde openly confesse howe peace myght ben endused to
enden al the firste rancours. It was fully supposed my knowyng to be ful in tho maters.
Than, lady, I thought that every man that by any waye of right rightfully done, maye
570 helpe any comune helpe to ben saved — whiche thynge to kepe above al thynges I am
holde to mayntayne; and namely in distroyeng of a wrong, al shulde I therthrough
espeche myn owne fere if he were gylty and to do misdede assentaunt. And mayster ne
frende maye sought avayle to the soule of him that in falsnesse deyeth, and also that I

tho teeres lasshed out of myne eyen/ were thus awaye wasshe/ than the vnder hydde
malyce and the rancoure of purposyng enuye forneaste and ymagyned/ in distruption
of mokyl people/ shewed so openly/ that had I ben blynde/ with myne bondes al the
circumstaunce I might wel haue feled.

Nowe than tho persones that suche thynges haue caste to redresse/ for wrath of my
first medlynge/ shopen me to dwel in this pynande prison/ tyl Lachases my threde no
lenger wolde twyne. And ever I was sought/ if me lyste to haue grace of my lyfe/ and
frenesse of that prison/ I shulde openly confesse howe peace myght ben endused to enden
al the firste rancours. It was fully supposed my knowyng to be ful in tho maters. Than
lady I thought that every man that by any waye of right/ rightfully done/ maye helpe any
comune helpe to ben sauad/ whiche thynge to kepe aboue al thynges I am holde to
mayntayne/ and namely in distroyeng of a wrong/ al shulde I therthrough espeche myn
owne fere/ if he were gylty/ and to do misdede assentaunt. And mayster ne frende maye
nought avayle to the soule of him that in falsnesse deyeth/ and also that I

558 tho teeres, those tears [that] (see note). 559 forneaste, forecast. 560 of mokyl, by many.
561 feled, felt. 562 caste, planned. 563 shopen me, caused me; pynnde, grievous; threde, thread.
564 twyne, weave; me lyste, it pleased me. 565 frenesse of, freedom from; endused,
induced, brought about. 566 ful, complete. 570 espeche, impeach; fere, friend or companion;
assentaunt, assenting. 571 frende, friend; deyeth, dies.

nere desyred wrathe of the people ne indignacion of the worthy, for nothynge that ever
I wrought or dyd in any doyng myselfe els but in the mayntenaunce of these foresayd
575 errors and in hydye of the privytees therof. And that al the peoples hertes holdynge
on the errors syde weren blynde and of elde so ferforthe begyled that debate and stryfe
they maynteyned and in distruption on that othersyde, by whiche cause the peace, that
moste in comunaltie shulde be desyred, was in poynte to be broken and adnulled. Also
580 the cytie of London, that is to me so dere and swete, in whiche I was forthe growen;
and more kyndely loue have I to that place than to any other in erthe, as every kyndely
creature hath ful appetyte to that place of his kyndly engendrure, and to wylne reste and
peace in that stede to abyde: thylike peace shulde thus there have ben broken — and of
585 al wyse it is commended and desyred. For knowe thynge it is, al men that desyren to
comen to the perfyte peace everlasting must the peace by God commended bothe
mayntayne and kepe. This peace by angels voyce was confyrmed, our God entrynge in
this worlde. This as for His Testament He left to al His frendes whanne He retourned to

nere desyred wrathe of the people/ ne indignacion of the worthy/ for nothynge that ever
I wrought or dyd/ in any doyng my selfe els/ but in the mayntenaunce of these foresayd
errors/ and in hydye of the priuytees therof. And that al the peoples hertes holdynge
on the errors syde/ weren blynde and of elde so ferforthe begyled/ that debate and
stryfe they maynteyned/ and in distruption on that othersyde/ by whiche cause the
peace/ that moste in comunaltie shulde be desyred/ was in poynte to be broken and
ad<331va><331vb>nulled. Also the cytie of London/ that is to me so dere and swete/ in
whiche I was forthe growen/ and more kyndely loue have I to that place than to any
other in erthe/ as every kyndely creature hath ful appetyte to that place of his kyndly
engendrure/ and to wylne reste and peace in that stede to abyde: thylike peace shulde
thus there have ben broken/ and of al wyse it is commended and desyred. For knowe
thynge it is/ al men that desyren to comen to the perfyte peace everlasting/ must the
peace by god commended/ bothe mayntayne and kepe. This peace by angels voyce was
confyrmed/ our god entrynge in this worlde. This as for his Testament he left to al his
frendes/ whanne he retourned to

572 *nere*, never. 575 *elde*, old age; *ferforthe*, far. 577 *adnulled*, nullified. 578 *cytie of London*, city of London [was nullified]. 579 *kyndely*, natural; *kyadely*, native. 580 *engendrure*, begetting; *wylne*, wish, desire. 581 *stede*, place; *thylike*, that same. 582 *knowe*, known. 584 *entrynge*, entering.

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the place from whence He came: this His Apostel amonesteth to holden, without whiche
man perfytely may have none insyght. Also this God by His comyng made not peace
alone betwene hevenly and earthly bodyes, but also amonge us on erthe so He peace
confyrmed, that in one heed of love one body we shulde perfourme. Also I remembre
590 me wel howe the name of Athenes was rather after the god of peace than of batayle,
shewyng that peace moste is necessarye to comunalties and cytes. I than so styred by
al these wayes toforne nempned, declared certayne poyntes in this wyse. Firste that
595 thilke persones that hadden me drawnen to their purposes and, me not wetyng the privy
entent of their meanyng, drawnen also the feoble-wytted people, that have none insyght
of gubernatyfe prudence, to clamure and to crye on maters that they styred; and under
poyntes for comune avauntage they enbolded the passyfe to take in the actyves doyng,
and also styred innocentes of comyng to crye after thynges whiche, "quod they, "may
not stande but we ben executours of the maters, and auctorite of execucion by comen
600 election to us be delyvered. And that muste entre by strength of your mayntenaunce, for
we, out of suche degree put, oppressyon of these olde hyndres shal agayne surmounten

the place from whence he came: this his Apostel amonesteth to holden/ without whiche
man perfytely may haue none insyght. Also this god by his comyng/ made not peace
alone betwene heuenny and earthly bodyes/ but also amonge vs on erthe/ so he peace
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thilke persones that hadden me drawnen to their purposes/ and me not wetyng the priuy
entent of their meanyng/ drawnen also the feoble wytted people/ that haue none insyght
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poyntes for comune avauntage/ they enbolded the passyfe to take in the actyves doyng/
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election to vs be delyuuered/ and that muste entre by strength of your mayntenaunce/ for
we out of suche degree put/ oppressyon of these olde hyndres shal agayne surmounten

586 amonesteth, admonishes. 589 heed, head; one body, [as] one body. 591 styred, steered.
592 nempned, named. 593 thilke, those same; wetyng, knowing. 595 gubernatyfe, govern-
mental; clamure, clamor. 597 styred, directed; comyng, knowledge, shrewdness. 598 comen,
common. 600 hyndres, hinderers.

and putten you in such subiection that in endelesse wo ye shul complayne. The governementes," quod they, "of your cyte, lefte in the handes of toercencious cytezyns, shal bringe in pestylence and distruption to you, good men; and therfore let us have the comune admynistracion to abate suche yvels. Also," quod they, "it is worthy the good to commende and the gylty deserter to chastice. There ben cytezens many, forferde of execucion that shal be doone, for extorcions by hem commytted ben evermore ayenst these purposes and al other good menynges. Never-the-latter, lady, trewly the meanyng under these wordes was fully to have apeched the mighty senatoures whiche hadden heavy herte for the misgouernance that they seen. And so, lady, whan it fel that free election by great clamour of moche people for great disease of misgouernance so fervently stoden in her election that they hem submytted to every maner face, rather than haue suffred the maner and the rule of the hated governours, not withstandyng that in the contrary helden moche comune meyny that have no consyderacion but onely to voluntary lustes withouten reason. But than thylike gouernour so forsaken, faynyng to forme his vndoynge for misrule in his tyme, shope to have letted thilke electyon and

and putten you in such subiection/ that in endelesse wo ye shul complayne. The gouernementes (quod they) of your cyte lefte in the handes of to³³¹re³³²cencious cytezyns shal bringe in pestylence and distruption to you good men/ and therfore let vs haue the comune admynistracion to abate suche yuels. Also (quod they) it is worthy the good to commende/ and the gylty deserter to chastice. There ben cytezens many for ferde of execucion that shal be doone/ for extorcions by hem commytted/ ben euermore ayenst these purposes/ and al other good menynges. Neuer the latter lady/ trewly the meanyng vnder these wordes/ was fully to haue apeched the mighty senatoures/ whiche hadden heavy herte for the misgouernance that they seen. And so lady whan it fel that free election/ by great clamour of moche people/ for great disease of misgouernance so feruently stoden in her election/ that they hem submytted to every maner face/ rather than haue suffred the maner and the rule of the hated governours/ not withstandyng that in the contrary helden moche comune meyny that haue no consyderacion/ but onely to voluntary lustes/ withouten reason. But than thylike gouernour so forsaken/ faynyng to foene his vndoynge for misrule in his tyme/ shope to haue letted thilke electyon/ and

682 **toercencious**, extortionate. 605 **chastice**, chastise, punish; **forferde**, afraid. 607 **menynges**, motives; **Never-the-latter**, Nevertheless. 608 **apeched**, impeached. 611 **stoden**, stood. 613 **meyny**, groups. 614 **voluntary**, willful; **faynyng**, pretending. 615 **shape**, arranged; **letted**, prevented.

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have made anewe himselfe to have ben chosen, and under that mokyl rore have arered. These thynges, lady, knownen amoung the princes and made open to the people, draweth in amendment that every degree shal ben ordayne to stande there as he shulde, and that of errors comyng herafter men may lightly to fornehande purvayre remedye, in this wyse peace and rest to be furthered and holde. Of the whiche thynges, lady, thylke persones broughten in answere to forne their moste soverayne iuge, not coarted by paynyng dures openly knowlededen, and asked therof grace, so that apertely it preveth my wordes ben sothe without forgyng of leasynges.

620

But nowe it greveth me to remembre these dyvers sentences in janglynge of these shepy people. Certes me thynketh they oughten to maken joye that a sothe maye be knowe. For my trouthe and my conscience ben wytnesse to me bothe that this knowynge sothe have I sayde, for no harme ne malyce of tho persones but onely for trouthe of my sacrament in my leigeaunce by whiche I was charged on my kynges behalfe. But se ye not nowe, lady, how the felonous thoughtes of this people and covyns of wicked men

625

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616 **mokyl rore**, great outcry, roar; **arered**, raised up. 618 **degree**, [member of a] social rank. 619 **tofornehande**, beforehand. 621 **toforne**, before; coarted, coerced. 622 **paynyng dures**, painful duress; apertely, openly; preveth, proves. 623 **leasynges**, lies. 624 **greveth**, grieves; dyvers, various; **janglynge**, chattering. 625 **shepy**, sheep-like. 627 **sothe**, truth. 628 **leigeaunce**, allegiance. 629 **covyns**, bands.

- 630 conspyren ayen my sothfast trouth? Se ye not every wight that to these erronyous opinyons were assentaunt and helpes to the noyse and knewen al these thynges better than I my selven apparaylen to fynden newe frendes and cleapen me false and studyen howe they mowen in her mouthes werte plyte nempne? O God, what maye this be that thylke folke whiche that in tyme of my mayntenaunce and whan my might awayled to stretch to the forsayd maters, tho me commended and yave me name of trouth in so manyfolde maners that it was nyghe in every wightes eere there as any of thilke people weren; and, on the other syde, thilke company somtyme passed yevynge me name of badde loos. Nowe bothe tho peoples turned the good into badde and badde into good, whiche thyng is wonder, that they knowynge me sayng but sothe arne nowe tempted to reply her olde praysynges, and knownen me wel in al doynges to ben trewe, and sayne openly that I false have sayd many thynges. And they aleged nothynge me to ben false or unfrewe, save thilke mater knowleged by the parties hem selfe. And, God wote, other mater is none. Ye also, lady, knowe these thynges for trewe: I avaunte not

conspyrayen my sothfast trouth. Se ye not esyry wight that to these erronyous opinyons were assentaunt and helpes to the noyse/ and knewen al these thynges better than I my seluen/ apparaylen to fynden newe frendes/ and cleapen me false/ and studyen howe they mowen in her mouthes werte plyte nempne. O god what maye this be/ that thylke folke whiche that in tyme of my mayntenaunce/ and whan my might awayled to stretch to the forsayd maters/ tho me commended/ and yave me name of trouth/ in so manyfolde maners that it was nyghe in esyry wightes eere/ there as any of thilke people weren: and on the other syde/ thilke company somtyme passed/ yevynge me name of badde loos. Nowe bothe tho peoples turned the good in to badde/ and badde in to good/ whiche thyng is wonder/ that they knowynge me sayng but sothe/ arne nowe tempted to reply her olde praysynges/ and knownen me wel in al doynges to ben trewe/ and sayne openly that I false haue sayd many thynges. And they aleged nothynge me to ben false or vntrewe/ sauue thilke mater knowleged by the parties hem selfe: and god wote other mater is none. Ye also lady knowe these thynges for trewe/ I avaunte not

630 wight, person. 631 assentaunt, asserting. 632 apparaylen, make preparations; cleapen, call. 633 mowen, may; plyte nempne, conditions name. 634 thylke, that same. 635 tho, then; yave, gave. 636 nyghe, near; wightes eere, person's ear. 637 yevynge, giving. 638 loos, reputation. 639 sothe, truth. 640 reply her, retract their. 641 aleged, alleged. 642 thilke, that same; hemselfe, themselves. 643 wote, knows; avaunte, boast.

in praysing of myselfe, therby shulde I lese the precious secre of my conscience. But
645 ye se wel that false opynyon of the people for my trouthe in tellyng out of false consipyred
materis; and after the iugement of these clerkes I shulde not hyde the sothe of no maner
person, mayster ne other. Wherfore I wolde not drede were it put in the consyderacion
of trewe and of wyse. And for comers hereafter shullen fully out of denwere al the
650 sothe knowe of these thinges in acte, but as they were I have put it in scripture, in
perpetuel remembraunce of true meanyng. For trewly, lady, me semeth that I ought to
bear the name of trouthe that for the love of rightwysnesse have thus me submytten.
But nowe than the false fame which that clerkes sayn flyeth as faste as dothe the fame
of trouthe shal so wyde spred tyl it be brought to the jewel that I of meane, and so shal
I ben hyndred withouten any measure of trouthe."

Chapter VII

655 Than gan Love sadly me beholde and sayd in a chaunged voyce, lower than she had
spoken in any tyme: "Fayne wolde I," quod she, "that thou were holpen, but hast thou

in praysing of my selfe/ therby shulde I lese the precious secre of my conscience. But
ye se wel that false opynyon of the people for my trouthe/ in tellyng out of false consipyred
materis/ and after the iugement of these clerkes/ I shulde not hyde the sothe of no maner
person/ mayster ne other/ Wherfore I wolde not drede/ were it put in the consyderacion
of trewe and of wyse. And for comers hereafter shullen fully out of denwere/ al the
sothe knowe of these thinges in acte/ but as they were I have put it in scripture/ in
perpetuel remembraunce of true meanyng. For trewly lady me semeth/ that I ought to
bear the name of trouthe/ that for<332rb><332va>the lese of rightwysnesse have
thus me submytten: But nowe than the false fame which that clerkes sayn flyeth as
faste as dothe the fame of trouthe/ shal so wyde spred/ tyl it be brought to the jewel
that I of meane/ and so shal I ben hyndred withouten any measure of trouthe.

Than gan Loue sadly me beholde/ and sayd in a chaunged voyce/ lower than she had
spoken in any tyme. Fayne wolde I (quod she) that thou were holpen/ but hast thou

644 *lese*, lose; *secre*, secrecy or intimacy. 646 *sothe*, truth. 647 *mayster*, master. 648 *comers*,
those living; *denwere*, danger (see note). 649 *werne*, were. 652 *flyeth*, flies. 655 *sadly*, sombrely.
656 *holpen*, helped.

sayd any thynge whiche thou myght not proven?" "Pardé," quod I, "the personnes every thynge as I have sayd han knowleged hem selfe." "Yea," quod she, "but what if they hadden nayed? Howe woldest thou have maynteyned it?" "Sothely," quod I, "it is wel wiste bothe amongst the greatest and other of the realme that I profered my body so largely into provyng of the thynges, that Mars shulde have iuged the ende. But for sothnesse of my wordes they durste not to thylike iuge truse." "Nowe certes," quod she, "above al fames in this worlde the name of marcial doynges moste please to ladys of my lere, but sythen thou were redy, and thyne adversaryes in thy presence refused thilke doyng, thy fame ought to be so borne as if in dede it had take to the ende. And therfore every wight that any droppe of reason hath and hereth of thee infame for these thynges hath this awnswere to saye: 'trewly thou saydest, for thyne adversaryes thy wordes affirmed.' And if thou haddest lyed, yet are they discomfyted, the prise leaned on thy syde, so that fame shal holde down infame: he shal bringe upon none halfe.

"What greveth thee thyne enemye to sayne their owne shame as thus: 'We arne

sayd any thynge whiche thou myght not prouen? Parde (quod I) the personnes/ euy thyng as I haue sayd/ han knowleged hem selfe. Yea (quod she) but what if they hadden nayed/ howe woldest thou haue maynteyned it. Sothely (quod I) it is wel wiste bothe amongst the greatest/ and other of the realme/ that I profered my body so largely in to prouyng of the thynges/ that Mars shulde haue iuged the ende: but for sothnesse of my wordes they dreste not to thylike iuge truse. Nowe certes (quod she) aboue al fames in this worlde/ the name of marcial doynges moste please to ladys of my lere/ but sythen thou were redy/ and thyne aduersaryes in thy presence refused thilke doyng/ thy fame ought to be so borne/ as if in dede it had take to the ende. And therfore every wight that any droppe of reason hath/ and hereth of the infame/ for these thynges hath this awnswere to saye: trewly thou saydest for thyne aduersaryes thy wordes affirmed. And if thou haddest lyed/ yet are they discomfyted/ the prise leaned on thy syde/ so that fame shal holde down infame/ he shal bringe vpon none halfe.

What greueth the thyne enemye to sayne their owne shame/ as thus: We arne

657 Pardé, Indeed. 658 knowleged hem selfe, acknowledged [it] themselves. 659 nayed, said no. 662 sothnesse, truthfulness; durste, dared; thylike, that. 623 marcial, martial; please to, please. 664 sythen, since. 665 dede, deed; take, endurance. 666 wight, person. 668 prise, honor, prize; leaned, left. 669 he, i.e., infamy; none, no. 670 greveth, grieves.

discomfyted, and yet our quarel is trewe?" Shal not the loos of thy frendes ayenward
dequace thilke enfame and saye they graunted a sothe without a stroke or fighting?
Many men in bataile ben discomfyted and overcome in a rightful quarel that is Goddes
privy iugement in heven; but yet although the partie be yolden he may with wordes saye
675 his quarel is trewe and to yelde him in the contrarye, for drede of dethe he is compelled;
and he that graunteth and no stroke hath feled, he maye not crepe away in this wyse by
none excusacion. Indifferent folke wyl say, "ye, who is trewe, who is false, himselfe
knowlegeth tho thinges." Thus in every syde fame sheweth to thee good and no badde."
"But yet," quod I, "some wyl say I ne shulde for no dethe have discovered my maysters,
680 and so by unkyndnesse they wol knette infame to pursue me aboute. Thus enemyes of
wyl in manyfolde maner wol seche privy serpentynes queyntyses to quenche and distroye
by venym of many besynesses the light of truthe to make hertes to murmur ayenst my
person to have me in hayne withouten any cause." "Nowe," quod she, "here me a
fewe wordes, and thou shalte fully ben answarde I trowe. Me thynketh," quod she,

discomfyted/ and yet our quarel is trewe. Shal not the loos of thy frendes ayenward
dequace thilke enfame/ and saye they graunted a sothe without a stroke or fighting.
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saye his quarel is trewe/ and to yelde him in the contrarye for drede of<332va> <332vb>
deth/ he is compelled/ and he that graunteth and no stroke hath feled/ he maye not
crepe away in this wyse/ by none excusacion. Indifferent folke wyl say/ ye who is
trewe/ who is false/ him selfe knowlegeth tho thinges. Thus in every syde fame sheweth
to the good and no badde. But yet (quod I) some wyl say I ne shulde for no dethe have
discouered my maystresse/ and so by vnykndnesse they wol knette infame to pursue
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queyntyses/ to quenche and distroye by venym of many besynesses the light of truthe/
to make hertes to murmur ayenst my persone/ to have me in hayne withouten any
cause. Nowe (quod she) here me a fewe wordes/ and thou shalte fully ben answarde I
trowe. Me thynketh (quod she)

671 loos, praise; ayenward, to the contrary. 672 dequace, quash; thilke, that same. 673
bataile, battle. 674 yolden, yielded. 676 feled, felt; wyse, manner. 678 knowlegeth, acknowledges.
680 knette, knit (as in a net). 681 queyntyses, contrivances. 683 hayne, hatred; here me,
listen to.

685 "right nowe by thy wordes that sacrament of swearing, that is to say, chargyng by othe, was one of the causes to make thee discover the malicious ymaginatyons tofore nempned. Every othe, by knytyng of copulation, muste have these lawes, that is trewe iugement and rightwysenesse, in whiche thyng, if any of these lacke, the othe is ytourned into the name of perjury. Than to make a trewe serment, most nedes these 690 thynges folowe, for ofte tymes a man, to saye sothe, but iugement and iustyce folowe, he is forsworne: ensample of Herodes for holdynge of his serment was dampned.

695 "Also, to saye truthe rightfullyche but in iugement otherwhile is forboden by that al sothes be nat to sayne. Therfore in iugement in truthe and rightwisenesse is every creature bounden up Payne of perjury, ful knowyng to make tho it were of his owne persone for drede of synne. After that worde, 'better is it to dey than lyue false,' and al wolde perverted people false reporte make, in unkynnesse in that entent thy fame to reyse, whan lyght of truthe in these maters is forthe spongen and openly publysshed among commens, than shal nat suche derke enfame dare appere, for pure shame of his

right nowe by thy wordes/ that sacrament of swearing/ that is to say/ chargyng by othe was one of the causes to make the discouer the malicious ymaginatyons tofore nempned/ every othe by knytyng of copulation muste have these lawes/ That is trewe iugement and rightwysenesse/ in whiche thyng if any of these lacke/ the othe is ytourned in to the name of perjury: than to make a trewe serment/ most nedes these thynges folowe/ for ofte tymes a man to saye sothe/ but iugement and iustyce folowe he is forsworne: ensample of Herodes for holdynge of his serment was dampned.

Also to saye truthe rightfullyche but in iugement otherwhile is forboden/ by that al sothes be nat to sayne. Therfore in iugement in truthe and rightwisenesse is every creature bounden vp Payne of perjury ful knowyng to make/ tho it were of his owne persone for drede of synne/ after that worde better is it to dey than lyue false/ and al wolde perverted people false reporte make in unkynnesse/ in that entent thy fame to reyse/ whan lyght of truthe in these maters is forthe spongen/ and openly publysshed among commens/ than shal nat suche derke enfame dare appere for pure shame of his

685 chargyng, charging (with responsibility). 687 nempned, named. 689 serment, oath. 690 bat, unless. 691 forsworne, perjured; holdynge, maintaining; dampned, damned. 692 otherwhile, at times, occasionally; forboden, forbidden; by that, because. 694 up, upon; knowyng, acknowledgement; of, pertained to. 695 dey, die; at, although. 697 reyse, raise. 698 commens, the commons; derke, dark.

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falsnesse, as some men ther ben that their owne enfamé can none otherwyse voide or
700 els excuse, but be hyndrige of other mennes fame, which that by non other cause
cleapen other men false. But for with their owne falsnesse mowen they nat ben avaunſed
or els by false skaundryng wordes other men shendyn, their owne trewe skaunder to
make ſeme the laſſe, for if ſuch men wolden their eyen of their conſcience revolven,
705 ſhulden ſene the ſame ſentencē they legen on other ſpringe out of their ſydes with ſo
many braunches it were imposſyble to nombre. To whiche, therfore, maye it be ſayd in
that thynge this man thou demest, therin thy ſelfe thou condempnest. But, " quod ſhe,
710 "underſtande nat by theſe wordes that thou wene me ſaye thee to be worthy ſcлаunder,
for any mater tofore written truely I wolde wytnesse the contrary. But I ſaye that the
beameſ of ſcлаundryng wordes may nat be done awaye tyl the daye of dome. For howe
ſhulde it nat yet amonges ſo great plentie of people ben many ſhrewes, ſithen whan no
mo but eight persons in Noes ſhippe were closed, yet one was a ſhrew and ſkorned
his father. These thyngeſ, " quod ſhe, "I trowe ſhewen that false fame is nat to drede ne
715 of wyſe persons to accepte and namely nat of thy Margarite, whose wyſedom here-

falsnesſe/ as some men ther ben that their owne enfame can none otherwyſe voide or els
excuse/ but be hyndrige of other men<332vb><333ra>nes fame/ which that by non
other cause/ cleapen other men false/ but for with their owne falsnesſe mowen they nat
ben avaunſed/ or els by false ſcлаundryng wordes/ other men shendyn/ their owne trewe
ſcлаunder/ to make ſeme the laſſe/ for if ſuch men wolden their eyen of their conſcience
revolven/ ſhulden ſene the ſame ſentencē they legen on other/ ſpringe out of their ſydes/
with ſo many braunches it were imposſyble to nombre. To whiche therfore maye it be
ſayd in that thynge/ this man thou demest/ therin thy ſelfe thou condempnest. But (quod
ſhe) vnderſtande nat by theſe wordes/ that thou wene me ſaye the to be worthy ſcлаunder/
for any mater tofore written/ truely I wolde wytnesse the contrary/ but I ſaye that the
beameſ of ſcлаundryng wordes/ may nat be done awaye tyl the daye of dome. For howe
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mo but eight persons in Noes ſhippe were closed/ yet one was a ſhrew and ſkorned his
father. These thyngeſ (quod ſhe) I trowe ſhewen that false fame is nat to drede/ ne of
wyſe persons to accepte/ and namely nat of thy Margarite/ whose wyſedom here-

700 be, by. 701 cleapen, call; mowen, may. 702 ſcлаundryng, ſlanders (ſee line 709);
ſhendyn, destroy. 704 ſhulden, [they] ſhould; legen, lay. 706 demest, judge. 707 wene,
suppoſe. 708 tofore, heretofore. 709 beameſ, trumpets. 711 ſkorned, ſcooned, ridiculed. 712
trowe, believe.

after I thynke to declare, wherfore, I wotte wel, suche thynge shal nat her asterte; than
 715 of unkyndnesse thyne othe hath thee excused at the fulle. But nowe if thou woldest nat
 greve me lyst a fewe thynge to shewe." "Say on," quod I, "what ye wol. I trowe ye
 meane but trouthe and my profyte in tyme comynge." "Trewly," quod she, "that is
 sothe, so thou con wel kepe these wordes and, in the inrest secre chambre of thyne
 720 herte, so faste hem close that they never flyte than shalte thou fynde hem avaylyng.
 Loke nowe what people haste thou served, whiche of hem al in tyme of thyne exile ever
 thee refresshed by the valewe of the leste coyned plate that walketh in money. Who was
 sorye or made any rewth for thy disease? If they hadden gotten their purpose, of thy
 725 misaventure sette they nat an hawe. Lo, whan thou were enprisoned howe faste they
 hyed in helpe of thy delyueraunce. I wene of thy deth they yeve but lyte. They loked
 after nothynge but after their owne lustes. And if thou lyste say the sothe, al that
 meyny that in this brigge thee broughten lokeden rather after thyne helpes than thee to
 have releved.

after I thynke to declare/ wherfore I wotte wel suche thynge shal nat her asterte/ than
 of vnykynnesse thyne othe hath the excused at the fulle. But nowe if thou woldest nat
 greve/ me lyst a fewe thynge to shewe. Say on (quod I) what ye wol/ I trowe ye
 meane but trouthe/ and my profyte in tyme comynge. Trewly (quod she) that is sothe/
 so thou con wel kepe these wordes/ and in the inrest secre chambre of thyne herte/ so
 faste hem close that they neuer flyte/ than shalte thou fynde hem avaylyng. Loke nowe
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 refresshed/ by the valewe of the leste coyned plate that walketh in money. Who was
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 misaventure sette they nat an hawe. Lo whan thou were enprisoned/ howe faste they
 hyed in helpe of thy delyueraunce. I wene of thy deth they yeue but lyte: They loked
 after no<333ra><333rb>thynge/ but after their owne lustes. And if thou lyste say the
 sothe/ al that meyny that in this brigge the broughten/ lokeden rather after thyne helpes/
 than the to haue releued.

714 *wotte*, know; *her asterte*, make her move or go away. 715 *othe*, oath. 715–16 *if thou woldest nat greve*, if you wouldn't mind. 716 *trowe*, believe. 718 *inrest*, innermost. 719 *flyte*, fly away. 721 *walketh*, circulates. 722 *rewth*, pity, gotten, got. 723 *hawe*, trifle. 724 *hyed*, hastened; *wene*, suppose; *yeve but lyte*, cared but a little. 725 *lyste*, are pleased. 726 *meyny*, troop; *brigge*, trouble; *lokeden* . . . after, had regard to; *helpes*, [the] help [you could give them].

The Testament of Love

730 Owen nat yet some of hem money for his commens? Paydest nat thou for some of
her dispences tyl they were touned out of Selande? Who yave thee ever ought for any
rydynge thou madest? Yet, pardye, some of hem token money for thy chambre and
putte tho pens in his purse, unwetynghe of the renter.

735 Lo for which a company thou medlest that neyther thee ne themselfe myghten helpe;
of unkynnesse nowe they beare the name that thou supposest of hem for to have.
What myght thou more have done than thou dyddest, but if thou woldest in a false
quarel have been a stynkyng martyr? I wene thou fleddest as longe as thou myght their
pryuite to counsayle whiche thyng thou helest lenger than thou shuldest. And thilke that
ought thee money no penny wolde paye; they wende thy returme hadde ben an impossyble.
Howe might thou better have hem proved but thus in thy nedy diseases? Nowe haste
thou ensaumple for whom thou shalte meddle: trewly, this lore is worthe many goodes.

Owen nat yet some of hem money for his commens? Paydest nat thou for some of
her dispences/ tyl they were touned out of Selande? Who yave the euer ought for any
rydynge thou madest? yet pardye some of hem token moosey for thy chambree/ and
putte tho pens in his purse vnewetynghe of the renter.

Lo for which a company thou medlest/ that neyther the ne them selfe myghten helpe
of vnykynnesse/ nowe they beare the name that thou supposest of hem for to haue.
What myght thou more haue done than thou dyddest/ but if thou woldest in a false
quarel haue been a stynkyng martyr? I wene thou fleddest as longe as thou myght/
their pruise to counsayle/ whiche thyng thou helest lenger than thou shuldest. And thilke that
ought the money no penny wolde paye/ they wende thy returme hadde ben an
impossyble. Howe might thou better haue hem proued/ but thus in thy nedy diseases?
Nowe haste thou ensaumple for whom thou shalte meddle: trewly this lore is worthe
many goodes.

728 commens, provisions. 729 dispences, expenses. 730 rydynge, journeys; pardye, indeed.
731 unwetynghe, unconscious (i.e., indifferent); reater, proprietor. 732 medlest, were busy.
733 of, because of. 734 bet if, unless. 735 wene, assume. 736 helest, held (see note). 737
ought, owed; wende, assumed. 738 hem proved, proven them [for what they are]. 739 meddle,
get involved.

Chapter VIII

740 Efte gan Love to sterne me these wordes: "thynke on my speche, for trewly hereafter it wol do thee lykyng, and howesover thou se Fortune shape her wheele to tourne, this meditation by no waye revolve. For certes, Fortune sheweth her fayrest whan she thynketh to begyle. And as me thought heretoforme thou saydest thy loos in love (for thy rightwysenesse ought to be raysed) shulde be alowed in tyme comynge. Thou myght in love so thee have that loos and fame shul so ben raysed that to thy frendes conforte, and sorowe to thyne enemys, endlesse shul endure.

745 But if thou were the one shepe amonsges the hundred were loste in deserte and out of the way hadde erred and nowe to the flocke arte restoored, the shepheerden hath in thee no joye and thou ayen to the forrest tourne. But that right as the sorowe and anguysshe was great in tyme of thyne outwaye goynge, ryght so joye and gladnesse shal be doubled to sene thee converted, and nat as Lothes wyfe ayen lokynge, but in hoole counsayle with the shepe folowynge, and with them grasse and herbes gadre. Neverthelater."

OFte gan Loue to sterne me these wordes/ thynke on my speche/ for trewly here after it wol do the lykyng/ and howe so euer thou se Fortune shape her wheele to tourne/ this meditation by no waye revolve. For certes Fortune sheweth her fayrest/ whan she thynketh to begyle. And as me thought here toforme thou saydest thy loos in loue/ for thy rightwysenesse ought to be raysed/ shulde be a lowed in tyme comynge. Thou myght in loue so the haue/ that loos and fame shul so ben raysed/ that to thy frendes conforte/ and sorowe to thyne enemys endlesse shul endure.

But if thou were the one shepe amonsges the hundred were loste in deserte/ and out of the way hadde erred/ and nowe to the flocke arte restoored/ the shepheerden hath in the no joye/ and thou ayen to the forrest tourne. But that right as the sorowe and anguysshe was great in tyme of thyne out waye goynge/ ryght so<333rb><333va> joye and gladnesse shal be doubled to sene the converted/ and nat as Lothes wyfe ayen lokynge/ but hoole counsayle with the shepe folowynge/ and with them grasse and herbes gadre. Neuer the later

740 Efte, Again; sterne, guide. 742 meditation . . . revolve, essay [shall] in no way shift ground. 743 loos, praise. 744 raysed, elevated; alowed, lowered. 749 and thou, if you. 750 outwaye goynge, i.e., being lost. 751 Lothes, Lot's; ayen lokynge, looking back; hoole, entire. 752 gadre, gather; Neverthelater, Nevertheless.

755 quod she, "I saye nat these thynges for no wantrust that I have in supposyng of thee otherwyse thanne I shulde. For trewly, I wotte wel that nowe thou arte sette in suche a purpose out of whiche thee lyste nat to parte. But I saye it for many men there bene that to knowyng of other mennes doynges settien al their cure and lightly desyren the badde to clatter rather than the good and have no wyl their owne maner to amende. They also hate of olde rancoure lightly haven, and there that suche thyng abydeth sodaynly in their mouthes procedeth the habundauice of the herte and wordes as stones out throwe.

760 Wherfore my counsayle is ever more openly and apertely in what place thou sytte countreplete th'errours and meanynges in as ferre as thou hem wystyst false and leave for no wyght to make hem be knowe in every bodyes eare. And be alwaye pacient and use Jacobes wordes whatsoever menne of thee clappen, 'I shal sustayne my ladyes wrathe whiche I have deserved, so longe as my Margarite hath rightwysed my cause.'

765 And certes," quod she, "I wytnesse myselfe if thou thus converted sorowest in good meanyng in thyne herte, wolte from al vanyte parfitely departe, in consolatyon of al

(quod she) I saye nat these thynges for no wantrust that I have in supposyng of the otherwyse thanne I shulde/ For trewly I wotte wel/ that nowe thou arte sette in suche a purpose/ out of whiche the lyste nat to parte. But I saye it/ for many men there bene/ that to knowyng of other mennes doynges settien al their cure/ and lightly desyren the badde to clatter rather than the good/ and haue no wyl their owne maner to amende. They also hate of olde rancoure lightly hauen/ and there that suche thyng abydeth/ sodaynly in their mouthes procedeth the habundauice of the herte/ and wordes as stones/ stones out throwe. Wherfore my counsayle is euer more openly and apertely/ in what place thou sytte/ countreplete therours and meanynges/ in as ferre as thou hem wystyst false/ and leaue for no wyght to make hem be knowe in euery bodyes eare/ and be alwaye pacient and vse Jacobes wordes/ what so euer menne of the clappen/ I shal sustayne my ladyes wrathe whiche I haue deserved/ so longe as my Margarite hath rightwysed my cause. And certes (quod she) I wytnesse my selfe/ if thou thus conuerted sorowest in good meanyng in thyne herte/ wolte from al vanyte parfitely departe/ in consolatyon of al

753 wantrust, despair. 755 thee lyste, it pleases you. 756 cure, care, attention; lightly, easily. 760 apertely, overtly. 761 countreplete, rebut; wystyst, know. 762 leave, leave off; wyght, person. 763 clappes, call out. 764 rightwysed, justified. 765 certes, certainly. 765-66 in good meanyng, sincerely.

good pleasaunce of that, Margaryte whiche that thou desyrest after wyl of thyne herte, in a maner of a mothers pyle, shul fully accepte thee into grace. For ryght as thou rentest clothes in open syghte, so openly to sowe hem at his worshippe withouten repeofe commended. Also, right as thou were ensample of mochefolde erour, right so thou must be ensample of manyfolde correctioun, so good savour to forgoynge al erour destroyeng causeth diligent loue with many playted praysynges to folowe, and than shal al the fyrste errors make the folowynge worshyppes to seme hugely encreased. Blacke and white sette togyder every for other more semeth, and so dothe every thynges contrary in kynde. But infame that gothe alwaye tofore and praysynge worshippe by any cause folowynge after maketh to ryse the ylike honour in double of welth, and that quencheth the spotte of the fyrst enfame. Why wenyste, I saye, these thinges in hyndrige of thy name? Naye, nay, God wotte, but for pure encreasyng woeshyp thy rightwysenesse to commende, and thy trouthe to seme the more. Wost nat wel thyselfe that thou in fourme of making passeth nat Adam that etc of the apple? Thou passeth nat the

good pleasaunce of that Margaryte/ whiche that thou desyrest after wyl of thyne hert/ in a maner of a mothers pyle/ shul fully accepte the in to grace. For ryght as thou rentest clothes in open syghte/ so openly to sowe hem at his worshippe withouten repeofe commended. Also right as thou were ensample of moche folde erour/ right so thou must be ensample of manyfolde correctioun/ so good sauour to forgoynge al erour destroyeng causeth diligent loue/ with many playted praysynges to folowe/ and than shal al the fyrste errors make the folowynge worshyppes to seme hugely encreased/ blacke and white sette togyder/ euery for other more semeth/ and so<333va><333vb>dothe every thynges contrary in kynde. But infame that gothe alwaye tofore/ and praysynge worshippe by any cause folowynge after/ maketh to ryse the ylike honour in double of welth/ and that quencheth the spotte of the fyrst enfame. Why wenyste I saye these thinges/ in hyndrige of thy name? Naye may god wotte/ but for pure encreasyng woeshyp thy rightwysenesse to commende/ and thy trouthe to seme the more. Wost nat wel thy selfe/ that thou in fourme of making passeth nat Adam that etc of the apple. Thou passeth nat the

768 **shul**, [she] shall. 769 **rentest**, tear; **sowe**, mend. 770 **commended**, [is] commended (see note); **mochefolde**, manyfold. 771 **forgoyn**, abandonment. 772 **playted**, ornate, intricate. 774 **thynges**, thing's. 776 **ylike**, same; in double of, doubled in. 777 **wenyste**, suppose you. 778 **wotte**, knows. 779 **Wost**, Know.

stedfastnesse of Noe, that eatynge of the grape become dronke. Thou passyst nat the chastytē of Lothe, that lay by his daughter. Eke the nobley of Abraham, whom God reproved by his pride. Also Davydes mekenesse, whiche for a woman made Urye be slawe. What also Hector of Troye in whome no defaute myght be founde, yet is he reproved that he ne hadde with manhode nat suffred the warre begon, ne Paris to have went into Grece, by whom ganne al the sorowe. For trewly hym lacketh no venym of peyvē consenting whiche that openly leaveth a wronge to withsay. Lo eke an olde proverbe amonges many other: 'He that is stille, semeth as he graunted.'

"Nowe by these ensamples thou myght fully understande that these thynge ben wrytie to your lernyng and in rightwysenesse of the persones, as thus: To every wight his defaute commytted made goodnesse afterwardes done be the more in reverence and in open shewyng. For ensample, is it nat song in holy churche, 'Lo, howe necessary was Adams synne.' Davyd the kyng gate Salomon the kyng of her that was Uryes wyfe. Truly, for reprofe is none of these thynge write. Right so, tho I reherce thy before dede I repeeve thee never the more, ne for no vyllany of thee are they rehersed but

stedfastnesse of Noe/ that eatynge of the grape become dronke. Thou passyst nat the chastytē of Lothe/ that lay by his daughter. Eke the nobley of Abraham/ whom god reproved by his pride. Also Davydes mekenesse/ whiche for a woman made Vrye be slawe. What also Hector of Troye/ in whome no defaute myght be founde/ yet is he reproved that he ne hadde with manhode nat suffred the warre begon/ ne Paris to haue went in to Grece/ by whom ganne al the sorowe: for trewly hym lacketh no venym of pruye consenting/ whiche that openly leaueth a wronge to withsay.

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782 by, with (intercourse). 784 slawe, slain. 786 lacketh, is lacking to. 787 leaveth, evades [lit., leaves]; withsay, contradict. 788 as he graunted, as if he had assented (i.e., silence is consent). 793 gate, begat. 795 before dede, early deeds.

for worshippe, so thou contynewe wel hereafter, and for profyte of thy selfe I rede thou on hem thynke."

Than sayde I right thus. "Lady of unyté and accorde, envy and wrathe lurken there thou comest in place, ye weten wel your selfe, and so done many other, that whyle I admynystred the offyce of commen doyng, as in rulyng of the stablysshmentes amonges the people I defouled never my consycence for no maner dede, but ever by wytte and by counsayle of the wysest the maters weren drawnen to their right endes. And thus trewly for you, lady, I have desyred suche cure, and certes in your servyce was I nat ydel as ferre as suche doyng of my cure stretcheth."

"That is a thynge," quod she, "that may drawe many hertes of noble and voice of commune into; glory and fame is nat but wretched and fyckle. Alas, that mankynde coueyteth in so leude a wyse to be rewarded of any good dede, sithe glorie of fame in this worlde is nat but hyndryng of glorye in tyme commynge. And certes," quod she, "yet at the hardest suche fame into heven is nat the erthe but a centre to the cercle of heven. A pricke is wonder lytel in respecte of al the cercle, and yet in al this pricke may

for worshippe/ so thou contynewe wel here after/ and for profyte of thy selfe/ I rede thou on hem thynke.

Than sayde I right thus. Lady of vnyte and accorde/ envy and wrathe lurken there thou comest in place/ ye weten wel your selfe and so done many other/ that whyle I admynystred the offyce of commen doyng/ as in rulyng of the stablysshmentes amonges the people/ I defouled never my consycence for no maner dede/ but ever by wytte and by counsayle of the wysest/ the maters weren drawnen to their right endes. And thus trewly for you lady I haue desyred suche cure/ and certes in your servyce was I nat ydel/ as ferre as suche doyng of my cure stretcheth. That is a thynge (quod she) that may drawe many hertes of noble/ and voice of commune in to glory/ and fame is nat but wretched and fyckle.

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796 rede, counsel. 799 weten, know. 804 ydel, idle. 805 noble, nobility. 806 commune, common-folk. 807 leude, ignorant; sithe, since. 810 pricke, point.

no name be borne in maner of peersyng, for many obstacles, as waters and wyldernessee
and straunge langages; and nat onely names of men ben styld and holden out of
knowlegynge by these obstacles, but also cytees and realmes of prosperite ben letted
to be knowe and their reason hyndred so that they mowe nat ben parfitely in mennes
815 proper understandyng. Howe shulde than the name of a synguler Londenys passe
the gloryous name of London, whiche by many it is commended, and by many it is
lacked, and in many mo places in erthe nat knownen than knownen? For in many countrees
lytel is London in knowyng or in spech, and yet among one maner of people may nat
such fame in goodnes come, for as many as praysen commenly as many lacken. Fye
820 than on such maner fame. Slepe and suffice him that knoweth greevyte of hertes to dele
suche fame in thylke place there nothynge ayenst a sothe shal neyther speke ne dare
apere by attourney ne by other maner. Howe many great named and many great in
worthynesse losed han be tofore this tyme that nowe out of memorie are slydden and
closely for gotten for defaute of writynges? And yet scriptures for great elde so ben

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name of London/ whiche by many it is commended/ and by many it is lacked/ and in
many mo places in erthe nat knownen/ than knownen: for in many countrees lytel is
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such maner fame/ slepe and suffice him that knoweth presyte of hertes/ to dele suche
fame/ in thylke place there nothynge ayenst a sothe shal neyther speke ne dare apere/ by
attourney ne by other maner. Howe many great named and many great in worthynesse
losed/ han be tofore this tyme/ that nowe out of memorie are slydden and clenely for
geten/ for defaute of writynges/ and yet scriptures for great elde so ben

811 peersyng, piercing; for, on account of. 813 letted, prevented. 815 Londenys, Londoner.
817 lacked, found fault with. 819 lacken, detract. 820 Slepe, Relax; dele, deal. 821 thylke,
that same; sothe, truth. 822 apere, appear. 823 losed, praised. 824 clenely, completely; elde,
age.

825 defased that no perpetuallé maye in hem ben juged. But if thou wolte make comparisoun to ever, what joye mayst thou have in earthly name? It is a fayre lykenesse, a pees or one grayne of wheate to a thousande shippes ful of corne charged.

830 "What nombre is betwene the one and thother? And yet mowe bothe they be nombred, and ende in rekenyng have. But trewly, al that may be nombred is nothyng to recken as to thilke that maye nat be nombred. For ofte thynges ended is made comparison, as one lytel another great, but in thynges to have an ende and another no ende, suche comparisoun may nat be founden. Wherfore in heven to ben losed with God hath none ende, but endlesse endureth, and thou canste nothyng done aright, but thou desyre the rumoure therof be healed and in every wightes care, and that dureth but a pricke in respecte of the other. And so thou sekest rewarde of folkes smale wordes and of vayne praysynges. Trewly, therin thou lesest the guerdon of vertue, and lesest the grettest valoure of consyience, and uphaf thy renome everlastyng. Therfore, boldely renome of fame of the erthe shulde be hated, and fame after deth shulde be desyred, for werkes of

defased/ that no perpetualte maye in hem ben iuged. But if thou<334ra><334rb>wolte make comparisoun to euer/ what joye mayst thou haue in earthly name/ it is a fayre lykenesse/ a pees or one grayne of wheate/ to a thousande shippes ful of corne charged.

What nombee is betwene the one and thother/ and yet mowe bothe they be nombred/ and ende in rekenyng haue. But trewly al that may be nombred/ is nothyng to recken/ as to thilke that maye nat be nombred/ for ofte thynges ended is made comparison/ as one lytel/ another great/ but in thynges to have an ende/ and another no ende/ suche comparisoun may nat be founden. Wherfore in heven to ben losed with god hath none ende/ but endlesse endureth/ and thou canste nothyng done aright/ but thou desyre the rumoure therof be healed and in every wightes care/ and that dureth but a pricke/ in respecte of the other. And so thou sekest rewarde of folkes smale wordes/ and of vayne praysynges. Trewly therin thou lesest the guerdon of vertue/ and lesest the grettest valoure of consyience/ and uphaf thy renome everlastyng. Therfore boldely renome of fame of the erthe shulde behated/ and fame after deth shulde be desyred/ of werkes of

825 defased, defaced. 826 pees, piece. 827 grayne, grain; charged, laden. 828 mowe, may. 829 ende, a termination. 830 thynges ended, things with definite limits. 832 losed, praised. 834 healed, sown or broadcast, or perhaps praised (see note); wightes, person's. 836 lesest, lose; guerdon, reward. 837 uphaf, perhaps; renome, renown.

840 virtue asketh guerdonyng, and the soule causeth al vertue. Than the soule delyvered out of prisone of erthe is most worthy suche guerdone among to have in the everlastynge fame, and nat the body that causeth al mannes yvels.

Chapter IX

845 Of twey thynges arte thou answered as me thynketh," quod Love, "and if any thyng be in doute in thy soule, shewe it forth thyne ignorance to clere and leave it for no shame." "Certes," quod I, "there ne is no body in this worlde that aught coude saye by reason ayenst any of your skylles, as I leve, and by my wyte nowe fele I wel that yvel spekers or bearers of enflame may lytel greve or lette my purpose, but rather by suche thyng my quarel to be forthered." "Yes," quod she, "and it is proved also that the ilke jewel in my kepyng shal nat there thorowe be steered of the lest moment that myght be ymagyned." "That is soth," quod I. "Wel," quod she, "than leneth there to declare that thy insuffysance is no maner letting, as thus: for that she is so worthy thou shuldest not clymbe so highe, for thy moebles and thyne estate arne voyded; thou thynkest fallen in

vertue asketh guerdonyng/ and the soule causeth al vertue. Than the soule delyvered out of prisone of erthe/ is most worthy suche guerdone among to haue in the euerlastynge fame/ and nat the body that causeth al mannes yuels.

OF twey thynges arte thou answered as me thynketh (quod Love) and if any thyng be in doute in thy soule/ shewe it forth thyne ignorance to clere/ and leave it for no shame. Certes (quod I) there ne is no body in this worlde/ that aught coude saye by reason ayenst any of your skylles/ as I leve/ and by my wyte nowe fele I wel/ that yuel spekers or bearers of enflame/ may lytel greve or lette my purpose/ but rather by suche thyng my quarel to be forthered. Yea (quod she) and it is proved also/ that the ilke jewel in my kepyng shal nat there thorowe be steered/ of the lest moment that myght be ymagyned. That is soth (quod I). Wel (quod she) than leneth there/ to declare that thy insuffysance is no maner letting<334rb><334va>as thus/ for that she is so worthy thou shuldest not clymbe so highe/ for thy moebles and thyne estate arne voyded/ thou thynkest fallen in

839 guerdonyng, rewarding. 842 twey, two. 845 skylles, arguments; leve, believe. 846 greve, frustrate; lette, hinder. 848 steered, manipulated; lest, least. 849 leneth, incline, turn. 850 letting, hindrance. 851 moebles, wealth; thynkest, think [yourself].

suche myserie that gladnesse of thy pursute wol nat on thee discende." "Certes," quod I,
 855 "that is sothe: right suche thought is in myne hert, for commenly it is spoken, and for an
 olde proverbe it is leged: 'He that heweth to hye, with chyppes he maye lese his syght.'
 Wherfore I have ben about in al that ever I myght to studye wayes of remedye by one
 syde or by another." "Nowe," quod she, "God forbede ere thou seke any other doynges
 860 but suche as I have lerned thee in our restyng whyles, and suche herbes as ben planted
 in oure gardyns. Thou shalte wel understande that aboue man is but one God alone."
 "Howe," quod I, "han men to forme this tyme trusted in wittes and chauntementes and
 865 in helpes of spirites that dwellen in the ayre, and therby they han gotten their desyres,
 whereas first for al his manly power, he daunced behynde?"

"O," quod she, "fye on suche maters. For trewly that is sacrilege, and that shal have
 no sort with any of my seruauntes. In myne eyen shal suche thynge nat be loked after.
 865 Howe often is it commaunded by these passed wyse that to one God shal men serve and
 nat to goddes? And who that lyste to have myne helpes shal aske none helpe of foule
 spirites. Alas, is nat man maked semblable to God? Wost thou nat wel that al vertue of

suche myserie/ that gladnesse of thy pursute wol nat on the discende. Certes (quod I)
 that is sothe: right suche thought is in myne hert/ for commenly it is spoken/ and for an
 olde proverbe it is leged: He that heweth to hye/ with chyppes he maye lese his syght.
 Wherfore I haue ben about in al that euer I myght/ to studye wayes of remedye by one
 syde or by another. Nowe (quod she) god forbede are thou seke any other doynges/ but
 suche as I haue lerned the in our restyng whyles/ and suche herbes as ben planted in
 oure gardyns. Thou shalte wel vnderstande/ that aboue man is but one god alone. Howe
 (quod I) han men to forme this tyme trusted in wittes and chauntementes/ and in helpes
 of spirites that dwellen in the ayre/ and therby they han gotten their desyres/ whereas
 first for al his manly power he daunced behynde.

O (quod she) fye on suche maters/ for trewly that is sacrilege/ and that shal haue no
 sort with any of my seruauntes/ in myne eyen shal suche thynge nat be loked after.
 Howe often is it commaunded by these passed wyse/ that to one god shal men serue/
 and nat to goddes?

And who that lyste to haue myne helpes/ shal aske none helpe of foule spirites. Alas/
 is nat man maked semblable to god? wost thou nat wel that al vertue of
 854 leged, alleged; heweth, chops, hews; hye, high. 856 seke, seek. 857 lerned, taught. 859
 chauntementes, enchantments. 861 daunced behynde, failed, lagged. 863 sort, relationship.
 865 lyste, desire. 866 semblable, similar; Wost, Know.

lyvelych werkynge by Goddes purveyaunce is underputte to resonable creature in erthe?
Is nat every thynge a thishalfe god, made buxome to mannes contemplation, under-
870 standynge in heven and in erthe, and in helle? Hath not manne beyng with stones, soule
of wexyng with trees and herbes? Hath he nat soule of felyng, with beestes, fysshes,
and foules? And he hath soule of reason and understandyng with aungels, so that in him
is knytle al maner of lyvenges by a reasonable proporcional. Also man is made of al the
foure elementes. Al unyversytee is reckened in him alone. He hath under God pryncipalite
above al thynges. Nowe is his soule here, nowe a thousande myle hence; nowe ferre,
875 nowe sygh, nowe hye, nowe lowe, as ferre in a momente as in mountenaunce of tenne
wynter, and al this is in mannes governaunce and disposytioun. Than sheweth it that men
ben lyche unto goddes, and chyldren of moost heught. But nowe sythen al thynges
underputte to the wyl of reasonable creatures, God forbede any man to wynne that
lordshippe and aske helpe of anythynge lower than himselfe, and than namely of foule
880 thynges innominable. Now than why shuldest thou wene to love to highe, sythen

lyuelych werkynge by goddes purveyaunce is vnderputte to resonable creature in erthe/
is nat euery thynge a thishalfe god? made buxome to mannes contemplation/
understandynge in heuen and in erthe/ and in helle. Hath not manne beyng with stones/
soule of wexyng with trees and herbes. Hath he nat soule of felyng/ with beestes/
fysshes/ and foules/ and he hath soule of reason and vnderstandingyng with aungels/ so
that in him is knytle al maner of lyvenges by a reasonable proporcional. Also man is
made of al the foure elementes. Al vnyuersytee is reckened in him alone: he hath vnder
god pryncipalite aboue al thynges. Nowe is his soule here/ nowe a thousande myle
hence/ nowe ferre nowe nygh/ nowe hye nowe lowe/ <334va><334vb>as ferre in a
momente/ as in mountenaunce of tenne wynter/ and al this is in mannes gouernaunce
and disposytioun. Than sheweth it/ that men ben lyche vnto goddes/ and chyldren of
moost heught. But nowe sythen al thynges vnderputte to the wyl of reasonable crea-
tures/ god forbede any man to wynne that lordshippe/ and aske helpe of any thynge
lower than him selfe/ and than namely of foule thynges innominable. Now than why
shuldest thou wene to loue to highe/ sythen

867 lyvelych, vital; purveyaunce, providence; underputte, ordained. 868 a thishalfe god, i.e.,
made here below; buxome, obedient. 870 wexyng, growth. 873 unyversytee, universality or
universal nature. 875 mountenaunce, extent. 877 lyche, like; heught, stature (moral sense);
sythen, since. 878 underputte, [are] subjected. 880 innominable, unnameable; wene, assume.

nothynge is thee above but God alone? Trewly, I wote wel that thylke jewel is in a maner
 885 evyn in lyne of degree there thou arte thyselfe and nought above save thus. Aungel
 upon angel, manne upon manne, and devyl upon devyl han a maner of soveraygnie and
 that shal cease at the daye of dome. And so I say, thoughte thou be putte to serve the
 ylike jewel duryng thy lyfe, yet is that no servage of underputtyng, but a maner of
 travaylyng plesaunce to conquerre and gette that thou haste not. I sette nowe the haed-
 est: in my service nowe thou deydest for sorowe of wantynge in thy desyres; trewly, al
 890 hevenly bodyes with one voyce shul come and make melody in thy comynge and saye,
 "Welcom, our fere, and worthy to entre into Jupytters joye, for thou with myght hast
 overcome deth. Thou woldest never flytte out of thy servyce, and we al shul nowe
 895 pray to the goddes, rowe by rowe, to make thilk Margarite that no routh had in this
 persone, but unkyndely without conforte lette the deye shal besette herselfe in suche
 wyse that in erthe, for parte of vengeaunce, shal she no joye have in loves servyce. And
 whan she is deed, than shal her soule ben brought up into thy presence, and whyder
 thou wylte chese thylke soule shal ben commytted." Or els after thy deth, anone al the

nothynge is the aboue but god alone. Trewly I wote wel/ that thylke jewel is in a maner
 euyn in lyne of degree there thou arte thy selue/ and nought aboue/ save thus. Aungel
 vpon angel/ manne vpon manne/ and devyl vpon devyl/ han a maner of soueraygnie/
 and that shal cease at the daye of dome: and so I say/ thoughte thou be putte to serue the
 ylike jewel duryng thy lyfe/ yet is that no seruage of vnderputtyng/ but a maner of
 travaylyng plesaunce/ to conquerre and gette that thou haste not. I sette nowe the hard-
 est/ in my seruice nowe thou deydest for sorowe of wantynge in thy desyres: trewly al
 heuenly bodyes with one voyce shul come and make melody in thy comynge/ and saye
 welcome our fere/ and worthy to entre in to Jupytters ioye/ for thou with myght hast
 overcome deth/ thou woldest neuer flytte out of thy seruycce/ and we al shul nowe pray
 to the goddes rowe by rowe to make thilk Margarite thor no routh had in this persone/
 but vnkynckly without conforte lette the deye/ shal besette her selfe in suche wyse/
 that in erthe for parte of vengaunce/ shal she no ioye have in loves seruycce/ and whan
 she is deed/ than shal her soule ben brought vp in to thy presence/ and whyder thou
 wylte chese/ thylke soule shal ben commytted. Or els after thy deth anone al the

881 wote, know; thylke, that same. 882 lyne of degree, i.e., rank. 884 dome, judgment. 886
 travaylyng, laboring; sette, pose [as a proposition]. 887 deydest, died. 889 fere, mate, com-
 panion. 890 flytte, fly. 891 routh, pity. 895 chese, choose.

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foresayd hevenly bodyes by one accorde shal benommen from thylike perle al the vertues
that firste her were taken. For she hath hem forfayted by that on thee, my seruaunt, in
thy lyve she wolde not suffre to worche al vertues withdrawen by myght of the hygh
bodyes. Why than shuldest thou wene so any more? And if the lyte to loke upon the
900 lawe of kynde and with order whiche to me was ordyned, sothely none age none
overtourmyng tyme but hythero had no tyme ne power to chaunge the weddynge, ne
the knotte to unbynde of two hertes thorowe one assent, in my presence, togyther
accorden to enduren tyl dethe hem departe. What, trowest thou every ydeot wotte the
905 menyng and the privy entent of these thynges? They wene, foesothe, that suche accorde
may not be, but the rose of maydenhede be plucked. Do waye, do waye. They knowe
nothyng of this; for consente of two hertes alone maketh the fastenyng of the knotte.
Neyther lawe of kynde ne mannes lawe determyneth neyther the age ne the qualyté of
persones, but onely accorde bytwene thylike twaye. And trewly after tyme that suche
accorde by their consent in hert is ensealed and put in my tresorye amonges my privy

foresayd heuenly bodyes by one accorde/ shal benommen from thylike perle/ al the
vertues that firste her were taken/ for she hath hem forfayted/ by that on the my
seruaunt in thy lyve she wolde not suffre to worche al vertues withdrawen/ by myght of
the hygh bodyes: Why than shuldest thou wene so any more. And if the lyte to loke
vpon the lawe^{334vb}^{<335ra>} of kynde/ and with order whiche to me was ordyned/
sothely none age/ none overtourmyng tyme/ but hythero had no tyme ne power to
chaunge the weddynge/ ne the knotte to vnbynde of two hertes thorowe one assent in
my presence/ togyther accorden to enduren tyl dethe hem departe. What trowest thou
every ydeot wotte the menyng and the priuy entent of these thynges? they wene
foesothe that suche accorde may not be/ but the rose of maydenhede be plucked/ do
waye do waye/ they knowe nothyng of this: for consente of two hertes alone/ maketh
the fastenyng of the knotte/ neyther lawe of kynde ne mannes lawe/ determyneth
neyther the age ne the qualyté of persones/ but onely accorde bytwene thylike twaye.
And trewly after tyme that suche accorde by their consent in hert/ is ensealed and put
in my tresorye amonges my priuy

896 **benommen**, take, remove; **thylike**, that same. 897 **by that**, because. 899 **wene**, assume,
suspect; **lyte**, it please. 900 **sothely**, truly. 902 **thorowe**, through. 903 **trowest**, believe; **ydeot**
wotte, idiot knows. 904 **wene**, assume. 908 **thylike twaye**, those two. 909 **ensealed**, sealed.

910 thynges: than gynneth the name of spousayle, and although they breaken forwarde bothe, yet suche mater ensealed is kepte in remembrance forever. And se nowe that spouses have the name anon after accorde, though the rose be not take. The aungel bade Joseph take Marye his spouse and to Egypte wende. Lo, she was cleped spouse, and yet toforne ne after neyther of hem bothe mente no fleschly luste knowe. Wherfore the wordes of trouthe acorden that my seruauntes shulden forsake bothe father and mother and be adherande to his spouse, and they two in unyté of one fleschly shulden accorde. And this wyse two that werne firste in a lytel maner disacordaunt, hygher than one and lower than other, ben made evenlyche in gree to stonde. But nowe to enfourme thee that ye ben lyche to goddes, these clerkes sayne and in determynacion shewen that 915 thre thynges haven the names of goddes ben cleaped: that is to sayn, man, dyvel, and ymages, but yet is there but one God of whom al goodnesse, al grace, and al vertue cometh, and He is louyng and trewe and everlasting and pryme cause of al beyng thynges. But men ben goddes louyng and trewe, but not everlasting, and that is by

thynges: than gynneth the name of spousayle/ and although they breaken forwarde bothe/ yet suche mater ensealed is kepte in remembrance for euer. And se nowe that spouses haue the name anon after accorde/ though the rose be not take. The aungel bade Joseph take Marye his spouse/ and to Egypte wende: Lo she was cleped spouse/ and yet toforne ne after neyther of hem bothe mente no fleschly luste knowe/ wherfore the wordes of trouthe acorden/ that my seruauntes shulden forsake bothe father and mother/ and be adherande to his spouse/ and they two in vnyte of one fleschly shulden accorde. And this wyse two that werne fiste in a lytel maner disacordaunt/ hygher than one and lower than other/ ben made evenlyche in gree to stonde. But nowe to enfourme the that ye ben lyche to goddes/ these clerkes sayne/ and in determynacion shewen/ that thre thynges hauen the names of goddes ben cleaped/ that is to sayn; man/ dyuel/ and ymages/ but yet is there but one god/ of whom al goodnesse/ al grace/ and al vertue cometh/ and he his louyng and trewe/ and everlasting/ and pryme cause of al beyng thynges: but men ben goddes/ louyng and trewe/ but not everlasting/ and that is by

910 spousayle, marriage; forwarde, contract. 913 wende, go; cleped, called. 914 mente no fleschly luste, did not intend to partake of any fleshly pleasure. 916 adherande, adhering. 917 this wyse, [in] this way. 918 in gree, reconciled, in agreement. 919 lyche, like. 920 cleaped, called. 922 pryme, first.

adopcyoun of the everlastynge God. Dyvels ben goddes styrrynge by a maner of lyveng,
925 but neyther ben they trewe ne everlastynge, and their name of godlyheed they han by
usurpcion, as the prophete saythe: 'Al goddes of gentylies, that is to say, paynmys, are
dyvels.' But ymages ben goddes by nuncupacion, and they ben neyther lyvynge, ne
trewe, ne everlastynge: After these wordes they cleapen goddes ymages wrought with
930 mennes handes. But nowe reasonable creature that by adopcion alone arte to the great
God everlastynge, and therby thou arte god cleped: lette thy Fathers maners so entre
thy wyttes that thou myght folowe in as moche as longeth to thee thy Fathers wershyppe,
so that in nothynge thy kynde from His wyl declyne ne from His nobley perverte. In this
wyse if thou werche, thou arte above al other thynges save God alone, and so say no
more thyn herte to serve in to hye a place.

Chapter X

935 "Fully have I nowe declared thyn estate to be good, so thou folow therafter and that
the abiection ffirst be thee aleged in worthynesse of thy Margaryte shal not thee lette, as

adopcyoun of the euerlastynge god. Dyuels ben goddes/ styrrynge by a maner of lyueng/
<335ra><335rb>but neyther ben they trewe ne euerlastynge/ and their name of godlyheed
thy han by vsurpcion/ as the prophete saythe: Al goddes of gentylies/ that is to say
paynmys/ are dyuels. But ymages ben goddes by nuncupacion/ and they ben neyther
lyuynge ne trewe/ ne euerlastynge: After these wordes they cleapen goddes ymages wrought
with mennes handes. But nowe reasonable creature/ that by adopcion alone
arte to the great god euerlastynge/ and therby thou arte god cleped: lette thy fathers
maners so entre thy wyttes/ that thou myght folowe/ in as moche as longeth to the thy
fathers wershyppe/ so that in nothynge thy kynde from his wyl declyne/ ne from his
nobley perverte. In this wyse if thou werche/ thou arte aboue al other thynges save god
alone/ and so say no more thyn herte to serve in to hye a place.

FULly haue I nowe declared thyn estate to be good/ so thou folow therafter/ and that
the abiection first be the aleged in worthynesse of thy Margaryte shal not the lette/ as

926 paynmys, pagans. 927 nuncupacion, nomenclature, act of naming. 928 cleapen, call. 931
length, belongs. 932 kynde, nature; nobley, nobility. 933 werche, work. 934 to, too; hye,
high. 936 be thee aleged, alleged by you; lette, hinder.

it shal forther thee and encrease thee. It is nowe to declare the last obiection in nothing may greve."

"Yes, certes," quod I, "bothe greve and let muste it nedes. The contrarye maye not ben proved, and se nowe why. Whyle I was glorious in worldly welfulnesse and had suche goodes in welth as maken men ryche, tho was I drawe into companyes that loos, prise, and name yeven. Tho louteden blasours, tho curreyden glosours, tho welcomeden flatterers, tho worshypped thylike that nowe deynen nat to loke. Every wight in such earthly wele habundant is holde noble, precious, benigne, and wyse to do what he shal in any degree that men hym set, albeit that the sothe be in the contrarye of al tho thynges. But he that can ne never so wel him behaue and hath vertue habundant in manyfolde maners, and be nat welthed with suche earthly goodes, is holde for a foole and sayd his wytte is but sotted. Lo, how false for aver is holde trewe. Lo, howe trewe is cleaped false for wantyng of goodes. Also, lady, dignytees of office maken men mykel comended, as thus: he is so good, were he out, his pere shulde men not fynde. Trewly I trowe of

it shal forther the/ and encrease the/ it is nowe to declare/ the last obiection in nothing may greve.

Yes certes (quod I) bothe greue and let muste it nedes/ the contrarye maye not ben proued/ and se nowe why. Whyle I was glorious in worldly welfulnesse/ and had suche goodes in welth as maken men ryche/ tho was I drawe in to companyes that loos/ prise/ and name yeuen: tho louteden blasours/ tho curreyden glosours/ tho welcomeden flatterers/ tho worshypped thylike/ that nowe deynen nat to loke. Euery wight in such earthly wele habundant/ is holde noble/ precious/ benigne/ and wyse to do what he shal/ in any degree that men hym set/ al be it that the sothe be in the contrarye of al tho thynges: But he that can/ ne never so wel him behaue/ and hath vertue habundant in manyfolde maners/ and be nat welthed with suche earthly goodes/ is holde for a foole/ and sayd his wytte is but sotted. Lo how false for aver is holde trewe. Lo howe trewe is cleaped false for wantyng of goodes. Also lady/ dignytees of office maken men mykel comended as thus: he is so good/ were he out his pere<335rb><335va>shulde men not fynde. Trewly I trowe of

937 forther, further. 938 greve, grieve. 941 loos, renown. 942 prise, praise; yeven, give; louteden, flattered; blasours, flatterers, or "trumpeters"; curreyden, curried flavor; glosours, flatterers. 943 thylike, those very ones; deynen, deign; wight, person. 944 wele, fortune. 947 welthed, wealthy. 948 sotted, besotted; aver, payment; cleaped, called. 949 wantyng, lack; mykel, much. 950 out, out [of office]; pere, poor; trowe, believe.

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some such that are so peaysed, were they out ones, another shulde make him so be knowe he shulde of no wyse no more ben loked after: but onely fooles, wel I wotte,
desyren such new thynges. Wherfore I wonder that thilke governour out of whome
alone the causes proceden that governen al thynges whiche that hath ordeyned this
955 worlde in werkes of the kyndely bodyes so be governed, not with unstedfast or happyous
thyng, but with rules of reason whiche shewen the course of certayne thynges: why
suffreth he such slydyng chaunges that misturnen such noble thynges as ben we
men that arne a fayre parsel of the erthe and holden the upperest degré under God, of
960 benigne thinges, as ye sayden right nowe your selfe — shulde never man have ben set in
so worthy a place but if his degré were ordayne noble. Alas, thou that knytest the
purveyaunce of al thynges, why lokest thou not to amenden these defautes? I se shrewes
that han wicked maners sytten in chayres of domes lambes to punysshmen there wolves
965 shulden ben punisched. Lo, vertue shynende naturelly for pouertie lurketh and is hydde
under cloude. But the moone false, forsworne as I knowe myselfe for afer and yeftes,
hath usurped to shyne by day light with peynture of other mens praysinges: and trewly

some such that are so prayzed/ were they out ones/ another shulde make him so be
knowe/ he shulde of no wyse no more ben loked after: but onely fooles wel I wotte/
desyren such new thynges. Wherfore I wonder that thilke governour/ out of whome
alone the causes proceden/ that governen al thynges/ whiche that hath ordeyned this
worlde in werkes of the kyndely bodyes so be governed/ not with vnstedfast or happyous
thyng/ but with rules of reason/ whiche shewen the course of certayne thynges: why
suffreth he such slydyng chaunges/ that misturnen such noble thynges as ben we
men/ that arne a fayre parsel of the erthe/ and holden the vpperest degré vnder god of
benigne thinges/ as ye sayden right nowe your selfe/ shulde never man haue ben set in
so worthy a place/ but if his degré were ordayne noble. Alas/ thou that knytest the
purveyaunce of al thynges/ why lokest thou not to amenden these defautes: I se shrewes
that han wicked maners/ sytten in chayres of domes/ lambes to punysshmen/ there wolves
shulden ben punisched. Lo vertue shynende naturelly/ for pouertie lurketh and is hydde
vnder cloude: but the moone false forsworne/ as I knowe my selfe/ for afer and yeftes
hath vsurped to shyne by day light/ with peynture of other mens praysinges: and trewly

952 wotte, know. 953 thilke, that same. 955 kyndely, natural; happyous, fortuitous. 957
slydyng, variable. 960 bat if, unless. 962 chayres of domes, judges' seats. 963 shynaende,
shining. 964 afer, payment; yeftes, gifts. 965 peynture, painting.

thilke forged lyght foul shulde fade were the trouth away of colours feyned. Thus is nyght turned into daye and daye into night, wynter into sommer, and sommer into wynter, not in dede but in miscleapynge of folyche people."

"Now," quod she, "what wenest thou of these thinges? How felest thou in thyng hert, by what governaunce that this cometh abouste?"

"Certes," quod I, "that wotte I never but if it be that Fortune hath graunt from above to lede the ende of man as her lyketh." "Ah, nowe I se," quod she, "th'entent of thy meaning. Lo, bycause thy worldly goodes ben fullyche dispent, thou berafte out of dignite of office in whiche thou madest the gatherynge of thilke goodes, and yet dyddest in that office by counsaile of wyse any thing were ended, and true were unto hem whose profyte thou shuldest loke, and seest nowe many that in thilke heruest made of thee mokel and nowe, for glosing of other, deyneth thee sought to forther, but enhaunsen false shrewes by wytnessyng of trouthe, these thynges greveth thyng herte to sene thyselfe thus abated. And than frayle of mankynde ne settothe but lytel by the lesers of

thilke forged lyght foul shulde fade/ were the trouth away of colours feyned. Thus is nyght turned in to daye/ and daye in to night/ wynter in to sommer/ and sommer in to wynter/ not in dede/ but in miscleapynge of folyche people.

Now (quod she) what wenest thou of these thinges? how felest thou in thyng hert/ by what governaunce that this cometh abouste?

Certes (quod I) that wotte I never/ but if it be that fortune hath graunt from above/ to lede the ende of man as her lyketh. Ah nowe I se (quod she) thentent of thy meaning: Lo bycause thy worldly goodes ben fullyche dispent/ thou berafte out of dignite of office/ in whiche thou madest the gatherynge of thilke goodes/ and yet dyddest in that office by counsaile of wyse/ any thing were ended: and true were vnto hem/ whose profyte thou shuldest<335va><335vb>loke/ and seest nowe many that in thilke heruest made of the mokel/ and nowe for glosing of other/ deyneth the sought to forther/ but enhaunsen false shrewes/ by wytnessyng of trouthe/ These thynges greveth thyng herte to sene thy selfe thus abated/ and than frayle of mankynde ne settothe but lytel by the lesers of

968 **miscleapynge**, misnaming; **folyche**, foolish. 969 **wenest**, suppose. 971 **wotte**, know. 972 **lede**, lead. 973 **dispent**, spent; **berafte out of**, deprived of, booted from, expelled. 976 **loke**, look [after]. 977 **mokel**, much; **glasing**, lying, coloring the truth; **deyneth**, deign. 978 **greveth**, grieve. 979 **abated**, lessened, reduced in status; **lesers**, losers.

980 such rychesse, have he never so moche vertue. And so thou wenest of thy jewel to
rense in dispyte and not ben accepted into grace. Al this shal thee nothing hynder. Nowe,"
quod she, "first thou woste wel thou lostest nothyn that ever mightest thou challenge
for thyne owne. Whan nature brought thee forthe come thou not naked out of thy mothe-
985 ers wombe? Thou haddest no rychesse, and whan thou shalt entre into the ende of
every flesshly body, what shalt thou have with thee than? So every rychesse thou haste
in tyme of thy lyvynge nys but lente. Thou might therin challenge no propertie. And se
nowe, everything that is a mannes owne he may do therwith what him lyketh, to yeve
or to kepe. But richeesse thou playnest from thee lost, if thy might had stretched so
ferforth, fayne thou woldest have hem kept, multyplied with mo other. And so ayenst
990 thy wyl ben they departed from the — wherfore they were never thyn. And if thou
laudest and joyest any wight, for he is stufed with such maner richeesse, thou arte in
that believe begiled, for thou wenest thilke ioye to be selynesse or els ease and he that hath
lost such happyes to ben unseely." "Ye forsooth," quod I. "Wel," quod she, "than wol I

such rychesse/ haue he never so moche vertue/ and so thou wenest of thy jewel to
rense in dispyte/ and not ben accepted in to grace; Al this shal the nothing hynder.
Nowe (quod she) first thou woste wel thou lostest nothyn that ever mightest thou challenge
for thyne owne: Whan nature brought the forthe/ come thou not naked out of
thy mothers wombe? thou haddest no rychesse/ and whan thou shalt entre in to the
ende of euery flesshly body/ what shalt thou haue with the than? So every rychesse
thou haste in tyme of thy lyuynge/ nys but lente/ thou might therin challenge no propertie.
And se nowe euery thing that is a mannes owne/ he may do therwith what him lyketh/
to yeue or to kepe: but richeesse thou playnest from the lost/ if thy might had stretched
so ferforth/ fayne thou woldest have hem kept multyplied with mo other: and so ayenst
thy wyl ben they departed from the/ wherfore they were neuer thyn. And if thou
laudest and joyest any wight/ for he is stufed with such maner richeesse/ thou arte in
that beleue begiled/ for thou wenest thilke ioye to be selynesse or els ease/ and he that hath
lost such happyes to ben vnsely. Ye forsooth (quod I). Wel (quod she) than wol I

980 **wenest**, assume. 981 **rense**, collapse, run out of control. 982 **woste**, know; **challenge**, claim. 986 **nys**, it is not; **challenge**, claim. 987 **yeve**, give. 988 **playnest**, complain. 991 **laudest**, praise; **joyest**, glorify; **for**, since. 992 **believe**, belief, conviction; **wenest**, assume; **selynesse**, fortune. 993 **happes**, circumstances; **unseely**, miserable, unfortunate.

prove that unseily in that wise is to peise, and so the t'other is, the contrary, to be lacked." "Howe so?" quod I. "For Unseily," quod she, "begyleth nat but sheweth th'entent of her working. *Et e contra*. Selynesse begyleth, for in prosperitē she maketh a jape in blyndnesse; that is, she wyndeth him to make sorowe whan she withdraweth. Wolte thou nat," quod she, "peise him better that sheweth to thee his herte, tho it be with bytande wordes and dispitous than him that gloseth and thinketh in their absence to do thee many harmes?" "Certes," quod I, "the one is to commende and the other to lacke and dispice." "A ha," quod she, "right so Ease while he lasteth, gloseth and flatereth, and lightly voydeth whan she most plesauntly sheweth, and ever in her absence she is aboue to do thee tene and sorowe in herte. But Unseily albeit with bytande chere, sheweth what she is, and so doth not that other, wherfore Unseily dothe not begyle. Selynesse 1005 disceyveth; Unseily put awaye doute. That one maketh men blynde; that other openeth their eyen in shewyng of wretchednesse. The one is ful of drede to lese that is not his owne; that other is sobee and maketh men discharged of mokel hevynesse in burthen.

prove that vnseily in that wise is to peise/ and so the tother is the contrary to be lacked. Howe so (quod I) For vnseily (quod she) begyleth nat/ but sheweth thentent of her working. *Et e contra*. Selynesse begyleth/ for in prosperite she maketh a jape in blyndnesse/ that is she wyndeth him to make sorowe whan she withdraweth. Wolte thou nat (quod she) preise him better that sheweth to the his herte/ tho it be with bytande wordes and dispitous/ than him that gloseth and thinketh in their absence to do the many harmes Certes (quod I) the one is to commende/ and the other to lacke and dispice. A ha (quod she) right so ease while he lasteth/ gloseth and flatereth/ and lightly voydeth whan she most plesauntly sheweth/ <335vb><336ra>and euer in her absence she is aboue to do the tene and sorowe in herte: but vnseily al be it with bytande chere/ sheweth what she is/ and so doth not that other/ wherfore vnseily dothe not begyle. Selynesse disceyveth: vnseily put awaye doute. That one maketh men blynde/ that other openeth their eyen in shewyng of wretchednesse. The one is ful of drede to lese that is not his owne: that other is sobee and maketh men discharged of mokel hevynesse in burthen.

994 to praise, to [be] praised; the contrary, on the other hand. 995 lacked, blamed; Unseily, Misery, Misfortune, Infelicity. 996 *Et e contra*, As for the contrary; Selynesse, Fortune; jape, joke, jest. 997 wyndeth, winds (as about "her little finger"). 999 bytaade, biting; dispitous, spiteful; gloseth, flatters. 1000 commende, praise; lacke, blame. 1001 dispice, despise. 1002 voydeth, departs. 1003 do thee tene, cause you grief; bytande, biting. 1006 lese, lose. 1007 mokel, much.

The one draweth a man from very good, the other haleth hym to vertue by the hookes
of thoughtes. And wenyst thou nat that thy disease hath done thee mokel more to wynne
1010 than ever yet thou lostest, and more than ever the contrary made thee wynne? Is nat a
great good to thy thynking for to knowe the hertes of thy sothfast frendes? Pardy, they
ben proved to the ful, and the trewe have discevered from the false. Trewly, at the
goyng of the ylke brotel joye ther yede no more awaye than the ylke that was nat thyne
proper. He was never from that lyghtly departed. Thyne owne good, therfore, leaveth it
1015 stille with thee. Nowe good," quod she, "for howe moche woldest thou somtyme have
bought this verry knowyng of thy frendes from the flatteryng flies that thee glosed
whan thou thought thyselfe sely. But thou that playnest of losse in rychesse hast founden
the most dereworthy thyng. That thou cleapest vnseyl hath made thee moche thyng to
1020 wynnen. And also, for conclusyoun, of al he is frende that nowe leaveth nat his hert
from thyne helpe. And if that Margarite denyeth nowe nat to suffre her vertues
shyne to thee wardes with spreadyng bearnes as farre or farther than if thou were sely

The one draweth a man from very good/ the other haleth hym to vertue by the hookes
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bought/ this verry knowyng of thy frendes/ from the flatteryng flies that the glosed/
whan thou thought thy selfe sely. But thou that playnest of losse in rychesse/ hast
founden the most dere worthy thyng that thou cleapest vnseyl/ hath made the moche
thyng to wynnen. And also for conclusyoun of al/ he is frende that nowe leaueth nat
his hert from thyne helpe. And if that Margarite denyeth nowe nat to suffre her vertues
shyne to the wardes/ with spreadyng bearnes/ as farre or farther than if thou were sely

1008 haleth, hauls. 1009 wenyst, suppose. 1011 sothfast, trustworthy; Pardy, Indeed. 1012
discevered, separated. 1013 ylke, same; brotel, changeable; yede, went. 1014 leaveth, be-
lieve. 1016 flatteryng flies, grovelling courtiers, parasites, flatterers; glosed, deceived.
1017 sely, fortunate; playnest, complain. 1018 dereworthy, valuable; cleapest, call; unseyl,
unfortunate, miserable. 1019 leaveth, withdraws. 1020 denyeth, deigns (see note).

Book I

in worldly joye; trewly I saye nat els but she is somdele to blame."

"Ah, peace," quod I, "and speke no more of this. Myne herte breaketh nowe thou touchest any suche wordes." "A, wel," quod she, "thanne lette us syngen: thou herest 1025 no more of these thynges at this tyme."

Thus endeth the firste booke of the *Testament of Love*, and herafter foloweth the seconde.

in worldly joye: trewly I saye nat els but she is somdele to blame.

Al/ peace (quod I) and speke no more of this/ myne herte breaketh/ nowe thou touchest any suche wordes. A wel (quod she) thanne lette vs syngen/ thou herest no more of these thynges at this tyme,

Thus endeth the firste booke of the *Testament of Loue*/ and herafter foloweth the seconde.<336ra>

1022 somdele, somewhat.

The Testament of Love

Book 2

Chapter I

Very welth may not be founden in al this worlde, and that is wel sene: Lo, howe in my mooste comforde as I wende and moost supposed to have hadde ful answere of my contrary thoughtes sodaynly it was vanysshed. And al the workes of man faren in the same wyse, whan folke wenens best her entent for to have and wylles to perfourme,
5 anone, chaungyng of the lyft syde to the ryght halve tourneth it so clene into another kynde that never shal it come to the fyrist plyte in doyng.

Of this wrongful steeryng so soone otherwysed out of knowynge, but for my purpose was at my begynnyng and so dureth yet, if God of His grace tyme wol me graunt, I
10 thynke to perfourme this worke as I have begonne in love, after as my thynne wytte with inspyracioun of hym that hyldeþ al grace wol suffre. Greuously God wotte have I suffred

<336rb>VEry welth may not be founden in al this worlde/ and that is wel sene: Lo howe in my mooste comforde/ as I wende and moost supposed to haue hadde ful answere of my contrary thoughtes/ sodaynly it was vanysshed. And al the workes of man faren in the same wyse/ whan folke wenens best her entent for to haue/ and wylles to perfourme/ anone chaungyng of the lyft syde to the ryght halve/ tourneth it so clene in to another kynde/ that neuer shal it come to the fyrist plyte in doyng.

O this wrongful steeryng so soone otherwysed out of knowynge/ but for my purpose was at my begynnyng/ and so dureth yet/ if god of his grace tyme wol me graunt/ I thynke to perfourme this worke as I haue begonne/ in loue/ after as my thynne wytte/ with inspyracioun of hym that hyldeþ al grace wol suffre. Greuously god wotte haue I suffred

1 **sene**, seen. 2 **weade**, expected. 4 **wenes**, assume; her, their. 5 **lyft**, left. 6 **plyte**, condition. 7 **steeryng**, governance; otherwysed, altered. 8 **dureth**, lasts. 10 **hyldeþ**, pours out; wotte, knows.

15

a great throwe that the Romayne emperour whiche in unyté of loue shulde acorde and every with other in cause of other to avaunce, and namely sythe this empyre to be corrected of so many sectes in heresie of faith, of servyce, of rule in loves religyon. Trewly, al were it but to shende erronyous opinyons, I maye it no lenger suffre. For many menne there ben that sayne loue to ben in gravel and sande that with see ebbynge and flowynge woweth as riches that sodaynly vanissheth. And some sayn that loue shulde be in wyndy blastes that stoundmele turneth as a phane and glorie of renome whiche after lustes of the varyaunt people is areyed or styld.

20

Many also wenēn that in the sonne and the moone and other sterres loue shulde ben founden, for amone al other planettes moste souerainly they shynen as dignytees in reverence of estates rather than good han and occupyen. Ful many also there ben that in okes and in huge postes supposen loue to ben grounded, as in strength and in might whiche mowen not helpen their owne wretchydnesse whan they gynne to fal. But suche dyuersyté of sectes ayenst the rightful byleve of loue these errors ben forthe

a great theowe that the romayne emperour/ whiche in vnyte of loue shulde acorde and every with other in cause of other to avaunce/ and namely sythe this empyre to be corrected of so many sectes in heresie/ of faith/ of seruyce/ o rule in loves religyon. Trewly al were it but to shende erronyous opinyons/ I maye it no lenger suffre: for many menne there ben that sayne loue to ben in grauel and sande/ that with see ebbynge and flowynge woweth/ as riches that sodaynly vanissheth. And some sayn that loue shulde be in wyndy blastes/ that stoundmele turneth as a phane/ and glorie of renome/ whiche after lustes of the varyaunt people is areyed or styld.

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11 throwe, mischance, fall. 12 sythe, since. 14 al, although; shende, destroy. 16 woweth, weave. 17 stoundmele, sometimes; phane, weathervane; renome, renown. 18 varyaunt, changeable; areyed, raised. 19 wenēn, assume. 22 okes, oaks. 23 mowen, may. 24 byleve, faith, belief.

25 speedde that loves servantes in trewe rule and stedfaste faythe in no place darne apere. Thus irrecuperable ioy is went, and anoy endlesse is entred. For no man aright reproveth such errors, but confyrmyn their wordes and sayn that hadde is noble good, and goodnesse is badde; to which folke the prophete byddeth wo without ende.

30 Also manye tonges of great false techynges in glynge maner, principally in my tyme not onely with wordes but also with armes, loves seruautes and professe in his religyon of trewe rule purswen to confounden and to destroyen. And for as moche as holy fathers that our christen fayth aproved and stregthned to the Jewes as to men resonable and of divynite lerned proved thilke faythe with resones and with auctorites of the Olde Testament and of the newe her pertynacie to destroy. But to paynyme that for beestes and houndes were holde to put hem out of their errore was myracles of God shewed. These thynge were fygured by comynge of th'angel to the sheperedes and by the sterre to paynyme kynges, as who saythe: angel resonable to resonable creature and sterre of myracle to people bestyal (not lerned) werne sent to enforme. But I, louers clerke, in al my connyng and with al my mightes, trewly I have no suche grace in vertue

speedde/ that loves seruautes in trewe rule and stedfaste faythe/ in no place darne apere; Thus irrecuperable ioy is went/ and anoy endlesse is entred. for no man aright reproveth such errors/ but confyrmyn their wordes/ and sayn that badde is noble good/ and goodnesse is badde; to which folke the prophete byddeth/ Wo without ende.

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25 *darne apere*, dare appear. 26 *went*, departed; *anoy*, frustration. 29 *glynge*, beguiling. 31 *purswen*, pursue. 33 *thilke*, that same. 34 *pertynacie*, obstinacy; *paynyme*, pagans, heathens. 37 *sterre*, star. 38 *werne*, were. 39 *connyng*, wit.

40 of mynacles ne for no discomfyte falsheedes suffyseth not auctorites alone sythen that
 suche heretykes and maintaynours of falsytes. Wherfore I wotte wel, sythen that they
 ben men and reason is approved in hem, the clowde of errore hath her reason bewonde
 probable resonis whiche that catchende wytte rightfully may not withsytt. By my
 45 travaylynge studye I have ordeyned hem with that auctorite misglosed by mannes rea-
 son to graunt shal be enduced.

Nowe gynneth my penne to quake to thinken on the sentences of the enuyous people
 whiche alwaye ben redy, bothe ryder and goer, to skorne and to jape this leude booke,
 and me for rancoure and hate in their hertes they shullen so dispysse, that althoughe my
 50 booke be leude, yet shal it ben more leude holden and by wicked wordes in many maner
 apayred. Certes, me thynketh the sowne of their badde speche right nowe is ful bothe
 myne eeres. O good precious Margaryte, myne herte shulde wepe if I wiste ye token
 hede of suche maner speche, but trewly I wotte wel in that your wysdome shal not

of mynacles/ ne for no discomfyte falsheedes/ suffyseth not auctorites alone sythen
 that suche heretykes and maintaynours of falsytes. wherfore I wotte wel sythen that
 they ben men/ and reason is approued in hem/ the clowde of errore hath her reason
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 badde speche/ right nowe is ful bothe myne eeres. O good precious Margaryte/ myne
 herte shulde wepe if I wiste ye token hede of suche maner speche/ but trewly I wotte
 wel in that your wysdome shal not

40 sythen that, because of. 41 wotte, know; sythen, since. 43 catchende, apprehending;
 withsytt, resist. 44 travaylynge, laboring; misglossen, wrongly glossed. 47 ryder, horseback-
 rider, i.e., wealthy; goer, pedestrian, i.e., poor; leude, rude, unlearned. 48 me, people; shullen,
 shall. 50 apayred, denigrated (lit., damaged); sowne, sound. 51 eeres, ears; wiste, knew. 52
 hede, heed.

The Testament of Love

55 asterte. For of God, maker of kynde, wytnesse I toke that for none envy ne yvel have I drawe this mater togyder, but only for goodnessse to maintayn, and errours in falsetees to distroy. Wherfore (as I sayd) with reason I thynke thylke foorsayd errours to distroye and dequace.

These reasons and suche other if they enduce men in loves servyce trewe to beleve of parfyte blysse, yet to ful faithe in credence of deserte fully mowe they nat suffyse, sithen faith hath no meryte of mede whan mannes reason sheweth experyence in doyng. 60 For utterly no reason the parfyte blysse of love by no waye maye make to be comprehended. Lo, what is a persel of lovers ioye? Parfyte science in good servyce of their desyre to comprehendre in bodily doyng the lykyng of the soule, not as by a glasse to have contemplacion of tyme comynge, but thilke first ymagyned and thought after face to face in beholdyng. What herte, what reason, what understandynge can make his heven to be feled and knowe without assayre in doyng? Certes, none, sythen thanne of love cometh suche fruite in blysse, and love in hymselfe is the most amoung other vertues, as clerkes sayne: "The sede of suche springynge in al places, in al

65 asterte. For of god maker of kynde wytnesse I toke/ that for none envy ne yuel have I drawe this mater togyder/ but only for goodnessse to maintayn/ and errours in falsetees to distroy. Wherfore (as I sayd) with reason I thynke/ thylke foorsayd errours to distroye and dequace.

These reasons and suche other/ if they enduce men in loues servyce/ trewe to beleve of parfyte blysse/ yet to ful faithe in credence of deserte/ fully mowe they nat suffyse/ sithen faith hath no meryte of mede/ whan mannes reason sheweth experyence in doyng. For utterly no reason the parfyte blysse of loue by no waye maye make to be comprehended. Lo what is a persel of louers ioye/ parfyte science in good servyce/ of their desyre to comprehendre in bodily doyng the lykyng of the soule/ not as by a glasse to haue contemplacion of tyme comynge/ but thilke first ymagyned and thought/ after face to face in beholdyng: what herte/ what reason/ what vnderstandynge can make his heuen to be feled and knowe without assayre in doyng? certes none. Sythen thanne of loue cometh suche fruite in blysse/ and loue in hym selfe is the most amoung other vertues/ as clerkes sayne: The sede of suche springynge in al places/ in al

53 asterte, start [involving itself]. 56 dequace, quash. 57 trewe, truly. 58 mowe, may. 59 sithen, since; mede, reward. 61 persel, part. 63 thilke, that same. 65 feled, felt; assayre, experience. 67 sede, seed.

countreys, in al worldes shulde ben sowe."

But o, welawaye, thilke sede is forsake and mowen not ben suffred the londe tyllers
 70 to set a werke without medlynge of cockle: badde wedes whiche somtyme stonken
 hath caught the name of loue amoung ydiores and badde meanyng people. Neverthe-
 later, yet howe so it be that menne cleape thilke thynge preciouest in kynde with many
 75 eke names that other thynge that the soule yeuen the ylke noble name it sheweth wel
 that in a maner men haue a great lykyng in worshyppe of thilke name. Wherfore
 this worke have I writte, and to thee, tytled of loues name, I haue it avowed in a maner
 80 of sacrificye, that whereever it be radde it mowe in meryte by the excellencye of thilke
 name the more wexe in authorete and woeshyppe of takyng in hede, and to what entent
 it was ordyned the inseeres mowen ben moved. Every thynge to whom is owande
 occasyon done as for his ende, Aristotle supposeth that the actes of every thynge ben in
 a maner his fynal cause. A fynal cause is noblerer, or els even as noble, as thilke thynge
 that is fynally to thilke ende, wherfore accion of thynge everlastyng is demed to be

countreys/ in al worldes shulde ben sowe.

But o welawaye thilke sede is forsake/ and mowen not ben suffred the londe tyllers to
 set a werke/ without medlynge of cockle/ badde wedes whiche somtyme stonken/ hath
 caught the name of loue amoung ydiores and badde meanyng people. Neuer the later/
 yet howe so it be that menne cleape thilke kynge preciouest in kynde/ with many eke
 names/ that other thynge that the soule yeuen the ylke noble name/ it sheweth wel that
 in a maner men haue a great lykyng in worshyppe<336vb><337ra> of thilke name/
 wherfore this worke have I writte/ and to the tytled of loues name/ I haue it avowed in a maner of sacrificye/ that where ever it be radde/ it mowe in meryte by the excellencye of thilke name the more wexe in authorete and woeshyppe of takyng in hede/ and to what entent it was ordyned/ the inseeres mowen ben moued: Every thynge to whom is owande occasyon done as for his ende/ Aristotle supposeth that the actes of every thynge ben in a maner his fynal cause. A fynal cause is noblerer or els even as noble as thilke thynge that is fynally to thilke ende/ wherfore accion of thynge everlastyng/ is demed to be

68 *sowe*, sown. 69 *welawaye*, alas; *thilke*, that same; *mowen*, may. 70 *medlynge*, mixing; *cockle*, weeds; *stonken*, stank. 72 *cleape*, call; *kynde*, nature. 73 *eke names*, nickname; *yeuen*, gives. 75 *tytled of*, entitled with; *avowed*, dedicated. 76 *radde*, read; *mowe*, may. 77 *wexe*, grow. 78 *inseeres*, lookers into, readers. 78-79 *owande occasyon*, owing cause.

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eternal and not temporal sythen it is his fynal cause. Ryght so the actes of my boke
85 *Love*, and love is noble. Wherfore, though my boke be leude, the cause with whiche I
am sterred and for whom I ought it done, noble forsothe ben bothe. But bycause that in
comynge I am yonge and canne yet but crepe, this leude A B C have I sette into
lernyng. For I can not passen the tellyng of thee as yet. And if God wyl, in shorte tyme
I shal amende this leudnesse in joymynge syllables, whiche thynge for dulnesse of wytte
90 I maye not in thre letters declare. For trewly I saye the goodnesse of my Margaryte
perle wolde yeve mater in endityng to many clerkes. Certes, her mercy is more to me
swetter than any lyuynges, wherfore my lyppes mowen not suffysse in spekyng of her
95 ful laude and worshyppe as they shulde. But who is that in knowyng of the orders of
heven and putteth his resones in the erthe? I forsothe maye not with blere eyen the
shynynge sonne of vertue in bright whele of this Margaryte beholde; therfore, as yet I
maye her not discryue in vertue as I wolde. In tyme comynge, in another tretyse,
thorowe Goddes grace, this sonne in clerenesse of vertue to be knowe, and howe she
enlumyneth al this day I thynke to declare.

eternal/ and not temporal/ sythen it is his fynal cause: Ryght so the actes of my boke
Love/ and love is noble/ wherfore though my boke be leude/ the cause with whiche I am
sterred/ and for whom I ought it done/ noble forsothe ben bothe. But bycause that in
comynge I am yonge/ and canne yet but crepe/ this leude A/ b/ c/ haue I sette in to
lernyng/ for I can not passen the tellyng of thre as yet: and if god wyl in shorte tyme I
shal amende this leudnesse in ioymynge syllables/ whiche thynge for dulnesse of wytte
I maye not in thre letters declare. For trewly I saye the goodnesse of my Margaryte
perle wolde yeve mater in endityng to many clerkes: certes her mercy is more to me
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ful laude and worshyppe as they shalde. But who is that in knowyng of the orders of
heven/ and putteth his resones in the erthe: I forsothe maye not with blere eyen/ the
shynynge sonne of vertue in bright whele of this Margaryte beholde/ therfore as yet I
maye her not discryue in vertue as I wolde. In tyme comynge in another tretyse thorowe
goddes grace/ this sonne in clerenesse of vertue to be knowe/ and howe she enlumyneth
al this day/ I thynke to declare.

83 *leude*, unlearned. 84 *sterred*, guided. 85 *comynge*, intelligence. 85 *crepe*, creep. 89 *yeve*,
give; *endityng*, composing. 90 *swetter*, sweater; *mowen*, may. 91 *laude*, praise. 92 *blere eyes*,
cloudy eyes. 93 *whele*, wheel. 94 *discryue*, describe. 95 *thorowe*, through; *be knowe*, acknowledge.

Chapter II

In this meane whyle this comfortable lady ganne syng a wonder mater of enditynge in Latyn. But trewly the noble colours in rethorik wyse knytte were so craftely that my connynge wol not stretche to remembre; but the sentence I trowe somdele have I in mynde. Certes, they were wonder swete of sowne, and they were touched al in lamentacion wyse and by no werbles of myrthe. Lo, thus ganne she syng in Latyn, as I may constrewe it in our Englysshe tonge:

"Alas, that these heavenly bodyes their lyght and course shewen as nature yave hem in commaundement at the gynnyng of the first age, but these thynge in free choyce of reson han none understandyng. But man that ought to passe al thynge of doyng of right course in kynde overwhelmed sothnesse by wrongful tylle and hath drawnen the sterre of envye to gon by his syde, that the clyps of me that shulde be his shynande sonne so ofte is sey that it wened thilke errour thorowe hem come in shulde ben myn owne defaute. Trewly therfore, I have me withdrawe and made my dwellynge out of

IN this meane whyle this comfortable lady ganne syng/ a wonder mater of enditynge in latyn/ but trewly the noble colours in rethorik wyse knytte were so craftely/ that my connynge wol not stretche to remem⁹⁷ <337ra><337rb>bre/ but the sentence I trowe somdele haue I in mynde. Certes they were wonder swete of sowne/ and they were touched al in lamentacion wyse/ and by no werbles of myrthe: Lo thus ganne she syng in latyn/ as I may constrewe it in our englysshe tonge.

Alas that these heuenly bodyes their lyght and course shewen/ as nature yave hem in commaundement at the gynnyng of the first age/ but these thynge in free choyce of reson han none vnderstandyng: but man that ought to passe al thynge of doyng/ of right course in kynde/ ouer whelmed sothnesse by wrongful tylle/ and hath drawnen the sterre of envye to gon by his syde/ that the clyps of me that shulde be his shynande sonne/ so ofte is sey that it wened thilke errour thorowe hem come in/ shulde ben myn owne defaute. Trewly therfore I haue me withdrawe/ and made my dwellynge out of

97 *enditynge*, composing. 98 *in rhetorik wyse*, rhetorically. 99 *consyng*, understanding; *trowe*, trust; *somdele*, somewhat. 100 *swete*, sweet; *sowne*, sound. 101 *werbles*, warbling. 103 *yave*, gave. 106 *sothnesse*, truthfulness; *tylle*, title. 107 *sterre*, star; *clyps*, eclipse. 108 *sey*, seen; *wened*, assumed; *thilke*, that same.

110 lande in an yle by myselfe in the ocean closed, and yet sayne there many they have me
harberowed, but God wote they faylen. These thynge me greven to thynke, and namely
on passed gladnesse that in this worlde was wote me disperte of hyghe and lowe. And
nowe it is fayled. They that wolden maystries me have in thilke stoundes, in heuen on
115 hyghe above Saturnes sphere in seasonable tyme were they lodged, but now come
quaynte counsaylours that in no house wol suffre me sojourne, wherof is pyte; and yet
sayne some that they me have in celler with wyne shet, in gernere there come is layde
covered with whete, in sacke sowed with wolle, in purse with money faste knytte,
120 amoung pannes mouled in a wyche, in presse amoung clothes layde with ryche pelure
arayed, in stable amoung hore and other beestes, as hogges, shepe, and nete, and in
other many wyse. But thou maker of lyght (in wynking of thyn eye the scene is queynt)
wote right wel that I in trewe name was never thus herberowed.

"Somtyme toform the scene in the seventh partie was smyten, I bare both crosse and
mytre to yeve it where I wolde. With me the pope went a fote, and I tho was wor-

lande in an yle by my selfe/ in the ocean closed/ and yet sayne there many they have me
harberowed/ but god wote they faylen. These thynge me greuen to thynke/ and namely
on passed gladnesse/ that in this worlde was wote me disperte of hyghe and lowe/ and
nowe it is fayled: they that wolden maystries me have in thilke stoundes. In heuen on
hyghe aboue Saturnes sphere/ in seasonable tyme were they lodged/ but now come
quaynte counsaylours that in no house wol suffre me sojourne/ wherof is pyte; and yet
sayne some that they me have in celler with wyne/ shed in gernere there come is layde/
couered with whete/ in sacke sowed with wolle/ in purse with money faste knytte/
amoung pannes mouled in a wyche/ in presse amoung clothes layde with ryche pelure
arayed/ in stable amoung hore and other beestes/ as hogges/ shepe/ and nete/ and in
other many wyse. But thou maker of lyght/ (in wynking of thyn eye the scene is
queynt) wote right wel that I in trewe name was never thus herberowed.

Somtyme toform the sonne in the seventh partie was smyten/ I bare both crosse and
mytre/ to yeve it where I wolde. With me the pope went a fote/ and I tho was wor-

110 *yle*, island. 111 *harberowed*, harbored; *wote*, knows; *greven*, grieve. 112 *disporte*, please.
116 *celler*, cellar; *gernere*, granary. 117 *wolle*, wool. 118 *pannes*, panns or cloth; *mouled*, put
away; *wyche*, chest; *pelure*, fur. 119 *nete*, cattle. 120 *queynt*, quenched. 121 *wote*, know;
herberowed, harbored. 122 *partie was smyten*, part declined, or suffered eclipse; *bare*, bore.
123 *yeve*, give; a *fote*, on foot.

shyped of al holy church. Kynges baden me their crownes holden. The law was set as
 125 it shuld: tofore the iuge as wel the poore durste shewe his grefe as the ryche, for al his
 money. I defended tho taylages and was redy for the poore to pay. I made great feestes
 in my tyme and noble songes and maryed damoselles of gentyl fature withouten golde
 or other rychesse. Poore clerkes for wytte of schole I sette in churches and made
 130 suche persones to preache: and tho was servyce in holy churche honest and devoute in
 plesaunce bothe of God and of the people. But nowe the leude for symonye is avaunced
 and shendeth al holy churche. Nowe is stewarde for his achates, nowe is courtyour for
 his debates, nowe is eschetoure for his wronges, nowe is losel for his songes personer,
 and provendre alone with whiche manye thrifte shulde encrease. And yet is this shrewe
 behynde; free herte is forsake, and losengeour is take. Lo, it acoedeth, for suche there
 135 ben that voluntarye lustes haunten in courte with rybaudye that tyl mydnight and more
 wol playe and wake, but in the churche at matyns he is behynde, for yvel disposycion

shyped of al holy church/ Kynges baden me their crownes holden. The law was set as
 it shuld: tofore the iuge as wel the<337rb><337va>poore durste shewe his grefe as the
 ryche/ for al his money. I defended tho taylages and was redy for the poore to pay. I
 made great feestes in my tyme/ and noble songes/ and maryed damoselles of gentyl
 fature/ withouten golde or other rychesse. Poore clerkes for wytte of schole/ I sette in
 churches/ and made suche persones to preache: and tho was seruyce in holy churche
 honest and deuoute/ in plesaunce bothe of god and of the people. But nowe the leude for
 symonye is avaunced/ and shendeth al holy churche. Nowe is stewarde for his achates/
 nowe it courtyour for his debates/ nowe is eschetoure for his wronges/ nowe is losel
 for his songes/ personer and prouendre alone/ with whiche manye thrifte shulde encrease.
 And yet is this shewe behynde/ free herte is forsake/ and losengeour is take. Lo it
 acoedeth/ for suche there ben that voluntarye lustes haunten in courte with rybaudye/
 that tyl mydnight and more wol playe and wake/ but in the churche at matyns he is
 behynde/ for yuel disposycion

125 **durste**, dared; **grefe**, grievance. 126 **taylages**, taxes. 127 **fature**, features. 128 **wytte of schole**, because of their intelligence. 130 **leude**, unlearned; **symonye**, simony (i.e., sale of Church offices). 131 **shendeth**, destroys; **achates**, purchases. 132 **eschetoare**, collector of escheats (a kind of forfeiture); **losel**, flatterer; **personer**, partner. 133 **provendre**, provisions. 134 **losengeour**, flatterer; **it acoedeth**, it's consistent. 135 **voluntarye**, voluntarily.

of his stomake; therfore, he shulde eate beane breed, and so dyd his syre his estate ther
with to strengthen. His auster is broke and lowe lythe in poynte to gone to the erthe, but
140 his horse muste ben easy and hye to beare him over great waters. His chalyce poore,
but he hath ryche cuppes. No towayle but a shete there God shal ben handled. And on
his meate borde there shal ben borde clothes and towelles many payre. At masse serveth
but a clerygon; fyve squiers in hal. Poore chaunsel, open holes in every syde, beddes of
145 sylke with tapytes goyng al aboute his chamree. Poore masse boke and leude chapelayne
and broken surlyce with many an hole, good houndes and many to hunte after harte
and hare to fede in their feestes. Of poore men have they great care, for they ever crave
and nothynge offren: they wolden have hem dolven. But amonge legystres there dare I
not come: my doyng, they sayne, maken hem nedys. They ne wolde for nothynge have
me in town, for than were tort and forthe nought worthe an hawe about and pleaseyn no
men but thilk greuous and torcious ben in might and in doyng. These thynge to forme

of his stomake: therfore he shulde eate beane breed/ and so dyd his syre/ his estate ther
with to strengthen. His auster is broke/ and lowe lythe in poynte to gone to the erthe/
but his horse muste ben easy and hye to beare him ouer great waters. His chalyce
poore/ but he hath ryche cuppes. No towayle but a shete there god shal ben handled.
And on his meate borde there shal ben borde clothes and towelles many payre. At masse
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chapelayne/ and broken surlyce with many an hole: good houndes and many/ to hunte
after harte and hare/ to fede in their feestes. Of poore men haue they great care/ for they
ever crave and nothynge offren/ they wolden haue hem doluen. But amonge legystres
there dare I not come/ my doyng they sayne maken hem nedys/ they ne wolde for
nothynge haue me in town/ for than were tort and forthe nought worthe an hawe about
and pleaseyn no men/ but thilk greuous and torcious ben in might and in doyng:
these<337va><337vb>thynge to forme

137 **beane breed**, bread made with bean meal. 138 **auster**, altar; lythe, lies. 140 **towayle**, towel; God, i.e., species of the sacrament. 141 **meate borde**, table for-eating meat, etc. 142 **clerygon**, young cleric; **chaunsel**, chancel (part of church where sacrament is celebrated). 143 **tapytes**, tapestries; **leude**, ignorant. 144 **surlyce**, a priest's vestment. 146 **dolven**, buried; **legystres**, lawyers. 148 **tort**, law torts; **hawe**, worthless plant. 149 **thilk**, the same; **torcious**, injurious [men].

150 sayd mowe wel, if men lyte, ryme. Trewly, they acorde nothynge. And for as moch as al thynges by me shulden of right ben governed, I am sorye to se that governaunce fayleth as thus: to sene smale and lowe governe the hye and bodies above. Certes, that polesye is naught. It is forbode by them that of governaunce treaten and enformen. And right as beestly wytte shulde ben subiecte to reason, so erthly power in it selfe the lower shulde ben subject to the hygher. What is worth thy body but it be governed with thy soule? Right so lytel or naught is worthe erthly power, but if reigntyfe prudence in heedes governe the smale, to whiche heedes the smale Owen to obey and suffre in their governaunce. But soverainnesse ayenwarde shulde thynke in this wyse: 'I am seruaunt of these creatures to me delyvered, not lorde, but defendour; not mayster, but enfourmer; not possessoure, but in possessyon; and to hem lyche a tree in whiche sparowes shullen stelen her byrdes to norisshe and forthe bring under suretie ayenst al rauynous foules and beestes, and not to be tyraunt themselfe.' And than the smale, in reste and quyete, by the heedes wel disposed, Owen for their soueraynes heith and prosperyté to pray, and in other doynges in maintenaunce therof perfoeme withouten other admynistracion

sayd mowe wel if men lyte ryme/ trewly they acorde nothynge. And for as moch as al thynges by me shulden of right ben gouerned/ I am sorye to se that gouernance fayleth/ as thus: to sene smale and lowe governe the hye/ and bodies aboue. Certes that polesye is naught/ it is forbode by them that of gouernance treaten and enformen. And right as beestly wytte shulde ben subiecte to reason/ so erthly power in it selfe/ the lower shulde ben subject to the hygher. What is worth thy body/ but it be gouerned with thy soule? right so lytel or naught is worthe erthly power/ but if reigntyfe prudence in heedes governe the smale/ to whiche heedes the smale Owen to obey/ and suffre in their gouernance. But souerainnesse ayenwarde shulde thynke in this wyse: I am seruaunt of these creatures to me delyuered/ not lorde but defendour/ not mayster but enfourmer/ not possessoure but in possessyon/ and to hem lyche a tree in whiche sparowes shullen stelen/ her byrdes to norisshe and forthe bring vnder suretie ayenst al rauynous foules and beestes/ and not to be tyraunt them selfe. And than the smale in reste and quyete/ by the heedes wel disposed/ Owen for their soueraynes heith and prosperyté to pray/ and in other doynges/ in maintenaunce therof perfoeme/ withouten other admynistracion

150 *mowe*, may; *lyte*, please; *acorde nothynge*, are congruous not at all. 153 *forbode*, forbidden; *treaten*, treat. 156 *reigntyfe*, governing. 157 *heedes*, tops, i.e., rulers; *owen*, ought. 158 *ayenwarde*, on the other hand. 160 *lyche*, like; *shullen*, shall. 161 *stelen*, steal, hide themselves. 162 *And*, And [if].

165 in rule of any maner governaunce. And they wyt have in hem and grace to come to
suche thynges, yet shulde they cease tyl their heedes them cleped, although profyte and
pleasaunce shulde folowe. But trewly, other governaunce ne other medlynge ought they
not to clayme, ne the heedes on hem to put. Trewly, amonges cosynage dare I not come
but if rychesse be my meane; sothly, she and other bodily goodes maketh nigh cosinage
170 ther never propynquité ne alyaunce in lyve was ne shuld have be, nere it for her medling
maners, wherfore kindly am I not ther leged. Pouert of kynred is behynde, rychesse
suffreth him to passe: truly, he saith he com never of Japhetes childre. Wherof I am
sory that Japhetes children for pouert in no linage ben reckened, and Caynes children for
175 riches be maked Japhetes heires. Alas, this is a wonder chaunge bytwene tho two Noes
chylldren, sythen that of Japhetes offspring comedyn knyghtes and of Cayn discended
the lyne of seruage to his brothers childre. Lo, howe gentyllesse and seruage as cosyns
bothe discended out of two bretherne of one body. Wherfore I saye in sothnesse that
gentyllesse in kyndred maken not gentyllynage in successyon without deserte of a mans

in rule of any maner gouernaunce. And they wyt haue in hem/ and grace to come to
suche thynges/ yet shulde they cease tyl their heedes them cleped/ although profyte and
pleasaunce shulde folowe. But trewly other gouernaunce ne other medlynge ought they
not to clayme/ ne the heedes on hem to put. Trewly amonges cosynage dare I not come/
but if rychesse be my meane/ sothly she and other bodily goodes maketh nigh
cosinage/ ther never propynquite ne alyaunce in lyue was/ ne shuld have be/ nere it for
her medling maners/ wherfore kindly am I not ther leged. Pouert of kyndred is behynde/
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I am sory that Japhetes children for pouert/ in no linage ben reckened/ and Caynes
children for riches be maked Japhetes heires. Alas this is a wonder chaunge bytwene
tho<337v><338r>two Noes chylldren sythen that of Japhetes offspring comedyn
knyghtes/ and of Cayn discended the lyne of seruage to his brothers childre. Lo howe
gentyllesse and seruage as cosyns/ bothe discended out of two bretherne of one body:
Wherfore I saye in sothnesse/ that gentyllesse in in kyndred maken not gentyllynage in
successyon/ without deserte of a mans

166 cleped, called. 168 cosynage, friends and relatives. 169 but if, unless; sothly, truly. 170
ther, where; nere it for, were it not for. 171 kindly, by nature; leged, lodged; behynde, i.e.,
lacking in kin. 173 Caynes, i.e., Ham's (see note). 176 servage, slavery. 177 sothnesse, truth.
178 gentyllesse, gentility; in kyndred, by birth.

Book 2

own selfe. Where is nowe the lyne of Alysaundre the noble or els of Hector of Troye?
180 Who is discended of right bloode of lyne fro king Artour? Pardé, sir Perdicas whom
that kynge Alysondre made to ben his heire in Grece was of no kynges bloode — his
dame was a tombystere. Of what kynred ben the gentyles in our dayes? I trow therfore
if any good be in gentylesse, it is only that it semeth a maner of necessyté be input to
185 gentylmen that they shulden not varyen fro the vertues of their auncestres. Certes, al
maner lynage of men ben evenliche in byrth, for one father, maker of al goodnes,
enformed hem al, and al mortal folke of one sede arme greyned. Wherto avaunt men of
her lynage in cosynage or in elde fathers? Loke now the gynnyng and to God, maker of
mans person; there is no clerke ne no worthy in gentilesse; and he that norisshest his
190 corare with vyces and unresonable lustes and leaveth the kynde course to whiche ende
him brought forthe his byrthe, trewly, he is ungentyl and amonge clerkes may ben
nempned. And therfore he that wol ben gentyl he mote daunten his flesshe fro vyces
that causen ungentylnesse and leave also reynes of wicked lustes and drawe to him

own selfe. Where is nowe the lyne of Alysaundre the noble/ or els of Hector of Troye?
Who is discended of right bloode of lyne fro king Artour? Pardé sir Perdicas/ whom
that kynge Alysondre made to ben his heire in Grece/ was of no kynges bloode/ his
dame was a tombystere. Of what kyndred ben the gentyles in our dayes: I trow therfore
if any good be in gentylesse/ it is only that it semeth a maner of necessyté be input to
gentylmen/ that they shulden not varyen fro the vertues of their auncestres. Certes al
maner lynage of men ben evenliche in byrth/ for one father maker of al goodnes enformed
hem al/ and al mortal folke of one sede arme greyned. Wherto avaunt men of her lynage/
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person/ there is no clerke ne no worthy in gentilesse; and he that norisshest his corare
with vyces and vnresonable lustes/ and leaveth the kynde course/ to whiche ende him
brought forthe his byrthe/ trewly he is vngentyl/ and amonge clerkes may ben nempned.
And therfore he that wol ben gentyl/ he mote daunten his flesshe fro vyces that causen
vngentylness/ and leave also reynes of wicked lustes/ and drawe to him

180 Pardé, Indeed. 182 tombystere, a female tambler; gentyles, people of gentle birth; trow, believe. 185 evenliche, equal. 186 sede, seed; greyned, sprung; Wherto, Why; avaunt, boast. 187 cosynage, friends and relatives; elde fathers, elders; Loke, Consider. 189 corare, heart, spirit; leaveth, abandons; kynde, natural. 191 nempned, counted, named; mote, must; daunten, control. 192 leave, abandon; reynes, rule.

195 virtue, that in al places gentylnesse gentylmen maketh. And so speke I, in femynynge gendre in general, of tho persones at the reverence of one whom every wight honoureth, for her bountie and her noblesse ymade her to God so dere that His moder she became, and she me hath had so great in worshyp that I nyl for nothynge in open declare that in any thynge ayenst her sechte maye so wene. For al vertue and al worthynesse of plesaunce in hem haboundeth. And although I wolde any thing speke, trewly, I can not. I may fynde in yvel of hem no maner mater."

Chapter III

200 Right with these wordes she stynte of that lamentable melodye, and I ganne with a lyvely herte to praye if that it were lykyng unto her noble grace, she wolde her deyne to declare me the mater that firste was begonne in whiche she lefte and stynte to speke beforne she gan to syng.

205 "O," quod she, "this is no newe thynge to me to sene you menne desyren after mater whiche your selfe caused to voyde."

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<338rb>Right with these wordes she stynte of that lamentable melodye/ and I ganne with a lyvely herte to praye/ if that it were lykyng vnto her noble grace/ she wolde her deyne to declare me the mater that firste was begonne/ in whiche she lefte and stynte to speke beforne she gan to syng.

O (quod she) this is no newe thynge to me/ to sene you menne desyren after mater/ whiche your selfe caused to voyde.

194 *wight*, person. 196 *nyl*, will not. 197 *sechte*, sect, following; *wene*, make assumptions or allegations (see note). 198 *haboundeth*, abounds. 199 *yvel*, evil. 200 *stynte*, ceased. 201 *deyne*, condescend. 204 *sene*, see. 205 *voyde*, disappear.

"Ah good lady," quod I, "in whom victorie of strength is proved above al other thynge after the iugement of Esdras whose lordshyp al lignes: who is that right as emperour hem comwaundeth whether thilke ben not women in whose lykenesse to me ye aperen? For right as man halte the principale of al thyng under his beyng in the masculyne gender, and no mo genders ben there but masculyn and femenyne, al the remenaunt ben no gendres but of grace in facultie of grammer, right so in the femenyne the women holden the upperest degree of al thynges under thilke gendre conteyned. Who bringeth forthe kynges whiche that ben lordes of see and of erthe? And al peoples of women ben borne: they norysshe hem that graffen vynes, they maken men conforte in their gladdie cheres. Her sorowe is dethe to mannes herte. Without women the beyng of men were impossyble. They conne with their swetnesse the crewel herte rauysshe and make it meke buxome and benigne without vyolence mevyng. In beautie of their eyen or els of other maner fetures is al mens desyres, ye, more than in golde, precious stones, eyther any rychesse. And in this degree, lady, your selfe many hertes of men have so bounden that parfyte blysse in womankynde to ben men wenen and in nothyng

Ah good lady (quod I) in whom victorie of strength is proued aboue al other thynges/ after the iugement of Esdras/ whose lordshyp al lignes: who is that right as emperour hem comwaundeth/ whether thilke ben not women/ in whose lykenesse to me ye aperen. For right as man halte the principale of al thyng vnder his beyng/ in the masculyne gender/ and no mo genders ben there but masculyn and femenyne/ al the remenaunt ben no gendres but of grace/ in facultie of grammer. Right so in the femenyne/ the women holden the vpperest degree of al thynges vnder thilke gendre conteyned. Who bringeth forthe kynges/ whiche that ben lordes of see and of erthe/ and al peoples of women ben borne: they norysshe hem that graffen vynes/ they maken men conforte in their gladdie cheres. Her sorowe is dethe to mannes herte. Without women the beyng of men were impossyble. They conne with their swetnesse the crewel herte rauysshe and make it meke/ buxome/ and benigne/ without vyolence meuyng. In beautie of their eyen/ or els of other maner fetures is al mens desyres/ ye more than in golde/ precious stones/ eyther any rychesse. And in this degree lady your selfe many hertes of men haue so bounden/ that parfyte blysse in womankynde to ben men wenen/ and in nothyng

207 lignes, rules. 208 thilke, those same. 209 aperen, appear; halte, holds. 210 mo, more. 211 upperest, highest; thilke, that same. 214 norysshe, nourish; graffen, dig, cultivate. 216 conne, can; crewel, cruel. 217 meke, meek; buxome, obedient; mevyng, moving. 219 eyther, or. 220 wesen, suppose.

The Testament of Love

els. Also, lady, the goodnessse, the vertue of women by properte of discretion, is so wel knownen by lytelnesse of malyce that desyre to a good asker by no waye conne they warne. And ye thanne that wol not passe the kynde werchyng of your sectes by general discretion, I wotte wel ye wol so enclyne to my prayere that grace of my requeste shal fully ben graunted.

"Certes," quod she, "thus for the more parte fareth al mankynde to praye and to crye after womans grace and fayne many fantasies to make hertes enclyne to your desyres, and whan these sely women for freelté of their kynde beleuen your wordes and wenens al be gospel the promise of your behestes, than graunt they to you their hertes and fulfyllen your lustes wherthrough their lyberté in maystreshyp that they toforme had is thrallid and so maked soverayn and to be prayed that first was seruant and voice of prayer used. Anon as fyllid is your lust, many of you be so trewe that lytel hede take ye of suche kyndnesse, but with traysoun anon ye thynke hem begyle, and let lyght of that thyng whiche firste ye maked to you wonders dere, so what thing to women it is to love

els. Also lady the goodnessse/ the vertue of women/ by properte of discretion/ is so wel knownen/ by lytelnesse of malyce/ that desyre to a good asker by no waye conne they warne: and ye thanne that wol not passe the kynde werchyng of your sectes by general discretion/ I wotte wel ye wol so enclyne to my prayere/ that grace of my requeste shal<338rb><338va>fully ben graunted. Certes (quod she) thus for the more parte fareth al mankynde to praye/ and to crye after womans grace/ and fayne many fantasies to make hertes enclyne to your desyres: and whan these sely women for freelite of their kynde beleuen your wordes/ and wenens al be gospel the promise of your behestes/ than graunt they to you their hertes/ and fulfyllen your lustes/ wherthrough their lyberte in maystreshyp that they toforme had is thrallid/ and so maked soverayn and to be prayed/ that first was seruant/ and voice of prayer vsed.

Anon as fyllid is your lust/ many of you be so trewe/ that lytel hede take ye of suche kyndnesse/ but with traysoun anon ye thynke hem begyle/ and let lyght of that thyng whiche firste ye maked to you wonders dere/ so what thing to women it is to love

221 properte, characteristic. 222 good, polite. 223 warne, deny; werchyng, working. 224 wotte, know. 226 fareth, fares. 227 fayne, pretend. 228 sely, innocent; freelté, frailty; beleuen, believe. 229 gospel, i.e., the "gospel" truth; behestes, proffers. 230 lustes, desires; maystreshyp, mastery; toforme, before. 231 thrallid, enslaved. 232 hede, hood. 233 traysoun, betrayal; let lyght, make light. 234 wonders, wondrously; dere, valuable.

- 235 any wight er she hym wel knowe and have him proved in many halfe. For every glyttryng
 thynge is nat golde, and under colour of fayre speche many vices may be hyd and
 conseled. Therfore, I rede no wyght to trust on you to rathe. Mens chere and her
 speche right gyleful is ful ofte. Wherfore, without good assay it is nat worthe on many
 of you to truste. Trewly, it is right kyndely to every man that thynketh women betraye
 240 and shewen outwarde al goodnessse tyl he have his wyl performed. Lo, the birde is
 begyled with the mery voice of the foulers whistel. Whan a woman is closed in your
 nette, than wol ye causes fynden and beare unkynenesse her unhande, or falsete upon
 her putte, your owne malycious trayson with suche thynge to excuse. Lo, than han
 245 women none other wreche in vengeance but bloder and wepe tyl hem lyst styt and
 sorily her mishap complayne, and is put into wenying that al men ben so untrewe. Howe
 often have men chaunged her loves in a lytel while or els for faylyng their wyl in their
 places hem sette. For frenship shal be one, and fame with another him lyste for to have,

any wight er she hym wel knowe/ and haue him proued in many halfe/ for euery
 glyttryng thynge is nat golde/ and vnder colour of fayre speche many vices may be hyd and
 conseled. Therfore I rede no wyght to trust on you to rathe/ mens chere and her speche
 right gyleful is ful ofte/ Wherfore without good assay/ it is nat worthe on many on you
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 shewen outwarde al goodnessse/ tyl he haue his wyl performed. Lo the birde is begyled
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 wol ye causes fynden/ and beare vnkynenesse her vnhande/ or falsete vpon her pume/
 your owne malycious trayson with suche thynge to excuse. Lo than han women none
 other wreche in vengeance/ but bloder and wepe tyl hem lyst styt/ and sorily her
 mishap complayne/ and is put in to wenying that al men ben so vntrewe. Howe often
 haue men chaunged her loves in a lytel while/ or els for faylyng their wyl in their places
 hem sette: for frenship shal be one/ and fame with another him lyste for to haue/

235 *wight*, person; *in many halfe*, i.e., in many ways. 237 *conseled*, concealed; *rede*, counsel; *to rathe*, too soon; *chere*, demeanor; *her*, their. 238 *gyleful*, deceitful; *assay*, experiment. 239 *kyadely*, natural. 241 *foulers*, bird-catcher's; *whistel*, whistle. 242 *beare . . . unhande*, accuse of. 243 *trayson*, betrayal. 244 *wreche*, retribution; *bloder*, blubber; *wepe*, weep; *hem lyst styt*, [it] pleases them to stop. 245 *her*, their; *complayne*, lament; *wenying*, understanding. 246 *faylyng*, i.e., not getting. 247 *lyste*, desire.

and a thirde for delyte, or els were he lost bothe in packe and in clothes. Is this faire?
Nay, God wot. I may nat tel by thousande parties the wronges in trechery of suche false
250 people, for make they never so good a bonde, al sette ye at a myte whan your hert
tourneth. And they that wenen for sorowe of you dey, the pite of your false herte is
flowe out of towne. Alas, therfore that ever any womane woldie take any wyght in her
grace tyl she knowe at the ful on whom she might at al assayes trust. Women con no
255 more crafte in queynt knowyng to understande the false disceyvable conjectementes
of mannes begilynges. Lo, howe it fareth: though ye men gronen and cryen certes, it is
but disceyt and that preveth wel by th'endes in your werkynge. Howe many women
have ben lorne and with shame foule shent by longe lastynge tyme whiche thorowe
260 mennes gyle have ben disceyved? Ever their fame shal dure and their dedes radde and
singe in many londes that they han done, recoveren shal they never, but alway ben
dened lightly in suche plyte ayn shulde they fal, of whiche slaunders and tenes ye false

and a thirde for delyte/ or els were he lost bothe in packe and in clothes: Is this faire/
nay god wot? I may nat tel by thousande parties/ the wronges in trechery of suche false
people/ for make they neuer so good a bownde/ al sette ye at a myte whan your hert
tourneth: And they that wenen for<338va><338vb>sorowe of you dey/ the pite of your
false herte is flowe out of towne. Alas therfore/ that ever any womane woldie take any
wyght in her grace/ tyl she knowe at the ful on whom she might at al assayes trust.
Women con no more crafte in queynt knowyng/ to vnderstande the false disceyvable
conjectementes of mannes begilynges. Lo howe it fareth/ though ye men gronen and
cryen certes it is but disceyt/ and that preueth wel by thendes in your werkynge. Howe
many women haue ben lorne/ and with shame foule shent by longe lastynge tyme/
whiche thorowe mennes gyle haue ben disceyued? ever their fame shal dure/ and their
dedes radde and singe in many londes/ that they han done recoveren shal they neuer but
alway ben dened lightly/ in suche plyte a yen shulde they fal/ of whiche slaunders and
tenes ye false

248 packe, bundle, suitcase. 249 wot, knows. 250 they, i.e., women; ye, i.e., men; myte, trifle.
251 wenen, expect. 252 flowe, flown; wyght, person. 253 assayes, experiences; eos, can,
know. 254 queynt, curious; conjectementes, pretenses. 255 gronen, groan. 256 disceyt,
deceit; preveth, proves; werkynge, working. 257 lorne, lost; shent, ruined, destroyed; thorowe,
through. 258 gyle, guile; dure, last; radde, read. 260 dened, judged; lightly, as light; plyte,
plight; tenes, sorrows.

men and wicked ben the verey causes. On you by right ought these shames and these reproves al holy discende. Thus ame ye al nyghe untrewe, for al your fayre speche your herte is ful fycfel. What cause han ye women to dispysse? Better fruite than they ben, ne swetter spycses to your behove, mowe ye not fynde as farre as worldly bodyes stretchen. Loke to their formynge at the makynge of their persones by God in ioye of paradyce, for goodnesse of mans propre body were they maked after the sawes of the Byble, rehersyng Goddes wordes in this wyse: 'It is good to mankynde that we make to him an helper.' Lo, in paradyse for your helpe was this tree graffed out of whiche al lynage of man discendeth. If a man be noble frute, of noble frute it is spongen: the blysse of paradyse to mennes sory hertes yet in this tree abydeth. O noble helpes ben these trees, and gentyl jewel to ben worshypped of every good creature. He that hem anoyeth dothe his owne shame. It is a comfortable perle ayenst al tenes. Every company is myrthed by their present beyng. Trewly, I wist never vertue but a woman were therof the rote. What is heven the worse though Sarazins on it lyen? Is your faythe untrewe though rennogates maken theron leasynges? If the fyre doth any wight breyne,

men and wicked ben the verey causes/ on you by right ought these shames and these reproves al holy discende. Thus ame ye al nyghe vntrewe/ for al your fayre speche your herte is ful fycfel. What cause han ye women to dispysse? better fruite than they ben/ ne swetter spycses to your behove mowe ye not fynde/ as farre as worldly bodyes stretchen. Loke to their formynge at the makynge of their persones by god in ioye of paradyce/ for goodnesse of mans propre body were they maked/ after the sawes of the byble/ rehersyng goddes wordes in this wyse: It is good to mankynde that we make to him an helper. Lo in paradyse for your helpe was this tree graffed/ out of whiche al lynage of man discendeth: if a man be noble frute/ of noble frute it is spongen: the blysse of paradyse to mennes sory hertes/ yet in this tree abydeth. O noble helpes ben these trees/ and gentyl jewel to ben worshypped of every good creature: he that hem anoyeth dothe his owne shame/ it is a comfortable perle ayenst al tenes. Every company is myrthed by their present beyng. Trewly I wist neuer vertue/ but a woman were therof the rote. What is heven the worse though Sarazins on it lyen? Is your faythe vntrewe though rennogates maken theron leasynges. If the fyre doth any wight breyne/

261 verey, true. 262 al nyghe, nearly all. 264 swetter, sweeter; behove, needs; mowe, may. 265 Loke to, Consider. 266 sawes, teachings. 268 graffed, planted. 272 perle, pearl; tenes, sorrows. 273 wist, knew. 274 rote, root; lyen, lie, blaspheme. 275 rennogates, recreants; leasynges, lies; breyne, brain.

blame his owne wytte that put himselfe so farre in the heate. Is not fyre gentyllest and
280 moste element comfortable amonges al other? Fyre is chefe werker in fortheryng
sustenaunce to mankynde. Shal fyre ben blamed for it brende a foole naturally by his
own stulty wytte in sterynge? Ah, wicked folkes, for your propre malyce and shreudnesse
of your selfe: ye blame and dispysse the precioust thyng of your kynde, and whiche
285 thynges amonge other moste ye desyren. Trewly, Nero and his children ben shrewes
that dispysen so their dames. The wickednesse and gylng of men in disclaundring of
thilke that moste hath hem gladed and pleased were impossyble to write or to nempne.
Neverthelater yet I say, he that knoweth a way may it lightly passe. Eke an herbe proved
290 may safely to smertande sores ben layde: So I say in him that is proved is nothyng
suche yvels to gesse. But these thynges have I rehersed to warne you women al at ones
that to lyghtly, without good assay, ye assenten not to mannes speche. The sonne in
the daylyght is to knownen from the moone that shyneth in the nyght. Nowe to thee
thyselfe," quod she, "as I have ofte sayd I knowe wel thyne herte. Thou arte none of al
the tofore nempned people, for I knowe wel the contynuance of thy servyce that never

blame his owne wytte that put him²⁷⁷ selfe so farre in the heate. Is not fyre gentyllest and
fyre is chefe werker in fortheryng sustenaunce to mankynde: shal fyre ben blamed for it brende a foole
naturelly²⁷⁸ by his own stulty wytte in sterynge. Ah wicked folkes²⁷⁹ for your propre malyce/
and shreudnesse of your selfe: ye blame and dispysse the precioust thyng of your kynde/
and whiche thynges amonge other moste ye desyren. Trewly Nero and his children ben
shrewes/²⁸⁰ that dispysen so their dames. The wickednesse and gylng of men/²⁸¹ in disclaundring of thilke that moste hath hem gladed and pleased/²⁸² were impossyble to
write or to nempne. Neuer the later yet I say he that knoweth a way/²⁸³ may it lightly
passe: eke an herbe proved may safely to smertande sores ben layde: So I say/²⁸⁴ in him
that is proved is nothyng suche yuels to gesse. But these thynges haue I rehersed to
warne you women al at ones/²⁸⁵ that to lyghtly without good assay, ye assenten not to
mannes speche. The sonne in the day lyght/²⁸⁶ is to knownen from the moone that shyneth
in the nyght. Nowe to the thy selfe (quod she) as I haue ofte sayd/ I knowe wel thyne
herte/ thou arte none of al the tofore nempned people/ for I knowe wel the contynuance
of thy seruyce/²⁸⁷ that neuer

277 **werker**, worker; **fortheryng**, furthering. 279 **stulty**, stupid; **sterynge**, guiding [himself].

282 **gylng**, deceiving. 283 **thilke**, those same (i.e., women); **nempne**, name. 284 **proved**, tested. 285 **smertande**, hurting. 286 **gesse**, guess. 290 **tofore nempned**, aforementioned.

295 sythen I set thee a werke myght thy Margaryte for plesaunce, frendeshyp, ne fayrehede of none other, be in poynte moved from thyne herte, wherfore into myne housholde hastely I wol that thou entre and al the parfyte priuyte of my werkynge make it be knowe in thy understandyng as one of my privy famylers. Thou desyrest," quod she, "fayne to here of tho thynges there I lefte." "Ye foresothe," quod I, "that were to me a great blysse." "Nowe," quod she, "for thou shalt not wene that womans condycions for fayre speche such a thyng belongeth."

Chapter IV

300 "[T]hou shalte," quod she, "understonde first amoung al other thynges that al the cure of my servyce to me in the parfyte blysse in doyng is desyred in every mannes herte, be he never so moche a wretche. But every man travayleth by dyvers studye and seke thylike blysse by dyvers wayes. But al the endes are knyt in selynesse of desyre in the parfyte blysse that is such a joye whan men it have gotten there lyveth no thyng more to ben coueyted. But howe that desyre of such a perfection in my servyce be kyndely

sythen I set the a werke/ myght thy Margaryte for plesaunce/ frendeshyp/ ne fayrehede of none other/ be in poynte moued from thyne herte/ wherfore in to myne housholde hastely I wol that thou entre/ and al the parfyte priuyte of my werkynge make it be knowe in thy vnderstandyng/ as one of my priuy famylers. Thou desyrest (quod she) fayne to here of tho thynges there I lefte. Ye forsothe (quod I) that were to me a great blysse. Nowe (quod she) for thou shalt not wene that womans condycions for fayre speche such a thyng belongeth.

[T]hou shalte (quod she) vnderstonde first amoung al other thynges/ that al the cure of my servyce to me in the parfyte blysse in doyng is desyred in every mannes herte/ be he never so moche a wretche/ but every man travayleth by dyvers studye/ and seke thylike blysse by dyvers wayes/ but al the endes are<339ra><339rb>knyt in selynesse of desyre in the parfyte blysse/ that is such a joye/ whan men it haue gotten/ there lyveth no thyng more to ben coueyted: But howe that desyre of such a perfection in my servyce be kyndely

291 **sythen**, since; **fayrehede**, beauty. 295 **here**, hear; **lefte**, left [off]. 296 **wene**, suppose. 298 **cure**, care. 301 **selynesse**, felicity. 302 **lyveth**, remains. 303 **howe**, however.

set in lovers hertes, yet her erronyous opinyons misturne it by falsenesse of wenynge.
305 And although merennes understandyng be misturned to knowe whiche shuld ben the way
unto my person and whyther it abydeth; yet wote they there is a love in every wight
weneth by that thyng that he coveyteth moste, he shulde come to thilke love, and that is
parfyte blysse of my seruauntes, but than fulle blysse maye not be, and there lacke any
310 thyng of that blysse in any syde. Eke it foloweth than that he that must have ful blysse
lacke no blysse in love on no syde."

"Therfore lady," quod I tho, "thylke blysse I have desyred and sothe toforme this
myselfe by wayes of riches of dignite of power and of renome, wenynge me in tho
thinges had ben thilke blysse, but ayenst the heire it turneth. Whan I supposed beste
315 thilke blysse have get and come to the ful purpose of your servyce, sodaynly was I
hyndred and thrownen so fer abacke that me thynketh an impossyble to come there
I lefte." "I wot wel," quod she, "and therfore hast thou fayled, for thou wentest not by
the hye way: a lytel misgoynge in the gynnyng causeth mykyl error in the ende, wherfore
of thilke blysse thou fayledest, for havynge of rychesse, ne non of the other thynges

set in louers hertes/ yet her erronyous opinyons misturne it by falsenesse of wenynge.
And although merennes vnderstandingyng be misturned/ to knowe whiche shuld ben the
way vnto my person/ and whyther it abydeth: yet wote they there is a loue in every
wight/ weneth by that thyng that he coveyteth moste/ he shulde come to thilke loue/ and
that is parfyte blysse of my seruantes/ but than fulle blysse maye not be/ and there
lacke any thyng of that blysse in any syde. Eke it foloweth than/ that he that must have
ful blysse/ lacke no blysse in loue on no syde.

Therfore lady (quod I tho) thylke blysse I have desyred/ and sothe toforme this my
selfe by wayes of riches/ of dignite/ of power/ and of renome/ wenynge me in tho
thrages had ben thilke blysse/ but ayenst the heire it turneth. Whan I supposed beste
thilke blysse haue get and come to the ful purpose of your seruyce/ sodaynly was I
hyndred/ and thrownen so fer abacke/ that me thynketh an impossyble to come there I
lefte. I wol wel (quod she) and therfore hast thou fayled/ for thou wentest not by the
hye way: a lytel misgoynge in the gynnyng causeth mykyl error in the ende/ wherfore
of thilke blysse thou fayledest for hauyng of rychesse/ ne non of the other thynges

304 her, their; **wenynge**, assumption. 306 **wote**, know; **wight**, person. 307 **weneth**, assumes;
thilke, that same. 308 and, if. 312 **wenynge**, assuming. 313 **heire**, hair (i.e., it goes against the
grain). 316 **wot**, know. 317 **gynnyng**, beginning; **mykyl**, much.

320 thou nempnedest mowen nat make suche parfite blisse in loue as I shal shewe. Therfore they be nat worthy to thilke blysse, and yet somewhat must ben cause and way to thilke blysse. Ergo, there is some suche thing and some way, but it is lytel in usage and that is nat openly iknowe. But what felest in thyne hert of the service in whiche by me thou art entred? Wenest aught thy selfe yet be in the hye way to my blisse? I shal so shewe it to thee thou shalte nat con saye the contrary."

325 "Good lady," quod I, "altho I suppose it in my herte, yet wolde I here thyn wordes howe ye meanen in this mater." Quod she, "That I shal with my good wyl. Thilke blysse desyred, some deale ye knownen, altho it be nat parfity, for kyndly entention ledeth you therto, but in thre maner lyuenges is al suche wayes shewed. Every wight in this world, to have this blisse, one of thilke thre wayes of lyves must procede, whiche after opynions of great clerkes arne by names cleaped resonable, manlych, and bestiallich. Resonablich is vertuous; manlych is worldlich; bestialliche is lustes and delytable, nothyng restrayned by bridel of reason. Al that ioyeth and yeveth gladnesse to the hert, and it be ayenst reason, is lykened to bestial lyueng whiche thynge foloweth lustes and

thou nempnedest/ mowen nat make suche parfite blisse in loue as I shal shewe. Therfore they be nat worthy to thilke blysse/ and yet somewhat must ben cause and way to thilke blysse: Ergo there is some suche thing and some way/ but it is lytel in vsage and that is nat openly iknowe. But what felest in thyne hert of the seruice/ in whiche by me thou art entred: Wenest aught thy selfe yet be in the hye way to my blisse? I shal so shewe it to the/ thou shalte nat con saye the contrary.

Good lady (quod I) altho I suppose it in my herte/ yet wolde I here thyn wordes/ howe ye meanen in this mater. (Quod she) that I shal with my good wyl. Thilke blysse desyred/ some deale ye knownen/ altho it be nat parfity/ for kyndly entention ledeth you therto/ but in thre^{319rb}^{<339va>} maner lyuenges is al suche wayes shewed. Every wight in this world to haue this blisse one of thilke thre wayes of lyues must procede/ whiche after opynions of great clerkes arne by names cleaped/ bestiallich/ resonablich is vertuous: manlych is worldlich/ bestialliche is lustes and delytable/ nothyng restrayned by bridel of reason/ al that ioyeth and yeveth gladnesse to the hert/ and it be ayenst reason/ is lykened to bestial lyueng/ whiche thynge foloweth lustes and

319 nempnedest, named; mowen, may. 322 felest, feel [you]. 323 Wenest, Assume [you]. 324 con, know how to. 327 kyndly, natural. 328 wight, person. 330 cleaped, called. 332 yeveth, gives. 333 and it, if it.

335 delytes; wherfore in suche thinge maye nat that precious blysse that is maister of al
vertues abyde. Your fathers toforne you have cleped such lusty lyvenges after the
flessh passions of desyre, which are innominable tofore God and man both. Then
340 after determination of suche wyse we accorden that suche passions of desyre shul nat
be nempned, but holden for absolute from al other lyvenges and prouynges, and so
lyveth in to lyvenges, manlich and resonable, to declare the maters begonne. But to
make thee fully have understandyng in manlich lyvenges, whiche is holden worldlich in
345 these thynge so that ignorance be made no letter, I wol," quod she, "nempne these
forsayd wayes be names and conclusions. First riches, dignitē, renome, and power shul
in this worke be cleaped bodily goodes, for in hem hath ben a gret throw mannes trust
of selynesse in loue: as in riches, suffisance to haue maintayned that was begon by
worldly catel; in dignitē, honour, and reverence of hem that werne underput by maistry
therby to obey; in renome, glorie of peoples praysyng after lustes in their hert, without
hede takyng to qualitē and maner of doing; and in power, by trouth of lordships
mayntenaunce thyng to procede forth in doyng. In al whiche thynge a longe tyme

delytes/ wherfore in suche thirge maye nat that precious blysse that is maister of al
vertues abyde. your fathers toforne you haue cleped such lusty lyuenges after the flesh
passions of desyre/ which are innominable to fore god and man both. Then after determina-
tion of suche wyse/ we accorden that suche passions of desyre shul nat be nempned/
but holden for absolute from al other lyuenges and prouynges/ and so lyveth in to
lyuenges/ manlich and resonable to declare the maters begonne. But to make the fully
haue vnderstanding in manlich lyuenges/ whiche is holden worldlich in these thynge/
so that ignorance be made no letter. I wol (quod she) newpne these foesayd wayes be
names and conclusions. First riches/ dignite/ renome/ and power/ shul in this worke be
cleaped bodily goodes/ for in hem hath ben a gret throw mannes trust of selynesse in
loue/ as in riches/ suffisance to haue maintayned that was begon by worldly catel/ in
dignite/ honour and reverence of hem that werne vnderput by maistry therby to obey.
In renome glorie of peoples praysyng/ after lustes in their hert/ without hede takyng to
qualite and maner of doing/ and in power/ by trouth of lordships mayntenaunce thyng
to procede forth in doyng. In al whiche thynge a longe tyme

335 cleped, called. 336 innominable, unnameable. 338 nempned, named. 339 lyveth in to, remain in two. 341 letter, hindrance. 343 cleaped, called; throw, while. 344 selynesse, felicity; suffisance, an adequate amount. 345 catel, chattels, belongings.

mannes coveytise in commune hath ben greatly grounded to come to the blysse of my
 350 service, but trewly they were begyled, and for the principal muste nedes fayle, and in
 helping mowe nat availe. Se why: for holdest him not poore that is nedys?" "Yes, pardé,"
 quod I. "And him for dishonored that moche folke deyne nat to reverence?" "That is
 soth," quod I. "And what him that his mightes faylen and mowe nat helpen?" "Certes,"
 quod I, "me semeth of al men he shulde be holden a wretch." "And wenest nat," quod
 355 she, "that he that is lytel in renome but rather is out of the praysynges of mo men than
 a fewe be nat in shame?" "For soth," quod I, "it is shame and villany to him that
 coveyteth renome, that more folk nat prayse in name than preise." "Soth," quod
 she, "thou sayst soth, but al these thinges are folowed of suche maner doyng and
 360 wenden in riches suffisaunce; in power, might; in dignyté, worship; and in renome, glorie,
 wherfore they discended into disceyvable wenynge, and in that service disceite is folowed.
 And thus in general thou and al suche other that so worchen faylen of my blysse that ye
 long han desyred, wherfore truly, in lyfe of reason is the hye way to this blysse, as I

mannes coveytise in commune hath ben greatly grounded/ to come to the blysse of my
 seruice/ but trewly they were begyled/ and for the principal muste nedes fayle and in
 helping mowe nat availe. Se why/ for holdest him not poore that is nedys? Yes pardé
 (quod I) And him for dishonored that moche folke deyne nat to reverence. That is soth
 (quod I). and what him that his mightes faylen and mowe nat helpen. Certes (quod I)
 me semeth of al mew he shulde be holden a wretch. And wenest nat<339va>
 <339vb>(quod she) that he that is lytel in renome/ but rather is out of the praysynges of
 mo men than a fewe be nat in shame? For soth (quod I) it is shame and villany to him
 that coveyteth renome/ that more folk nat prayse in name than preise Soth (quod she)
 thou sayst soth/ but al these thinges are folowed of suche maner doyng/ and wenden
 in riches suffisaunce/ in power might/ in dignyté worship/ and in renome glorie/ wherfore
 they discended in to disceyvable wenynge/ and in that seruice disceite is folowed. And
 thus in general/ thou and al suche other that so worchen faylen of my blysse that ye
 long han desyred/ wherfore truly in lyfe of reason is the hye way to this blysse/ as I

351 *mowe*, may; *holdest*, consider [you]. 352 *deyne*, deign. 353 *what*, what [of]; *mowe*, may;
 Certes, Certainly. 354 *helden*, considered; *wenest*, suppose [you]. 355 *renome*, renown. 357
 Soth, True. 358 *are folowed of*, are consequences of. 359 *wenden*, assume. 360 *wenynge*,
 assumptions. 361 *worchen*, work.

365 thynke more openly to declare herafter. Neverthelater, yet in a lytel to comforte thy
herte in shewyng of what waye thou arte entred thyselfe, and that thy Margarite may
knowe thee set in the hye way, I wol enforme thee in this wise. Thou hast fayled of thy
first purpose, because thou westest wronge and leftest the hye waye on thy right syde,
as thus: thou lokedest on worldly lyveng, and that thyng thee begyled, and lightly therfore
370 as a lytel assay thou songedest, but whan I turned thy purpose and shewed thee a parte of
the hye waye, tho thou abode therin, and no deth ne ferdnesse of non enemy might thee
out of thilk waye reve. But ever one in thyne hert, to come to the ilke blysse, whan thou
were arrested and fyrste tyme enprisoned, thou were loth to chaunge thy way, for in thy
hert thou wendest to have ben there thou shuldest; and for I had routhe to sene thee
myscaried, and wist wel thyne ablenesse my servyce to forther and encrease, I come
375 myselfe without other mean to visyt thy person in conforte of thy hert. And pardy in
my comwyng thou were greatly gladed, after whiche tyme no disease, no care, no tene
myst move me out of thy hert. And yet am I gladdie and greatly engited howe contynually

thynke more openly to declare herafter. Neuer the later/ yet in a lytel to comforte thy
herte/ in shewyng of what waye thou arte entred thy selfe/ and that thy Margarite may
knowe the set in the hye way/ I wol enforme the in this wise. Thou hast fayled of thy
first purpose/ because thou westest wronge and leftest the hye waye on thy right syde/
as thus/ thou lokedest on worldly lyveng *and* that thyng the begyled/ *and* lightly therfore
as a lytel assay thou songedest/ but whan I turned thy purpose/ *and* shewed the a parte
of the hye waye tho thou abode therin/ *and* no deth ne ferdnesse of non enemy might
the out of thilk waye *reue*/ *but* ever one in thyne hert/ to come to the ilke blysse whan
thou were arrested and fyrste tyme enprisoned/ thou were loth to chaunge thy way/ for
in thy hert thou wendest to haue ben there thou shuldest/ *and* for I had routhe to sene
the myscuried/ *and* wist wel thyne ablenesse my servyce to forther *and* encrease/ I
come my selfe without other mean to visyt thy person/ in conforte of thy hert: *and*
pardy in my comwyng thou were greatly gladed/ after whiche tyme/ no disease/ no
care/ no tene/ mist moue me out of thy hert And yet am I gladdie and greatly engited/
howe contynually

364 entred, entred into. 365 knowe thee set in, know you [to be] set upon; hye, high. 368 as
a lytel assay, as if for a short trial; songedest, dreamed. 369 the, then. 370 thilk, that same;
reve, steal; one, at one; ilke, that very. 372 wendest, assumed. 373 forther, further, promote.
374 mean, intercessor, intermediary; pardy, indeed. 375 tene, sorrow. 376 espited, made
compassionate, moved to feel pity.

thou haddest me in mynde with good avysement of thy conscience whan thy kyng and his princes by huge wordes and great loked after variaunce in thy speche. And ever thou were redy for my sake in plesaunce of the Margarite peerle and many mo other thy body to oblyge into Marces doyng, if any contraried thy sawes. Stedfast way maketh stedfast hert, with good hope in the ende. Trewly, I wol that thou it wel knowe, for I se thee so set and not chaungyng herte haddest in my servyce, and I made thou haddest grace of thy kynge, in foryeuenesse of mykel misdede. To the gracious kyng arte thou mykel holden, of whose grace and goodnessse somtyme herafter I thinke thee enforme whan I shew the grunde where as moral vertue groweth. Who brought thee to werke? Who brought this grace aboue? Who made thy hert hardy? Trewly it was I, for haddest thou of me fayled, than of this purpose haddest thou never taken in this wyse. And therfore I say thou might wel truste to come to thy blysse, sythen thy gynnynge hath ben harde, but ever graciously after thy hertes desyre hath proceeded. Sylver fyned with many heates men knownen for trew, and safely men may trust to the alay in werkynge.

thou haddest me in mynde/ with good auysement of thy conscience/ whan thy kyng and his princes by huge wordes and great/ loked after variance in thy speche/ and ever thou were redy for my sake in plesaunce of the Margarite peerle/ and many mo other/ thy body to oblyge in to Marces doyng/ if any contraried thy sawes/ stedfast way maketh stedfast hert/ <339vb>‐<340ra>with good hope in the ende. Trewly I wol that thou it wel knowe/ for I se the so set and not chaungyng herte haddest in my servyce/ and I made thou haddest grace of thy kynge/ in foryeuenesse of mykel misdede: to the gracious kyng arte thou mykel holden/ of whose grace and goodnessse somtyme herafter I thinke the enforme/ whan I shew the grunde where as moral vertue groweth. Who brought the to werke? Who brought this grace aboue? Who made thy hert hardy? Trewly it was I/ for haddest thou of me fayled/ than of this purpose had never taken in this wyse. And therfore I say thou might wel truste to come to thy blysse/ sythen thy gynnynge hath ben harde but ever graciously after thy hertes desyre hath proceeded. Syluer fyned with many heates men knownen for trew/ and safely men may trust to the alay in werkynge.

380 oblyge in, commit to; Marces doyng, i.e., battle; contraried, opposed; sawes, sayings. 381 wol, know. 383 foryeuenesse, forgiveness; mykel, much, great. 385 werke, work. 388 sythen, since. 389 fyned, refined. 390 heates, firings; alay, alloy.

This disease hath proved what waye hence forward thou thynkest to holde." "Nowe in
395 good fayth lady," quod I tho, "I am nowe in. Me semeth it is the hye way and the
ryght." "Ye forsothe," quod she, "and nowe I wol disprove thy first wayes, by whiche
many men wenon to gette thilke blysse. But for as moche as every herte that hath
caught ful loue is tyed with queynt knytynges, thou shalt understande that loue and
thilke foresayd blysse tofoene declared in this provynges shal hote the knot in the hert."
"Wel," quod I, "this inpossession I wol wel understande." "Nowe also," quod she, "for
400 the knotte in the herte muste ben from one to another, and I knowe thy desyre, I wol
thou understande these maters to ben sayd of thyselfe in disproving of thy first servyce,
and in strengthynge of thilke that thou haste undertake to thy Margaryte perle." "A
Goddes halfe," quod I, "ryght wel I fele that al this case is possyble and trewe, and
therfore I admynyt it al togyther." "Understanden wel," quod she, "these termes, and loke
no contradydction thou graunt."

"If God wol," quod I, "of al these thynges wol I not fayle, and if I graunt contradydction,
405 I shulde grawte an impossyble and that were a foule inconvenyence for whiche

This diseases hath proved what waye hence forward thou thynkest to holde. Nowe in
good fayth lady (quod I tho) I am nowe in/ me semeth it is the hye way and the ryght.
Ye forsothe (quod she) and nowe I wol disprove thy first wayes/ by whiche many men
wenon to gette thilke blysse. But for as moche as every herte that hath caught ful loue/
is tyed with queynt knytynges/ thou shalt vnderstande that loue and thilke foresayd
blysse tofoene declared in this prouynges/ shal hote the knot in the hert. Wel (quod I)
this inpossession I wol wel vnderstande. Nowe also (quod she) for the knotte in the
herte muste ben from one to an other/ and I knowe thy desyre; I wol thou vnderstande
these maters to ben sayd of thy selfe in disproving of thy first servyce/ and in
strengthynge of thilke that thou haste vndertake to thy Margaryte perle. A goddes halfe
(quod I) ryght wel I fele that al this case is possyble and trewe/ and therfore I admynyt
al togyther. Vnderstanden wel (quod she) these termes/ and loke no contradydction thou
graunt.

If god wol (quod I) of al these thynges wol I not fayle/ and if I graunt contradydction/
I shulde graunte an impossyble/ and that were a foule inconvenyence/ for whiche

394 wenon, suppose. 395 tyed, tied; queynt, curious. 396 thilke, that same; hote, be called.
397 inpossession (imposition), instituting a name (see note); for, since. 398 and if. 400 thilke,
that other. 401 halfe, part, half (i.e., in God's name); fele, feel. 402 loke, see.

thynges, ladye, iwyd herafter I thinke me to kepe."

Chapter V

"Wel," quod she, "thou knowest that every thynge is a cause wherthrough any thynge hath beyng that is cleped 'caused.' Than if richesse causen knot in herte, thilke rychesse arne cause of thilke precious thynge beyng. But after the sentence of Aristotle, every cause is more in dignyte than his thynge caused. Wherthrough it foloweth rychesse to ben more in dignyte than thilke knot. But rychesses arne kyndely naughty, badde, and nedys, and thilke knotte is thynge kyndely good, moste praysed and desyred. Ergo, thynge naughty, badde, and nedys in kyndely understandynge is more worthy than thynge kyndely good moste desyred and praysed. The consequence is false: nedes, the antecedent mote ben of the same condycion. But that rychesses ben bad, naughty, and nedys that wol I prove, wherfore they mowe cause no suche thynge that is so glorious and good: The more richesse thou haste, the more nede hast thou of helpe hem to kepe. Ergo, thou nedest in rychesse whiche nede thou shuldest not have if thou hem wantest. Than muste rychesse ben nedys, that in their hauyng maken thee nedys to helpe, in suretie

thynges ladye iwyd herafter I thinke me to kepe. <340ra>

<340rb> WEI (quod she) thou knowest that every thynge is a cause wherthrough any thynge hath beyng/ that is cleped caused/ than if richesse causen knot in herte/ thilke rychesse arne cause of thilke precious thynge beyng; but after the sentence of Aristotle/ every cause is more in dignyte than his thynge caused/ wherthrough it foloweth rychesse to ben more in dignyte than thilke knot/ but rychesses arne kyndely naughty/ badde/ and nedys/ and thilke knotte is thynge kyndely good/ moste praysed and desyred: Ergo thynge naughty/ badde/ and nedys/ in kyndely vnderstandynge is more worthy than thynge kyndely good/ moste desyred and praysed: the consequence is false/ nedes the antecedent mote ben of the same condycion. But that rychesses ben bad/ naughty/ and nedys/ that wol I prove/ wherfore they mowe cause no suche thynge/ that is so glorious and good: The more richesse thou haste/ the more nede hast thou of helpe hem to kepe, Ergo thou nedest in rychesse/ whiche nede thou shuldest not have if thou hem wantest. Than muste rychesse ben nedys/ that in their hauyng maken the nedys to helpe in suretie

408 cleped, called. 411 kyndely, naturally; naughty, nothing, vain. 412 Ergo, Therefore. 414 nedes, needs be (i.e., therefore). 415 mote, must. 416 mowe, may. 418 wantest, lack.

- 420 thy rychesse to kepen wherthrough foloweth rychesse to ben ned. Everything causyng
yuels is badde and naughty; but rychesse in one causen misse in another they mowen
not evenly stretchen al about. Wherof cometh ple, debate, thefte, begylinges but rychesse
to wynne whiche thynges ben badde, and by rychesse arne caused: *Ergo*, thylke rychesse
ben badde, whiche badnesse and nede ben knyt into rychesse by a maner of kyndely
propertie, and every cause and caused accorden, so that it foloweth thilke rychesse to
have the same accodaunce with badnesse and nede that their cause asketh. Also,
425 every thyng hath his beyng by his cause. Than if the cause be destroyed, the
beyng of caused is vanysshed. And so if rychesse causen loue, and rychesse weren
destroyed, the loue shulde vanysshe. But thylke knotte, and it be trewe, may not vanysshe
430 for no goyng of no rychesse. *Ergo*, rychesse is no cause of the knot. And many men,
as I sayd, settent the cause of the knotte in rychesse. Thilke knyttent the rychesse and
nothyng the yvel. Thilke persons, whichever they ben, wenent that ryches is most wor-
thy to be had, and that make they the cause; and so wene they thilke ryches be better
than the person. Commonly, suche aske[n] rather after the quantyté than after the qualyté,

thy rychesse to kepen/ wherthrough foloweth rychesse to ben ned. Every thing causyng
yuels is badde and naughty: but rychesse in one causen misse in another they mowen
not evenly stretchen al about. Wherof cometh ple/ debate/ thefte/ begylinges/ but rychesse
to wynne/ whiche thynges ben badde/ and by rychesse arne caused: *Ergo* thylke rychesse
ben badde/ whiche badnesse and nede ben knyt in to rychesse by a maner of kyndely
propertie/ and every cause and caused accorden/ so that it foloweth thilke rychesse to
haue the same accodaunce with badnesse and nede/ that their cause asketh. Also every
thyng hath his beyng by his cause/ than if the cause be destroyed/ the beyng of caused
is vanysshed: And so if rychesse causen loue/ and rychesse weren destroyed/ the loue
shulde vanysshe/ but thylke knotte and it be trewe may not vanysshe for no goyng of no
rychesse: *Ergo* rychesse is no cause of the knot. And many men as I sayd/ settent the
cause of the knotte in rychesse/ thilke knyttent the rychesse/ and nothyng the
yvel:<340rb><340va> thilke persons what ever they ben/ wenent that ryches is most
worthy to be had/ and that make they the cause: and so wene they thilke ryches be
better than the person. Commonly suche aske[n] rather after the quantyté that after the
qualyté/

421 mowen, may. 422 ple, lawsuits; but, only. 424 kyndely, natural. 425 and, if. 429 and, iE. 430
goyng, i.e., departing. 431 knyttent, make the knot of. 432 wenent, assurne. 433 wene, suppose.

435 and suchen wenens as wel by hemselfe as by other that coniunction of his lyfe and of his soule is no more precious but in as mykel as he hath of rychesse. Alas, howe maye he holden suchen thynges precious or noble that neyther han lyfe ne soule ne ordynance of werchynge lymmes. Suchen rychesse ben more worthy whan they ben in gatheryng; in departing gynneth his loue of other mens praysyng. And avarice gatheryng maketh be hated, and nedys to many out helpes. And whan leueth the possessyon of such goodes, and they gynne vanyssh, than entreth sorowe and tene in their hertes. O, badde and strayte ben thilke that at their departyng maketh men tenevous and sory, and in the gatheryng of hem make men nedys. Moche folke at ones mowen not togyder moche therof have. A good gest gladdeth his hoste and al his meynys, but he is a badde gest that maketh his hoste nedys and to be aferde of his gestes goyng." "Certes," quod I, "me wondreth therfore that the comune opynyon is thus: 'He is worthe no more than that he hath in catel.'" "O," quod she, "Loke thou be not of that opynyon, for if golde or money or other maner of riches shynen in thy sight, whose is that? Nat thyn. And tho they

and suchen wenens as wel by hem selfe as by other/ that coniunction of his lyfe and of his soule is no moree precious/ but in as mykel as he hath of rychesse. Alas howe maye he holden suchen thynges precious or noble/ that neyther han lyfe ne soule/ ne ordynance of werchynge lymmes: suchen ben more worthy whan they ben in gatheryng/ in departing gynneth his loue of other mens praysyng. And avarice gatheryng maketh be hated and nedys to many out helpes: and whan leueth the possessyon of such goodes/ and they gynne vanyssh/ than entreth sorowe and tene in their hertes. O badde and strayte ben thilke that at their departyng maketh men tenevous and sory/ and in the gatheryng of hem make men nedys/ Moche folke at ones mowen not togyder moche therof have. A good gest gladdeth his hoste and al his meynys/ but he is a badde gest that maketh his hoste nedys/ and to be aferde of his gestes goyng. Certes (quod I) me wondreth therfore that the comune opynyon is thus: He is worthe no more than that he hath in catel. O (quod she) loke thou be not of that opynyon/ for if golde or money/ or other maner of riches shynen in thy sight/ Whose is that? nat thyn: and tho they

436 *mykel*, much. 437 *ordynance*, organic order. 438 *werchynge*, working, living; *lymmes*, limbs; *ben*, are; *gatheryng*, accumulation. 439 *gynneth*, begins. 440 *nedys*, beholden; *out helpes*, external aids; *leueth*, departs. 441 *tene*, grief. 442 *strayte*, miserly, pinched; *tenevous*, sorrowful. 443 *mowen*, may. 444 *gest*, guest; *meysay*, entourage. 447 *catel*, wealth, possessions.

have a lytel beautie, they be nothyng in comparison of our kynde. And therfore, ye
450 shulde nat set your worthynesse in thyng lower than yourselfe, for the riches, the
faimesse, the worthynesse of thilke goodes, if ther be any suche preciousnesse in hem,
are nat thyne. Thou madest hem so never; from other they come to thee, and to other
they shul from thee. Wherfore embracest thou other wightes goodes as tho they were
455 thyn? Kynde hath drawe hem by hemselfe. It is sothe the goodes of the erth ben ordayneid
in your fode and norisshyng, but if thou wolte holde thee apayde with that suffiseth to
thy kynde thou shalt nat be in daunger of no suche riches; to kynde suffiseth lytel thing
who that taketh hede. And if thou wolt algates with superfluite of riches be a threoted,
thou shalt hastelych be anoyed or els yvel at ease. And faimesse of feldes ne of
460 habytations, ne multytude of meyné, maye nat be rekened as riches that are thyn owne.
For if they be badde, it is great sclauder and villany to the occupyer. And if they be
good or faire, the mater of the workeman that hem made is to prayse. Howe shulde
otherwyse bountie be compted for thyne? Thilke goodnessse and faimesse be proper to

have a lytel beautie/ they be nothyng in comparison of our kynde/ and therfore ye shulde
nat set your worthynesse in thyng lower than your selfe/ for the riches/ the faimesse/
the worthynesse of thilke goodes/ if ther be any suche preciousnesse in hem are nat
thyne/ thou madest hem so never/ from other they come to the/ and to other they shul
from the: wherfore embracest thou other wightes goodes as tho they were thyn? kynde
hath drawe hem by hem selfe. It is sothe the goodes of the erth ben ordayneid in your
fode *and* norisshyng/ but if thou wolte holde the apayde with that suffiseth to thy
kynde/ thou shalt nat be in daunger of no suche riches/ to kynde suffiseth lytel thing
who that taketh hede. And if thou wolt algates with superfluite of riches be a threoted/
thou<340va><340vb>shalt hastelych be anoyed/ or els yvel at ease. And faimesse of
feldes ne of habytations/ ne multytude of meyne/ maye nat be rekened as riches that are
thyn owne/ for if they be badde it is great sclauder and villany to the occupyer/ and if
they be good or faire/ the mater of the workeman that hem made is to prayse. Howe
shulde otherwyse bountie be compted for thyne/ thilke goodnessse *and* faimesse be
proper to

451 thilke, those same. 453 shal, shall go; wightes, person's. 454 Kynde, Nature; drawe hem,
created them. 455 apayde, satisfied. 457 algates, anyway; a threoted, gorged. 458 hastelych,
quickly; feldes, fields. 459 meyad, entourage. 462 compted, counted; Thilke, That same.

465 tho thinges hemselfe. Than if they be nat thyne, sorow nat whan they wende, ne glad
 thee nat in pompe and in pride whan thou hem hast. For their bountie and their beautes
 cometh out of their owne kynde and nat of thyne owne person. As faire ben they in
 their not hauyng as whan thou haste hem. They be nat faire for thou haste hem, but
 thou haste gotten hem for the fairnesse of themselfe. And there the vaylance of men is
 demed in richesse outforth, wenem me to have no proper good in themselfe, but seche
 it in straunge thinges. Trewly the condytion of good wenynge is in thee mistourned to
 470 wene your noblesse be not in yourselfe, but in the goodes and beautie of other thynges.
 Pardy, the beestes that han but felyng soules have suffisaunce in their owne selfe; and
 ye, that ben lyke to God, seken encrease of suffisaunce from so excellent a kynde of so
 lowe thynges. Ye do great wrong to Him that you made lordes over al eterly thynges,
 and ye put your worthynesse vnder the nombre of the fete of lower thynges and foule.
 475 Whan ye juge thilke riches to be your worthynesse than put ye your selfe by estimacion
 under thilke foule thynges, and than leue ye the knowyng of yourselfe, so be ye viler
 than any dombe beest that cometh of shrewde vice. Right so thilke persons that loven

tho thinges hem selfe/ than if they be nat thyne sorow nat whan they wende/ ne glad the
 nat in powpe and in pride whan thou hem hast/ for their bountie and their beautes
 cometh out of their owne kynde/ and nat of thyne owne person: as faire ben they in
 their not hauyng as whan thou haste hem/ they be nat faire for thou haste hem/ but thou
 haste gotten hem for the fairnesse of them selfe. and there the vaylance of men is demed
 in richesse outforth/ wesen me to have no proper good in them selfe/ but seche it in
 straunge thinges. Trewly the condytion of good wenynge is in the mistourned/ to wene
 your noblesse be not in your selfe/ but in the goodes and beautie of other thynges.
 Pardy the beestes that han but felyng soules/ have suffisaunce in their owne selfe: and
 ye that ben lyke to god/ seken encrease of suffisaunce from so excellent a kynde of so
 lowe thynges/ ye do great wrong to him that you made lordes ouer al eterly thynges/
 and ye put your worthynesse vnder the nombre of the fete of lower thynges and foule/
 whan ye juge thilke riches to be your worthynesse/ than put ye your selfe by estimacion
 vnder thilke foule thynges/ and/ than leue ye the knowyng of your selfe/ so be ye viler
 than any dombe beest/ that cometh of shrewde vice. Right so thilke persons that loun

463 *wende*, depart. 467 *vaylance*, value, worth. 468 *outforth*, externally; *wesen*, suppose; *me*, men. 469 *wenynge*, assumption. 471 *Pardy*, Indeed. 472 *seken*, seek. 474 *nombre*, number. 476 *leue*, abandon. 477 *shrewde*, corrupt.

non yvel for dereworthynesse of the persone, but for straunge goodes, and saith the
480 adornement in the knot lyth in such thing his errour is perilous and shreude, and he
wrieth moche venym with moche welth, and that knot maye nat be good whan he hath
it gotten.

"Certes, thus hath riches with flyckering sight anoyed many; and often whan
there is a throweout shrewe he coyneth al the golde, al the precious stones that
485 mowen be founden, to have in his bandon. He weneth no wight be worthy to have
suche thynges but he alone. Howe manye haste thou knowe nowe in late tyme that in
their rychesse supposed suffysance have folowed, and nowe it is al fayled." "Ye lady,"
quod I, "that is for misse medlyng, and otherwyse governed thilke rychesse than they
490 shulde." "Ye," quod she tho, "had not the floode greatly areysed and throwe to hemwarde
both gravel and sande, he had made no medlynge. And right as see yeveth floode, so
draweth see ebbe and pulleth ayen under wawe al the firsste out throw, but if good pyls
of noble governaunce in loue in wel mearynge maner ben sadly grounded, the whiche

non yuel for dereworthynesse of the persone/ but for straunge goodes/ and saith the
adornement in the knot lyth in such thing/ his errour is perilous and shreude/ and he
wrieth moche venym with moche welth/ and that knot maye nat be good whan he hath
it gotten.

Certes thus hath riches with flyckering sight anoyed many; and often whan there is a
throwe out shrewe/ he coyneth al the golde/ al the precious stones that mowen be
founden to have in his bandon/ he weneth no wight be worthy to have suche thynges
but he alone. Howe ma~~340vb~~^{341ra}nye haste thou knowe nowe in late tyme/ that in
their rychesse supposed suffysance have folowed/ and nowe it is al fayled. Ye lady
(quod I) that is for misse medlyng and otherwyse governed thilke rychesse than they
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both grauel and sande/ he had made no medlynge. And right as see yeveth floode/ so
draweth see ebbe and pulleth ayen vnder wawe al the firsste out throw/ but if good pyls
of noble governaunce in loue/ in wel mearynge maner/ ben sadly grounded/ to whiche

479 lyth, lies. 480 wrieth, conceals. 483 throweout, thorough. 484 mowen, may; bandon,
control; weneth, supposes; wight, person. 488 areysed, risen. 489 yeveth, gives. 490 ayes,
again; wawe, waves; out throw, what had been sent out at first; but if, unless; pyls, founda-
tion, stakes, pilings. 491 sadly, stably.

holde thilke gravel as for a whyle, that ayen lightly mowe not it turne. And if the pyles
 495 ben trewe, the gravel and sande wol abyde. And certes, ful warnyng in loue shalte thou
 never thorowe hem get ne couer that lightly with an ebbe, er thou beware it, wol ayen
 meue. In rychesse many men have had tenes and diseases whiche they shulde not have
 500 had if therof they had fayled. Thorowe whiche nowe declared partely it is shewed that
 for rychesse shulde the knotte in herte neyther ben caused in one ne in other. Trewly,
 knotte maye ben knytte, and I trowe more stedfast in loue though rychesse fayled. And
 els in rychesse is the knotte and not in herte. And than such a knotte is false whan the
 see ebbeth and withdraweth the gravel, that such rychesse voydeth, thilke knotte wol
 unknytte. Wherfore no trust, no way, no cause, no parfyte beyng is in rychesse of no
 such a knotte; therfore another way muste we have."

Chapter VI

"Honour in dignyté is wened to yeven a ful knot." "Ye certes," quod I, "and of that
 opinyon ben many, for they sayne dignyté with honour and reverence causen hertes to

holde thilke grauel as for a whyle/ that ayen lightly mowe not it turne: and if the pyles
 ben trewe/ the grauel and sande wol abyde. And certes ful warnyng in loue shalte thou
 neuer thorowe hem get ne couer/ that lightly with an ebbe er thou beware it wol ayen
 meue. In rychesse many men haue had tenes and diseases/ whiche they shulde not haue
 had/ if therof they had fayled. Thorowe whiche nowe declared partely it is shewed/ that
 for rychesse shulde the knotte in herte neyther ben caused in one ne in other: trewly
 knotte maye ben knytte/ and I trowe more stedfast in loue though rychesse fayled/ and
 els in rychesse is the knotte and not in herte. And than such a knotte is false/ whan the
 see ebbeth and withdraweth the grauel/ that such rychesse voydeth/ thilke knotte wol
 unknytte. Wherfore no trust/ no way/ no cause/ no parfyte beyng is in rychesse of no
 such a knotte/ therfore another way muste we haue.

HOnour in dignyte is wened to yeuen a ful knot. Ye certes (quod I) and of that opinyon
 ben many/ for they sayne dignyte/ with honour/ and reverence causen hertes to

492 *mowe*, may. 493 *warnyng*, advance warning. 494 *thorowe*, through; *couer*, recover. 495
meue, move; *tenes*, sorrows. 497 *in one ne in other*, in one person or another. 498 *trowe*,
 believe. 501 *unknytte*, unravel. 503 *wened*, assumed; *yeven*, give.

505 encheynen and so abled to be knytte togyther for the excellence in soveraynté of such degrees."

"Nowe," quod she, "if dignyté, honour, and reverence causen thilke knotte in herte, this knot is good and profitable. For every cause of a cause is cause of thyng caused. Than thus good thynges and profitable ben by dignyté honour and reverence caused. Ergo, they accorden and dignytes ben good with reverences and honour, but contraryes mowen not accorden. Wherfore by reason there shulde no dignytee no reverence none honour acorde with shrewes, but that is false. They have ben cause to shrewes in many shreadnes, for with hem they accorden. Ergo, from begynnyng to argue ayenwarde tyl it come to the laste conclusyon, they are not cause of the knot. Lo, al day at eye arne shrewes not in reverence, in honour, and in dignyté? Yes, forsothe, rather than the good. Than foloweth it that shrewes rather than good shul ben cause of this knot. But of this contrarie of al lovers is byleved and for a sothe openly determinyd to holde."

"Nowe," quod I, "fayne wolde I here howe suche dignytees accorden with shrewes."

encheynen/ and so abled to be knytte togyther/ for the excellence in souersaynté of such degrees.

Nowe (quod she) if dignyte/ honour/ and reverence causen thilke knotte in herte/ this knot is good and profitable. For every cause of a cause/ is cause of thyng caused: Than thus/ good thynges and profitable ben by dignyte/ honour/ and reverence caused. Ergo they accorden/ and dignytes ben good with reverences and honour/ but contraryes mowen not<341ra><341rb>accorden: Wherfore by reason there shulde no dignytee/ no reverence/ none honour acorde with shrewes/ but that is false: they haue ben cause to shrewes in many shreadnes/ for with hem they accorden. Ergo from begynnyng to argue ayenwarde tyl it come to the laste conclusyon/ they are not cause of the knot. Lo al day at eye/ arne shrewes not in reverence/ in honour/ and in dignyte? yes forsothe/ rather than the good. Than foloweth it that shrewes rather than good shul ben cause of this knot. But of this contrarie of al lovers is byleved/ and for a sothe openly determinyd to holde.

Nowe (quod I) fayne wolde I here/ howe suche dignytees accorden with shrewes.

505 *encheynen*, bind themselves to each other. 510 *Ergo*, Therefore. 511 *mowen*, may. 513 *shreadnes*, misdeeds. 515 *al eye*, visibly. 516 *of*, by. 518 *to holde*, to be held.

- 520 "O," quod she, "that wol I shewe in manyfolde wise." "Ye wene," quod she, "that dignytes of offyce here in your cyte is as the sonne; it shyneth bright withouten any cloude, whiche thynge, whan they comen in the handes of malycious tyrauntes, there cometh moche harme and more grevaunce therof than of the wylde fyre though it brende al a strete. Certes, in dignyte of offyce the werkes of the occupyer shewen the 525 malyce and the badnesse in the person. With shrewes they maken manyfolde harmes, and moche people shamen. Howe often han rancours for malyce of the governour shulde ben mainteyned? Hath not than suche dignytees caused debate, rumours, and yuels? Yes, God wote, but suche thynge have ben trusted to make mens understandingy 530 enclyne to many queynte thynge. Thou wottest wel what I meane." "Ye," quod I, "therfore, as dignyte suche thynge in tene ywrought, so ayenwarde the substaunce in dignite chaunged, relied to bring ayen good plyte in doyng." "Do way, do way," quod she, "if it so betyde, but that is selde that suche dignyte is betake in a good mannes governaunce. What thynge is to recken in the dignytees goodnessse? Pardé, the bountie

O (quod she) that wol I shewe in manyfolde wise. Ye wene (quod she) that dignytes of offyce here in your cyte is as the sonne/ it shyneth bright withouten any cloude: whiche thynge whan they comen in the handes of malycious tyrauntes/ there cometh moche harme/ and more greuaunce therof/ than of the wylde fyre/ though it brende al a strete. Certes in dignyte of offyce/ the werkes of the occupyer shewen the malyce and the badnesse in the person/ with shrewes they maken manyfolde harmes/ and moche people shamen. Howe often han rancours for malyce of the governour shulde ben mainteyned? Hath not than suche dignytees caused debate/ rumours/ and yuels? yes god wote/ by suche thynge haue ben trusted to make mens vnderstandingy enclyne to many queynte thynge. Thou wottest wel what I meane. Ye (quod I) therfore as dignyte suche thynge in tene ywrought/ so ayenwarde the substaunce in dignite chaunged/ relied to bring ayen good plyte in doyng. Do way/ do way (quod she) if it so betyde/ but that is selde/ that suche dignyte is betake in a good mannes gouernaunce. What thynge is to recken in the dignytees goodnessse? pardé the bountie

520 *wene*, suppose. 524 *brende*, burned; *strete*, street; *werkes*, works. 528 *wote*, knows. 529 *queynte*, weird; *wottest*, know. 530 *tese*, sorrow. 531 *relied*, it (i.e., dignity) is rallied, regrouped; *plyte*, plight, circumstance. 532 *selde*, seldom; *betake*, entrusted to. 533 *Pardé*, Indeed.

and goodnesse is hers that usen it in good governaunce, and therfore cometh it that
535 honoure and reverence shulde ben done to dignyté bycause of encreasynge vertue in the
occupyer, and not to the ruler bycause of soverayntie in dignité. Sythen dignité may no
vertue cause who is worthy worshyp for suche goodnesse? Not dignyté, but person
that maketh goodnesse in dignyté to shyne." "This is wonder thying," quod I, "for me
540 thynketh as the person in dignité is worthy honour for goodnesse, so tho a person for
badnesse magré hath deserved, yet the dignité leneth to be commended." "Let be," quod
she, "thou errest right foule. Dignité with badnesse is helper to performe the felonous
doyng. Pardy, were it kyndly good or any properté of kyndly vertue hadden in hemselfe,
545 shrewes shulde hem never have; with hem shulde they never accorde. Water and fire
that ben contrarious mowen nat togider ben assembled. Kynde wol nat suffre such
contraries to joyn. And sithen at eye by experience in doyng we sene that shrewes have
hem more often than good menne, syker mayste thou be that kyndly good in such
550 thynge is nat appropred. Pardy, were they kyndly good, as wel one as other shulden
evenlych in vertue of governaunce ben worthe. But one fayleth in goodnesse, an-

and goodnesse is hers/ that vsen it in good gouernance/ and therfore cometh it that
honoure and reverence shulde ben done to dignyté/ bycause of encreasynge vertue in
the occupyer/ and not to the ruler/ bycause of souerayntie in dignite. Sythen dignite may
no vertue cause/ who is worthy woeshyp for suche goodnesse?<341rb><341va>not
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(quod I) for me thynketh/ as the person in dignite is worthy honour for goodnesse/ so
tho a person for badnesse magre hath deserued/ yet the dignite leneth to be commended.
Let be (quod she) thou errest right foule/ dignite with badnesse is helper to performe the
felonous doyng: pardy were it kyndly good or any properte of kyndly vertue hadden in
hem selfe/ shrewes shulde hem neuer haue/ with hem shulde they neuer accorde. water
and fire that ben contrarious mowen nat togider ben assembled/ kynde wol nat suffre
such contraries to joyn, and sithen at eye by experiance in doyng/ we sene that shrewes
haue hem more often than good menne/ syker mayste thou be/ that kyndly good in
suche thynge is nat appropred. Pardy were they kyndly good/ as wel one as other
shulden evenlych in vertue of gouernance ben worthe: but one fayleth in goodnesse an-

534 hers, theirs. 536 Sythen, Since. 540 magré, disdain; leneth, inclines. 542 Pardy, Indeed.
544 mowen, may; Kynde, Nature. 545 at eye, evidently. 546 syker, certain. 547 appropred,
proper, appropriate; kyndly, naturally. 548 evenlych, equally.

other dothe the contrary; and so it sheweth kyndly goodnesse in dignyté nat be grounded.
 550 And this same reason," quod she, "may be made in general on al the bodily goodes, for
 they comen ofte to throwe out shrewes. After this, he is strong that hath myght to have
 great burthyns, and he is lyght and swifte that hath soverainté in ronnyng to passe
 other. Right so he is a shrewe on whom shreude thynges and badde han most werchyng.
 555 And right as philosophy maketh philosophers, and my seruice maketh louers, right so if
 dignytes weren good or vertuous, they shulde maken shrewes good, and turne her
 malyce, and make hem be vertuous, but that do they nat as it is proved, but causen
 rancour and debate. *Ergo*, they be nat good but utterly badde. Had Nero never ben
 560 Emperour, shulde never his dame have be slayn to maken open the priuyté of his
 engendrure. Herodes, for his dignyté slewe many children. The dignité of kyng John
 wolde have destroyed al Engelande. Therfore mokel wysedom and goodnesse both nedeth
 in a person the malice in dignité slyly to bridel, and with a good bytē of arest to
 withdrawe, in case it wolde prauice otherwise than it shulde. Trewly, ye yeve to dignites

other dothe the contrary/ and so it sheweth kyndly goodnesse in dignyte nat be grounded.
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 withdrawe/ in case it wolde prauice otherwise than it shulde; trewly ye yeue to dignites

551 throwe out, thorough. 552 burthyns, burdens. 553 shreude, wicked; werchyng, effect.
 555 her, their. 557 *Ergo*, Therefore. 558 dame, mother; priuyté, private part (i.e., womb). 559
 engendrure, birth. 560 mokel, much. 561 slyly, dexterously; bytē, bit; arest, halting. 562
 yeve, give.

wrongful names in your clepyng. They shulde hete nat dignité, but moustre of badnesse
565 and maymenour of shrewes. Pardy, shyne the sonne never so bright, and it bring forthe
no heate ne sesonably the herbes out bringe of the erthe, but suffre frostes and colde
and the erthe barayne to lygge by tyme of his compas in cyrcute about, ye wolde
wonder, and dispreyse that son. If the mone be at ful and sheweth no lyght, but derke
570 and dymme to your syght appereth, and make distruption of the waters, wol ye nat
suppose it be under cloude or in clips? And that some prevy thing unknownen to your
wittes is cause of suche contrarious doyng? Than, if clerkes that han ful insyght and
575 knowyng of suche impedimentes enforme you of the sothe, very idiottes ye ben but if
ye yeven credence to thilk clerkes wordes. And yet it doth me tene to sene many
wretches rejoycen in such maner planettes. Trewly, lytel con they on philosophy or els
on my lore that any desyre haven suche lyghtynge planettes in that wyse any more to
shewe." "Good lady," quod I, "tel ye me howe ye mean in these thynges." "Lo," quod
she, "the dignites of your cyte, sonne and mone, nothynge in kynde shew their shynynge

wrongful names in your clepyng. They shulde hete nat dignité/ but moustre of bad<341va><341vb>nesse and maymenour of shrewes. Pardy shyne the sonne never so bright/ and it bring forthe no heate/ ne sesonably the herbes out bringe of the erthe/ but suffre frostes and colde/ and the erthe barayne to lygge by tyme of his compas in cyrcute about/ ye wolde wonder and dispreyse that son. If the Mone be at ful and sheweth no lyght but derke and dymme to your syght appereth/ and make distruption of the waters/ wol ye nat suppose it be vnder cloude or in clips? and that some prevy thing vniowen to your wittes/ is cause of suche contrarious doyng. Than if clerkes that han ful insyght and knowyng of suche impedimentes enforme you of the sothe/ very idiottes ye ben/ but if ye yeven credence to thilk clerkes wordes. And yet it doth me tene/ to sene many wretches rejoycen in such maner planettes. Trewly lytel con they on philosophy or els on my lore/ that any desyre hauen suche lyghtynge planettes in that wyse any more to shewe. Good lady (quod I) tel ye me howe ye mean in these thynges. Lo (quod she) the dignites of your cyte/ Sonne and Mone/ nothynge in kynde shew their shynynge

563 **clepyng**, calling, naming; **hete**, be called; **moustre**, display. 566 **barayne**, barren; **lygge**, lie. 569 **clips**, eclipse; **prevy**, secret. 571 **but if**, unless. 572 **yeven**, give; **thilk**, those same; **tene**, sorrow. 573 **con they on**, understand. 574 **suche lyghtynge**, i.e., (ill-) shining.

as they shulde. For the sonne made no brennyng hete in loue, but fressed enuy in
mennes hertes for feblenesse of shynnyng hete. And the moone was about under an olde
cloude, the lyuenges by waters to distroye."

580 "Lady," quod I, "it is supposed they had shyned as they shulde." "Ye," quod she, "but
nowe it is proved at the ful their beaute in kyndly shynnyng fayled wherfore dignyte of
hym seluen hath no beaute in fairnesse ne dryueth nat awaye vices, but encreaseth and
so be they no cause of the knotte. Now se in good trouth: holde ye nat such sonnes
585 worthy of no reverence and dignites worthy of no worshyp, that maketh men to do the
more harmes?" "I not," quod I. "No," quod she, "and thou se a wyse good man for his
goodnesse and wysenesse wolte thou nat do him worship? Theroft he is worthy." "That
is good skil," quod I, "it is dewe to suche both reverence and worship to have." "Than,"
590 quod she, "a shrewe for his shreadnesse, altho he be put forthe to forme other for ferde,
yet is he worthy for shreadnesse to be unworshipped. Of reverence no parte is he
worthy to have, to contrarious doyng belongeth. And that is good skyl, for right as he
besmyteth the dignites, thilke same thyng ayenwarde him smyeth, or else shulde

as they shulde. For the Sonne made no brennyng hete in loue/ but fressed enuy in
mennes hertes for feblenesse of shynnyng hete: and the Moone was about vnder an olde
cloude/ the lyuenges by waters to distroye.

Lady (quod I) it is supposed they had shyned as they shulde. ye (quod she) but nowe
it is proued at the ful their beaute in kyndly shynnyng fayled/ wherfore dignyte of hym
seluen hath no beaute in fairnesse/ ne dryueth nat awaye vices but encreaseth/ and so
be they no cause of the knotte. Now se in good trouth/ holde ye nat such sonnes
worthy of no reverence and dignites/ worthy of no worshyp/ that maketh men to do the
more harmes? I not (quod I) No (quod she) and thou se a wyse good man/ for his
goodnesse and wysenesse wolte thou nat do him worship? Theroft he is worthy. That is
good skil (quod I) it is dewe to suche/ both reverence and worship to haue. Than
(quod she) a shrewe for his shreadnesse/ altho he be put forthe to forme other for ferde/
yet is he worthy for shreadnesse to be unworshipped: of reverence no parte is he worthy
to haue/ to contrarious doyng belongeth and that is good skyl, for right as he be<341vb>
<342ra>smyteth the dignites/ thilke same thyng ayenwarde him smyeth/ or else shulde

577 brennyng, burning; hete, heat; fressed, frozen. 581 kyndly, natural. 585 not, do not
know. 587 skil, reasoning; dewe, due. 588 shreadnesse, shrewishness; ferde, fear, intimidi-
nation. 591 besmyteth, harms; thilke, that.

595 smyte. And over this thou woste wel," quod she, "that fyre in every place heateth where it be, and water maketh wete. Why? For kyndely werkynge is so yput in hem to do suche thynges. For every kyndely in werkynge sheweth his kynde. But though a wight had ben mayre of your cytie many wynter togyder and come in a straunge place there he were not knownen he shulde for his dignyte have no reverence. Than neyther 600 woeshyppe ne reverence is kyndely propre in no dignite sythen they shulden don their kynde in suche doyng if any were. And if reverence ne worshyppe kyndely be not set in dignytees, and they more therin ben shewed than goodnesse for that in dignyte is shewed, but it proveth that goodnesse kyndely in hem is not grounded. Iwys, neyther 605 woeshyppe, ne reverence, ne goodnesse in dignyte done none offyce of kynde. For they have none suche propertie in nature of doyng but by false opynyon of the people. Lo, howe somtyme thilke that in your cytie werne in dignyte noble, if thou lyste hem nempne, they ben nowe overturned bothe in worshyp, in name, and in reverence. Wherfore such dignites have no kyndly werchyng of worshyppe and of reverence, ne 610 that hath no worthynesse on it selfe. Nowe it ryseth and nowe it vanissheth, after the

smyte. And ouer this thou woste wel (quod she) that fyre in every place heateth where it be/ and water maketh wete: Why? for kyndely werkynge is so yput in hem to do suche thynges: for euery kyndely in werkynge sheweth his kynde. But though a wight had ben mayre of your cytie many wynter togyder/ and come in a straunge place there he were not knownen/ he shulde for his dignyte haue no reuarence. Than neyther worshyppe ne reuarence is kyndely propre in no dignite/ sythen they shulden don their kynde/ in suche doyng if any were. And if reuarence ne worshyppe kyndely be not set in dignytees/ and they more therin ben shewed than goodnesse/ for that in dignyte is shewed but it proueth that goodnesse kyndely in hem is not grounded. Iwys neyther worshyppe ne reuarence ne goodnesse in dignyte/ done none offyce of kynde/ for they haue none suche propertie in nature of doyng/ but by false opynyon of the people. Lo howe somtyme thilke that in your cytie werne in dignyte noble/ if thou lyste hem nempne/ they ben nowe overturned/ bothe in worshyp/ in name/ and in reuervce; wherfore such dignites haue no kyndly werchyng of worshyppe and of reuarence/ he that hath no worthynesse on it selfe. nowe it ryseth and nowe it vanissheth after the

593 kyndely, natural. 595 mayre, mayor. 600 Iwys, Certainly. 603 lyste, were pleased. 604 nempne, name.

varyaunt opinyon in false hertes of unstable people. Wherfore, if thou desyre the knotte of this jewel, or els if thou woldest suppose she shulde sette the knotte on thee for suche maner dignyte, than thou wenest beautie or goodnesse of thilke somewhat encreaseth 610 the goodnesse or vertue in the body: But dignyte of hemselfe ben not good, ne yeven reverence ne wershyppe by their owne kynde. Howe shulde they than yeve to any other a thynge, that by no waye mowe they have hemselfe? It is sene in dignyte of the emperour and of many mo other that they mowe not of hem selve kepe their wershyppe ne their reverence, that in a lytel whyle it is nowe up and nowe downe by vnstedfaste 615 hertes of the people. What bountie mowe they yeve that with cloude lightly leaveth his shymyng? Certes, to the occupier is mokel appeyred, sythen suche doyng dothe villanye to him that maye it not mayntayne. Wherfore thilke waye to the knotte is crooked. And if any desyre to come to the knot he must leave this waye on his lefte syde, or els shal he never come there."

varyaunt opinyon in false hertes of vnstable people. Wherfore if thou desyre the knotte of this iewel/ or els if thou woldest suppose she shulde sette the knotte on the for suche maner dignyte/ than thou wenest beautie or goodnesse of thilke somewhat encreaseth the goodnesse or vertue in the body: But dignyte of hem selfe ben not good/ ne yeuen reuerence ne wershyppe by their owne kynde/ howe shulde they than yeue to any other a thynge/ that by no waye mowe they haue hem selfe? It is sene in dignyte of the emperour and of many mo other/ that they mowe not of hem selve kepe their wershyppe ne their reuerence/ that that in a lytel whyle it is nowe vp and nowe downe/ by vnstedfaste hertes of the people. What bountie mowe they yeue that with cloude light<342ra><342rb>ly leaueth his shymyng? Certes to the occupier is mokel appeyred/ sythen suche doyng dothe villanye to him that maye it not mayntayne/ wherfore thilke waye to the knotte is crooked: and if any desyre to come to the knot/ he must leauue this waye on his lefte syde/ or els shal he neuer come there.

609 *wenest*, suppose; *thilke*, that same. 610 *yeven*, give. 612 *mowe*, may; *sene*, soon. 615 *cloude*, i.e., when it turns cloudy; *leaveth*, quits. 616 *mokel*, much; *appeyred*, worsened. 617 *crooked*, crooked. 618 *leave*, leave.

Chapter VII

620 "Avayleth aught," quod she, "power of might in mayntenaunce of worthy to come to this knot?" "Pardé," quod I, "ye, for heries ben rauysshed from suche maner thinges." "Certes," quod she, "though a fooles herte is with thyng rauysshed, yet therfore is no general cause of the powers ne of a syker parfyte herte to be loked after. Was not Nero the moste shrewe one of thilke that men rede, and yet had he power to make senatours, 625 justyces, and princes of many landes? Was not that great power?" "Yes, certes," quod I. "Wel," quod she, "yet might he not helpe himselfe out of disease whan he gan fal. Howe many ensamples canste thou remembree of kynges great and noble, and huge power holden and yet they might not kepe hemselfe from wretchednesse? Howe wretched was kyng Henry Curtmantyl er he deyde? He had not so moche as to cover with his 630 members, and yet was he one of the greatest kynges of al the Normandes offspring and moste possessyon had. O, a noble thynge and clere is power that is not founden myghty to kepe hemselfe. Nowe, trewly, a great sole is he that for suche thyng wolde sette the knotte in thyne herte. Also, power of realmes is not thylke greatest power amonges the

AVayleth aught (quod she) power of might in mayntenaunce of worthy to come to this knot. Parde (quod I) ye/ for heries ben rauysshed from suche maner thinges. Certes (quod she) though a fooles herte is with thyng rauysshed/ yet therfore is no general cause of the powers/ ne of a syker parfyte herte to be loked after. Was not Nero the moste shrewe one of thilke that men rede/ and yet had he power to make senatours justyces/ and princes of many landes? Was not that great power? Yes certes (quod I) Wel (quod she) yet might he not helpe him selfe out of disease/ whan he gan fal. Howe many ensamples canste thou remembree of kynges great and noble/ and huge power holden/ and yet they might not kepe hem selfe from wretchednesse. Howe wretched was kyng Henry Curtmantyl er he deyde? he had not so moche as to couer with his membres: and yet was he one of the greatest kynges of al the Normandes offspring/ and moste possessyon had. O/ a noble thynge and clere is power/ that is not founden myghty to kepe him selfe. Nowe trewly a great sole is he/ that for suche thyng wolde sette the knotte in thyne herte. Also power of realmes is not thylke greatest power amonges the

620 *Avayleth*, Helps; *worthy*, a distinguished person. 621 *Pardé*, Indeed; *from*, by. 623
syker, secure. 624 *one of thilke*, i.e., among those.

worldly powers reckened? And if suche powers han wretchydnesse in hemselfe, it
 635 foloweth other powers of febler condycion to ben wretched and than that wretchydnesse
 shulde be cause of such a knotte. But every wyght that hath reason wote wel that
 wretchydnesse by no way may ben cause of none suche knotte; wherfore, suche
 power is no cause. That powers haue wretchydnesse in hemselfe may right lyghtly ben
 640 preued. If power lacke on any syde on that syde is no power, but no power is
 wretchydnesse. For al be it so the power of emperours or kynges or els of their realmes
 (whiche is the power of the prince) stretchen wyde and brode, yet besydes is ther
 mokel folke of whiche he hath no commaundement ne lordshyppe; and there as lacketh
 645 his power his nonpower entreth, whereunder springeth that maketh hem wretches. No
 power is wretchydnesse and nothing els. But in this maner hath kynges more porcion
 of wretchydnesse than of power. Trewly, suche powers ben unmighty, for ever they
 ben in drede howe thilke power from lesyng may be keped of sorow; so drede sorily
 prickes ever in their hertes: litel is the power whiche careth and ferdeth it selfe to
 mayntayne. Unmighty is that wretchydnesse whiche is entred by the ferdful wenynge

worldly powers reckened? And if suche powers han wretchydnesse in hem selfe/ it
 foloweth other powers of febler condycion to ben wretched/ and than that wretchydnesse
 shulde be cause of such a knotte. But every wyght that hath reason wote wel that
 wretchydnesse by no way may ben cause of none suche knotte/ wherfore suche power
 is no cause. That powers haue wretchydnesse in hem selfe/ may right lyghtly ben
 preued. If power lacke on any syde/ on that<342rb><342va>syde is no power/ but no
 power is wretchydnesse: for al be it so the power of emperours or kynges/ or els of
 their realmes (whiche is the power of the prince) stretchen wyde and brode/ yet besydes
 is ther mokel folke of whiche he hath no commaundement ne lordshyppe/ and there as
 lacketh his power/ his nonpower entreth/ where vnder springeth that maketh hem
 wretches. No power is wretchydnesse/ and nothing els: but in this maner hath kynges
 more porcion of wretchydnesse than of power. Trewly suche powers ben vnmighty/
 for euer they ben in drede howe thilke power from lesyng may be keped of sorow/ so
 drede sorily prickes euer in their hertes: litel is the power whiche careth and ferdeth it selfe
 to mayntayne. Unmighty is that wretchydnesse whiche is entred by the ferdful wenynge

634 *hemselfe*, themselves. 641 *brode*, broad. 642 *mokel*, much, many. 646 *drede*, dread;
 lesyng, being lost; *keped of*, kept [on account] of. 647 *ferdeth*, fears. 648 *ferdful*, fearful;
wenynge, assumption.

of the wretche himselfe, and knot ymaked by wretchydnesse is betwene wretches; and
650 wretches al thyng bewaylen. Wherfore the knot shulde be bewayled, and there is no
suche parfyte blysse that we supposed at the gynnyng. Ergo, power in nothyng shulde
cause suche knottes. Wretchydnesse is a kyndely propertie in suche power as by way
of drede whiche they mowe not eschewe ne by no way lyue in sykernessee. For thou
woste wel," quod she, "he is nougnt mighty that wolde done that he may not done ne
655 perfourme." "Therfore," quod I, "these kynges and lordes that han suffysaunce at the
ful of men and other thynges mowen wel ben holden mighty. Their comaundementes
ben done, it is nevermore denied." "Foole," quod she, "or he wotte himselfe mighty or
wotte it not. For he is nougnt mighty that is blynde of his might and wote it not." "That
660 is sothe," quod I. "Than if he wot it, he must nodes ben a dradde to lesen it. He that
wotte of his might is in doute that he mote nedes lese, and so leadeth him drede to ben
unmighty. And if he retche not to lese, lytel is that worthe that of the lesyng reason
retcheth nothyng. And if it were mighty in power or in strength, the lesyng shulde ben
withset; and whan it cometh to the lesyng he may it not withsyttie. Ergo thilke might is

of the wretche him selfe: and knot ymaked by wretchydnesse is betwene wretches/ and
wretches al thyng bewaylen: wherfore the knot shulde be bewayled/ and there is no
suche parfyte blysse that we supposed at the gynnyng. Ergo power in nothyng shulde
cause suche knottes. Wretchydnesse is a kyndely propertie in suche power/ as by way
of drede/ whiche they mowe not eschewe ne by no way lyue in sykernessee. For thou
woste wel (quod she) he is nougnt mighty that wolde done that he may not done ne
perfourme. Therfore (quod I) these kynges and lordes that han suffysaunce at the ful of
men and other thynges/ mowen wel ben holden mighty: their comaundementes ben
done/ it is neuermore denied. Foole (quod she) or he wotte him selfe mighty or wotte
it not: for he is nougnt mighty/ that is blynde of his might and wote it not. That is sothe
(quod I) Than if he wot it/ he must nodes ben a dradde to lesen it. He that wotte of his
might is in doute that he mote nedes lese/ and so leadeth him drede to ben vnmighty.
And if he retche not to lese/ lytel is that worthe that of the lesyng reason retcheth
nothyng; and if it were miȝty in power or in strength/ the lesyng shulde ben withset/ and
whan it cometh to the lesyng he may it not withsyttie. Ergo thilke might is

651 Ergo, Therefore. 653 sykernessee, certainty. 656 mowen, may. 657 wotte, knows. 659
lesen, lese. 660 leadeth him drede, dread leads him. 661 retche, cares; lese, lose. 663 withset,
resisted.

leude and naughty. Such mightes arne ilyke to postes and pyllers that upright stonden
 665 and great might han to beare many charges; and if they croke on any syde, lytel thyng
 maketh hem overthowe." "This is a good ensample," quod I, "to pyllers and postes
 that I have sene overthowed myselfe, and hadden they ben underput with any helpes
 670 they had not so lightly fal." "Than holdest thou him mighty that hath many men armed
 and many seruauntes and ever he is adradde of hem in his herte, and, for he gasteth hem
 somtyme, he mote the more feare have. Comenly he that other agasteth other in
 him ayenwarde werchen the same, and thus warnished mote he be and of waraysshe
 675 the hour drede. Lytel is that might and right leude who so taketh hede." "Than semeth
 it," quod I, "that suche famulers aboute kynges and great lordes shulde great might
 have. Althoughe a sypher in augrym have no might in signifacacion of it selve, yet he
 yeveth power in signifacacion to other and these clepe I the helpes to a poste to kepe
 him from fallyng." "Certes," quod she, "thilke skylles ben leude. Why? but if the shorers
 be wel grounded, the helpes shullen slyden and suffre the charge to fal; her myght lytel

leude and naughty. Such mightes arne ilyke to postes and pyllers that vpright stonden/
 <342va><342vb>and great might han to beare many charges/ and if they croke on any
 syde/ lytel thyng maketh hem ouerthowe. This is a good ensample (quod I) to pyllers
 and postes that I haue sene ouerthowed my selfe/ and hadden they ben vnderput with
 any helpes/ they had not so lightly fal. Than holdest thou him mighty that hath many
 men armed and many serusauntes/ and ever he is adradde of hem in his herte/ and for he
 gasteth hem/ somtyme he mote the moe feare haue. Comenly he that other agasteth/
 other in him ayenwarde werchen the same: and thus warnished mote he be/ and of
 waraysshe the hour drede: Lytel is that might and right leude/ who so taketh hede. Than
 semeth it (quod I) that suche famulers aboute kynges and great lordes/ shulde great
 might haue. Althoughe a sypher in augrym haue no might in signifacacion of it selue/
 yet he yeveth power in signifacacion to other/ and these clepe I the helpes to a poste to
 kepe him from fallyng. Certes (quod she) thilke skylles ben leude. Why? but if the shorers
 be wel grounded/ the helpes shullen slyden and suffre the charge to fal/ her myght lytel

664 **leude**, infirm. 665 **croke**, lean, bend. 669 **adradde**, afraid; **gasteth**, is aghast of. 670 **feare**,
 fear. 671 **werchen**, work, do; **warnished**, guarded; **mote**, must; **waraysshe**, guarding. 673
famulers, familiars. 674 **sypher**, zero; **augrym**, mathematics, arithmetic. 675 **yeveth**, gives;
clepe, call. 676 **Certes**, Certainly; **thilke**, those sene; **skylles**, reasonings; **leude**, uninformed;
 but **if**, unless; **shorers**, foundations. 677 **charge**, weight; **her**, their.

avayleth." "And so me thynketh," quod I, "that a poste alone stonding upright upon a
680 basse may lenger in great burthen endure than croken pylers for al their helpes, and her
grounde be not syker." "That is soth," quod she, "for as the blynde in bearyng of the
lame gynne stomble, bothe shulde fal, right so suche pyllers so envyroned with helpes
in fallyng of the grounde fayleth al togyther. Howe ofte than suche famuliers in their
685 moste pride of prosperyté ben sodainly overthowen. Thou haste knowe many in a
moment so ferre overthowe that cover might they never. Whan the hevynesse of such
faylyng cometh by case of fortune, they mowe it not eschue; and might and power, if
ther were any, shulde of strength such thinges voyde and weyve, and so it is not. Lo,
than which thing is this power that tho men han it they ben agast, and in no tyme of ful
having be they syker. And if they wold weyve drede, as they mow not, litel is in
690 worthynes. Fye therfore on so naughty thing any knot to cause. Lo, in aduersité thilk
ben his foes that glosed and semed frendes in welth. Thus am his famuliers his foes
and his enemyes; and nothyng is worse ne more mighty for to anoy than is a famulier
enemye, and these thynges may they not weyve. So trewly, their might is not worthe a

auayleth. And so me thynketh (quod I) that a poste alone stonding vperight vpon a basse/
may lenger in graet burthen endure/ than croken pylers for al their helpes/ and her
grounde be not syker. That is soth (quod she) for as the blynde in bearyng of the lame
gynne stomble/ bothe shulde fal right/ so suche pyllers so envyroned with helpes in
fallyng of the grounde/ fayleth al togyther/ howe ofte than suche famuliers in their moste
pride of prosperyté ben sodainly overthowen. Thou haste knowe many in a moment so
ferre overthowe/ that couer might they never/ Whan the hevynesse of such faylyng
cometh by case of fortune/ they mowe it not eschue: and might and power/ if ther were
any/ shulde of strength such thinges voyde and weyve/ and so it is not. Lo than which
thing is this power/ that tho men han it they ben agast/ and in no tyme of ful hauing be
they syker: and if they wold weyve drede/ as they mow not/ litel is in worthynes. Fye
therfore on so naughty thing any knot to cause. Lo in aduersite/ thilk ben his foes that
glosed and semed frendes in welth: thus am<342vb><343ra>his famuliers his foes and
his enemyes: and nothyng is worse ne more mighty for to anoy than is a famulier
enemye/ and these thynges may they not weyve: so trewly their might is not worthe a

679 croken, crooked, wobbly; and, if. 680 syker, sure. 682 than, then; famuliers, familiars.
684 ferre, far; cover, recover. 685 mowe, may. 686 voyde, avoid; weyve, avert. 688 mow, may.
689 naughty, full of nothing; thilk, those. 690 glosed, flattered. 692 weyve, put aside, avert.

695 cresse. And over al thynge he that maye not withdrawe the bridel of his fleschly lustes and his wretched complayntes (nowe thynke on thy selfe) trewly he is not mighty. I can sene no waye that lythe to the knotte. Thilke people than that setten their hertes upon suche mightes and powers often ben begyled. Pardé he is not mighty that may do any thynge that another maye doone hym the selve and that men have as great power over him as he over other. A iustyce that demeth men ayenwarde hath ben often demed. Buserus slewe his gestes, and he was slayne of Hercules his geste. Hugest betraysshed 700 many men and of Collo was he betrayed. He that with swerde smyteth, with swerde shal be smytten."

705 Than gan I to studyen a whyle on these thinges and made a countenaunce with my hande in maner to ben huyshte. "Nowe let sene," quod she, "me thynketh somwhat there is within thy soule that troubleth thy understandyng. Saye on what it is." Quod I tho, "Me thynketh that although a man by power have suche might over me as I have over other that disproveth no myght in my person, but yet may I have power and myght neverthelater." "Se nowe," quod she, "thyne owne leudenesse. He is mighty that maye

cresse. And ouer al thynge/ he that maye not withdrawe the bridel of his fleschly lustes and his wretched complayntes (nowe thynke on thy selfe) trewly he is not mighty: I can sene no waye that lythe to the knotte. Thilke people than that setten their hertes vpon suche mightes and powers/ often ben begyled. Parde he is not mighty that may do any thynge/ that another maye doone hym the selue/ and that men haue as great power ouer him as he ouer other. A iustyce that demeth men/ ayenwarde hath ben often demed. Buserus slewe his gestes/ and he was slayne of Hercules his geste. Hugest betraysshed many men/ and of Collo was he betrayed. He that with swerde smyteth/ with swerde shal be smytten. Than gan I to studyen a whyle on these thinges/ and made a countenaunce with my hande in maner to ben huyshte. Nowe let sene (quod she) me thynketh somwhat there is within thy soule/ that troubleth thy vnderstanding/ saye on what it is. (Quod I tho) me thynketh that although a man by power haue suche might ouer me/ as I haue ouer other/ that disroueth no myght in my person/ but yet may I haue power and myght neuer the later. Se nowe (quod she) thyne owne leudenesse: He is mighty that maye

693 *cresse*, trifle (lit., cease). 695 *lythe to*, lies in [the direction of]. 696 *Pardé*, Indeed. 697 *the selve*, the same [thing, to him]. 698 *demeth*, judges. 699 *gestes*, guests. 703 *huyshte*, hushed. 707 *neverthelater*, nevertheless; *leudenesse*, ignorance; *maye*, may [do what he will].

without wretchednesse, and he is unmyghty that may it not withsytt. But than he, that
710 might over thee, and he wol put on thee wretchednesse thou might it not withsytt. Ergo,
thou seest thyselfe what foloweth. But nowe," quod she, "woldest thou not skorne, and
thou se a flye han power to done harme to another flye and thilke have no myght ne
ayenturnyng him selfe to defende." "Yes certes," quod I. "Who is a frayler thynge,"
715 quod she, "than the fleshly body of a man over whiche have oftentyme flies and yet
lasse thynge than a flye mokel might in grevaunce and anoyeng withouten any withsyttynge,
for al thilke mannes mightes. And sythen thou seest thyne fleshly body in kyndely
power fayle, howe shulde than the accydent of a thynge ben in more sureté of beyng
720 than substancial? Wherfore, thilke thynges that we clepe power is but accident to the
fleshly body, and so they may not have that suretie in might whiche wanteth in the
substancial body. Why there is no waye to the knotte that loketh aright after the hys
waye, as he shulde.

Chapter VIII

Verily, it is proved that rychesse dignyté and power ben not trewe waye to the knotte

without wretchednesse/ and he is vnmighty that may it not withsytt: but than he that
might ouer the/ and he wol put on the wretchednesse/ thou might it not withsytt. Ergo
thou seest thy selfe what foloweth. But nowe (quod she) woldest thou not skorne and
thou se a flye han power to done haeme to an other flye/ and thilke haue no myght ne
ayenturnyng him selfe to defende. Yes certes (quod I) Who is a frayler thynge (quod she)
than the fleshly body of a man/ ouer whiche haue oftentyme flies/ and yet lasse
thynge than a flye/ mokel might in grevaunce and anoyeng withouten any withsyttynge/
for al thilke mannes mightes. And sythen thou seest thyne fleshly body in kyndely
power fayle/ howe shulde than the<343ra><343rb>accydent of a thynge ben in more
sureté of beyng than substancial: Wherfore thilke thynges that we clepe power/ is but
accident to the fleshly body/ and so they may not haue that suretie in might/ whiche
wanteth in the substancial body. Why there is no waye to the knotte/ that loketh aright
after the hys waye as he shulde.

VERily it is proved that rychesse/ dignyte/ and power/ ben not trewe waye to the knotte/

708 withsytt, resist. 709 and he wol, if he will, Ergo, Therefore. 712 ayenturnyng, wheeling
about; frayler, frailer. 714 mokel, much; withsyttynge, resistance. 716 sureté, security.

but as rathe by suche thynges the knotte to be unbounde. Wherfore on these thynges I rede no wight truste to gette any good knotte. But what shul we saye of renome in the peoples mouthes? Shulde that ben any cause? What supposest thou in thyn herte?"

725 "Certes," quod I, "yes, I trowe, for your slye reson I dare not safely it saye." "Than," quod she, "wol I preue that shrewes as rathe shul ben in the knotte as the good, and that were ayenst kynde." "Fayne," quod I, "wolde I that here. Me thinketh wonder howe renome shuld as wel knytte a shrewe as a good person. Renome in every degré hath avaunced, yet wist I never the contrarye. Shulde than renome accorde with a shrewe? It maye not synke in my stomake tyl I here more." "Nowe," quod she, "have I not sayd alwayes that shrewes shul not have the knotte?" "What nedeth," quod I, "to reherse that any more? I wotte wel every wight by kyndely reason shrewes in knytyng wol eschewe." "Than," quod she, "the good ought thilke knotte to have." "Howe els," quod I. "It were great harme," quod she, "that the good were weyved and put out of espoire of the knotte, if he it desyred." "O," quod I, "alas, on suche thing to thinke I

but as rathe by suche thynges the knotte to be vnbounde: Wherfore on these thynges I rede no wight truste/ to gette any good knotte. But what shul we saye of renome in the peoples mouthes/ shulde that ben any cause: what supposest thou in thyn herte?

Certes (quod I) yes I trowe/ for your slye reson I dare not safely it saye. Than (quod she) wol I preue that shrewes as rathe shul ben in the knotte as the good/ and that were ayenst kynde. Fayne (quod I) wolde I that here/ me thinketh wonder howe renome shuld as wel knytte a shrewe as a good person: renome in every degré hath avaunced/ yet wist I never the contrarye: shulde than renome accorde with a shrewe? it maye not synke in my stomake tyl I here more. Nowe (quod she) haue I not sayd alwayes/ that shrewes shul not have the knotte. What nedeth (quod I) to reherse that any more/ I wotte wel every wight by kyndely reason/ shrewes in knytyng wol eschewe. Than (quod she) the good ought thilke knotte to have. Howe els (quod I) It were great harme (quod she) that the good were weyved and put out of espoire of the knotte/ if he it desyred. O (quod I) alas/ on suche thing to thinke I

722 **rathe**, soon. 723 **rede**, advise; **wight**, person; **renome**, renown. 725 **trowe**, believe; for, because of. 727 **Fayne**, Gladly; **here**, hear. 729 **wyst**, knew. 732 **wotte**, know; **knytyng**, determining what the knot will be. 733 **thilke**, that same. 734 **weyved**, deflected. 735 **espoire**, hope.

wene that heven wepeþ to se such wronges here ben suffred on erþe. The good ought
it to have and no wight els." "The goodnessse," quod she, "of a person may not ben
knowe outforth but by renome of the knowers. Wherfore he must be renomed of
goodnesse to come to the knot." "So must it be," quod I, "or els al lost that we carpen."
740 "Sothly," quod she, "that were great harme, but if a good man myght have his desyres
in servyce of thilke knot and a shrewe to be veyned, and they ben not knownen in general
but by lackyng and praysing, and in renome. And so by the consequence it foloweth a
shrewe to ben praysed and knyt, and a good to be forsake and unknyt." "Ah," quod I
745 tho, "have ye, lady, ben here abouten. Yet wolde I se by grace of our argumentes better
declared howe good and bad do acorden by lacking and praysing. Me thynketh it
ayenst kynde." "Nay," quod she, "and that shalt thou se as yerne. These elementes han
contraryous qualties in kynde by whiche they mowe not acorde no more than good
and badde; and in qualytees they acorde so that contraries by qualite acorden by qualite.
Is not erþe drie and water that is next and bytwene th'erþe is wete? Drie and wete ben

wene that heuen wepeþ to se such wronges here ben suffred on erþe: the good ought
it to haue and no wight els. The goodnessse (quod she) of a person may not ben knowe
outforth/ but by renome of the knowers/ wherfore he must be renomed of goodnessse to
come to the knot. So must it be (quod I) or els al lost that we carpen. Sothly (quod she)
that were great harme/ but if a good man myght haue his desyres in seruyce of thilke
knot/ and a shrewe to be veyned/ and they ben not knownen in general
but<343rb><343va>by lackyng and praysing and in renome/ and so by the conse-
quence it foloweth/ a shrewe to ben praysed and knyt/ and a good to be forsake and
vnknyt. Ah (quod I tho) haue ye lady ben here abouten/ yet wolde I se by grace of our
argumentes better declared/ howe good and bad do acorden by lacking and praysing/
me thynketh it ayenst kynde. Nay (quod she) and that shalt thou se as yerne: these
elementes han contraryous qualties in kynde/ by whiche they mowe not acorde no
more than good and badde: and in qualytees they acorde/ so that contraries by qualite/
acorden by qualite. Is not erþe drie/ and water that is next and bytwene therþe is
wete: drie and wete ben

736 *wene*, assume. 738 *outforth*, externally. 739 *carpen*, speak of. 741 *veyned*, in vain, shown
to be false (feigned). 742 *lackyng*, blaming. 743 *knyt*, associated with the knot. 744 *tho*, then;
here abouten, busy with this subject. 745 *lacking*, blaming. 746 *as yerne*, quickly. 747 *mowe*,
may.

750 contrarie and mowen not acorde, and yet this discordaunce is bounde to acorde by cloudes, for bothe elementes ben colde. Right so the eyre that is next the water is wete, and eke it is hote. This eyre by his hete contraryeth water that is colde, but thilke contrariousty is oned by moysture, for bothe be they moyst. Also the fyre that is next the eyre and it encloseth al about is drie, wherthrough it contraryeth eyre that is wete; 755 and in hete they acorde, for bothe they ben hote. Thus by these accordaunces discordantes ben joyned, and in a maner of accordaunce they acorden by connection that is knytyng togither. Of that accorde cometh a maner of melodye that is right noble. Right so good and bad ame contrarie in doynges by lacking and praysyng: good is bothe lacked and praysed of some and badde is bothe lacked and praysed of some. Wherfore their 760 contraryoustie acorde bothe by lacking and praysing. Than foloweth it, though good be never so mokel praysed, oweth more to ben knyt than the badde; or els bad for the renome that he hath must be taken as wel as the good, and that oweth not." "No, forsothe," quod I. "Wel," quod she, "than is renome no waye to the knot. Lo, foole," quod she, "howe clerkes writen of suche glorie of renome. 'O glorie, glorie, thou arte

contrarie and mowen not acorde/ and yet this discordaunce is bounde to acorde by cloudes/ for bothe elementes ben colde. Right so the eyre that is next the water is wete/ and eke it is hote. This eyre by his hete contraryeth water that is colde/ but thilke contrariousty is oned my moysture/ for bothe be they moyst. Also the fyre that is next the erth/ and it encloseth al about/ is drie: wherthrough it contraryeth erthe that is wete: and in hete they acorde for bothe they ben hote. Thus by these accordaunces/ discordantes ben joyned and in a maner of accordeance they acorden by connection/ that is knytyng togither: of that accorde cometh a maner of melodye that is right noble. Right so good and bad ame contrarie in doynges/ by lacking and praysyng: good is bothe lacked and praysed of some/ and badde is bothe lacked and praysed of some: wherfore their contraryoustie acorde bothe by lacking and praysing. Than foloweth it/ though good be neuer so mokel praysed/ oweth more to ben knyt than the badde: or els bad for the renome that he hath/ must be taken as wel as the good/ and that oweth not. No forsothe (quod I) Wel (quod she) than is renome no waye to the knot: Lo foole (quod she) howe clerkes writen of suche glorie of renome. O glorie/ glorie/ thou arte

752 *eke*, also. 753 *oned*, reconciled. 754 *eyre*, air (see note). 758 *lacking*, blaming. 761 *mokel*, much; *knyt*, associated with the knot. 762 *oweth not*, ought not [be]. 764 *written*, write.

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765 none other thyng to thousandes of folke but a great sweller of eeres." Many one hath had ful great renome by false opisyon of varyaunt people. And what is fouler than folke wrongfully to ben praysed or by malyce of the people gytlasse lacked? Nedes shame foloweth therof to hem that with wrong prayseth, and also to the desertes praysed and vylanye and reprofe of hym that disclaundreth.

770 "Good chylde," quod she, "what echeth suche renome to the conscience of a wyse man that loketh and measureth his goodnesse not by sleuelesse wordes of the people but by sothfastnesse of conscience? By God, nothynge. And if it be fayre a mans name be echet by moche folkes praysing and fouler thyng that mo folke not praysen. I sayd to thee a lytel herebefore that no folke in straunge countreyes nought praysen; suche renome may not comen to their eeres bycause of unknowyng and other obstacles as I sayde: wherfore more folke not praysen, and that is right foule to him that renome desyreteth, to wete, lesse folke praisen than renome enhauor. I trowe the thanke of a people is naught worthe in remembraunce to take, ne it procedeth of no wyse iugement. Never is it stedfast pardurable. It is veyne and fleyng, with wynde wasteth and encreaseth,

none other thyng to thousandes of folke/ but a great sweller of eeres. Many one hath had ful great renome by false opiryon of varyaunt people: And what is fouler than folke wrongfully to ben praysed/ or by malyce of the people gytlasse lacked? nedes shame<343va><343vb>foloweth therof to hem that with wrong prayseth/ and also to the desertes praysed/ and vylanye and reprofe of hym that disclaundreth.

Good chylde (quod she) what echeth suche renome to the conscience of a wyse man/ that loketh and measureth his goodnesse/ not by sleuelesse wordes of the people/ but by sothfastnesse of conscience: by god nothynge. And if it be fayre a mans name be echet by moche folkes praysing/ and fouler thyng that mo folke not praysen. I sayd to the a lytel here befoene/ that no folke in straunge countreyes nought praysen/ suche renome may not comen to their eeres/ bycause of vnknowyng/ and other obstacles/ as I sayde: wherfore more folke not praysen/ and that is right foule to him that renome desyreteth/ to wete lesse folke praisen than renome enhauor. I trowe the thanke of a people is naught worthe in remembraunce to take/ ne it procedeth of no wyse iugement/ neuer is it stedfast pardurable: It is veyne and fleyng/ with wynde wasteth and encreaseth.

765 eeres, err. 767 lacked, [to be] blamed; Nedes, [it] needs [be that]. 770 echeth, adds. 771 sleuelesse, trifling. 773 echet, increased. 777 wete, know; trowe, believe. 779 fleyng, fleeting.

- 780 Trewly, suche glorie ought to be hated. If gentyllesse be a clere thynge renome and glorie to enhauence, as in reckenyng of thy lynage, than is gentylesse of thy kynne; for why it semeth that gentylesse of thy kynne is but praysyng and renome that come of thyne auncestres desrites: and if so be that praysyng and renome of their desrites make their clere gentyllesse, than mote they nedes ben gentyl for their gentyl dedes and not thou. For of thyselfe cometh not such maner gentyllesse praysyng of thy desrites. Than gentyllesse of thyne auncesters, that forayne is to thee, maketh thee not gentyl, but ungentyl and reproved, and if thou contynuest not their gentylesse. And therfore a wyse man ones sayde: 'Better is it thy kynne to ben by thee gentyled than thou to glorifye of thy kynnes gentylesse and haste no deserte therof thyselfe.'
- 785 790 "Howe passyng is the beautie of flesshly bodyes? More flyttinge than movable floures of sommer. And if thyne eyen weren as good as the lynx, that maye sene thorowe many stone walles bothe fayre and foule in their entrayles of no maner hewe shulde apere to thy syght that were a foule syght. Than is faymesse by feblesse of eyen, but of no kynde. Wherfore thilke shulde be no way to the knot. Whan thilke is went the

Trewly suche glorie ought to be hated. If gentyllesse be a clere thynge/ renome and glorie to enhauence/ as in reckenyng of thy lynage/ than is gentylesse of thy kynne/ for why it semeth that gentylesse of thy kynne/ is but peaysyng and renome that come of thyne auncestres desrites: and if so be that praysyng and renome of their desrites make their clere gentyllesse/ than mote they nedes ben gentyl for their gentyl dedes/ and not thou: for of thy selfe cometh not such maner gentyllesse/ praysyng of thy desrites. Than gentyllesse of thyne auncesters that forayne is to the/ maketh the not gentyl/ but vngentyl and reproud/ and if thou contynuest not their gentylesse. And therfore a wyse man ones sayde: Better is it thy kynne to ben by the gentyled/ than thou to glorifye of thy kynnes gentylesse/ and haste no deserte therof thy selfe.

Howe passyng is the beautie of flesshly bodyes? more flyttinge than movable floures of sommer. And if thyne eyen weren as good as the Lynx/ that maye sene thorowe many stone walles/ bothe fayre and foule in their entrayles/ of no maner hewe shulde apere to thy syght/ that were a foule syght. Than is<343vb><344ra>faymesse by feblesse of eyen/ but of no kynde/ wherfore thilke shulde be no way to the knot: Whan thilke is went the

781 lynage, lineage, 781-82 for why, whence, wherefore. 784 mote, must. 787 and, if. 788 gentyled, rendered gentle (noble). 794 went, gone.

795 knotte wendeth after. Lo, nowe al al proves none of al these thynges mowe parfylytly ben in understandyng to ben waye to the duryng blysse of the knotte. But nowe, to conclusyon of these maters herkeneth these wordes. Very sommer is knowe from the wynter: in shorter cours draweth the dayes of Decembre than in the moneth of June. The springes of Maye faden and falowen in Octobre. These thinges ben not unbounden from their 800 olde kynde. They have not loste her werke of their propre estate. Men of voluntarious wyl withsyttie that hevens governeth. Other thynges suffren thynges paciently to werche. Man, in what estate he be, yet wolde he ben chaunged. Thus by queynt thynges blysse is desyred, and the fruite that cometh of these springes mys but anguys and bytter. 805 Although it be a whyle swete, it maye not be with holde, hastyly they departe: thus al daye fayleth thynges that fooles wende. Right thus haste thou fayled in thy first wenynge. He that thynketh to sayle and drawe after the course of the sterre *de polo antartico* shal he never come northwarde to the contrarye sterre of *polus articus*: of whiche thynges if thou take kepe, thy first out-waye-goyng prison and exile may be cleped. The grounde

knotte wendeth after. Lo nowe al al proves/ none of al these thynges mowe parfylytly ben in vnderstanding/ to ben waye to the duryng blysse of the knotte. But nowe to conclusyon of these maters/ herkeneth these wordes. Very sommer is knowe from the wynter: in shorter cours draweth the dayes of Decembre/ than in the moneth of June: The springes of Maye faden and folowen in Octobre. These thinges ben not vnbounden from their olde kynde/ they have not loste her werke of their propre estate. Men of voluntarious wyl/ withsyttie that hevens governeith. Other thynges suffren thynges paciently to werche: Man in what estate he be yet wolde he ben chaunged. Thus by queynt thynges blysse is desyred/ and the fruite that cometh of these springes/ mys but anguys and bytter/ al though it be a whyle swete/ it maye not be with holde/ hastyly they departe: thus al daye fayleth thynges that fooles wende. Right thus haste thou fayled in thy first wenynge. He that thynketh to sayle/ and drawe after the course of the sterre/ *de polo autartico*/ shal he never come northwarde to the contrarye sterre of *polus articus*: of whiche thynges if thou take kepe/ thy first out waye goyng/ prison and exile may be cleped. The grounde

795 *wendeth*, goes; *mowe*, may. 796 *duryng*, enduring. 797 Very, True. 799 *fallowen*, [sic] fallow. 801 *withsyttie*, resist; *werche*, work. 802 what, whatsoever; *queynt*, curious, weird. 803 *anguys*, excruciating. 804 *with holde*, maintained. 805 *wenynge*, assumption. 808 *kepe*, heed; *out-waye-goyng*, journey, wandering; *cleped*, called.

810 falso undermeth and so hast thou fayled. No wyght, I wene, blameth him that stymeth
 in mysgoing and secheth redy way of his blisse. Nowe me thynketh," quod she, "that
 it suffiseth in my shewyng the wayes by dignete rychesse renome and power if thou
 loke clerely arn no ways to the knome."

Chapter IX

815 "Every argument, lady," quod I tho, "that ye han maked in these forenempned maters,
 me thynketh hem in my ful wytte conceyved; shal I no more, if God wyl, in the contrarye
 be begyled. But fayne wolde I, and it were your wyl, blysse of the knotte to me were
 declared. I might fele the better howe my herte myght assente to pursue the ende in
 servyce as he hath begonne." "O," quod she, "there is a melodye in heven whiche
 820 clerkes clepen 'armony,' but that is not in brekyng of voyce, but it is a maner swete
 thing of kyndely werchyng that causeth ioye out of nombre to recken, and that is
 joyned by reason and by wysdome in a quantyté of proporcione of knytyng. God made
 al thynge in reason, and in wytte of proporcione of melody we mowe not suffyse to

falso undermeth/ and so hast thou fayled. No wyght I wene blameth him that stymeth
 in mysgoing/ and secheth redy way of his blisse. Nowe me thynketh (quod she) that it
 suffiseth in my shewyng the wayes/ by dignete/ rychesse/ renome/ and power/ if thou
 loke clerely arn no ways to the knome.

EVERY argument lady (quod I tho) that ye han maked in these forenempned maters/ me
 thynketh hem in my ful wytte conceyued/ shal I no more if god wyl in the contrarye be
 begyled: But fayne wolde I and it were your wyl/ blysse of the knotte to me were
 declared/ I might fele the better howe<344ra><344rb>my herte myght assente to pur-
 sue the ende in seruyce as he hath begonne. O (quod she) there is a melodye in heuen/
 whiche clerkes clepen armony/ but that is not in brekyng of voyce/ but it is a maner
 swete thing of kyndely werchyng/ that causeth ioye out of nombre/ to recken/ and that
 is ioyned by reason and by wysdome/ in a quantyté of proporcione of knytyng. God
 made al thynge in reason and in wytte of proporcione of melody/ we mowe not suffyse to

809 wyght, person; wene, assume; stymeth, ceases. 810 secheth, seeks. 813 forenempned, aforementioned. 815 fayne, gladly. 818 brekyng, uttering. 819 werchyng, working. 821 mowe, may.

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shewe. It is written by great clerkes and wise that in earthly thynges lightly by studye
and by travayle the knowyng may be gotten. But of suche hevenly melody mokel
travayle wol bringe out in knowyng right lytel. Swetenesse of this paradyse hath you
825 ravished. It semeth ye slepten, rested from al other diseases, so kyndely is your
herettes therin ygrounded. Blysse of two herettes in ful loue knytte may not aright ben
ymagyned. Ever is their contemplacion in ful of thoughty studye to plesaunce, mater in
bringynge, conforte everyche to other. And, therfore, of earthly thinges mokel mater
830 lightly cometh in your lerning. Knowledge of understanding that is nyghe after eye but
not so nyghe the covetyse of knytyng in your herettes. More soveraine desyre hath
every wight in lytel herynge of hevenly comynge than of mokel materyal purposes in
erthe. Right so it is in propertie of my seruauntes that they ben more affyched in sterynge
835 of lytel thyng in his desyre than of mokel other mater lasse in his conscience. This
blysse is a maner of sowne delycious in a queynte voyce touched and no dynne of
notes. There is none impressyon of breakynge laboure. I canne it not otherwyse nempre

shewe. It is written by great clerkes and wise/ that in earthly thynges lightly by studye
and by trauayle/ the knowyng may be gotten: but of suche hevenly melody/ mokel
travayle wol bringe out in knowyng right lytel. Swetenesse of this paradyse hath you
ravished/ it semeth ye slepten/ rested from al other diseases/ so kyndely is your herettes
therin ygrounded. Blysse of two herettes in ful loue knytte/ may not aright ben ymagyned:
euer is their contemplacion in ful of thoughty studye to plesaunce/ mater in bringynge/
comforde eueryche to other. And therfore of earthly thinges/ mokel mater lightly cometh
in your lerning. Knowledge of vnderstanding that is nyghe after eye/ but not so nyghe
the couetyse of knytyng in your herettes: More soueraine desyre hath every wight in
lytel herynge of hevenly comynge/ than of mokel materyal purposes in erthe. Right so
it is in propertie of my seruauntes/ that they ben more affyched in sterynge of lytel
thyng in his desyre/ than of mokel other mater/ lasse in his conscience. This blysse is
a maner of sowne delycious/ in a queynte voyce touched/ and no dynne of notes: there
is none impressyon of breakynge laboure. I canne it not otherwyse nempre/

823 mokel, much. 829 nyghe after eye, based on experience, desire. 830 covetyse, desire. 831
wight, person; herynge, hearing; mokel, many. 832 affyched, fixed; sterynge, stoking, govern-
ing. 833 lasse, less. 834 queynte, curious. 835 breakynge, articulatory; nempre, same-

for wantynge of privy wordes, but paradyse terrestre ful of delyrious melody, withouten travayle in sown, perpetual servyce in ful joye coveyted to endure. Onely kynde maketh hertes in understanding so to slepe that otherwyse may it nat be nempned, ne in other maner names for lykyng swetnesse can I nat it declare. Al sugre and hony, al mynstralsy and melody ben but soote and galle in comparison, by no maner proporcion to reken in respecte of this blysful joye. This armony, this melody, this perdurable joye may nat be in doyng, but betwene hevens and elementes or twey kyndly hertes ful knyt in trouth of naturel understandyng, withouten wenyng and disceit as hevens and planettes, whiche thynges contynually for kyndly accordaunces foryeteth al contrarious mevynges that into passyve diseases may sowne. Evermore it thyrsteth after more werkynge. These thynges in proporcion be so wel joyned that it vndothe al thyng whiche into badnesse by any way may be accompted." "Certes," quod I, "this is a thyng precious and noble. Alas, that falsnesse ever or wantrust shulde ever be maynteyned this joye to voyde. Alas, that ever any wretch shulde thorowe wrath or envy janglynge dare make

for wantynge of priuy wordes/ but paradyse terrestre ful of delyrious melody/ withouten travayle in sown/ perpetual servyce in ful joye coveyted to endure. Onely kynde maketh hertes in vnderstanding so to slepe/ that otherwyse may it nat be nempned/ ne in other maner names for lykyng swetnesse can I nat it declare/ al sugre and hony/ al mynstralsy and melody ben but soote and galle in comparison by no maner proporcion to reken/ <344rb><344va>in respecte of this blysful joye. This armony this melody/ this perdurable joye may nat be in doyng/ but betwene hevens and elementes/ or twey kyndly hertes/ ful knyt in trouth of naturel vnderstanding/ withouten wenyng and disceit/ as hevens and planettes/ whiche thynges contynually for kyndly accordaunces/ foryeteth al contrarious meuynges/ that in to passyue diseases may sowne/ evermore it thyrsteth after moe werkynge. These thynges in propoecion be so wel ioyned/ that it vndothe al thyng/ whiche in to badnesse by any way may be accompted. Certes (quod I) this is a thyng precious and noble. Alas that falsnesse euer or wantrust shulde euer be maynteyned/ this joye to voyde. Alas that euer any wretch shulde thorowe wrath or envy/ ianglynge dare make

836 privy, appropriate. 840 reken, reckon. 842 twey, two. 843 wenyng, presumption. 844 foryeteth, forget. 845 passyve, listless, unresponsive; sowne, lead. 847 accompted, accounted; Certes, Certainly. 848 wantrust, despair. 849 voyde, [render] void; thorowe, through; janglynge, complaint.

850 to shoue this melody so farre a backe that openly dare it nat ben used. Trewly, wretches
ben fulfylled with envy and wrathe and no wight els. Flebring and tales in such wretches
dare appere openly in every wightes eare, with ful mouth so charged, mokel malyce
moved many innocentes to shende — God wolde their soule therwith were strangled.
855 Lo, trouth in this blysse is hyd and oueral under couert him hydeth. He dare nat come a
place for waytynge of shrewes. Commonly badnesse goodnesse amalstreteth; with myselfe
and my soule this joye wolde I bye if the goodnesse were as moche as the nobley in
melody." "O," quod she, "what goodnesse may be acompted more in this material
worlde? Truly, non. That shalt thou understande. Is nat every thing good that is contrariant
and distroyeng yvel?" "Howe els," quod I. "Envy, wrathe, and falsnesse ben general,"
860 quod she, "and that wot every man beyng in his ryght mynde. The knotte the whiche we
have in this blysse is contrariaunt and distroyeth such maner yuels. Ergo, it is good.
What hath caused any wight to don any good dede? Fynde me any good, but if this
knotte be the chefe cause. Nedes mote it be good that causeth so many good dedes.

to shoue this melody so farre a backe/ that openly dare it nat ben vsed: trewly wretches
ben fulfylled with envy and wrathe/ and no wight els. Flebring and tales in such wretches
dare appere openly in every wightes eare/ with ful mouth so charged/ mokel malyce
moved many innocentes to shende/ god wolde their soule therwith were strangled. Lo/
trouth in this blysse is hyd and oueral vnder couert him hydeth: He dare nat come a
place for waytynge of shrewes.

Commonly badnesse/ goodnesse amalstreteth/ with my selfe and my soule this joye
wolde I bye/ if the goodnesse were as moche as the nobley in melody. O (quod she)
what goodnesse may be acompted more in this material worlde/ truly non that shalt thou
understande. Is nat every thing good that is contrariant and distroyeng yuel? Howe els
(quod I) Envy/ wrathe and falsnesse ben general (quod she) and that wot every man
beyng in his ryght mynde/ the knotte the whiche we have in this blysse/ is contrariaunt
and distroyeth such maner yuels. Ergo it is good. What hath caused any wight to don
any good dede? Fynde me any good/ but if this knotte be the chefe cause: Nedes mote
it be good/ that causeth so many good dedes.

850 *a backe*, backward. 851 *wight*, person; *Flebring*, Chattering. 852 *mokel*, much. 853
shende, destroy. 855 *waytynge*, ambush; *amalstreteth*, overcomes. 856 *bye*, buy; *nobley*, nobles-
siness. 857 *acompted*, accounted. 860 *wot*, knows. 861 *Ergo*, Therefore. 863 *Nedes mote*,
Needs must.

865 Every cause is more and worthyer than thynge caused, and in that mores possessyon al
 thingsesse ben compted. As the king is more than his people and hath in possessyon
 al his realme after. Right so the knot is more than al other goodes. Thou myght recken
 al thynges lasse and that to hym longeth oweth into his mores cause of woeshyp and of
 wyl do turne. It is els rebel and out of his mores defendyng to voyde. Right so of every
 870 goodnesse into the knot and into the cause of his worshyp oweth to tourne. And trewly
 every thynge that hath beyng profytably is good, but nothyng hath to ben more profytably
 than this knot. Kynges it maintayneth and hem their powers to mayntayne: It maketh
 mysse to ben amended with good gouernance in doyng. It closeth hertes so togyder
 875 that rancour is out thresten. Who that it lengest kepeth, lengest is gladed." "I trowe,"
 quod I, "heretykes and mysse meanyng people hence forwarde wol maintayne this
 knotte, for therthorugh shul they ben maintayned and utterly wol turne and leave their
 olde yvel understandyng, and knytte this goodnesse and profer so ferre in servyce that
 name of seruauntes myght they have. Their jangles shal cease. Me thynketh hem lacketh

Euery cause is more and worthyer than thynge caused/ and in that mores possessyon/
 al thingsesse ben compted. As the king is more than his people and hath in possessyon
 al his realme after: Right so the knot is more than al other goo<344va><344vb>des/
 thou myght recken al thynges lasse/ and that to hym longeth oweth in to his mores
 cause of worshyp and of wyl do turne/ it is els rebel and out of his mores defendyng to
 voyde. Right so of euery goodnesse in to the knot and in to the cause of his worshyp
 oweth to tourne. And trewly euery thynge that hath beyng profytably is good/ but nothyng
 hath to ben more profytably than this knot: kynges it maintayneth/ and hem their pow-
 ers to mayntayne: It maketh mysse to ben amended with good gouernance in doyng.
 It closeth hertes so togyder/ that rancour is out thresten. Who that it lengest kepeth/
 lengest is gladed. I trowe (quod I) heretykes and mysse meanyng people hence forwarde
 wol maintayne this knotte/ for therthorugh shul they ben maintayned/ and vtterly wol
 turne and leave their olde yuel vnderstandyng/ and knytte this goodnesse/ and profer so
 ferre in seruyce/ that name of seruauntes myght they haue. Their iangles shal cease/ me
 thynketh hem lacketh

864 *mores*, superior's. 865 *compted*, counted. 867 *longeth*, belongs; *mores*, supervisor's.
 872 *mysse*, error, misdeed. 873 *out thresten*, thrust out; *lengest*, longest; *trowe*, believe. 874
mysse meanyng, error-prone. 875 *leave*, leave. 876 *ferre*, far. 877 *jangles*, absurdities.

mater nowe to alege." "Certes," quod Love, "if they of good wil thus turned, as thou sayst, wolen trewly perfourme, yet shul they be abled party of this blysse to have. And they wol not, yet shul my seruauntes the were wel susteyne in myn helpe of maintenance to the ende. And they for their good travayle shullen in rewarde so ben meded, that endelesse ioye, body and soule toghether, in this shullen abyden. There is ever action of blysse withouten possyble corrupcion; there is action perpetuel in werke without travayle; there is everlastyng passyfe withouten any of labour. Contynuel plyte, without ceasyng, coveyted to endure. No tonge may tel ne hert may thinke the leest poynie of this blysse."

880 "God bring me thyder," quod I than. "Contynueth wel," quod she, "to the ende, and thou might not fayle than, for though thou spede not here, yet shal the passyon of thy martred lyfe ben written and radde toforne the great Jupyter, that god is of routhe, an hygh in the holownesse of heven, there he sytte in his trone: and ever thou shalt forwarde ben holden amoung al these heuyns for a knyght that mightest with no penaunce ben discomfyted. He is a very martyr that lyuyngly goyng is gnawen to

mater nowe to alege. Certes (quod Loue) if they of good wil thus turned as thou sayst wolen trewly perfourme/ yet shul they be abled party of this blysse to haue: and they wol not/ yet shul my seruauntes the were wel susteyne in myn helpe of maintenance to the ende. And they for their good trauayle shullen in rewarde so ben meded/ that endelesse ioye body and soule toghether in this shullen abyden/ there is euer action of blysse withouten possyble corrupcion/ there is action perpetuel in werke without trauayle/ there is everlastyng passyfe/ withouten any of labour: contynuel plyte without ceasyng coveyted to endure.

No tonge may tel ne hert may thinke the leest poynie of this blysse. God bring me thyder (quod I than) Contynueth wel (quod she) to the ende/ and thou might not fayle than/ for though thou spede not here/ yet shal the passyon of thy martred lyfe ben written and radde toforne the great Jupyter that god is of routhe/ an hygh in the holownesse of heuen/ there he sytte in his trone: and euer thou shalt forwarde ben holden amoung al these heuyns for a knyght/ that mightest with no penaunce ben discomfyted. He is a very martyr that lyuyngly go<344vb><345ra>ynge is gnawen to

878 alege, allege, adduce. 879 wolen, will. 880 were, war. 882 meded, satisfied; shullen, shall; 884 plyte, condition. 885 leest, least. 888 spede, prosper. 889 martred, martyred; radde, read; routhe, pity. 890 holownesse, cavity; trone, throne. 892 penaunce, pain; lyuyngly, still alive.

the bones." "Certes," quod I, "these ben good wordes of comforte; a lytel myne herte is
 895 rejoyced in a mery wyse." "Ye," quod she, "and he that is in heuen felyth more joye than
 when he firste herde therof speke." "So it is," quod I, "but wanst I the sothe that after
 disease comforte wolde folowe with blysse, so as ye have often declared, I wolde wel
 suffre this passyon with the better chere, but my thoughtful sorowe is endelesse to
 900 thinke howe I am cast out of a welfare, and yet dayneth not this yvel none herte none
 hede to mewarde throwe which thynges wolde greatly me by wayes of comforte disporte
 to weten in myselfe a lytel with other me ben ymoned; and my sorowes peysen not in
 her balaunce the weyght of a peese. Slynges of her daunger so hevlyl peysen, they
 drawe my causes so hye, that in her eyen they semen but lyght and right lytel."

"O, for," quod she, "heuen with skyes that foule cloutes maken and darke wethers
 905 with gret tempestes and huge, maketh the mery dayes with softe shynynge sonnes. Also
 the yere with draweth floures and beautie of herbes and of erth. The same yeres maketh
 springes and jolyte in Vere so to renouel with peynted coloures, that erthe semeth as gay

the bones. Certes (quod I) these ben good wordes of comforte/ a lytel myne herte is
 rejoyced in a mery wyse. Ye (quod she) and he that is in heuen felyth more ioye/ than
 when he firste herde therof speke. So it is (quod I) but wanst I the sothe/ that after
 disease comforte wolde folowe with blysse/ so as ye haue often declared/ I wolde wel
 suffre this passyon with the better chere/ but my thoughtful sorowe is endelesse/ to
 thinke howe I am cast out of a welfare/ and yet dayneth not this yvel none herte none
 hede to mewarde throwe/ which thynges wolde greatly me by wayes of comforte
 disporte/ to weten in my selfe a lytel with other me ben ymoned; and my sorowes
 peysen not in her balaunce the weyght of a peese. Slynges of her daunger so hevlyl
 peysen/ they drawe my causes so hye/ that in her eyen they semen but lyght and right
 lytel.

O/ for (quod she) heuen with skyes that foule cloutes maken and darke wethers/
 with gret tempestes and huge/ maketh the mery dayes with softe shynynge sonnes. Also
 the yere with draweth floures and beautie of herbes and of erth. The same yeres maketh
 springes and iolyte in Vere so to renouel with peynted coloures/ that erthe semeth as gay

894 felyth, feels. 895 wanst, knew. 898 dayneth, deigns. 898-99 none . . . none hede, neither heart
 nor head. 899 to mewarde, toward me; throwe, cast; disporte, refresh. 900 weten, know; with
 . . . ymoned, that by others I am lamented; peyses, weigh. 901 her, their; peese, pea; daunger,
 peril. 902 hye, high. 903 wethers, storms. 905 yere, year. 906 Vere, Summer; renouel, renew.

as heuen. Sees that blasteth and with wawes throweth shypes, of whiche the lyvynge creatures for great peryl for hem dreden. Right so the same sees maketh smothe waters and golden saylyng and comforteth hem with noble haven that firste were so ferde. Hast thou not," quod she, "lerned in thy youth, that Jupyter hath in his wardrobe bothe garmentes of joye and of sorowe? What wost thou howe soone he wol turne of thee the garment of care, and clothe thee in blysse? Pardé, it is not ferre fro thee. Lo, an olde proverbe aleged by many wyse: 'Whan bale is greatest than is bote a nye bore.' Wherof wylte thou dismaye? Hope wel and serve wel, and that shal thee save, with thy good byleve."

"Ye, ye," quod I, "yet se I not by reason howe this blysse is comyng — I wote it is contyngent. It may fal on other." "O," quod she, "I have mokel to done to clere thyne understandyng and voyde these errours out of thy mynde. I wol prove it by reason thy wo may not alway enduren. Every thyng kyndely," quod she, "is governed and ruled by the hevenly bodyes, whiche haven ful werchynge here on erthe, and after course of these bodyes, al course of your doynges here ben governed and ruled by kynde.

as heuen. Sees that blasteth and with wawes throweth shypes/ of whiche the lyvynge creatures for great peryl for hem dreden; right so the same sees maketh smothe waters and golden saylyng/ and comforteth hem with noble hauen that firste were so ferde. Hast thou not (quod she) lerned in thy youth/ that Jupyter hath in his wardrobe bothe garmentes of joye and of sorowe? What wost thou howe soone he wol turne of the the garment of care/ and clothe the in blysse? pardé it is not ferre fro the. Lo an olde proverbe aleged by many wyse: Whan bale is greatest/ than is bote a nye bore. Wherof wylte thou dismaye? hope wel and serue wel/ and that shal the saue/ with thy good byleue.

Ye/ ye (quod I) yet se I not by reason howe this blysse is comyng/ I wote it is contyngent/ it may fal on other. O (quod she) I haue mokel to done to clere thyne vnderstanding and voyde these errours out of thy mynde/ I wol prove it by reason thy wo may not alway en<345ra><345rb>duren. Every thyng kyndely (quod she) is governed and ruled by the heuenly bodyes/ whiche hauen ful werchynge here on erthe/ and after course of these bodyes/ al course of your doynges here ben governed and ruled by kynde.

907 wawes, waves. 909 ferde, afraid. 911 wost, know. 912 Pardé, indeed; ferre, far. 913 aleged, alleged, adduced; bale, harm; bate, remedy; nye bore, neighbor. 915 wote, know. 918 kyndely, natural. 919 werchynge, working.

925 "Thou wost wel by cours of planettes al your dayes proceden, and to everich of
 synguler hours be enterchaunged stondmele about, by subnytted worchyng naturally
 to suffre, of whiche changes cometh these transitory tymes that maketh revoluyng of
 your yeres thus stondmele. Every hath ful might of woechynge, tyl al seven han had her
 cours about. Of which woechynge and possessyon of hours the dayes of the weke
 have take her names after denomination in these seven planettes. Lo, your Sonday
 930 gynneth at the first hour afternoon on the Saturday, in whiche hour is than the sonne in
 ful might of woechynge, of whom Sonday taketh his name. Next him foloweth Venus
 and after Mercurius, and than the Moone, so than Saturnus after whom Jovis, and than
 Maes, and ayen than the Sonne, and so forth, be twenty-four hours togider, in whiche
 935 hour gynnynge in the seconde day stante the Moone, as maister for that tyme to rule, of
 whom Monday taketh his name. And this course foloweth of al other dayes generally in
 doyng. This course of nature of these bodyes chaungyng stytent at a certayne terme,
 lymytted by their first kynde. And of hem al governementes in this elemented worlde
 proceden, as in springes, constellacions, engendrures, and al that folowem kynde and
 reson. Wherfore the course that foloweth sorowe and joy, kyndely moten entrechangen

Thou wost wel by cours of planettes al your dayes proceden/ and to euerich of
 synguler hours be enterchaunged stondmele about/ by subnytted worchyng naturally
 to suffre/ of whiche changes cometh these transitory tymes that maketh revoluyng of
 your yeres thus stondmele/ every hath ful might of worchyng/ tyl al seuen han had her
 cours about. Of which worchynges and possessyon of hours/ the dayes of the weke
 haue take her names/ after denomination in these seuen planettes. Lo your sonday
 930 gynneth at the first hour afternoon on the saturday/ in whiche hour is than the sonne in
 ful might of worchyng/ of whom sonday taketh his name. Next him foloweth Venus/
 and after Mercurius/ and than the Moone/ so than Saturnus/ after whom Jovis/ and
 than Mars and ayen than the Sonne/ and so forth be . xxliii. hours togider/ in whiche
 hour gynnynge in the seconde day stante the Moone/ as maister for that tyme to rule/ of
 whom mowday taketh his name/ and this course foloweth of al other dayes generally in
 doyng. This course of nature of these bodyes chaungyng/ stytent at a certayne terme/
 lymytted by their first kynde/ and of hem al gouernementes in this elemented worlde
 proceden/ as in springes/ constellacions/ engendrures/ and al that folowem kynde and
 reson/ wherfore the course that foloweth sorowe and joy/ kyndely moten entrechangen

924 stondmele, at regular intervals. 930 be, by. 933 stytent, ceases. 936 moten, must.

their tymes, so that alway on wele as alway on wo may not endure. Thus seest thou appertly thy sorowe into wele mote ben chaunged; wherfore in suche case to better syde evermore enclyne thou shuldest. Trewly, next the ende of sorowe anon entreth 940 joy. By maner of necessyté it wol ne may non other betyde, and so thy contygence is disproved. If thou holde this opinion any more, thy wyt is right leude. Wherfore in ful conclusyon of al this, thilke Margaryte thou desyrest hath ben to thee dere in thy herte, and for her hast thou suffred many thoughtful diseases, heraftir shal be cause of mokel 945 myrth and joye, and loke howe glad canste thou ben, and cease al thy passed heuynesse with manyfolde joyes. And than wol I as blythly here thee speken thy myrthes in joy as I nowe have yherde thy sorowes and thy complayntes. And if I mowe in aught thy joye encrease, by my trouthe, on my syde shal nat be leaved for no maner traveyle that I with al my myghtes right blythly wol helpe, and ever ben redy you bothe to plesse. And than thanked I that lady with al goodly maner that I worthely coude, and trewly I was 950 greatly rejoysed in myne herte of her fayre behestes, and profered me to be slawe, in al that she me wolde ordeyne, while my lyfe lasted.

their tymes/ so that alway on wele as alway on wo may not endure. Thus seest thou appertly thy sorowe in to wele mote ben chaunged/ wherfore in suche case to better syde evermore enclyne thou shuldest. Trewly next the ende of sorowe anon entreth joy/ by maner of necessyté it wol ne may non other betyde/ and so thy contygence is disproved: if thou holde this opinion any more/ thy wyt is right leude. Wherfore in ful conclusyon of al this/ thilke Margaryte thou desyrest/ hath ben to the dere in thy herte/ and for her hast thou suffred many thoughtful diseases/ heraftir shal be cause<345rb><345va>of mokel myrth and joye/ and loke howe glad canste thou ben/ and cease al thy passed heuynesse with manyfolde joyes. And than wol I as blythly here the speken thy myrthes in joy/ as I nowe haue yherde thy sorowes and thy complayntes. And if I mowe in aught thy joye encrease/ by my trouthe on my syde shal nat be leaved for no maner traveyle/ that I with al my myghtes right blythly wol helpe/ and ever ben redy you bothe to plesse. And than thanked I that lady with al goodly maner that I worthely coude/ and trewly I was greatly rejoysed in myne herte/ of her fayre behestes/ and profered me to be slawe in al that she me wolde ordeyne while my lyfe lasted.

937 **wele**, prosperity. 938 **appertly**, openly; **mote**, must. 940 **betyde**, fall out. 941 **leude**, uninformed. 942 **dere**, dear, precious. 943 **mokel**, much. 947 **leaved**, left out. 950 **slawe**, [ready to be] slain. 951 **lested**, lasted.

Chapter X

955 "Me thynketh," quod I, "that ye have right wel declared, that way to the knot shuld not ben in none of these disprovyng thynge, and nowe oder of our purpose this asketh, that ye shulde me shewe if any way be thyther, and whiche thilke way shulde ben, so that openly maye be sey the very hye waye in ful confusyoun of these other thynge."

960 "Thou shalt," quod she, "understande that one of thre lyves (as I fyrist sayd) every creature of mankynde is srongen, and so forth procedeth. These lyves ben thorowe names departed in thre maner of kyndes, as bestiallyche, manlyche, and resonablyche, of whiche two ben used by flesshely body, and the thirde by his soule. Bestial among resonables is forboden in every lawe and every secte, bothe in Christen and other, for every wight dispyseth hem that lyveth by lustes and delytes, as him that is thrall and bounden seruaunt to thynge right foule. Suche ben compted wexe than men; he shal nat in their degré ben reckened ne for suche one allowed. Heritykes, sayne they, chosen lyfe bestial, that voluptuously lyven, so that (as I first sayde to thee) in manly and resonable lyvenges, our mater was to declare. But manly lyfe in lyveng after fleshe or els flesshly

965 ME thynketh (quod I) that ye have right wel declared/ that way to the knot shuld not ben in none of these disprovyng thynge/ and nowe oder of our purpose this asketh/ that ye shulde me shewe if any way be thyther/ and whiche thilke way shulde ben/ so that openly maye be sey/ the very hye waye in ful confusyoun of these other thynge.

Thou shalt (quod she) vnderstande/ that one of thre lyues (as I fyrist sayd) euery creature of mankynde is srongen/ and so forth procedeth. These lyves ben thorowe names departed in thre maner of kyndes/ as bestiallyche/ manlyche/ and resonablyche/ of whiche two ben vsed by flesshely body/ and the thirde by his soule. Bestial among resonables is forboden in every lawe and every secte/ bothe in christen and other/ for esery wight dispyseth hem that lyueth by lustes and delytes/ as him that is thrall and bounden seruaunt to thynge right foule/ suche ben compted wexe than men/ he shal nat in their degré ben reckened/ ne for suche one allowed. Heritykes sayne they/ chosen lyfe bestial/ that voluptuously lyuen/ so that (as I first sayde to the) in manly and resonable lyuenges/ our mater was to declare/ but manly lyfe in lyueng after fleshe or els flesshly

955 *sey*, seuen. 957 *srongen*, sprung. 961 *wight*, person. 962 *compted*, accounted.

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wayes to chese may nat blysse in this knotte be conquered, as by reason it is proved,
Wherfore by resonable lyfe he must nedes it have, sith a way is to this knotte, but nat
by the firste tway lyves, wherfore nedes mote it ben to the thirde. And for to lyve in
fleshe but nat after flessh is moe resonablich than man lyche reckened by clerkes,
970 Therfore howe this waye cometh in I wol it blythely declare.

"Se nowe," quod she, "that these bodily goodes of manliche lyuenges yelden soroufully
stoundes and smertande houres. Whoso wele remembre him to their endes, in their
worchinges they ben thoughtful and sorie. Right as a bee that hath hadde his hony
975 anone at his flyght begynneth to stynge; so thilke bodily goodes at the laste mote awaye,
and than stynge they at her goyng, wherthrough entreth and clene voydeth al blisse of
this knot."

"Forsothe," quod I, "me thynketh I am wel served in shewyng of these wordes.
Although I hadde lytel in respecte amoung other great and worthy, yet had I a faire
980 parcel as me thought for the tyme in forthering of my sustenaunce whiche, while it
dured, I thought me hauyng mokel hony to myne estate. I had richesse suffisauntly to
weyve nede; I had dignite to be reverenced in worship. Power me thought that I had to

wayes to chese/ may nat blysse in this knotte be conquered/ as by reason it is peoued,
Wherfoore by resonable lyfe he must nedes it haue/ sith away is to this knotte/ but nat
by the firste tway lyues/ wherfore nedes mote it ben to the thirde/ and for to lyve in
fleshe but<345va><345vb>nat after flessh/ is more resonablich than man lyche reckened
by clerkes. Therfore howe this waye cometh in/ I wol it blythely declare.

Se nowe (quod she) that these bodily goodes of manliche lyuenges/ yelden soroufully
stoundes and smertande houres/ Who so wele remembre him to their endes/ in their
worchinges they ben thoughtful and sorie. Right as a bee that hath hadde his hony/
anone at his flyght begynneth to stynge: So thilke bodily goodes at the laste mote awaye/
and than stynge they at her goyng/ wherthrough entreth and clene voydeth al blisse of
this knot.

Forsothe (quod I) me thynketh I am wel serued/ in shewyng of these wordes. al-
though I hadde lytel in respecte amoung other great and worthy/ yet had I a faire parcel/
as me thought for the tyme/ in forthering of my sustenaunce/ whiche while it dured/ I
thought me hauyng mokel hony to myne estate. I had richesse suffisauntly to weyue
nedes/ I had dignite to be reverenced in worship. Power me thought that I had to

968 mote, must. 971 yeldes, yield. 972 stoundes, times; smertande, smarting. 974 mote, must.
980 mokel, much. 981 weyve, forestall.

985 kepe fro myne enemyes and me semed to shyne in glorie of renome as manhode asketh
 in meane. For no wight in myne admynistration coude non yuels ne trechery by sothe
 cause on me putte. Lady, yourselve weten wel that of the confederacies maked by my
 soverayns I nas but a servaunt, and yet mokel meane folke wol fully ayenst reason
 thilke maters maymeyne, in whiche mayntaunce gloriens themselfe; and as often ye
 haven sayde therof ought nothynge in yvel to be layde to mewardes, sythen as repentaunt
 I am tourned, and no more I thynke, neither tho thynges ne none suche other to sustene
 990 but utterly distroye without medlyng maner in al my mightes. Howe am I nowe caste
 out of al swetnesse of blysse and myscheuously stongen my passed joy? Soroufully
 muste I bewayle and lyve as a wretche.

995 Every of tho joyes is touned into his contrary: For richesse nowe have I poverté, for
 dignité, nowe am I imprisoned. Insteede of power, wretchednesse I suffre, and for
 glorie of renome I am nowe dispised and foulch hated. Thus hath farn fortune, that
 sodaynly am I overthrowen and out of al welth dispoyled. Trewly, me thynketh this
 way in entre is right harde. God graunt me better grace er it be al passed. The other way,

kepe fro myne enemyes and me semed to shyne in glorie of renome as manhode asketh
 in meane/ for no wight in myne admynistration coude non yuels ne trechery by sothe
 cause on me putte. Lady your selue weten wel/ that of the confederacies maked by my
 soverayns I nas but a seruunt/ and yet mokel meane folke wol fully ayenst reason
 thilke maters maymeyne/ in whiche mayntaunce gloriens them selfe/ and as often ye
 haven sayde/ therof ought nothynge in yuel to be layde to mewardes/ sythen as repentaunt
 I am tourned/ and no more I thynke/ neither tho thynges ne none suche other to sustene/
 but vtterly distroye without medlyng maner/ in al my mightes. Howe am I nowe caste
 out of al swetnesse of blysse/ and myscheuously stongen my passed ioy? soroufully
 muste I bewayle/ and lyue as a wretche.

Every of tho joyes is touned in to his contrary: For richesse nowe haue I pouerte/ for
 dignite nowe am I imprisoned/ in stede of power wretchednesse I suffre/ and for glorie
 of renome I am nowe dispised/ and foulch hated: thus hath farn fortune/ that sodaynly
 am I ouerthrown/ and out of al welth dispoyled. <345vb><346ra>trewly me thynketh
 this way in entre is right harde/ god graunt me better grace er it be al passed/ the other
 way

982 **renome**, renown. 983 **in meane**, in moderation; **wight**, person. 984 **weten**, know. 985
mokel, many. 987 **sythen**, since. 992 **bis**, its. 994 **farn**, fared.

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ladye, me thought right swete." "Nowe certes," quod Love, "me lyst for to chide. What ayleth thy darke dulnesse? Wol it nat in clerenesse ben sharped? Have I nat by many reasons to the shewed suche bodily goodes faylen to yeve blysse, their might so ferforthe wol nat stretche? Shame," quod she, "it is to say thou lyest in thy wordes. Thou ne hast wyst but right fewe that these bodily goodes had al atones. Commenly they dwellem nat togider. He that plente hath in riches, of his kynne is ashamed; another of lynage right noble and wel knowe; but pouert him handleth, he were leuer unknowe. Another hath these, but renome of peoples praysyng may he nat have. Overal he is haned and defamed of thynges right foule. Another is faire and semely, but dignete him fayleth, and he that hath dignete is crooked or lame or els misshapen and foully dispysed. Thus partable these goodes dwellen commenly; in one household ben they but sylde. Lo, howe reetched is your truste on thyng that wol nat accorde. Me thinketh thou clepest thilke plyte thou were in selynesse of fortune, and thou sayest for that the selynesse is departed, thou arte a wretch. Than foloweth this upon thy wordes: every soule resonable of man may nat dye, and if dethe endeth selynesse and maketh wretches, as nedes of

ladye me thought right swete. Nowe certes (quod Loue) me lyst for to chide. What ayleth thy darke dulnesse? wol it nat in clerenesse ben sharped. Haue I nat by many reasons to the shewed suche bodily goodes faylen to yeue blysse/ their might so ferforthe wol nat stretche? Shame (quod she it is to say) thou lyest in thy wordes. Thou ne hast wyst but right fewe/ that these bodily goodes had al atones/ commenly they dwellem nat togider. He that plente hath in riches/ of his kynne is a shamed: another of lynage right noble and wel knowe/ but pouert him handleth he were leuer vnknowe. Another hath these/ but renome of peoples praysyng may he nat haue/ oueral he is hated and defamed of thynges right foule. Another is faire and semely but dignete him fayleth: and he that hath dignete is crooked or lame/ or els misshapen and foully dispysed. thus partable these goodes dwellen/ commenly in one household ben they but sylde. Lo howe reetched is your truste/ on thyng that wol nat accorde. Me thinketh thou clepest thilke plyte thou were in selynesse of fortune/ and thou sayest for that the selynesse is departed/ thou arte a wretch. Than foloweth this vpon thy wordes/ every soule resonable of man/ may nat dye/ and if dethe endeth selynesse and maketh wretches/ as nedes of

997 me lyst, it pleases me. 999 yeve, give. 1000 ferforthe, for. 1001 wyst, known; atones, at once. 1003 lynage, lineage; were leuer, would rather [bc]. 1007 partable, not whole; household, i.e., place; sylde, seldom. 1009 plyte, condition; selynesse, felicity. 1011 selynesse, happiness; as nedes, necessarily.

fortune maketh it an ende. Than soules after deth of the body in wretchednesse shulde lyuen. But we knowe many that han geten the blysse of heuen after their deth. Howe than may this lyfe maken men blysful, that whan it passeth it yeveth no wretchednesse, and many tymes blysse, if in this lyfe he con lyve as he shulde? And wolte thou acompt with fortune, that nowe at the first she hath done thee tene and sorowe. If thou loke to the maner of al glad thynge and sorouful, thou mayst nat nay it, that yet, and namely nowe, thou standest in noble plyte in a good gynnryng with good forth goyng herafter. And if thou wene to be a wretch, for such welth is passed, why than art thou nat wel 1015 fortunate for badde thynge and anguys wretchednesse ben passed? Art thou nowe come first in to the hostry of this lyfe, or else the both of this worlde? Art thou nowe a sodayne gest into this wretched exile? Wenest there be any thynge in this erthe stable? Is nat thy first arrest passed that brought thee in mortal sorowe? Ben these nat mortal 1020 thynge agen with ignorance of beestial wyt and hast receyved reason in knowyng of vertue? What conforte is in thy hert? The knowinge sykerly in my seruyce be grounded. 1025 And woste thou nat wel as I said that deth maketh ende of al fortune? What than?

fortune maketh it an ende/ Than soules after deth of the body in wretchednesse shulde lyuen But we knowe many that han geten the blysse of heuen after their deth. Howe than may this lyfe maken men blysful/ that whan it passeth it yeveth no wretchednesse/ and many tymes blysse/ if in this lyfe he con lyue as he shulde. And wolte thou acompt with fortune/ that nowe at he first she hath done the tene *and* sorowe: if thou loke to the maner of al glad thynge *and* sorouful/ thou mayst nat nay it that yet/ *and* namely nowe thou standest in noble plyte in a good gynnryng/ with good forth goyng herafter. And if thou wene to be a wretch for such welth is passed/ why than art thou nat wel fortunate for badde thynge *and* anguys wretchednesse ben passed? Art thou nowe come first in to the hostry of this lyfe/ or else the both of this worlde/ art<346ra><346rb>thou nowe a sodayne gest in to this wretched exile? Wenest there be any thynge in this erthe stable? Is nat thy first arrest passed/ that brouyt the in mortal sorowe? Ben these nat mortal thynge agen with ignorance of beestial wyt and hast receyued reason in knowyng of vertue? What conforte is in thy hert? the knowinge sykerly in my seruyce be grounded. And woste thou nat wel as I said/ that deth maketh ende of al fortune? What than/ 1014 yeveth, gives. 1015 acompt, present a bill to. 1016 tene, grief. 1018 plyte, condition. 1019 wene, imagine [yourself]. 1020 anguys, anxious. 1021 hostry, hostility. 1022 sodayne, sudden; gest, guest; Wenest, Do you believe. 1024 hast, i.e., you have. 1025 sykerly, certainly.

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Standest thou in noble plyte, lytel hede or reckyng to take, if thou let fortune passe
dying, or els that she fly whan her lyst, now by thy lyue? Pardy, a man hath nothyng so
lefe as his lyfe, and for to holde that he doth al his cure and dilygent traveyle. Than say
1030 I thou art blysful and fortunat sely, if thou knowe thy goodes that thou hast yet be loued
whiche nothyng may doute, that they ne ben more worthy than thy lyfe?" "What is
that," quod I, "Good contemplation," quod she, "of wel doing in vertue in tyme comyng,
bothe in plesaunce of me and of thy Margarit peerl. Haste thy herte in ful blysse with
1035 her shalbe eased. Therfore, dismay thee nat. Fortune in hate greuously ayenst thy bodily
person, ne yet to gret tempest hath she nat sent to thee, sithen the holdyng cables and
ankers of thy lyfe holden by knytyng so faste that thou discomforde thee nought of tyme
that is now, ne dispayre thee not of tyme to come, but yeuen thee comforde in hope of
wel doyng and of gettyng agayne the double of thy lesyng with encreasynge loue of thy
1040 Margarite perle thereto. For this hyderto thou hast had al her ful daunger, and so thou
myght amende al that is mysse, and al defautes that somtyme thou dyddeſt, and that
now in al thy tyme to that ilke Margaryte in ful seruyce of my loue thyne herte hath

standest thou in noble plyte lytel hede or reckyng to take/ if thou let fortune passe dyng/
or els that she fly whan her lyst/ now by thy lyue. Pardy a man hath nothyng so lefe as his
lyfe/ and for to holde that he doth al his cure and dilygent traveyle. Than say I thou art
blysful and fortunat sely/ if thou knowe thy goodes that thou hast yet be loued whiche
nothyng may doute/ that they ne ben more worthy than thy lyfe? What is that (quod I)
Good contemplation (quod she) of wel doing in vertue in tyme comyng/ bothe in
plesaunce of me and of thy Margarit peerle: Haste thy herte in ful blysse with her
shalbe eased. Therfore dismay the nat/ fortune in hate greuously ayenst thy bodily
person/ ne yet to gret tempest hath she nat sent to the/ sithen the holdyng cables and
ankers of thy lyfe/ holden by knytyng so faste/ that thou discomforde the nought of
tyme that is now/ ne dispayre the not of tyme to come/ but yeuen the comforde in hope of
wel doyng/ and of gettyng agayne the double of thy lesyng/ with encreasynge loue of
thy Margarite perle thereto. For this hyderto thou hast had al her ful daunger/ and so thou
myght amende al that is mysse/ and al defautes that somtyme thou dyddeſt/ and that
now in al thy tyme to that ilke Margaryte in ful seruyce of my loue thyne herte hath

1027 *plyte*, condition; *reckyng*, caring. 1028 *Pardy*, Indeed. 1029 *lefe*, desirable (precious).
1030 *selī*, felicitous. 1035 *to*, too. 1037 *yeuen*, give. 1038 *lesyng*, [what you] lost. 1039
daunger, resistance. 1040 *defautes*, trespasses. 1041 *ilke*, same.

contynued, wherfore she ought moche the rather enclyne fro her daungerous sete.
 These thynges ben yet knyt by the holdyng anker in thy lyve, and holden mote they. Lo
 God, I pray al these thynges at ful ben performed. For whyle this anker holdeth I hope
 1045 thou shalte safely escape, and whyle thy trewe meanyng servyce abouthe bringe, in
 dispyle of al false meaners, that thee of newe haten; for in this trewe servyce thou arte
 nowe entred."

"Certayn," quod I, "amonge thynges I asked a question, whiche was the way to the
 knot. Trewly, lady, howe so it be I tempt you with questions and answers in spekyng of
 1050 my first service, I am nowe in ful purpose in the peicke of the hert, that thilke service
 was an enprisonment and alway bad and naughty, in no maner to be desyred. Ne that in
 gettyng of the knot may it nothyng aveyle. A wyse gentyl hert loketh after vertue and
 none other bodily joyes alone. And bycause to forne this in tho wayes I was sette, I
 1055 wote wel myselfe I have erred and of the blysse fayled, and so out of my way hugely have
 I ron." "Certes," quod she, "that is sothe, and there thou hast myswent, eschewe the
 pathe from hens forwarde, I rede. Wonder I trewly why the mortal folke of this worlde

contynued/ wherfore she ought moche the rather enclyne fro her daungerous sete.
 These thynges ben yet knyt by the holdyng anker in thy lyue/ and holden mote they: Lo
 god I pray al these thynges at ful ben performed. For whyle this anker holdeth I hope
 thou shalte safely escape/ and whyle thy trewe meanyng seruyce abouthe bringe/ in
 dispyle of al false meaners/ that the of newe haten/ for this trewe seruyce thou arte
 nowe entred.<346rbo>

<346va>CErtayn (quod I) amonge thynges I asked a question/ whiche was the way
 to the knot. Trewly lady howe so it be/ I tempt you with questions and answers/ in
 spekyng of my first seruice/ I am nowe in ful purpose in the peicke of the hert/ that
 thilke seruice was an enprisonment/ and alway bad and naughty in no maner to be
 desyred. Ne that in gettyng of the knot/ may it nothyng aveyle. a wyse gentyl hert
 loketh after vertue/ and none other bodily joyes alone. And bycause to forne this/ in tho
 wayes I was sette/ I wote wel my selfe I have erred/ and of the blysse fayled/ and so
 out of my way hugely haue I ron. Certes (quod she) that is sothe/ and there thou hast
 myswent/ eschewe the pathe from hens forwarde I rede. Wonder I trewly why the
 mortal folke of this worlde

1042 daungerous sete, i.e., her haughty position. 1043 mote, must. 1046 meaners, i.e.,
 people who mean ill. 1048 Certayn. See note on questionable chapter division at this point.
 1053 to forne, before. 1055 Certes, Certainly. 1056 rede, counsel.

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seche these wayes outforth, and it is proved in yourself. Lo, howe ye ben confounded with error and folly. The knowing of very cause and way is goodness and vertue. Is there any thynge to thee more precious than thyselfe? Thou shalt have in thy power that 1060 thou woldest never lese and that in no way may be taken fro thee, and thilke thynge is that is cause of this knot. And if dethe mowe it nat reve more than an earthly creature, thilke thynge than abydeth with thyselfe soule. And so our conclusion to make such a knot thus gotten, abydeth with this thynge and with the soule, as long as they last. A soule dieth never. Vertu and goodness evermore with the soule endureth, and this knot is 1065 perfite blysse. Than this soule in this blysse endlesse shal enduren. Thus shul hertes of a trewe knot ben eased; thus shul their soules ben pleased; thus perpetually in joye shul they syng." "In good trouth," quod I, "here is a good beginnyng, yeve us more of this way." Quod she, "I said to thee nat longe sithen, that resonable lyfe was one of thre thynge and it was proved to the soule.

Chapter XI

1070 Every soule of reason hath two thynge of steryng lyfe, one in vertue and another in

seche these wayes outforth/ and it is proued in your selfe. Lo howe ye ben confounded with error and folly. The knowing of very cause and way is goodness and vertue. Is there any thynge to the more precious than thy selfe? Thou shalt have in thy power/ that thou woldest never lese and that in no way may be taken fro the/ and thilke thynge is that is cause of this knot. And if dethe mowe it nat reve more than an earthly creature/ thilke thynge than abydeth with thy selfe soule. and so our conclusion to make such a knot thus gotten/ abydeth with this thynge and with the soule/ as long as they last. a soule dieth never/ vertu and goodness evermore with the soule endureth/ and this knot is perfite blysse. Than this soule in this blysse endlesse shal enduren. Thus shul hertes of a trewe knot ben eased: thus shul their soules ben pleased: thus perpetually in joye shul they syng. In good trouth (quod I) here is a good beginnyng/ yeve vs more of this way. (Quod she) I said to the nat longe sithen/ that resonable lyfe was one of thre thynge/ and it was proued to the soule.

EVERY soule of reason hath two thynge of steryng lyfe/ one in vertue and another in

1057 outforth, externally. 1060 lese, lose; thilke, that very. 1061 mowe, may; reve, take away. 1067 yeve, give. 1068 sithen, since. 1070 steryng, guiding.

the bodily workyng. And whan the soule is the maister over the body, than is a man maister of himselfe. And a man to be a maister over himselfe lyveth in vertue and in goodnessse. And as reson of vertue techeth, so the soule and the body worching vertue togider lyuen resonable lyfe, whiche clerkes clepen felycitet in lyveng. And therin is the 1075 hye way to this knot. These olde philosophers, that hadden no knowing of divine grace of kyndly reason alone, wenden that of pure nature, withouten any helpe of grace, me might have yshoned th'other lyvenges. Reasonably have I lyved; and for I thynke herafter, if God wol (and I have space) thilke grace after my leude knowyng declare, I leave it as at this tyme. But, as I said, he that outforth loketh after the wayes of this knot, connynge 1080 with whiche he shulde knowe the way inforth, slepeth for the tyme. Wherfore, he that wol this way knowe must leave the lokyng after false wayes outforth, and open the eyen of his conscience and unclose his herte. Seest nat he that hath trust in the bodily lyfe is so besy bodily woundes to anoynt, in keping from smert (for al out may they nat be healed), that of woundes in his true understanding he taketh no hede. The knowing 1085 evenforth slepeth so harde, but anon as in knowing a wake than gynneth the preyv

the bodily workyng: and whan the soule is the maister ouer the body/ than is a man maister of himselfe: And a man to be a maister ouer him selfe/ lyueth in vertue and in goodnessse/ and as reson of vertue techeth, so the soule and the body worching vertue togider lyuen resonable lyfe/ whiche cler<346va><346vb>kes clepen felycitet in lyveng/ and therin is the hye way to this knot. these olde philosophers that hadden no knowing of divine grace of kyndly reason alone/ wenden that of pure nature/ withouten any helpe of grace/ me might haue yshoned thother lyvenges/ resonably haue I lyued: and for I thynke herafter/ if god wol (and I haue space) thilke grace after my leude knowyng declare: I leave it as at this tyme. But (as I said) he that outforth loketh after the wayes of this knot/ connynge with whiche he shulde knowe the way inforth slepeth for the tyme/ wherfore he that wol this way knowe/ must leave the lokyng after false wayes outforth/ and open the eyen of his conscience and vnclose his herte. Seest nat he that hath trust in the bodily lyfe is so besy bodily woundes to anoynt in keping from smert (for al out may they nat be healed) that of woundes in his true vnderstanding he taketh no hede/ the knowing evenforth slepeth so harde/ but anon as in knowing a wake/ than gynneth the preyv

1076 *wenden*, assumed; *me*, men. 1078 *leude*, uninformed. 1079 *outforth*, externally; *connynge*, intelligence. 1083 *smert*, pain. 1085 *evenforth*, equally.

medicines for healyng of his trewe entent, inwardes lightly healeth conscience if it be
wel handled. Than must nedes these wayes come out of the soule by steryng lyfe of the
body, and els maye no man come to perfyt blysse of this knotte. And thus by this waye
1090 he shal come to the knotte and to the perfyt selynesse that he wende have had in bodily
goodes outforth?" "Ye," quod I "shal he have both knot, riches, power, dignit , and
renome in this maner waye?" "Ye," quod she, "that shal I shewe thee. Is he nat riche that
hath suffisaunce, and hath the power that no man may amastrien? Is nat great dignit  to
have worshyp and reverence? And hath he nat glorie of renome whose name per-
1095 petual is duryng, and out of nombre in comparation?" "These be thynges that men
wenen to getten outforth," quod I. "Ye," quod she, "they that loken after a thyng that
nought is, therof, in al ne in partie, longe mowe they gaben after." "That is sothe," quod
I. "Therefore," quod she, "they that sechen golde in grene trees and wene to gader
precious stones amoung vynes, and layne her nettes in mountayns to fysshe, and thinken
1100 to hunt in depe sees after hart and hynde, and sechen in erth thilke thynges that sur-
mounteth heven — what may I of hem say? but folyshe ignorance mysledeth wandring

medicines for healyng of his trewe entent/ inwardes lightly healeth conscience if it be
wel handled. Than must nedes these wayes come out of the soule by steryng lyfe of the
body/ and els maye no man come to perfyt blysse of this knotte: and thus by this waye
he shal come to the knotte/ and to the perfyt selynesse that he wende have had in
bodily goodes outforth? Ye (quod I) shal he have both knot/ riches/ power/ dignit / and
renome in this maner waye? Ye (quod she) that shal I shewe the. Is he nat riche that
hath suffisaunce/ and hath the power that no man may amastrien? Is nat great dignit  to
haue worshyp and reverence? and hath he nat glorie of renome whose name per-
petual is duryng/ and out of nombre in comparation? These be thynges that men wen-
nen to getten outforth (quod I). Ye (quod she) they that loken after a thyng that nought is
therof in al ne in partie/ longe mowe they gaben after: That is sothe (quod I): therefore
(quod she) they that sechen golde in grene trees/ and wene to gader precious stones
amonge vynes/ and layne her nettes in mountayns to fysshe/ and thinken to hunt in depe
sees after hart and hynde/ and sechen in erth thilke thynges that surmounteth heuen/
What may I of hem say? but fo<346vb><347ra>lysshe ignorance mysledeth wandring

1087 steryng, guiding. 1089 selynesse, felicity; wende, expected [to]. 1091 renome, renown.
1092 amastrien, overcome, master. 1094 duryng, enduring. 1095 wesen, expect. 1096 partie,
part; mowe, may. 1097 sechen, seek; wene, think.

wretches by uncouth wayes that shulden be forleten, and maketh hem blynde fro the right pathe of trewe way that shulde ben used. Therfore, in general, error in mankynde departeth thilke goodes by mysse sechynge, whiche he shulde have hole and he sought by reason. Thus goth he begyled of that he sought. In his hode men have blowe a jape." "Nowe," quod I, "if a man be vertuous and al in vertue lyveth, howe hath he al these thynges?" "That shal I proven," quod she. "What power hath any man to let another of lyveng in vertue? For prisonment or any other diseise, if he take it paciently, discomfitteth he nat. The tyrant ouer his soule no power maye have. Than hath that man so tourmented suche power, that he nyl be discomfit. Ne overcome may he nat ben, sithen pacience in his soule overcometh and is nat overcomen. Suche thyng that may nat be a maistred, he hath nede to nothing, for he hath suffisaunce ynowe to helpe himselfe. And thilke thyng that thus hath power and suffysance, and no tyrant may it reve, and hath dignite to sette at nought al thynges, here it is a great dignite that deth may a maistry. Wherfore, thilke power and suffisaunce so enclosed with dignite by al reson renome must have. This is thilke riches with suffisance ye shulde loke after: this

wretches by vncouth wayes that shulden be forleten/ and maketh hem blynde fro the right pathe of trewe way that shulde ben vsed. Therfore in general error in mankynde/ departeth thilke goodes by mysse sechynge/ whiche he shulde have hole and he sought by reason. Thus goth he begyled of that he sought/ in his hode men have blowe a jape. Nowe (quod I) if a man be vertuous and al in vertue lyueth/ howe hath he al these thynges? That shal I proven (quod she) What power hath any man to let another of lyueng in vertue? for prisonment or any other diseise/ he take it paciently/ discomfitteth he nat/ the tyrant ouer his soule no power maye haue? Than hath that man so tourmented suche power/ that he nyl be discomfit/ ne overcome may he nat ben/ sithen pacience in his soule overcometh/ and is nat overcomen. Suche thyng that may nat be a maistred/ he hath nede to nothing/ for he hath suffisaunce ynowe to helpe him selfe. And thilke thyng that thus hath power and suffysance/ and no tyrant may it reve/ and hath dignite to sette at nought al thynges/ here it is a great dignite that deth may a maistry. Wherfore thilke power suffisaunce so enclosed with dignite/ by al reson renome must haue. This is thilke riches with suffisance ye shulde loke after: this

1101 **forleten**, abandoned. 1103 **and he**, if he. 1104 **hode**, hood. 1104-05 **blowe a jape**, i.e., made a mockery of him, he is deceived. 1106 **let**, hinder. 1111 **ynowe**, enough. 1112 **thilke**, that same. 1113 **reve**, take it away; **deth**, death. 1114 **a maistry**, have mastery. 1115 **renome**, renown.

is thilke worshipful dignitē ye shulde coveyt; this is thilke power of myght, in whiche ye shulde truste. This is the ilke renome of glorie that endlesse endureth, and al nys but substaunce in vertuous lyveng." "Certes," quod I, "al this is sothe, and so I se wel that virtue with ful gripe encloseth al these thynges. Wherfore, in sothe I may saye by my 1120 trouth, virtue of my Margarite brought me first in to your service, to have knytyng with that jewel, nat sodayn longynges ne folkes smale wordes, but onely our conversation togider. And than I seinge th'entent of her trewe menyng with florisshing virtue of pacience that she used nothynge in yvel to quyte the wicked leasynges that false tonges ofte in her have layde, I have sey it myselfe, goodly foryevenessee hath sponge out of 1125 her hert. Unite and accord above al other thinges she desyret in a good meke maner, and suffereth many wicked tales.

"Trewly, lady, to you it were a gret worship that suche thynges by due chastysment were amended." "Ye," quod she, "I have thee excused. Al suche thynges as yet mowe 1130 nat be redressed: thy Margarites virtue I commende wel the more that paciently suche anoyes suffreth. David kyng was meke and suffred mokel hate and many yvel speches.

is thilke worshipful dignitē ye shulde coveyt: this is thilke power of myght/ in whiche ye shulde truste: this is the ilke renome of glorie that endlesse endureth/ and al nys but substaunce in vertuous lyveng. Certes (quod I) al this is sothe/ and so I se wel that virtue with ful gripe encloseth al these thynges. Wherfore in sothe I may saye/ by my trouth/ virtue of my Margarite brought me first in to your service/ to have knytyng with that iewel/ nat sodayn longynges ne folkes smale wordes/ but onely our conuersion togider: and than I seinge th'entent of her trewe menyng with florisshing virtue of pacience/ that she vsed nothynge in yuel/ to quyte the wicked leasynges that false tonges ofte in her have layde/ I have sey it my selfe/ goodly foryevenessee hath sponge out of her hert/ unite and accord above al other thinges she desyret in a good meke maner/ and suffereth many wicked tales.<347ra>

<347rb>Trewly lady to you it were a gret worship/ that suche thynges by due chastysment were amended. Ye (quod she) I haue the excused/ al suche thynges as yet mowe nat be redressed: thy Margarites virtue I commende wel the more that paciently suche anoyes suffreth. David kyng was meke and suffred mokel hate and many yuel speches:

1119 gripe, grip. 1121 sodays, sudden. 1123 quyte, requisite; leasynges, lies. 1124 sey, seem.
1128 mowe, may. 1130 meke, meek; mokel, much.

No dispise ne shame that his enemys him deden might nat move pacience out of his herte, but ever in one plyte mercy he used. Werfore God Himselfe toke reward to the thynges and theron suche punysshment let fal. Trewly, by reason it ought be ensample of drede to al maner peoples myrrh. A man vengeable in wrath no gouernance in
 1135 punishment ought to have. Plato had a cause his servant to scoure, and yet cleped he his neighbour to performe the doyng; himselfe wolde nat, lest wrath had him a maistred, and so myght he have layde on to moche. Evermore grounded virtue sheweth th'entent fro within. And trewly I wotte wel for her goodnesse and virtue thou hast desyred my service to her plesance wel the more and thyselfe thereto fully haste profered." "Good lady," quod I, "is virtue the hye waye to this knot that long we have yhandled?" "Ye for soth," quod she, "and without virtue goodly this knot may nat be gotten." "Ah, nowe I se," quod I, "howe vertu in me fayleth, and I as a seer tre without burjonyng or frute alwaye welke, and so I stonde in dispeyre of this noble knot for virtue in me hath no maner workynge. A wydewhere aboue have I traveyled." "Peace," quod she, "of thy
 1140 first way thy traveyle is in ydel, and as touchyng the seconde way, I se wel thy
 1145

no dispise ne shame that his enemys him deden/ might nat moue pacience out of his herte/ but euer in one plyte mercy he vsed. Werfore god him selfe toke reward to the thynges/ and theron suche punysshment let fal. Trewly by reason it ought be ensample of drede to al maner peoples myrrh A man vengeable in wrath no gouernance in punishment ought to haue. Plato had a cause his seruant to scoure/ and yet cleped he his neighbour to performe the doyng/ him selfe wolde nat/ lest wrath had him a maistred/ and so myght he haue layde on to moche: euermore grounded virtue sheweth thentent fro within. And trewly I wotte wel for her goodnesse and virtue/ thou hast desyred my seruice to her plesance wel the more/ and thy selfe thereto fully haste profered. Good lady (quod I) is virtue the hye waye to this knot/ that long we haue yhandled? ye for soth (quod she) and without virtue goodly this knot may nat be gotten. Ah nowe I se (quod I) howe vertu in me fayleth/ and I as a seer tre without burjonyng or frute alwaye welke/ and so I stonde in dispeyre of this noble knot/ for virtue in me hath no maner workynge. A wydewhere aboue haue I traveyled. Peace (quod she) of thy first way thy traveyle is in ydel/ and as touchyng the seconde way/ I se wel thy

1131 **deden**, did. 1132 **plyte**, in one, i.e., in the same condition. 1135 **cleped**, called. 1137 **Evermore grounded**, Well-founded. 1138 **wotte**, know. 1142 **seer**, dry, barren; **burjonyng**, blooming. 1143 **welke**, withered. 1144 **A wydewhere aboue**, A great region all about.

meanyng. Thou woldest conclude me if thou coudest bycause I brought thee to service, and every of my servantes I helpe to come to this blysse, as I sayd here beforne. And thou saydest thyselfe thou mightest nat be holpen as thou wenyst, bycause that vertue in thee fayleth. And this blysse perfittly without vertue maye nat be gotten, thou wenest of these wordes contradiction to folowe. Pardé, at the hardest I have no servant but he be vertuous in dede and thought. I brought thee in my service, yet arte thou nat my servant. But I say thou might so werche in vertue herafter that than shalt thou be my seruaunt, and as for my servant acompted. For habyte maketh no monke, ne weareyng of gyte spurres maketh no knyght. Neverthelater in conforte of thyne herte, yet wol I otherwyse answere." "Certes, lady," quod I tho, "so ye must nedes, or els I had nyghe caught suche a cordiacle for sorowe, I wotte it wel I shulde it never have recovered. And therfore nowe I praye to enforme me in this, or els I holde me without recoverye. I may nat long endure tyl this lesson be lerned and of this myschefe the remedy knownen." "Nowe," quod she, "be nat wrothe, for there is no man on lyue that maye come to a precious thyng longe coveyted but he somtyme suffre teneful diseases, and wenyst

meanyng. Thou woldest conclude me if thou coudest/ bycause I brought the to seruice/ and euery of my seruantes I helpe to come to this blysse/ as I sayd here beforne: and thou saydest thy selfe/ thou mightest nat be holpen as thou wenyst/ bycause that vertue in the fayleth. *and* this blysse perfittly without vertue maye nat be gotten/ thou wenest of these wordes contradiction to folowe. Pardé/ at the hardest I have no servant but he be vertuous in dede *and* thought. I brought the in my seruice/ yet arte thou nat my seruant: but I say/ thou might so werche in vertue herafter that than shalt thou be my<347rb><347va>seruaunt/ and as for my seruant acompted. For habyte maketh no monke/ ne weareyng of gyte spurres maketh no knyght. Neuer the later/ in conforte of thyne herte/ yet wol I otherwyse answere. Certes lady (quod I tho) so ye must nedes/ or els I had nyghe caught suche a cordiacle for sorowe/ I wotte it wel I shulde it neuer haue recovered. And therfore nowe I praye to enforme me in this/ or els I holde me without recoverye. I may nat long endure tyl this lesson be lerned/ and of this myschefe the remedy knownen. Nowe (quod she) be nat wrothe/ for there is no man on lyue that maye come to a precious thyng longe coveyted/ but he somtyme suffre teneful diseases/ and wenyst

1146 conclude, confute. 1148 holpen, helped; wenyst, assume. 1149 And, If. 1150 Pardé, indeed. 1152 werche, work. 1153 habyte, the habit [a garment]. 1155 Certes, Certainly. 1156 cordiacle, heart attack, or failure; wotte, know. 1160 teneful, sorrowful.

thy selfe to ben unlyche to al other? That maye nat ben. And with the more sorowe that a thynge is gotten, the more he hath ioye the ilke thynge afterwardes to kepe, as it fareth by chyldren in schole, that for lernynge arne beaten whan their lesson they foryetten. Commenly, after a good disciplynynge with a yerde, they kepe right wel doctrine of 1165 their schole."

Chapter XII

Right with these wordes on this lady I threwe up myne eyen to se her countenaunce and her chere, and she, aperceyvyng this fantasye in myne herte, gan her semblaunt goodly on me caste and sayde in this wyse.

1170 "It is wel knowe, bothe to reason and experience in doynge every actyve wortcheth on his passyve, and whan they ben togider actyve and passyve ben ycleaped by these philosophers. If fyre be in place chafynge thynge able to be chafed or hete and thilke thynghes ben sette in suche a distaunce that the one may werche, the other shal suffre. Thilke Margarite thou desyrest is ful of vertue and able to be actyve in goodnesse. But every herbe sheweth his vertue outforthe from within. The sonne yeveth lyght that

thy selfe ben vnlyche to al other? that maye nat ben: And with the more sorowe that a thynge is gotten/ the more he hath ioye/ the ilke thynge afterwardes to kepe/ as it fareth by chyldren in schole that for lernynge arne beaten/ whan their lesson they foryetten/ commenly after a good disciplynynge with a yerde/ they kepe right wel doctrine of their schole.

Right with these wordes/ on this lady I threwe vp myne eyen to se her countenaunce and her chere/ and she aperceyuyng this fantasye in myne herte/ gan her semblaunt goodly on me caste/ and sayde in this wyse.

It is wel knowe/ bothe to Reason and experience in doynge/ euery actyue wortcheth on his passyue/ and whan they ben togider/ actyue and passyue ben ycleaped by these philosophers/ if fyre be in place chafynge thynge able to be chafed or hete/ and thilke thynghes ben sette in suche a distaunce that the one may werche/ the other shal suffre. Thilke Margarite thou desyrest is ful of vertue/ and able to be actyue in goodnesse/ but every herbe sheweth his vertue outforthe from within/ the sonne yeveth lyght that

1161 **unlyche**, unlike. 1162 **ilke**, same. 1164 **yerde**, branch, rod. 1167 **chere**, looks. 1169 **wortcheth**, works. 1170 **ycleaped**, called. 1174 **outforthe**, externally.

1175 thynges may be sey. Every fyre heteth thilke thyng that it neighed and it be able to be
hete. Virtue of this Margarite outforth wercheth, and nothynge is more able to suffre
worching or worke catche of the actyfe, but passyfe of the same actyfe, and no passyfe
to vertues of this Margaryte, but thee, in al my donet can I fynde. So that her virtue
muste nedes on thee werche in what place ever thou be, within distaunce of her
1180 worthynesse, as her very passyfe thou arte closed. But virtue may thee nothynge profyte,
but thy desyre be perfourmed and al thy sorowes ceased. Ergo, through werchynge of
her virtue thou shalte easely ben holpen and driven out of al care, and welcome to this
longe by thee desyred." "Lady," quod I, "this is a good lesson in gynnyng of my joye. But
wete ye wel, forsothe, though I suppose she have moche virtue, I wolde my spousayle
1185 were proved, and than maye I lyve out of doute and rejoyce me greatly in thynkyng of
tho vertues so shewed." "I herde thee say," quod she, "at my begynnyng whan I receyved
thee firste for to serve, that thy jewel thilke Margaryte thou desyrest was closed in a
muskle with a blewe shel." "Ye, forsothe," quod I, "so I sayd, and so it is." "Wel," quod
she, "everything kyndly sheweth it selfe: this jewel, closed in a blewe shel, by

thynges may be sey. Euer fyre heteth thilke thyng that it neighed and it be able to be
hete/ virtue of this Margarite outforth wrethe/ and nothynge is more able to suffre
worching or worke catche of the actyfe/ but passyfe of the same actyfe/ and no<347va>
<347vb>passyfe to vertues of this Margaryte/ but the in al my donet can I fynde/ so
that her virtue muste nedes on the werche/ in what place euer thou be within distaunce
of her worthynesse/ as her very passyfe thou arte closed: but virtue may the nothynge
profyte/ but thy desyre be perfourmed and al thy sorowes ceased. Ergo through
werchynge of her virtue thou shalte easely ben holpen and driven out of al care/ and
welcome to this longe by the desyred. Lady (quod I) this is a good lesson in gynnyng of
my joye: but wete ye wel forsothe/ though I suppose she haue moche virtue/ I wolde
my spousayle were proued/ and than maye I lyue out of doute/ and rejoyce me greatly
in thynkyng of tho vertues so shewed. I herde the say (quod she) at my begynnyng
whan I receyued the firste for to serue that thy jewel/ thilke Margaryte thou desyrest/
was closed in a muskle with a blewe shel. Ye forsothe (quod I) so I sayd/ and so it is.
Wel (quod she) euer thing kyndly sheweth it selfe: this jewel closed in a blewe shel/

1175 *it neighed and, is near it if.* 1178 *donet, book of principles, first things.* 1181 *Ergo,*
Therefore. 1182 *holpes, helped.* 1183 *gynnyng, [the] beginning.* 1184 *wete, know; spousayle,*
marriage. 1188 *muskle, mussel; blewe, blue.* 1189 *kyndly, naturally.*

1190 excellence of coloures sheweth vertue from within, and so every wight shulde rather loke to the propre vertue of thynges than to his forayne goodes. If a thyng be engendred of good mater, comenly and for the more parte, it foloweth, after the congelement, vertue of the first mater, and it be not corrupt with vyses, to procede with encrease of good vertues: eke right so it fareth of badde. Trewly, great excellence in vertue of 1195 lynage, for the more parte, discendeth by kynde to the successyon in vertues to folowe. Wherfore I saye, the colours of every Margarit sheweth from within the fynesse in vertue. Kyndely heven, whan mery wether is a lofte, apereth in mannes eye of coloure in blewe, stedfastnesse in peace betokenyng within and without. Margaryte is engendred by hevenly dewe and sheweth in it selfe by fynenesse of coloure whether the engendrure 1200 were maked on morowe or on eve: thus sayth kynde of this perle. This peccious Margaryte that thou seruest sheweth it selfe discended by nobley of vertue from this hevenly dewe, norisshed and congeled in mekenesse, that mother is of al vertues, and by werkes that men sene withouten, the signyfication of the coloures ben shewed, mercy and ptye in the herte, with peace to al other. And al this is yclosed in a muskle, who so

excellence of coloures sheweth vertue from within/ and so every wight shulde rather loke to the propre vertue of thynges/ than to his forayne goodes. If a thyng be engendred of good mater/ comenly and for the more parte it foloweth after the congelement vertue of the first mater/ and it be not corrupt with vyses/ to procede with encrease of good vertues: eke right so it fareth of badde. Trewly great excellence in vertue of lynage/ for the more parte discendeth by kynde to the successyon in vertues to folowe. Wherfore I saye/ the colours of every Margarit sheweth from within the fynesse in vertue. Kyndely heuen whan mery wether is a lofte/ apereth in mannes eye of coloure in blewe/ stedfastnesse in peace betokenyng within and without: Margaryte is engendred by hevenly dewe/ and sheweth in it selfe by fynenesse of coloure/ whether the engendrure were maked on morowe or on eve: thus sayth kynde of this perle. This precious Margaryte that thou seruest sheweth it selfe discended by nobley of vertue from this hevenly dewe/ norisshed and congeled in mekenesse/ that mother is of al vertues/ and by <347vb> <348ra>werkes that men sene withouten the signyfication of the coloures/ ben shewed mercy and ptye in the herte with peace to al other/ and al this is yclosed in a muskle/ who so

1191 **forayne**, foreign, alien. 1192 **congelement**, congealing. 1193 **and it be**, providing that it be. 1194 **eke**, also. 1195 **lynage**, lineage. 1201 **nobley**, nobility.

1205 readily these vertues loken. Al thyng that hath soule is reduced into good by meane
thynges as thus: Into God man is reduced by soules resonable, and so forthe beestes or
bodyes that mowe not moven after place ben reduced into manne by beestes meue that
movyn from place to place. So that thilke bodyes that han felyng soules and move not
from places holden the lowest degree of soulyng thynges in felyng, and such be
1210 reduced into man by meanes. So, it foloweth, the muskle, as mother of al vertues, halte
the place of mekenesse, to his lowest degree descendeth downe of heven, and there, by
a maner of virgyne engendrure, arne these Margarytes engendred and afterward
congeled. Made not mekenesse so lowe the hye heven to enclose and catche out therof
so noble a dewe, that after congelement a Margaryte, with endelesse vertue and
1215 everlastynge joy, was with ful vessel of grace yeven to every creature that goodly wolde
it receyve?" "Certes," quod I, "these thynges ben right noble. I have er this herde these
same sawes." "Than," quod she, "thou woste wel these thynges ben sothe?" "Ye,
forsythe," quod I, "at the ful." "Nowe," quod she, "that this Margaryte is ful of vertue
it is wel proved, wherfore some grace some mercy amoung other vertues, I wotte ryght

redily these vertues loken. Al thyng that hath soule is reduced in to good by meane
thynges/ as thus: In to god man is reduced by soules resonable/ and so forthe beestes or
bodyes that mowe not mouen/ after place ben reduced in to manne/ by beestes meue
that mouyn from place to place: so that thilke bodyes that han felyng soules/ and moue
not from places/ holden the lowest degree of soulyng thynges in felyng/ and such
ben reduced in to man by meanes. So it foloweth/ the muskle as mother of al vertues/
halte the place of mekenesse to his lowest degree descendeth downe of heuen/ and there
by a maner of virgyne engendrure arne these Margarytes engendred/ and afterward
congeled. Made not mekenesse so lowe the hye heuen to enclose and catche out therof
so noble a dewe/ that after congelement a Margaryte with endelesse vertue and everlastynge
joy was with ful vessel of grace yeuen to every creature/ that goodly wolde it receyue.
Certes (quod I) these thynges ben right noble/ I haue er this herde these same sawes.
Than (quod she) thou woste wel these thynges ben sothe? ye forsothe (quod I) at the
ful. Nowe (quod she) that this Margaryte is ful of vertue it is wel proued/ wherfore
some grace/ some mercy amoung other vertues/ I wotte ryght

1205 *lokes*, considers; *meane*, mediatory. 1207 *meue*, means (see note). 1209 *soulyng*,
entities endowed with souls. 1215 *yeven*, given. 1217 *sawes*, sayings.

- 1220 wel, on thee shal discende?" "Ye," quod I, "yet wolde I have better declared vertues in this Margaryte kyndely to ben grounded." "That shal I shew thee," quod she, "and thou woldest it lerne?" "Lerne?" quod I, "what nedeth suche wordes? Wete ye nat wel, lady, yourselfe that al my cure, al my dyligence, and al my might have turned by your counsayle in plesaunce of that perle? Al my thought and al my studye, with your helpe, desyret in 1225 worshyppe thilke jewel to encrease al my travayle and al my besynesse in your servyce, this Maegaryte to gladden in somehalve. Me were leaver her honour, her plesaunce, and her good chere thorowe me for to be mayntayned and kepte, and I of suche thynge in her lykynge to be cause, than al the welthe of bodily goodes ye coude recken. And wolde never God, but I put myselfe in great jeopardy of al that I wolde, that is nowe no 1230 more but my lyfe alone, rather than I shulde suffre thylke jewel in any poynte ben blemisshed as ferre as I may suffre and with my mightes stretche." "Suche thynge," quod she, "maye mokel further thy grace, and thee in my servyce avaunce. But nowe," quod Love, "wylte thou graunte me thilke Margaryte to ben good?" "O good God," quod I, "why tempte ye me and tene with suche maner speche? I wolde graunt that

wel on the shal discende? ye (quod I) yet wolde I haue better declared vertues in this Margaryte/ kyndely to ben grounded. That shal I shew the (quod she) and thou woldest it lerne? Lerne (quod I) what nedeth suche wordes: Wete ye nat wel lady your selfe that al my cure/ al my dyligence/ and al my might haue turned by your counsayle/ in plesaunce of that perle/ al my thought and al my studye/ with your helpe desyret/ in worshyppe thilke iewel to encrease al my travayle and al my besynesse in your seruyce/ this Margaryte to gladden in somehalve: me were leauer her honour/ her plesaunce/ and her good chere thorowe me for to be mayntayned and kepte/ and I of suche<348ra><348rb>thynge in her lykynge to be cause/ than al the welthe of bodily goodes ye coude recken. And wolde never god/ but I put my selfe in great jeopardy of al that I wolde/ that is nowe no more but my lyfe alone/ rather than I shulde suffre thylke iewel in any poynte ben blemisshed/ as ferre as I may suffre/ and with my mightes stretche. Suche thynge (quod she) maye mokel further thy grace/ and the in my seruyce avaunce. But nowe (quod Love) wylte thou graunte me thilke Margaryte to ben good? O good good (quod I) why tempte ye me and tene with suche maner speche: I wolde graunt that/

1222 **Wete**, Know. 1226 **Me were leaver**, I would prefer. 1229 **wolde**, wold (see note). 1231 **ferre**, far. 1232 **mokel**, much. 1234 **tene**, trouble [me].

1235 though I shulde anone dye and by my trouthe fyght in the quarel if any wight wolde
couteplede. It is so moche the lyghter," quod Love, "to prove our entent."

"Ye," quod I, "but yet wolde I here howe ye wolde prove that she were good by
reasonable skyl, that it mowe not ben denyed. For althoughe I knowe, and so dothe
1240 many other, manyfolde goodnessse and vertue in this Margaryte ben printed, yet some
men there ben that no goodnessse speken. And wherever your wordes ben herde and
your reasons ben shewed, suche yvel spekers, lady, by auctorite of your excellencie
shullen be stopped and ashamed. And more, they that han none acquayntaunce in her
1245 persone, yet mowe they knowe her vertues and ben the more enfourmed in what wyse
they mowe sette their hertes whan hem lytste into your servyce any entre make. For
trewly, al this to begynne, I wote wel myselfe that thilke jewel is so precious perle, as a
womanly woman in her kynde, in whome of goodnessse of vertue and also of answerynge
shappe of lymmes and fetures so wel in al poynthes accordyng, nothynge fayleth. I leue
that kynde her made with great studye, for kynde in her person nothynge hath foryet,
and that is wel sene. In every good wyghtes herte she hath grace of commendingyng and

thoughe I shulde anone dye/ and by my trouthe fyght in the quarel/ if any wight wolde
couteplede. It is so moche the lyghter (quod Loue) to prove our entent.

Ye (quod I) but yet wolde I here howe ye wolde prove that she were good by reasonable skyl/ that it mowe not ben denyed/ for althoughe I knowe and so dothe many other/ manyfolde goodnessse and vertue in this Margaryte ben printed/ yet some men there ben that no goodnessse speken: and wher euer your wordes ben herde and your reasons ben shewed/ suche yuel spekers lady by auctorite of your excellencie/ shullen be stopped and ashamed. And more they that han none acquayntaunce in her persone/ yet mowe they knowe her vertues/ and ben the more enfourmed in what wyse they mowe sette their hertes/ whan hem lytste in to your seruyce any entre make: for trewly al this to begynne/ I wote wel my selfe that thilke jewel is so precious perle/ as a womanly woman in her kynde/ in whome of goodnessse/ of vertue/ and also of answerynge/ shappe of lymmes/ and fetures so wel in al poynthes accordyng/ nothynge fayleth: I leue that kynde her made with great studye/ for kynde in her person nothynge hath foryet/ and that is wel sene. In every good wyghtes herte she hath grace of commendingyng and

1235 **wight**, person. 1236 **couteplede**, contradict; **lyghter**, easier. 1238 **mowe**, may. 1242
shullen, shall; **han**, have. 1244 **hem lytste**, it pleases them. 1245 **wote**, know. 1246 **kynde**,
nature. 1247 **lymmes**, limbs; **leue**, believe. 1249 **wyghtes**, person's.

1250 of vertuous praysyng. Alas, that ever kynde made her deedly, save onely in that I wot wel that Nature in fourmyng of her in nothynge hath erred."

Chapter XIII

"Certes," quod Love, "thou haste wel begonne and I aske thee this questyon: Is not, in general, every thynge good?" "I not," quod I. "No," quod she, "saw not God every thynge that he made and were right good?" "Than is wonder," quod I, "howe yvel thynge comen a place, sythen that al thynge were right good." "Thus," quod she, "I wol declare everyche qualyté and every action and every thynge that hath any maner of beyng, it is of God, and God it made, of Whom is al goodnessse and al beyng. Of Him is no badnesse. Badde to be is naught; good to be is somewhat, and therfore good and beyng is one in understandyng." "Howe may this be?" quod I, "for often han shrewes me assailed, and mokel badnesse therin have I founden, and so me semeth bad to be somewhat in kynde." "Thou shalt," quod she, "understande that such maner badnesse whiche is used to purifye wronge doers is somewhat, and God it made and beyng hath. And that is good. Other badnesse no beyng hath utterly. It is in the negatyve of somewhat,

of vertuous praysyng. Alas that euer kynde made her deedly/ save onely in that I wot wel/ that Nature in fourmyng of her in no thynge hath erred. <348rb>

<348va> Certes (quod Loue) thou haste wel begonne/ and I aske the this questyon: Is not in general euery thynge good? I not (quod I) No (quod she) saue not god euery thynge that he made/ and were right good. Than is wonder (quod I) howe yuel thynge comen a place/ sythen that al thynge were right good. Thus (quod she) I wol declare everyche qualyté and every action/ and every thynge that hath any maner of beyng it is of god/ and god it made/ of whom is al goodnessse and al beyng/ of him is no badnesse: badde to be is naught: good to be is somewhat/ and therfore good and beyng is one in vnderstandyng. Howe may this be (quod I) for often han shrewes me assailed/ and mokel badnesse therin haue I founden/ and so me semeth bad to be somewhat in kynde. Thou shalt (quod she) vnderstande that such maner badnesse/ whiche is vsed to purifye wronge doers is somewhat/ and god it made and beyng hath/ and that is good: other badnesse no beyng hath vtherly/ it is in the negatyue of somewhat/

1250 **deedly**, mortal. 1252 **Certes**, Certainly. 1253 **not**, don't know. 1255 **sythen**, since. 1260 **mokel**, much. 1261 **somewhat**, something.

and that is naught and nothyng beyng. The parties essencial of beyng arne sayd in
1265 double wyse, as that it is, and these parties ben founde in every creature. For al thyng,
a this halfe the first beyng, is beyng through participacion, takynge partie of beyng, so
that in every creature is difference bytwene beyng and of him through whom it is and
his own beyng. Right as every good is a maner of beyng, so is it good thorowe beyng,
for it is naught other to be. And every thyng though it be good is not of himselfe good,
1270 but it is good by that it is ordynable to the great goodnessse. This dualyte after clerkes
determination is founden in every creature, be it never so syngle of onhed." "Ye," quod
I, "but there as it is ysayde that God saw everythyng of his makynge, and were right
good, as yourselfe sayd to me not longe tyme sythen, I aske whether every creature is
1275 ysayde good thorugh goodnessse unfourmed eyther els fourmed, and afterwarde if it be
accepte utterly good?" "I shal say thee," quod she, "these great passed clerkes han
devyded good into good beyng alone, and that is nothyng but good. For nothyng is
good in that wyse but God. Also in good by participacion, and that is ycleped good, for
farre fette and reprezentatyve of goodly goodnessse, and after this manyfolde good is

and that is naught/ and nothyng beyng. The parties essencial of beyng arne sayd in
double wyse/ as that it is/ and these parties ben founde in every creature/ for al thyng a
this halfe the first beyng is beyng through participacion/ takynge partie of beyng/ so that
euyer creature is difference bytwene beyng and of him through whom it is and his
own beyng; right as every good is a maner of beyng/ so is it good thorowe beyng/ for
it is naught other to be; and euyer thyng though it be good is not of him selfe good/ but
it is good by that it is ordynable to the great goodnessse. This dualyte after clerkes
determination is founden in every creature/ be it never so syngle of onhed. ye (quod I)
but there as it is ysayde that god saue euyerthyng of his makynge/ and were right good/
as your selfe sayd to me not longe tyme sythen. I aske whether euyer creature is ysayde
good/ thorugh goodnessse vnfourmed eyther els fourmed/ and afterwarde if it be accepte
utterly good? I shal say the (quod she) these great passed clerkes han deuyded good in
to good beyng alone/ and that is nothyng but good/ for nothyng is good in that wyse
but<348vb><348vh>god. Also in good by participacion/ and that is ycleped good/ for
farre fette and reprezentatyve of goodly goodnessse/ and after this manyfolde good is

1266 a this halfe, on this side (i.e., here below). 1270 by, by [virtue of the fact that]. 1271
onhed, unity. 1273 sythen, since, ago. 1274 eyther els, or else. 1277 ycleped, called. 1277-78
for farre fette, i.e., at a distance (metaphorically).

sayd, that is to saye, good in kynde and good in gendre, and good of grace, and good of joy. Of good in kynde Austen saythe, 'al that ben ben good.' But peraunter thou woldest wete whether of hem selfe it be good or els of anothers goodnesse, for naturel goodnesse of every substaunce is nothing els than his substancial beyng, whiche is ycleaped goodnesse after comparyson that he hath to his first goodnesse, so as it is inductatiue by meanes into the first goodnesse. Boece sheweth this thynge at the ful that this name 'good' is, in general, name in kynde, as it is comparysoned generally to his principal ende, whiche is God, knotte of al goodnesse. Every creature cryeth 'God us made,' and so they han ful apeted to thilke God by affection suche as to hem longeth. And in this wyse al thynges ben good of the gret God, whiche is good alone." "This wonder thynge," quod I, "howe ye have by many reasons proved my first waye to be errore and misgoynge, and cause of badnesse and feble menyng in the grunde ye aleged to be roted. Whence is it that suche badnesse hath springes, sythen al thynges thus in general ben good, and badnesse hath no beyng, as ye have declared? I wene, if al thynges ben good, I might than with the first way in that good have ended, and so by

sayd/ that is to saye/ good in kynde and good in gendre/ and good of grace/ and good of joy. Of good in kynde Austen saythe/ al that ben ben good: But peraunter thou woldest wete whether of hem selfe it be good/ or els of anothers goodnesse/ for naturel goodnesse of every substaunce is nothing els than his substancial beyng/ whiche is ycleaped goodnesse/ after comparyson that he hath to his first goodnesse/ so as it is inductatiue by meanes i^e to the first goodnesse. Boece sheweth this thynge at the ful/ that this name good is in general name in kynde/ as it is comparysoned generally to his principal ende/ whiche is god knotte of al goodnesse. Every creature cryeth god vs made/ and so they han ful apeted to thilke god by affection/ suche as to hem longeth: and in this wyse al thynges ben good of the gret god/ whiche is good alone. This wonder thynge (quod I) howe ye have by many reasons proued my first waye to be errore and misgoynge/ and cause of badnesse and feble menyng in the grunde ye aleged to be roted: whence is it that suche badnesse hath springes/ sythen al thynges thus in general ben good/ and badnesse hath no beyng/ as ye have declared: I wene if al thynges ben good/ I might than with the first way in that good haue ended/ and so by

1279 *gendre*, type. 1280 *Austen*, St. Augustine. 1281 *wete*, know. 1287 *apeted*, appetite, expressed their desire for him; *longeth*, belongs. 1291 *aledged*, alleged; *rooted*, rooted. 1292 *wene*, think.

goodnesse have comen to blysse in your servyce desyred." "Al thyng," quod she, "is
1295 good by beyng in partycipacion out of the firste goodnesse, whiche goodnesse is
corrupte by badnesse and badde-meanyng maners. God hath in good thynges that they
ben good by beyng, and not in yvel, for there is absence of rightful love. For badnesse
is nothynge but onely yvel wyl of the user and through giftes of the doer wherfore at
the gynnyng of the worlde every thyng by himselfe was good, and in unyversal they
1300 werne right good. An eye or a hande is fayrer and betterer in a body sette in his kyndely
place than from the body discevered. Everythyng in his kyndly place being kyndly
good dothe werche, and out of that place voyded it dissolveth and is defouled himselfe.
Our noble God, in glyterande wyse, by amony this worlde ordeyned as in purtreytures
1305 storied with colours medled, in whiche blacke and other derke coloures commenden
the golden and the asured paynture. Every putte in kyndely place, one besyde another,
more for other glytereth: ryght so lytle fayre maketh right fayre more glorious, and
right so of goodnesse and of other thynges in vertue. Wherfore, other badde and not so
good perles as this Margaryte that we han of this matier yeven by the ayre lytel

goodnesse haue comen to blysse in your seruyce desyred. Al thyng (quod she) is good
by beyng in partycipacion out of the firste goodnesse/ whiche goodnesse is corrupte by
badnesse/ and badde meanyng maners: god hath in good thynges that they ben good by
beyng/ and not in yuel/ for there is absence of rightful love/ for badnesse is nothynge
but onely yuel wyl of the vset/ and through giftes of the doer/ wherfore at the gynnyng
of the worlde/ every thyng by him selfe was good/ and in vnyuersal they werne right
good. An eye or a hande is fayrer and betterer in a body sette in his kyndely place/ than
from the body discevered. Euary thyng in his kyndly place being kyndly good dothe
werche/ and out of that place voyded/ <348vb><349ra>it dissolueth and is defouled
him selue. Our noble god in glyterande wyse by amony this worlde ordeyned/ as in
purtreytures storied with colours medled/ in whiche blacke and other derke coloures
commenden the golden and the asured paynture/ euary putte in kyndely place one besyde
another/ more for other glytereth: ryght so lytle fayre maketh right fayre more glorious/
and right so of goodnesse and of other thynges in vertue. Wherfore other badde/ and
not so good perles as this Margaryte that we han of this matier/ yeuen by the ayre lytel

1300 **kyndely**, natural. 1304 **commenden**, commend [by setting off]. 1305 **asured**, painted or
enamored with azur (lapis lazuli). 1308 **yeven**, given.

goodnesse and lytel vertue, ryght mokel goodnesse and vertue in thy Margaryte to ben
 1310 proved in shymyng wyse to be founde and shewed. Howe shulde ever goodnesse of
 peace have ben knowe but if unpeace somtyme reigne and mokel yvel wrothe? Howe
 shulde mercy ben proved and no trespeace were by due justifacacion to be punysshed?
 Therfore grace and goodnesse of a wight is founde the sorouful hertes in good meanyng
 to endure ben comforted; vnyte and acorde bytwene hertes knytte in ioye to abyde.
 1315 What, wenest thou I rejoyce or els accompte hym amoung my seruauntes that pleasest
 Pallas in undoyng of Mercurye, albeit that to Pallas he be knytte by tytle of lawe, not
 accordyng to reasonable conscience, and Mercurie in doyng have grace to ben suf-
 fered. Or els hym that weneth the moone for fayrenesse of the eue sterre? Lo, otherwhyle
 by nyghtes, lyght of the moone greatly comforteth in derke thoughtes and blynde.
 1320 Understandyng of loue yeveth great gladnesse. Whoso lyste not bylue whan a sothe
 tale is shewed adewe and a deblys his name is entred. Wyse folke and worthy in
 gentyllesse, bothe of vertue and of lyuynge, yeuen ful credence in sothnesse of loue
 with a good hert, thereas good euydence or expyrience in doyng sheweth not the

goodnesse and lytel vertue/ ryght mokel goodnesse and vertue in thy Margaryte to ben
 proved/ in shynynge wyse to be founde and shewed. Howe shulde euer goodnesse of
 peace haue ben knowe/ but if vnpeace somtyme reigne/ and mokel yuel wrothe? Howe
 shulde mercy ben proved and no trespeace were/ by due justifacacion to be punysshed?
 Therfore grace and goodnesse of a wight is founde/ the sorouful hertes in good meanyng
 to endure/ ben comforted/ vnyte and acorde bytwene hertes knytte in ioye to abyde.
 What wenest thou I rejoyce or els accompte hym amoung my seruauntes that pleasest
 Pallas/ in vndoynge of Mercurye/ al be it that to Pallas he be knytte by tytle of lawe/ not
 accooyng to reasonable conscience: and Mercurie in doyng haue grace to ben suf-
 fered: or els hym that weneth the moone for fayrenesse of the eue sterre. Lo otherwhyle
 by nyghtes lyght of the moone/ greatly comforteth in derke thoughtes and blynde.
 Vnderstandyng of loue yeveth great gladnesse: Who so lyste not bylue whan a sothe
 tale is shewed/ adewe and a deblys his name is entred. Wyse folke and worthy in
 gentyllesse bothe of vertue and of lyuynge/ yeuen ful credence in sothnesse of loue
 with a good hert/ there as good euydence or expyrience in doyng sheweth not the

1309 mokel, much. 1315 wenest, suppose; accompte, account. 1320 yeveth, gives; lyste, pleases; sothe, true. 1321 adewe, God; deblys, devil. 1322 yeuen, give.

contrarye. Thus mightest thou have ful prefe in thy Margarytes goodnesse, by
1325 commendement of other jewels badnesse and yvelnesse in doyng. Stoundemele dis-
eases yeveth several houres in ioye."

"Nowe by my trouthe," quod I, "this is wel declared that my Margaryte is good, for
sythen other ben good, and she passeth manye other in goodnesse and vertue,
wherthrough by maner necessarye she muste be good. And goodnesse of this Margaryte
1330 is no thyng els but vertue, wherfore she is vertuous. And if there fayled any vertue in
any syde, there were lacke of vertue. Badde nothyng els is, ne may be, but lacke and
wante of good and goodnesse, and so shulde she have that same lacke, that is to saye,
badde, and that maye not be, for she is good, and that is good, methynketh al good.
And so by consequence, me semeth vertuous and no lacke of vertue to have. But the
1335 sonne is not knowe but he shyne, ne vertuous herbes but they have her kynde werchynge
ne vertue, but it stretche in goodnesse or profyte to another, is no vertue. Than, by al
wayes of reason, sythen mercy and pytie ben moste commended amoung other vertues,
and they myght never ben shewed refreshement of helpe and of conforte, but nowe

contrarye. Thus mightest thou haue ful prefe in thy Margarytes goodnesse/ by
commendement of other iewels badnesse/ and yuelnesse in doyng. Stoundemele dis-
eases yeueth several houres in ioye.

Nowe by my trouthe (quod I) this is wel<349ra><349rb>declared that my Margaryte
is good/ for sythen other ben good/ and she passeth manye other in goodnesse and
vertue/ wherthrough by maner necessarye she muste be good: and goodnesse of this
Margaryte is no thyng els but vertue/ wherfore she is vertuous/ and if there fayled any
vertue in any syde/ there were lacke of vertue: badde nothyng els is ne may be/ but
lacke and wante of good and goodnesse/ and so shulde she haue that same lacke/ that is
to saye badde/ and that maye not be for she is good and that is good methynketh al
good: and so by consequence me semeth vertuous and no lacke of vertue to haue. But the
sonne is not knowe but he shyne/ ne vertuous herbes but they haue her kynde
werchynge/ ne vertue but it stretche in goodnesse or profyte to another/ is no vertue.
Than by al wayes of reason/ sythen mercy and pytie ben moste commended amoung
other vertues/ and they myght never ben shewed refreshement of helpe and of conforte/
but nowe

1324 prefe, proof. 1325 Stoandemele, Sometimes. 1328 sythen, since. 1335 but, unless;
kynde werchynge, natural function. 1337 sythen, since. 1338 shewed, shown.

at my moste nede and that is the kynde werkynge of these vertues; trewly, I wene I
1340 shal not vare from these helpes.

Fyre, and if he yeve none heate, for fyre is not demed. The sonne, but he shyne, for
sonne is not accompted. Water, but it wete, the name shal ben chaunged. Virtue but it
werche of goodnesse dothe it fayle, and into his contrarye the name shal ben reversed.
And these ben impossiblē, wherfore the contradictrorie that is necessarye, nedes muste
1345 I leue."

"Certes," quod she, "in thy person and out of thy mouthe these wordes lyen wel to
ben said and in thyne understandyng to be leued as in entent of this Margaryte alone.
And here nowe my speche in conclusyon of these wordes.

Chapter XIV

"In these thinges," quod she, "that me lyst nowe to shewe openly, shal be founde the
1350 mater of thy sicknessse, and what shal ben the medicyn that may be thy sorowes lysse
and comfort, as wel thee as al other that amysse have erred and out of the way walked,

at my moste nede/ and that is the kynde werkynge of these vertues: trewly I wene I shal
not vare from these helpes.

Fyre and if he yeue none heate/ for fyre is not demed. The sonne but he shyne/ for
sonne is not accompted. Water but it wete/ the name shal ben chaunged. Virtue but it
werche /of goodnesse dothe it fayle/ and in to his contrarye the name shal ben reuersed/
and these ben impossiblē: wherfore the contradictrorie that is necessarye/ nedes muste
I leue.

Certes (quod she) in thy person and out of thy mouthe these wordes lyen wel to ben
said/ and in thyne vnderstandingyng to be leued/ as in entent of this Margaryte alone: and
here nowe my speche in conclusyon of chese wordes.

IN these thinges (quod she) that me lyst nowe to shewe openly/ shal be founde the
mater of thy sicknessse/ and what shal ben the medicyn that may be thy sorowes lysse
and comfort/ <349rb><349va>as wel the as al other that amysse haue erred/ and out of
the way walked/

1339 **wene**, know. 1341 **yeve**, give; **demed**, held, judged. 1342 **accompted**, accounted; but it
wete, unless it be wet. 1345 **leue**, believe. 1346 **lyen wel**, are appropriate. 1349 **me lyst**, it
pleases me. 1350 **lysse**, relief.

so that any drope of good wyl in amendment ben dwelled in their hertes. Proverbes of Salomon openly teacheth howe somtyme an innocent walkyd by the way in blyndnesse of a derke night, whom mette a woman (if it be lefely to saye) as a strumpet arayed 1355 readily purveyed in turmyng of thoughtes with veyne ianglynges, and of rest impacient, by dissymulacion of my termes, sayeng in this wyse: 'Come and be we dronken of our swete pappes; use we coueytous collynges.' And thus drawnen was this innocent as an oxe to the larder." "Lady," quod I, "to me this is a queynte thynge to understande. I praye you, of this parable declare me the entent." "This innocent," quod she, "is a 1360 scholer lernynge of my lore in sechynge of my blysse, in whiche thynge the daye of his thought turmyng enclyneth into eve, and the sonne, of very lyght faylinge, maketh derke nyght in his connynge. Thus in derknesse of many doutes he walketh, and for blyndenesse of understandynge, he ne wote in what waye he is in. Forsothe, suche one may lightly ben begyled. To whome came love fayned, not clothed of my lyvery, but 1365 unleful lustye habyte, with softe speche and mery, and with fayre honyed wordes heretykes and misse-menynge people skleren and wymplen their errours. Austen

so that any drope of good wyl in amendment ben dwelled in their hertes. Proverbes of Salomon openly teacheth/ howe somtyme an innocent walkyd by the way in blyndnesse of a derke night/ whom mette a woman (if it be lefely to saye) as a strumpet arayed/ readily purveyed in turmyng of thoughtes with veyne ianglynges/ and of rest impacient by dissymulacion of my termes/ sayeng in this wyse: Come and be we dronken of our swete pappes/ vse we coueytous collynges. And thus drawnen was this innocent/ as an oxe to the larder. Lady (quod I) to me this is a queynte thynge to vnderstonde: I praye you of this parable declare me the entent. This innocent (quod she) is a scholer lernynge of my lore/ in sechynge of my blysse/ in whiche thynge the daye of his thought turmyng enclyneth in to eue/ and the sonne of very lyght faylinge/ maketh derke nyght in his connynge. Thus in derknesse of many doutes he walketh/ and for blyndenesse of vnderstandynge/ he ne wote in what waye he is in: forsothe suche one may lightly ben begyled. To whome came loue fayned/ not clothed of my lyvery/ but vnleful lustye habyte/ with softe speche and mery/ and with fayre honyed wordes heretykes and misse menynge people skleren and wymplen their errours. Austen

1354 *lefely*, permissible. 1357 *collynges*, embraces. 1358 *queynte*, curious, difficult. 1360 *sechynge*, seeking. 1362 *connynge*, understanding. 1363 *wote*, knows. 1364 *lightly*, easily. 1365 *unleful*, inappropriate. 1366 *skleren*, veil; *wymplen*, conceal.

1370 wytnesseth of an heretyke that, in his first begynnyng, he was a man right experte in resones and swete in his wordes, and the werkes miscorden. Thus fareth fayned loue in her firste werchynges. Thou knowest these thynges for trewe. Thou hast hem proved by experience, somtyme in doyng to thyne owne person, in whiche thyng thou hast founde mater of mokel disease. Was not fayned loue redily purveyed, thy wyttes to catche and tourne thy good thoughtes? Trewly, she hath wounded the conscience of many with florishyng of mokel ianglyng wordes, and goodworthe thanked I it for no glose. I am gladde of my prudence thou hast so manly her veyned. To me arte thou 1375 moche holden that in thy kynde course of good meanyng I returne thy mynde. I trowe ne had I shewed thee thy Margaryte, thou haddest never returned. Of ffirst in good parfyte ioye was ever fayned loue impacient, as the water of Syloe whiche evermore floweth with stylnesse and priuy noyse tyl it come nyghe the brinke, and than gynneth it so out of measure to bolne with novelleries of chaungyng stormes that in course of 1380 every remyng it is in poyncte to spyl al his cincuite of bankes. Thus fayned loue prively

wytnesseth of an heretyke that in his first begynnyng he was a man right experte in resones/ and swete in his wordes/ and the werkes miscorden. Thus fareth fayned loue in her firste werchynges: thou knowest these thynges for trewe/ thou hast hem proued by experience. Somtyme in doyng to thyne owne person/ in whiche thyng thou hast founde mater of mokel disease/ Was not fayned loue redily purveyed thy wyttes to catche and tourne thy good thoughtes? trewly she hath wounded the conscience of many with florishyng of mokel ianglyng wordes: and goodworthe thanked I it for no glose/ I am gladde of my prudence thou hast so manly her veyned. To me arte thou moche holden/ that in thy kynde course of good meanyng I returne thy mynde: I trowe ne had I shewed<349va><349vb>the thy Margaryte/ thou haddest neuer returned./ Of ffirst in good parfyte ioye was euer fayned loue impacient/ as the water of Syloe/ whiche evermore floweth with stylnesse and priuy noyse/ tyl it come nyghe the brink/ and than gynneth it so out of measure to bolne/ with nouelleries of chaungyng stormes/ that in course of every remyng it is in poyncte to spyl al his circuite of cankes. Thus fayned loue priuely

1371 **mokel**, much. 1373 **mokel**, many. 1374 **glose**, and without any sugaring over, I called it of good worth; **veyned**, turned away. 1375 **trowe**, trust. 1379 **bolne**, boil, swell; **novelleries**, variableness.

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at the fulllest of his flowynge newe stormes debate to arayse. And albeit that Mercurius often with hole understandynge knownen suche peryllous maters, yet Veneriens so lusty ben and so leude in their wynes that in suche thynge right lytel or naught don they fele, and writhen and cryen to their felawes: 'here is blysse here is joye,' and thus into one
1385 same errorr mokel folke they drawen. 'Come,' they sayne and 'be we dronken of our pappes,' that ben fallas and lyeng glose, of whiche mowe they not souke mylke of helthe, but deadly venym and poysone corrucion of sorowe. Mylke of fallas is venym of discyepte: Mylke of lyeng glose is venym of corrupcion. Lo, what thynge cometh out
1390 of these pappes: 'Use we coueyted collynges, desyre we and meddle we false wordes with sote, and sote with false.' Trewly this is the sorynesse of fayned love. Nedes of these surfettes sicknesse must folowe. Thus, as an oxe to thy langoring deth were thou drawen. The sote of the smoke hath thee al defased. Euer the deeper thou somtyme wadest, the sooner thou it founde. If it had thee kylled, it had be lytel wonder. But on that other syde, my trewe seruaunt not faynen ne discyeve conne. Sothly, their doyng is

at the fulllest of his flowynge/ newe stormes debate to arayse. And al be it that Mercurius often with hole vnderstandynge knownen suche peryllous maters/ yet Veneriens so lusty ben and so leude in their wytties/ that in suche thynge right lytel or naught don they fele and writhen and cryen to their felawes: here is blysse/ here is joye/ and thus in to one same errorr/ mokel folke they drawen. Come they sayne/ and be we dronken of our pappes/ that ben fallas and lyeng glose/ of whiche mowe they not souke mylke of helthe/ but deadly venym and poysone corrucion of sorowe. Mylke of fallas/ is venym of discyepte: Mylke of lyeng glose is venym of corrupcion. Lo what thynge cometh out of these pappes: vse we coueyted collynges/ desyre we and meddle we false wordes with sote/ and sote with false/ trewly this is the sorynesse of fayned loue/ nedes of these surfettes sicknesse must folowe. Thus as an oxe to thy langoring deth were thou drawen/ the sote of the smoke hath the al defased. Euer the deeper thou somtyme wadest the sooner thou it founde: if it had the kylled it had be lytel wonder. But on that other syde my trewe seruaunt not faynen ne discyeve conne/ sothly their doyng is

1381 *Mercurius*, i.e., servants of Mercury. 1382 *Veneriens*, i.e., servants of Venus. 1383 *leude*, ignorant. 1385 *mokel*, many. 1386 *pappes*, breasts; *fallas*, deceitful; *mowe*, may; *souke*, suck. 1387 *fallas*, fallacy. 1389 *collynges*, embraces. 1390 *sote*, sweet; *Nedes*, Necessarily. 1391 *surfettes*, surfeits. 1392 *sote*, soot; *deper*, deeper. 1393 *soner*, sooner. 1394 *faynen*, pretend; *conne*, can, know how to.

1395 open, my foundement endureth, be the burthen never so great. Ever in one it lasteth. It
 yeveth lyfe and blysful goodnesse in the laste endes, though the gynnynges ben sharpe.
 Thus of two contraries, contrarye ben the effectes. And so thylke Margaryte thou
 serwest shal sene thee, by her servyce out of peryllous trybulacion delyvered, bycause
 of her servyce into newe disease fallen, by hope of amendement in the laste ende, with
 1400 joye to be gladded. Wherfore, of kynde pure, her mercy with grace of good helpe shal
 she graunt, and els I shal her so strayne that with pyte shal she ben amaystred. Remembre
 in thyne herte howe horrably somtyme to thyne Margaryte thou trespassest, and in a
 great wyse ayenst her thou forseytest. Clepe ayen thy mynde, and knowe thyne owne
 1405 gyltes. What goodnesse, what bountie with mokel folowingyng pyte founde thou in that
 tyme? Were thou not goodly accepted into grace? By my pluckynge was she to
 foryeuenesse enclyned. And after I her styred to drawe thee to house, and yet wendest
 thou utterly for ever have ben refused. But wel thou wost sythen that I in suche sharpe
 disease might so greatly avayle what thynkest in thy wyt? Howe ferre maye my wyttie

open/ my foundement endureth/ be the burthen neuer so great/ ever in one it lasteth: it
 yeveth lyfe and blysful goodnesse in the laste endes/ though the gynnynges ben sharpe.
 Thus of two contraries/ contrarye ben the effectes. And so thylke Margaryte thou
 seruest shal sene the by her seruyce out of peryllous trybulacion delyuered/ bycause of
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 joye to be gladded/ wherfore of kynde pure/ her mercy with grace of good helpe shal
 she<349vb><350ra>graunt/ and els I shal her so strayne/ that with pyte shal she ben
 amaystred. Remembre in thyne herte howe horrably somtyme to thyne Margaryte thou
 trespassest/ and in a great wyse ayenst her thou forseytest: clepe ayen thy mynde/ and
 knowe thyne owne gyltes. What goodnesse/ what bountie/ with mokel folowingyng pyte
 founde thou in that tyme? Were thou not goodly accepted in to grace? by my pluckynge
 was she to foryeuenesse enclyned. And after I her styred to drawe the to house/ and yet
 wendest thou utterly for euer haue ben refused. But wel thou wost/ sythen that I in
 suche sharpe disease might so greatly auayle/ what thynkest in thy wyt? howe ferre
 maye my wyttie

1396 *yeveth*, gives. 1397 *thylke*, that very. 1401 *amaystred*, mastered. 1403 *forseytest*,
 transgressed; *Clepe*, Call. 1404 *mokel*, much. 1406 *styred*, stirred; *wendest*, assumed. 1407
wost, know; *sythen*, since.

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stretchē? And thou lache not on thy syde, I wol make the knotte: Certes, in thy good
1410 beryng I wol accorde with the psauter. I have founde David in my servyce true, and with
holy oyle of peace and of rest longe by him desyred, utterly he shal be anoynted. Truste
wel to me, and I wol thee not fayle. The leavyng of the first way with good herte of
contynuance that I se in thee grounded, this purpose to parfoume, draweth me by
maner of costrainingg that nedes must I ben thyne helper. Although myrthe a whyle be
1415 taryed, it shal come at suche season that thy thought shal ben joyed. And wolde never
God, sythen thyne herte to my reasones arne assented and openly haste confessed
thyne amysse-goyng and nowe cryest after mercy, but if mercy folowed. Thy blysse
shal ben redy, iwyss thou ne wost how sone. Now be a good chylde I rede. The kynde
of vertues in thy Margarete rehersed by strength of me in thy person shul werche.
1420 Comforte thee in this, for thou mayst not miscary."

And these wordes sayde, she streyght her on length and rested a whyle.

Thus endeth the seconde booke, and here after foloweth the thirde boke.

stretchē? and thou lache not on thy syde I wol make the knotte: Certes in thy good
berying I wol accorde with the psauter. I haue founde Dauid in my seruyce true/ and with
holy oyle of peace and of rest longe by him desyred/ utterly he shal be anoynted. Truste
wel to me/ and I wol the not fayle. The leavyng of the first way with good herte of
contynuance/ that I se in the grounded/ this purpose to parfoume/ draweth me by
maner of costrainingg/ that nedes must I ben thyne helper: although myrthe a whyle be
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god/ sythen thyne herte to my reasones arne assented/ and openly haste confessed
thyne amysse goyng/ and nowe cryest after mercy/ but if mercy folowed: thy blysse
shal ben redy iwyss/ thou ne wost how sone. Now be a good chylde I rede. The kynde
of vertues in thy Margarete rehersed/ by strength of me in thy person shul werche.
Comforte the in this/ for thou mayst not miscary,
And these wordes sayde/ she streyght her on length and rested a whyle.

Thus endeth the seconde booke/ and here after foloweth the thirde boke.<350ra>

1409 lache not, are not negligent. 1410 psauter, Psalter. 1412 leavyng, leaving. 1415 taryed, delayed. 1416 sythen, since. 1418 iwyss, indeed; sone, soon; rede, advise. 1421 streyght her on length, reclined.

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Book 3

Chapter I

Of nombre, sayne these clerkes, that it is naturel somme of discrete thynge, as in tellynge one, two, thre, and so forth, but amonoge al nombres thre is determyned for moste certayne. Wherfore in nombre certayne this werke of my besy leudenesse I thynke to ende and parfourme. Ensample by this woelde in thre tymes is devyded: of whiche the firste is cleped Deviacion, that is to say, goyng out of trewe way; and al that tho dyeden, in hel were they punisshed for a mans synne, tyl grace and mercy fette hem thence, and there ended the firste tyme. The seconde tyme lasteth from the commyng of merciable grace untyl the ende of transytorie tyme, in whiche is shewed the true way in fordoynge of the badde, and that is ycleped tyme of Grace. And that thynge is not yeven by deserte of yeldynge one benefyte for another, but onely through goodnesse of the yever of grace in thilke tyme. Whoso can wel understande is shapen to be saved in

<350rb>OF nombre sayne these clerkes that it is naturel somme of discrete thynge/ as in tellynge one/ two/ thre and so forth: but amonoge al nombres thre is determyned for moste certayne. Wherfore in nombre certayne this/ werke of my besy leudenesse I thynke to ende and parfourme. Ensample by this worlde in thre tymes is deuyded: of whiche the firste is cleped Demacion/ that is to say/ goyng out of trewe way/ and al that tho dyeden/ in hel were they punisshed for a mans synne/ tyl grace and mercy fette hem thence/ and there ended the firste tyme. The seconde tyme lasteth from the commyng of merciable grace/ vntyl the ende of transytorie tyme/ in whiche is shewed the true way in fordoynge of the badde/ and that is ycleped tyme of grace: and that thynge is not yeuen by deserte of yeldynge one benefyte for another/ but onely through goodnesse of the yever of grace in thilke tyme. Who so can wel vnderstande/ is shapen to be sauad in

3 **leudenesse**, ignorance, lack of learning. 4 **in**, into. 6 **dyeden**, died; **fette**, fethched. 9 **ycleped**, called. 10 **yeven**, given. 11 **yever**, giver; **thilke**, that same; **shapen**, shaped.

souled blysse. The thirde tyme shal gyn whan transytorie thynges of worldes han made their ende, and that shal ben in Joye, glorie, and rest, both body and soule, that wel han deserved in the tyme of grace. And thus in that heven togyther shul they dwel perpetually without any ymagineyfe yvel in any halve. These tymes are fygured by tho thre dayes that our God was closed in erthe, and in the thirde arose shewyng our resurrection to joye and blysse of tho that it deseruen by his merciable grace. So this leude boke in thre maters accodaunt to tho tymes lightly by a good inseer maye ben understande as in the firsste, errore of mysse goynge is shewed with sorowful pyne punysshed that cryed after mercy. In the seconde, is grace in good waye proved, whiche is faylinge without deserte, thylke first mysse amendynge in correction of the errores and even waye to bringe with conforte of welfare in to amendment wexyng. And in the thirde, joye and blysse graunted to hym that wel canne deserve it and hath savour of understandyng in the tyme of grace. Thus in joye of my thirde boke shal the mater be tyl it ende. But special cause I have in my hert to make this processe of a Margarit peerle that is so precious a gemme, whit, clere and lytel, of whiche stones or jewel the tonges of us

souled blysse. The thirde tyme shal gyn whan transytorie thynges of worldes han made their ende and that shal ben in ioye/ glorie/ and rest/ both body and soule/ that wel han deserved in the tyme of grace. And thus in that heuen togyther shul they dwel perpetually without any ymagineyfe yuel in any halve. These tymes are fygured by tho thre dayes that our god was closed in erthe/ and in the thirde arose shewyng our resurrection/ to ioye and blysse of tho that it deseruen/ by his merciable grace. So this leude boke in thre maters accodaunt to tho tymes/ lightly by a good inseer maye ben vnderstande/ as in the firsste errore of mysse goynge is shewed/ with sorowful pyne punysshed is cryed after mercy. In the seconde is grace in good waye proued/ whiche is faylinge without deserte/ thylke first mysse amendynge in correction of the errores and even waye to bringe/ with conforte of welfare in to amendment wexyng. And in the thirde ioye and blysse graunted to hym that wel canne deserve it/ and hath savour of vnderstandyng in the tyme of grace. Thus in ioye of my thirde boke shal the mater be tyl it<350rb><350va>ende. But special cause I have in my hert to make this processe of a Margarit peerle/ that is so precious a gemme with clere and lytel/ of whiche stones or jewel/ the tonges of vs

12 souled blysse, bliss appropriate to the soul. 15 in any halve, on any side; tho, those. 17 leude, uninformed. 18 inseer, investigator. 19 pyne, pain. 22 wexyng, growing.

Englissh people tourneth the right names and clepeth hem "Margery perles." Thus varyeth our speche from many other langages, for trewly, Latyn, Frenche, and many mo other langages cleapeth hem Margery perles the name Margarites or Margarite perles; wherfore in that denomynacion I wol me accede to other mens tonges in that name clepyng. These clerkes that treaten of kyndes and studyen out the propertie there of thynges sayne the Margarite is a lytel whyte perle, throughout holowe and rounde and vertuous, and, on the see sydes in the more Britayne, in muskle shelles, of the heavenly dewe the best ben engendred; in whiche by experiance ben founde thre fayre vertues. One is, it yeveth confort to the felyng sprytes in bodily persones of reason. Another is good: it is profytable helthe ayenst passyons of sorie mens hertes. And the thirde, it is nedeful and noble in staunchyng of bloode, there els to moche wolde out ren. To whiche perle and vertues me lyst to liken at this tyme Philosophie with her thre spes, that is, natural and moral and resonable, of whiche thynges hereth what sayne these great clerkes. Philosophie is knowyng of devynly and manly thinges joyned with studye of good lyuyng, and this stante in two thynges: that is connynge and opinyon. Connynge is

Englissh people tourneth the riȝt names/ and clepeth hem Margery perles: thus varyeth our speche from many other langages. For trewly latyn/ frenche/ and many mo other langages cleapeth hem Margery perles/ the name Margarites or Margarite perles: wherfore in that denomynacion I wol me acorde to other mens tonges/ in that name clepyng. These clerkes that treaten of kyndes/ and studyen out the propertie there of thynges/ sayne the Margarite is a lytel whyte perle/ throughout holowe and rounde/ and vertuous/ and on the see sydes in the more Britayne in muskle shelles of the heuenly dewe the best ben engendred: in whiche by experiance ben founde thre fayre vertues. One is/ it yeueth confort to the felyng sprytes in bodily persones of reason. Another is good/ it is profytable helthe ayenst passyons of sorie mens hertes. And the thirde it is nedeful and noble in staunchyng of bloode/ there els to moche wolde out ren. To whiche perle and vertues me lyst to liken at this tyme Philosophie with her thre spes/ that is natural and moral/ and resonable: of whiche thynges hereth what sayne these great clerkes. Philosophie is knowyng of devynly and manly thinges ioyned with studye of good lyuyng/ and this stante in two thynges/ that is connynge and opinyon: connynge is

27 clepeth hem, call them. 33 more Britayne, Great Britain. 35 felyng, animal; Another, A second. 37 to, too; ren, run. 38 me lyst, it pleases me; liken, compare; spes, species, branches. 41 consyng, understanding.

whan a thynge by certayne reson is conceyved. But wretches and fooles and leude men,
many wyl conceyue a thynge and mayntayne it as for sothe, though reson be in the
contrarye, wherfore connynge is a straunger. Opinyon is whyle a thynge is in non
45 certayne and hydde from mens very knowlegyng, and by no parfyte reson fully de-
clared as thus: if the sonne be so mokel as men wenēn, or els if it be more than the
erthe. For in sothnesse the certayn quantytē of that planet is unknownen to ertly dwell-
ers, and yet by opinyon of some men it is holden for more than mydle erth. The first
50 spece of philosophie is naturel, whiche in kyndely thynge treten and sheweth causes
of heven and strength of kyndely course, as by arsmetrike, geometry, musyke, and by
astronomye techeth wayes and course of hevens, of planetes, and of sterres aboute
heven and erthe and other elementes. The seconde spece is moral, whiche in order of
55 lyvynge maners techeth, and by reson proueth vertues of soule moste worthy in our
lyveng; whiche ben prudence, iustyce, temperaunce, and strength. Prudence is goodly
wysdome in knowyng of thynges. Strength voydeth al aduersitees alyche even. Tem-
peraunce distroyeth beestyal lyveng with easy bearyng. And iustyce rightfully jugeth.

whan a thynge by certayne reson is conceyued. But wretches and fooles and leude men/ many wyl conceyue a thynge and mayntayne it as for sothe/ though reson be in the contrarye/ wherfore connynge is a straunger. Opinyon is whyle a thynge is in non certayne/ and hydde from mens very knowlegyng/ and by no parfyte reson fully declared/ as thus: if the sonne be so mokel as men wenēn/ or els if it be more than the erthe. For in sothnesse the certayn quantytē of that planet is vnknownen to ertly dwellers/ and yet by opinyon of some men it is holden for more than mydle erth. The first spece of philosophie is naturel/ whiche in kyndely thynge treten/ and sheweth causes of heuen/ and<350va><350vb>strength of kyndely course: as by arsmetrike/ geometry/ musyke/ and by astronomye/ techeth wayes and course of heuens/ of planetes/ and of sterres aboute heuen and erthe/ and other elementes. The seconde spece is moral/ whiche in oder of lyueng maners techeth/ and by reson proueth vertues of soule moste worthy in our lyueng/ whiche ben prudence/ iustyce/ temperaunce/ and strength. Prudence is goodly wysdome in knowyng of thynges. Strength voydeth al aduersitees alyche even. Temperaunce distroyeth beestyal lyueng/ with easy bearyng. And iustyce rightfully iugeth/

42 **leude**, ignorant. 46 **mokel**, great; **wenēn**, assume; **more**, greater. 48 **mydle erth**, middle-
earth. 49 **spece**, type, species; **kyndely**, natural. 55 **alyche**, alike, equally. 56 **easy bearyng**,
easy bearing, (i.e., moderation).

and jugyng departeth to every wight that is his owne. The thirde spece turneth into reason of understandyng al thynges to be sayd soth and discussed, and that in two thynges is devyded. One is arte, another is rethorike, in whiche two al lawes of mans reason ben grounded, or els maintayned. And for this booke is al of love and therafter beareth his name, and phylosophie and lawe muste hereto acorden by their clergyal discriptions — as phylosophie for love of wisdome is declared, lawe for mainteynaunce of peace is holden — and these with love must nedes acorden, therfore of hem in this place have I touched. Ordre of homly thinges and honest maner of lyvynge in vertue with right ful iugement in causes and profitable administration in commynalties of realmes and cytes by evenched profitably to raigne nat by singuler awantage, ne by privé envy, ne by soleyn purpose in covetise of worship or of goodes, ben disposed in open rule shewed by love, philosophy, and lawe, and yet love toforn al other. Wherfore as susterne in unité they accorden, and one ende — that is peace and rest — they causen norisshinge, and in the joye maynteynen to endure.

Nowe than, as I have declared: my booke acordeth with discription of thre thynges,

and iugyng departeth to every wight that is his owse. The thirde spece turneth in to reason of vnderstandingyng/ al thynges to be sayd soth and discussed/ and that in two thynges is deuyded: one is arte/ another is rethorike/ in whiche two al lawes of maes reason ben grounded or els maintayned. And for this booke is al of loue/ and therafter beareth his name/ and phylosophie and lawe muste here to acorden by their clergyal discriptions: as phylosophie for loue of wisdome is declared: Lawe for mainteynaunce of peace is holden/ and these with loue must nedes acorden/ therfore of hem in this place haue I touched. Ordre of homly thinges and honest maner of lyuynge in vertue/ with right ful iugement in causes and profitable administration in commynalties of realmes and cytes/ by evenched profitably to raigne/ nat by singuler awantage ne by priue envy/ ne by soleyn purpose in couetise of worship or of goodes/ ben disposed in open rule shewed/ by loue philosophy/ and lawe/ and yet loue toforn al other. Wherfore as susterne in vnite they accorden and one ende that is peace and rest/ they causen noisshinge/ and in the joye maynteynen to endure.

Nowe than/ as I have declared: my booke acordeth with discription of thre thynges/

57 wight, person; that, that [which]. 61 clergyal, clerical, learned. 67 privé, private, secret; soleyn, sullen, anti-social.

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and the Margarit in vertue is lykened to Philosophy, with her thre species. In whiche
maters ever twey ben acordaunt with bodily reson, and the thirde with the soule. But
in conclusyon of my boke and of this Margarite peerle in knyttynge togider, lawe by
75 thre sondrie maners shal be lykened; that is to saye, lawe, right, and custome, whiche
I wol declare. Al that is lawe cometh of Goddes ordynance by kyndly worshyng, and
thilke thynges ordayned by mannes wyttes are ycleped right, which is ordayned by
many maners and in constitution written. But custome is a thyng that is accepted for
right or for lawe, there as lawe and right faylen, and there is no difference whether it
80 come of scripture or of reason. Wherfore it sheweth that lawe is kyndly governaunce.
Right cometh out of mannes probable reson; and custome is of commen usage by
length of tyme used, and custome nat writte is usage; and if it be writte, constitutyon it
is ywritten and ycleped. But lawe of kynde is commen to every nation, as conjunction
85 of man and woman in loue, succession of children in heritance, restitution of thyng by
strength taken or lent, and this lawe among al other halte the soveraynest gree in worship,
whiche lawe began at the begynnyng of reasonable creature. It varied yet never

and the Margarit in vertue is lykened to philosophy/ with her thre species. In whiche
maters euer twey ben acordaunt with bodily reson/ and the thirde with the soule: But in
conclusyon of my boke and of this Margarite peerle in knyttynge togider lawe by thre
sondrie maners shalbe lykened/ that is to saye/ lawe/ right/ and custome/ whiche I wol
declare: al that is lawe cometh<350vb><351ra>of goddes ordynance by kyndly
worshyng/ and thilke thynges ordayned by mannes wyttes are ycleped right/ which is
ordayned by many maners and in constitution written: but custome is a thyng that is
accepted for right or for lawe/ there as lawe and right faylen/ and there is no difference/
whether it come of scripture or of reason. Wherfore it sheweth that lawe is kyndly
gouvernaunce: Right cometh out of mannes probable reson: and custome is of commen
usage by length of tyme vsed/ and custome nat writte is usage/ and if it be writte
constitutyon it is ywritten and ycleped: But lawe of kynde is commen to every nation/ as
conjunction of man and woman in loue/ succession of children in heritance restitution
of thyng by strength taken or lent/ and this lawe among al other halte the soveraynest
gree in worship/ Whiche lawe began at the begynnyng of reasonable creature/ it varied
yet neuer

73 twey, two. 76 kyndly worshyng, natural operation. 77 ycleped, called. 82 writte, written. 85
gree, degree.

for no chaungyng of tyme. Cause, forsothe, in ordaynyng of lawe was to constraine
 mens hardynesse into peace, and withdrawing his yvel wyl, and turnyng malyce into
 90 goodnesse, and that innocence sykerly withouten tenevous anoye amonge shrewes safely
 might inhabyte by protection of safe-conducte, so that the shrewes, harme for harme,
 by bridle of ferdennesse shulden restrayne. But, forsothe, in kyndely lawe nothynge is
 commended but such as Goddes wyl hath confyrmed, ne nothynge denied but
 95 contrayoustie of Goddes wyl in heven. Eke, than al lawes or custome or els constitucion
 by usage or writyng that contraryen lawe of kynde utterly ben repugnaunt and adversarye
 to our Goddes wyl of heven. Trewly, lawe of kynde for Goddes own lusty wyl is verily
 100 to maintayne, under which lawe (and unworthy) bothe professe and reguler arne
 obediyencer and bounden to this Margarite perle as by knotte of loves statutes and
 stablysshment in kynde whiche that goodly maye not ben withsetten. Lo, under this
 bonde am I constrainyd to abyde, and man under lyveng lawe ruled; by that lawe
 oweth after desertes to ben rewarded by payn or by mede, but if mercy weyve the
 Payne. So than be parte reasonably may be sey that mercy bothe right and lawe

for no chaungyng of tyme: cause foesothe in ordaynyng of lawe/ was to constraine
 mens hardynesse in to peace/ and withdrawing his yuel wyl/ and turnyng malyce in to
 goodnesse/ and that innocence sykerly withouten tenevous anoye amonge shrewes safely
 might inhabyte by protection of safe-conducte/ so that the shrewes harme for harme by
 bridle of ferdennesse shulden restrayne. But forsothe in kyndely lawe nothynge is com-
 mended/ but such as goddes wyl hath confyrmed/ ne nothynge denied but contrayoustie
 of goddes wyl in heuen: eke than al lawes or custome/ or els constitucion by vsage or
 writyng that contraryen lawe of kynde/ utterly ben repugnaunt and aduersarye to our
 goddes wyl of heuen. Trewly lawe of kynde for goddes own lusty wyl is verily to
 maintayne/ under which lawe (and vnwoorthy) bothe professe and reguler arne
 obediyencer and bounden to this Margarite perle/ as by knotte of loves statutes and
 stablysshment in kynde/ whiche that goodly maye not ben withsetten. Lo vnder this
 bonde am I constrainyd to abyde/ and man vnder lyveng lawe ruled: by that lawe
 oweth after desertes to ben rewarded by payn or by mede/ but if mercy weyue the
 Payne: so than be parte/ reasonably may be sey/ that mercy bothe right and lawe

89 *tenevous*, painful. 91 *ferdennesse*, fear. 93 *Eke*, Also. 96 *professe*, religious; *reguler*, lay (not having "professed" vows). 98 *withsetten*, resisted. 100 *after*, according to; *mede*, wealth; *but if*, unless; *weyve*, waive. 101 *sey*, seen.

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passeth. Th'entent of al these maters is, at the lest clere understanding, to weten at th'ende of this thirde boke. Ful knowing, thoroewe Goddes grace I thynke to make neverthelater yet, if these thynges han a good; and a sleight inseer, whiche that can souke hony of the harde stone, oyle of the drye rocke, may lyghtly fele nobley of mater in my leude ymaginacion closed. But for my boke shal be of joye (as I said) and I so ferre set fro thilke place fro whens gladnesse shulde come, my corde is to short to let my boket ouyt catch of that water, and fewe men be abouten my corde to eche, and many in ful purpose ben redy it shorter to make and to enclose th'entré, that my boket of joye nothing shulde catch, but empty returne, my careful sorowes to encrase. And if I dye for Payne, that were gladnesse at their hertes. Good Lorde sende me water into the cop of these mountayns, and I shal drynke therof my thurstes to stanch, and sey, "these be comfortable welles; in to helth of goodnesse of my saviour am I holpen." And yet I saye more: the house of joye to me is nat opened. How dare my sorouful goost than in any mater of gladnesse thynken to trete? For ever sobbynges and complayntes be redy refrete in his meditations, as werbles in manyfold stoundes commyng about I

passeth/ thentent<351ra><351rb> of al these maters is the lest clere vnderstanding/ to weten at thende of this thirde boke ful knowing thoroewe goddes grace/ I thynke to make neverthelater/ yet if these thynges han a good and a sleight inseer/ whiche that can souke hony of the harde stone/ oyle of the drye rocke/ may lyghtly fele nobley of mater in my leude ymaginacion closed. But for my boke shal be of joye (as I said) and I so ferre set fro thilke place/ fro whens gladnesse shulde coome my corde is to short to let my boket ouyt catch of that water/ and fewe men be abouten my corde to eche/ and many in ful purpose ben redy it shorter to make/ and to enclose thentre/ that my boket of joye nothing shulde catch/ but empty returne/ my careful sorowes to encrase. and if I dye for Payne/ that were gladnesse at their hertes. Good lorde sende me water into the cop of these mountayns/ and I shal drynke therof/ my thurstes to stanch: and sey these be comfortable welles in to helth of goodnesse of my saviour am I holpen. And yet I saye more/ the house of joye to me is nat opened. How dare my sorouful goost than in any mater of gladnesse thynken to trete? for euer sobbynges and complayntes be redy refrete in his meditations/ as werbles in manyfold stowndes commyng about I

102 **passeth**, surpasses; **weten**, know. 104 **sleight**, penetrating (see note); **inseer**, insightful viewer, reader. 105 **fele**, feel; **nobley**, nobility. 106 **leude**, uneducated. 108 **eché**, lengthen. 109 **th'entré**, entrance-way. 112 **cop**, summit; **stanch**, slake, staunch. 113 **holpen**, helped. 114 **goost**, spirit. 116 **refrete**, refrain; **werbles**, warblings; **stowndes**, times.

not than. And therfore, what maner of ioye coude I endite? But yet at dore shal I knocke
 if the key of David wolde the locke unshyt, and He bring me in, whiche that childrens
 120 tonges both openeth and closeth, whose spirite where He wel woercheth departyng
 goodly as Him lyketh.

Nowe to Goddes laude and reverence, profite of the reders, amendement of maners
 of the herers, encresyng of worship among loves seruauntes, relevyng of my hert into
 grace of my jewel, and frenship plesance of this peerle, I am stered in this makynge and
 125 for nothyng els. And if any good thyng to mennes lyking in this scripture be founde,
 thanketh the Maister of grace, whiche that of that good and al other is authour and
 principal doer. And if any thing be insufficient or els myslyking, wytte that the leudnesse
 130 of myne unable comyng, for body in disease anoyeth the understanding in soule. A
 diseensely habitation letteth the wyttes in many thinges and namely in sorowe. The custome,
 neverthelater, of love be long tyme of service in termes I thinke to pursue, whiche
 ben lyuely to yeve understandyng in other thynges. But nowe to enform thee of this
 Margarites goodnessse I may her nat halfe preyse. Wherfore nat she for my boke, but

not than. And therfore what maner of ioye coude endite/ but yet at dore shal I knocke/
 if the key of Dauid wolde the locke vnshyt/ and he bring me in/ whiche that childrens
 tonges both openeth and closeth. Whose spirite/ where he wel woercheth/ departyng
 goodly as him lyketh.

Nowe to goddes laude and reverence/ profite of the reders/ amendement of maners
 of the herers encresyng of worship among loves seruauntes/ relevyng of my hert in to
 grace of my jewel/ and frenship plesance of this peerle. I am stered in this makynge/ and
 for nothyng els: and if any good thyng to mennes lyking in this scripture be founde/
 thanketh the maister of grace/ whiche that of that good and al other is authour/ and
 principal doer. And if any thing be insufficient or els myslyking/ with that thar the
 leudnesse of myne vnable comyng/ for body in disease anoyeth the vnderstanding in
 soule. A diseensely habitation letteth the wyttes many thinges/ and namely in sorowe. The
 custome never the later of<351rb><351va>love be long tyme of service in termes I
 thinke to pursue/ whiche ben lyuely to yeve vnderstanding in other thynges. But nowe
 to enform the of this Margarites goodnessse/ I may her nat halfe preyse. Wherfore nat
 she for my boke/ but

117 *not than*, don't know when; *endite*, compose. 118 *unshyt*, open. 121 *reders*, readers. 123
 stered, directed. 126 *wyte*, blame that [on]; *leudnesse*, ignorance. 127 *comyng*, understand-
 ing. 128 *letteth*, binders. 130 *yeve*, give. 131 *preyse*, praise.

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this boke for her is worthy to be commended, tho my boke be leude; right as thinges nat for places, but places for thynges, ought to be desyred and praysed.

Chapter II

135 "Nowe," quod Love, "trewly thy wordes I have wel understande. Certes, me thynketh hem right good, and me wondreth why thou so lightly passest in the lawe." "Sothly," quod I, "my wyt is leude and I am right blynde, and that mater depe. Howe shulde I than have waded? Lightly might I have drenched and spilte ther my selfe." "Yea," quod she, "I shal helpe thee to swym. For right as lawe punyssheth brekers of preceptes and the contrary doers of the written constitutions, right so ayenwarde lawe rewardeth and 140 yeveth mede to hem that lawe strengthen. By one lawe this rebel is punisshed and this innocent is meded; the shrewe is enprisened and this rightful is corowned. The same lawe that joyneth by wedlocke without forsakyn, the same lawe yeveth lybel of departicion bycause of deuorse both demed and declared." "Ye, ye," quod I, "I fynde in 145 no lawe to mede and rewarde in goodnes the gyltie of deserte." "Fole," quod she, "gyltie converted in your lawe mykel merite deserueth. Also Pauly of Rome was

this boke for her is worthy to be commended/ tho my boke be leude; right as thynges nat for places/ but places for thinges ought to be desyred and praysed.

NOwe (quod Love) trewly thy wordes I haue wel vnderstonde. Certes me thynketh hem right good/ and me wondreth why thou so lightly passest in the lawe. Sothly (quod I) my wyt is leude and I am right blynde and that mater depe/ howe shulde I than have waded/ lightly miȝt I have drenched and spilte ther my selfe. Yea (quod she) I shal helpe the to swym. For rīt as lawe punyssheth brekers of preceptes/ and the contrary doers of the written constitutions: right so ayenwarde/ lawe rewardeth and yeueth mede to hem that lawe strengthen. By one lawe this rebel is punisshed and this innocent is meded/ the shrewe is enprisened and this rītful is corowned. The same lawe that ioyneth by wedlocke without forsakyn/ the same lawe yeueth lybel of departicion bycause of deuorse both demed and declared. Ye ye (quod I) I fynde in no lawe tomede and rewarde in goodnes/ the gyltie of deserte. Fole (quod she) gyltie converted in your lawe/ mykel merite deserueth. Also Pauly of Rome was

137 drenched, drowned; spilte, slain. 140 yeveth, gives; mede, meed, wealth. 141 meded, rewarded. 144 Fole, Fool. 145 mykel, much.

crowned that by him the maynteyners of Pompeus weren knownen and distroyed; and yet to forme was this Paulyn chefe of Pompeus counsaile. This lawe in Rome hath yet his name of mesuring in mede the bewrayeng of the conspiracy. Ordayneyn by tho senatours, the dethe of Julyus Cesar is acompted into Catons right wisnesse, for ever in trouth florisheth his name amonoge the knowers of treason. Perdiccas was crowned in the heritage of Alexander the great for tellynge of a peevy hate that kynge Porrus to Alexander hadde. Wherfore every wight, by reason of lawe after his rightwysenesse apertely, his mede may challenge; and so thou that maynteynest lawe of kynde and therfore disease hast suffered in the lawe rewarde is worthy to be rewarded and ordayneyned, 150 and apartly thy mede might thou challenge." "Certes," quod I, "this have I wel lerned, and ever hensforward I shal drawe me therafter in onched of wyl to abide, this lawe bothe mayntene and kepe, and so hope I best entre into your grace wel deservynge into worship of a wight without nedeful compulsion ought medefullly to be rewarded." "Truly," quod Love, "that is sothe, and tho by constitution good service into profite 155 and awantage stretch, utterly many men it demen to have more desert of mede than 160

crowned/ that by him the maynteyners of Pompeus weren knownen and distroyed: and yet to forme was this Paulyn chefe of Pompeus counsaile. This lawe in Rome hath yet his name of mesuring in mede/ the bewrayeng of the conspiracy/ ordayneyned by tho senatours the dethe. Julyus Cesar is acompted in to Catons right wisnesse/ for euer in trouth florisheth his name amonoge the knowers of reason. Perdiccas was crowned in the heritage of Alexander the great/ for tellynge of a preuy hate that kynge Porrus to Alexander hadde. Wherfore every wight by reason of lawe after his rightwysenesse apertely his mede may challenge: and so thou that maynteynest lawe of kynde/ and therfore disease hast suffered in the lawe/ rewarde is worthy to be rewarded and ordayneyned/ and apartly thy<351va><351vb>mede might thou challenge. Certes (quod I) this have I wel lerned/ and ever hensforward I shal drawe me therafter in onched of wyl to abide this lawe bothe mayntene and kepe/ and so hope I best entre in to your grace/ wel deservynge in to worship of a wight/ without nedeful compulsion/ ought medefullly to be rewarded. Truly (quod Love) that is sothe/ and tho by constitution good seruice in to profite and awantage stretch/ vtterly many men it demen to haue more desert of mede/ than

148 **mede**, reward. 151 **pevy**, secret. 153 **apertely**, openly. 155 **apartly**, openly; **challenge**, claim. 156 **onched**, singleness.

good wyl nat compelled." "Se now," quod I, "howe may men holden of this the contrary. And what is good service? Of you wolde I here this question declared." "I shal say thee," quod she, "in a fewe wordes: resonable workynges in plesaunce and peofite of thy soverayne."

165 "Howe shulde I this performe?" quod I. "Right wel," quod she, "and here me nowe a lytel. It is hardely," quod she, "to understande that right as mater by due overchaungynges foloweth his perfection and his forme, right so every man by rightful werkynge ought to folowe the leful desyres in his hert and se toforn to what ende he deserueth. For many tymes he that loketh nat after th'endes, but utterly therof is unknownen, befallenth often many yvels to done, wherthrough er he be ware, shamefully he is confounded. Th'ende ther of neden to be before loked. To every desirer of suche foresight in good service, thee thynges specially nedeth to be rulers in his workes. First, that he do good; next that he do by electyon in his owne hert; and the thirde, that he do godly withouten any surquedry in thoughtes. That your werkes shulden be good, in servyce or in any other actes, authorites many may be aleged; neverthelater, by reason thus maye it be

good wyl nat compelled. Se now (quod I) howe may men holden of this the contrary. And what is good seruice? of you wolde I here this question declared. I shal say the (quod she) in a fewe wordes/ resonable workynges in plesaunce *and* peofite of thy souerayne.

Howe shulde I this performe (quod I) Rijt wel (quod she) *and* here me nowe a lytel. It is hardely (quod she to vnderstande) that right as mater by due overchaungynges foloweth his perfection *and* his forme: Right so every man by riytful werkynge ought to folowe the leful desyres in his hert/ *and* se toforn to what ende he deserueth/ for many tymes he that loketh nat after th'endes/ but vtterly therof is vnknowen/ befallenth often many yvels to done wherthrough er he be ware/ shamefully he is confounded/ thende ther of neden to be before loked to every desirer of suche foresight in good seruice thee thynges specially nedeth to be rulers in his workes. First that he do good/ next that he do by electyon in his owne hert/ *and* the thirde that he do godly withouten any surquedry in thoughtes. That your werkes shulden be good in seruyce or in any other actes/ authorites many may be aleged neverthelater/ by reason thus maye it be

168 leful, lawful; toforn, before. 169 unknownen, ignorant of. 170 ware, aware. 171 loked, considered. 174 surquedry, pride.

Book 3

shewed. Al your werkes be cleped seconde and moven in vertue of the Firste Wercher,
whiche in good workes wrought you to procede, and right so your werkes moven into
vertue of the laste ende; and right in the first workyng were nat, no man shulde in the
seconde werche. Right so, but ye feled to what ende, and seen their goodnes closed, ye
180 shuld no more recche what ye wrought; but the gynnyng gan with good, and there shal
it cease in the laste ende, if it be wel consyred. Wherfore the myddle, if other wayes it
drawe than accordant to the endes, there styneth the course of good, and another
maner course entreth. And so it is a partie by himselfe, and every parte be nat
accordant to his al, is foule and ought to be eschewed. Wherfore every thinge that
185 is wrought and be nat good is nat accordant to th'endes of his al hole. It is foule and
ought to be withdrawe. Thus the persons that neither don good ne harme shamen foule
their makynge: Wherfore without workyng of good actes in good service may no man
ben accepted. Truely, the ilke that han might to do good and done it nat, the crowne of
worship shal be take from hem, and with shame shul they be anulled. And so to make
190 one werke accordant with his endes, every good seruaunt, by reason of consequence,

shewed. Al your werkes be cleped seconde/ and mouen in vertue of the firste wercher/ whiche in good workes wrought you to procede/ and right so your werkes mouen in to vertue of the laste ende/ and right in the first workyng were nat/ no man shulde in the seconde werche. Right so but ye feled to what ende and seen their goodnes closed/ ye shuld no more reth what ye wrought but the gynnyng gan with good/ and there shal it cease in the laste ende/ if it be wel consyred. Wherfore the myddle/ if other wayes it drawe than accordant to the endes/ there styneth the<351vb><352ra>course of good/ and another maner course entreth/ and so it is a partie by him selue/ and euery parte be nat accordant to his al/ is foule and ought to be eschewed. wherfore every thinge that is wrought and be nat good/ is nat accordant to thendes of his al hole/ it is foule/ and ought to be withdrawe. Thus the persons that neither don good ne harme/ shamen foule their makynge: Wherfore without workyng of good actes in good seruice/ may no man ben accepted. Truely the ilke that han might to do good and done it nat/ the crowne of worship shal be take from hem/ and with shame shul they be anulled, and so to make one werke accordant with his endes/ euery good seruaunt by reason of consequence

176 cleped, called; First Wercher, Prime Mover. 179 feled, felt. 182 styneth, stops. 183 be nat, that is not. 184 al, all, whole. 188 ilke, same.

muste do good nedes. Certes, it suffiseth nat alone to do good, but goodly withal folowe. The thanke of goodnessse els in nought he deserueth. For right as al your being come from the greatest good in whom al goodnessse is closed, right so your endes ben directe to the same good. Aristotel determineth that ende and good ben one and convertible in understanding, and he that in wyl doth away good, and he that loketh nat to th'ende, loketh nat to good. But he that doth good and doth nat goodly and draweth away the direction of th'ende nat goodly, must nedes be bad. Lo, badde is nothing els but absence or negatyfe of good, as derkenesse is absence or negatyve of lyght. Than he that doth nat goodly directeth thilke good in to th'ende of badde. So muste thyng nat good folowe; eke, badnesse to suche folke ofte foloweth. Thus contrariaunt workers of th'ende that is good ben worthy the contrary of th'ende that is good to have." "How," quod I, "may any good dede be done but if goodly it helpe?" "Yes," quod Love, "the devyl dothe many good dedes, but goodly he leueth behynde. For ever badly and in disceyvable wyse he worketh, wherfore the contrary of th'ende him foloweth. And do he never so many good dedes because goodly is away, his goodnes is nat reckened. Lo, than, tho a man do good, but he do goodly, th'ende in goodnessse wol nat folowe, and

muste do good nedes. Certes it suffiseth nat alone to do good/ but goodly withal folowe/ the thanke of goodnessse els in nought he deserueth: For riȝt as al your being come from the greatest good in whom al goodnessse is closed. Right so your endes ben directe to the same good. Aristotel determineth that ende and good ben one/ and convertible in vnderstanding/ and he that in wyl doth away good/ and he that loketh nat to thende loketh nat to good/ but he that doth good and doth nat goodly/ draweth away the direction of thende nat goodly/ must nedes be bad. Lo badde is nothing els/ but absence or negatyfe of good/ as derkenesse is absence or negatyve of lyght. Than he that doth goodly/ directeth thilke good in to thende of badde: So muste thyng nat good folowe/ eke badnesse to suche folke ofte foloweth. Thus contrariaunt workers of thende that is good/ ben worthy the contrary of thende that is good to haue. How (quod I) may any good dede be done/ but if goodly it helpe. Yes (quod Love) the devyl dothe many good dedes/ but goodly he leueth be hynde/ for euen badly and in disceyvable wyse he worketh/ Wherfore the contrary of thende him foloweth. And do he neuer so many good dedes/ because goodly is away/ his goodnes is nat reckened. Lo than tho a man do good/ but he do goodly thende in goodnessse wol nat folowe/ and

196 goodly, with a good motive. 203 leueth, leaves.

thus in good service both good dede and goodly done musten joyne togider and that it be done with free chiose in hert; and els deserueth he nat the merite in goodness — that wol I prove. For if thou do anythyng good by chaunce or by happe, in what thyng art thou therof worthy to be commended? For nothing by reason of that turneth into thy praysing ne lackyng. Lo, thilke thing done by hap by thy wyl is nat caused, and therby shulde I thanke or lacke deserve? And sythen that fayleth th'ende which that wel shulde, rewarde must neds faille. Clerkes sayn no man but wyllyng is blessed; a good dede that he hath done is nat done of free choice wyllyng, without whiche blyssednesse may nat folowe. Ergo, neither thanke of goodnessse ne service in that is contrary of the good ende, so than to good service lengtheth good dede goodly don thorowe fre choice in hert. "Truely," quod I, "this have I wel understande." "Wel," quod she, "every thyng thus done sufficiently by lawe that is cleped justice may after-rewarde claym. For lawe and justice was ordayneid in this wise suche deseretes in goodnessse after quantite in doyng by mede to rewarde; and of necessyté of suche justyce, that is to say, rightwysenesse, was free choice in deseruyng of wel or of yvel graunted to resonable creatures. Every man hath

thus in good seruice both good dede and goodly done musten joyne togider/ and that it be done with free chiose in hert: and els deserueth he nat the merite in goodness/ that wol I proue. for if thou<352ra><352rb>do any thyng good by chaunce or by happe/ in what thyng art thou therof worthy to be commended? for nothing by reason of that turneth in to thy praysing ne lackyng. Lo thilke thing done by hap by thy wyl is nat caused/ and therby shulde I thanke or lacke deserve: and sythen that fayleth/ thende which that wel shulde rewarde/ must neds faille, clerkes sayn/ no man but wyllyng is blessed a good dede that he hath done is nat done of free choice wyllyng/ without whiche blyssednesse may nat folowe. Ergo neither thanke of goodnessse ne seruice in that is contrary of the good ende/ so than to good seruice lengtheth good dede goodly don/ thorowe fre choice in hert. Truely (quod I) this have I wel vnderstande. Wel (quod she) every thyng thus done sufficiently by lawe/ that is cleped justice/ after rewarde claym. For lawe and justice was ordayneid in this wise/ suche deseretes in goodnessse after quantite in doyng/ by mede to rewarde/ and of necessyté of suche iustyce/ that is to say/ rightwysenesse was free choice in deseruyng of wel or of yvel graunted to resonable creatures. Every man hath

207 dose, doing. 211 lackyng, blame. 212 sythen, since. 215 Ergo, Therefore. 216 lengtheth, belongs. 218 after-rewarde claym, may claim a reward.

The Testament of Love

free arbitrement to chose good or yvel to performe." "Nowe," quod I tho, "if I by my good wyl deserve this Margarit perle and am nat thereto compelled, and have free choice to do what me lyketh, she is than holden as me thynketh to rewarde th'entent of my good wyl." "Goddes forbode els," quod Love, "no wight meaneth otherwise, I trowe. Free wyl of good hert after-medē deserveth." "Hath every man," quod I, "fre choice by necessary maner of wyl in every of his doynges that him lyketh by Goddes proper puruyaunce? I wolde se that wel declared to my leude understanding, for 'necessary' and 'necessytē' ben wordes of mokel entention, closyng (as to saye) 'so mote it be nedes,' and 'otherwyse may it nat betyde.'" "This shalt thou lern," quod she, "so thou take hede in my speche. If it were nat in mannes owne lyberē of fre wyl to do good or bad, but to the one teyed by bonde of Goddes preordynaunce, than do he never so wel it were by nedeful compulcion of thilk bonde and nat by fre choice, wherby nothyng he desyreth; and, do he never so yvel, it were nat man for to wytē, but onelych to him that suchē thynge ordayned him to done. Wherfore he ne ought for bad be punished ne for no good dede be rewarded, but of necessitē of rightwisnesse was therfore fre choice of

free arbitrement to chose good or yuel to performe. Nowe (quod I tho) if I by my good wyl deserve this Margarit perle and am nat thereto/ compelled and/ haue free choice to do what me lyketh: She is than holden as me thynketh to rewarde th'entent of my good wyl. Goddes forbode els (quod Love) no wight meaneth otherwise I trowe/ free wyl of good hert after medē deserveth. Hath every man (quod I) fre choice by necessary maner of wyl in every of his doynges/ that him lyketh by goddes proper puruyaunce. I wolde se that wel declared to my leude vnderstanding/ for necessary and necessytē ben wordes of mokel entention/ closyng (as to saye) so mote it be nedes/ and otherwyse may it nat betyde. This shalt thou lern (quod she) so thou take hede in my speche. If it were nat in mannes owne lyberē of fre wyl to do good or bad/ but to the one teyed by bonde of goddes preordynaunce: Than do he neuer so wel it were by nedeful compulcion of thilk bonde and nat by fre choice/ wherby nothyng he desyreth/ and do he neuer so yuel it were nat man for to wytē/ but onelych to him that suchē thynge ordayned him to done. Wherfore he ne ought<352rb><352va>for bad be punished/ ne for no good dede be rewarded/ but of necessite of riȝtwisnesse was therfore fre choice of

222 arbitrement, will. 225 trowe, believe. 226 after-medē, reward. 227 him lyketh, pleases him. 228 leude, uninformed. 229 mokel, great; closyng, including. 230 betyde, happen. 232 teyed, tied. 234 wytē, blane; onelych, only.

arbitrement put in mans proper disposition. Truely, if it were otherwise, it contraried Goddes charité that badnesse and goodnesse rewardeth after desert of payn or of mede." "Me thynketh this wonder," quod I, "for God by necessité forwote al thynges comyng, and so mote it nedes be; and thilke thinges that ben don be our fre choice comen nothing of necessité but onely be wyl. Howe may this stonde togyther? And so me thynketh truely that fre choyce fully repugneth Goddes forwetyng. Trewly, lady, me semeth they mowe nat stande togyther."

Chapter III

Than gan Love nygh me nere and with a noble countenance of visage and lymmes dressed her nigh my sytting place. "Take forth," quod she, "thy pen and redily write these wordes, for if God wol I shal hem so enforme to thee that thy leudnesse which I have understand in that mater shal openly be clered, and thy sight in ful loking therin amended. First, if thou thynke that Goddes prescience repugne lyberté of arbitrey of arbitrement, it is impossible that they shulde accorde in onheed of sothe to understanding." "Ye," quod I, "forsythe, so I it conceyve." "Wel," quod she, "if thilke

arbitrement put in mans proper disposition: truely if it were otherwise it contraried goddes charite/ that badnesse and goodnesse rewardeth after desert of payn or of mede. Me thynketh this wonder (quod I) for god by necessite forwote al thynges comyng/ and so mote it nedes be: and thilke thinges that ben don be our fre choice comen nothing of necessite but onely be wyl: Howe may this stonde togyther? and so me thynketh truely/ that fre choyce fully repugneth goddes forwetyng. Trewly lady me semeth they mowe nat stande togyther.

THAN gan loue nygh me nere/ and with a noble countenance of visage and lymmes/ dressed her nigh my sytting place. Take forth (quod she) thy pen and redily write these wordes/ for if god wol/ I shal hem so enforme to the/ that thy leudnesse which I have understand in that mater/ shal openly be clered/ and thy sight in ful loking therin amended. First if thou thynke that goddes prescience repugne lyberte of arbitrey of arbitrement/ it is impossible that they shulde accorde in onheed of sothe to vnderstanding. Ye (quod I) foersythe so I it conceyue. Wel (quod she) if thilke

238 **mede**, reward. 239 **forwote**, foreknows. 242 **forwetyng**, foreknowledge. 244 **nygh me nere**, draw nearer to me. 249 **arbitrement**, free will; **onheed**, unity.

impossible were away, the repugnaunce that semeth to be therin were utterly removed." "Shewe me the absence of that impossibiliyté," quod I. "So," quod she, "I shal. Nowe I suppose that they mowe stande togider: prescience of God whom foloweth necessité of thinges commyng and lyberté of arbitrement thorowe whiche thou belevest many things to be without necessité." "Bothe these proporcions be sothe," quod I, "and wel mowe stande togider wherfore this case as possyble I admyt." "Truely," quod she, "and this case is impossible." "Howe so," quod I. "For herof," quod she, "foloweth and wexeth another impossyble." "Prove me that," quod I. "That I shal," quod she, "for somthing is commyng without necessyté, and God wot that toform, for al thing commyng He before wot, and that He before wot of necessyté is commyng; as He beforene wot be the case. By necessary maner than or els thorowe necessité is somthing to be without necessité and wheder to every wight that hath good understanding is seen these thynges to be repugnaunt: Prescience of God, whiche that foloweth necessyté, and lyberté of arbitrement, fro whiche is removed necessyté, for truely, it is necessary that God have forwetyng of thing withouten any necessité commynge." "Ye,"

impossible were away/ the repugnaunce that semeth to be therin/ were vitterly remoued.
Shewe me the absence of that impossibiliyté (quod I) So (quod she I shal). Nowe I suppose that they mowe stande togider/ prescience of god whom foloweth necessité of thinges commyng and lyberté of arbitrement/ thorowe whiche thou belevest many things to be without necessité. Bothe these proporcions be sothe (quod I) and wel mowe stande togider/ wherfore this case as possyble I admyt. Truely (quod she) and this case is impossible. Howe so (quod I) For herof (quod she) foloweth and wexeth another impossyble. Prove me that (quod I). that I shal (quod she) for somthing is commyng without necessyté/ and god wot that toform/ for al thing commyng he before wot/ and that he beforene wot of necessyté is commyng: as he before wot be the case by necessary maner than/ or els thorowe necessité is somthing to be<352va><352vb>without necessité/ and wheder to every wight that hath good vnderstanding/ is seen these thynges to be repugnaunt. Prescience of god/ whiche that foloweth necessyté and lyberté of arbitrement/ fro whiche is remoued necessyté/ for truely it is necessary that god have forwetyng of thing withouten any necessité coemynge. Ye

253 **mowe stande togider**, may obtain at the same time. 258 **wexeth**, grows. 259 **wot**, knows.
262 **wheder**, whether. 265 **forwetyng**, foreknowledge.

quod I, "but yet remeue ye nat away fro myne understandyng the necessyté followyng Goddes beforewetyng, as thus: God beforene wote me in service of loue to be bounden to this Margarite perle, and therfore by necessyté thus to loue am I bounde, and if I nat had loued, thowewe necessyté had I ben kepte from al loue dedes." "Certes," quod 270 Love, "bicause this mater is good and necessary to declare, I thynke herein wel to abyde and not lyghtly to passe. Thou shalte not," quod she, "say al onely, 'God beforene wote me to be a louer or no louer,' but thus: 'God beforene wote me to be a louer without necessyté.' And so it foloweth, whether thou loue or not loue every of hem is and shal be. But nowe thou seest the impossibylité of the case, and the possibylité of thilke that 275 thou wendest had been impossyble, wherfore the repugnaunce is adnulled." "Ye," quod I, "and yet do ye not a waye the strength of necessyté whan it is said, through necessyté it is me in loue to abyde, or not to loue without necessyté, for God beforene wote it. This maner of necessyté, forsothe, semeth to some men into coaction, that is to sayne, constrainyng, or else prohibycion, that is defendyng, wherfore necessyté is me to loue of wyl. I understande me to be constrainyed by some priuy strength to the wyl of louynge, and if no loue, to be defended from the wyl of louynge, and so thorowe

(quod I) but yet remeue ye nat away fro myne understandyng/ the necessyté followyng goddes be forewetyng/ as thus. God beforene wote me in seruice of loue to be bounden to this Margarite perle/ and therfore by necessite thus to loue am I bounde/ and if I nat had loued/ thowewe necessyté had I ben kepte from al loue dedes. Certes (quod Love) bicause this mater is good and necessary to declare/ I thynke here in wel to abyde and not lyghtly to passe. Thou shalte not (quod she) say al onely god beforene wote me to be a louer or no louer/ but thus: god beforene wote me to be a louer without necessyté. And so it foloweth whether thou loue or not loue/ every of hem is and shal be. But nowe thou seest the impossibylite of the case/ and the possibylite of thilke that thou wendest had been impossyble/ wherfore the repugnaunce is adnulled. ye (quod I) and yet do ye not a waye the strength of necessyté whan it is said/ though necessyté it is me in loue to abyde/ or not to loue without necessyté for god beforene wote it. This maner of necessyté forsothe semeth to some men in to coaction/ that is to sayne/ constrainyng or else prohibycion that is defendyng/ wherfore necessyté is me to loue of wyl. I vnderstande me to be constrainyed by some priuy strength to the wyl of louynge/ and if no loue to be defended from the wyl of louynge/ and so thorowe

274 thilke, that one. 275 wendest, assumed. 277 wote, knows. 278 coaction, compulsion. 279 defendyng, preventing, forbidding. 281 defended, prevented.

necessyté me semeth to love, for I love; or els not to love, if I not love, wherthrough
neyther thanke ne maugre in tho thynges maye I deserve."

"Nowe," quod she, "thou shalte wel understande that often we sayne thyng thorowe
285 necessyté to be that by no strength to be neyther is coarted ne constrainyd, and throughe
necessyté not to be that with no defendyng is removed. For we sayne it is thorowe
necessyté God to be immortal, nought deadlyche, and it is necessyté God to be rightful,
but not that any strength of violente maner constrainyd him to be immortal, or defendeth
him to be unrightful, for nothing may make him dedly or unrightful. Right so, if I say
290 thorowe necessyté is thee to be a lover or els none, onely thorowe wyl as God beforene
wete, it is nat to understande that anythyng defendeth or forbit thee thy wyl, whiche
shal nat be, or els constrainyd it to be whiche shal be. That same thyng, forsooth, God
before wot, whiche He beforen seeth, anythyng commende of onely wyl, that wyl neyther
295 is constrainyd ne defended thorowe any other thing. And so thorowe lyberté of
arbitrement it is do that is done of wyl. And trewly, my good childe, if these thynges be

necessyté me semeth to loue/ for I loue/ or els not to loue/ if I not loue/ wherthrough
neyther thanke ne maugre in tho thynges maye I deserve.

Nowe (quod she) thou shalte wel vnderstande that often we sayne thyng thorowe
necessyté to be that by no strength to be neyther is coarted ne constrainyd/ and throughe
necessyté not to be/ that with no defendyng is remoued/ for we sayne it is thorowe
necessyté god to be immortal nought deadlyche/ and it is necessyté god to be rightful/
but not<352vb><353ra>that any strength of violente maner constrainyd him to be
immortal/ or defendeth him to be vnrightful/ for nothing may make him dedly or
vnrightful. Right so if I say thorowe necessyté is the to be a louer or els none/ onely
thorowe wyl/ as god beforene wete/ It is nat to vnderstande that any thyng defendeth or
forbit/ the thy wyl/ whiche shal nat be/ or els constrainyd it to be whiche shal be: that
same thyng forsooth god before wot/ whiche he beforen seeth any thyng commende of
onely wyl/ that wyl neyther is constrainyd ne defended thorowe any other thing, and
so thorowe lyberté of arbitrement it is do/ that is done of wyl. And trewly my good
childe/ if these thynges be

282 for I love, because I love. 283 maugre, displeasure, spite (i.e., something contrary to my
desires). 285 coarted, compelled. 287 deadlyche, deadly (i.e., mortal). 288 defendeth, prohib-
its. 291 wete, knew. 293 wot, knows. 294 defended, hindered. 295 arbitrement, choice.

wel understand, I wene that non inconvenyent shalt thou fynde betwene Goddes forwetyng and lyberté of arbitrement, wherfore I wot wel they may stande togider. Also furthermore, who that understandyng of prescience properlych consydreth, thorowe the same wyse that any thynge be afore wyst is said, for to be commyng it is pronounced, there is nothing toform wist but thing commyng. Foreweting is but of trouth; dout may nat be wyst: wherfore whan I sey that God toform wote anythynge, thorowe necessyté is thilke thynge to be commyng. Al is one if I sey if it shal be, but this necessyté neither constraineth ne defendeth anythynge to be or nat to be. Therfore, sothly, if loue is put to be, it is said of necessyté to be; or els for it is put nat to be, it is affirmed nat to be of necessyté, nat for that necessyté constraineth or defendeth loue to be or nat to be. For whan I say if loue shal be of necessyté it shal be, here foloweth necessyté, the thynge toforne put. It is as moch to say as if it were thus pronounced 'that thynge shal be.' None other thynge signifyeth this necessyté but onely thus, that shal be may nat togider be and nat be. Evenlych also it is soth, loue was, and is, and shal be nat of necessyté. And nede is to have be al that was, and nedeful is to be al that is, and commyng to al

wel vnderstand I wene that non inconuenyent shalt thou fynde betwene goddes forwetyng and lyberte of arbitrement/ wherfore I wot wel they may stande togider. Also furthermore/ who that vnderstandingyng of prescience properlych consydreth/ thorowe the same wyse that any thynge be afore wyst/ is said for to be commyng it is pronounced/ there is nothing toform wist/ but thing commyng/ foreweting is but of trouth dout may nat be wyst: wherfore whan I sey that god toform wote any thynge/ thorowe necessyté is thilke thynge to be commyng/ al is one if I sey/ if it shalbe/ but this necessyté neither constraineth ne defendeth any thynge to be or nat to be. Therfore sothly if loue is put to be/ it is said of necessyté to be/ or els for it is put nat to be/ it is affirmed nat to be of necessyté: nat for that necessyté constraineth or defendeth loue to be or nat to be. For whan I say/ if loue shal be of necessyté it shal be/ here foloweth necessyté. the thynge toforne put/ it is as moch to say/ as if it were thus pronounced/ that thynge shalbe: None other thynge signifyeth this necessyté but onely thus/ that shalbe may nat togider be and nat be. Evenlych also it is soth/ loue was and is/ and shalbe/ nat of necessyté/ and nede is to haue be al that was/ and nedeful is to be al that is/ and commyng to al

296 wene, assume. 297 forwetyng, foreknowing. 299 wyst, known. 303 defendeth, hinders. 305 for that, because. 308 that, that which.

that shal be. And it is nat the same to saye, loue to be passed, and loue passed to be passed; or loue present to be present, and loue to be present; or els loue to be commynge, and loue commynge to be commynge: dyuersité in settynge of wordes maketh dyuersité in understandynge, altho in the same sentence they accorden of signification, right as it
315 is nat al one, loue swete to be swete, and loue to be swete. For moch loue is bytter and sorouful er hertes ben eased, and yet it gladeth thilke sorouful hert on suche loue to thynke." "Forsythe," quod I, "outherwhile I have had mokel blysse in hert of loue that stoundmele hath me sorilay anoyed. And certes, lady, for I se myselfe thus knit with this Margarite peerle as by bonde of your servyce and of no lyberté of wyl, my hert wyl
320 nowe nat acorde this servyce to loue. I can demyn in myselfe non otherwise, but thorowe necessité am I constrainyd in this service to abyde. But alas. Than if I thorowe nedeful compulsioun maugre me be withholde, lytel thanke for al my great traveil have I than deserved." "Nowe," quod this lady, "I saye as I sayde: me lyketh this mater to declare at the ful, and why. For many men have had dyuers fantasyes and reasons,
325 both on one syde therof and in the other. Of whiche right sone, I trowe, if thou wolt

that shalbe: *and* it is nat the same to saye/ loue to be passed/ and loue passed to be passed/ or loue present to be present/ and loue to be present/ or els loue to be commynge/ and loue commynge to be commynge: dyuersite in settynge of wordes/ maketh dyuersite in vnderstandinge/ <353ra><353rb>altho in the same sentence they accorden of signification/ right as it is nat al one: loue swete to be swete/ *and* loue to be swete: for moch loue is bytter and sorouful er hertes ben eased/ *and* yet it gladeth thilke sorouful hert on suche loue to thynke. Forsythe (quod I) outherwhile I haue had mokel blysse in hert of loue/ thorowe stoundmele hath me sorilay anoyed: *and* certes lady/ for I se my selfe thus knit with this Margarite peerle as by bonde of your servyce/ *and* of no lyberte of wyl/ my hert wyl nowe nat acorde this servyce to loue. I can demyn in my selfe non otherwise/ but thorowe necessite am I constrainyd in this service to abyde. But alas than/ if I thorowe nedeful compulsioun maugre me be with holde/ lytel thanke for al my great traveil haue I than deserved. Nowe (quod this lady) I saye as I sayde: Me lyketh this mater to declare at the full/ *and* why: for many men haue had dyuers fantasyes *and* reasons/ both on one syde therof *and* in the other. Of whiche ryt sone I trowe if thou wolt

315 *swete*, sweet. 316 *er*, before. 317 *mokel*, much. 318 *stoundmele*, sometimes. 320 *demys*, judge. 322 *maugre me*, in spite of myself.

understonde, thou shalte con yeve the sentence to the partie moe probable by reason and in soth knowing, by that I have of this mater maked an ende." "Certes," quod I, "of these thynges longe have I had great luste to be lerned, for yet I wene Goddes wyl and His prescience acordeth with my service in loyng of this precious Margarite perle, after whom ever in my hert with thurstyng desire swete, I do brenne. Unwastyng I langour and fade, and the day of my desteny in dethe or in joye I unbyde, but yet in thende I am comforted be my supposaile in blysse and in joye to determyne after my desyres." "That thyng," quod Love, "hastely to thee neigh, God graunt of His grace and mercy, and this shal be my prayer, tyl thou be lykende in herte at thyne owne wyl. But nowe to enforme thee in this mater," quod this lady, "thou wost where I lefte; that was loue to be swete, and love swete to be swete, is nat al one for to say. For a tree is nat alway by necessite white. Somtyme, er it were white, it myght have be nat white, and after tyme it is white it maye be nat white. But a whyte tree evermore nedful is to be white, for neither toforn ne after it was white myght it be togider white and nat white.

vnderstonde/ thou shalte con yeue the sentence/ to the partie more probable by reason/ and in soth knowing/ by that I haue of this mater maked an ende. Certes (quod I) of these thynges longe haue I had great luste to be lerned/ for yet I wene goddes wyl and his prescience acordeth with my seruice/ in louyng of this precious Margarite perle. After whom ever in my hert with thurstyng desire swete I do brenne: vnwastyng I langour and fade/ and the day of my desteny in dethe or in joye I vnbyde/ but yet in thende I am comforted be my supposaile in blysse/ and in loye to determyne after my desyres. That thyng (quod Love) hastely to the neigh/ god graunt of his grace and mercy/ and this shalbe my prayer tyl thou be lykende in herte at thyne owne wyl. But nowe to enforme the in this mater (quod this lady) thou wost where I lefte/ that was loue to be swete and loue swete to be swete/ is nat al one for to say: for a tree is nat alway by necessite white somtyme er it were white/ it myght haue be nat white: and after tyme it is white/ it maye be nat white: But a whyte tree evermore nedful is to be white: for neither toforn ne after it was white/ myght it be togider white and nat white.

326 *con*, be able to; *yeve*, give. 327 *by that*, by the time that. 328 *luste*, desire; *lerned*, taught; *wene*, suppose. 329 *swete*, sweet; *brenne*, burn. 331 *unbyde*, await. 332 *supposaile*, expectation; *to determyne after*, to be predetermined according to, or to be foretold by. 333 *neigh*, draw nigh. 335 *wost*, know. 336 *al one for to say*, one and the same thing.

- 340 Also loue, by necessyté, is nat present as nowe in thee, for er it were present it myght have be that it shulde nowe nat have be. And yet it maye be that it shal nat be present, but thy loue present, whiche to her, Margarite, theo hath bounde, nedeful is to be present. Trewly, some doyng of action nat by necessyté is commynge, for toforn it be it may be that it shal nat be commynge. Thynge, forsooth, commynge nedeful is to be commynge, for it may nat be that commynge shal nat be commynge. And right as I have sayd of present and of future tymes, the same sentence in sothnesse is of the preterit, that is to say, tyme passed, for thyng passed must nedes be passed. And er it were, it might have nat be, wherfore it shulde nat have passed. Right so whan loue commynge is said of loue that is to come, nedeful is to be that is said; for thing commynge never is nat commynge, and so ofte the same thyng we sayn of the same, as whan we sayne, 'every man is a man,' or 'every lover is a lover,' so muste it be nedes. In no waye may he be man and no man togider. And if it be nat by necessyté, that is to say nedeful, al thyng commynge to be commynge, than somthyng commynge is nat commynge, and that is impossible. Right as these termes 'nedeful,' 'necessyté,' and 'necessary' betoken and signify thyng nedes to be, and it may nat otherwise be, right as this terme 'impossible'

Also loue by necessyté is nat present as nowe<353rb><353va>in the/ for er it were present it myght haue be that it shulde nowe nat have be/ and yet it maye be that it shal nat be present: but thy loue present whiche to her Margarite the hath bounde/ nedeful is to be present. Trewly some doyng of action nat by necessyté is commynge ferme toforn it be/ it may be that it shal nat be commynge: thyng forsooth commynge nedeful is to be commynge/ for it may nat be that commynge shal nat be commynge. And right as I have sayd of present and of future tymes/ the same sentence in sothnesse is of the preterit/ that is to say tyme passed for thyng passed must nedes be passed/ and er it were it might haue nat be/ wherfore it nat haue passed. Right so whan loue commynge is said of loue that is to come/ nedeful is to be that is said/ for thing commynge never is nat commynge/ and so ofte the same thyng we sayn of the same/ as whan we sayne every man is a man/ or every louer is a louer/ so muste it be nedes/ in no waye may he be man and no man togider. And if it be nat by necessyté/ that is to say/ nedeful al thyng commynge to be commynge/ than somthyng commynge is nat commynge/ and that is impossible/ right as these termes nedeful/ necessyté/ and necessary betoken and signify thyng nedes to be/ and it may nat otherwise be. Right these termes impossible

349 that, that which. 354 Right, Just.

signifieth that thyng is nat and by no way may it be, than thorowe pert necessité al
 thyng commyng is commyng, but that is by necessité foloweth with nothyng to be
 constrainyd. Lo, whan that commyng is said of thyng nat alway thyng thorowe
 necessité is, altho it be commyng. For if I say 'tomorowe love is commyng in this
 360 Margarites hert,' nat therfore thorow necessité shal the ilke love be. Yet it may be
 that it shal nat be, altho it were commyng. Neverthelater, somtyme it is soth that
 somthyng be of necessité that is sayd to come: as if I say tomorowe by commynge the
 365 risyng of the sonne. If therfore with necessité I pronounce commyng of thyng to
 come, in this maner love to morowe commynge in thyne Margarite to thee-warde, by
 necessité is commyng, or els the risyng of the sonne to morowe commynge through
 necessité is commyng. Love, sothely, whiche may nat be of necessité alone folowynge,
 370 thorowe necessité commyng it is made certayne. For futur of future is said; that is to
 sayn, commyng of commynge is said; as if to morowe commyng is thorow necessité,
 commynge it is. Arisyng of the sonne thorowe two necessities in commyng, it is to
 understande that one is to forgoing necessité, whiche maketh thyng to be; therfore it
 shal be, for nedeful is that it be. Another is folowynge necessité whiche nothyng

signifieth/ that thyng is nat *and* by no way may it be/ than thorowe pert necessite/ al
 thyng commyng is commyng/ but that is by necessite/ foloweth with nothyng to be
 constrainyd. Lo whan that commyng is said of thyng/ nat alway thyng thorowe necessite/
 is altho it be commyng. For if I say to morowe loue is commyng in this Margarites hert/
 nat therfore thorow necessite shal the ilke loue be/ yet it may be that it shal nat be/ altho
 it were commyng. Neverthelater/ somtyme it is soth that somthyng be of necessite/ that
 is sayd to come: as if I say to moewe by commynge the risyng of the sonne. If
 therfore with necessite I pronounce commyng of thyng to come/ in this maner loue to
 moene commynge in thyne Margarite to the warde by necessite is commynge/ or els
 the risyng of the sonne to moore commynge/ through necessite is commynge. Loue
 sothely/ whiche may nat be of necessyte alone folowynge/ thorowe
 necessyte<353va><353vb>commyng it is made certayne. For futur of future is said/
 that is to sayn commyng of commynge is said: as if to morowe commyng is thorow
 necessite commynge it is. Arisyng of the sonne thorowe two necessities in commyng/ it
 is to vnderstande/ that one is to forgoing necessite/ whiche maketh thyng to be/ therfore
 it shalbe/ for nedeful is that it be. Another is folowynge necessite/ whiche nothyng

356 pert, open. 364 to thee-warde, toward you.

constrayneth to be, and so by necessyté it is to come. Why? For it is to come. Nowe
375 than whan we sayn that God befor wot thynge commyng, nedeful is to be commyng,
yet therfore make we nat in certayne evermore, thynge to be thorowe necessité
commyng. Sothly, thynge commyng maye nat be nat commyng by no way, for it is the
same sentence of understandyng; as if we say thus: If God befor wot anythynge,
nedeful is that to be commyng. But yet therfore foloweth nat the prescience of God
thynge thorowe necessité to be commyng. For altho God toform wote al thinges
commyng, yet nat therfore He befor wot every thynge commyng thorowe necessité.
380 Some thinges He befor wot commyng of fre wyl out of resonable creature." "Certes,"
quod I, "these termes 'node' and 'necessité' have a queynt maner of understandyng.
They wolden dullen many mennes wyttes." "Therefore," quod she, "I wol hem openly
declare and more clerely than I have toform er I departe hense."

Chapter IV

"Here of this mater," quod she, "thou shalte understande that right as it is nat nedeful
385 God to wylne that He wyl, no more in many thynges is nat nedeful a man to wylne that

constrayneth to be/ and so by necessyté it is to come/ why: for it is to come. Nowe
than/ whan we sayn/ that god befor wot thynge commyng nedeful is to be coemmyng/
yet therfore make we nat in certayne/ euermore thynge to be thorowe necessité
commyng. Sothly thynge coemmyng maye nat be nat commyng by no way/ for it is the
same sentence of vnderstandingyng; as if we say thus. If god befor wot any thynge/
nedeful is that to be commyng. But yet therfore foloweth nat the prescience of god/
thynge thorowe necessité to be commyng: for al the god toform wote al thinges commyng/
yet nat therfore he befor wot every thynge commyng thorowe necessité. Some thinges
he befor wot commyng of fre wyl out of resonable creature. Certes (quod I) these
termes/ node and necessité/ haue a queynt maner of vnderstandingyng/ they wolden dullen
many mennes wyttes. Therfore (quod she) I wol hem openly declare/ and more clerely
than I haue toform er I departe hense.

HERE of this mater (quod she) thou shalte vnderstande/ that right as it is nat nedeful
god to wylne that he wyl/ no more in many thynges is nat nedeful a man to wylne that

372 For, Because. 373 wot, knows. 381 queynt, curious, difficult.

he wol. And ever right as nedeful is to be what that God wol, right so to be it is nedeful that man wol in tho thynges whiche that God hath put into mannes subjection of wyllyng: as if a man wol love that he love; and if he ne wol love, that he love nat; and of suche other thynges in mannes disposition. For why nowe than, that God wol may nat be
 390 whan He wol the wyl of man thorowe no necessyté to be constrainyd or els defendyd for to wylne, and he wol th'effepte to follow the wyl, than is it nedeful wyl of man to be fre, and also to be that he wol. In this maner it is soth that thorowe necessyté is mannes werke in louyng that he wol do, altho he wol it not with necessyté." Quod I than,
 395 "Howe stante it in love of thilke wyl, sythen men loven willyng of free choyce in herte? Wherfore, if it be thorowe necessyté I praye you lady of an answere this questyon to assoyle." "I wol," quod she, "answere thee blyvely. Right as men wyl not thorowe necessyté, right so is not love of wyl thorowe necessyté, ne thorowe necessyté wrought thilke same wyl. For if he wolde it not with good wyl, it shulde nat have ben wrought, although that he dothe, it is nedeful to be doone. But if a man do synne, it is nothyng els

he wol. And euer right as nedeful is to be what that god wol/ right so to be it is nedeful that man wol in tho thynges/ whiche that god hath put in to mannes subjection of wyllyng: as if a man wol loue/ that he loue: and if he ne wol loue/ that he loue nat/ and of suche other thynges in mannes disposition. For why/ nowe than that god wol may nat be/ whan he wol the wyl of man thorowe no necessyté to be constrainyd or els defendyd for to wylne/ and he wol theeffepte to follow the wyl/ than is it nedeful wyl of man to be fre/ and also to be that he wol. In this maner it is soth/ that thorowe necessyté is mannes werke in louyng/ that he wol do altho he wol<353vbo><354ra>it not with necessyté. (Quod I than) howe stante it in loue of thilke wyl/ sythen men louen willyng of free choyce in herte, wherfore if it be thorowe necessyté/ I praye you lady of an answere this questyon to assoyle. I wol (quod she) answere the blyvely: Right as men wyl not thorowe necessyté/ right so is not loue of wyl thorowe necessyté/ ne thorowe necessyté wrought thilke same wyl: for if he wolde it not with good wyl/ it shulde nat haue ben wrought/ although that he dothe it is nedeful to be doone. But if a man do synne it is nothyng els

390 defended, hindered. 392 that he wol, that [which] the will wants. 394 sythen, since, willyng, willingly. 396 assoyle, solve; thee blyvely, you happily. 397 is not love of wyl thorowe necessyté, there is no love in the will through necessity. 397-98 wrought thilke same wyl, did that same will operate. 398 with good wyl, willingly. 399 that, that which.

400 but to wyl that he shulde not. Right so synne of wyl is not to be maner necessary done,
no more than wyl is necessarye. Neverthelater, this is sothe: if a man wol synne, it is
necessarye him to synne, but through thilke necessyté nothynge is constrainyd ne de-
fended in the wyl, right so thilke thynge that fre wyl wol and maye, and not may not
wyne. And nedeful is that to wylne he maye not wylne, but thilke to wylne nedeful is;
405 for impossyble to him it is one thynge and the same to wylne he may not wylne. But thilk
to wylne nedeful is; for impossyble to him it is one thynge and the same to wylne and not
to wylne. The werke, forsothe, of wyl to whome it is yeve that it be that he hath in wyl,
and that he wol not, voluntarie or spontanye it is, for by spontanye wyl it is do, that is
410 to saye, with good wyl not constrainyd: than by wyl not constrainyd it is constrainyd
to be, and that is it may not togyther be. If this necessyté maketh lybertie of wyl whiche
that, aforne they weren, they might have ben eschewed and shunned. God than, whiche
that knoweth al truthe, and nothynge but truthe, al these thynge as they arne spontanye
or necessarie seeth; and as he seeth, so they ben. And so with these thynge wel
415 consydred it is open at the ful that without al maner repugnaunce God beforne wote al
maner thynge ben done by fre wyl whiche, aforne they weren, might have ben

but to wyl/ that he shulde not: right so synne of wyl is not to be maner necessary done/
no more than wyl is necessarye. Neuer the later this is sothe/ if a man wol synne/ it is
necessarye him to synne/ but though thilke necessyté nothynge is constrainyd ne de-
fended in the wyl/ right so thilke thynge that frewyl wol and maye/ and not may/ not
wyne/ and nedeful is that to wylne he maye not wylne/ but thilke to wylne nedeful is/
for impossyble to him it is one thynge/ and the same to wylne he may not wylne/ but thilk
to wylne nedeful is: for impossyble to him it is one thynge/ and the same to wylne and
not to wylne. The werke forsothe of wyl/ to whome it is yeve that it be that he hath in
wyl/ and that he wol not/ voluntarie or spontanye it is/ for by spontanye wyl it is do/ that
is to saye with good wyl not constrainyd: than by wyl not constrainyd it is constrainyd
to be/ and that is it may not togyther be. If this necessyté maketh lybertie of wyl/
whiche that aforne they weren they might haue ben eschewed and shunned: God than/
whiche that knoweth al truthe/ and nothynge but truthe/ al these thynge as they arne
spontanye or necessarie syght/ and as he seeth so they ben: and so with these thynge
wel consydred it is open at the ful/ that without al maner repugnaunce/ god beforne
wote al maner thynge ben done by frewyl/ whiche aforne they weren might haue ben

402-03 **defended**, blocked, prohibited. 407 **yeve**, given.

never they shulde be. And yet ben they thorowe a maner necessyté from fre wyl discendeth.

"Hereby maye," quod she, "lightly ben knowe that not al thinges to be is of necessyté, though God have hem in His prescience. For somthynge to be is of lybertie of wyl,

420 And to make thee to have ful knowyng of Goddes beforene-wetyng, here me," quod she, "what I shal say." "Blythly lady," quod I, "me lyst this mater entyrelly to understande."

"Thou shalte," quod she, "understande that in heven is Goddes beyng; although He be over al by power, yet there is abydinge of devyne persone, in whiche heven is everlastynge presence, withouten any movable tyme. There is nothyng preterit, ne passed; there is

425 nothyng future, ne commyng, but al thynges togider in that place ben present everlastynge, without any mevynge. Wherfore, to God al thynge is as nowe; and though a thynge be nat in kyndly nature of thynges, as yet, and if it shulde be herafter, yet evermore we shul saye, 'God it maketh be tyme present and nowe, for no future ne preterit in hym may be founde.' Wherfore His wetyng and His before-wetyng is al one in understandyng.

430 Than if wetyng and before-wetyng of God puteth in necessyté to al thynges whiche He

neuer they shulde be/ and yet ben they thorowe a maner necessyté from fre wyl discendeth.

Hereby maye (quod she) lightly ben knowe that not al thinges to be is of necessyté/ though<354ra><354rb>god haue hem in his prescience/ for somthynge to be is of lybertie of wyl: and to make the to haue ful knowyng of goddes beforene wetyng/ here me (quod she) what I shal say. Blythly lady (quod I) me lyst this mater entyrelly to understande. Thou shalte (quod she) vnderstande/ that in heuen is goddes beyng/ although he be ouer al by power/ yet there is abydinge of devyne persone/ in whiche heuen is everlastynge presence/ withouten any mouable tyme there/<354rb line 11><358va line 25>is nothyng peeterit ne passed there is nothyng future ne commyng/ but al thynges togider in that place ben present everlastynge without any mevynge/ wherfore to god al thynge is as nowe: and though a thynge be nat in kyndly nature of thynges as yet/ and if it shulde be herafter/ yet evermore we shul saye god it maketh be tyme present/ and nowe for no future ne preterit in hym may be founde. Wherfore his wetyng and his before wetyng/ is al one in vnderstandyng. Than if wetyng and before wetyng of god puteth in necessite to al thynges whiche he

424 presence, i.e., present. 426 mevynge, moving. 429 wetyng, knowing; before-wetyng, foreknowledge.

The Testament of Love

wot or before-wot, ne thynge after eternyté or els after any tyme He wol or dothe of lyberté, but al of necessyté, whiche thynge if thou wene it be ayenst reason, nat thorowe necessyté to be or nat to be, al thinge that God wot or before-wot to be or nat to be, and yet nothynge defendeth anythynge to be wyst or to be before-wist of Him in our wylles or our doynges to be done, or els commynge to be for free arbitrement. Whan thou haste these declarations wel understande, than shalt thou fynde it resonable at prove and that many thinges be nat theewe necessyté, but thorowe lyberté of wyl, save necessyté of free wyl, as I tofore said, and, as me thynketh, al utterly declared." "Me thynketh lady," quod I, "so I shulde you nat displease and evermore your reverence to kepe that these thynge contraryen in any understandyng, for ye sayne, somtyme is thorowe lyberté of wyl and also theewe necessyté. Of this have I yet no savour, without better declaration." "What wonder," quod she, "is there in these thynge, sithen al day thou shalte se at thyne eye in many thynge receyven in hem selfe revers, thorow dyvers reasons, as thus: I pray thee," quod she, "which thinges ben more revers than 'comen' and 'gone'?" For if I bydde thee 'come to me,' and thou come, after, whan I

wot or before wot ne thynge after eternyté/ or els after any tyme he wol or dothe of lyberté but al of necessyté/ whiche thynge if thou wene it be ayenst reason nat thorowe necessyté to be or nat to be/ al thinge that god wot or before wot/ to be or nat to be/ and yet nothynge defendeth any thynge to be wyst or to be before wist of him in our wylles or our doynges to be done/ or els commynge to be for free arbitrement. Whan thou haste these declarations wel vnderstaude/ than shalt thou fynde it resonable at proue/ and that many thi<358va><358vb>ges be nat thorowe necessyté/ but thorowe lyberté of wyl/ save necessyté of free wyl/ as I tofore said: and as me thynketh al vtherly declared. Me thynketh lady (quod I) so I shulde you nat displease/ and evermore your reverence to kepe/ that these thynge contraryen in any vunderstanding/ for ye sayne somtyme is thorowe lyberté of wyl and also thorowe necessyté. Of this haue I yet no savour/ without better declaration. What wonder (quod she) is there in these thynge/ sithen al day thou shalte se at thyne eye/ in many thynge receyven in hem selfe revers/ thorow dyvers reasons/ as thus, I pray the (quod she) which thinges ben more revers than comen and gone: For if I bydde the come to me/ and thou come/ after whan I

432 wene, think. 435 arbitrement, deciding. 441 savour, understanding. 442 sithen, since. 443 revers, opposite.

446 bydde thee 'go' and thou go, thou reversest fro thy first commyng." "That is soth," quod I. "And yet," quod she, "in thy first alone by dyvers resonse was ful reversyng to understande." "As howe," quod I. "That shal I shewe thee," quod she, "by ensample of thynges that have kyndly movyng. Is there any thyng that meveth more kyndly than doth the hevens eye whiche I clepe the sonne." "Sothly," quod I, "me semeth it most kyndly to move." "Thou sayest soth," quod she. "Than if thou loke to the sonne in what parte he be under heven evermore he heightheth him in movyng fro thilke place, and higheth mevynge towarde the ilke same place; to thylke place from whiche he gothe, he heightheth commynge, and without any ceasyng to that place he neigheth, from whiche he is chaunged and withdrawe. But nowe in these thynges after dyuersite of reason, revers in one thinge may be sey without repugnaunce. Wherfore in the same wyse, without any repugnaunce, by my reasons tofore maked, al is one to beleue, somthynge to be thorowe necessite comminge for it is commyng, and yet with no necessite constrainyd to be comming but with necessite that cometh out of free wyl, as I have sayd." Tho lyst me a lytel to speke and gan stynt my penne of my writyng and

bydde the go and thou go/ thou reversest fro thy first commyng. That is soth (quod I) and yet (quod she) in thy first alone by dyuers resonse was ful reversyng to understande. As howe (quod I) That shal I shewe the (quod she) by ensample of thynges that have kyndly mouyng. Is there any thyng that meveth more kyndly than doth the hevens eye whiche I clepe the sonne. Sothly (quod I) me semeth it most kyndly to move. Thou sayest soth (quod she) Than if thou loke to the sonne/ in what parte he be vnder heuen/ evermore he heightheth him in mouyng fro thilke place/ and higheth meuynge towarde the ilke same place/ to thylke place from whiche he gothe he heightheth commynge/ and without any ceasyng to that place he neigheth from whiche he is chaunged and withdrawe. But nowe in these thynges after dyuersite of reason/ revers in one thinge may be sey without repugnaunce. Wherfore in the same wyse/ without any repugnaunce by my reasons tofore maked/ al is one to beleue/ somthynge to be thorowe necessite comminge for it is commyng/ and yet with no necessite constrainyd to be comming/ but with necessite that cometh out of free wyl/ as I have sayd. Tho lyst me a lytel to speke/ and gan stynt my penne of my writyng/ and

446 **bydde thee**, order you. 447 **alone**, movement (OF *aloigner*). See note. 449 **kyndly movyng**, natural development. 450 **clepe**, call. 452 **what part**, whatever part. 454 **heightheth**, hastens. 460 **Tho lyst**, Then [it] pleased; **stynt**, stop.

sayd in this wyse: "Trewly, lady, as me thynketh, I can allege authoritees gret that contrarien your sayenges. Job saith of mannes person, 'thou hast putte his terme, whiche thou might not passe.' Than saye I that no man may shorte ne length the day ordayne of his dying, altho somtyme to us it semeth some man to do a thyng of free wyl, wher-thorowe his dethe he henneth." "Naye, forsothe," quod she, "it is nothing ayenst my sayeng: for God is nat begiled, ne He seeth nothing wheder it shal come of lyberte or els of necessyté, yet it is sayd to be ordayne at God immovable whiche at man or it be done may be chaunged. Suche thyng also is that Poule the apostel saithe of hem that tofore were purposed to be sayntes, as thus: whiche that God before wylt and hath predestyned conformes of ymages of his Sonne that He shulde ben the firste begeten, that is to saye, here amonges many brethren. And whom He hath predestyned hem He hath cleped, and whom he hath cleped hem he hath justfyed and whom he hath justfyed hem he hath magnifyed. This purpose after whiche they ben cleped sayntes or holy in the everlasting present wher is neither tyme passed ne tyme commynge, but ever it is onely present, and nowe as mokel a moment as sevyn thousande wynter. And

sayd in this wyse. Trewly lady as me thynketh/ I can allege authoritees gret that contrarien your sayenges. Job saith of mannes person/ thou hast putte his terme/ whiche thou might not passe. Than saye I that no man may shorte ne length the day or<358vb><359ra>dayned of his doyng/ altho somtyme to vs it semeth some man to do a thyng of free wyl/ wherthorowe his dethe he henteth. Naye forsothe (quod she) it is nothing ayenst my sayeng for god is nat begiled/ ne he seeth nothing wheder it shal come of lyberte or els of necessyté/ yet it is sayd to be ordayne at god immovable/ whiche at man or it be done may be chaunged. Suche thyng also is that Poule the apostel saithe of hem that tofore were purposed to be sayntes/ as thus/ whiche that god before wylt/ and hath predestyned/ confoemes of ymages of his sonne/ that he shulde ben the firste begeten/ that is to saye/ here amonges many brethren/ and whom he hath predestyned/ hem he hath cleped/ and whom he hath cleped/ hem he hath justfyed/ and whom he hath justfyed/ hem he hath magnifyed. This purpose after whiche they ben cleped sayntes or holy in the everlasting present/ wheris neither tyme passed ne tyme commynge/ but euer it is onely present/ and nowe as mokel a moment as sevyn thousande wynter/ and

465 **henteth**, takes (seizes). 468 **or**, before. 469 purposed, chosen; **wylt**, knew. 472 **cleped**, called. 475 **mokel**, much.

so ayenwarde withouten any mevynge is nothyng lych temporel presence for thinge that there is ever present. Yet amonges you men, er it be in your presence, it is movable thorowe lyberte of arbytrement. And right as in the everlastyng present no maner thynge was, ne shal be, but onely is, and nowe here in your temporel tyme, somthyng was and is and shal be, but movynge stoundes, and in this is no maner repugnaunce, right so in the everlastyng presence nothyng may be chaunged; and in your temporel tyme otherwhile it is proved movable by lyberte of wyl or it be do withouten any inconvenyence therof to folowe. In your temporel tyme is no suche presence as in the t'other, for your present is done whan passed and to come gynnen entre, whiche tymes here amonges you eurych easely foloweth other. But the presence everlastyng dureth in onched withouten any ymaginable chaungyng, and ever is present and nowe. Trewly, the course of the planettes and overwhelmynges of the sonne in dayes and nightes with a newe gynnyng of his circute after it is ended, that is to sayn, one yere to folowe another — these maken your transitory tymes with chaungyng of lyves and mutation of people. But right as your temporel presence coueyteth every place, and al thinges in

so ayenwarde withouten any meuynge is nothyng lych temporel presence/ for thinge that there is euer present. Yet amonges you men er it be in your presence it is movable thorowe lyberte of arbytrement. And right as in the everlastyng present no maner thynge was ne shalbe/ but onely is/ and nowe here in your temporel tyme/ somthyng was and is/ and shalbe/ but mouynge stoundes/ and in this is no maner repugnaunce. Right so in the everlastyng presence nothyng may be chaunged: and in your temporel tyme otherwhile it is proved mouable by lyberte of wyl or it be do/ withouten any inconuenyence therof to folowe. In your temporel tyme is no suche presence as in the tother/ for your present is done/ whan passed and to come gynnen entre/ whiche tymes here amonges you eurych easely foloweth other/ but the presence everlastyng dureth in onched/ withouten any ymaginable chaungyng/ and euer is present and nowe. Trewly the course of the planettes and overwhelmynges of the sonne in dayes and nightes/ with a newe gynnyng of his circute after it is ended/ that is to sayn/ one yere to folowe another. These maken your transitory tymes with chaungyng of lyves and mutation of peo<359ra><359rb>ple. But right as your temporel presence coueyteth every place/ and al thinges in

476 *mevynge*, moving; *lych*, like. 480 *stoundes*, times. 482 *or*, before. 485 *dureth*, endures. 486 *onched*, unity.

every of your tymes be contayned, and as nowe both sey and wist to Goddes very knowyng." "Than," quod I, "me wondreth why Poule spake these wordes by voice of signification in tyme passed that God His sayntes before-wist hath predestined, hath cleped, hath justifyed, and hath magnified. Me thynketh He shulde have sayde tho wordes in tyme present and that had ben more accordaunt to the everlastyng present than to have spoke in preterit voice of passed understandyng."

"O," quod Love, "by these wordes I se wel thou hast lytel understandyng of the everlastyng peesence, or els of my before spoken wordes, for never a thing of tho thou hast nempned was tofore other or after other, but al atones evenlych at the God ben, and al togider in the everlastyng present be nowe to understandyng. The eternal presencoe, as I sayd, hath inclose togider in one al tymes in which close and one al thynges that ben in dyvers tymes and in dyvers places temporel, without posteriorite or priorite ben closed therin perpetual nowe and maked to dwel in present sight. But there thou sayest that Poule shulde have spoke thilke forsaid sentence be tyme present, and that most shulde have ben acordaunt to the everlastyng presence, why gabbest thou to thy

every of your tymes be contayned/ and as nowe both sey and wist to goddes very knowyng. Than (quod I) me wondreth why Poule spake these wordes/ by voice of signification in tyme passed/ that god his sayntes before wist/ hath predestined/ hath cleped/ hath justifyed/ and hath magnified: Me thynketh he shulde haue sayde tho wordes in tyme present/ and that had ben more accodaunt to the euerlastyng present/ than to haue spoke in preterit voice of passed vnderstandyng.

O (quod Loue) by these wordes I se wel thou hast lytel vnderstanding of the euerlastyng presence/ or els of my before spoken wordes/ for neuer a thing of tho thou hast nempned was tofore other or after other/ but al atones evenlych at the god ben/ and al togider in the euerlastyng present be nowe to vnderstandyng/ the eternal presence/ as I sayd/ hath inclose togider in one/ al tymes/ in which close and one al thynges that ben in dyuers tymes and in dyuers places temporel without posteriorite or priorite ben closed therin perpetual nowe/ and maked to dwel in present sight. But there thou sayest that Poule shulde haue spoke thilke forsaid sentence be tyme present/ and that most shulde haue ben acordaunt to the euerlastyng presence/ why gabbest thou to thy

491 sey, see; wist, known. 499 nempned, named; evenlych, equally. 501 close and one, are closed and united. 504 thilke, that same. 505 gabbest, chatter.

wordes? Sothly, I say, Poule moved the wordes by signification of tyme passed to shewe fully that thilk wordes were nat put for temporel signification, for at thilk tyme were nat thilke seintes temporallych borne whiche that Poule pronounced God have tofore knowe and have cleped than magnified, wherborowe it may wel be know that Poule used the wordes of passed signification for nede and lacke of a weode in mannes bodily spech be tokenyng the everlastynge presence. And therfore in wordes moste semelyche in lykenesse to everlastynge presence he toke his sentence, for thynges that here beforne ben passed utterly be immovable, ilyke to the everlasting presence. As thilke that ben there never mowe not ben present, so thynges of tyme passed ne mowe in no wyse not ben passed. But al thinges in your temporal presence that passen in a lytel while shullen ben not present. So than in that, it is more symyltude to the everlastynge presence signification of tyme passed than of tyme temporal present, and so more in accordaunce. In this maner, what thyng of these that ben done thorowe fire arbitrement, or els as necessary, holy writte pronounceth. After etemyté he speketh, in whiche presence is everlastynge sothe and nothyng but sothe immovable, nat after tyme in whiche

wordes? Sothly I say Poule moued the wordes by signification of tyme passed/ to shewe fully that thilk wordes were nat put for temporel significacie/ for al thilk tyme were nat thilke sentence temporallych borne/ whiche that Poule pronounced god haue tofore knowe/ and haue cleped than magnified/ wherborowe it may wel be know that Poule vsed the wordes of passed signification/ for nede and lacke of a worde in mannes bodily spech be tokenyng the euerlastynge presence. And therfore worde is moste semelyche in lykenesse to euerlastynge presence/ he toke his sentence for thynges that here beforne ben passed/ vtterly be immovable/ ilyke to the euerlastynge presence. As thilke that ben there never mowe not ben present/ so thynges of tyme passed ne mowe in no wyse not ben passed: but al thinges in your temporal presence that passen in a lytel while/ shullen ben not present. So than in that it is<359rb><359va>more symyltude to the euerlastynge presence/ signification of tyme passed/ than of tyme temporal present/ and so more in accordaunce. In this maner what thyng of these that ben done thorowe fire arbitrement/ or els as necessary/ holy writte pronounceth/ after eternyte he speketh/ in whiche presence is euerlastynge sothe and nothyng but sothe immovable/ nat after tyme/ in whiche

506 moved, uttered. 514 mowe, may. 519 he, i.e., Holy Scripture.

naught alway ben your wylles and your actes. And right as while they be nat it is nat
nedeful hem to be, so ofte it is nat nedeful that somtyme they shulde be." "As how,"
quod I, "for yet must I be lerned by some ensample." "Of love," quod she, "wol I nowe
ensample make, sithen I knowe the heed knotte in that yelke. Lo, somtyme thou wrytest
525 nat, ne arte than in no wyl to write. And right as while thou wrytest nat or els wolt nat
write, it is nat nedeful thee to write or els wyne to write. And for to make thee knowe
utterly that thynges ben otherwise in the everlastyng presence than in temporal tyme, se
nowe my good childe; for somthynge is in the everlastyng presence, than in temporal
530 tyme it was nat; in eternyté, tyme in eterne presence shal it nat be. Than no reason
defendeth that somthynge ne may be in tyme temporal movyng that in eterne is immovable.
Forsothe, it is no more contrary ne revers for to be movable in tyme temporel,
and, immovable in eternyté, than nat to be in any tyme and to be alway in eternyté and
have to be or els to come in tyme temporel, and nat have be ne nought commyng to be
535 in eternyté. Yet neverthelater, I say nat somthynge to be never in tyme temporel that ever
is in eternyté, but al onely in somtyme nat to be; for I saye nat thy love to morne in no tyme
to be, but today alone I deny ne it to be, and yet, neverthelater it is always in eternyté."

naught alway ben your wylles and your actes, and right as while they be nat/ it is nat
nedeful hem to be: so ofte it is nat nedeful that somtyme they shulde be. As how (quod
I) for yet must I be lerned by some ensample. Of love (quod she) wol I nowe ensample
make/ sithen I knowe the heed knotte in that yelke. Lo/ somtyme thou wrytest no arte/
ne arte than in no wyl to write. and right as while thou wrytest nat/ or els wolt nat write/
it is nat nedeful the to write/ or els wyne to write. And for to make the knowe vtterly/
that thynges ben otherwise in the euerlastyng presence/ than in temporal tyme: se nowe
my good childe/ for somthynge is in the euerlastyng presence/ than in temporal tyme/
it was nat in eternyté tyme/ in eterne presence shal it nat be. Than no reason defendeth/
that somthynge ne may be in tyme temporal mouyng/ that in eterne is immovable.
Forsothe it is no more contrary ne reuers for to be mouable in tyme temporel/ and
movable in eternyté/ than nat to be in any tyme/ and to be alway in eternyté and haue to
be or els to come in tyme temporel and nat haue be ne nought commyng to be in
eternyté. Yet neuer the later/ I say nat somthynge to be never in tyme temporel/ that euer
is eternyté/ but al onely in somtyme nat to be for I saye nat thy love to morne in no tyme
to be/ but to day alone I deny ne it to be/ and yet neuer the later it is always in eternyté.

524 sithen, since; yelke, yoke. 530 defendeth, prohibits (forbids).

"A so," quod I, "it semeth to me that commyng thyng or els passed here in your temporal tyme to be in eternit  ever nowe and present oweþ nat to be denied; and yet foloweth nat thylke thynge that was or els shal be, in no maner thereto ben passed or els commyng; than utterly shul we deny, for there without ceasynge it is, in his present maner." "O," quod she, "myne own disciple nowe gynnest thou be able to have the name of my seruaunt. Thy wytte is clered; away is nowe error of cloude in unconnyng, awaye is blyndnesse of loue, awaye is thoughtful study of medlyng maners. Hastely shalte thou entre into the joye of me that am thyne owne maistres. Thou haste," quod she, "in a fewe wordes wel and clerely concluded mokel of my mater. And right as there is no revers ne contrarioustie in tho thynge, right so withouten any repugnaunce, it is sayd somthynge to be movable in tyme temporel afore it be that in eternyt  dwelleth immovable, nat afore it be or after that it is, but without cessyng. For right naught is there after tyme; that same is there everlastynge that temporallyche somtyme nys, and toforne it be it maye not be, as I have sayd." "Nowe sothly," quod I, "this have I wel understande, so that nowe me thynketh that prescience of God and fre arbytrement

A so (quod I) it semeth to me that commyng thyng or els passed here in your temporal tyme to be/ in eternit  ever nowe and present oweþ nat to be demed/ and yet foloweth nat thylke thynge/ that was or els shal be/ in no maner thereto ben passed/ or els commyng; than utterly shul we deny/ for there without ceasynge/ it is in his present maner. O (quod she) myne own disciple/ nowe gynnest thou able to haue<359va><359vb>the name of my seruaunt, Thy wytte is clered/ away is nowe error of cloude in unconnyng/ awaye is blyndnesse of loue/ awaye is thoughtful study/ of medlyng maners hastely shalte thou entre in to the joye of me/ that am thyne owne maistres. Thou haste (quod she) in a fewe wordes/ wel and clerely concluded mokel of my mater. And right as there is no revers ne contrarioustie in tho thynge/ right so withouten any repugnaunce/ it is sayd somthynge to be mouable in tyme temporel/ and for it be/ that in eternyt  dwelleth immovable nat afoee it be or after that it is/ but without cessyng/ for right naught is there after tyme/ that same is there everlastynge/ that temporallyche somtyme nys/ and toforne it be it maye not be/ as I haue sayd. Nowe sothly (quod I) this haue I wel understande/ so that nowe me thynketh that prescience of god and fre arbytrement

538 denied, judged. 542 unconnyng, ignorance. 545 mokel, much. 549 nys, is not.

555 withouten any repugnaunce acorden, and that maketh the strength of eternyté whiche encloseth by presence duryng al tymes and al things that ben, han ben, and shul ben in any tyme. I wolde nowe," quod I, "a lytel understande sythen that God al thynge thus beforene wot, whether thilke wetyng be of tho thynges, or els thilke thynges ben to ben of Goddes wetyng, and so of God nothynge is: and if every thynge be thorowe Goddes wetyng and therof take His beyng, than shulde God be maker and auctour of badde werkes, and so He shulde not ryghtfully punysshe yvel doynges of mankynde." Quod Love, "I shal tel thee this lesson to lerne: myne owne trewe seruaunt the noble philosophical poete in Englisshe whiche evermore hym besyeth and travayleth right sore my name to encrease, wherfore al that wylle me good owe to do him woreshyp and reverence bothe, trewly, his better ne his pere in schole of my rules coude I never fynde; he," quod she, "in a treatise that he made of my servant Troylus, hath this mater touched, and at the ful this questyon assoyled. Certaynly his noble sayenges can I not amende: In 560 goodnes of gentyl manlyche speche without any maner of nycite of starieres ymagynacion

565 withouten any repugnaunce acorden/ and that maketh the strength of eternyté/ whiche encloseth by presence duryng al tymes/ and al things that ben/ han ben/ and shul ben in any tyme. I wolde nowe (quod I) a lytel vnderstande sythen that al thynge thus beforene wot/ whether thilke wetyng be of tho thynges/ or els thilke thynges ben to ben of goddes wetyng/ and so of god nothynge is: and if every thynge be thorowe goddes wetyng/ and therof take his beyng/ than shulde god be maker and auctour of badde werkes/ and so he shulde not ryghtfully punysshe yuel doynges of mankynde. (Quod Love) I shal tel the/ this lesson to lerne myne owne trewe seruaunt/ the noble philosophical poete/ in Englisshe/ whiche euermore hym besyeth and trauayleth right sore my name to encrease/ wherfore al that wylle me good/ owe to do him woreshyp and reverence bothe/ trewly his better ne his pere in schole of my rules coude I never fynde: He (quod she) in a treatise that he made of my seruant Troylus/hath this mater touched/ and at the ful this questyon assoyled. Certaynly his noble sayenges can I not amende: In goodnes of gentyl manlyche speche/ without any maner of nycite of starieres ymagynacion

553 presence duryng, enduring present. 555 of tho thynges, by means of those things; *ben to ben*, i.e., possess being. 556 of Goddes wetyng, by His knowledge. 559-60 the noble philosophical poete, i.e., Chaucer. 562 pere, peer; schole, school. 564 assoyled, solved. 565 starieres, fabler's.

in wytte and in good reason of sentence he passeth al other makers. In the *Boke of Troylus* the awnser to thy questyon mayste thou leme. Neverthelater, yet may lightly thyn understandynge somdele ben lerned if thou have knowyng of these to fonsayd thinges. With that thou have understandynge of two the laste chapters of this seconde boke, that is to say good to be somthynge and bad to want al maner beyng, for badde is nothing els but absence of good, and that God in good maketh that good dedes ben good, in yvel he maketh that they ben but naught that they ben bad; for to nothynge is badnesse to be." "I have," quod I tho, "ynough knowyng therin. Me nedeth of other thinges to here, that is to saye, howe I shal come to my blysse so longe desyred."

Chapter V

"In this mater toform declared," quod Love, "I have wel shewed that every man hath fre arbytrement of thinges in his power to do or undo what him lyketh. Out of this grounde muste come the spire that by processe of tyme shal in greatnessse spredre to have braunches and blosmes of waxyng frute in grace, of whiche the taste and the savour is endelesse blysse in joy ever to onbyde."

in wytte and in good reason of sentence he passeth al other makers. In the boke of *Troylus* the awnser to thy questyon mayste thou leme/ neuer the later yet may lightly thyn understandynge somdele ben lerned/ if thou haue knowyng of these to fonsayd thinges/ with that thou haue understandynge of two the laste chapters of this seconde boke/ that is to say/ good to be somthynge/ and bad to want al maner beyng/ for badde is nothing els but absence of good/ and that god in good/ maketh that good dedes ben good/ in yvel he maketh that they ben but naught/ that they ben bad; for to nothynge is badnesse to be. I haue (quod I tho) ynough knowyng therin/ me nedeth of other thinges to here/ that is to saye/ howe I shal come to my blysse so longe desyred. IN this mater toform declared (quod loue) I haue wel shewed/ that every man hath fre arbytrement of thinges in his power to do or vndo what him lyketh. Out of this grounde muste come the spire/ that by processe of tyme shal in greatnessse spredre/ to haue braunches and blosmes of waxyng frute in grace/ of whiche the taste and the sauour is endelesse blysse in ioy euer to onbyde.

568 somdele, somewhat. 571 that God, just as God. 577 spire, shoot, sprout. 579 onbyde, abide.

The Testament of Love

580 "Nowe lady," quod I, "that tree to set fayne wolde I lerne." "So thou shalt," quod she, er thou departe hence. The first thing thou muste set thy werke on grounde syker and good accordaunt to thy springes. For if thou desyre grapes thou goest not to the hasel; ne for to fetchen roses thou sekest not on okes; and if thou shalt have hony soukels thou leavest the frute of the soure docke. Wherfore, if thou desyre this blysse in parfite joy, thou must set thy purpose there vertue foloweth and not to loke after the bodily goodes, as I said whan thou were writyng in thy seconde booke. And for thou haste set thyselfe in so noble a place and utterly lowed in thy herte the misgoynge of thy first purpose, this settling is the esyer to spring and the more lighter thy soule in grace to be lyssed. And, trewly, thy desyre that is to say thy wyl algates mote ben stedfast in this mater without any chaungyng, for if it be stedfast no man maye it voyde." "Yes, pard," quod I, "my wyl maye ben turned by frendes and disease of manace and thretynge in lesynge of my lyfe and of my lymmes and in many otherwyse that nowe cometh not to mynde. And also it mote ofte ben out of thought, for no remembraunce may holde one thyng contynuelly in herte be it never so lusty desyred."

Nowe lady (quod I) that tree to set fayne wolde I lerne. So thou shalt (quod she) er thou departe hence. The first thing thou muste set thy werke on grounde syker and good accordaunt to thy springes. For if thou desyre grapes/ thou goest not to the hasel/ ne for to fetchen roses/ thou sekest not on okes: and if thou shalt have hony soukels/ thou leavest the frute of the soure docke. Wherfore if thou desyre this blysse iv parfite ioy/ thou must set thy purpose there vertue foloweth/ and not to loke after the bodily goodes/ as I said whan thou were writyng in thy seconde booke. And for thou haste set thy selfe in so noble a place/ and vtterly lowed in thy herte the misgoynge of thy first purpose/ this settelis is the esyer to spring/ and the more lighter thy soule in grace to be lyssed. And trewly thy desyre/ that is to say thy wyl/ algates mote ben stedfast in this mater without any chaungyng/ for if it be stedfast/ no man maye it voyde. yes pard (quod I) my wyl maye ben turned by frendes/ and disease of manace *and* thretynge in lesynge of my lyfe and of my lymmes/ and in many other<360ra><360rb>wyse/ that nowe cometh not to mynde. And also it mote ofte ben out of thought/ for no remembraunce may holde one thyng contynuelly in herte/ be it neuer so lusty desyred.

582 *springes*, shoots. 584 *soure docke*, sorrel. 587 *lowed*, admitted. 588 *settling*, a slip taken from a tree and planted. 589 *lyssed*, healed, relieved; *mote*, must. 591 *manace*, menace. 592 *lesynge*, losing. 594 *lusty*, eagerly.

595 "Nowe se," quod she, "hou thy wyl shal folowe thy frewil to be grounded contynually to abyde. It is thy fre wyl that thou louest and haste loved and yet shal louen this Margaryte perle, and in thy wyl thou thinkest to holde it. Than is thy wyl knyt in loue, not to chaunge for no newe lust besyde: this wyl teacheth thyn herte from al maner varyeng. But than although thou be thretened in deth or els in otherwyse, yet is it in
 600 thyn arbytrement to chose thy love to voyde or els to holde: And thilke arbytrement is in a maner a jugement bytwene desyre and thy herte. And if thou deme to love thy good wyl fayleth, than arte thou worthy no blysse that good wyl shulde deserve. And if thou chose contynuaunce in thy good servyce, than thy good wyl abydeth; nedes blysse folowing of thy goodwyl must come by strength of thilke jugement. For thy first wyl
 605 that taught thyn herte to abyde and halte it from th'eschaunge, with thy reson is accoed. Trewly, this maner of wyl thus shal abyde; impossible it were to turne if thy hert be trewe, and if every man dyligently the menynges of his wyl consyder, he shal wel understande that good wyl knyt with reason but in a false herte never is voyded. For power and might of kepyng this good wyl is theowre lyberte of arbytrement in hert,

Nowe se (quod she) thou thy wyl shal folowe/ thy frewil to be grounded contynually to abyde: It is thy frewil that thou louest and haste loued/ and yet shal louen this Margaryte perle/ and in thy wyl thou thinkest to holde it. Than is thy wyl knyt in loue/ not to chaunge for no newe lust besyde: this wyl teacheth thyn herte from al maner varyeng. But than although thou be thretened in deth or els in otherwyse/ yet is it in thy arbytrement to chose/ thy loue to voyde or els to holde: And thilke arbytrement is in a maner a jugement bytwene desyre and thy herte. And if thou deme to loue thy good wyl fayleth/ than arte thou worthy no blysse that good wyl shulde deserue: and if thou chose contynuaunce in thy good servyce/ than thy good wyl abydeth/ nedes blysse folowing of thy goodwyl must come by strength of thilke jugement: for thy first wyl that taught thyn herte to abyde/ and halte it from theschaunge with thy reson is accorded. Trewly this maner of wyl thus shal abyde/ impossible it were to turne if thy hert be trewe/ and if every man dyligently the menynges of his wyl consyder/ he shal wel vnderstande that good wyl knyt with reason/ but in a false herte never is voyded: for power and might of kepyng this goodwyl is thorowe lyberte of arbytrement in hert/

596 thy fre wyl, of thy free will. 598 lust, delight. 601 deme, judge. 603 nedes, necessarily. 608 but, except.

610 but goodwill to kepe may not fayle. Eke, than if it fayle it sheweth it selfe that good wyl in kepyng is not there. And thus false wyl that putteh out the good anone constraineth the herte to accorde in louynge of thy goodwyl and this accordaunce bytwene false wyl and thyn herte in falsyté ben lykened togyther. Yet a lytel wol I say thee in good wyl thy good wylles to rayse and strength. Take hede to me," quod she, "howe thy wylles thou
615 shalt understande. Right as ye han in your body dyvers membres and fyve sondrie wyttes, everyche aparte to his owne doyng whiche thynge as instrumentes ye usen as your handes aparte to handle, fete to go, tongue to speke, eye to se, right so the soule hath in him certayne sterynges and strengthes whiche he useth as instrumentes to his certayne doynges. Reason is in the soule which he useth thinges to knowe and to prove,
620 and wyl whiche he useth to wylne; and yet is neyther wyl ne reason al the soule, but everych of hem is a thing by himself in the soule. And right as everich hath thus singuler instrumentes by hemselfe they han as wel dyvers aptes and dyvers maner usinges and thilke aptes mowen in wyl ben cleped affections. Affection is an instrument of willynge in his apetytes. Wherfore mokel folke sayn if a resonable creatures soule anythinge

but goodwill to kepe may not fayle. Eke than if it fayle/ it sheweth it selfe that goodwyl in kepyng is not there. And thus false wyl that putteh out the good/ anone constraineth the herte to accorde in louynge of thy goodwyl/ and this accordaunce bytwene false wyl and thyn herte/ in falsyté ben lykened togyther. yet a lytel wol I say the/ in good wyl thy goodwylles to rayse and strength. Take hede to me (quod she) howe thy wylles thou shalt vnderstande. Right as ye han in your body dyuers membres/ and fyue sondrie wyttes/ everyche aparte to his owne doyng/ whiche thynge as instrumentes ye vseth as your handes aparte to handle/ fete to go/ tongue to speke/ eye to se: Right so the soule hath in him certayne sterynges and <360rb><360va>strengthes whiche he vseth as instrumentes to his certayne doynges. Reason is in the soule/ which he vseth thinges to knowe and to prove/ and wyl whiche he vseth to wylne: and yet is neyther wyl ne reason al the soule/ but everych of hem is a thing by him self in the soule. And right as everich hath thus singuler instrumentes by hemselfe/ they han as wel dyvers aptes and dyvers maner usinges/ and thilke aptes mowen in wyl ben cleped affections. Affection is an instrument of willynge in his apetytes. Wherfore mokel folke sayn/ if a resonable creatures soule any thinge

616 **aparte**, appropriate, open; his, its. 619 **which**, by which. 623 **aptes**, aptitudes.

625 fervently wylmeth, affectuously he wylmeth. And thus may wyl by terme of equivocas in thre wayes ben understande: One is instrument of willing; another is affection of this instrument; and the third is use that setteth it a werke. Instrument of willyng is thilke strength of the soule which that constraineth to wylne, right as reason is instrument of resonis which ye usen whan ye loken. Affection of this instrument is a thynge by whiche
 630 ye be drawe desyrously any thynge to wylne in coveytous maner, albeit for the tyme out of your mynde, as if it come in your thought thilke thynge to remembre anon ye ben willyng thilke to done or els to have. And thus is instrument wyl — and affection is wyl also — to wylne thynge as I sayd, as for to wylne helth whan wyl nothing theron thinketh, for anon as it cometh to memorie it is in wyl, and so is affection to wylne slepe
 635 whan it is out of mynde; but anon as it is remembred wyl wylmeth slepe whan his tyme cometh of the doyng. For affection of wyl never accordeth to sicknessse ne alway to wake. Right so in a true louers affection of willyng, instrument is to wylne truthe in his servyce, and this affection alway abydeth, although he be sleepynge or thretned or els not theron thinkyng; but anon as it cometh to mynde, anon he is stedfast in that wyl to
 640 abyde. Use of this instrument, forsothe, is another thing by himselfe, and that have ye

feruently wylmeth/ affectuously he wylmeth/ and thus may wyl by terme of equiuocas in thre wayes ben vnderstannde: One is instrument of willing/ another is affection of this instrument: and the third is vse/ that setteth it a werke Instrument of willyng is thilke strength of the soule/ which that constraineth to wylne/ right as reason is instrument of resonis/ which ye vsen whan ye loken. Affection of this instrument is a thynge/ by whiche ye be drawe desyrously any thynge to wylne in coveytous maner/ al be it for the tyme out of your mynde: as if it come in your thought thilke thynge to remembre/ anon ye ben willyng thilke to done or els to have. And thus is instrument wyl/ and affection is wyl also/ to wylne thynge as I sayd: as for to wylne helth/ whan wyl nothing theron thinketh/ for anon as it cometh to memorie it is in wyl/ and so is affection to wylne slepe whan it is out of mynde/ but anon as it is remembred wyl wylmeth slepe/ whan his tyme cometh of the doyng. For affection of wyl never accordeth to sicknessse/ ne alway to wake. Right so in a true louers affection of willyng instrument/ is to wylne truthe in his seruyce/ and this affection alway abydeth/ although he be sleepynge or thretned/ or els not theron thinkyng/ but anon as it cometh to mynde/ anon he is stedfast in that wyl to abyde. Vse of this instrument forsothe is another thing by himselfe/ and that haue ye

625 equivocas, equivocation. 627 a, 10.

not but whan ye be doyng in wylled thing by affecte or instrument of wyl purposed or
desyred. And this maner of usage in my servyce wisely nedeth to be ruled from wayters
with envye closed, from spekers ful of jangeling wordes, from proude folk and hautayn
that lambes and innocentes bothe scornen and dispysen. Thus in doyng varieith the
645 actes of willynge everich from other, and yet ben they cleped wyl, and the name of wyl
utterly Owen they to have, as instrument of wyl is wyl whan ye turne into purpose of
any thing to don, be it to syt or to stande or any such thing els. This instrument may ben
had, although affect and usage be left out of doyng, right as ye have sight and reson, and
yet alway use ye ne ought to loke thynge with resonnyng to prove. And so is instru-
650 ment of wyl wyl, and yet varyeth he from effecte and using bothe. Affection of wyl
also for wyl is cleped, but it varyeth from instrument in this maner wise by that name
lyche whan it cometh in to mynde anon right it is in willynge desyred; and the negatife
therof with willyng nyl not acorde. This is closed in herte, though usage and instru-
ment slepe. This slepeth whan instrument and us waken: and of suche maner affection,
655 trewly, some man hath more and some man lesse. Certes trewe louers wenen ever

not but whan ye be doyng in wylled thing by affecte or instrument of wyl purposed or
desyred/ and this maner of usage in my servyce wisely nedeth to be ruled from wayters
with envye closed/ from spekers ful of iavgeling wordes/ from proude folk and hautayn/
that lambes and innocentes bothe scornen and dispysen. <360va><360vb> Thus in doyng
varieith the actes of willynge everich from other/ and yet ben they cleped wyl/ and the
name of wyl vtherly Owen they to haue/ as instrument of wyl is wyl/ whan ye turne in
to purpose of any thing to don/ be it to syt or to stande/ or any such thing els. This
instrument may ben had/ although affect and usage be left out of doyng/ right as ye
have sight and reson/ and yet alway vse ye <360vb line 9><356va line 5>ne ought to
loke thynge with resonnyng to prove/ and so is instrument of wyl/ wyl: and yet varyeth
he from effecte and usg bothe. Affection of wyl also for wyl is cleped/ but it varyeth
from instrument in this maner wise/ by that name/ lyche whan it cometh in to mynde
anon right it is in willynge desyred/ and the negatife therof with willyng nyl not
acorde: this is closed in herte/ though usage and instrument slepe. This slepeth whan
instrument and us waken: and of suche maner affection trewly some man hath more
and some man lesse. Certes trewe louers wenen euer

642 ruled from, restricted from; wayters, inhibitors, interferers. 643-44 hautayn that, haughty
who. 645 cleped, called. 653 ayl, will not. 654 us, use. 655 wenes, think.

therof to lytel to have. False lopers in lytel wenem have right mokel: Lo, instrument of wyl in false and trewe bothe evenlyche is proporcioned, but affection is more in some place than in some, bycause of the goodnessse that foloweth, and that I thynke herafter to declare. Use of this instrument is wyl, but it taketh his name whan wylned thyng is in doyng. But utterly grace to catche in thy blysse desyred to ben rewarded, thou muste have than affection of wyl at the ful and use whan his tyme asketh wysely to ben governed. Sothly, my discyple, without fervent affection of wil may no man ben saved. This affection of good servyce in good love may not ben grounded without fervent desyre to the thyng in wyl coveyted. But he that never retcheth to have or not to have affection of wyl in that hath no restyng place. Why? For whan thing cometh to mynde and it be not taken in hede to comyn or not come, therfore in that place affection fayleth; and for thilke affection is so lytel thorow whiche in goodnessse he shulde come to his grace, the lytelnesse wyl it not suffre to avayle by no way in to his helpe: Certes, grace and reason thilke affection foloweth. This affection with reason knytte dureth in 660
665
670
everyche trewe herte and evermore is encreasyng; no ferdnesse no strength maye it

therof to lytel to haue. False lopers in lytel wenem haue right mokel: Lo instrument of wyl in false and trewe bothe even lyche is proportioned/ but affection is more in some place than in some/ bycause of the goodnessse that foloweth/ and that I thynke herafter to declare. Vse of this instrument is wyl/ but it taketh his name whan wylned thyng is in doyng, but vterly grace to catche in thy blysse/ desyred to ben rewarded/ Thou muste haue than affection of wyl at the ful/ and vse whan his tyme asketh wysely to ben gouerned. Sothly my discyple without feruent affection of wil may no man ben sauad: this affection of good servyce in good loue/ may not ben grounded/ without feruent desyre to the thyng in wyl coveyted. But he that neuer retcheth to haue or not to haue/ affection of wyl in that hath no restyng place. Why? for whan thing cometh to mynde and it be not taken in hede to comyn or not come/ therfore in that place affection fayleth: and for thilke affection is so lytel/ thorow whiche in goodnessse he shulde come to his grace/ the lytelnesse wyl it not suffre to avayle by no way in to his helpe: Certes grace and reason thilke affection foloweth. This affection with reason knytte/ dureth in everyche trewe herte/ and euermore is encreasyng/ no ferdnesse/ no strength maye it

656 mokel, much. 661 his, in. 664 retcheth, cares. 667 fer, since. 669 dureth, endures. 670 ferdnesse no, fear not.

remove whyle truthe in herte abydeth. Sothly, whan falsheed gynneth entre truthe draweth away — grace and joy both; but than thilke falsheed that trouth hath thus voyded hath unknyt the bonde of understandyng reason bytwene wyl and the herte. And whoso that bonde undothe and unknytteth wyl to be in other purpose than to the first accorde knytteth him with contrarye of reason, and that is unreason. Lo, than wyl and unreson bringeth a man from the blisse of grace, which thyng of pure kynde every man ought to shonne and to eschewe, and to the knot of wyl and reason confyrme, Me thynketh," quod she, "by thy studient lokes thou wenest in these wordes me to contrarien from other sayenges here toforme in other place as whan thou were somtyme in affection of wyl to thinges that nowe han brought thee in disease, whiche I have thee counsayled to voyde, and thyn herte discover. And there I made thy wyl to ben chaunged, whiche now thou wenest I argue to witholde and to kepe. Shortly I say the reuers in these wordes may not ben founde, for though dronkennesse be forboden men shul not alway ben drinklesse. I trowe right, for thou thy wyl out of reason shulde not tourne, thy wyl in one reason shulde not unbyde. I say thy wyl in thy first purpose with unreason was

remove whyle truthe in herte abydeth. Sothly whan falsheed gynneth entre/ truthe draweth away/ grace and ioy both:<356va><356vb>but than thilke falsheed that trouth hath thus voyded/ hath vnknyt the bonde of vnderstandingyng reason/ bytwene wyl and the herte. And who so that bonde vndothe/ and vnknytteth wyl to be in other purpose than to the first accorde/ knytteth him with contrarye of reason/ and that is vnreason. Lo/ than wyl and vnreson bringeth a man from the blisse of grace/ which thyng of pure kynde/ euerie man ought to shonne and to eschewe/ and to the knot of wyl and reason confyrme. Me thynketh (quod she) by thy studient lokes/ thou wenest in these wordes me to contrarien/ from other sayenges here toforme in other place/ as whan thou were somtyme in affection of wyl/ to thinges that nowe han brought the in disease/ whiche I haue the counsayled to voyde/ and thyn herte discouer/ and there I made thy wyl to ben chaunged/ whiche now thou wenest I argue to witholde and to kepe. Shortly I say the reuers in these wordes may not ben founde: for though dronkesnesse be forboden/ men shul not alway ben drinklesse. I trowe right for thou thy wyl out of reason shulde not tourne/ thy wyl in one reason shulde not vnbyde/ I say thy wyl in thy first purpose with vnreason was

671 falsheed, falsehood. 672 both, as well. 677 shonne, shun. 678 wenest, suppose. 684 trowe, believe; thou, though. 685 unbyde, abide.

closed: Constrewe forthe of the remenante what thee good lyketh. Trewly, that wyl and reson shulde be knyt togyder was fre wyl of reson; after tyme thyne herte is assentaunt to them bothe. Thou might not chaunge but if thou from rule of reason varye, in whiche variaunce to come to thilke blysse desyred contrariously thou werchest; and nothyng 690 may knowe wyl and reson but love alone. Than if thou voide love than wevest the bonde that knytteth, and so nodes or els right lightly that other gone a sondre, wherfore thou seest aperly that love holdeth this knot and amaystreteth hem to be bounde. These thinges as a ringe in cyrcuit of wrethe ben knyt in thy soule without departyng." "A, let be, let be," quod I, "it nedeth not of this no rehersayle to make; my soule is yet in 695 parfyte blysse in thyning of that knotte."

Chapter VI

"Nowe trewly, lady, I have my grounde wel understande, but what thyng is thilke spire that into a tree shulde wexe? Expowne me that thing what ye therof meane." "That shal I," quod she, "blithly and take good hede to the wordes I thee rede. Contynuance

closed: Constrewe forthe of the remenante what the good lyketh. Trewly that wyl and reson shulde be knyt togyder was fre wyl of reson/ after tyme thyne herte is assentaunt to them bothe/ thou might not chaunge/ but if thou from rule of reason varye/ in whiche variaunce to come to thilke blysse desyred/ contrariously thou werchest; and nothyng may knowe wyl and reson but love alone. Than if thou voide love/ than weuest the bonde that knytteth/ and so nedes or els right lightly/ that other gone a sondre/ wherfore thou seest aperly that love holdeth this knot/ and amaystreteth hem to be bounde. These thinges/ as a ringe in cyrcuit of wrethe ben knyt in thy soule without departyng. A let be/ let be (quod I) it nedeth not of this no rehersayle to make/ my soule is yet in parfyte blysse/ in thyning of that knotte.

Nowe trewly lady I have my grounde wel vnderstande/ but what thyng is thilke spire that in to a tree shulde wexe: ex<356vb><357ra>powne me that thing/ what ye therof meane. That shal I (quod she) blithly/ and take good hede to the wordes I the rede. Contynuance

687 assentaunt, assenting. 689 werchest, work. 692 aperly, plainly, openly; amaystreteth, masters. 693 wrethe, wreath. 697 wexe, grow; Expowne, Explain. 698 rede, counsel.

in thy good servyce by longe processe of tyme in ful hope abydyng, without any
700 chaunge to wylne in thyne herte: this is the spire whiche if it be wel kept and governed
shal so hugely springe tyl the fruite of grace is plentuously out srongen. For althoughe
thy wyl be good, yet may not therfore thilk blysse desyred hastely on thee discenden —
it must abyde his sesonable tyme. And so by processe of growyng with thy good traveyle
705 it shal into more and moe wexe, tyl it be founde so mighty that wyndes of yvel specche
ne scernes of envy make nat the traveyle overthrowe ne frostes of mystrust ne hayles
of jelousy right lytel myght have in harmynge of suche springes. Every yonge setlyng
lightly with smale stormes is apeyred, but whan it is woxen somdele in gretnesse than
han great blastes and wethers but lytel might any disavantage to them for to werche."
710 "Myne owne soverayne lady," quod I, "and welth of myne hert and it were lykyng unto
your noble grace therthrough nat to be displeased, I suppose ye erren. Nowe ye maken
jelousy envy and distourbour to hem that ben your seruautes. I have lerned ofte toforne
this tyme that in every louers hert great plentie of jelousies greves ben sowe, wherfore

in thy good seruyce/ by longe processe of tyme in ful hope abydyng/ without any
chaunge to wylne in thyne herte: this is the spire/ whiche if it be wel kept and gouerned/
shal so hugely springe/ tyl the fruite of grace is plentuously out srongen: for al thoughe
thy wyl be good/ yet may not therfore thilk blysse desyred hastely on the discenden/ it
must abyde his sesonable tyme. and so by processe of growyng/ with thy good traveyle/
it shal in to more and more wexe/ tyl it be founde so mighty/ that wyndes of yvel specche/
ne scernes of envy/ make nat the traveyle overthrowe/ ne frostes of mystrust/
ne hayles of ielousy right lytel myght haue in harmynge of suche springes. Every yonge
setlyng lightly with smale stormes is a peyred/ but whan it is woxen somdele in gretnesse/
than han great blastes and wethers but lytel might/ any disauantage to them for to
werche. Myne owne souerayne lady (quod I) and welth of myne hert/ and it were
lykyng vnto your noble grace/ therthrough nat to be displeased/ I suppose ye erren/
nowe ye maken ielousy envy/ and distourbour to hem that ben your seruautes. I haue
lerned ofte toforne this tyme/ that in every louers hert/ great plentie of ielousies greues
ben sowe/ wherfore

706 **springes**, shoots; **setlyng**, plant. 707 **apeyred**, damaged; **woxen**, grown; **somdele**,
somewhat. 708 **wethers**, storms; **werche**, cause. 709 **and it**, if it. 712 **greves**, griefs;
sowe, sown.

me thynketh ye ne ought in no maner accompte thilke thynge among these other welked
 715 wyners and venomous serpentes, as envy, mystrust, and yvel speche." "O fole," quod
 she, "mystrust with foly, with yvel wil medled, engendreth that welked padde. Truely if
 they were distroyed ielousy undone were for ever, and yet some maner of ielousy I wot
 wel is ever redy in al the hertes of my trewe seruautes as thus: to be ielous over him
 720 selfe lest he be cause of his own disease. This ielosity in ful thought ever shulde be kept
 for ferdnesse to lese his loue by miskepyng thorowe his owne doyng in leudnesse, or
 725 els thus: Lest she that thou servest so fervently is beset there her better lyketh, that of al
 thy good service she compteth nat a cresse. These ielousies in herte for acceptable
 qualytees ben demed. These oughten every trewe lover by kynde evermore haven in his
 mynde tyl fully the grace and blysse of my service be on him discended at wyl. And he
 that than ielosity catcheth, or els by wenynge of his owne folysshe wylfulness
 730 mystrusteth, truely with fantasy of venyme he is foule begyled. Yvel wyl hath grounded
 thilke mater of sorowe in his leude soule, and yet nat for than to every wight shuld me

me thynketh ye ne ought in no maner accompte/ thilke thynge among these other welked
 wyners and venomous serpentes/ as envy/ mystrust/ and yvel speche. O fole (quod
 she) mystrust with foly with yvel wil medled/ engendreth that welked padde. Truely if
 they were distroyed ielosity vndone were for euer/ and yet some maner of ielosity I wot
 wel is euer redy in al the hertes of my trewe seruautes/ as thus: to be ielous over him
 selfe/ lest he be cause of his own disease. This ielosity in ful thouyl euer shulde be kept
 for ferdnesse to lese his loue by miskepyng/ thorowe his owne doyng in leudnesse/ or
 els thus: Lest she that thou seruest so feruently is beset there her better lyketh/ that of al
 thy good seruice she compteth nat a cresse. These ielousies in herte for acceptable
 qualytees ben demed: these oughten every trewe lo<357ra><357rbo>uer by kyndly/
 evermore haven in his mynde/ tyl fully the grace and blysse of my seruice be on him
 discended at wyl. and he that than ielosity catcheth/ or els by wenynge of his owne
 folysshe wylfulness mystrusteth/ truely with fantasy of venyme/ he is foule begyled.
 Yvelwyl hath grounded thilke mater of sorowe in his leude soule/ and yet nat for than to
 every wight shuld me

713 **accompete**, account. 713-14 **welked wyners**, swollen vipers (see note). 714 as, such as. 715 **medled**, mixed; **welked padde**, swollen toad, frog. 716 **wot**, know. 719 **ferdnesse**, fear; **leudnesse**, ignorance. 721 **compteth**, account; **cresse**, trifle, sprig of watercress. 722 **demed**, judged. 724 **wenynge**, supposing. 726 **leude**, ignorant; **nat for than**, nevertheless; **me**, men.

The Testament of Love

nat trust ne every wight fully mysbeleve: the meane of these thynges Owen to be used.
Sothly, withouten causeful evydence, mistrust in jelousy shulde nat be wened in no wyse person commenly; suche leude wickednesse shulde me nat fynde. He that is wise
730 and with yvel wil nat be acomered can abyde wel his tyme tyl grace and blisse of his
service folowynge have him so mokel eased as his abidynge toforehande hath him diseased." "Certes lady," quod I tho, "of som thyng me wondreth sythen thilke blysse so
precious is and kyndly good and wel is and worthy in kynde whan it is medled with love
735 and reason as ye tofore have declared. Why, anon as hye one is sprong, why springeth
nat the t'other? And anone as the one cometh, why receyveth nat the other? For every
thyng that is out of his kyndly place by ful appetite ever cometh thiderwarde kyndely
740 to drawe, and his kyndly beyng thereto him constraineth. And the kindly stede of this
blysse is in suche wyl medled to unbyde and nedes in that it shulde have his kyndly
beyng. Wherfore, me thinketh, anon as that wyl to be shewed and kydde him profreth,
thilke blysse shulde him hye thilk wyl to receyve, or els kynde of goodnesse worchen

nat trust/ ne every wight fully mysbeleue/ the meane of these thynges Owen to be vsed.
Sothly withouten causeful euydece/ mistrust in ielousy shulde nat be wened in no wyse
person commenly/ suche leude wickednesse shulde me nat fynde. He that is wise and
with yuel wil nat be acomered/ can abyde wel his tyme/ tyl grace and blisse of his
seruice folowynge/ haue him so mokel eased/ as his abidynge toforehande hath him
diseased. Certes lady (quod I tho) of no thyng me wondreth/ sythen thilke blysse so
precious is and kyndly good/ and wel is and worthy in kynde/ whan it is medled with
loue and reason/ as ye tofore haue declared. Why/ anon as hye one is sprong/ why
springeth nat the tother? and anone as the one cometh/ why receyveth nat the other?
For every thyng that is out of his kyndly place/ by ful appetite/ euer cometh thiderwarde
kyndely to drawe/ and his kyndly beyng thereto him constraineth. and the kindly stede
of this blysse/ is in suche wyl medled to vnbyde/ and nedes in that it shulde haue his
kyndly beyng. Wherfore me thinketh anon as that wyl to be shewed and kydde him
profreth/ thilke blysse shulde him hye thilk wyl to receyue/ oels kynde of goodnesse
worchen

727 wight, person; Owen, ought. 728 wened, construed. 730 wil nat be acomered, desires not to be encumbered. 731 mokel, much. 732 sythen, since. 733 medled, mixed. 736 kyndly, natural. 737 stede, place. 738 unbyde, abide. 739 kydde, made known. 740 hye, hasten.

nat in hem as they shulde. Lo be the sonne never so ferre ever it hath his kynde werching
 in erthe. Great weight on hye onlofte caried stynteth never tyl it come to his restyng
 place. Waters to the seewarder ever ben they drawing; thing that is lyght blithly wyl nat
 synke but ever ascendeth and upward draweth. Thus kynde in every thynghis kyndly
 course and his beyng place sheweth. Wherfore be kynge on this good wil anon as it
 were sponge this blysse shulde thereon discende; her kynde wolde they dwelleden
 togider and so have ye sayde yorselfe." "Certes," quod she, "thyne hert syneth won-
 der sore this blysse for to have; thyne hert is sore agreed that it tarieth so longe, and if
 thou durstest as me thynketh by thyne wordes this blysse woldest thou blame. But yet
 I saye thilke blysse is kyndly good and his kyndely place in that wyl to abyde.
 Neverthelater, their commyng togider after kyndes ordynance nat sodaynly maye
 betyde; it muste abyde tyme, as kynde yeveth him leave, for if a man as this wyl medled
 gonre hym shewe and thilke blysse in haste folowed, so lyghtly commynge shulde
 lyghtly cause going: longe tyme of thurstyng causeth drinke to be the more deliciou-
 shan it is atasted." "Howe is it," quod I than, "that so many blysses se I al daye at myne

nat in hem as they shulde. Lo/ be the sonne never so ferre/ ever it hath his kynde
 werching in erthe: great weylt on hye onlofte caried/ stynteth never tyl it come to this
 restyng place. Waters to the see warde ever ben they drawing/ thing that is lyght blithly
 wyl nat synke/ but ever ascendeth and vpward draweth. Thus kynde in every thynghis
 kyndly course/ and his beyng place sheweth: Wherfore be kynge on this good wil/ anon
 as it were sponge/ this blysse shulde thereon discende/ her kynde wolde they dwelleden
 togider/ and so haue ye sayde your selfe. Certes (quod she) thyne hert syneth wonder
 sore this blysse for to haue/ thyne hert is soee agreed that it tarieth so longe/ <357rb>
 <357va>and if thou durstest/ as me thynketh by thyne wordes/ this blysse woldest thou
 blame. But yet I saye/ thilke blysse is kyndly good/ and his kyndely place in that wyl to
 abyde. Neuer the later/ their commyng togider after kyndes ordynance nat sodaynly
 maye betyde/ it muste abyde tyme/ as kynde yeveth him leave for if a man/ as this wyl
 medled gonre hym shewe/ and thilke blysse in haste folowed/ so lyghtly commynge
 shulde lyghtly cause going/ longe tyme of thurstyng/ causeth drinke to be the more
 deliciou- shan it is atasted. Howe is it (quod I than) that so many blysses se I al daye
 at myne

742 hye, high; onlofte, aloft; stynteth, ceases; his, its. 746 her, their. 749 durstest, dared. 750
 usbyde, abide. 752 betyde, happen; yeveth, gives.

eye in the firste moment of a syght with suche wyl accorde? Ye, and yet otherwhyle
with wyl assenteth syngulerly by himselfe there reason fayleth. Traueyle was none;
servyce had no tyme. This is a queynt maner thynge howe suche doyng cometh
aboute." "O," quod she, "that is thus: the erthe kydely after seasons and tymes of the
760 yere bringeth foethe innumerable herbes and trees, bothe profytable and other; but
suche as men might leave though they were nought in norisshynge to mannes kynde
seruen or els suche as tourmen soone unto mennes confusyon in case that therof they
ataste comen foethe out of the erthe by their owne kynde, withouten any mannes cure
765 or any busynesse in traveyle. And the ylke herbes that to mennes lyvelode necessarily
seruen, without whiche goodly in this lyfe creatures mowen nat enduren, and most ben
nourisshen to mankynde, without great traveyle, great tylthe, and longe abidynge tyme,
comen nat out of the erthe, and yit with seede to forme ordayned suche herbes to make
spring and foethe growe. Right so the parfyte blysse, that we have in meanyng
770 duryng tyme to abyde, may nat come so lyghtly, but with great traveyle and right besy
tylth, and yet good seed to be sowe, for ofte the cropp fayleth of badde seede be it

eyel in the firste moment of a syght with suche wyl accorde, ye/ and yet other whyle
with wyl assenteth/ syngulerly by him selfe there reason fayleth/ traueyle was none/
servyce had no tyme. This is a queynt maner thynge/ howe suche doyng cometh
aboute. O (quod she) that is thus/ the erthe kydely after seasons and tymes of the yere/
bringeth forthe innumerable herbes and trees bothe profytable and other/ but suche as
men might leaue/ though they were nought in norisshynge to mannes kynde seruen/ or
els suche as tourmen soone vnto mennes confusyon in case that therof they ataste/
comen forthe out of the erthe by their owne kynde/ withouten any mannes cure or any
busynesse in traveyle; and the ylke herbes that to mennes lyve lode necessarily seruen/
without whiche goodly in this lyfe creatures mowen nat enduren/ and most ben
nourisshen to mankynde/ with out great traveyle/ great tylthe/ and longe abidynge tyme/
comen nat out of the erthe/ and it with seede to forme ordayned suche herbes to make
spring and forthe growe. Right so the parfyte blysse/ that we haue in meanyng
duryng tyme to abyde may nat come so lyghtly/ but with great traveyle and right besy
tylth/ and yet good seed to be sowe/ for ofte the cropp fayleth of badde seede/ be
it

759 thus, sc. 764 lyvelode, livelihood. 765 mowen, may. 766 tylthe, tillage. 768 meanyng, the meanwhile. 769 duryng tyme, duration.

never so wel traveyled. And thilke blysse thou spoke of so lightly in commyng, trewly, is nat necessary ne abidyng. And but it the better be stamped and the venomous ieuſe out wrongen it is lykely to empoyſonen al tho that therof tasten. Certes, right bytier ben the herbes that shewen first in the yere of her own kynde. Wel the more is the harvest that yeldeth many graynes, tho longe and ſee it hath ben traveyled. What woldest thou demen if a man wold yeve thre quarters of nobles of golde — that were a precious gyft?" "Ye certes," quod I. "And what," quod ſhe, "thre quarters ful of peerles?" "Certes," quod I, "that were a riche gifte." "And what," quod ſhe, "of as mokel azure?" Quod I, "a precious gifte at ful." "Were nat," quod ſhe, "a noble gifte of al these atones?" "In good faith," quod I, "for wantyng of Englyssh namyng of so noble a worde I can nat for preciousnesſe yeve it a name." "Rightfully," quod ſhe, "haste thou demed, and yet loue knytte in vertue paſſeth al the golde in this erthe. Good wyl accordant to reason with no maner properté may be countrevayled. Al the azure in the worlde is nat to accompte in respecte of reason. Loue that with good wyl and reason accordeth with non earthly riches may nat ben amended. This yeft hast thou yeven, I know it myſelfe, and thy Margarite thilke gift hath receyved, in whiche thynge to rewarde ſhe hath her

neuer so wel traveyled. And thilke blysſe thou ſpoke of ſo lightly in commyng/ trewly is nat necessary ne abidyng: and but it the better be stamped/ and the venomous ieuſe out wrongen/ it is lykely to empoyſonen al tho that therof tasten. Certes right bytier ben the herbes that shewen first the yere of her own kynde. Wel the more is the^{357va}_{357vb} harvest that yeldeth many graynes/ tho longe and ſore it hath ben traveyled. What woldest thou demen if a man wold yeue thre quarters of nobles of golde/ that were a precious gyft? ye certes (quod I). And what (quod ſhe) thre quarters ful of peerles? Certes (quod I) that were a riche gifte. And what (quod ſhe) of as mokel azure? (Quod I) a precious gifte at ful. Were nat (quod ſhe) a noble gifte of al these atones? In good faith (quod I) for wantyng of englyssh namyng of ſo noble a worde/ I can nat for preciousnesſe yeue it a name. Rightfully (quod ſhe) haste thou demed/ and yet loue knytte in vertue/ paſſeth al the golde in this erthe. Good wyl accordant to reason/ with no maner properté may be countrevayled/ al the azure in the worlde is nat to accompte in respecte of reason/ loue that with good wyl and reason accordeth/ with non earthly riches may nat ben amended. This yeft hast thou yeuen I know it my ſelfe and thy margarite thilke gift hath receyued/ in whiche thynge to rewarde ſhe hath her

772 ieuſe, juice. 776 demen, judge. 778 mokel, much; azure, lapis lazuli. 779 atones, at once. 781 yeve, give. 783 countrevayled, weighed. 784 accompte, be reckoned. 785 yeft, gift.

selfe bounde. But thy gifte, as I said, by no maner riches may be amended; wherfore with thyng that may nat be amended thou shalt of thy Margarites rightwisenesse be rewarded. Right suffred yet never but every good dede somtyme to be yold. Al wolde 790 thy Margarite with no rewarde thee quyte, right, that never more dieth, thy mede in merit wol purvey. Certes, such sodayne blisse as thou first nempnest ryght wil hem rewarde as thee wel is worthy, and though at thyn eye it semeth the rewarde the desert to passe, right can after sende suche byttermesse evenly it to rewarde. So that sodayne blisse by al wayes of reason in gret goodnessse may not ben accompted, but blisse long, 795 both long it abideth and endlesse it wol last. Se why thy wyl is endelesse, for if thou lovedest ever thy wyl is ever ther t' abyde and nevermore to chaunge: evenhed of rewarde must ben don by right. Than muste nedes thy grace and this blisse endelesse in joy to unbyde. Evenlyche disease asketh evenlyche joy whiche hastely thou shalt have." "A," 800 quod I, "it suffyseth not than alone good wyl be it never so wel with reson medled but if it be in good servyce longe travayled. And so through servyce shul men come to the joye, and this me thynketh shulde be the wexyng tre of which ye first meued."

selfe bounde. But thy gifte as I said/ by no maner riches may be amded/ wherfore with thyng that may nat be amended/ thou shalt of thy margarites riwtwisenesse be rewarded. Right suffred yet neuer but every good dede somtyme to be yold. al wolde thy Margarite with no rewarde the quyte/ Right that neuer more dieth thy mede in merit wol purvey. Certes such sodayne blisse as thou first nempnest/ rygt wil hem rewarde as the wel is worthy/ and though at thyn eye it semeth the rewarde the desert to passe/ rygt can after sende suche byttermesse evenly it to rewarde: so that sodayne blisse by alwayses of reason in gret goodnessse may not ben accompted/ but blisse long/ both long it abideth/ and endlesse it wol last. Se why thy wyl is endelesse/ for if thou louedest euer/ thy wyl is euer ther tabyde and neuermore to chaunge: evenhed of rewarde must ben don by right: than muste nedes thy grace and this blisse endelesse in ioy to vnbyde. Evenlyche disease asketh evenlyche ioy/ whiche hastely thou shalt haue. A (quod I) it suffyseth not than alone good wyl/ be it neuer so wel with reson medled/ but if it be in good seruyce longe trauyayled. And so through seruyce shul men come to the ioye/ and this me thynketh shulde be the wexyng tre of which ye first meued.<357vb>

789 **Right**, Justice; **yold**, paid back. 790 **quyte**, repay; **mede**, reward. 791 **nempnest**, named. 794 **acompted**, accounted, reckoned. 796 **evenhed**, equity. 798 **unbyde**, abide. 799 **medled**, mixed. 801 **wexyng**, growing; **meued**, moved, discoursed.

Chapter VII

"Very trouth," quod she, "hast thou nowe conceyued of these thinges in thyne hert; hastedly shalt thou be able very ioye and parfyte blysse to receyue. And nowe I wot wel thou desyrest to knowe the maner of braunches that out of the tree shulde spring." 805 "Therof lady," quod I, "hertely I you pray. For than leue I wel that right soone after I shal atast of the frute that I so long have desyred." "Thou hast herde," quod she, "in what wyse this tre, toform this have I declared, as in grounde and in stocke of wexyng. First the grounde shulde be thy fre wyl ful in thyne hert, and the stocke (as I sayde) shulde be contynuance in good service by long tyme in traveyle tyl it were in greatnessse 810 right wel woxen. And whan this tree suche gretnesse hath caught as I have rehersed, the braunches than that the frute shulde forth bringe speche must they be nedes, in voice of prayer in complayning wise used." "Out, alas," quod I tho, "he is soroufully wounded that hydeth his speche and spareth his complayntes to make. What, shal I speke the care? But Payne even lyke to hel sore hath me assayled, and so ferforth in 815 Payne me thronge that I leue my tre is seer and never shal it frute forth bring. Certes, he

<358ra>UEry trouth (quod she) hast thou nowe conceyued of these thinges in thyne hert hastedly shalt thou be able very ioye and parfyte blysse to receyue. and nowe I wot wel thou desyrest to knowe the maner of braunches/ that out of the tree shulde spring. Therof lady (quod I) hertely I you pray: for than leue I wel/ that right soone after I shal atast of the frute that I so long haue desyred. Thou hast herde (quod she) in what wyse this tre toform this have I declared/ as in grounde and in stocke of wexyng. First the grounde shulde be thy fre wyl ful in thyne hert/ and the stocke (as I sayde) shulde be contynuance in good seruice/ by long tyme in trauycle/ tyl it were in greatnessse right wel woxen. and whan this tree suche gretnesse hath caught/ as I haue rehersed: the braunches than that the frute shulde forth bringe/ speche must they be nedes in voice of prayer/ in complaywing wise vsed. Out alas (quod I tho) he is soroufully wounded that hydeth his speche and spareth his complayntes to make/ What shal I speke the care: but Payne even lyke to hel/ sore hath me assayled/ and so ferforth in Payne me thronge/ that I leue my tre is seer/ and neuer shal it frute forth bring. Certes he

803 wot, know. 805 leue, believe. 806 atast, taste, eat. 807 wexyng, growing. 810 woxen, grown. 811 nedes, necessarily. 814 ferforth, far. 815 thronge, thrust; leue, believe; seer, dry.

is greatly eased that dare his prevy mone discover to a true felowe that connyng hath
and might wherthrough his pleint in any thyng may ben amended. And mokel more is
he joyed that with herte of hardynesse dare complayne to his lady what cares that he
suffreth by hope of mercy with grace to be avaunced. Truely, I saye for me sythe I
820 came this Maegarit to serve durst I never me discover of no maner disease, and wel the
later hath myn herte hardyed suche thynges to done, for the great bounties and worthy
refreshmentes that she of her grace goodly without any desert on my halve ofte hath
me rekened; and nere her goodnesse the more with grace and with mercy medled,
whiche passen al desertes, traveyls, and servynges that I in any degré might endite, I
825 wolde wene I shulde be without recover in gettyng of this blysse for ever. Thus have
I styld my disease; thus have I covered my care, that I bren in sorouful anoy as gledes
and coles wasten a fyre under deed asshen. Wel the hoter is the fyre that with asshen it
is overleyn. Right longe this wo have I suffred." "Lo," quod Love, "howe thou fairest.
Me thynketh the palasy yvel hath acomerid thy wittes; as faste as thou hiest forwarde,

is greatly eased/ that dare his preuy mone discouer to a true felowe/ that connyng hath
and might/ wherthrough his pleint in any thyng may ben amended. and mokel more is
he joyed that with herte of hardynesse dare complayne to his lady/ what cares that he
suffreth/ by hope of mercy with grace to be avaunced. Truely I saye for me/ sythe I
came this Margarit to serue/ durst I neuer me discouer of no maner disease/ and wel the
later hath myn herte hardyed suche thynges to done/ for the great bounties and worthy
refresh-mentes that she of her grace goodly without any desert on my halve ofte hath
me rekened/ and nere her goodnesse the more with grace and with mercy medled/
whiche passen al desertes/ traveyls/ and servynges/ that I in any degré might endite/ I
wolde wene I shulde be without recouer/ in gettyng of this blysse for euer. Thus haue
I styld my disease/ thus haue I couered my care/ that I bren in sorouful anoy/ as
gledes and coles wasten a fyre vnder deed asshen. Wel the hoter is the fyre/ that with
asshen it is<358ra><358rb>overleyn: right longe this wo haue I suffred. Lo (quod
Love) howe thou fairest: me thynketh the palasy yvel hath acomerid thy wittes/ as faste
as thou hiest forwarde/

816 *connyng*, understanding. 817 *mokel*, much. 821 *hardyed*, [grown in] hardness. 823
nere, were not; *medled*, mixed. 824 *endite*, write. 825 *wene*, suppose; *recover*, recourse. 826
bren, burn; *gledes*, sparks, burning brands. 829 *palasy yvel*, palsy; *acomered*, encumbered.

830 anon sodaynly backwarde thou movest. Shal nat yet al thy leudnesse out of thy beaynes? Dul ben thy skilful understandinges thy wyl hath thy wyt so a maistred. Wost thou nat wel," quod she, "but every tree in his sesonable tyme of burjonyng shewe his blomes fro within in signe of what frute shulde out of him spring, els the frute for that yere men halte delyvered be the grounde never so good? And though the stocke be mighty at the ful and the braunches seer and no burjons shewe, farwel the gardyner: he may pype with an yve lefe, his frute is fayled. Wherfore, thy braunches must burjonen in presence of thy lady if thou desyre any frute of thy ladies grace, but beware of thy lyfe that thou no wodelay use as in askyng of thynges that stretchen into shame, for tha myght thou nat sped by no way that I can espy. Vertue wol nat suffre villany out of himselfe to 835 spring. Thy wordes may nat be queynt ne of subtel maner understandinges. Freli-witted people supposen in suche poesies to be begyled. In open understandinge must every woede be used. 'Voice without clere understandyng of sentence,' saith Aristotel, 'right nouȝt printeth in hert.' Thy wordes than to abide in hert and clene in ful sentence of trewe menyng platly must thou shewe and ever be obedient her hestes and her wyls to

anon sodaynly backwarde thou mouest: Shal nat yet al thy leudnesse out of thy braynes? dul ben thy skilful vnderstandinges/ thy wyl hath thy wyt so a maistred. Wost thou nat wel (quod she) but every tree in his sesonable tyme of burjonyng shewe his blomes fro within/ in signe of what frute shulde out of him spring/ els the frute for that yere men halte delyuered/ be the grounde neuer so good, and though the stocke be mighty at the ful/ and the braunches seer and no burjons shewe/ farwel the gardyner he may pype with an yue lefe his frute is fayled. Wherfore thy braunches must burjonen in preesence of thy lady/ if thou desyre any frute of thy ladies grace/ but beware of thy lyfe/ that thou no wodelay vse/ as in askyng of thynges that stretchen in to shame/ for tha myght thou nat sped by no way that I can espy. Vertue wol nat suffre villany out of him selfe to 830 spring. Thy wordes may nat be queynt ne of subtel maner vnderstandinges. Frelwitten people supposen in suche poesies to be begyled/ in open vnderstandinge must every worde be vsed. Voice without clere vnderstandingyng of sentence saith Aristotel/ right nouȝt printeth in hert. Thy wordes than to abide in hert/ and clene in ful sentence of trewe menyng platly must thou shewe and ever be obedient/ her hestes and her wyls to 831 leudnesse, ignorance. 831 a, have; Wost, Know. 832 burjonyng, burgeoning. 834 delyvered, destroyed. 835 seer, dry; burjons, buds. 836 yve lefe, ivy-leaf. 838 wodelay, mad law or custom; tha, then. 839 sped, prosper. 840 queynt, curious, over-wrought; Freli-witted, Frail-witted. 843 printeth, make an impression. 844 hestes, commands.

845 performe and be thou set in suche a wyt to wete by a loke ever more what she meaneth.
And he that lyst nat to speke but stylly his disease suffre, what wonder is it tho he come
never to his blysse? Who that traveyleth unwist and coveyteth thyng unknowe, unwetyng
he shal be quyted and with unknowe thyng rewarded." "Good lady," quod I than, "it
hath ofte be sene that wethers and stormes so hugely have fal in burjonyng tyme and by
850 perte duresse han beaten of the springes so clene, wherthrough the frute of thilke yere
hath fayled. It is a great grace whan burjons han good wethers their frutes forthe to
bringe. Alas, than after suche stormes howe harde is it to avoyde, tyl este wedring and
yeris han maked her circuite cours al about er any frute be able to be tasted. He is shent
for shame, that foule is rebuked of his speche. He that is in fyre brennyng sore smarteth
855 for disease. Him thynketh ful long er the water come that shulde the fyre quenche.
While men gone after a leche the body is buryed. Lo, howe semely this frute wexeth;
me thynketh that of tho frutes maye no man ataste for pure bytternesse in sauoure. In
this wyse bothe frute and the tree wasten away togider though mokel besy occupation

performe/ and be thou set in suche a wyt to wete by a loke euer more what she meaneth.
And he that lyst nat to speke/ but stylly his disease suffre: what wonder is it tho he
come never to his blysse? Who that traveyleth vnwist/ and coveyteth thyng vnknowe/
vnwetyng he shal be quyted/ and with vnknowe thyng rewarded. Good lady (quod I
than) it hath ofte be sene/ that wethers and stormes so hugely haue fal in burionyng
tyme/ and by perte duresse han beaten of the springes so clene/ wherthrough the frute
of thilke yere hath fayled. It is a great grace whan burjons han good wethers/ their
frutes forthe to bringe. Alas/ than after suche stormes howe harde is it to avoyde/ tyl
este wedring and yeris han maked her circuite cours al about er any frute be<358vb>
<358va>able to be tasted he is shent for shame/ that foule is rebuked of his speche. He
that is in fyre brennyng sore smarteth for disease. Him thynketh ful long er the water
come/ that shulde the fyre quenche. While men gone after a leche/ the body is buryed.
Lo howe semely this frute wexeth/ me thynketh that of tho frutes maye no man ataste/
for pure bytternesse in sauoure. In this wyse bothe frute and the tree wasten away
togider/ though mokel besy occupation

845 **wete**, know. 846 **lyst**, [is] pleased; **stylly**, quietly, silently. 847 **unwist**, unknown; **unwetyng**,
unknowing. 848 **quyted**, repaid. 850 **perte**, open; **beaten of**, beaten back; **thilke**, that same.
852 **este**, again. 853 **shent**, destroyed. 855 **Him thynketh**, It seems to him. 856 **leche**, physician;
wexeth, grows. 858 **mokel**, much.

have be spente to bringe it so ferforthe that it was able to spring. A lyte specche hath
 860 maked that al this labour is in ydel." "I not," quod she, "wherof it serveth thy questyon
 to assoyle. Me thynketh thee nowe duller in wittes than whan I with thee first mette.
 Although a man be leude, commenly for a foole he is nat demed but if he no good wol
 865 leme. Sottes and foles lette lyghtly out of mynde the good that men teacheth hem. I sayd
 therfore, thy stocke must be stronge and in greatnessse wel herted; the tree is ful feble
 870 that at the firste dent falleth. And although frute fayleth one yere or two, yet shal suche
 a season come one tyme or other that shal bringe out frute. That, fole, have I not sayd
 tofoen this? As tyme hurteth, right so ayenward tyme healeth and rewardeth, and a tree
 oft fayled is holde more in deyntie whan it frute forthe bringeth. A mæchaunt that for
 ones lesyng in the see no more to aventure thynketh, he shal never with aventure come
 875 to rychesse. So ofte must men on the oke smyte tyl the happy dent have entred, whiche
 with the okes owne swaye maketh it to come al at ones. So ofte falleth the lethi water
 on the harde rocke tyl it have thorowe persed it. The even draught of the wyre drawer

haue be spente to bringe it so ferforthe/ that it was able to spring. A lyte specche hath
 maked that al this labour is in ydel. I not (quod she) wherof it serueth thy questyon to
 assoyle/ me thynketh the nowe duller in wittes/ than whan I with the firste mette/ al-
 though a man be leude/ commenly for a foole he is nat demed/ but if he no good wol
 leme/ sottes and foles lette lyghtly out of mynde/ the good that men teacheth hem. I
 sayd therfore thy stocke must be stronge/ and in greatnessse wel herted/ the tree is ful feble
 that at the firste dent falleth: and although frute fayleth one yere or two/ yet shal suche
 a season come one tyme or other/ that shal bringe out frute that<358va line
 25><354rb line 11>fole haue I not sayd tofoen this/ as tyme hurteth/ right so ayenward
 tyme healeth and rewardeth: and a tree oft fayled/ is holde more in deyntie whan it frute
 forthe bringeth. A mæchaunt that for ones lesyng in the see no more to aventure come to rychesse: so ofte must men on the oke
 smyte tyl the happy dent haue entred/ whiche with the okes owne swaye maketh it to
 come al at ones. So ofte falleth the lethi water on the harde rocks/ tyl it haue thorowe
 persed it. The even draught of the wyre drawer/

859 *lyte*, frivolous, irresponsible. 860 *not*, do not know. 861 *assoyle*, answer. 862 *leude*,
 ignorant; *demed*, judged. 863 *Sottes*, Idiots; *lette*, let. 864 *herted*, hearted. 865 *deat*, blow,
 i.e., stroke of the ax. 869 *ones*, once; *lesyng*, [suffering a] loss. 870 *oke*, oak. 871 *lethy*,
 inducing Lethe-like results. 872 *persed*, pierced; *wyre drawer*, one who draws metal into wire.

maketh the wyre to ben even and supple werchynge, and if he stynted in his draught the
wyre breaketh a sonder. Every tre wel springeth whan it is wel grounded and not often
removed." "What shal this frute be," quod I, "nowe it gynneth type?" "Grace," quod
she, "in parfyte ioy to endure and therwith thou begon." "Grace," quod I, "me thynketh
I shulde have a rewarde for my longe travayle?" "I shal tel thee," quod she, "retrybucion
of thy good wylles to have of thy Margaryte perle, it beareth not the name of mede but
onely of good grace, and that cometh not of thy deserfe, but of thy Margarytes goodnesse
and vertue alone." Quod I, "shulde al my longe travayle have no rewarde but thorowe
grace and somtyme your seluen sayd rightwysnesse evenlyche rewardeth to quyte one
benefyte for another." "That is sothe," quod Love, "ever as I sayde as to him that dothe
good whiche to done he were neyther holden ne yet constrainyd." "That is sothe,"
quod I. "Trewly," quod she, "al that ever thou doest to thyne Margaryte perle of wyl, of
love, and of reson thou owest to done it, yet is nothyng els but yeldyng of thy dette in
quitynge of thy grace whiche she thee lent whan ye first mette." "I wene," quod I,
"right lytle grace to me she delyvered. Certes it was harde grace; it hath nyghe me astrangled."

maketh the wyre to ben even and supple werchynge/ and if he stynted in his draught/
the wyre breaketh a sonder. Every tre wel springeth/ whan it is wel grownded and not
often remoued. What shal this frute be (quod I) nowe it gynneth type? Grace (quod
she) in parfyte ioy to endure/ and therwith thou begon. Grace (quod I) me thynketh I
shulde haue a rewarde for my longe trauayle? I shal tel the (quod she) retrybucion of
thy good wylles to haue of thy Margaryte perle/ it beareth not the name of mede/ but
onely of good grace/ and that cometh not of thy deserfe but of thy Margarytes goodnesse/
and vertue alone. (Quod I) shulde al my longe trauayle haue no rewarde but theowewe
grace/ and somtyme your seluen sayd/ rightwysnesse evenlyche rewardeth to quyte
one benefyte for another. That is sothe (quod Love) euer as I sayde/ as to him that
dothe good/ whiche to done he were neyther holden ne yet constrainyd. That is sothe
(quod I). Trewly (quod she) al that euer thou doest to thyne Margaryte perle/ of wyl/ of
love/ and of reson thou owest to done<354rb><354va>it/ yet is nothyng els but yeldyng
of thy dette in quitynge of thy grace/ whiche she thee lent whan ye first mette. I wene
(quod I) right lytle grace to me she delyuered. Certes it was harde grace/ it hath nyghe
me astrangled.

878 **mede**, reward (usually monetary). 881 **evenlyche**, equally; **quyte**, repay. 885 **yeldyng**,
yielding. 886 **wene**, suppose. 887 **nyghe**, nearly.

890 "That it was good grace I wot wel thou wylt it graunt er thou departe hence. If any man
 yeve to another wight to whom that he ought not and whiche that of himselfe nothynge
 maye have, a garment or a cote, though he weare the cote or els thilke clothynge it is
 not to put to him that was naked the cause of his clothynge, but onely to him that was
 yeuer of the garnement. Wherfore I saye thou that were naked of loue and of thyselfe
 non have mighitest, it is not to put to thyne owne persone, sythen thy loue came thorowe
 thy Margaryte perle. *Ergo*, she was yeuer of the loue, althouge thou it use, and there
 895 lent she thee grace thy servyce to begynne. She is worthy the thanke of this grace, for
 she was the yeuer. Al the thoughtes, besy doynges, and plesaunce in thy might and in
 thy wordes that thou canste devyse ben but right lytel in quitynge of thy dette, had she
 not ben, suche thing hadde not ben studyed. So al these maters kyndely drawnen
 900 homewarde to this Margaryte perle, for from thence were they borowed: al is holy her
 to wylte the loue that thou hast. And thus quytest thou thy dette, in that thou stedfastly
 servest. And kepe wel that loue, I thee rede, that of her thou hast borowed, and use it in
 her servyce thy dette to quite, and than arte thou able right sone to have grace, wherfore

That it was good grace I wot wel thou wylt it graunt er thou departe hence. If any man
 yeve to another wight to whom that he ought not/ and whiche that of him selfe nothynge
 maye haue/ a garment or a cote/ though he weare the cote or els thilke clothynge/ it is
 not to put to him that was naked the cause of his clothynge/ but onely to him that was
 yeuer of the garnement. Wherfore I saye/ thou that were naked of loue/ and of thy selfe
 non haue mighitest/ it is not to put to thyne owne persone/ sythen thy loue came thorowe
 thy Margaryte perle. Ergo she was yeuer of the loue althouge thou it vse/ and there lent
 she the grace thy servyce to begynne. She is worthy the thanke of this grace/ for she
 was the yeuer. Al the thoughtnes/ besy doynges/ and plesaunce in thy might and in thy
 wordes that thou canste devyse/ ben but right lytel in quitynge of thy dette: had she not
 ben/ suche thing hadde not ben studyed. So al these maters kyndely drawnen homewarde
 to this Margaryte perle/ for from thence were they borowed/ al is holy her to wylte the
 loue that thou hast: and thus quytest thou thy dette/ in that thou stedfastly seruest.
 And kepe wel that loue I the rede/ that of her thou hast borowed/ and vse it in her servyce
 thy dette to quite/ and than arte thou able right sone to haue grace/ wherfore

888 wot, know. 889 yeve, give. 890 garnement, garment; cote, coat. 892 yeuer, giver. 893
 sythen, since. 894 *Ergo*, Therefore. 897 quitynge, repayment. 899 wylte, assign responsibility
 for. 901 rede, counsel.

after mede in none halve maist thou loke. Thus thy gynnyng and endyng is but grace alone and in thy good deseruynge thy dette thou aquitest. Without grace is nothyng worthe, what so ever thou werche. Thanke thy Margaryte of her great grace that hytherto thee hath gyded, and praye her of contynuaunce forthe in thy werkes herafter and that for no mishappe thy grace overthwartly tourne. Grace glorie and joye is comyng theowewe good folkes desertes, and by gettyng of grace therin shullen ende. And what is more glorie or more joye than wysdome and loue in parfyte charite whiche 905 God hath graunted to al tho that wel canne deserve." And with that this lady al at ones sterte in to myn hert: "here wol I onbyde," quod she, "for ever and never wol I gon hence and I wol kepe thee from medlyng while me lyste here onbyde: thyne entermetyng maners in to stedfastnesse shullen be chaunged."

Chapter VIII

915 Soberlyche tho threwe I up myn eyen and hugely tho was I astonyed of this sodayne adventure and fayne wolde I have lerned howe vertues shulden ben knownen, in whiche

after mede in none halve maist thou loke. Thus thy gynnyng and endyng is but grace alone/ and in thy good deseruynge thy dette thou aquitest: without grace is nothyng worthe what so ever thou werche. Thanke thy Margaryte of her great grace that hytherto the hath gyded/ and praye her of contynuaunce forthe in thy werkes herafter/ and that for no mishappe thy grace overthwartly tourne. Grace/ glorie/ and joye/ is comyng thorowe good folkes desertes/ and by gettyng of grace therin shullen ende. And what is more glorie or more joye than wysdome and loue in parfyte charite/ whiche god hath graue^{354va}_{354vb}ted to al tho that wel canne deserve. And with that this lady al at ones sterte in to myn hert: here wol I onbyde (quod she) for euer/ and never wol I gon hence/ and I wol kepe the from medlyng while me lyste here onbyde: thyne entermetyng maners in to stedfastnesse shullen be chaunged.

SOberlyche tho threwe I vp myn eyen/ and hugely tho was I astonyed of this sodayne aduenture/ and fayne wolde I have lerned howe vertues shulden ben knownen/ in whiche

903 **mede**, reward; **in nose halve**, nowhere. 905 **werche**, work. 906 **gyded**, gaided. 907 **overthwartly**, adversely. 910 **tho**, those. 911 **sterite**, moved; **onbyde**, abide. 912 **me lyste**, it pleases me; **entermetetyng**, variable, hence meddling. 914 **tho**, then; **astonyed**, astonished.

thynges I hope to God hereafter she shal me enfourmen and namely sythen her restyng
 place is nowe so nyghe at my wyl. And anon al these thynges that this lady said I
 remembred me by myselfe and revolved the lyves of myne understandyng wyttes.
 Tho founde I fully al these maters parfytely there written: howe mysse rule by fayned
 920 love bothe realmes and cyties hath governed a great throwe; howe lightly me might the
 fautes espye; howe rules in love shulde ben used; howe somtyme with fayned love
 foule I was begyled; howe I shulde love have knowe; and howe I shal in love with my
 servyce procede. Also furthermore I founde of perdurable letters wonderly there graven
 925 these maters whiche I shal nempne. Certes, none age ne other thyng in erthe maye the
 leest syllable of this in no poynre deface, but clerely as the sonne in myne understandyng
 soule they shynen. This maye never out of my mynde howe I maye not my love kepe,
 but thorowe wyllynghe in herte: Wylne to love maye I not, but I lovynghe have. Love have
 I none but thorowe grace of this Margarite perle. It is no maner doute that wyl wol not
 930 love but for it is lovynghe, as wyl wol not rightfully but for it is rightful it selfe. Also, wyl
 is not lovynghe, for he wol love, but he wol love for he is lovynghe. It is al one to wyl to

thynges I hope to god here after she shal me enfourmen/ and namely sythen her restyng
 place is nowe so nyghe at my wyl: and anon al these thynges that this lady said/ I
 remembred me by my selfe/ and revolved the lyves of myne vnderstandyng wyttes.
 Tho founde I fully al these maters parfytely there written/ howe mysse rule by fayned
 love bothe realmes and cyties hath gouerned a great throwe. Howe lightly me might the
 fautes espye/ howe rules in loue shulde ben vsed/ howe somtyme with fayned loue
 foule I was begyled/ howe I shulde loue haue knowe/ and howe I shal in loue with my
 servyce procede. Also furthermore I founde of perdurable letters wonderly there grauen/
 these maters whiche I shal nempne. Certes none age ne other thyng in erthe maye the
 leest syllable of this in no poynre deface/ but clerely as the sonne in myne vnderstandyng
 soule they shynen. This maye never out of my mynde/ howe I maye not my loue kepe/
 but thorowe wyllynghe in herte: Wylne to loue maye I not/ but I louynghe haue. Loue haue
 I none but thorowe grace of this Margarite perle. It is no maner doute/ that wyl wol not
 loue but for it is louynghe /as wyl wol not rightfully/ but for it is rightful it selfe. Also wyl
 is not louynghe for he wol loue/ but he wol loue for he is louynghe: it is al one to wyl to

916 *sythen*, since. 920 *throwe*, while; *me might*, one might. 924 *nempne*, name. 929 *but for*, except because; *wol*, desires.

be loyng, and loynges in possessyon to have. Right so wyl wol not love, for of love hath he no partie, and yet I denye not loyng wyl wylne more love to have whiche that he hath, not whan he wolde more than he hath, but I saye he maye no love wylne if he no love have, through which thilke love he shuld wylne. But to have this loyng wyl may 935 no man of himselfe, but onely through grace toforne-goyng. Right so maye no man it kepe but by grace-folowynge. Consyder nowe every man aright, and let sene if that any wight of himselfe mowe this loyng wel get, and he therof first nothynge have, for if it shulde of himselfe spring eyther it muste be wyllyng or not wyllyng. Wyllyng by himselfe may be it not have, sythen him fayleth the mater that shulde it forthe bring. The mater him fayleth. Why? He maye therof have no knowyng tyl whan grace put it in his herte. Thus willyng by himselfe may he it not have, and not willyng may he it not have. Pardé, every conseyt of every reasonable creature otherwyse wyl not graunt: Wyl in affymmatife with not willyng by no way mowe acorde. And although this loyng wol 940 come in myn hert by frenesse of arbytrement, as in this booke fully is shewed, yet owe I not therfore as moche alowe my fre wyl as grace of that Margaryte to me leaned. For 945

be louynge/ and louynges in possessyon to haue. Right so wyl wol not loue/ for of loue hath he no partie/ and yet I denye not louyng wyl wylne more loue to haue/ whiche that he hath not whan he wolde more than he hath/ <354vb><355ra>but I saye he maye no loue wylne/ if he no loue haue/ through which thilke loue he shuld wylne: but to haue this louyng wyl may no man of him selfe/ but onely through grace toforne goyng: Right so maye no man it kepe/ but by grace folowynge. Consyder nowe every man aright/ and let sene if that any wight of him selfe mowe this louyng wel get/ and he therof first nothynge haue: for if it shulde of him selfe spring/ eyther it muste be wyllyng or not wyllyng. Wyllyng by him selfe may he it not haue/ sythen him fayleth the mater that shulde it forthe bring/ the mater him fayleth: Why? he maye therof haue no knowyng/ tyl whan grace put it in his herte. Thus willyng by him selfe may he it not haue/ and not willyng may he it not haue. Pardé every conseyt of every reasonable creature otherwyse wyl not graunt: Wyl in affymmatife with not willyng by no way mowe acorde. And although this louyng wol come in myn hert by frenesse of arbytrement/ as in this booke fully is shewed/ yet owe I not therfore as moche alowe my frewyl/ as grace of that Margaryte to me leaned/ for

931 for, if. 937 mowe, may. 939 sythen, since. 942 conseyt, conception. 943 mowe, may. 945 alowe, applaud; leaned, loaned.

neyther might I without grace toform-goyng and afterwarde-folowyng thilke grace get
 ne kepe, and lese shal I it never but if fre wyl it make as in wyllynge otherwyse than
 grace hath me graunted. For right as whan any person taketh wyllyng to be sobre and
 throweth that away, willyng to be dronke or els taketh wyl of drinkyng out of mesure,
 950 whiche thying anon as it is done maketh theowre his owne gylte by fre wyl that leseth
 his grace. In whiche thing, therfore, upon the nobley of grace I mote trusten, and my
 besy cure set thilke grace to kepe that my fre wyl otherwyse than by reason it shulde
 werche cause not my grace to voyde. For thus must I bothe loke to fre wyl and to
 955 grace. For right as naturel usage in engendring of children maye not ben without father
 ne also but with the mother, for neyther father ne mother in begettynge maye it lacke,
 right so grace and fre wyl accorden, and without hem bothe maye not louyng wyl in
 no partie ben gotten. But yet is not fre wyl in gettynge of that thying so mokel thanke worthy
 as is grace, ne in the kepyng therof so moche thanke deserueth, and yet in gettynge
 960 and kepyng bothe done they accorde. Trewly, oftentyme grace fre wyl helpeth in
 fordoynge of contrarye thinges that to wyllynge love not accorden and strength wyl

neyther might I without grace to form goyng/ and afterwarde folowyng/ thilke grace get
 ne kepe/ and lese shal I it neuer but if frewyl it make/ as in wyllynge otherwyse than
 grace hath me graunted. For right as whan any person taketh wyllyng to be sobre/ and
 throweth thar away/ willyng to be dronke/ or els taketh wyl of drinkyng out of mesure:
 whiche thying anon as it is done/ maketh thorowre his owne gylte by frewyl that leseth
 his grace. In whiche thing therfore vpon the nobley of grace I mote trusten/ and my
 besy cure set thilke grace to kepe/ that my frewyl otherwyse than by reason it shulde
 werche/ cause not my grace to voyde: for thus must I bothe loke to frewyl and to
 grace. For right as naturel vsage in engendring of children maye not ben without father/
 ne also but with the mother/ for neyther father ne mother in begettynge maye it lacke:
 right so grace and frewyl accorden/ and without hem bothe maye not louyng wyl in no
 partie ben gotten. But yet is not frewyl in gettynge of that thying so mokel thanke worthy
 as is grace/ ne in the ke<355ra><355rb>pyng therof/ so moche thanke deserueth/ and
 yet in gettynge and kepyng bothe done they accorde. Trew y often tyme gra e frewyl
 helpeth in fordoynge of contrarye thinges/ that to wyllynge loue not accorden/ and
 strength wyl

947 lese, lose; it make, cause it [to be so]. 953 werche, work. 957 mokel, much. 960 fordoynge, destruction.

aduersytees to withsyttie, wherfore al togyther to grace oweth to ben accepted that my
wulyng deserueth. Fre wyl to louyng in this wyse is accorded. I remembre me wel
howe al this booke (whoso hede taketh) consydereth al thynges to werchynges of
mankynde evenly accordeth, as in turnyng of this worde 'love' into 'trouthe' or els
965 'rightwysnesse,' whether that it lyke. For what thyng that falleth to man in helpyng of
free arbytrement, thilke rightwysnesse to take or els to kepe thorowe whiche a man
shal be saved, of whiche thyng al this booke mencion hath maked in every poynte —
therof grace oweth to be thanked. Wherfore, I saye every wight havyng this
970 rightwysnesse rightful is, and yet therfore I fele not in my conscience that to al rightful
is behoten the blysse everlastynge, but to hem that ben rightful withouten any
unrightfulnesse. Some man after some degree maye rightfully ben accompted as chaste
men in lyvynge, and yet ben they janglers and ful of envy pressed. To hem shal this
blysse never ben delyvered. For right as very blisse is without al maner nede, right so to
no man shal it be yeven but to the rightful, voyde from al maner unrightfulnesse founde,
975 so no man to her blysse shal ben folowed but he be rightful and with unrightfulnesse

aduersytees to withsyttie/ wherfore al togyther to grace oweth to ben accepted/ that my
wulyng deserueth: Frewyl to louyng in this wyse is accorded. I remembre me wel howe
al this booke (who so hede taketh) consydereth al thynges to werchynges of mankynde
evenly accordeth/ as in turnyng of this worde loue in to trouthe/ or els rightwysnesse/
whether that it lyke. For what thyng that falleth to man in helpyng of free arbytrement/
thilke rightwysnesse to take or els to kepe/ thorowe whiche a man shal be sauad/ of
whiche thyng al this booke mencion hath maked/ in euery poynte therof grace oweth to
be thanked. Wherfore I saye/ every wight hauyuge this rightwysnesse rightful is/ and
yet therfore I fele not in my conscience/ that to al rightful is behoten the blysse
everlastynge/ but to hem that ben rightful withouten any vnrightfulnesse. Some man
after some degree maye rightfully ben accompted: as chaste men in lyuynge/ and yet ben
they ianglers and ful of envy pressed: to hem shal this blysse neuer ben delyuered. For
right as very blisse is with out al maner nede/ right so to no man shal it be yeuen but to the
rightful/ voyde from al maner vnrightfulnesse founde/ so no man to her blysse shal ben
folowed/ but he be rightful/ and with vnrightfulnesse

961 withsyttie, resist. 963 werchynges, workings. 966 thilke, that same. 970 behoten, promised. 971 accompted, accounted. 974 yeven, given.

not bounde and in that degree fully be knowe. This rightfulness, in as moche as in himselfe is, of none yvel is it cause, and of al maner goodnesse trewly it is mother. This helpeth the sprit to withsytt the leude lustes of fleschly lykinge. This strengtheth and maintayneth the lawe of kynde, and if that otherwhyle me weneth harme of this precious thyng to folowe, therthorugh is nothynge the cause — of somewhat els cometh it aboue who so taketh hede. By rightfulness, forsothe, were many holy sayntes good savour in swetenesse to God almighty, but that to some folkes they weren savour of dethe into deadly ende. That come not of the sayntes rightwysnesse, but of other wycked mennes badnesse hath proceded. Trewly, the ilke wyl whiche that the Lady of Love me lerned 'affection of wyl' to nempse, whiche is in wyllyng of profitable thynges, yvel is it not but whan to fleschly lustes it consenteth ayenst reason of soule. But that this thyng more clerely be understand it is for to knowe whence and howe thylke wyl is so vicious and so redye yvel dedes to perfourme. Grace at the gynnyng ordeyned thilke wyl in goodnesse ever to have endured and never to badnesse have assented. Men shalde not byleve that God thilke wyl maked to be vicious. Our firste father as Adam

not bounde/ and in that degree fully be knowe. This rightfulness in as moche as in him selfe is/ of none yuel is it cause/ and of al maner goodnesse trewly it is mother. This helpeth the sprit to withsytt the leude lustes of fleschly lykinge: This strengtheth and maintayneth the lawe of kynde/ and if that otherwhyle me weneth harme of this precious thyng to folowe/ therthorugh is nothynge the cause/ of somewhat els cometh it aboue who so taketh hede. By rightfulness forsothe were many holy sayntes good savour in swetenesse to god almighty but that to some folkes they weren savour of dethe in to deadly ende/ that come not of the<355rb><355va>sayntes rightwysnesse/ but of other wycked mennes badnesse hath proceded. Trewly the ilke wyl/ whiche that the lady of loue me lerned/ affection of wyl to nempse/ whiche is in wyllyng of profitable thynges/ yuel is it not/ but whan to fleschly lustes it consenteth/ ayenst reason of soule: But that this thyng more clerely be understand/ it is for to knowe/ whence and howe thylke wyl is so vicious and so redye/ yuel dedes to perfourme. Grace at the gynnyng/ ordeyned thilke wyl in goodnesse ever to haue endured/ and never to badnesse haue assented: Men shalde not byleue/ that god thilke wyl maked to be vicious. Our firste father as Adam

978 withsytt, resist. 979 otherwhyle, at other times; me weneth, I suppose. 981 were, were.
 985 lerned, taught; nempse, name. 990 byleve, believe.

The Testament of Love

and Eve, for vycious appetytes and vycious wyl to suche appetytes consentyng, ben not on thynge in kynde; other thynge is done for the other. And howe this wyl fyrst into man ffirst assented, I holde it profytalbe to shewe. But if the first condycion of reasonable creature wol be consydred and aperly loked, lightly the cause of suche wyl may be shewed. Intencion of God was that rightfully and blyssed shulde reasonable nature ben maked himselfe for to kepe, but neyther blysful ne rightful might it not be withouten wyl in them bothe. Wyl of rightfulness is thilke same rightfulness as here to forme is shewed. But wyl of blysse is not thilke blysse, for every man hath not thilke blysse in whom the wyl therof is abydynge. In this blysse after every understandyng is suffysaunce of couenable comodytees without any maner nede, whether it be blysse of aungels or els thilke that grace ffirst in paradise suffred Adam to have. For al though angels blysse be more than Adams was in paradyse, yet maye it not be denyded that Adam in paradyse ne had suffysaunce of blysse. For ryght as great herte is without al maner of coldenesse and yet maye another herte more heate have, right so nothynge defended Adam in paradyse to ben blessed without al maner nede. Althoughe aungels

and Eve/ for vycious appetytes and vycious wyl to suche appetytes consentyng/ ben not on thynge in kynde/ other thynge is done for the other. And howe this wyl fyrst in to man ffirst assented I holde it profytalbe to shewe: but if the first condycion of reasonable creature wol be consydred and aperly loked/ lightly the cause of suche wyl may be shewed. Intencion of god was that rightfully and blyssed shulde reasonable nature ben maked/ him selfe for to kepe/ but neyther blysful ne rightful might it not be/ withouten wyl in them bothe. Wyl of rightfulness is thilke same rightfulness/ as here to forme is shewed: but wyl of blysse is not thilke blysse/ for every man hath not thilke blysse/ in whom the wyl therof is abydynge. In this blysse after euery vnderstandyng is suffysaunce of couenable comodytees without any maner nede/ whether it be blysse of aungels or els thilke/ that grace ffirst in paradise suffred Adam to haue. For al though angels blysse be more than Adams was in paradyse/ yet maye it not be denyded/ that Adam in paradyse ne had suffysaunce of blysse: for ryght as great herte is without al maner of coldenesse/ and yet maye another herte more heate haue/ right so nothynge defended Adam in paradyse to ben blessed/ without al maner nede. Al thoughte aungels

992 on, one. 994 aperly, openly. 1005 defended, prevented; without al maner nede, without any kind of necessity.

blysse be moche more, forsothe it foloweth not lasse than another to have, therfore
 hym nedeth, but for to wante a thynge whiche that behoveth to ben had, that maye nede
 ben cleped and that was not in Adam at the first gynnyng. God and the Margaryte weten
 what I meane. Forsothe, where as is nede, there is wretchydnesse. God without cause
 1010 toformgoyn made not reasonable creature wretched, for hym to understande and love
 had He firste maked. God made therfore man blyssed without al maner indygencie.
 Togither and at ones toke reasonable creature blysse, and wyl of blyssednesse, and wyl
 of rightfulnesse, whiche is rightfulnesse it selfe, and lybertie of arbytremet, that is fre
 1015 wyl with whiche thilke rightfulnesse may he kepe and lese. So and in that wyse God
 ordyned thylke two that wyl, whiche that instrument is cleaped, as here tofoene mencion
 is maked, shulde use thilke rightfulnesse by teachyng of his soule to good maner of
 governaunce in thought and in wordes, and that it shulde use the blysse in obedyent
 maner, withouten any incommoditye. Blysse, forsothe, into mannes profyte and
 1020 rightwysnesse into his worshyp God delyvered at ones. But rightfulnesse so was yeven

blysse be moche more/ forsothe it foloweth not lasse than another to have therfore hym
 nedeth/ but for to wante a thynge whiche that behoueth to ben had/ that maye nede ben
 cleped/ and that<355va><355vb>was not in Adam at the first gynnyng. God and the
 Margaryte weten what I meane. Forsothe where as is nede/ there is wretchydnesse/
 good without cause to formgoyn made not reasonable creature wretched/ for hym to
 vnderstande and love had he firste maked. God made therfore man blyssed without al
 maner indygencie/ toghether and at ones toke reasonable creature blysse/ and wyl of
 blyssednesse/ and wyl of rightfulnesse/ whiche is rightfulnesse it selue/ and lybertie of
 arbytremet/ that is fre wyl/ with whiche thilke rightfulnesse may he kepe and lese. So
 and in that wyse ordyned thylke two/ that wyl whiche that instrument is cleaped/ as
 here tofoene mencion is maked/ shulde vse thilke rightfulnesse/ by teachyng of his
 soule to good maner of gouernaunce/ in thought and in wordes/ and that it shulde vse
 the blysse in obedyent maner/ withouten any incommoditye. Blysse forsothe in to mannes
 profyte/ and rightwysnesse in to his worshyp god delyuered at ones: but rightfulnesse
 so was yeuen

1007 hym nedeth, something is lacking in him. 1008 cleped, called; weten, know. 1010
 toformgoyn, beforehand. 1014 lese, lose. 1018 incommoditye, inconvenience. 1019 yeuen,
 given.

1020 that man might it lese, whiche if he not loste had not, but contynuell have it kepte, he shulde have deserved the avauncement into the felowshyppe of angels; in whiche thyng, if he that loste, never by himselfe forwarde shulde he it mowe ayenwarde recover, and as wel the blysse that he was in, as aungels blysse that to himwardes was comyng, shulde be nome at ones, and he deprived of hem bothe. And thus fyl man unto lykenesse 1025 of unreasonable bestes, and with hem to corrupcion and unlusty appetites was he under throwen. But yet wyl of blysse dwelleth, that by indygence of goodes whiche that he loste through great wretchydnesse by right shulde he ben punisshed. And thus for he weyved rightfulnesse, loste hath he his blysse, but fayle of his desyre in his owne comodyte may he not; and where comodytes to his reasonable nature whiche he hath 1030 loste may he not have, to false lustes whiche ben bestyal appetites he is turned. Folye of unconnyng hath him begyled in weryng that thilke ben the comodites that Owen to ben desyred. This affection of wyl by lyberte of arbitrement is enduced to wylne thus thing that he shulde not, and so is wyl not maked yvel but unrightful by absence of rightfulnesse, whiche thing by reason ever shulde he have. And frenesse of arbytremet

that man might it lese/ whiche if he not loste had not/ but contynuell have it kepte/ he shulde have deserued the avauncement in to the felowshyppe of angels/ in whiche thyng if he that loste/ neuer by him selfe forwarde shulde he it mowe ayenwarde recover: and as wel the blysse that he was in/ as aungels blysse that to him wardes was comyng/ shulde be nome at ones/ and he deprived of hem bothe. And thus fyl man vn to lykenesse of vnereasonable bestes/ and with hem to corrupcion and vnlusty appetites was he vnder throwen/ but yet wyl of blysse dwelleth/ that by indygence of goodes whiche that he loste through great wretchydnesse/ by right shulde he ben punisshed. And thus for he weyved rightfulnesse/ loste hath he his blysse: but fayle of his desyre in his owne comodyte may he not/ and were comodytes to his reasonable nature whiche he hath loste may he not haue. To false lustes/ whiche ben bestyal appetites he is turned: folye of unconnyng hath him be gyled/ in weryng that thilke ben the comodites that Owen to ben desyred. This affection of wyl by lyberte of arbitrement is enduced to wylne thus thing that he shulde not/ and so is<355vb><356ra>wyl not maked yuel but vrightful/ by absence of rightfulnesse/ whiche thing by reason euer shulde he haue. And frenesse of arbytremet

1020 *lese*, lose. 1022 *mowe*, might. 1024 *nome*, taken. 1025 *unlusty*, undesirable. 1031 *unconnyng*, ignorance; *weryng*, assuming. 1034 *frenesse of arbytremet*, freedom of choice.

1035 may he not wylne whan he it not haveth, for whyle he it had thilke halpe it not to kepe, so that without grace may it not ben recovered. Wyl of commodyte, inasmuche as unrightful it is maked by wyllynge of yvel lustes, wyllyng of goodnesse may he not wylne: for wyl of instrument to affection of wyl is thralled, sythen that other thyng may it not wylne. For wyl of instrument to affection desyret, and yet ben bothe they wyl 1040 cleped. For that instrument wol, through affection it wylneth, and affection desyret thilke thyng wherto instrument him ledeth. And so fre wyl to unlusty affection ful seruaunt is maked, for unrightfulness maye he not releve; and without rightfulness ful fredome may it never have. For kyndly lybertie of arbytrement without it veyne and ydel is, forsothe. Wherfore, yet I say as often have I sayd the same whan instrument of 1045 wyl loste hath rightfulness, in no maner but by grace may he ayen retourne rightfulness to wylne. For sythen nothyng but rightfulness alone shulde he wylne, what that ever he wylneth with out rightfulness unrightfully he it wylneth. These than unrightful appetytes and unthrifte lustes which the flesh desyret in as mokel as they ben in kynde, ben they nat bad; but they ben unrightful and badde, for they ben in resonable

may he not wylne/ whan he it not haue/ for whyle he it had/ thilke halpe it not to kepe: so that without grace may it not ben recovered. Wyl of commodyte/ in as moche as vnrightful it is maked/ by wyllynge of yuel lustes/ wyllyng of goodnesse may he not wylne: for wyl of instrument to affection of wyl is thralled/ sythen that other thyng may it not wylne/ for wyl of instrument to affection desyret/ and yet ben bothe they wyl cleped: for that instrument wol/ through affection it wylneth/ and affection desyret thilke thyng wherto instrument him ledeth. And so frewyl to vn lusty affection ful seruaunt is maked/ for vnrightfulness maye he not releue/ and without rightfulness ful fredome may it never haue. For kyndly lybertie of arbytrement without it/ veyne and ydel is forsothe. Wherfore yet I say/ as often haue I sayd the same/ whan instrument of wyl loste hath rightfulness/ in no maner but by grace may he ayen retourne rightfulness to wylne. For sythen nothyng but rightfulness alone shulde he wylne/ what that ever he wylneth with out rightfulness/ vnrightfully he it wylneth. These than vnrightful appetytes and vnthrifte lustes which the flyes desyret/ in as mokel as they ben in kynde/ ben they nat bad/ but they ben vnrightful and badde/ for they ben in resonable

1035 *halpe*, helped. 1037 *he*, i.e., will of commodity. 1038 *thralled*, enslaved; *sythen*, since. 1040 *cleped*, called. 1043 *veyne*, vain. 1046 *sythen*, since. 1048–49 *in kynde*, natural.

- 1050 creature, where as their beyng in no waye shulde ben suffred. In unreasonable beestes
neyther ben they yvel ne unrightful for there is their kynde beyng.

Chapter IX

- 1055 Knownen may it wel ben nowe of these thynges to forme declared that man hath not
alway thilke rightfulnesse which by dute of right evermore haven he shulde, and by no
way by himselfe may he it get ne kepe. And after he it hath, if he it lese, recover shal he
it never without especial grace. Wherfore the comune sentence of the people in opinyon
that every thynge after desteny is ruled false and wicked is to byleve. For thoughte
predestynacion be as wel of good as of badde, sythen that it is sayde God badnesse
made, whiche He never ne wrought, but for He suffreth hem to be maked as that He
hardeth whan he naught missaythe, or ledde into temptacion whan He not delyvereth.
1060 Wherfore, it is none inconvenyent if in that maner be sayd God to forme have destenyed
bothe badde and her badde werkes whan hem se their yvel dedes neyther amendeth ne
ther to hem grace leneth. But specyallyche predestynacion of goodnessse alone is sayde

creature/ where as they beyng in no waye shulde ben suffred. In vnreasonable beestes
neyther ben they yuel ne vnrightful/ for there is their kynde beyng.

KNownen may it wel ben nowe/ of these thynges to forme declared/ thur man hath not
alway thilke rightfulnesse/ which by dute of right euermore hauen he shulde/ and by no
way by him selfe may he it get ne kepe/ and after he it hath if he it lese/ recover shal he
it neuer/ without especial grace: Wherfore the comune sentence of the people in
opinyon/ that every thynge after desteny is ruled/ false and wicked is to byleue: For
thoughte predestynacion be as wel of good as of badde/ sythen that it is sayde god
badnest made/ whiche he neuer<356ra><356rb>ne wrought/ but for he suffreth hem
to be maked/ as that he hardeth whan he naught missaythe/ or ledde in to temptacion
whan he not delyuereth/ wherfore it is none inconuenyent if in that maner be sayd/ god
to forme haue destenyed bothe badde/ and her badde werkes/ whan hem ne their yuel
dedes neyther amendeth/ ne ther to hem grace leueth. But specyallyche predestynacion
of goodnessse alone/ is sayde

1054 lese, lose. 1057 sythen, since. 1059 hardeth, to make something difficult to interpret.
1061 amendeth, i.e., He, God, amends. 1062 leneth, loans.

by these great clerkes, for in Him God dothe that they ben, and that in goodnessse they 1065 werchen. But the negatife herof in badnesse is holden as the Lady of Love hath me lerned, whoso aright in this booke loketh. And utterly it is to weten that predestynacion properly in God may not ben demed no more than befoorne-wetyng. For in the chapitre of Goddes befoorne-wetyng as Love me rehersed al these maters apertely maye ben 1070 founden. Al thynges to God ben nowe togyther and in presence duryng. Trewly, presence and predestynacion in nothyng disacorden, wherfore as I was lerned howe Goddes before-wetyng and free choyce of wyl mowe stonden togyther, me thynketh the same reason me leadeth that destenyne and fre wyl accorden so that neyther of hem bothe to other in nothing contraryeth. And reasonablyche may it not ben demyd as often 1075 as any thyng falleth, fre wyl werchyng, as if a man another man wrongfully anoyeth, wherfore he him sleeth, that it be constrainyd to that ende as mokel folke cryeth and sayth: 'Lo, as it was destenyed of God toforne-know, so it is thorowe necessyté fal, and other wyse might it not betyde.' Trewly, neyther he that the wronge wrought ne he

by these great clerkes/ for in him god dothe that they ben/ and that in goodnessse they werchen. But the negatife herof in badnesse is holden/ as the lady of loue hath me lerned/ who so aright in this booke loketh. And vtterly it is to weten/ that predestynacion properly in god may not ben demed/ no more than beforne wetyng. For in the chapitre of goddes befoorne wetyng/ as Loue me rehersed/ al these maters apertely maye ben founden. Al thynges to god ben nowe togyther and in presence duryng. Trewly presence and predestynacion in nothyng disacorden/ wherfore as I was lerned howe goddes beforewetyng and free choyce of wyl mowe stonden togyther/ me thynketh the same reason me leadeth/ that destenyne and frewyl accorden/ so that neyther of hem bothe to other in nothing contraryeth. And reasonablyche may it not ben demyd/ as often as any thyng falleth frewyl werchyng/ as if a man another man wrongfully anoyeth/ wherfore be him sleeth/ that it be constrainyd to that ende/ as mokel folke cryeth and sayth: Lo/ as it was destenyed of god toforne know/ so it is thorowe necessyté fal/ and other wyse might it not betyde. Trewly neyther he that the wronge wrought/ ne he

1063 in Him, i.e., in goodness; dothe that they ben, causes them to be good. 1064 werchen, work. 1065 lerned, taught; loketh, looks; weten, know. 1066 demed, judged; beforne-wetyng, foreknowledge. 1067 apertely, openly. 1068 in presence duryng, in the enduring present. 1070 mowe, may. 1073 werchyng, working. 1074 sleeth, slays; mokel, many.

that himselfe venged, none of thilke thinges thorowe necessarye wrought. For if that with fre wyl there had it not wylled, neyther had wrought that he perfourmed. And so utterly grace that fre wyl in goodnesse bringeth and kepeth and fro badnesse it tourmeth,
1080 in al thynge mooste thanke deserueth. This grace maketh seyntes in vertue to abyde, wherfore in body and in soule in ful plentie of connyng after their good deseruynge in the everlastynge joy, after the day of dome shul they endelesse dwel, and they shul ben lerned in that kyngdome with so mokel affecte of love and of grace that the leste joye
1085 shal of the greatest in glorie rejoyce and ben gladded as if he the same joye had. What wonder syth God is the greatest love and the grettest wisdom in hem shal he be, and they in God. Nowe than whan al false folke be ashamed which wenem al bestyalté and earthly thing be swetter and better to the body than hevenly is to the soule, this is the grace and the frute that I long have desyred: it dothe me good the savour to smel. Christ
1090 now to Thee I crye of mercy and of grace and graunt of Thy goodnes to every maner reder ful understandyng in this leude pamphlet to have, and let no man wene other cause in this werke than is verily the soth. For envy is ever redy al innocentes to shende;

that him selfe venged/ none of thilke thinges thorowe necessarye wrought: for if that with frewyl there had it not wylled/ neyther had wrought that he perfourmed: and so vtterly grace that frewyl in goodnesse bringeth and kepeth/ and fro badnesse it tourmeth/ in al thynge mooste thanke deserueth. This grace maketh sentence in vertue to abyde/ wherfore in body and in soule in ful plentie of connyng after their good deseruynge in the everlastynge ioy/ after the day of dome shul they endelesse dwel/ and they shul ben lerned in that kyngdome with<356rb><356va>so mokel affecte of love and of grace/ that the leste ioye shal of the greatest in glorie rejoyce and ben gladded/ as if he the same ioye had. What wonder syth god is the greatest loue/ and the<356va line 5><360vb line 9>grettest wisdom in hem shal he be/ and they in god. Nowe than whan al false folke be ashamed/ which wenem al bestyalte and earthly thing be swetter and better to the body/ than hevenly is to the soule: this is the grace and the frute that I long haue desyred/ it dothe me good the sauour to smel. Christ now to the I crye of mercy and of grace/ and graunt of thy goodnes to every maner reder ful vnderstanding in this leude pamphlet to haue/ and let no man wene other cause in this werke/ than is verily the soth: For envy is ever redy al innocentes to shende/

1077 that, that one, the former. 1080 mooste, most. 1085 mokel, great. 1086 wenem, assume.
1087 swetter, sweeter. 1090 reder, reader; leude, igneant; wene, suppose. 1091 werke, work; shende, destroy.

wherfore, I wolde that good speche envy evermore hynder. But no man wene this
 werke be sufficiently maked, for Goddes werke passeth mans. No mans wyt to perfyt
 1095 werke may by no way purvay th'ende. How shuld I than so leude aught wene of
 perfection any ende to get? Neverthelater, grace, glorie, and laude I yelde and put with
 worshipful reverences to the sothfast God in thre, with unite closed whiche that the
 hevy langour of my sicknesse hath turned into myrrh of heith to recover. For right as I
 was soewow therow the gloton cloud of manyfolde sickly sorow, so mirth of ayen-
 1100 comyng heith hath me gladed and gretly comforted. I beseche and pray, therfore, and
 I crye on Goddes gret pysté and on his mokel mercy that this present scorges of my
 flesh mow make medecyn and lechcraft of my inner mans heith, so that my passed
 trespass and tenes through wepyng of myn eyen ben wasshe, and I voyded from al
 maner diseise, and no more to wepe. Herafter I now be kept thorowe Goddes grace, so
 1105 that Goddes hande, which that merciably me hath scorged, herafter in good plite from
 thence merciably me kepe and defende. In this boke be many privy thinges wimpaled and
 folde. Unneth shul leude men the plites unwinde, wherfore I pray to the Holygost He

wherfore I wolde that good speche envy euermore hynder. But no man wene this werke
 be sufficiently maked/ for goddes werke passeth mans/ no mans wyt to perfyt werke
 may by no way puruay thende: How shuld I than so leude/ aught wene of perfection any
 ende to get? Neuer the later grace/ glorie/ and laude I yelde and put with worshipful
 reverences to the sothfast god in thre/ with vnite closed whiche that the hevy langour of
 my sicknesse hath turned in to myrrh of heith to recover: for riȝt as I was soewow
 thorow the gloton cloud of manyfolde sickly soewow/ so mirth ayen comyng heith hath
 me gladed and gretly comforted. I beseche and pray therfore/ and I crye on goddes gret
 pysté and on his mokel mercy/ that this present scorges of my flesh mow make medecyn
 and lechcraft of my inner mans heith/ so that my passed trespass and tenes/ through
 wepyng of myn eyen ben wasshe/ and I voyded from al maner diseise/ and no more to
 wepe herafter/ I now be kept thorowe goddes grace: so that goddes hande which that
 merciably me hath scorged/ herafter in good plite from thence merciably me kepe and
 defende. In this boke be many priuy thinges wimpaled and folde/ unneth shul leude men
 the plites unwinde/ wherfore I pray to the holygost he

1095 *yelde*, yield. 1098 *gloton*, villainous. 1100 *mokel*, great. 1101 *mow*, may. 1102 *tenes*,
 pains, vexations. 1104 *plite*, plight, condition. 1105 *wimpaled*, veiled. 1106 *Unneth*, Scarcely;
leude, ignorant; *plites*, folds.

lene of His oyntmentes mens wittes to clere, and for Goddes loue no man wonder why
or how this question come to my mynde, for my great lusty desyre was of this lady to
ben enfourmed my leudenesse to amende. Certes, I knowe not other mennes wyttes
1110 what I shulde aske, or in awnswere what I shulde saye. I am so leude myselfe that mokel
mooe lemynge yet me behoveth. I have made therfore as I coude, but not suffyciently
as I wolde, and as mater yave me sentence, for my dul wytte is hyndred by stepmother
of foryetyng and with cloade of unconnynge that stoppeth the lyght of my Margarite
perle, wherfore it may not shyne on me as it shulde. I desyre not onely a good redre, but
1115 also I coueyte and pray a good booke amender in correction of wordes and of sentence.
And onely this mede I coueyte for my travayle, that every inseer and herer of this leude
fantasye devoute horisons and prayers to God the great iuge yelden, and peyten for me
in that wyse that in His dome my synnes mowe ben released and foryeuen. He that
1120 prayeth for other, for himselfe travayleth. Also I praye that every man parfylyt mowe
knowe thorowe what intencion of herte this treatyse have I drawe. Howe was it that

lene of his oyntmentes mens wittes to clere/ and for goddes loue no man wonder why
or how this question come to my mynde/ for my great lusty desyre was
of<360vbo><361ra>this lady to ben enfourmed/ my leudenesse to amende. Certes I
knowe not other mennes wyttes what I shulde aske/ or in awnswere what I shulde saye/
I am so leude my selfe/ that mokel more lemynge yet me behoueth, I haue made therfore
as I coude/ but not suffyciently as I wolde/ and as mater yave me sentence/ for my dul
wytte is hyndred by stepmother of foryetyng/ and with cloade of vnconnynge/ that
stoppeth the lyght of my Maegarite perle/ wherfore it may not shyne on me as it shulde.
I desyre not onely a good redre/ but also I coueyte and pray a good booke amender/ in
correction of wordes and of sentence: and onely this mede I coueyte for my travayle/
that every inseer and herer of this leude fantasye/ devoute horisons and prayers to god
the great iuge yelden/ and prayen for me/ in that wyse that in his dome my synnes
mowe ben released and foryeuen: He that prayeth for other/ for him selfe travayleth.
Also I praye that every man parfylyt mowe knowe theowre what intencion of herte this
treatyse haue I drawe. Howe was it that

1107 **lene**, loan. 1109 **leudenesse**, ignorance. 1110 **mokel**, much. 1112 **yave**, gave. 1113
unconnynge, ignorance. 1116 **mede**, reward; **leude**, ignorant. 1117 **horisons**, beseechings,
prayers; **yelden**, yield. 1118 **mowe**, may.

Book 3

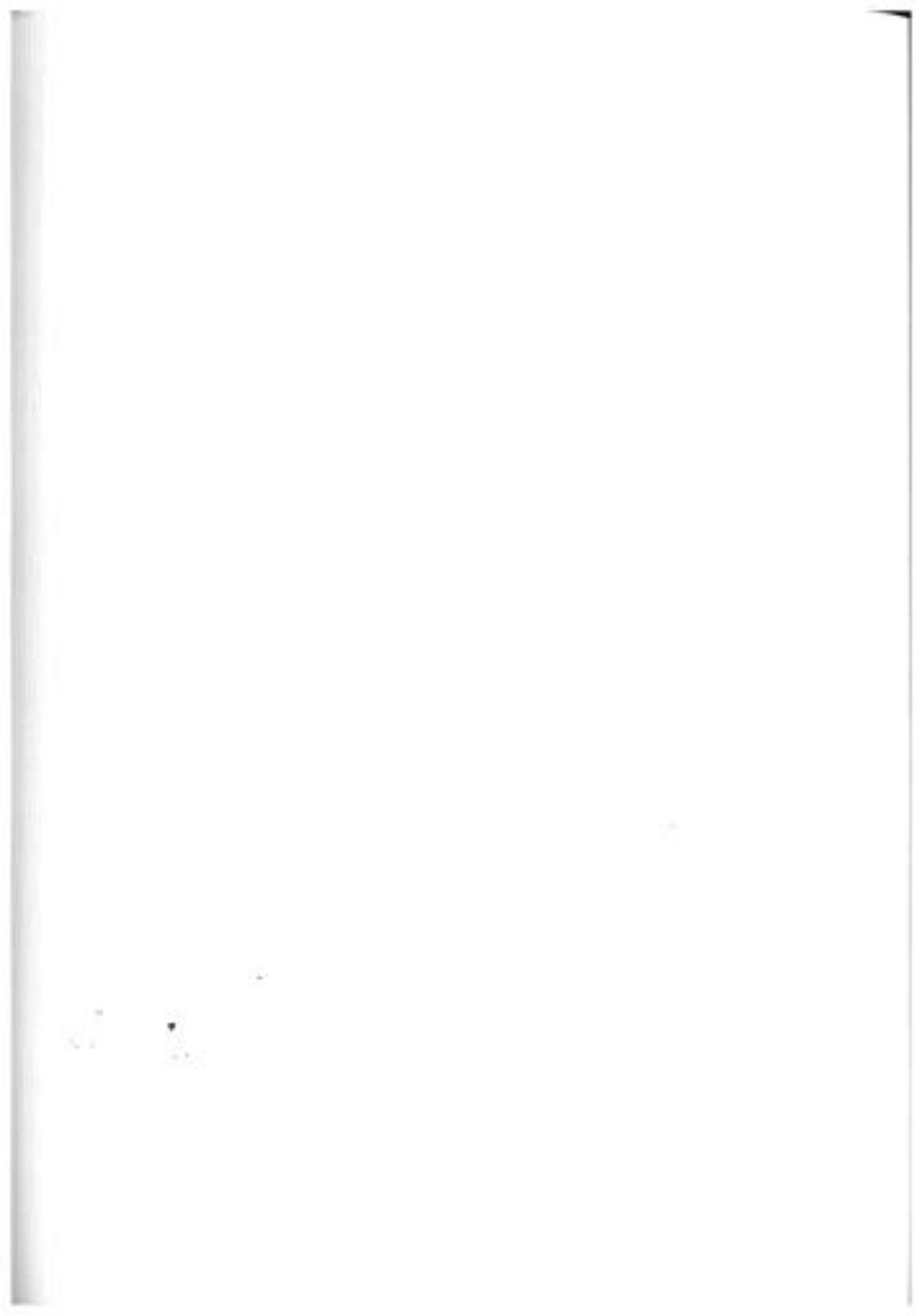
1125 syghtful Manna in deserte to chyldren of Israel was spirytuel meate. Bodily also it was, for mennes bodies it norissbeth. And yet neverthelater, Christ it signyfyed. Ryght so a jewel betokeneth a gemme and that is a stone vertuous or els a perle: Margarite a woman betokeneth grace, lernyng, or wisdom of God, or els holy church. If breed thorowe vertue is made holy flesshe, what is that our God saythe? It is the spyrite that yeveth lyfe; the flesshe of nothyng it profyteth. Flesshe is fleschly understandynge; flesch without grace and loue naught is worth. The letter sleeth, the spyritle yeveth lyfelych understandynge. Charyté is loue, and loue is charyté. God graunt us al therin to be frended. And thus the *Testament of Love* is ended.

1130 Thus endeth the *Testament of Love*

syghtful Manna in deserte to chyldren of Israel was spirytuel meate: bodily also it was/ for menves bodies it norissbeth. And yet neuer the later Christ it signyfyed. Ryght so a jewel betokeneth a gemme/ and that is a stone vertuous/ or els a perle. Margarite a woman betokeneth grace/ lernyng/ or wisdom of god/ or els holy church. If breed thorowe vertue is made holy flesshe/ what is that our god saythe? It is the spyrite that yeueth lyfe/ the flesshe of nothyng it profyteth. Flesshe is fleschly vnderstandynge: flesch without grace and loue naught is worth. The letter sleeth/ the spyritle yeueth lyfelych vnderstandynge. Charyte is loue/ and loue is charyte/ god graunt vs al therin to be frended. And thus the *Testament of Loue* is ended.

Thus endeth the *Testament of Loue*

1121 syghtful, visible; meate, food. 1122 Ryght so, Just as. 1126 yeveth, gives. 1129 frended, befriended.



Notes

As readers will have already surmised from the Introduction to the edition as a whole, annotating *TL* is no easy task. This is a matter of great concern to me. There are about 800 annotations in the edition. On the one hand, we can argue that, of course, there should be no upper limit to the explanatory matter offered. On the other hand, however, realistically speaking, there has to be some limit. Knowing that practically there is an upper limit, I have endeavored to include information, wherever it is needed, that will get the reader started: from simple definitions to core bibliography and across a wide spectrum of information between, I have followed the guiding principle of helping readers know enough to decide when they need to know more.

All annotations originating with me are unmarked. All material originating with other editors and/or scholars is marked typically by their surnames (Skeat's surname refers, unless otherwise indicated, to his 1897 edition of *TL*). Regarding the work of Jellech, Leyerle, and Skeat, I should observe that material originating with them usually refers to their notes on a particular word, phrase, or moment in *TL* within the sequence of their textual notes. I am particularly grateful to Schaar for his closely reasoned emendations of corrupt passages.

Of Skeat's annotations, I have retained generally those that provide source and background information and have omitted those that are primarily his speculations. With the work of Jellech, Leyerle, and Schaar, I have exercised my judgment always on the principle of helping the reader get started.

Abbreviations: *Boece*: Chaucer's translation of the *Consolation of Philosophy*; *BD*: *Book of the Duchess*; *CA*: *Confessio Amantis*; *CT*: *Canterbury Tales*; *Conc.*: *De Concordia Praescientiae et Praedestinationis et Gratiae Dei cum Libero Arbitrio*; *Conf.*: *Confessions*; *Cons.*: *Consolation of Philosophy*; *EETS*: *Early English Text Society* (o.s., Original Series and e.s., Extra Series); *HF*: *House of Fame*; *MED*: *Middle English Dictionary*; *N&Q*: *Notes and Queries*; *OED*: *Oxford English Dictionary*; *PP1*: *Piers Plowman*; *PL*: *Patrologia Latina*; *Purg.*: *Purgatorio*; *T&C*: *Troilus and Criseyde*; *Th*: *Thynne*; *TL*: *The Testament of Love*

Prologue

- 2 *jestes*. According to Leyerle, *jestes* means "a form of composition distinct from that in *ryme* or *prose*" (p. 219).

by queynt krytting coloures. Skeat glosses as "curious fine phrases, that knit or join the words or verses together" (p. 451). The word *krytting* anticipates or even prefigures an entire complex of imagery of knots in *TL*; see the Introduction iii c (pp. 8–13) and below, Book 2, lines 98ff.

- 3–6 The reader should note the general similarity between Usk's situation and that of Boethius at the beginning of *Cons*. Usk makes extensive use of that work and of Chaucer's translation of it as well.

- 6 *inrest*. Skeat emends to *in/ne]rest*, thereby displacing one neologism with another.

- 20 *whiche*. Skeat emends to *off whiche*.

- 31 *necessaryes to catche*. Skeat: "to lay hold of necessary ideas. Throughout this treatise, we frequently find the verb placed after the substantive which it governs, or relegated to the end of the clause or sentence" (p. 451).

- 32 *Certes, the soveraynst*. Skeat emends to *Certes, [perfection is] the soveraynest*. The syntax of the sentence is certainly contorted, but emendation may not be necessary. The sense is: "Certainly, reasonable creatures have, or should have, the most sovereign thing of desire and the greatest, [that is], the full appetite of their perfection." For the general argument, see Boece, 3. pr. 10 and 11, where superlative fulfillment is represented by *sufficience*, as, e.g., in 3. pr. 11, line 25 (pp. 451–52).

- 39 *be*. Usk typically has *be* for *by*. Normally I will gloss this at the foot of the page, but not always.

- 42 *knowlegynge sothe*. Skeat emends to *knowleginge [of] sothe*, followed by Leyerle.

Notes to Prologue

- 43-45 *Lo, David sayth . . . makyng.* Skeat, Schaar, Jellech, and Leyerle comment on the obscurity of this passage. Skeat makes no change in the text, but calls it hopelessly corrupt. He sees a possible reference to Ps. cxxxix. 14 (p. 452). But Jellech argues against that reference citing instead Psalm 91.4: *Quia delectasti me, Domine, in factura*, which Usk translates literally:

The explanation which Usk provides [Jellech continues] would also seem to be a literal translation of some now lost commentary, but the English meaning is quite obscure. In the context of the first three verses of the psalm, the word *tune* would not be impossible; these are: *Bonum est confiteri Domino, et psallere nomine tuo, Altissime. / Ad annuntiandum mane misericordiam tuam, et veritatem tuam per noctem. / In decachordo psalterio, eam cantico in cithara* [It is good to give praise to the Lord: and to sing to thy name, O most High. To shew forth thy mercy in the morning, and thy truth in the night: Upon an instrument of ten strings, upon the psaltery: with a canticle upon the harp]. According to the *OED*, *tune*, from L. *tonus*, began to be differentiated from "tone" in the fourteenth century, and usually refers to the human voice. Still, the passage remains only partially intelligible and no reasonable emendation has suggested itself to me, so the passage has been left unchanged." (p. 132) Jellech's hunch is probably a good one, except for the assumption that the commentary is "lost." I suspect it is the commentary of St. Augustine, who writes, e.g., (*Expositions* 4, p. 313) that

... God teacheth us no other hymn but that of faith, hope, and charity: that our faith may be firm in Himself, as long as we do not see Him, believing in Him Whom we do not see, that we may rejoice when we see Him . . .

Augustine continues with this emphasis on the invisibility of God and the need for faith as the Christian waits for the day when s/he will see God: ". . . endure the present, hope for the future, love Whom he seeth not, that he may embrace Him when he seeth Him" (*Expositions* 4, p. 314). Usk, then, is probably recalling from memory (my speculation) a well-known interpretation of Psalm 91, which is also consonant with the famous Pauline dictum, "for the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made" (Romans 1.20). Hence, my gloss for *tune*, "harmonious totality of composition," attempts to capture the sense of the whole creation as the song-like communication ("eum cantico in cithara") that brings us "the ful knowlegynge sothe." I think then, in sum, that although the English is corrupt, the sense is recuperable, and therefore I have not emended:

The Testament of Love

the gist of the passage is that the harmonious totality of the creation intimates for us the "unsene privytees" of God.

- 44 *nane, how God hath lewt.* Schaar would emend to: *nane, thou god hast sent.*
- 45 *Wherof Aristotle.* Skeat adduces *De Animalibus* 1.5. In this quite famous passage, Aristotle says, at one point, "For even in the study of animals unattractive to the senses, the nature that fashioned them offers immeasurable pleasures . . . to those who can learn the causes and are naturally lovers of wisdom" (pp. 17-18).
- 47 *consydered.* The passage implies for Skeat that, "the forms of natural things and their creation being considered, men should have a great natural love to the Workman that made them" (p. 452). Skeat imagines the term to be head of the next clause: *Considered, forsooth, the formes. . . . But the formes . . . and the shap* is simply an appositional phrase, the antecedent of *hem* (line 48). Such constructions are typical of Usk's prose; we can think of them as loose ablative absolutes; Leyerle (p. 316) also observes this phenomenon.
- 48 *me.* In Middle English *me* is commonly written for *men*. Skeat labels it "the unemphatic form of *man*, in the impersonal sense of 'one' or 'people' Strict grammar requires the form *him* for *hem* . . . as *me* is properly singular; but the use of *hem* is natural enough in this passage, as *me* really signifies created beings in general" (p. 452).
- 51 *of causes the propertyes.* Skeat emends to *of causes [off] the propertees.* But the repetition of *of* is unnecessary. The sense is that philosophers have left to us causes of the properties in the nature of things, where *of causes* is a kind of affixation. The source of the idea may be *Boece*, 1. m. 2. 15ff., where Philosophy describes the healthy Boethius as one who not only appreciated the things of nature but also "was wont to seken the causes." The greatest expression of this idea in the Latin tradition is probably Virgil's: "Felix, qui potuit rerum cognoscere causas" (*Georgics* 2.490): "Happy is he who can discern the causes of things" (my translation). Leyerle speculates that the phrase *of causes the propertyes in natures of thynges* is a reference to *De Proprietatibus Rerum*, by Bartholomaeus Anglicus (p. 222).

Notes to Prologue

- 56-57 *Stixe, the foule pytte of helle.* See *T&C* 4.1540. Jellech notes that Spenser pointed out ["Chaucer's Hell, A Study in Medieval Convention," *Speculum* 2 (1927), p. 181], that Chaucer's reference to Styx as the "pit of hell" is used as the part for the whole, and that there are many medieval references to hell pit (p. 134).
- 58-59 *the pryme causes of sterynge . . . for wantyng of desyre.* Jellech observes: "The primary causes governing the activity of loving, along with the suffering and unhappiness brought about by lack of fulfillment of the lover's desire. Usk generally uses the term 'steer' for 'control' or 'govern'" (p. 134).
- 61ff. Leyerle (pp. 222-24) proposes a source in Trevisa's translation of Higden's *Polychronicon* (which Usk certainly knew) and concludes: "wresting the sword from the hands of Hercules is a metaphor for direct use of texts written by *auctours*, that is by authoritative writers of the past" (p. 224).
- 62 *Gades a stile.* Gades marks the pillars of Hercules, located by medieval geographers at Cadiz. Skeat suggests that the reference may come from Guido delle Colonne (p. 452).
- 62-63 *he had power . . . might never wagge.* Skeat notes: "There seems to be some confusion here. It was King Arthur who drew the magic sword out of the stone . . . Alexander's task was to untie the Gordian knot" (p. 452). Jellech points out, however, that "neither the medieval English versions of the Alexander story nor the French *Roman de Alexander* contains the episode of the cutting of the Gordian knot. Cary, *The Medieval Alexander* . . . does not list the incident. What anecdote of Alexander Usk had in mind remains unexplained. Usk's point is that Alexander, or some hero, was unable to lift the spear: Arthur did succeed in withdrawing the sword from the rock" (p. 135).
- 64-66 *And that . . . conquere?* Skeat paraphrases: "and who says that, surpassing all wonders, he will be master of France by might, whereas even King Edward III could not conquer all of it" (p. 452). The allusion is to the Hundred Years' War between England and France over the English claim to the throne of France.

- 68 *the cloudy cloude of unconnyng*. Jellech questions a possible reference to the famous, anonymous mystical treatise of the fourteenth century, *The Cloud of Unknowing*: "[it] is not appropriate here because Dyomysius's theme is that the cloud of unknowing is a spiritual benefit, whereas Usk, following Boethius, uses the image of the cloud to refer to ignorance which prevents the viewer from understanding his true situation" (p. 135). I am less secure about this matter. I would prefer to leave open the possibility that there may be a connection between the two texts. I have as yet to explore the connection at any length, but in my opinion, there is a mystical tendency in Usk, underdeveloped I would admit, that may have led him to appropriate the phrase for his own uses. However, against my opinion and in support of Jellech's can be adduced such a passage as Book 1, lines 246-47.
- 72-73 *Envye forsothe commendeth . . . it never so trusty*. Jellech glosses: "Envy will not approve the plans of anyone he scorns, even if they are good."
- 73-74 *good workmen and worthy theyr hyer*. Usk paraphrases Luke 10.7.
- 73-78 *these noble repers . . . to the almesse*. This extended image relates perhaps to Chaucer's *Legend of Good Women*, F Prol. 73-77; it also recalls Dante's use of a similar image in *Convivio* 1.1.67-86. Perhaps it is part of an elaborate exegetical trope on reaping and glossing; see the essay by Martin.
- 81-82 *A slye servant . . . moche commended*. See Luke 16.1-8, the parable of the steward.
- 83 *Aristotle*. Skeat cites *Nicomachean Ethics* 1.7, here. In the Loeb translation, the possibly relevant passage reads
- and in this working out of details Time seems to be a good inventor or at all events co-adjutor. This indeed is how advances in the arts have actually come about, since anyone can fill in the gaps. (1.7.17)
- I can find no passage any closer in sense to Usk's statement than this. I can report, though, that this passage is also translated, quite closely, in Oresme's *Le Livre de éthiques d'Aristote* (c. 1370; p. 122), which may have been known in England in the 1380s (see Shoaf [1983], p. 244).

Notes to Prologue

- 84 Leyerle comments here and elsewhere on the frequent absence of grammatical concord between subject and predicate in *TL*. (pp. 226 *et alia*). I would emphasize, as does Leyerle, but more generally, that often *Usk* "feels" grammatically singular subjects as conceptually plural.
- 85 *Utterly, these thynges . . . to throwe to hogges.* Jellech (p. 138) sees a possible reference to Matthew 7.6:
- Nolite dare sanctum canibus neque mittatis margaritas vestras ante porcos, ne forte conculcent eas pedibus suis et conversi dirumpant vos. [Give not that which is holy to dogs; neither cast ye your pearls before swine, less perhaps they trample them under their feet, and turning upon you, they tear you.]
- However, the connection between dreams and sacred or valuable objects is uncertain; no use is made of the reference to pearls in the biblical passage.
- 86-87 *It is lyfelyche meate for chyldeyn of trouthe.* Compare Boethius, *Cons. I*, p. 2, 3-6 (Boece, p. 399).
- 87 *and as they me betiden.* Schaar corrects *Th* and *Sk* as follows:
- Skeat is not satisfied with this passage, which seems to him to contain a gap: "this sudden transition to the mention of the author's pilgrimage suggests that a portion of the Prologue is missing here." This, however, hardly does justice to the paragraph. The author's pilgrimage into a wild and desolate landscape, ravaged by furious elements, is a symbol of deep melancholy, of an existence in grief and spiritual agony. . . . This wintry existence, however, as the whole treatise shows, is made endurable by the life-giving rays of Philosophy: the Consolation of Philosophy. *Lyflich mete*, in our passage, goes with both *for chyldeyn of trouthe* and the *as*-clause: *these thynges*, then, are no empty dreams but vital nourishment for those who love truth and when they happened to me in a period of great spiritual need and distress. (pp. 8-9)
- Leyerle also comments that "the incomplete syntax [between "and" and "as they me betiden"] indicates, as Skeat suggests, that some material is missing . . ." (p. 226) at this juncture.

Book 1

- 1 *Fortune*. There are six references to Fortune in Book 1, eight in Book 2, and none in Book 3. There are three references to *selynesse* ("felicity") in Book 1, seven to *ansely*, and two to *sely*; in Book 2, there are six references to *selynesse* and one to *sely*. The word does not occur in Book 3. Thus, if Fortune plays a less dominant role in *TL* than in *Cons.* (Jellech's argument, p. 140 and elsewhere), still it is not a negligible role. Moreover, it is noteworthy that in Boethius, Fortune is more prominent in *Cons.* Books 1 and 2 than it is in 3–5, which concern issues beyond Fortune's purview. If *TL* seeks more to define the "knot in the heart" than to complain against Fortune, Fortune is still recognized as an impediment to the "knot in the heart," if an impediment that, as in the case of Boethius, too, can and must be overcome.
- 6 *Certes, her absence is to me an helle.* Compare *T&C* 5.1396: "For though to me you're absence is an helle."
- 6–7 *my sternyng.* Skeat emends to *sterving*, i.e., languishing (lit., dying). Leyerle argues that "the protest to Fortune in language implicitly referring to her wheel and the use of the verb *turne* at line [8] suggest that the correct reading is *mysternyng*, 'turning amiss' . . ." (p. 227).
- 8 *thyng.* Skeat suggests that *thyng* means "person," the sense being, "the person that cannot now embrace me when I wish for comfort" (p. 453).
- 12 *caytisned.* Skeat emends to *caitived*, observing "the correction of *caytisned* (with *f* for *s*) to *caytived* (better spelt *caithved*) is obvious" (p. 453). Jellech and Leyerle agree.
- 18 *wode.* Skeat emends to *word*, needlessly.
- 18 *Margarite preciouſ.* See Introduction iii c; and Appendix 1 below. Note that this is the first mention of the Margarite. Farmer (pp. 318–19) writes:
Very popular in the later Middle Ages in England and elsewhere, Margaret probably never existed as a historical person, but only as a character in pious fiction. . . . At the

Notes to Book I

end of her life, she promised, as the Sarum breviary relates: that those who write or read her "history" will receive an unfading crown in heaven, that those who invoke her on their death-beds will enjoy divine protection and escape from the devils, that those who dedicate churches or burn lights in her honour will obtain anything useful they pray for, and that pregnant women who invoke her will escape the dangers of childbirth, as will their infants. These apocryphal promises contributed powerfully to the spread of her cult. This can be traced back before the Norman Conquest in England, when the first of seven vernacular Lives were [sic] written. Well over 200 ancient English churches were dedicated to her, including fifty-eight in Norfolk. She was frequently depicted in wall paintings and stained-glass windows. . . .

- 18-19 *yet wyl of that . . . my luste to have.* Leyerle argues: "The single emendation of *wyl* to *[y]wy[s]* gives the sentence adequate coherence. The meaning is 'yet, indeed, my desire is to have nought else of that (comfort for me in sorrow) at this time'" (p. 228).
- 19 *dede.* Skeat emends to *d[r]ede*, needlessly.
- 20-21 *to here of a twynckelynge in your disease.* Skeat: "to hear of a small matter tending toward your discomfort."
- 25 *kyndly noriture.* Compare *T&C* 4,766-68 (emphasis added):
"What is Crisyede worth, from Troilus?
How sholde a plauste or lyves creature
Lyve withouten his *kynde noriture*?"
- 32 *It is so hye.* Skeat paraphrases: "Paradise is so far away from the place where I am lying and from the common earth, that no cable (let down from it) can reach me."
- 34 *I purveyde.* Skeat: *I [am] parveyed*, followed by Jellech and Leyerle.
- 36-37 *weareth his olde clothes.* Schaar (p. 32) observes:
The reference to the *olde clothes* is puzzling, and there must be something wrong with the last sentence. It seems that the author has in mind a passage in Joshua (9, 5),

telling how the inhabitants of Gibeon, desiring a covenant with the Israelites, went to their camp in old garments and with dry bread (*callide cogitantes . . . induit veteribus vestimentis: panes quoque . . . duri erant*) in order to make them believe that they came from a far off country (otherwise no covenant would be possible). This act appears in the commentaries of some of the Fathers as a symbol of false spiritual friendship; those coming to the Church in their "old garments" are the people who do not seriously seek the Christian truth but are full of their old vices; who do not really want the friendship of God . . . those, in other words, who have outward friendship only and none in the heart. Hence, probably, Usk's reflection, about the false friend, that the soul of friendship is *Ydrawen out from his other spirites*. The passage should probably read: *But ever, me thinketh, he wereth his olde clothes, and that soule in the whiche the lyfe of friendship was in, is drawen out from his other spirites*.

- 37 *that the soule.* Schaar would emend to *that soule.*
- 43 *chere, ferdness.* Th: *chere/frenedes.* Observing the placement of the *vergule* in Thynne, Skeat places a full stop after *chere* and emends *frenedes* to *ferdnes*, observing: "ferdnes is obviously the right word, though misprinted frenedes. It signifies 'fear,' and occurs again in lines [107] and [112]; besides, it is again misprinted as frenedes in the same chapter, line [109]" (p. 453). Jellech and Leyerle follow Skeat's suggestion and emend to *ferdness*, as I do also.
- 46 *weyned.* Skeat: *weyved*, followed by Jellech and Leyerle.
- 51-52 *your mercy than passeth right.* Compare *TdC* 3.1282-88:
"Here may men seen that mercy passeth right;
Th'experience of that is felt in me,
That am unworthi to so swete a wight.
- 52 *God graunt that proposycion to be verified in me.* Jellech observes: "The proposycion is, that *your mercy than passeth right*. Note the scholastic terminology of *proposycion* and *verified*," and cites John Conley's note on neologisms (p. 146).
- 56 *unymagynable.* Th: *ymagynable.* Skeat's emendation, followed by Jellech and Leyerle.

Notes to Book 1

- 58 *wot*. Th: *wol*. Skeat's emendation, followed by Jellicoe and Leyerle.
- 59 *sonded*. Skeat emends to *souded* ("fixed"), the *s/u* being a common compositor's error. Jellicoe and Leyerle follow him. But *sonded* occasionally occurs as the past participle of *senden*, in which case the sense might be "ordained" or "placed." (See MED *senden* [n. 7b]). Though Skeat is probably right, I have glossed the term "ordained," and not emended it.
- 59-60 *O love . . . O charytē*. Compare *T&C* 3.1254-60:
Than seyde he thus, "O Love, O Charite!
Thi moder ek, Citheria the swete,
After thiself next heried be she—
Venus mene I, the wel-willy planete! —
And next that, Imeneus, I the grete,
For nevere man was to yow goddes holde
As I, which ye han brought fro cares colde."
- 61 *do*. Skeat glosses as "cause" and reads, "cause the lucky throw of comfort to fall upward," alluding to dice-play (p. 454).
- 66 *knotte*. Here the knot is introduced, anticipating its extended development in Book 2; it is mentioned again in Book 1 at lines 902 and 906.
- 67 *endelesse in*. Th: *is endeless in*. Skeat emends to *in endeles blisse*. Jellicoe and Leyerle, also, as do I, omit *is*.
- 73 *as*. Skeat emends to *ftherJ-as*; Leyerle emends to *af/laJas*.
- 76 *amonges*. Th: *amonges*.
- 82-83 *Trewly, I leve*. Th: *trewly and leve*. Skeat's emendation, followed by Jellicoe and Leyerle.

- 86 *O, alas that your nobley.* Leyerle proposes (p. 232): "Oh, alas! that your noble quality — by continuing stream, by all manner of powers — so much commended among all other creatures, only there is wonderful" [i.e., 'among all other creatures']."
- 92 *joleymynge.* Skeat emends to *joleyfynge*, i.e., cheering, making joyous.
- 109 *ferdes.* Th: *frendes.* Skeat's emendation, followed by Jellech and Leyerle.
- 110 *as affection.* According to Leyerle, "the phrase beginning with *as* is to be taken with *adfriddle* and the intervening material is parenthetical" (p. 233). In other words, their dread is "as" or "like" affection of *wonderfulnesse*, etc.
- 113 *a lady.* Skeat compares Cons. I. pr. I, line 3. See my Introduction iii b, for further commentary.
- 127 *O my nory.* Compare Chaucer's *Boece* III, pr. 9, line 159: *O my nory, as Philosophy* praises the aptness of her student (*alumnae* in the original, which Chaucer [and Usk] convert into a suckling, Philosophy being the wet nurse). Love as wet nurse becomes an important trope for Usk. See lines 187 and 202 below, and especially, lines 376–77, where his lady scolds him for forgetting "the olde soukyng whiche thou haddest of me."
- 133–34 *Nowe, good lady . . . are thy moynges.* Jellech sees a possible allusion to Canticles 4.10–12: *Favus distillans labra tua sponsa, mel et lac sub lingua tua; et odor vestimentorum tuorum sicut odor thraris. Hortus conclusus, fons signatus!* [Thy lips, my spouse, are as a dropping honeycomb, honey and milk are under thy tongue; and the smell of thy garments, as the smell of frankincense. My sister, my spouse, is a garden enclosed, a fountain sealed up.] See p. 154.
- 146 *For that me comforterth.* The sense is "Because [it] comforts me to think on passed gladness, it annoys me to be doing it again [experiencing gladness since I can assume it will become passed gladness again]."
- 152ff. See Matthew 18.12; Luke 15.4; John 10.11.

Notes to Book I

- 165ff. *Haste thou not radde.* Skeat observes: "Love was kind to Paris, because he succeeded in gaining Helen. Jason was false to Love, because he deserted Hypsipyle and Medea" (p. 454).
- 167 *false behest.* Leyerle comments: "Skeat proposes to emend *false* to *faire* in order to provide the contrast implied by *for*. A reading of *faire* would offer fewer paleographical difficulties than *false* does. No emendation is needed, if *false* is taken as a repetition of *falsed* in order to gain emphasis" (pp. 235-36).

Sesars swonke. Th: *Sesars sonke*. Jellech observes: "The meaning is obscure. Skeat emended *sonke* to 'swynk,' but we cannot be sure that is correct. Suetonius' *Lives of the Caesars* (in Vincent of Beauvais' *Speculum Historiale* 6.38) reads 'Armorum et equitandi peritissimus, laboris ultra fidem patiens erat.' This 'endurance of effort' might have been transformed into 'Sesars swynk' in some alliterative version of Caesar's life, but no such work has been found. The earliest life of Caesar in English seems to be Lydgate's *Serpent of Division*" (p. 157). *Sonke* could be a misprint for *sonde*, ME "message" or "errand," with the possible meaning in *Tl* then being, "How Caesar's errand or mission I abandoned it for no grief until he was throned. . ." Or perhaps the reading should be *swonke*, which OED sees as an archaic term for "ostentation" or "presumption" (n.b., *swank*), in which case the sense is, "How Caesar's pomp I abandoned . ." I have followed this possibility, as it makes the best sense of the passage. Leyerle (p. 236) offers a different reading, based in the *Polychronicon*.

- 169 *nompere.* Skeat suggests, "And chose a maid to be umpire between God and man" — alluding to the Virgin Mary (p. 455).
- 171 *whome.* Th: *home*. Skeat's emendation, followed by Jellech and Leyerle.
- 189 *wo is him.* Skeat suggests an allusion to Ecclesiastes 4.10.
- 189-90 *and to the sorye.* Compare *TdC* 1.12-14:
- For wel sit it, the sothe for to seyne,
A woful wight to han a drery feere,
And to a sorwful tale, a sory chere.

- 203 *wolde ben deynous. Th: wolde endeynour.* Skeat's emendation, followed by Jellech and Leyerle.
- 210-11 *appetyte of desyre.* Compare St. Augustine's concept of the *pondus amoris* ("weight of love") in, e.g., *City of God* 11.28:
For the specific gravity of a body is, in a manner, its love, whether a body tends downwards by reason of its heaviness or strives upwards because of its lightness. A material body is borne along by its weight in a particular direction, as a soul is by its love. (p. 463)
And see further *Conf.* 7.17 (p. 151).
- 220 *playde raket nettyl in docke out.* Compare *T&C* 4.460-61:
"But kansow playen raket, to and fro,
Netle in, dok out, now this, now that, Pandare?"
- 224 a. Skeat notes that this is an unemphatic form of *hove* — "thou wouldest have made me" (p. 455). See also line 231.
- 229 *voylde.* Skeat: "voylde, do away with; webber; the web, also called the *pin and web*, or the *web and pin*, is a disease of the eyes" (p. 455).
- 237-38 *trusse on Mars.* Skeat: "trust to Mars, i.e., be ready with wager of battle — alluding to the common practice of appealing to arms when a speaker's truthfulness was called in question" (p. 455). See line 668 below.
- 258ff. The narrator's recollection of his nightmare journey into the wilderness, where he encounters terrifying beasts that once were domestic but now have turned vicious and then takes refuge on a ship, bears a remarkable likeness to John Gower's allegorical allusion to the Peasant's Revolt, *Fox Clamantis*, Book I, especially lines 161-2059, where the poet in the fourth year of the reign of King Richard (i.e., 1381) encounters domestic beasts gone wild (that is, the rabble turned into vicious asses, oxen, swine, dogs, etc.) that assail him, driving him through the woods and then on to a ship, where he finds small comfort once the storm arises. Gower's victim does not find security in a great pearl at the bottom of the sea, as Usk's persona

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does, but he does find refuge through the Virgin Mary, *stella Maria maris* (l. 2083ff.), a pearl in her own right, who calms the rough waters and saves him from the fearful jaws of wild beasts and fishes. Rather than the Peasant's Revolt, Usk's allusion is to the political aggressions of the Merciless Parliament, through which his life is in jeopardy. That he seems to have read Gower's Latin poem, for whatever reason, is in itself remarkable, for the light it sheds on Gower, Chaucer, and Usk as a literary group. For reference to the *Vox Clamantis*, see G. C. Macaulay, *The Complete Works of John Gower* (Oxford: Clarendon Press, 1902), IV: The Latin Works, lines 1–2092 (pp. 22–78). For a translation of the passage, see Eric W. Stockton, *The Major Latin Works of John Gower* (Seattle: University of Washington Press, 1962), pp. 54–94.

- 261 *halke*. Skeat glosses as "nook"; MED offers "corner," "hiding place," and "cavity" as well, though the term remains troublesome. Analogy with the "full barn" trope earlier in the sentence clearly suggests the tight container of the nut, thus the shell. See James Orchard Halliwell, *A Dictionary of Archaic and Provincial Words, Obsolete Phrases, Proverbs, and Ancient Customs, from the XIV Century* (London: George Routledge and Sons, 1924), p. 465, where "bulk" is glossed as "a hull or husk."
- 264–66 *Off the lothe thyng . . . of harte to travayle*. Observing that both Skeat and Schaar comment on these lines without coming to an acceptable conclusion, Jeltech proposes the adding of "I" between *opynyon* and *whiche* and then emending *wolden* to *wolde* and *take* to *take* to mean: "often the loath thing is done by excitation of another man's opinion; I which would fayne have my abiding [in one place] took in heart a lust to labor and see" (p. 168). Leyerle, like Jeltech, rejects Skeat and Schaar. Construing *of harte* as a rare past participle, *ofhast*, meaning "affected with longing," and construing *take* as a past participle, too, he would read: "in such a time of plenty, he who has a home and is wise, does not want to wander about seeking miracles, unless he is constrained or incited. Often the hateful thing is done at the incitement of other men, who willingly would have my staying taken to heart. Affected with a desire to travel, etc." (p. 243). In this reading, a new sentence begins with *Offhaste* (line 266), and "I" (line 268) is the subject of this sentence. I remain at this time skeptical of all proposals, though I have none better myself to offer.

265-66 . . . *abydylge* may here have a concrete meaning; if so, *whiche wolden fayne have myn abydylge take in herte* etc. would mean: . . . "wanted me, who was staying at home, to take a mind to travel." *Wolden* seems to owe its *n* to the following *fayne*; otherwise we may let the passage stand as it is:

In such tyme of plentee he that hath an home and is wyse, list not to wander mervayles to seche, but he be constrainyd or excyted. Oft the lothe thing is doon, by excitacion of other mannes opinion, whiche wolde fayne have myn abydylge take in herte of luste to travayle. . . . (Schaar, p. 10)

266 *take in herte*. Skeat emends to *[Tho gan] take in herte*, which perhaps makes the syntax more gracious.

268 *ladel*. "applied to the cup of an acorn" (OED I., p. 581, "ladel," br. 3). Hence, "by small paths that swine and hogs had made, as lanes with acorns, [there] to seek out their mast [food]."

270 *gone to wylde*. "to grow wild." Skeat cites *gyssne ayen wate ramege*, in Book 1, line 273, for the like sense (p. 456).

275 *marv*. Skeat: "marv is here used in place of *meynee*, referring to the ship's company" (p. 456). See Siennicki, p. 91 especially.

Syght war the first. Compare 1 John 2:16: "For all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life."

283 For consistency of dialect, Skeat emends *wethers* to *weders*, and to ease the syntax adds *off* after *avowyng*. Leyerle follows Skeat; Jellech does not.

285 *as*. Skeat emends to *at*, and Leyerle concurs.

292 *my shyppe war out of mynde*. Skeat glosses: "I forgot all about my previous danger."

293-94 *a muskel in a blewe shel*. Jellech notes that "natural historians from antiquity conveyed to medieval encyclopaedists the tradition that the pearl was engendered by a

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drop of dew enclosed in a shellfish or cockle." See Appendix I below, for specific historical comments on pearls.

At the risk, I know, of eliciting scorn from some, I nonetheless feel obliged to call the reader's attention to the following datum. In the entire *TL*, as Thynne prints it (i.e., before Book 3 is re-arranged to accord with the acrostic), the only occurrence of the name "Usk" is in the word "mUSKeL." In trying to understand Usk and what he wrote, I think it would be mistaken to ignore this datum.

- 298-99 *the man that sought . . . to bye that jewel.* I.e., the merchant-man in Matthew 13:45-46, who sold all that he had to buy the pearl of great price. Biblical commentaries equate the pearl in the parable with the soul.
- 304-07 *Your might . . . I wonder . . . knoweth.* Note how my punctuation recognizes Usk's loose ablative absolute.
- 312 *lady, myne desyre.* Skeat punctuates: *lady mine, desire*, which makes good sense too, though Usk normally refers to Margarite simply as *lady*, not *lady mine* (e.g., lines 292 and 315), and here it is *his* desire that is under scrutiny.
- 317 *of nothyng now may serve.* Skeat (p. 456): "is now of no use (to you)."
- 319 *under your wynges of protection.* A Marian analogue, where wings or robes signify the aegis of comfort. See John V. Fleming's discussion of the trope in "Anticlerical Satire as Theological Essay: Chaucer's Summoner's Tale," *Thalia*, 6 (1983), 5-22.
- 322 *A renyant forjaged.* Jellech asserts that *forjaged* is used to signify "exile." "For *renyant*, the *OED* gives a 'renegade, apostate,' from French *renay*. Thus, we would be closer to Usk's meaning by paraphrasing, 'a convicted traitor,' or merely 'criminal'" (p. 174).
- 341 *sir Dunnger.* A personification in the *fin'amors* or "courtly love" tradition, referring to the Beloved's standoffishness or haughtiness. Leyerle suggests, in one of his major theoretical arguments about *TL*, that "Usk's usage [of *Dunnger*] illustrates the tendency in late medieval work for the language of power and the language of love to

be applied to each other. In particular, Usk transfers the language of love to the subject of political power . . ." (p. 246). This latter point is perhaps the key to Leyerle's understanding of *TL*; see, further, p. 17n38, above.

- 348 *For he . . . suffer.* Skeat: "a perfect alliterative line." Skeat goes on to argue (p. 456) that the line is "imitated from *PP1 C.21.212*"; but see my Introduction, section iv "Usk and his Contemporaries."
- 352 *harse.* Skeat emended the form to "harm." Jellech notes, however, that the *MED* "has not accepted Skeat's emendation, for it has an entry, *harse* n. (Compare *Of herce a harrow*). Grief, vexation. 1532 rev [c.1385] Usk *TL* (Skeat) 18/158" (p. 177).
- 355 *lyches.* Skeat emends to *leches*, presumably for dialect consistency. Probably the vowel /e/ had not yet moved upward to /i/ in the fourteenth century as it had done in Thynne's era.
- 370 *for of disease . . . vessel.* Th: *or of disease . . . nessel.* Skeat's emendation: "For or read *for*, to make sense; *for of disease*, for out of such disease come gladness and joy, so poured out by means of a full vessel that such gladness quenches the feeling of former sorrows. Here *gladnesse and joy* is spoken of as being all one thing, governing the singular verb *is*, and being alluded to as *it*" (p. 457). Jellech and Leyerle follow Skeat, as do I.
- 375 *O where hast thou be.* Compare the identical phrasing in *T&C* 4.496–97: "'O, where hastow ben hid so longe in muwe, / That kanst so wel and formely arguwe?'"
- 376 *soakyn.* Skeat emends needlessly to *soukinges*. Usk is alluding here to Philosophy's chastizing of Boethius who had been "norisched with my melk" (*Cons. 1. pr. 2*, lines 5–6). This section of Usk draws extensively on this passage. See notes to lines 380 and 382.
- 380 *astoryed.* The wording comes from Chaucer's *Boece* I, pr. 2, lines 12–15. See also *Boece* I, pr. 1, line 81.

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- 382 *clothe*. See *Cons.* 1. pr. 2. lines 25–30, where Philosophy wipes the tears from Boethius's eyes — "the wawes of my wepynges," as Chaucer puts it (*Boece*, p. 399).
- 385–89 *ye . . . ye . . . ye . . . ye*. Compare *T&C* 3.15, 22–36 (emphasis added):
Ye loves first to thilke effectes glade,

*Ye fierse Mars apaisen of his ire,
And as yow list, ye maken hertes digne;
Algates hem that ye wol sette a-fyre,
They dreden shame, and vices they resyngne;
Ye do hem corteyes be, fresshe and benigne;
And heighe or lowe, after a wight entendeth,
The joies that he hath, youre myght him sendeth.*
- 387–88 *as beestes*. Skeat (p. 457) traces the power that governs beasts and heavenly bodies to Boethian Love controlling the universe (*Cons.* 2. m. 8).
- 390 *Yet al thynges desyret ye wern . . . wele*. Skeat emends *wele* to *wol* and suggests: "Read *werne* (refuse) and *wol* (will) — 'yet all things desire that you should refuse help to no one who is willing to do as you direct him'" (p. 457).
- 396–97 *systhen . . . by an impossyble*. Jellech suggests that *contyngent*, *impossyble*, and *proposycyon* are "terms from the vocabulary of the schoolmen" (p. 181). See Conley (1964). "The suggestion of future contingency anticipates the Anselmian discussion of God's providence in Book 3" (p. 181).
- 404–06 *Also false wordes . . . sothnesse*. Compare *HF* 2108–09: "Thus saugh I fals and soth compound / Togeder fle for oo tydynge"; see further Strohm (1989), p. 76.
- 407 *no*. Th: *no*. Leyerle's emendation.
- 414 *maner*. Skeat emends to *maneres*.

- 418 *Acrisius*. Skeat notes: "Acrisius shut his daughter Danaë up in a tower, to keep her safe; nevertheless she became the mother of Perseus, who afterwards killed Acrisius accidentally" (p. 457).
- 423 *so*. Skeat emends to *to*.
- 424-25 Lady Love's defense of Divine Providence for permitting evil to function on earth is similar to Lady philosophy's argument in *Cover*. Bks 4 and 5.
- 426 *wehly people . . . ofte*. Skeat emends to *wel ny [alj] people . . . ofte*. Jellech glosses as "well-nigh." Leyerle claims that "wehly is a form, well recoed in ME, of *vil-lainy*, 'insult, indignity, discredit,' and may be kept" (p. 252), but he cites no sources. Another possibility might be some form of *wilwe*, thus "willful," "desirous," or "obstinate." "Villainous" is probably the likeliest sense, though in a less perjorative implication than one would associate with the term in modern usage — i.e., deceitful, but without the twirling of moustaches.
- 431 *and who that . . . I helpen*. See Matthew 10.22: "he that shall persevere unto the end, he shall be saved."
- 432 *into blysse to wende*. Skeat supplies *dow* before *blysse* and translates: "and I will cause him to come to bliss, as being one of my own servants." He then rewrites the syntax in what follows: *As [in] marcial doing in Grece, who was ycrowned? By god, not the strongest . . .* (p. 22).
- 433-34 *rathest come . . . play lest*. See 2 Timothy 4:7: "I have fought a good fight, I have finished my course, I have kept the faith."
- 435 Skeat inserts *[and]* before *therin* and *[is]* before *redy*.
- 436 *and into water*. Skeat: "and jumps into the water and immediately comes up to breathe, like an unsuccessful diver" (p. 457). But Leyerle objects and offers the alternative *repriseth*, "withdraws," as a possible emendation of *respirereth* (p. 252).

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441 *this countre*. Skeat: "a common saying"; see *T&C* 2.28, 42 (p. 457).

443 *healed with his hele*. Skeat (p. 457) and Jellech (p. 186) cite *HF*, line 290, as a parallel.

betwixe two thynges lyche. Compare *T&C* 3.404-6:

"Deporte it so, for wyde-wher is wist
How that ther is diversite required
Bytwixen thynges like, as I have lered."

446 *dyversyté cometh in by the contrarious malycce*. See St. Augustine, *City of God* 16.11.

448 *lawes*. Skeat emends to *lawe*.

450 *and to what*. Skeat emends to *and [founden] to what*.

455 *lawe of kynde*. Leyerle: "The gist of Love's legal argument as it applies to Usk's situation, is that the ordinance by which Usk was imprisoned is mere *mannes lawe* (*lex positiva*), which should be *underputte*, 'subordinated' to the law of Love, *lex naturalis*, which Usk professed to be following in those actions for which he was condemned" (p. 254).

462 *exployte*, Skeat: *exployte[s]*.

474 *thin*. Th: *thor*. Leyerle's emendation.

475 *nothyng undertaketh . . . nothyng achieveth*. The proverb is common, as Leyerle observes (p. 256), but, as he also notes, and I would, too, Chaucer uses it twice in *T&C* (2.807-08; 5.784).

480 a. "have" (as before).

480-85 *I have this seven yere . . . fayled*. Genesis 29.17-30. Jellech notes that later exegetes read the story of Rachel and Leah in terms of the active life and the contemplative life, citing e.g. Richard of St. Victor, *Liber Exceptionum*, pp. 240-42; Usk, she

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observes, has adapted the "Biblical account to his own purposes, but his mode of interpreting it seems to show he was drawing on patristic concepts" (p. 190). Perhaps the most memorable adaptation of the story in medieval literature is Dante's, in *Purgatorio*, in the relationship between Matilda and Beatrice (*Purg*, 27.100-08); see also the commentary in Singleton 2.2, p. 659.

481 *Lya, Leah.* See Genesis 29.17.

484 *wepe with Rachel.* See Matthew 2.18.

485 *sone.* Skeat emends to *[come] sone*, which makes good sense; Leyerle concurs with Skeat. I have imagined *come* to be implicit in *sone*, though such an ellipsis perhaps stretches credibility too far.

486-87 *eyght yere: this eighteth mowe . . . of travayle.* Skeat emends *eyght* to *eight/eth* needlessly (p. 458). See Chaucer's *BD*, line 37, where *eight* also means *eight*. That Usk had this specific passage from Chaucer in mind in constructing his riddle on eight and reward through the agency of a lady (*the good faire White*, who has gone to her reward, though the narrator's boote, line 38, is no nearer in *BD*; and, in Usk, for Margarite, *kynrest and massedoy* — a form of reward), see Russell A. Peck, "Theme and Number in Chaucer's *Book of the Duchess*," in *Silent Poetry*, ed. Alastair Fowler (London: Routledge & Kegan Paul, 1970), pp. 98-99. Eight is the number of eternity, marking the eighth sphere of the fixed stars, beyond the seven moving spheres. It is the Easter number (*the dies octavae*, the new beginning after Christ's seven days of labor in Jerusalem) and the number of Resurrection (first day after the Jewish Sabbath, Matthew 28.1, Mark 16.2, 9, Luke 24.1, John 20.1); likewise it is affiliated with massday (where the eighth day after seven becomes one again), baptism (octagonal font), Christ's circumcision marking His presentation into His new life (Luke 2.21), the Transfiguration (Luke 9.28) at the end of the eighth day of Jesus's ministry preaching by the Sea of Galilee, Christ's revelation to Thomas (John 20.26), the New Jerusalem and thus justice in the eighth age, after time ceases to be. It is a number of Pentecost (the eighth day after a week of weeks), hence a sign of new beginning, grace, and reward; and (apart from one) as the only cube in the decad, a sign of justice and justification. On the general numerological

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- properties of eight, see Russell A. Peck, "Number as Cosmic Language," in *Essays in the Numerical Criticism of Medieval Literature*, ed. Caroline D. Eckhardt (Lewisburg: Bucknell University Press, 1980), p. 62; also Fowler, p. 53, and Meyer, p. 140.
- 486 *kyrest*. The *MED* offers "a general cessation of work, a holiday with particular reference to the ancient Jewish sabbatical year"; however, the only citation is this passage in *TL*. See numerological explanation in the previous note.
- 488-90 Thynne reduplicates *in this case . . .* "quod she, which I have deleted. Skeat does not acknowledge the dittoography.
- 493 *the cowysance of my lyvery*. On the nature of livery — "Liveried retainers were clad in a distinctive uniform that marked them out as the men of a particular lord" (Hicks, p. 63) — and its political importance in late Middle English culture, see, in addition to Hicks (pp. 63-65), Hoerrox (p. 68) and Strohm, "The Literature of Livery" (1992, pp. 179-85) in *Hochon's Arrow*.
- 498-99 *ben worshyp*. Skeat emends to *ben [to] worship[pe]*; Leyerle concurs.
- 501 *a bridge*. Skeat glosses: "to serve by way of retreat for such as trust them" (p. 458).
- wolves, "destroyers"; here meant as a complimentary epithet.
- 503-05 *Jupiter . . . Rome is nowe stondyng*. Skeat: "This idea, of Jupiter's promotion, from being a bull, to being the mate of Europa, is extremely odd; still more so is that of the promotion of Aeneas from being in hell" (p. 458). I can find no source for this passage either. In my opinion, though, here as elsewhere (see, e.g., line 541), Usk may be inventing images for his own particular use.
- 504 *lowest degré*. Skeat observes: "not true, as Caesar's father was praetor, and his aunt married Marius" (p. 458). But compare *CT* VII.2671-73:
- By wisedom, manhede, and by greet labour,
From humble bed to roial magestee
Up roos he Julius, the conquerour.

See, further, Suetonius (p. 34):

Caesar's first home was a modest house . . . one story goes, he found certain features in [a house he built] to his dislike, so that, although poor at the time and heavily in debt, he tore the whole place down.

- 507 *that their jangles*. Th: *that are their janghes*. Skeat emends: *that [suche] are their jangles*. Leyerle disagrees and proposes "jang/lingejs" for *jangles* is. The sense would be as follows: 'their pratings are not to count worth a blade of cress to your disadvantage'" (p. 258).
- 510 *fawe*. Skeat emends to *[en]fame* so that the form corresponds with lines 512 and 513. Jellech and Leyerle concur.
- 516-17 *thy frende to thes*. Skeat emends: *they frende [is] to the*. Jellech and Leyerle concur.
- 517 *false kyssyng*. See Proverbs 27.6: "Better are the wounds of a friend, than the deceitful kisses of an enemy."
- 518 *maketh suche*. Skeat emends: *maketh /woyd/ suche*. Jellech concurs; Leyerle emends *maketh* to *maſt/leſh*.
- 534-35 *by goodnessse or enſamē*. Th: *or by goodnessse enſamē*. Skeat's emendation, followed by Jellech and Leyerle.
- 535 *For every*. Skeat emends *For [off] every*, which is more graceful (parallel), though not necessary.
- 541 *Zedeoreys* (or *zedoreys*). Skeat notes that he "can find nothing resembling this strange name, nor any trace of its owner's dealings with Hannibal" (p. 458). I can find nothing either. Bressie argues that "Antiochus the Great is certainly meant. See Usk's probable source, Higden's *Polychronicon*, IV, 88-92" (p. 23). But it is not beyond possibility, in my opinion, that, given the personal remarks that follow, Usk invented this character and this "episode" in Roman history as a parallel to his own historical situation: for a while he was on Northampton's side, then he turned against

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Northampton (to side with Brembre), and "by his wytte after was [Northampton] discomfyted" — only, as we know in hindsight, the wheel turned yet once more and crushed Usk. But see Leyerle who, following Bressie, writes: "The actions of Antiochus fit the reference in the *Testament* . . . : the name Antiochus was probably lost and his title, *Syria rex*, corrupted in transmission to the one word, *sedioreys*, which was then taken as his name" (p. 260).

547 *exitours*. Skeat: *ex[c]itours*.

558 *tho teeres lasshed*. Skeat emends to *tho [the] teres [that] lasshed*, thus changing *tho* from "those" to "though" and altering the syntax.

563 *Lachases*. See *T&C* 5.6–7: "shal dwellen in pyne / Til Lachesis his threed no lenger twyne." Lachesis is one of the three Fates in classical mythology, the others being Clotho and Atropos, who "spin" the thread of an individual's life. Like Boethius, Usk seems to be writing from prison, cognizant of the harm that awaits him. His extended defense of his behavior is not unlike that of Boethius, *Consol.* I. pr. 4, which is one of the longest sections in the *Consolation*. Reference to those who imprisoned him as *Senatores* effects a similar circumstance to that of Boethius, who was betrayed by the Roman Senate.

564 *And ever I was rought*. Bressie (p. 21) suggests that Usk's defense proper begins here. Jellech offers the following paraphrase of the reasons Usk gives for changing sides (Jellech, p. 200, lines 564 through line 592):

He was pressed to confess so that he would have his life and freedom. / He considered it his duty to help the city. / His soul would have been lost if he had died in falsehood. / He did not deserve hatred except insofar as he upheld the errors of the Northampton group and kept their secrets. / All the Northampton faction were prejudiced against their opponents, so that they created broils in order to destroy them. / If he had not exposed the faction, the peace of the city of London, which he dearly loved, would have been broken. / Peace is enjoined on us by Scripture and the example of history. See, further, Appendix 2 below.

568 *helpe to ben saved*. Jellech understands *to ben saved* as "ought to do so," the sense being that "any man who can legitimately help the commonality to be saved ought to

do so" (p. 201). Skeat emends *helpe* to *welte*. I punctuate with a dash to suggest a broken thought that can easily be completed — i.e., "he ought to do so."

- 583ff. *perfyte peace*. See John 14.27 on the passing of the peace. Jellech notes that Dante in the *Monarchia*, 1.4, also remarks: "'Peace be with you' was the salutation of the one who was the salvation of man. . . . And also his disciples and among them Paul, saw fit to preserve this custom" (p. 202).
- 584-89 *This peace . . . one body we shalde perfourme*. Jellech notes that Dante, *Monarchia*, 1.4, "adduces the same example of the angel's song at Christ's nativity to argue that peace is necessary for society's perfection" (p. 202).
- 585 *Testament*. The reader should notice that Usk here uses the same word as figures in the title of his book — he does not use "covenant" or "pact," for example, but the word, "testament," that aligns his book with the Savior's benediction.
- 590 *Athenes*. "Athene was the goddess who maintained the authority of law and order, and in this sense was 'a god of peace.' But she was certainly also a goddess of battles" (Skeat, p. 459). Jellech observes that "the specific notions here of Athena as a god and as an upholder of peace do not have any traceable origin. The tradition seems to have emphasized Athens as a center of art and learning" (p. 203). But see also Dowting, p. 490:
[Athena's] central concern is the well-being of the community. "Cities are," it was said, "the gifts of Athena." She nurtures the children on whom the city's future depends and encourages its citizens in the arts and crafts so integral to civilized existence. From such a perspective, it is not difficult to imagine Athena as "god of peace."
- 592 *certayne poyntes*. Jellech notes that several of these *poyntes* follow rather closely the articles declared in Usk's *Appeal*. See Appendix 2 below.
- 593 *thilke persones*. I.e., members of the Northampton faction.
- 593-95 *drawen to . . . prudence*. Jellech compares these lines with the *Appeal*: "tho they drewe to hem many craftes & mochel smale people that konne non skyl of governance ne of god conseyl" (p. 204). See Appendix 2, lines 149-50.

Notes to Book I

- 597–607 *whiche, "quod they, ". . . and al other good menynges.* Jellech points out that the point of view of this speech is that of Northampton and his followers.
- 598–99 *and auctorité of execucion by comen election.* Jellech observes: "That is, election of the Common Council by crafts instead of by wards as in the past. This was one of the issues created by Northampton" (p. 204).
- 599–601 *for we, out . . . in such subjection.* Jellech compares *Appeal*: "& yt was seide thus to the poeple that ever the grete men wolden have the poeple be oppression in lowe degree" (p. 205). See Appendix 2, lines 50–51.
- 605–07 *There ben cystezers . . . good menynges.* Jellech: "The reference is to charges made by John More, sheriff under Northampton, that Sir John Philipot had borrowed money from the city during his mayoralty and never repaid it; see *Appeal* [Appendix 2, lines 54–59]. Other men were to be charged with usury, under a patent to chastise usurers, and so be discredited and exiled from the city, leaving Northampton's men free in charge" (p. 205). See *Appeal*, Appendix 2, lines 75–91.
- 608 *the mighty senatowres.* I.e., the leaders of the virtuallers, such as Sir William Walworth, Sir John Philipot, and Sir Nicholas Brembre (Jellech, p. 206).
- 609–10 *free election.* Skeat adds *[was mad]* after *free eleccion* and *[that]* before *for greet*, which alters the sense needlessly. Usk's point is that the manipulated mob, by its clamorous voice, in effect controls the vote. As Leyerle notes (p. 264), "*that free election* [is] in apposition to *it* and [is the] subject of *fel*."
- 609–14 *And so, lady, . . . withouten reason.* Jellech suggests that Usk's evident purpose here is to say that the outcome of the election was against the dissidents, but some part of the passage has been lost (p. 206). She reads the sense of the passage to be:
So, when the free election was held, by clamor of many people because of great injury from misgovernance, they (i.e., Northampton and his associates) remained so steadfast in their choice that they underwent every kind of fate rather than allow the hated regimen to rule. Nevertheless, many of the common mass, who have consideration only to their wilful desires, without reason, held to the contrary (i.e., the Northampton faction lost their popular following).

- 611 *face*. Skeat (p. 459) emends to *fate*, observing, "We must read *fate*, not *face*; the confusion between *c* and *t* is endless." But *every maner face*, as sign of fickleness, makes good sense, given Usk's appeal against the clamorous mob. Jellech emends to *fate* (p. 206), as does Leyerle too (p. 43).
- 614 *thylike governour*. I.e., John de Northampton (Jellech, p. 207).
- 614-15 *faynyng to forme his andoyng for misrule in his tyme*. I.e., "pretending, before his undoing, on account of misrule in his time [i.e., inventing misrule as an excuse], arranged to have."
- 615-16 *shape . . . ben chosen*. Jellech compares *Appeal*, where Usk relates that Northampton sent a delegation, Usk amongst them, to the Duke of Lancaster asking him for a royal writ proclaiming a new election. They were refused. See Appendix 2, lines 118-33.
- 616 *rore have*. Skeat: *rore /to/ have*, which is okay too.
- 617-20 *These thynge . . . furthered and holde*. Jellech observes: "The clause *these thynge . . . to the people* seems to be an ablative absolute, meaning 'when these things were made known among the princes and opened to the people, then there was brought about an improvement, with the result that every degree . . . 'etc.'" (p. 207).
- 621 *their moste soverayne juge*. I.e., the king.
- 632 *my selven apparylen*. I would expand to *my selven /f/ how they/ apparylen*.
- 648 *out of denwere*. Leyerle solves this crux: "The form is a nonce spelling of ME *denier*, 'denial, refusal,' MED 2. The MED takes *denier* to be from OF *denier*, a variant of *denouer*; Usk's spelling reflects the latter word with the *o* represented by *w*. The phrase *out of denwere* thus means beyond 'denial'" (p. 256).
- 651 *submyten*. Skeat: *submitted*.

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- 652 *But nowe than the false fame.* With Leyerle (p. 256) I agree that here *TL* participates directly in the medieval tradition of fame (Leyerle cites *Aeneid* 4.172ff, and Chaucer's *HF* 349–50); see, further, my Introduction, Section vi f, page 25, note 44.
- 668–69 *the prise leaned on thy syde.* Leyerle: "The sense is, 'You spoke truth because your adversaries have affirmed your words [by their refusal to join combat]. Even if you had lied [in the affirmations you had offered to prove by combat], they are still discomfitted. The lever leaned on your side so that fame will hold down infamy.' The image in the last sentence is of a *prise*, 'lever,' that raises a thing at one end while pressing down on the other. The final sentence in the passage is Love's commentary on the words *every wight* [line 666]. The reference of *he . . .* [line 669] is to *wight* in line [666]; *bringe up* means 'to invent or tell lies,' *MED* 6(b): 'He will be lying in no way'" (p. 266).
- 672 *without a stroke or fighting.* Schaar suggests the meaning to be: "without a single stroke"; the right reading, thus, must be: *without a stroke of fighting* (p. 10).
- 679 *maysters.* Th: *majstresse*. Jellech's emendation (p. 214), with which I concur.
- 685 *that sacrament of swearing.* Jellech suggests that "to charge by oath" merely means "to swear," or "to pledge" (*MED* 10a), not "to be under oath." The suggestion here seems to be that Usk "was not perjured or forsown by his oath — presumably the one binding him to Northampton, because it lacked either truth, judgment, or righteousness. It was on account of his being thought disloyal to Northampton and his friends that Usk was considered by his fellow citizens to have been unkind and unnatural. The issue is . . . one of social pressure and custom" (p. 215).
- 688 *trewe judgement.* Skeat argues that *trewe* is an error for *trewthe*; the statement is copied from Jeremiah 4.2: "Et iurabis . . . in veritate, et in iudicio, et in justitia" [And you shall swear . . . in truth, and in judgment, and in justice] (p. 460). So in line 693, we have *in judgement in trouth, and righwisenesse*; and in lines 690–91, *for ofte tymes a man, to saye sothe, but judgement and justyce folowe, he is forsworne*.
- 691 *Herodes.* Herod swore to give Salome whatever she asked for. Her request was for the head of John the Baptist. See Matthew 14.7. Skeat inserts *(he)* before *damned*.

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- 692-93 *Also, to saye truthe . . . to sayne.* Skeat paraphrases: "it is sometimes forbidden to say truth rightfully — except in a trial — because all truths are not to be disclosed" (p. 460).
- 695 *that worde.* Skeat suggests Tobit 3.6: "expedit mihi mori magis quam vivere" [for it is better for me to die, than to live] (p. 460).
- 696 *fame.* Skeat: *fam* / *fame*, followed by Jellech and Leyerle.
- 702 *sklaundrynge.* Th: *sklaundrynge*. Emended by all.
- 704 *shulden.* Skeat: *þhey* / *shulden*.
- 706 *dement, therin thy selfe.* See Romans 2.1 — "For wherein thou judgest another, thou condemnest thyself."
- 728 *commens.* Possibly, a truncation of *commensal*, "sustenance" ("as contributed by or to a community or group of people" — see the *MED C*, p. 446 "communes," branch 4).
- 729 *Selande.* Zealand (Zeeland) the southwesternmost province of the Netherlands, almost, to the naked eye, due east of London, across the Channel. Skeat suggests the port of Middleburg, in the isle of Walcheren: "The reference must be to some companions of the author who had fled to Zealand to be out of the way of prosecution" (p. 460). See, further, Leyerle, pp. 268-69.
- 730-31 *Yet, pardye, . . . renter.* Jellech: "Love's sardonic accusation is that Usk's associates took money set aside by his superiors for his expenses so he had to pay out of his own pocket. Usk was their 'renter' or 'landlord'" (p. 219).
- 732-33 *neyther . . . for to have.* Skeat places a semicolon after *unkynnesse*, where Thynne prints a virgule (slash). Jellech rearranges the virgule to produce a "superior reading which needs no explanation [*neyther the ne them selfe myghten helpe/ of unkynnesse nowe they beare the name . . .*]. *Unkynnesse* or unnatural disloyalty seems to have been one of the main accusations made against Usk" (p. 220). I have followed Jellech.

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- 736 *helest*. Skeat emends to *heleſ/deſt*. Jellicoe and Leyerle concur.
- 740 *Eſte*. Th: *Oſte*. Skeat's emendation which Jellicoe and Leyerle support. Jellicoe writes: "Oſte in this position, [is] clearly an error, both in what the sense of the passage calls for [i.e., Eſte] and in failing to conform to the acrostic" (p. 221). See Introduction, iii c.
- sterne me theſe. Skeat: *steren me [with] theſe*. Jellicoe and Leyerle concur.
- 748 *flocke*. See Matthew 18.12.
- 751 *but in hoole*. Th: *but hoole*. Skeat's emendation, followed by Leyerle, but not Jellicoe. The story of Lot's life is found in Genesis 19.
- 758-59 *in their mouthes . . . habundance of the herte*. See Matthew 12.34.
- 759 *stones*. Th: *stones stones*. Emended by all.
- 763 *are Jacobes wonder*. Skeat suggests an allusion to the conciliatory conduct of Jacob towards Esau (Genesis 33.8, 10, 11): "Similarly the author is to be patient, and to say 'I will endure my lady's wrath, which I have deserved,' etc." (p. 461).
- 768 *ſhal*. Skeat: *[ſhe] ſhal*. But no emendation is necessary. Headless clauses are not uncommon in ME usage.
- 768-70 *For ryght . . . commended*. Jellicoe notes that Skeat inserted "is" in front of *commended* and suggested that Thynne's *his* (line 768) might be an error for "her" (p. 224). Schaar rejected on paleographical grounds the possibility of mistaking *his* for "her" and suggested that Thynne's words *at his* were a misreading of a ms. "alle is." But, Jellicoe concludes "a misreading of *a t h* for 'alle' is as hard to support paleographically as Skeat's proposal. If we knew the origin of the saying we could perhaps make an intelligent emendation. I have left the sentence in its imperfect state" (p. 224) But although I am insecure about the "origin" of the phrase, I do think we should consider the remarkable similarity between this passage and the climax of the great alliterative

poem *Patience*, when God speaks to Jonah and says "For he þat is to raken to renden his clothes / Mot este sitte wiþ more unsounde to sewe hem togeder" (lines 526–27). Here the counsel is to patience — "don't rip up your clothes in a fit of pique." We might think of the sentence in *TL*, with the aid of the idea in *Patience*, as meaning something like: "For just as you tear your clothes in plain sight [of God], having reason to do so because of your error, so openly to repair them at his, God's, worship, without further reproof, is [to be] commended."

769 at. Schaar would emend to *alle*.

771–72 *so good savour . . . causeth*. Skeat emended Thynne's *al error* to *of error* and thus omitted *distroyeng* as a gloss on *forgoyn*, though he noted that the terms are not synonymous. He glosses *forgoyn* as "abandonment." Jellech assumes that "Forgoyn and distroyeng do have overlapping meanings, in that sin or error can be both avoided and destroyed, and Usk's original phrase, now hopelessly corrupt, probably read, 'good savour to forgoyn and distroyeng of error.' Skeat's omission of *distroyeng*, as a gloss, is inexcusable. There are no other glosses, there is apparently no one who could have made one, and no reason to gloss the not obscure word *forgoyn*" (p. 224). Although Jellech's sharp tone is perhaps deplorable, her position is certainly sound and fundamental, given the corruption of the text of *TL*: there really is no evidence of glossing or any other form of interpolation in *TL*, and so much needs to be duly recorded for the reader to know what editorial decisions are necessary.

774–75 *every thynge contrary in kynde*. On this very ancient idea, which I have called "epistemology by contraries" (Shoaf [1989], pp. 22–24), see, among many possible examples, *T&C* 1.637: "'By his contrarie is every thynge declared.'" Its origin is ultimately Platonic and neo-Platonic; a very good example can be found in *City of God* 11.18.

780 *Adam*. See *Genesis* 3.6.

781 *Noe*. See *Genesis* 9.21.

782 *Lothe*. See *Genesis* 19.35.

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- 782 *Abraham*. See Genesis 22.1.
- 783 *Davydes*. See II Samuel 11.2-15.
- 784 *Hector*. Skeat notes that Hector, according to Guido delle Colonne in his *Destruction of Troy*, gave counsel against going to war with the Greeks, but was overborne by Paris (p. 461).
- 788 *He that is styile*. In *Proverbia Sententiaeque Latinitatis Medii Aevi*, Walther records as number 24843a "Qui tacet, consentire videtur" (Part 4, Q-Sil, p. 291).
- 792-93 *howe necessary was Adams synne*. Skeat (p. 461) sees an allusion to the canticle "Exultet" sung upon Easter Eve, in the *Sarum Missal* (p. 118), "O certe necessarium Ade peccatum" [O truly necessary sin of Adam (p. 272 in the *Sarum Missal in English*)]. Commonly known as the *felix culpa* ("fortunate fall," "happy guilt" [*Sarum Missal in English*, p. 272, as well]), this idea is widespread in the Middle Ages and Renaissance — had Adam not fallen, Christ would not have been born God incarnate; for bibliography, see Shoaf (1993), p. 199n71.
- 793 *Salomon*. See II Samuel 12.24, on the conceiving and birth of Solomon.
- 809 *at the hardest suche fame into*. Jellech (p. 228) emends to *at the farthest . . . is*.
- 814 *reason hyndred*. Schaar emends *reason* to *renoun*: "Reson is not the proper word here; the corresponding passage in Chaucer's *Boece* (II, p. VII, 64 ff.) reads:
(to the whiche naciounes . . .) not only the names of singuler men ne may not strecchen, but eek the fame of citees ne may not strecchen.
The Latin text gives:
ad quas (nationes) . . . non modo fama hominum singularium, sed ne urbium quidem persentire queat. (lines 26 ff)
The original reading of our passage, then, seems to be . . . but also citees and realnes of prosperite ben letted to be knowe, and their renoun hindred" (p. 12).

- 818 *London*. Skeat notes that *London* is substituted for "Rome" in Chaucer's *Boece* (p. 461), further evidence to suggest that Usk is working from Chaucer's translation, rather than the Latin.
- 819 *praysen . . . lacken*. Here and elsewhere (e.g., Book 2, line 742; Book 3, lines 210–11), Usk uses the ancient formula, *laudando et vituperando* ("praising and blaming"), that derives from epideictic rhetoric (see Curtius, p. 69n and p. 182). Although space prohibits a lengthy demonstration, I want nonetheless to register here my sense that Usk's reliance on this rhetorical tradition is one key to understanding *TL*, especially where the issue of fame is concerned (see the note to Book 1, line 652).
- 830 *ofte*. For Skeat *oyfe* is a misprint for *of the*; Jellech and Leyerle concur.
- 834 *healed*. Conceivably the term is a corruption of *heilen* as a salutation of praise, as one might hope of rumors. Or perhaps it is a figurative form of *helen*, an agricultural metaphor for "planted," as in the "sowing" or "broadcasting" of seed. Or perhaps it is akin to a medieval metaphor for cure, i.e., "improved." Skeat says "*heled* (lit. hidden) is quite inadmissible; the right reading is probably *deled*, i.e., dealt round" (p. 462). Jellech proposes *heard*, "but the case is uncertain," she says (p. 230). Leyerle follows Skeat.
- 838–39 *for werkes of vertue asketh*. Th: *of werkes of vertue asketh*. Skeat emends to: *of vertue. [Trewly, vertue] asketh*.
- 849 *lewest*. Skeat emends to *lewest*, "cease." Jellech and Leyerle concur.
- 854 *olde proverbe*. Skeat compares the form of the proverb to Hazlitt's "Who-so heweth over-high, / The chips will fall in his eye." See also Gower, *CD* 1.1917–18; and Stevenson 57.1.
- 856 *ere*. Th: *ore*. Skeat emends to *that*. I propose *ere* (before).
- 864–65 See *Boece* 1. pr. 4. 260–62, where the saying is attributed to Pythagoras.

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- 886-87 *I sette now the hardest.* Leyerle (p. 279) notes a similarity with *T&C* 2.367, "I sette the 'worste'" (*Pandarus to Criseyde*).

- 891-92 *in this persone.* Skeat suggests *on this persone*, but Schaar notes, "the passage is still not in order. Love is continually speaking to the prisoner, and we cannot avoid reading [. . .] *thilk Margarite, that no routh had on thy persone etc.*" (p. 12). Leyerle has *in thiſy] persone.*

- 897 *For she hath hem.* Leyerle (pp. 280-81) argues at length that a dislocation of text has occurred here. His re-arrangement yields:

shal benomenen from thylike perle/ al the vertues that firste here were taken/ for she hath hem forfeyted/ by that on the my seruaunt in thy lyue she wolde not suffre to worche al vertues with order whiche to me was ordayneſd/ sothely none age/ none ouertourmyng tyme/ but withdrawen/ by might of the hygh bodyes: Why than shuldest thou wene so any more. And if the lyſte to loke vpon the lawe~~<334vb>~~
~~<335ra>~~ of kynde/ and hythero had no tyme ne power to chaunge the weddynng/ ne the knotte to vnynde of two hertes thorowe one assent in my presence/ to-
gether accorden to endure tyl dethem departe.

He then punctuates, heavily, to the following sense (p. 60):

shal ben[i]men from thylike perle al the vertues that firste her were taken, for she hath hem forfeyted by that on the, my seruaunt, in thy lyve, she wolde not suffre to worche al vertues [with order whiche to me was ordayneſd. Sothely none age, none ouertourmyng but] withdrawen by might of the hygh bodyes. Why, than, shuldest thou wene so any more, and, if the lyſte to loke upon the lawe of kynde, and hyt herto had no tyme ne power to chaunge the weddynng, ne the knotte to un-
bynde of two hertes thorowe one assent in my presence togyther accorden to en-
duren tyl dethem departe?

The reader can compare my own construction (next note) and quickly appreciate the staggering difficulty of "editing" *TL*.

- 898 *withdrawen by might.* Understand "all those virtues withdrawn (see *benomenen*, line 896), if she so behaves, by might . . . etc."

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- 899 *Why than shuddest*. Jellech: "That is, why should Usk any longer fear that he is loving above his degree?" (p. 238).
- 902 *hertes thorowe*. Skeat: *hertes [that] thorowe*.
- 905-06 *Do waye, do waye . . . nothing of this*. Compare *T&C* 2.890-04 (emphasis added):
"But were ye that every wrecche woot
The parfite blisse of love? Why, nay, iwyse!
They weren all be love, if oon be hoot.
Do way, do way, they woot no thyng of this!"
- 906 *consente of two hertes alone*. On the role of consent in marriage in the Middle Ages, see Baldwin, pp. 6-7, 75-76.
- 920 *haven the*. Skeat: *haven [by] the*, followed by Leyerle.
- 922 *He is. Th: he his*. Skeat's emendation, followed by Jellech and Leyerle.
- 925 *they. Th: thy*. Skeat's emendation, followed by Jellech and Leyerle.
- 926 *prophete*. David, in Psalm 95.5: "For all the gods of the Gentiles are devils."
- 929 *nowe reasonable*. Skeat: *now farr thou a[re] reasonable*, followed by Leyerle.
- 936 *objection*. Skeat: *objeccion*, followed by Jellech.
- 937 *last objection*. I.e., his poverty, see chapter 3, lines 331-32.
- 960-61 *Alas, thou that knytest . . . amenden these defautes?* Compare *Boece* 1. m 5.1-2, 31-35.
- 974 *and yet dydest*. Skeat inserted "before that" in front of *any thing*, but, as Jellech observes, "the mere addition that [after *any thing*], possibly omitted by the printer by

Notes to Books 1 and 2

repetition of *true were* in the following line, completes the meaning; i.e., 'you performed in that office by advice of superiors all the business that was transacted.'" (p. 245).

- 975 *ended*. Leyerle emends to *fre/ded* (p. 284).
- 1012-15 Leyerle construes the sense as follows: "He (that false friend) was never separated easily from fair fortune." The point is that a false friend follows fortune. No emendation is needed. The next sentence follows the same logic, but is elliptical in sense. "Your own good (i.e., worldly adversity), therefore, leaves it (i.e., what is properly yours) yet with you" (p. 286).
- 1014 *never from that*. Schaar emends to *ever from thee*.
- 1020 *if that Margarite denyeth*. Schaar: "it is very probable that there is a simple transposition of letters, and that the correct reading is: *And if that Margarite deyneth now nar to suffre her vertues shyne to thee-warder with spredinge bemes etc. Deynen*, moreover, is a word that exactly fits in with the idea of the unresponsive lady, the standard figure of Courtly Love" (p. 13).
- 1024 *leite as syngen*. Skeat suggests an imitation of the metres in Boethius, "which break the prose part of the treatise at frequent intervals" (p. 463).

Book 2

- 1 Very. Skeat identifies an acrostic in the first letters of initial words in the several chapters of Book II. In the Thynne text I have used a boldface font to represent what in the original are large block letters. Skeat observes,

The initials of the fourteen Chapters in this Book give the words: VIRTW HAVE MERCI. Thynne has not preserved the right division, but makes fifteen chapters, giving the words: VIRTW HAVE MC7RCI. I have set this right, by making Chapter XI begin with 'Every.' [But see Leyerle, at the note to Book 2, line 1048.] Thynne makes Chapter XI begin with 'Certayn' [below, line 1048], and another Chapter begin with

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'Trewly' [below, line 1127]. This cannot be right... the Chapter thus beginning would have the unusually small number of 57 lines. Chapter I really forms a Prologue to the Second Book [see Minnis, (1988), pp. 163-64], interrupting our progress. At the end of Book I we are told that Love is about to sing, but her song begins with Chapter II. Hence this first Chapter must be regarded as a digression, in which the author reviews what has gone before... and anticipates what is to come." (p. 463)

- 5 *chaungyng of the lyf syde to the ryght halve.* Jellech: "Although no direct reference is made, the allusion is to the turning of Fortune's wheel, so often iconographically represented as having on one side man's rising to prosperity and on the other his fall. Note this passage from the *Ayenbite of Lewyt*, ed. Richard Morris, EETS o.s. 23, p. 181:
- Efter þise vijtinge [fighting] comþ þe worlde and dame fortune mid al huse hueyel [wheel] / þet asayleþ þane man a ryght halfe and a left halfe /...." (p. 251)

- 7 *Of. Th. O.* My emendation.

wrongful steeryng. Skeat emends silently to *wonderful steering*.

- 10ff. *Grevously God wot.* Schaar takes the passage to refer to Richard II. This "badly damaged passage might be restored as follows:
- Grevously, god wot, have I suffered a greet throwe that the Romayne emperour, which is uniti of love shulde acorde with every other, <the> cause of <love> to avaunce, <this cause dereth>; and namely, siþe this empyre <nedeth> to be corrected of so many sectes in heresies of faith, of service, o<f> rule in loves religion.

Through his very weakness, the monarch harms the cause of love by giving free rein to the powers of discord; only vigorous measures against these would conform with the spirit of love..." (pp. 14-15).

Skeat notes that there is "clearly much corruption in this unintelligible and imperfect sentence." The reference to "the Roman emperor" he calls "mysterious." Be that as it may, I agree with Jellech's rejection (p. 252) of Schaar's emendation and, like her, leave the passage as it is in Thynne. I speculate that the allusion may be to Constantine, the "Romayne emperour" who could be said to have "this empyre... corrected of so many sectes in heresie of faith," but this is only speculation which

Notes to Book 2

at this time I cannot substantiate. Leyerle proposes an entirely different solution (pp. 289-90).

- 12-13 *to be corrected*. Skeat: *[nedeth]* *to be corrected*.
- 13 *of rule*. Th: *o rule*. Emended by all.
- 15ff. *that sayne love*. Jellech notes that the four misplaced loves listed here are equivalent to the false goods enumerated by Lady Philosophy in Boethius, *Cons. 3. pr. 2*: wealth, renown, honor, and power (p. 253).
- 23 *But*. Skeat: *But [off]*.
- 27 *but*. Skeat: *but [men]*.
- 28 *wo without ende*. Compare Isaiah 5.20.
- 38-45 *But I, lovers clerke . . . be enduced*. Again Leyerle proposes a re-arranging of the text (pp. 291-92):

But I louers clerk in al my connyng and with al my mightes/ trewly I haue no suche
grace in vertue of myracles/ ne for so discomfyte falsheedes/ suffyseth not auctorites
alone/ sythen that suche heretykes and maintaynours of falsytes/ with that auctorite
misglosed by marnes reason/ to graunt shal be enduced. wherfore I wotte wel sythen
that they ben men/ and reason is approued in hem/ the clowde of errore hath her
reason bewoode probable resonis/ whiche that catchende wytte rightfully may not
with sytte. By my travaylynge studye I haue ordeyned hem

He then punctuates as follows (p. 72):

But I, lovers clerke, in al my connyng and with al my mightes, trewly, I haue no suche
grace in vertue of myracles. Ne for [t]o discomfyte falsheded, suffyseth not auctorites
alone, sythen that suche heretykes and maintaynours of falsytes, [with that auctorite
misglosed by marnes reason, to graunt shal be enduced.] Wherfore, I wotte wel, sythen
that they ben men and reason is approved in hem, the clowde of errore hath her
reason bewoode. Probable resonis, which that catchende wytte rightfully may not with-
syte, by my travaylynge studye, I haue ordeyned hem.

This solution might very possibly be correct.

- 40 *ne for no discomfite*. Schaar would emend *no* to *to*, observing: "the error here is obvious and easily eliminated: *ne for to discomfit falsheeder*, *no* being an easy mistake after *ne*" (p. 15). Leyerle adopts this emendation.
- 41 *suche*. Skeat: *suche [arm]*.
- 42 *the clowde of erroare*. Jellicoe cites Boethius, Cons. 1, pr. 2.6: "mortallum rerum nube" (p. 256). Chaucer translates: "the cloude of mortal thynges" (p. 399).
- 44 *with that*. Skeat: *whiche that*.
- 46 *Nowe gymmeth my penne to quake*. Compare *T&C* 4.13–14 (emphasis added): "And now my penne, alias, with which I write, / Quaketh for drede of that I moste endite."
- 50 *Certes, me thynketh the sowne*. Skeat: *Certes, me thynketh, [off] the sowne*.
- 59 *faith hath no meryte of mede*. Skeat sees this as a translation of "Fides non habet meritum ubi humana ratio prebet experimentum," as quoted in *PP* B.10.256a (p. 464). Alford (p. 65), like Skeat, identifies this quotation as St. Gregory's: this is "Gregory's Homily 26 on the Gospels (*PL* 76, p. 1197), quoted in the first lesson at matins on the Sunday after Easter (*Brev.* 1, p. decib)." My own sense, therefore, is that the latter source is just as likely to be Usk's as is *Piers*; and I would caution against putting much store by Skeat's "as quoted in."
- 66 *love in hymselfe is the most*. Compare 1 Corinthians 13.13.
- 67 *The sede of such springinge*. Matthew 15.13; Mark 4.26–29, 30–32.
- 70 *cockle, cockle, tares*. Skeat sees a possible reference to the Lollards, as "puns upon the words *Lollard* and *lolla* were very ripe at this period" (p. 464). We should proceed with caution here, however; the pun is possible, certainly, but inferences from it about Usk's persuasions are risky just because such puns "were very ripe" — i.e., such evidence is very general, hardly specific (see further *The Riverside Chaucer*, p. 863).

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- 71-74 *Neverthe-later . . . thilke name.* According to Schaar,

The general structure and idea of the whole sentence shows that the meaning intended must be: although the name of love, by foolish and malicious people, is given to things which do not deserve it, this fact nevertheless shows that the worship of this name goes deep and is essential to man. The corrupt clause must conform with this idea; and, I think, no extensive operations are necessary to restore this sense to the passage, which presents some rather insidious errors:

Never-the-later, yet how-so-it-be that men clepe thilke thing preciourest in kynde, with many eke-names, that <to> other thinges they foale yeven the ylike noble name, it sheweth wel that in a maner men have a greet lykinge in worshippinge of thilke name.

A *to*, then, was dropped and *that* erroneously repeated; the last letter of an original *they* seems to have dropped out; and the easy substitution of *f* for *s* restores the author's reproach. *Thilke thing*, refers, then, to the before-mentioned cockle; 'although people call such a thing the most precious in Nature, with many nicknames, so that they shamefully give that noble name to other things, this clearly shows that in a way people have great liking in worshipping that name.' (pp. 15-16)

Leyerle (p. 73) offers the following construal of this difficult sentence: "Never-the-later, yet, howe-so it be that menne cleape thilke [li]kynge, preciourest in kynde, with many eke-names, [and] other thynges tha[n] the soule yeven the ylike noble name, it sheweth wel that in a maner men have a great lykynge in worshypynge of thilke name."

- 72 *thyngē. Th: kynge*, which makes a kind of sense, as if it were an appeal to Richard. Skeat makes the emendation, and Schaar's analysis makes sense too. But see Leyerle's conjecture, in the preceding note.

- 78-80 *Every thyngē . . . his fynal cause.* Jellech "I have made no emendations in this passage, but the thought sequence is erratic. A possible source of the difficulty is the repetition of *Euery thyngē* [line 78] and *every thyngē* [line 79]. Rearrangement of the phrases so as to merge the repeated 'every thing' might give a clearer reading: 'Aristotle supposeth that the acts of every thyng to whom is swande occasyon done as for his ende ben in a maner his fynal cause'" (p. 260).

- 80 *final cause*. I update Skeat's note. See *OED C*, p. 225, "cause," branch 4: "Final cause" is a technical term "introduced into philosophical language by the schoolmen as a translation of Aristotle's fourth cause . . . the end or purpose for which a thing is done, viewed as the cause of the act; esp. as applied in Natural Theology to the design, purpose, or end of the arrangements of the universe."
- 81 *finally to thilke ende*. Skeat glosses: "is done with a view to that result."
- 92 *panteh*. Leyerle (p. 74) emends and punctuates as follows: "But who is that, in knowyng of the orders of heven, [p]utteth his resones in the erthe?"
- 97ff. Here Schaar argues for three pages (pp. 16–18) that Usk uses Alan of Lille as a source.
- 108 *wened*. I suggest *[is] wened* for sense.
- 109ff. *I have me withdrawe*. Jellech (p. 264) suggests that "Love's withdrawal from an evil and unloving mankind is similar to the departure of Astraea [Justice] in Ovid, *Metamorphoses* 1.149–50."
- 111–12 *These thynges me greven . . . passed gladnesse*. Jellech cites *Cors.* 2, pr. 4, 3–4 and *Boece* 2, pr. 4, 7–9.
- 113 *They that wolden maystries*. Leyerle proposes (p. 296) that "the literal sense is 'in that age those, who wished me to have sway, in proper time were lodged in heaven on high above the sphere of Saturn.' . . . The phrase *above Saturnes spere* [sic] may refer either to the circle of the fixed stars, or to the Empyrean beyond."
- 113–16 Schaar would repunctuate to differentiate "then" and "now":
"Those who wanted power possess me. But then . . . they lived in Heaven; now, how-ever etc." . . . The end of the passage seems also to have suffered some slight corrup-tion. . . . we must read "and yet sayn some that they me have in celler with wyne shet" [—] "they say that with winc, they have locked up Love in their cellars." *Shed* is an easy error after *wyne*. (pp. 18–19)

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- 116 *shet*. Th: *shed*. Schaar's emendation, followed by Jellech and Leyerle.
- 122 *Somtyme to form the sonne in the seventh partie was smyten*. Jellech observes, "Skeat notes that *seventh* is possibly an error for 'third,' and the allusion derived from Revelations 8.12, 'percussa est tercia pars solis,' and it is not difficult to see how such an error might have come about. If the original manuscript has the numeral 'lij' there would have been three strokes; if the number was not clear to the editor or printer, he may have read 'vij.' However, I have not made the change" (p. 266). Leyerle does make the change. Further confirmation of Skeat's speculation derives from the gloss on Revelations 8.12 in Hugh of St. Cher (7, fol. 392^r), for example, where the passage is interpreted in terms of *reprobate* clergy, lacking in charity; just so, a few lines hence in *TL* the object of Love's attack is simony — *but nowe the leude for symonye* . . . (line 130) — or the sale of Church office (most generally, any use of religion for personal profit and aggrandizement) as opposed to *service in holy churche honest and devoute* (line 129).
- 122-23 *croasse and mytre*, accoutrements of a bishop.
- 131 *is*. Th: *it*; Skeat: *is*. Jellech and Leyerle concur.
- 131-33 *Nowe is . . . increase*. Skeat: "And each one gets his *prebend* (or share) all for himself, with which many thrifty people ought to profit" (p. 465).
- 131-34 Skeat observes the rimes: *achates, debates; wronges, songes*. He might have cited *forsake, take*, as well.
- 132 *for his wronges*. Skeat glosses: "on account of the wrongs which he commits"; also *personer*, better *personer* or *parcener*, participant, sharer; i.e., the steward, courtier, escheator, and idle minstrel, all get something (p. 465).
- 133 *and provendre*. Skeat: *and [hath his] provendre*. Jellech concurs, but not Leyerle. Leyerle (p. 297) glosses as "prebendary," the clergyman who holds a prebend, or stipend from his church.

- 134 *belynde*. Skeat: "behindhand — even these wicked people are neglected, in comparison with the *losengrou*, or flatterer" (p. 465).
- 146 *dolven*. Skeat glosses as "buried," observing: "because they (the poor) always crave an alms, and never make an offering, they (the priests) would like to see them dead and buried" (p. 466).
- 148 *forthe*. Skeat: *forfe*, which makes easier sense, but not definitively. I follow Leyerle who reads *forthe* as a noun, a variant of *fort*. Leyerle (pp. 298–99) argues that "the correct form was probably *forche*, 'the act of appearing in court, or of taking a legal step, separately rather than as a group.' This AF legal term . . . gave the compositor trouble and he replaced it with a common word nearly indistinguishable with it in handwriting, but meaningless in context. . . . [Leyerle next paraphrases the sense:] 'But among lawyers I dare not come. My activity, they say, makes them poor. They would on no account have me around, for then tort and individual cases in court would not be worth a haw nearby and would please no men; but these lawyers are oppressive and extortionate in power and activity.'"
- 148ff. Jellech emends *pleasen* to *pladew* and this emendation supersedes Schaar's mistaken construals, which are based in the reading *pleasen* (Schaar, p. 19).
- 150 *ryme*. Skeat: "The reference is not to actual jingle of rhyme, but to a proverb then current. In a poem by Lydgate in MS. Harl. 2251 (fol. 26), beginning 'Alle thynge in kynde desirith thynge i-like,' the refrain to every stanza runs thus, 'It may wele ryme, but it accordith nought'; [see the *Minor Poems*, pp. 792–94, 'Ryme Without Accord']. The sense is that unlike things may be brought together, like rhyming words, but they will not on that account agree. So here: such things may seem, to all appearance, congruous, but they are really inconsistent" (p. 466). See above, lines 131–34.
- 151 *by me*. Jellech: "The phrase is ambiguous. It could mean 'by me, Love' or *me* might be the abbreviated form of 'men'" (p. 270).
- 166 *cease*. Jellech: "The meaning of *cease* in this passage would seem to be 'to renounce or abdicate a right or office.' The thought is that although the governed may have the

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ability to govern and administer, still they should not try to exercise this ability until their heads call on them, notwithstanding the profit or pleasure such power might bring them" (p. 271).

- 172 *truly, he saith he com never of Japhetes childre.* Jellicoe: "The basic reference in this sentence and the lines following is to Genesis 9.25-27, and Noah's curse on the descendants of Canaan, son of Ham, because he was seen naked by Ham. The biblical story was given various allegorical interpretations by Christian exegetes, usually associating the line of Japhet, Noah's heirs and Shem with the faithful, or with the church, and the descendants of Ham or of Canaan variously with unbelievers, Jews, or the damned. . . . there seems to have been a vernacular tradition incorporating the interpretation Usk uses in this passage. The *Cursor Mundi*, lines 2133-35, interprets Noah's curse as dividing mankind into knight, freeman, and thrall:

Knyth, and thrall, and freman,
Oute of þes thre breþer began;
O sem freman, o laphet knyght,
Thrall of cham þe maledight." (p. 272)

See further Allen, pp. 77 and 117.

- 173 *Caynes.* Leyerle (p. 300) notices that "the context shows that the form *Caynes* . . . , despite its appearance, means 'of Ham.' The names Cain and Ham were confused in medieval orthography because of the Vulgate spelling *Cham* for Ham."

- 178 *in. Th: in in.*

- 178-93 Usk's eloquent defense of gentilesse as a matter of behavior rather than inheritance owes much to Boece III. pr. 6 and m. 6. But see also "Gentilesse: Moral Ballade of Chaucer" and Chaucer's "Truth: Ballade de Bon Conseyl" for similar wording and sentiment. The ideas are also prominent in the *Wife of Bath's Tale* CT III.1109ff and the *Roman de la Rose*, lines 6579-92.

- 180 *Perdiccas.* Skeat: "Perdiccas, son of Orones, a famous general under Alexander the Great. This king, on his death-bed, is said to have taken the royal signet-ring from his finger and to have given it to Perdiccas. After Alexander's death, Perdiccas held

the chief authority under the new king Arrhidaeus; and it was really Arrhidaeus (not Perdiccas) who was the son of a *tombestere*, or female dancer, and of Philip of Macedonia; so that he was Alexander's half brother. The dancer's name was Philinna, of Larissa." (p. 466). Jellech cites Trevisa, translating Higden's *Polychronicon*, as calling "Perdica, a tombester sone" (p. 273). See also Leyerle, p. 301.

- 189 *corare*. Skeat emends to *corage*. Jellech and Leyerle concur.
- 190 *clerkes*. Skeat emends to *cherles*.
- 191 *nempned*. Leyerle emends to *[d]empned*.
- 191-93 *And therfore he . . . gentylmen maketh*. Jellech compares the language of Boethius, *Cons.* 3. m. 5.1-4.
- 193-99 Jellech transfers the lines "And so speke . . . no maner mater," to Book 2, Chapter 3, below at line 281 between *desyren* and *Trewly Nero*. She explains her decision thus: "These lines have been transferred from the end of the second chapter of this book because they obviously do not belong to that chapter's topic of *gentilesse*, and they are a fitting climax to Love's defense of women in [the third chapter]" (p. 283).
- 197 *so wene*. Leyerle (p. 302) emends to *sowene*, arguing that the word is the idiomatic *sowne* as in *sowne in*, meaning "tend toward, make for, be consonant with." "The sense is as follows: 'I will say nothing . . . that can tend toward anything against her sex.'"
- 206-09 *Ah good lady . . . aperen*. Schaar: "The corruption here is serious. . . . I propose the reading: 'Ah, good lady,' quod I, 'in whom victorie of strength is proved above all other thing, after the judgement of Esdras! Whos lordship <over> alle regneth? Who is, that right as emperor hem commandesth? Whether thilke ben not women' etc. This version seems to me to be as close as we can come to the sense of the context . . . and to the textual material extant. It would seem that the erroneous *lignes* was due to a contraction of syllables and to *i* in *lordship*, and that the following *is* was responsible for the ending" (p. 20). But see Leyerle, p. 303.

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- 207 *Jugement of Esdras*. 3 Esdras 4.15–17. Jellech notes: "The reference is to the story told in the apocryphal book of Esdras, of a banquet given by Darius, at which he held a contest to determine what is the strongest thing in the world. The person giving the wisest answer would be richly rewarded. One guest states that wine is strongest; another that the king is strongest; but the third, Zerubbabel, maintained that women are strongest, but Truth is victor in all things" (p. 276). The story is retold in Gower's *CG*, VIb, 1783–1984.
- 210–11 *al the remenant ben no genders*. I.e., the rest are neuter, and called gender only "of grace in facultie of grammer."
- 211ff. See 1 Esdras 4.15–17: "Women have borne the king and all the people that bear rule by sea and land . . . without women cannot men be."
- 222 *that desyre to a good asker*. Skeat: "That by no way can they refuse his desire to one that asks well" (p. 467).
- 223 *of your secter*. Skeat: "of your followers, of those of your sex" (p. 467).
- 231 *so maked*. Skeat: "and that (i.e., the male sex) is so made sovereign and to be entreated, that was previously servant and used the voice of prayer. Men begin by entreating, and women then surrender the sovereignty" (p. 467).
- 232ff. *Anon as fylded is your lust*. These lines, Skeat argues, derive from *HF* 269–85; Jellech, however, contends that both Chaucer and Usk "used a common source" (pp. 70–77). See, further, Leyerle, p. 304.
- 234 *so*. Leyerle emends to *se*.
- 235–36 *every glyttryng thynge*. Skeat paraphrases, "All that glisters is not gold," and compares *CT* VIII.962 (p. 467).
- 239 *of*. Th: *on*. Skeat's emendation. Jellech and Leyerle concur.

- 242 *unhonde*. Skeat: *on honde*. Jellech and Leyerle concur.
- 244 *blober*. Th: *bloder*. Skeat: *blobere*. Leyerle concurs, but not Jellech.
- 245 *is put into weryng*. I.e., "she [each one of them] is led to suppose" (Skeat, p. 467).
- 246 *their wyl in*. I suggest *their wyl [others] in* for sense.
- 248ff. *a thirde for delyte*. Copied from *HF* 305–10 (Skeat, p. 468).
- 252 *Alas*. Skeat: "Expanded from *HF* 332–59; observe how some phrases are preserved" (p. 468).
- 258 *Ever their fame*. In addition to *HF*, compare *T&C* 5.1058–62:
"Alas, of me, unto the worldes ende,
Shal neyther ben ywriten nor ysonge
No good word, for thise bokes wol me shende.
O, rolled shal I ben on many a tonge!
Thoroughout the word my belle shal be ronge!"
- 268 *rade*. Skeat: *[ben] rade*.
- 268 *helper*. Skeat: "Faciamus ei adiutorium simile sibi" — Genesis 2.18 [Let us make him a help like unto himself].
- 268 *this tree*. I.e., Eve, womankind. See *City of God* 14.11: "or rather it was the man himself who was that tree . . ."
- 274 *Sarazins*. Saracens, or the infidel.
- 275–79 *If the fyre doth . . . wytte in sterynge*. See *City of God* 12.4:
For what is more beautiful than a fire, with all the vigour of its flames and the splendours of its light? And what more useful, with its heat, its comfort, and its help in cooking? And yet nothing can cause more distress than the burns inflicted by fire. . . . So we

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must not give a hearing to those who praise the fire's light and find fault with its heat, because they are not thinking of its natural properties, but are judging it by the standard of their own convenience or inconvenience. They like to see the fire; but they do not like being burned.

- 280-81 Jellech: "These lines [below] have been transferred from the end of the second chapter of this book because they obviously do not belong to that chapter's topic of *gentilesse*, and they are a fitting climax to Love's defense of women in this chapter:

And so speke I in feminyn gendre in general of tho persones at the reuerence of one/ whom every wight honoureth/for her bountie and her noblesse ymade her to god so dere/that his moder she became/and she me hath had so great in woeshyp/that I nyl for nothyng in open declare/that in any thyng ayenst her seete maye so wene: for al vertue and al worthynesse of plesaunce in hem haboundeth. And although I woldes any thing speke/trewly I can not/I may fynde of yuel in her no maner mater." (p. 283)

- 282 *domes*. Compare *Cons.* 2. m. 6. 5-8 (Jellech).

- 284 *an herbe*. This proverb is copied from *HF* 290-91 (Skeat, p. 468).

- 294 *Thou desyrest*. Leyerle begins chapter 4 here.

- 294-300 Leyerle argues, over almost two pages (pp. 307-08), for a slight modification of the chapter division (that preserves the initial T dictated by the acrostic) and for other alterations in the passage to try to clarify its sense. He concludes that the gist of the passage is that "Love's point is that women's insistence on long service is not really a delay because it reinforces the innate desire of all men, even a wretch, for complete and faultless joy in everything done" (p. 308).

- 296-97 *Nowe . . . belongeth*. Schaar: "After the restoration of two small words we get the sense obviously required:

'Now' quod she, 'for thou shalt not wene that <to> womans condicions for fayre speche suche thing <ne> logeth.'

An ironical sally, then, alluding to the previously mentioned contempt for woman [lines 259-61]. Compare Jellech, however: "There is some corruption here which is not to be resolved" (p. 285).

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- 299 Skeat would strike out either *sey* or *to me*.
- 302 *lyveth*. Skeat emends to *leveth*, which is certainly the sense.
- 306-07 *wight weneth*. Skeat: *wight, [which] weneth*.
- 308-10 *but thow . . . syde*. Jellech: "The argument is derived from Boethius, *Cons. 3. pr. 2*, 5-10, except that Usk has substituted *love* for the *summum bonum*. Both Boethius and Usk are saying that a person is not going to have complete happiness if his happiness is lacking anything in any way. Also, if this happiness consists in love, then it follows that he who is supposed to have complete happiness should not lack happiness in love in any way" (p. 287).
- 308-10 *lacke . . . lacke*. "It is probable . . . that the second *lacke* is an erroneous repetition of the first, and that the correct reading should be: 'Eke it foloweth than, that he that must have ful blisse <geteth> no blisse in love on no syde'" (Schaar, p. 21).
- 311 *sohte*. Th: *sothe*. Leyerle's emendation.
- 313 *thinges*. Th: *thrages*. *Thrages* could be a variant of *througes*, meaning "groups," or "dangers," or "anxieties." None complements the sense as well as "things," however; I follow Skeat's emendation. Leyerle: "The original was probably *thrates*, 'vexations'; the word originally had a sense of 'press or crowd of people,' which fits the context here very well" (p. 309).
- turneth*. Skeat: "It goes against the hair." Now we say, "against the grain" (p. 468).
- 316 *wot*. Th: *wof*. Skeat's emendation, followed by Jellech and Leyerle.
- 330-31 *cleaped resonable, manlych, and bestiallich*. *Resonable* is. Th: *cleaped bestiallich resonablich*. Skeat emends to: *cleaped bestiallich, resonablich, [and] manlich. Resonablich] is*. Jellech reads: *cleaped/ bestiallich/ manlich and resonablich/ resonablich is*. I have emended the series to accord with the hierarchical order in which they are discussed. It is difficult to suggest a single source for Usk's argument here. Triplicities, on the one hand, and the basic idea of vegetative, animal, and rational creatures,

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on the other, are so ubiquitous in medieval thought that Usk could depend here on any one or a group of a vast array of sources. Readers may find it helpful to consult Lewis [1964], 152ff., "The Human Soul."

- 338 *holden for absolute*. Skeat: "considered as free, separate, or detached; as in Boece 5, pr. 6. 203" (p. 468).
- 338-39 *so lyveth in to*. Both Skeat and Jellech emend *lyveth* to *leveth* and *to* to *two*. Thynne's spelling probably reflects early sixteenth-century pronunciation, after the front medial vowel has moved upward. This seems the case in several instances.
- 357 *in name than preize*. "Soth. Leyerle's suggestion (p. 310) I consider superior to Schaar's: "The emendation of *soth* to *other* . . . [yields] the sense . . . : 'Truly,' said I, 'it is shame and baseness to him who desires reputation that more people do not praise him in name than praise another'."¹⁴ In this reading, the text would continue with a new sentence, "Quod she, 'thou sayst soth . . . etc.'¹⁵ Schaar would read: "more folk nat prayse his name than these" (p. 21).
- 377 *thy kyng*. Skeat: presumably, Richard II.
- 381 *wor*. Th: *wol*. Skeat's emendation, followed by Jellech and Leyerle.
- 384-85 On the importance of this announcement for understanding the possible transmission history of *TL*, see the Introduction vi f, "The Problem of the Broken Sequence of Book 3."
- 387 *of this purpose*. Leyerle (p. 91) emends and construes as follows: "Trewly, it was I, for haddest thou of me fayled, than [I] this purpose had never taken in this wyse."
- 389-90 *Sylver fyned . . . werkynge*. Compare Psalm 12.6.
- 391 *disease*. Th: *diseases*. Emended by all.
- 394-96 *But for as moche . . . the hert*. Skeat: "Love and the bliss already spoken of above [see the *parfyte blysse of love*, above, line 60] shall be called the 'knot in the heart.' This

definition of 'the knot,' viz. as being the perfect bliss or full fruition of love, should be noted; because, in later chapters, the author continually uses the phrase 'the knot,' without explaining what he means by it. It answers to 'sovereyn blisfulnesse' in Chaucer's *Boethius* (p. 468). See *Boece*, p. 412, and see my Introduction, pp. 10ff.

- 397 *impossession*. Skeat: "impossession is all one word, but is clearly an error. The right word is certainly *imposition*. The Lat. *impositio* was a grammatical term, used by Varro, signifying the *imposing* of a name, or the application of a name to an object. . . . It is just the word required. When Love declares that she shall give the name of 'the knot' to the perfect bliss of love, the author replies, 'I shall well understand the application of this name,' i.e., what you mean by it" (pp. 468–69). Further, on the ubiquitous *impositio ad placitum* ("imposition of the meaning of a word at the pleasure or discretion of the one doing the imposing"), see Eco and Lambertini, et al.; also Sheaf (1983), pp. 11, 33, and 247n22.
- 402 *adwyt it*. Th: *adwytted*, Skeat and Jellech's emendation, followed, with slight variation, by Leyerle.
- 409 *Aristotle*. Perhaps the reference is to the *Nicomachean Ethics*, 1.1, as Skeat suggests. But whether here or elsewhere, the basic Aristotelian idea, we may be sure, that that for the sake of which something is done or made, the end, is of more value than the means, informs Usk's thought: if health causes my habit of eating properly, then, in Aristotelian terms, health, the cause, is greater than the thing caused, my habit, because my habit is for the sake of health.
- 431–32 *Thilke knyten . . . the yvel*. Leyerle: "They accept the riches and not the evil" (p. 313). Schaar would change *yvel* to *lyve*, explaining:
- Lyf* in the sense "person" or "body" is not uncommon. . . . The same error, *yvel* for *lyve*, recurs in a passage later in the same chapter, where the author speaks of those who love a person not for her own sake, but for her property's (line 478). . . . The reading "that loven non *lyve* for dervorthiness of the persone" is quite as indispensable here as in the other passage; it seems that the scribe or the printer was led astray by the spelling *lyve*, the word otherwise being spelt *lyf* in Usk [another instance of the spelling *lyve*, however, is found in line 1028] (p. 22).

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- 434 *than.* Th: *that.* Skeat's emendation, followed by Jellech and Leyerle.
- 437 *thynges precious or noble that neyther han lyfe ne soule.* Compare Boece II pr. 5, 130–33, where Philosophy laments that some think themselves neither fair nor noble except by riches, "ostelementz that ne han no soules."
- 438 *what they ben in gatheryng.* Jellech: "Such riches are more worthy when they are in the process of being gathered; in giving them away begins man's love of other men's praising" (p. 300).
- 439 *avarice gatheryng.* "Avaricious gathering." The subject of *be* would be an impersonal "one," unexpressed (Jellech, p. 300).
- 442–43 *and in the gatheryng of hem make men nedys.* This is very typical anti-venality lore and can be found in many examples of venality satire (especially those referring to the image of the hydroptical avaricious, who thirsts the more the more he drinks — see Yunck, pp. 16 and 32): the evil of riches is that they excite endless desire for more riches. See also Little, pp. 35–41.
- 456 *to kynde suffieth lytel thing.* Compare Chaucer's "Truth: Balade de Bon Conseyl," lines 2 and 10 — "Suffyce unto thy thing, though it be smal" and "Gret reste stant in litel besinesse."
- 489 *gravel and sande.* To understand the following extended metaphor, which is rather clumsy, the reader needs to realize that "gravel and sand" amount to a figure for riches, that arrive with the flow of the sea and depart with its ebb.
- 491 *the.* Th: *to.* Skeat's emendation, followed by Leyerle but not Jellech.
- 493–95 *And certes . . . ogen meve.* In a lengthy note (pp. 313–14), Leyerle proposes *warnysh*, "the state of being guarded," for *warnyng*, "probably an error resulting from the substitution of a common noun for a very rare one." Schaar suggests: *warning* was miswritten for the very rare word *warpinge*, "silt" . . . Being an obvious *lectio difficilior*, it is natural enough that it should be misunderstood by the scribe or

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the printer. . . . If we accept the reading warping . . . the sentence would read: "And certes, ful warping in love shalt thou never thorow hem get ne cover, that lightly with an ebbe, er thou be ware, it wol aye meve." (pp. 22-24)

- 517 *contrarie*. Skeat emends to *{the} contrarie*, followed by Leyerle; Jellech follows Thynne.
- 522 *whiche thynge*. Skeat emends to *{of} whiche thing*, followed by Leyerle but not by Jellech.
- 526-27 *governour shulde*. Leyerle: "... apparently a misdivision for *governours hulde*; *hulde* is the past participle of *hilen*, 'concealed' MED 2, and modifies *rancours*" (p. 315).
- 528 *but*. Th: *by*. Leyerle's emendation.
- have ben trusted. Jellech: "The sentence, *Thow wortest wel what I meane*, [line 529], is probably an oblique reference to the Northampton affair" (p. 309).
- 529-31 "Ye," quod I, ". . . in doyng." Jellech: "the meaning and syntax are perfectly clear without emendation: ". . . as dignity wrought such a harmful thing [as the *quenye thwynges* of line 529], so, the substance of dignity being changed, they would rely on them to bring again a good effect'" (p. 309).
- 542 *hadden*. Jellech points out that the unexpressed subject of *hadden* is "dignities" (p. 310).
- 557 *Nero*. Skeat: "The name was evidently suggested by the mention of Nero immediately after the end of Boethius, Cons. 3. pr. 4 (viz. in met. 4); but the story of Nero killing his mother is from an earlier passage in Boethius, viz. 2. met. 6" (p. 469).
- 559 *kyng John*. Skeat observes that by asserting his "dignity" as king against prince Arthur, John brought about a war in which "the greater part of the French possessions of the crown were lost" (p. 469). By strict primogeniture, Prince Arthur should have succeeded to the throne instead of John; John may have killed Arthur (in the spring of 1203) after capturing him at Mirabeau in 1202, but the matter is uncertain. As Skeat

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implies, John's warfaring in France was spectacularly unsuccessful — hence his nickname, "Lackland."

- 573 *such maner planettes*, "planets such as those," referring to the sun and moon mentioned just above (lines 564–67). The sun and moon were then accounted as being among the seven planets (Skeat, p. 469). Although Usk almost certainly did not know Dante's works firsthand, the reader may want to bear in mind that Dante engages in the *Monarchia* (3.4) the long-standing allegory of the sun and the moon (the two luminaries) for his arguments regarding the relationship between the Empire and the Papacy.
- 574–75 *that any deayre . . . shewe*, "that have any desire for such (ill) shining planets to appear any more in that way" (Skeat, p. 469).
- 590 *to contrarious*. Skeat: *[that] to contrarious*.
- 598–600 *And if reverence . . . grounded*. Jellech: "As Skeat has said, the difficulty begins in the clause *for that*, [line 599]. The subject of *ben shewed* is 'reverence nor worship.' The general sense of the period is, 'if worship or reverence are not in dignities and if reverence and worship are no more revealed in dignities than [sic; than] is goodness revealed in them (but goodness is not revealed in them), then it proves that goodness is not grounded in them by nature'" (p. 316). See, further, Leyerle, p. 319. Schaar, on the other hand, proposes: "And if reverence ne worshippe kyndely be not set in dignitees, and they more therein ben <not> shewed than goodnesse—for that in dignite is <not> shewed—it but provereth that goodnesse kyndely in hem is not grounded," observing,
- In this way we arrive at a syllogism, rather heavy but free from contradiction: if reverence and honour are not naturally placed in dignities, and if they are not shown to be there any more than goodness — for that is not shown to be in dignity — this only proves that goodness is not naturally rooted in them (i.e. dignities) either. For if a thing is naturally associated with another, we must be able to show that it is always there; if this cannot be shown (as in the case of honour, reverence, and goodness, in relation to dignities), it cannot be naturally "grounded" in it. (pp. 24–25)

- 605 *ne.* Th: *he*. Leyerle's emendation.
- 614 *that.* Th: *that that*. Skeat's emendation, followed by Jellech and Leyerle.
- 615-16 *What . . . shynynge.* Schaar proposes: "What bountee mowe the <moone> yeve that, with cloude, lightly leveth his shyninge," suggesting that "moone may have been dropped in an early MS, which would more easily explain the fact that *y* in *yeve* was attached to *the*" (p. 25).
- 618 *lefte syde.* Conventionally in the Middle Ages, the left is associated with evil and that which is to be shunned or evaded — see the essays in Needham, especially that by Hertz, pp. 3-31.
- 620 *of worthy.* Skeat: *of /men, to maken hem/ worthy.*
- 629 *Henry Curtmantel.* "Among his Anglo-Norman barons, he always wore the short Angevin cloak, which by contrast with their long robes earned him the name of Curtmantle" (Barber, pp. 56 and 264n3).
- He had not so moche.* "The attendants, knowing that his desperate state meant that there would be none of the traditional rewards for them, stripped the body, plundered all they could find, and left the despoiled corpse to be found by William the Marshal soon afterwards. One of the knights, William de Trihan, had to take off his cloak to cover the corpse, and even the faithful marshal was hard put to it to arrange matters as befitted a royal funeral" (Barber, p. 232).
- 674 *a sypher in augrym.* Jellech: "The zero in arithmetic, which has no power of meaning in itself, yet gives signification to other numbers. This was a stock definition in medieval arithmetic: 'nil cifra significat sed dat signare sequenti'" (p. 325). (See Steele, p. 5.)
- 679 *great.* Th: *graet.*
- 680 *for as the.* Skeat emends to: *for as, [if] the.*

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- 683 *Thou haste knowe many*. It is difficult not to think here of "the turbulent London of Richard II" (Bird's phrase).
- 699 *Butesur*. Chaucer has *Basyrider* in *Boece* 2. pr. 6. 67; but *Butesur* in the Monk's Tale, *CT* VII 3293. The true name is *Butesur*, of which *Butesuris* is the genitive case (Skeat, p. 471).

Hugest. Skeat suggests this is an error for Hengest, and that the reference is to his slaughter of the Britons. But Jellech cites the example of "Hugest" for Boethius's example of Regulus (*Boece*, p. 417). On Hengest and related "origin myths" in early Britain, see Brooks (pp. 58–64), who notes that the numerous accounts may be "myth" (p. 58) but are nonetheless widely attested; there can be little doubt, then, that Usk could have come by familiarity with one account or another in his wide if superficial reading among various sources.

- 700–01 See Matthew 26.52: "Omnis enim, qui acceperint gladium, gladio peribunt" — [for all that take the sword shall perish with the sword].
- 707–09 *He is mighty . . . nor withuyt*. Jellech: "He is powerful who can act without bringing anxiety or injury to himself, and he is impotent who cannot resist wretchedness; but then he who has power over you, if he wishes to impose wretchedness on you, you cannot resist it." Skeat believed something to be missing, but, as Jellech observes, the form and thought are whole (p. 328).
- 719–20 *Why there . . . as he shulde*. Jellech: "Skeat inserted 'for him' before *that loketh*. Schaar disagreed as to the comprehensibility of this change, and would insert at the same place, 'but for him,' so as to say 'Why, there is no way to the knot except for him who seeks for the high way.' However, neither emendation is supported by any principle of textual criticism. No, [line 719], may be an error for 'one' or 'oon' but no straightforward way of improving the passage suggests itself" (p. 329). For Schaar the only possible restoration is: "Why, there is no way to the knotte <but for him> that loketh aright after the hye way, as he shulde" (p. 25). I would venture the suggestion that we add *here* for *him*: "[Which is] why there is no way to the knot here [in the dimension of power] for him that looks aright after the high way as he should" — i.e., I think Skeat is close to the mark. Leyerie posits a similar solution.

- 741 *veyned*. Skeat emends to *weyved*; followed by Jellech and Leyerle.
- 744 *our*. Jellech emends to *your*, as does Leyerle, too, following her.
- 746-49 An excellent introduction to and overview of the theory of the elements will be found in Lindberg, pp. 55-56 and 332ff; on page 55 is a helpful diagram of the "square of opposition of the Aristotelian elements and qualities," which I reproduce here:
- fire ————— hot ————— air
| |
dry \swarrow \searrow wet
| |
earth ————— cold ————— water

cold and dry = earth
cold and wet = water
hot and wet = air
hot and dry = fire
- 751 *cloudes*. Leyerle emends to *c/old/nes*.
- 753 *by*. Th: *my*. Skeat's emendation, followed by Jellech and Leyerle.
- 754 *eyre*. Th: *erth*, in both places in the line. Skeat labels Thynne's *erth* as "an obvious error" for *eyre*, and so emends both instances; followed by Jellech and Leyerle.
- 761 *oweth*. Skeat: *[it] oweth*, though the vergules (marked here by commas) suggest that emendation is unnecessary.
- 772-73 Schaar would read: "And if it be fayr, a mans name be echid by moche folkes pray- sing, <than it is> fouler thing that mo folk <it> not praysen" (p. 26).
- 775 *obstacles*. They are enumerated in Book 1, chapter 8, lines 809-14 (Skeat, p. 472).
- 777 *than renome*. Leyerle emends to *[and] renome*.

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- 791-93 *And if... a fonde syght.* Leyerle (p. 329), as part of a lengthy note, emends *hewe* to *he₃ed* ("exalted") and modernizes as follows: "And if your eyes were as good as those of the lynx that can see through stone walls, both ugly and handsome in their inwardness would appear in no way exalted; that would be an ugly spectacle." Schaar suggests: "The transition from 'many stone walles' to 'bothe fayre and foule' has an abruptness unparalleled in Usk, and probably an addition should be made: 'And if thyse eyen weren as good as the lynx, that may seen thorow many stone walles, <and> bothe fayre and foule, in their entrayles, of no maner hewe shulde aper to thy sight, that were a foule sight'" (p. 26).
- 799 *falowen.* Th: *folowen.* Skeat's emendation, followed by Jellech and Leyerle.
- 804-05 *al daye...fooles wende.* Jellech: "A proverbial expression; see Skeat, *Early English Proverbs*, 63" (p. 338). See too T&C 1.217.
- 806 *de polo astartico.* Th: *astartico.* Skeat's emendation, followed universally. Jellech (pp. 338-39) notes that the belief in a southern polar star corresponding to the North Star is also found in one version of *Mandeville's Travels* (pp. 132-34). The idea lived on into the fifteenth century among navigators; see Taylor (second ed.), pp. 124 and 161-62.
- 817 *a melodye in heven.* Jellech notes that belief in the melody of the harmony of the spheres was, of course, widespread until the eighteenth century. "In order to understand Usk's analogy between the harmony of lovers and the harmony of the spheres it is important to know that music of the spheres, both in its scientific and its spiritual interpretation, was not to be heard by ordinary ears under ordinary circumstances" (p. 340).
- 819 *joye.* Skeat emends, needlessly, to *joye[s].*
- 820-21 *God made al thyng.* See Wisdom 11.21.
- 824-37 *Swetenesse...endure.* Jellech argues (pp. 341-42) for a rearrangement of several sentences here. Her proposed order would run as follows: lines 802-23 (as text

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now stands), 833-37, 824-33, 837 etc.:

This blysse is a maner of sowne delycious in a queynite voyce touched and no dysne of notes: there is none impressyon of breakynge laboure. I canne it not otherwyse nempne for wantynge of privy wordes but paradyse terrestre ful of delycious melody withouten travayle in sown perpetual servyce in ful joye coveyted to endure. Swetnesse of this paradyse hath you ravished it semeth ye slepten rested from al other diseases so kyndely is your hertes therin ygrounded. Blysse of two hertes in ful love knynte may not aright ben ymagyned: ever is their contemplacion in ful of thoughty studye to plesaunce mater in bringynge comforde everyche to other. And therfore of earthly thinges mokel mater lightly cometh in your lerning. Knowledge of understanding that is nyghe after eye but not so nyghe the covetyse of knytyng in your hertes: More soveraine desyre hath every wight in lytel herynge of hevenly commynge than of mokel matryal purposes in erthe. Right so it is in propertie of my seruauntes that they ben more affyched in sterynge of lytel thynge in his desyre than of mokel other mater lasse in his conscience. Onely kynde maketh hertes in understanding so to slepe that otherwyse may it nat be nempned ne in other maner names for lykyng swetnesse can I nat it declare al sugre and hony al mynstrality and melody ben but soote and galle in comparison by no maner proporcion to rekes <344rb><344va>in respecte of this blyeful joye. This armony this melody/ etc.

827 *plesaunce, mater.* Leyerle emends to *plesaunſtje mater.*

829-30 *Knowledge . . . hertes.* Jellech: "the idea being expressed would be, 'and, therefore, with regard to earthly things, a great deal of material comes easily in your learning. Knowledge of understanding (i.e., comprehension) that is based on experience comes easily, but not the desire to be united in your hearts'" (p. 342).

829-37 Inexplicably these lines are missing from Jellech's edition: her text goes from "Knowledge of understanding" directly to "Onely kynde maketh" (pp. 342-43, continuous pagination). I speculate that in working out her re-ordering of lines (see note to lines 824-37), she inadvertently omitted this section which was in question. I base this speculation on the fact that her note on page 342 does contain her construal of the sentence "Knowledge of understanding . . .", which I cited in the previous note — i.e., presumably the omitted lines were there in a draft (they were annotated), but then were subsequently dropped inadvertently.

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- 835-38 Schaar: "Usk must here have used a word for the process in the hearts that produces the wonderful harmony, for whose sweetness even Love cannot find adequate words: I can it not otherwyse nespne . . . but paradysre terestre ful of delicious melody . . . Only kynde maketh hertes in understanding so to stere, that otherwyse may it not be nempned etc. Only Nature, who establishes eternal law and concord, makes hearts stir in mutual understanding, like strings of a sensitive instrument, so that a music of unspeakable beauty is produced, a harmony comparable only to the music of the spheres" (pp. 27-28).
- 839-40 *sagre . . . soote*. Skeat compares "sucre be or soot," *T&C* 3.1194.
- 851 *Flebring*. Skeat: "Mr. Bradley suggests *flekring* or *fleckering*, which is probable enough. The Middle English *flekrēn*, also spelt *flekerēn*, meant not only to flutter, but to be in doubt, to vacillate, and even to caress. We may take it to mean 'light speech' or 'gossip'" (p. 473).
- 853 *innocentes*. Th: *innocentes*. Skeat's emendation, accepted also by Jellech and Leyerle.
- 866-69 *Right so . . . to tourne*. Leyerle (pp. 119 and 333) emends *do* (line 868) to *so* and *out* (line 868) to *owefor*; he then modernizes as follows: "Just as the knot is greater than all other goods, so you can reckon all things less. And what belongs to the knot ought to turn into a cause of honor and desire for its greater part; otherwise, it is rebel and ought to void away from defending its superior."
- 871 *hem*. Schaar would read <by> *hem* (p. 28).
- 894 *he that is in heven felith*. Compare *T&C* 3.1656-59:
- Pandare answerd, and seyde thus, "he
That ones may in hevene blisse be,
He feleth other weyes, dar I leye,
Than thilke tyme he first of it seye.
- 900 *to weten . . . me ben ymōned*. Jellech: "Skeat erroneously read Thynne's *ymōned* as 'ymoved,' though the text clearly has *ymōned*. Then, after making this error he was

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forced to make some sense of the line and altered *me* to 'men.' Schaar, seeing that there was still something lacking, proposed a new word order: 'a lytel other with me . . .,' but this syntax is still strained syntax. The correct reading removes all these difficulties. According to the *OED* the verb 'moan' is rare before the sixteenth century, but two instances are recorded" (p. 349).

- 903-09 "O, for," quod she, . . . "were so ferde. Jellicoe: "Skeat considered this 'the finest passage in the treatise, but not very original,' and referred his readers to parallel passages in *PP1 C.21.456-57* and to Boethius, *Cons. 4. m.6. 25-29*" (p. 349).
- 905 *yere*. Skeat emends to *yere*.
- 912 *proverbe*. Th: *pronerbe*. Leyerle's emendation. See Proverbs of Hending: "When bale is hext (highest), then bote is next" (in Singer, p. 130). "For hext our author substitutes *a nyebore*, i.e., a neighbour, nigh at hand" (Skeat, p. 473).
- 923 *to suffre*. Leyerle (p. 336) plausibly suggests adding "change" — *to suffre [change]*, of whiche changes cometh . . .
- 925-28 *Of which worshynges . . . taketh his name*. I replace Skeat's explanation of the "planetary hours" with North's, which is more economical. In understanding the "planetary hours," it helps to remember that the order in use was the *reverse* order of distance from the earth (which was considered the center of the planetary system): Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon.
Suppose we divide the days, each into twenty-four hours. . . . If we give the first hour of Sunday to the governance of the Sun, the second hour of the same day to Venus, the third to Mercury, and so on through the cycle again and again, we shall eventually come to the first hour of the following day, which by the rules will turn out to be governed by the Moon [English Monday]. Continuing, we shall find that Mars governs the first hour of the third day [hence French Mardi], Mercury the first hour of the fourth [hence French Mercredi], then Jupiter [hence French Jeudi], and Venus [hence French Vendredi], and finally Saturn [English Saturday]. The names of the days of our week are a relic of this arrangement of so-called "planetary hours." (p. 29)

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- 936 *Wherfore the*. Skeat: *wherfore [in] the*, followed by Leyerle but not Jellech.
- 940 *contingence*. Th: *contygence*. Emended by all.
- 956 *one of thre*. Skeat emends to *[of] one of thre*, and makes cross-reference to Book 2, chapter 4, line 328, above. Leyerle follows Skeat but Jellech does not.
- 964 *first sayde*. I.e., Book 2, chapter 4 (lines 333–35).
- 965 *But manly*. Skeat emends to *but [by] 'manly.'*
- 969 *is more . . . by clerkes*. Jellech reads: "is reckoned by clerkes to be the more reasonable way than is the manly way" (p. 358).
- 972 *wele*. Skeat emends to *wel*. Schaar observes: "the meaning, if *wel* is retained and *remembre* considered a subjunctive, appears to be: 'anyone who carefully contemplates the consequences of sensual enjoyment, is bound to admit that ultimately, they give melancholy and sorrow'" (p. 29).
- 973–75 *Right as . . . at her goynge*. Jellech compares Boethius, Cons. 3. m. 7. Schaar suggested that Thynne's "hadde" might be an error for *shadde*, which term conforms to the Latin "fundit" of Boethius [. . .] as well as to Chaucer's "hath sched" (*Boece*, p. 428).
- 975 *endeth*. Leyerle emends to *en/deth*.
- 975–76 *stynge . . . knot*. Schaar: "the bliss of the knot, after the sting of fleshly lust, cannot enter and disappear at the same time. Here also a slight emendation seems indispensable: ' . . . and than stinge they at her goinge, wherthrough *endeth* and *clene voydeth* al blisse of this knot'" (p. 29).
- 986 *glorien*. Skeat supplies the head: *[they] glorien*. Leyerle follows Skeat.
- 990 *stongen*. As in line 986 Skeat loses the syntax by supplying the auxiliary: *[is] stongen*. Leyerle follows Skeat.

1016 *at the*. Th: *at he*. Skeat's emendation, followed by Jellicoe and Leyerle.

1023-28 Heyworth (p. 143) would re-punctuate as follows:

Ben these nat mortal thynges agon with ignorance of beestial wyt, and hast receyved
reason in knowyng of vertue? What conforte is in thy hert, the knowinge sykerly in
my servyce be grounded. And wiste thou nat wel, as I said, that deth maketh ende of
al fortune? What than? Standest thou in noble plyte, lytel hede or reckyng to take if
thou let fortune passe dyng, or els that she fly whan her lyt, now by thy lyve.

He comments: "The last sentence . . . is not a question but an answer to the preceding *What than?*" (p. 142).

1027 *reckyng*. Th: *reckyng*. Emended by all.

1027-28 Schaar: "Love must rather be asking if it would not be a noble attitude to care little
whether fortune passes away, either at our death or leaving us during our lifetime;
'Standest thou ~~in~~ in noble plyte, litel hede or recking to take,'" etc. (p. 30).

1028 *dying*. Th: *dyng*. Skeat's emendation, followed by Leyerle but not Jellicoe.

1028-31 *Pandy, a man . . . than thy lyfe?* Jellicoe sees an adaption here from Boethius, *Cons.*
2, pr. 4, 22-25:

Cum igitur praeceps sit mortalibus vitæ cura retinesde, o te, si tua bona cognoscas,
felicem, cui suppetunt etiam nunc quæ vita nemo dubitat esse cariora. (Therefore,
since the sovereign care of mortals is to retain life, O you are a happy man if you know
your goods, you to whom goods are at hand even now which no one doubts to be
dearer than life.)

Usk's unclear clause *if thou knowe thy goodes that thou haist yet be loued whiche
nothynge may doute* is a translation of "si tua bona cognoscas tuas suppetunt etiam
nunc quæ vita nemo dubitat esse cariora," but the antecedent for both the relative
pronouns *that* and *which* is the same — goods. Boethius's "nemo" may have be-
come the unintelligible *nothynge* through faulty reading of an abbreviation. (p. 364)

1030 *be loved*. Leyerle emends to *be[n] lyved*.

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- 1039 *daunger*. Th: *daunger*. Leyerle follows Skeat.
- 1043 *Lo*. Skeat mistranscribes: *ro*.
- 1045 *whyle*. Leyerle emends to *w[e]lle*.
- 1046 *for in this*. Th: *for this*. Skeat's emendation, followed by Jellich but not Leyerle.
- 1048 "Certayn," quod *I*. Thynne begins a new chapter here, but, since the initial letter "C" does not follow the acrostic, this chapter has been incorporated into chapter 10. (See Jellich, p. 366, and Skeat, p. 479).

amonge. In a major alteration of Thynne and Skeat, Leyerle (p. xxvii) intervenes here as follows (I quote only the essential part of a lengthy explanation):

For the sake of the acrostic, Skeat puts the chapter divisions at a word beginning with E, every, at [line 1070 — i.e., 22 lines later]. A break at this point seems dubious because it divides Love's discourse on the *resowable lyf* and makes an awkward interruption in the middle of one of her remarks. . . . Chapter 11 is best started with the word *Amonge* [line 1048], emended to its common by-form *Emonge* to provide the necessary E for the acrostic. Thus the third word of the acrostic in Book II becomes

M	E	R	C	I
10	11	12	13	14

A further result is that Book II has 14 chapters in its edited version, not the 15 chapters in Thynne.

- 1055–56 *there thou hast mynwent, eschewe the pathē*. Compare *T&C* 1.633–35 (emphasis added):
 "And there thou woost that I have aught mynwent,
 Eochaw thou that, for swich thing to the scole is;
 Thus often wise men ben war by foolys."
- 1057 *confounded*. Th: *confounded*. Leyerle's emendation.
- 1070 *Every soule*. Jellich notes there is no capital or ornate capital to mark a chapter division at this point in Thynne and follows Skeat in selecting this sentence as the begin-

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ning of a new chapter, because it is the only sentence in this portion of the text beginning with the letter "E" required by the acrostic (p. 369). But see Leyerle, above, note to line 1048.

- 1075-77 *These olde philosophers . . . th'other lyvenges.* Jellech: "Who these old philosophers were is not easy to say; presumably Boethius was one. The reference is to the idea that grace perfects nature; compare St. Thomas (pp. 142-43):
We may say, accordingly, that in the state of pure nature man did not need a gift of grace added to his power, in order to love God above all things, although he did need the help of God in moving him to do so. But in the state of corrupt nature he needs further help of grace, that his nature may be healed." (p. 369)
Consult further Vitto, pp. 5-50.
- 1077 *Reasonably have I lyved.* Skeat notes that "the author forgets that Love is supposed to be the speaker, and speaks in his own person" (p. 475).
- 1079 *connyng.* Skeat: *[his] conning.* Jellech: *the connyng.* Leyerle follows Skeat.
- 1085 *as in knowing a wake.* Jellech notes that something has gone wrong here. "I suspect that *in* should be 'his' and *a wake* should be 'awaketh' — as his knowing awakes" (p. 369).
- 1107 *if he.* Th: *he.* Skeat's emendation, followed by Jellech and Leyerle.
- 1110 *is. Th: as.* Skeat's emendation, followed by Jellech and Leyerle.
- 1114 *power and suffisance.* Th: *power suffisance.* Jellech's emendation. Skeat emends to *power with suffisance.* Leyerle concurs with Jellech.
- 1135 *servant.* Th: *servant* (with the *a* upside down). Leyerle calls attention to and corrects the upside-down *a*.
- 1135-37 *Plato.* Skeat suggests Seneca, *De Ira*, lib. i.c. 15, as the source (p. 145).

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- 1146 *conclude*. The sense "confuse" is found in the OED C, p. 665, "conclude," branch 4.
- 1153 *habyste maketh no monke*. "Cucullus non facit monachum," a common medieval proverb, Skeat observes (p. 475), of which Shakespeare is also fond — see *Twelfth Night* 1.5.56. See also Tilley, p. H586.
- 1156 *cordiacle*. Skeat (p. 475) sees *cordiacle* to be Thynne's misprint for *cardiacle*. See *CT* VI 313, and also the note to *CT* VI 313, where *cardiacle* is defined as quaking of the heart ("herte quakyng"). See, further, Appendix 1, p. 415 below.
- 1157 *praye to enforme*. Skeat emends to *praye [thou] to enforme*, followed by Leyerle but not Jellech.
- 1171–72 *If fyre . . . shal suffre*. Jellech: "If fire is in a place where there is something capable of being burned or heated, and the two — fire and the combustible material — are set at such a distance from each other that the fire can act, the combustible material will be acted upon" (p. 378).
- 1176 *wercheth*. Th: *wrethe*. Skeat's emendation, followed by Jellech and Leyerle.
- 1177–78 *and no . . . I fynde*. "And I cannot find any passive except you in all my *Donet*." Jellech notes that a *donet* is a "colloquial expression for a book of principles, after the Roman grammarian Donatus, who wrote a book of elementary Latin grammar, widely used in medieval schools" (p. 379).
- 1188 *muskle with a blewe shel*. See Appendix 1 below.
- 1189–90 *shel, by excellence*. Th: *shel excellence*. Skeat's emendation, followed by Jellech and Leyerle.
- 1200 *thus sayth kynde of this perle*. See Appendix 1 below.
- 1200–05 *This precious Margaryte . . . vertues token*. See Appendix 1 below.

1205ff. *Al thyng that hath soule . . .* Jellicoe remarks: "The relationship of the mussel, as an example of humility, to the good in man may have been suggested by Boethius's example of 'conchis maris' as creatures which feel but cannot move" (p. 382). She then continues: "The whole passage is extremely obscure." Indeed it is. It will help, however, to note that "meane" is quasi-technical in this passage. "It is not possible to passe from one extreme to another but by a meane" (cited in Lewis [1964], p. 166). "This is the old maxim from *Timotheus* 31^{bc}," Lewis continues; and the maxim will help us understand *Tl.* at this point. The point of the passage, its destination, so to speak, is the meekness or lowness of the mussel (lines 1201–02); and Usk is driving to this point with the idea of the different souls — vegetative, animal, rational. Each higher soul contains the lower soul(s), and this is the "mean"-ing by which one soul is "reduced" into another: because man has a rational soul, "in to god [he] is reduced" (line 1206). We see that "reduced" must also be a quasi-technical term; Skeat offers "connected," which is hardly wrong, but I think we can get a better grasp on the passage if we use instead "made to participate in." If we use these definitions and accept Skeat's emendation of *meane* to *meene* (line 1207), we can construe the passage, roughly (and only roughly) as follows:

Everything that has a soul is made to participate in the good (or God) by mediation, an intermediary, as thus: in God, man is made to participate by his reasonable soul; and so further, creatures that may not move [like mussels] according to their place, are made to participate in man by the beasts' mediation [i.e., the animal soul, the soul to which motion is appropriate], the mediation of those creatures that move from place to place [in other words, between the creatures that do not move and man comes the "mean" or mediation of creatures that do move, the animal soul's category, which "contains" the vegetative soul and thus "reduces" it along with itself into man, who contains both animal and vegetative souls]: so that those bodies that have feeling souls [vegetative] and move not from their places hold the lowest degree of creatures endowed with vegetative souls; and such are made to participate in man by mediation. So it follows that the mussel as mother of all virtues holds the place of meekness.

1205 *good.* Leyerle emends to *G/old*.

1207 *beastes.* Skeat: "living things that cannot move, the very word used by Chaucer, *Boece* 5, pr. 5, 20" (p. 476).

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- 1207 *meve*. Skeat emends to *mene*, which helps a little.
- 1211 *descendeth downe*. Skeat: "There is something wrong; either *descendeth* should be *descended*, or we should understand *and* before *to*; and perhaps *downe* should be *dewe*. . . . The reference seems to be to the Incarnation" (p. 476). Continuing my effort from the previous note, I would propose adopting Skeat's suggestion of *and* before *to* and his emendation of *dewe* for *downe*. We may then read:
- So it follows that the mussel as mother of all virtues holds the place of meekness and to its lowest degree descends *dewe* of heaven; and there by a manner of virgin birth are these Margarites/Pearls born, and afterward congealed.
- I wish to insist that this reading is imperfect in both emendatory practice and syntactical construction. But, as the preceding and as the following notes suggest, it has at least the modest virtue of consistency of thought.
- 1213–14 *Made not mekenesse . . . a dewe*. Jellech finds these lines obscure: "There does not seem to be a subject for *Made* [line 1213]" (p. 383). But headless sentences are common in Middle English writing. Continuing my effort from the previous two notes, I would propose that Skeat is correct in his punctuation: *Made* is a verb in the interrogative position, and, *pace* Jellech, the subject of the sentence is *mekenesse*. We may then read:
- Did not meekness [itself, i.e., God incarnate] make the high heaven so low so as to enclose and catch out of it so noble a dew [i.e., Christ] that, after congealment [i.e., the Virgin birth] a Margarite/Pearl with endless virtue and everlasting joy, with a full vessel of grace, was given to every creature that in goodness would receive it?
- My proposed readings depend ultimately on the iconography represented in the illumination that serves as the frontispiece to this edition. Basically, to evaluate my proposals, the reader needs to keep in mind the following (simplified) schema (see, further, Manning in Luria and Hoffman, pp. 330–36): the Virgin Mary is the mussel, the dew is the Trinity, principally in his Spiritship, and the Pearl is the Son as incarnate in the body of Mary, the whole schema functioning to insist, in this particular part of *TL*, on the meekness or lowliness of the site of the Incarnation (since this provides the optimum contrast with the previously discussed candidates — wealth, power, renown — for attaining the "knot in the heart"). Observe especially that the consistency achieved by this reading has another notable strand to it, or congruence

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with Usk's final definition of the Margarite (*Margarite a woman betakemeth grace lernyng or wisdom of God or ells holy church* — Book 3, chapter 9, lines 1123–24): the Pearl may be "both" the Son incarnate (Wisdom) and the Church, His Body/Members as left on earth (see Vona, p. 158 for a commentary that glosses the pearl as holy Church; see also Wailes, p. 123).

- 1220 *yet wolde I have better declared.* Skeat: This does not mean "I would have explained it better," but "I should like to have it better explained" (p. 476).
- 1225 *thilke jewel.* Skeat: *[off] thilke jewel*, followed by Leyerle but not Jellech.
- 1229 *wolde.* Skeat emends to *welde*, followed by Leyerle but not Jellech.
- 1233 *God.* Th: *good*, Skeat's emendation.
- 1236 *countrypledē.* Skeat emends to *countrypledē*.
- 1244–51 *For trewly, al this . . . hath erred.* Jellech and others have quarreled with Skeat over these lines. He says (p. 476),
this shews that Margarete does not mean a woman; for it is declared to be as precious as a woman, to whom it is likened.
I agree that Skeat is mistaken here. I think the matter has to be more carefully nuanced: Margarite is sometimes a woman, sometimes the Church, sometimes Christ incarnate, sometimes "grace/lernyng/or wisdom of God." We need to understand, I think, that Usk is finally incapable of resolving these terminologies into one — moreover, he may have not desired such resolution.
- 1253 *saw.* Th: *save*, Skeat's emendation, followed by Jellech and Leyerle. See also line 1272 where *saw* is *saw* in Th.
- 1256–58 *everyche qualytē . . . badnesse.* Sanderlin (p. 70) notes that this sentence translates material from Anselm's *Conc.* (I.7). The following several sentences also depend on, sometimes paraphrase, *Conc.* I.7 (through line 1264).

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- 1258 *Backle to be is naught.* This is the classic Augustinian formulation of evil as "privatio boni" — for a particularly clear expression of it, see *City of God* 11.22:
There is no such entity in nature as "evil"; "evil" is merely a name for the privation of good. (p. 454)
See also, cited by Jellech (p. 387), *Cons.* 4, pr. 2 180–200 (Boece, p. 443).
- 1262 *beyng hath.* Skeat emends to *beyng [u] hath.*
- 1267 *that in every.* Th: *that every.* Skeat's emendation, followed by Jellech and Leyerle.
- 1271 *determination.* Skeat emends to *determinis* with which Leyerle concurs; Jellech reads *determinacion*, i.e., determination, conclusion.
- 1273 *yourselfe sayd.* i.e., at the beginning of this chapter.
- 1276 *nothynge but good.* Leyerle emends to *nothynge but G[od]l.*
- 1278 *goodly goodnessse.* Leyerle emends to *G[od]ly goodnessse.*
- 1280 *Austen saythe.* See *Civitas Dei* 12.5, and *De Natura Boni* 2.
- 1284 *Boece sheweth.* *Cons.* 3, pr. 10, 233–50 (Boece, p. 433).
- 1286 *God, knotte of al goodnessse.* This is a key moment in *TL*; see my Introduction, pp. 10ff.
Every creature cryeth. See, e.g., St. Augustine, *Enarrationes in Psalmos* 144.10 (*Expositiones* 6, p. 328):
When thou has thought on the universal beauty of this world, doth not its very beauty as it were with one voice answer thee, "I made not myself, God made me?"
- 1287 *apeted . . . affection.* Leyerle (p. 349) emends *apeted* to *aptes* and then comments: "The words *aptes* and *affection* are used in special senses derived from [St. Anselm's] *De concordia*: *aptes* means 'aptitudes, inclinations'; and *affection* means 'the propensity or inclination of the will.'"

- 1288 *This*. Skeat: "This stands for This is, as usual" (p. 477).
- 1290 *badnesse*. Th: *baddesse*. Emended by all.
- 1290-91 *in the grounde . . . roted*. Leyerle addresses the confusion here by putting a full stop after *meronyng*. A new sentence then begins with *In*, and *[good]* is inserted after *alleged*, with a semi-colon following *rooted*.
- 1294-1307 *Al thyng . . . in vertue*. This long passage repays careful comparison with St. Augustine's arguments on opposition and harmony in the creation; see especially *City of God* 11.18-23, perhaps most especially 11.23: "A picture may be beautiful when it has touches of black in appropriate places. . ." (p. 455).
- 1296 *God hath in*. Skeat emends to *God hath [ordained] in*. Leyerle concurs; Jellicoe does not. Leyerle (p. 350), following Sanderlin, observes that lines 1296-99 depend on *Conc. 1.7*.
- 1300 *betterer*. Skeat (p. 477): "'better,' but not necessarily a misprint. The form *bettirer* occurs in the *Catholicon Anglicum* (p. 31)."
- 1308 *yeven by the ayre*. See Appendix 1 below.
- 1309 *ryght mokel*. Skeat emends to *[maken] right mokel*. "Although there is no paleographical justification for that particular word," Jellicoe notes, "some such verb of causation must be understood" (p. 392). Leyerle follows Skeat also.
- 1310-11 *Howe shalde ever goodness . . . wrothe*. See *City of God* 11.18:
The opposition of such contraries gives an added beauty to speech; and in the same way there is beauty in the composition of the world's history arising from the antithesis of contraries — a kind of eloquence in events, instead of in words. (p. 449)
- 1316 *Pallas . . . Mercurye*. According to Leyerle, "the allusions are almost certainly to figures in Usk's London" (p. 351). He argues, at some length, for an identification of Pallas as Gaunt, Mercury ("the classical god of trade") as Brembre, and the *hym* of line 1315 as Northampton.

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- 1318 *weneth*. Skeat emends to *weyyeth*, followed by Leyerle but not Jellech.
- 1321 *adewe and a deblys his name is entred*. Jellech: "His name is assigned to God and to the devil; i.e., he is given over to them" (p. 393). Leyerle: "The sense seems to be: 'good-by and to the devil' his name is entered" (p. 351).
- 1334-39 Heyworth (p. 143) would re-punctuate as follows:
- But the sonse is not knowe but he shyne; ne vertuous herbes but they have her kynde
werchynge; ne vertue but it stretche in goodnesse or profyte to another. Is no vertue
thus, by al wayes of reson (sythen mercy and pytie ben moste commended among
other vertues) and they myght never ben shewed, refreshement of helpe and of
comforde, but nowe at my moste nede. And that is the kynde werkynge of these vertues.
He then continues to explain (pp. 143-44):
- The sense, confused in Usk's prose, is that virtue unless manifested in action is no
virtue; it cannot be passive, it must "strecche in goodnesse or profyte to another."
Hence help and comfort cannot reasonably be accounted praiseworthy unless they
are extended to someone (in this case the Dreamer) in the moment of his greatest need;
mercy and pity (pre-eminent among virtues) dictate this.
- 1336ff. Schaar: "What must the author have said about their effects to be able to continue
'but now at my moste nede?' [line 1338]. Obviously: 'Than, by al wayes of reson,
sithen mercy and pitee ben moste commended among other vertues, they might
never ben <more> shewed, <with> refreshement of helpe and of comfort, but now
at my moste nede etc.' If mercy and pity are the greatest virtues, it follows that their
effects are never more clearly perceived than at the greatest need. And, then, seems
to have been anticipated; *more* is necessary, and I suggest that a *with* has dropped
out before *refreshement*" (pp. 30-31).
- 1348 *these*, Th: *chese*. Skeat's emendation, followed by Leyerle.
- 1352 *Proverbes*. See Proverbs 7.7-22.
- 1365 *unleful*. Skeat emends to *off unlefful*. Leyerle concurs; Jellech does not.

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- 1366 *skleren and wypplen*, "veil and cover over." Skeat hesitantly suggests that Usk probably found the word *skleire*, a veil, in *PPIC* C.9.5 (see also B.6.7, A.7.7), as that is the only known example of the substantive. The verb occurs here only (pp. 477-78).
- 1366-67 *Auster wytnesseſt*. Jellech notes that no source in St. Augustine has been found for this reference (p. 398). James Marchand, in a private communication to me (April 21, 1996), suggests that *wytnesseſt* here means "offers an example of" — a meaning arguably appropriate to the context: Augustine the rhetorician, in his youth, "right expert in reson and swete in his wordes," behaved like a heretic (a Manichean, most especially) until he could no longer bear the life he was leading (*Conf.* 7-8), and thus he "offers the example of a heretic." I am insecure in this reading but believe it is worth recording. Leyerle (p. 355), *pace* Jellech and me, suggests the source is *Confessions* 5.3-7, and especially 6, where Augustine narrates his encounter with the Manichean bishop Faustus of Mileve: "His discourse was eloquent and sweet, but his inadequacy in face of Augustine's questions revealed the discrepancy between his speech and his performance." Leyerle acknowledges that the allusion is "vague."
- 1374 *veywed*. Skeat emends to *weyved*. Jellech and Leyerle concur. See note to Book 2, line 741 above.
- 1377 *Syloē*. Siloam. Skeat: "It is a wonder where the author found this description of the waters of the pool of Siloam; but I much suspect that it arose from a gross misunderstanding of *Isaiah* 8.6, 7, thus:
the waters of Shiloah that go softly . . . shall come up over all his channels, and go over all his banks.
In the Vulgate:
aquas Siloē, quae nadunt cum silentio . . . ascendet super omnes rios eius, et fluit super uniuersas ripas eius.
Hence *cankes* in [line 1380] is certainly an error for *banks*; the initial *c* was caught from the preceding *circuit*" (p. 478).
- 1380 *banks*. Th: *cankes*. Skeat's emendation, followed by Jellech and Leyerle.

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- 1381 *stormes*. Leyerle emends to *storme[th]*.

Skeat emends *Mercurius* to *mercurious* (*servants*), explaining that "The children or servants of Mercury mean the clerks or writers. The expression is taken from *CT* III.697: 'The children of Mercurie and of Venus / Ben in his wirkynge ful contrarious'" (p. 478). Jellech emends to *Mercuriens*, a formation analogous with *Veneriens* in the next line.

- 1381–90 *Mercurius . . . fayned love*. Leyerle argues at length (pp. 354–55) for a continuing political allegory, with thinly veiled references to Gaunt, Brembee, and Northampton.

- 1382 *Veneriens*. I.e., followers of Venus. Skeat compares *CT* III.609.

- 1392 *soote of the smoke*. Skeat suggests the soot of the smoke of the fire prepared for the sacrificed ox and cites Proverbs 7.22, "bos ductus ad victimam" (p. 478). There might also be an allusion here to the defacement of Philosophy by the soot of time in Boece, I, pr. 1. 20–28.

- 1405–09 Heyworth (p. 144) would re-punctuate as follows:

Were thou not goodly accepted in to grace? By my pluckynge was she to foryesenesse enclyned. And after, I her styred to drawe the to house; and yet wendest thou vterly for euer haue ben refused. But wel thou wost sythen, that I in suche sharpe disease might so greatly assayle. What thynkest in thy wyt? Howe ferre maye my wytte stretche? And thou lache not on thy syde, I wol make the knotte.

He comments (p. 144):

... take the second *wit* in the sense "practical talent, clever management" (*OED* under *wit* sb. II 5b) and understand it as a question imputed to the Dreamer by the Lady. That is, "What are you thinking? Just how far my clever management extends?"

- 1408 *my*. Schaar would emend to *thy*, noting that the error would be very easy after *may*.

- 1410 *founde*. Th: *founde*. Skeat's emendation, followed by Leyerle.

- 1411 *holy oyle of peace*. Psalm 88.21.

- 1412 *leaving*. Th: *leaving*. Skeat's emendation, followed by Jellech and Leyerle.

Book 3

- 1 *Of nombre*. Jellech (p. 404) notes that this is a standard definition, derived ultimately from Boethius' *De Arithmetica*: "Numerus est unitatum collectio vel quantitatis acervas ex unitatibus profusa" [A number is a collection of unities, or a big mass of quantity issuing from unities (p. 76)].
- 4 *in thre tymes is devyded*. Recent studies of the extensive lore of the ages in English include Burrow (pp. 5–11; 66–92) and Dove (pp. 120–21). After St. Augustine, six is the norm for the number of ages prior to the Last Judgment in the later medieval period (Burrow, p. 80). I suspect that Usk has conflated the lores of three and six and has again proved somewhat atypical; however, in this case, his position — ages of deviation, grace, and joy — is certainly a very recognizable one in terms of the contemporary lore (see Burrow, p. 6 especially). *Deviaciōn* equates with life under the Old Law; grace is life after the Advent of Christ; joy is the life eternal after death. It is pertinent here to observe that *Tl*, after it has been re-ordered through the Bradley-Skeat shift, as modified by Bressie, contains 33 chapters (not counting the Prologue) — see Medcalf's summary, pp. 44–45 above, for a quick count.
- 5 *Deviaciōn*. Th: *Demaciōn*, where the three consecutive minims for *u* / *v* and *i* have been read as *m*. Skeat's emendation, followed by Jellech and Leyerle.
- 9 *Grace*. Not capitalized in Thynne. I have followed Skeat so that the designation of the second time is parallel with the first — *Deviaciōn*. So too *Joye* in line 13.
- 19 *that*. Th: *is*. Skeat's emendation, followed by Jellech and Leyerle, though Leyerle keeps Thynne's *is* (i.e., *[i]that] is cryed*).
- 20 *whiche is faylinge*. Schaar would read: *whiche is <eke yeven to> faylinge*, with the gloss "Which is also given to weakness without its deserving it." The actual wording he continues, "may of course have been different, but I think this must have been Usk's meaning" (p. 32).

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- 20 *faylinge*. Leyerle emends to *fayfaylinge*.
- 20–21 *whiche is faylinge without deserte*. Skeat glosses *deserte* as "merit"; he suggests that the phrase is out of place here, and perhaps belongs to the preceding clause, after *shewed* in line 19 (p. 479).
- 21 *and*. Leyerle emends to *in*.
- 26 *whir*. Th: *with*, Leyerle's emendation, following Skeat. Later in the line he emends *jewel* to *jewel(es)*.
- 26–27 *us English people*. Skeat (p. 479) suggests that "Usk says the English alter the name *Margarite-perle* to *Margery-perle*, whereas Latin, French, and many other languages keep the true form."
- 29 *Margery perles the*. Leyerle, following Skeat, emends: *Margery perles [by] the*.
- 33 *the more Britayne*. That is, greater Britain (i.e., England, Scotland, and Wales), as distinguished from lesser Britain (Brittany). See Appendix I below. The same lore is found in Gibbon, *The Decline and Fall of the Roman Empire* 1, chapter 1 (p. 33); Suetonius reports that "pearls seem to have been the lure that prompted [Caesar's] invasion of Britain; he would sometimes weigh them in the palm of his hand to judge their value" (p. 34).
- 34–37 On the capacity of pearls to control passion and staunch bleeding, see the Peterborough Lapidary (Evans and Serjeantson, pp. 107–08). The Lapidary identifies pearl as "Margarita." See, further, Appendix I below (p. 415).
- 35 *Another is good*. Schaar suggests that the sentence should begin: *Another good is: it is profitable helthe ayenst passions etc.* (p. 32). Leyerle follows Schaar, but uses a comma instead of the colon.
- 38 *species*. Jellech notes that *species* as used here by Usk is one of the scholastic neologisms of Middle English uncovered by John Cooley and listed by him in his article ([1964], p. 209). So too *opinion* in line 41 (p. 409).

- 40-41 *good lyvynge*, according to Jellech, means "living . . . the life of a good man; ethics" (p. 409).
- 50-51 *arismetrike . . . astronomye*. Usk here is drawing on the tradition of the seven liberal arts, composed of the trivium and quadrivium. On the quadrivium, or "four ways" to knowledge (i.e., arithmetic, geometry, music, and astronomy) see Wagner, pp. 2-6 and 150-53.
- 54 *prudence, justyce, temperaunce, and strength*. On the four cardinal virtues (Prudence, Justice, Temperance, and Fortitude), see Piltz, p. 181.
- 59 *One is arte*. Jellech suggests that the completing phrase, "of logic," may have dropped out, although the *MED* does enter *art* (1.c) as being used alone to mean dialectics or rhetoric (p. 411). Skeat remarks that "it was usual to introduce here the *trivium*, or second group of the seven arts . . . which contained logic, grammar, and rhetoric. For the two former he has substituted 'art,' the general term" (p. 479). On the trivium, or "three ways" (to knowledge), see Wagner, pp. 6-9 and 23, especially.
- 64 *Ordre of homly thinges*. I.e., domestic economy (Jellech, p. 411).
- 73ff. *twey*. Skeat (p. 479) differentiates *natural* and *reasonable* as the *twey*. The third is *moral*. Hence, he suggests, the following scheme.

Philosophy	{	relating to the body	{	<i>natural</i> : the quadrivium
		relating to the soul		<i>reasonable</i> : the trivium
Law	{	law: <i>natural</i>		<i>moral</i> : the cardinal virtues
		right: <i>reasonable</i>		
		custom	{	<i>written</i> : <i>constitution</i>
				<i>unwritten</i> : <i>usage</i>

See further Piltz, p. 197.

- 75 *lawe, right, and custome*. Jellech points out that the division of law into three kinds goes back at least to Isidore of Seville, *Etymologiae* v.10, and became a common-

Notes to Book 3

place of medieval political thought (p. 413). See Gilby, pp. 60–61. *Lawe* equates with natural law and *right* with civil law. See further King, p. 141; Pennington, p. 424; and Canning, pp. 454–56.

78 *constitution* is a technical legal term, equating with "statutes." See Jellech, p. 413.

85 *strength*. Th: *strength*. Emended by all.

87 *Cause, forsothe, in ordaysyng of lawe*. As Jellech notes, the "theory set forth here of the origin of law in men's civil wills is Augustinian" (p. 414); for a helpful overview, see Markus, pp. 108–11, especially 110.

90 *harme for harme*. Skeat: "That is, so that harm, (as punishment) for harm, should restrain evil-doers by the bridle of fear" (p. 480).

96 *and unworthy*. Skeat: "even if they be unworthy."

professe and regular. Skeat observes, "the 'professed' were such as, after a year of probation, had been received into a monastic order; the 'regular' were such as were bound by the three monastic vows of poverty, chastity, and obedience" (p. 480).

97 *obedyencer*. One bound by obedience; used adjectivally; Skeat compares Low Latin *obedientiarius* (p. 480).

102 *at the lest*. Th: *the lest*. Leyerle's emendation.

104 *sleightr*. Skeat emends to *sleigh*.

106 *I so*. Skeat emends to *I [am] so*.

111 *sende me water*. Jellech sees allusions to Exodus 17.1–7 and Psalm 114.8 (p. 416).

116 *redy refrete*. Jellech sees a "continual refrain" in "his ghost or spirit's meditations" (p. 417).

- 116-17 *comvyng about I not than*. Skeat glosses "recurring I know not when," where *than* reads as *when*, to make sense.
- 117 *coude I endite*. Th: *coude endite*. Skeat's emendation, followed by Jellech and Leyerle.
yet at dore. Jellech suggests an allusion to Revelations 3.7. The statement is in the way of a prayer with the antecedent for *whiche*, line 118, being *key of David* which is an image of Christ, as Leyerle observes (pp. 361-62). Jellech thinks the clause would be better placed following *wslyr* (p. 417). See also John 10.9.
- 117-19 Schaar inserts *the* between *at* and *dore* and places the phrase *and He bring me in* between *closeth* and *whose* (p. 32).
- 118 *whiche that children*. The allusion is to Matthew 21.16.
- 119 *wel*. Skeat emends to *wof*, followed by Jellech and Leyerle.
- 119-20 *whose spirite . . . lyketh*. The figure of David equates with Christ or the Holy Spirit. The reference here is to John 3.8 and 1 Corinthians 12.11 (see Jellech, p. 417).
- 123 *frenship plesance*. Skeat emends to *fren(d)ship /in/ plesance*, followed by Leyerle.
- 126 *wyte that the*. Leyerle emends to *wifteith that /to/ the*.
- 128 *wyttes in mary*. Th: *wytter mary*. Skeat's emendation, accepted by Leyerle but not Jellech. Schaar emends *in* to *of*.
- 135 *and me wondreth . . . in the lowe*. Jellech wonders what the verb "pass in" means. "Possibly it is the same as 'pass over' or 'skip over.' In his reply to Love Usk seems to quibble on a sense of 'pass' as 'to ford' or 'to walk through water'" (p. 419).
- 141 *innocent*. Th: *innocet*. Silent emendation in Skeat, followed by Jellech, but noted and followed by Leyerle.

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- 142-43 *lybel of departicion*. A bill (or writ) of separation; taken from *libellum repudii* in Matthew 5.31, which Wyclif translates by "a lbel of forsakyn" (Skeat, p. 480). See Henryson's *Testament of Cresseid*, line 74, for a comparable literary usage.
- 143-44 *Ye. ye . . . of deserties*. Skeat reads the sentence as follows: "I find, in no law, (provision for) recompensing and rewarding in a bounteous way, those who are guilty, according to their deserts" (p. 480). Jellech opposes this reading, complaining that it "does not alter the tenor of the sentence as we have it in Thynne, but that meaning [i.e., in Thynne] goes against the tenor of the preceding and following statements of Love" (p. 420). Here I would intervene against Jellech but not necessarily for Skeat. It is possible to construe this and the following sentence as transitions, very abrupt and unprepared for in the preceding sentences, to a consideration of conversions and how the same law that condemns the guilty can also acknowledge and reward the guilty who have converted. The examples, then, that follow would illustrate this principle. Note that in this construal, Jellech's complaint that Skeat's "reading of *in* goodness as 'in a bounteous way' does not conform to any meaning of the term recorded in the *MED*," becomes irrelevant since we need read the phrase only as "reward in [i.e., with] goodness" to follow the construction I am proposing.
- 145ff. *Paulyn*. Th: *Pauly*, followed by Leyerle. Skeat emends to *Paulyn[n]*, i.e., Paulinus, but suggests there is some mistake. "Perhaps he refers to L. Aemilius Paulinus, brother of M. Aemilius Lepidus the Triumvir. This Paulinus was once a determined enemy of Caesar, but was won over to his side by a large bribe" (p. 480). Jellech follows Skeat.
- 147-50 *This lawe . . . treason*. Jellech cites Schaar, who makes two plausible suggestions for its emendation: "First, he judges *this lawe* to refer to a passage about laws against conspiracies which has been lost, since there is no earlier reference for *is acompted in to*. Using Higden's account of the Civil War as a guide to Usk's possible attitude towards those events, he concludes that for Usk the conspiracy was on the part of Caesar, and that it was Cato who was considered to have thwarted the betrayal of the republic by Caesar. Consequently, Schaar would emend the passage as follows: 'This law in Rome hath yet his name of measuring, in mede, the bewraying of [a] conspiracy. Ordyned by the senatours, the deth [of] Julius Cesar is acompted into Catons rightwisness; for ever in trouth florisheth his name among the knowers of

reason.' I have incorporated Schaar's proposals into my text, except for the indefinite article 'a' which is often not used by Usk, though it seems necessary to modern ears" (p. 420). Leyerle and I, also, in the main, concur with Schaar.

150 *treason*. Th: *reason*. Leyerle's emendation.

150-52 *Perdiccas*. Skeat: "Perdiccas, according to the romances, succeeded Alexander the Great; see note to Book 2, [line 180]. I do not find the anecdote referring to Porus. It is not improbable that the author was thinking of Philip the physician, who revealed to Alexander 'a privy hate' entertained against that monarch by Parmenion; see the *Wars of Alexander*, lines 2559-83" (p. 480).

152-55 Heyworth (pp. 144-45) would re-punctuate. He argues that

The author's meaning is clarified if *reward* is allowed the rare sense "estimation, worth" recorded by *OED* (under *reward* sb² 13) only in two texts from the fourteenth century, and the punctuation slightly modified.

Wherfore every wight, by reson of lawe, after his rightwysenesse apertly his mede may challenge, and so thou that mayateynest lawe of kynde and therfore disease hast suffred in the lawe. Rewarde is worthy to be rewarded and ordayne, and apartly thy mede might thou challenge.

That is, everyone may claim his reward to the extent that he has earned it by virtue of his goodness; so may the Dreamer, who has maintained nature's laws and suffered for his pains. Moral worth deserves to be rewarded and clearly the Dreamer is justified in claiming what is due to him.

154 Schaar would omit *rewarde* and change *is* to *art* (p. 34).

155-58 Heyworth (pp. 145-46) would re-punctuate. He comments:

The Dreamer is here restating the law that the Lady has just enunciated: that by virtue of his goodness a man may claim the reward due to him . . . ; that worth ought to be rewarded . . . His restatement is: "Wel deservyng in to worship of a wight without nedful compulsion ought medellfully to be rewarded." That is, merit in voluntarily doing honour to a person deserves to be rewarded. . . . Repunctuation helps to make the meaning clearer.

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Certes, quod I, this haue I wel lerned. And ever hensward I shal drawe me therafter
in onched of wyl to abyde, this lawe bothe maynteyne and kepe (and so hope I best
entre in to your grace): Wel deseruynge in to worship of a wight without nedeful
compulsion ought medefully to be rewarded.

Leyerle modernizes this last sentence as follows: "Uncompelled and meritorious
conduct in honor of a person ought to be rewarded richly."

158 *nedeful*. Th: *nedful*. Leyerle's emendation.

compulsion oughe. Skeat emends to compulsion [*that*] oughe, Schaar supplies and in
place of Skeat's *that*, noting, "it is the speaker, not the subject, who expects reward"
(p. 35).

160 *avantage*. Th: *avantage*. Leyerle's emendation.

161 *may*. Skeat emends to *many*, suggesting a parallel structure with line 160; followed
by Jellicoe and Leyerle. But *may* makes satisfactory sense.

166 *right as mater*. Skeat cites Guido delle Colonne's *Historia Troiae*: "sicut ad formam
de forma procedere materiam notum est" [just as one observes matter move from
form to form] (pp. 480-81). See the note to *Legend of Good Women*, line 1582 ("As
mater appetith forme alwey"), where the version "sicut appetit materia semper
formam" [just as matter always hungers for form] is given.

173 *do by*. Skeat emends to *do [it] by*.

178 *and right*. Skeat: "if right-doing were not in the original working" (p. 481).

180 *recoche*. Th: *recth*. Skeat's emendation, followed by Jellicoe and Leyerle.

183 *parte be*. Skeat emends to *part [that] be*.

191 *muste do good nedes*. Skeat: "must necessarily do good" (p. 481).

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- 194-95 *Aristotel . . . in understanding.* Skeat refers to *Nicomachean Ethics* 1.1.2 and 5; but Jellech notes that by Usk's time this was standard medieval moral doctrine. See further Piltz, p. 179.
- 195-97 *and he that . . . must neder be bad.* Jellech: "The contrasts Usk seems to make are sufficiently clear, although the syntax is not. In line [195] I have emended Thynne's verb phrase 'doth away,' meaning 'to turn away from,' to doth *away*, because Thynne's reading would not provide any contrast between the act and the ends for which it is done. Also, in line [195], Thynne's 'he that' seems a certain instance of dittography, because there are only two kinds of good acts under consideration, not three. One kind is to do good and not take account of the ends for which it is done, which merely cancels out the goodness. The other kind is to do good, but not in a good manner or by a good means so that the direction of the end is perverted" (p. 425).
- 196 *goodly and draweth.* Th: *goodly draweth.* Skeat's emendation, followed by Jellech and Leyerle.
- 199 *doth not goodly.* Th: *doth goodly.* Skeat's emendation.
- 203 *ever.* Th: *even.* Skeat's emendation, followed by Jellech and Leyerle. *Even* does make some sense, however.
- 210 *commended.* Th: *commended.* Leyerle's emendation.
- 213 *Clerker . . . is blessed.* Jellech cites St. Augustine, *De Trinitate* 13.8: "Quia beatus nolens nemo fit" [because no one becomes blessed against his will] (p. 427).
- 215 *ne service in thar is.* Skeat emends to *ne service [is] in that [that] is;* followed by Jellech and Leyerle.
- 218 *may after-rewarde.* Th: *after reward.* Skeat's emendation, followed by Jellech and Leyerle.

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- 229-30 *so mote . . . it nat betyde*. Jellech: "So mote it be needes and otherwyse may it nat betyde are definitions offered for the terms 'necessary' and 'necessity'" (p. 428).
- 234 *desyreth*. Jellech emends to *deserveth*.
- 237-38 *if it . . . or of mede*. Compare Boethius, *Cons.* 5, pr. 3, 73-88.
- 239-43 *Me thynketh . . . stande togyther*. "This passage introduces the chief issue of this third book of the *Testament*, whether God's foreknowledge can be reconciled with man's free will. The statement is from St. Anselm, *De Conc.* Q.I.I, 507b" (Jellech, p. 429). (See Appendix 3.)
- 239-69 See *Conc.* 1.1 (Appendix 3, pp. 432-33).
- 248-49 *lyberté of arbitrye of arbitrement*. Skeat emends silently to *liberté of arbitrement*. Leyerle emends *of to or*, which may well be right.
- 248-50 *First, if . . . sothe to understanding*. Jellech notes that "this statement follows closely the latter half of St. Anselm's opening sentence of the *De Conc.* Q. I.I. With some exceptions, this chapter is a close paraphrase of St. Anselm's Chapters 1, 2, and part of 3, of Question 1" (see Appendix 3).
- 251 *repugnance*. Th: *repugnance*. Emended by all.
- 253-54 *whom foloweth necessité of thinges comwyng*. Jellech: "The antecedent of *whom* is *prescience*; the Latin reads 'quam sequi necessitas futuorum rerum videtur'" (p. 432).
- 255-56 *Bothe . . . I adweyt*. Jellech: "Usk's immediate capitulation to Love's assertion is undramatic and a contradiction of the doubt which he expressed at the end of Chapter 2. Nor does he follow St. Anselm in accepting the two propositions as not contradictory. Since Anselm's argument is rather paradoxical, it may not have been fully understood by Usk. Anselm asserts that there is another impossibility included in the two propositions; i.e., free will assumes something happens without necessity, but since God has foreknowledge and since God's foreknowledge assumes that what God knows is necessarily the future, the paradoxical conclusion is that there

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is something in the future without necessity by necessity. Anselm did not develop or resolve the issue, but left it open. Usk, however, makes definite the vagueness of his original and consequently is misled" (p. 432).

- 262 *wheder*. Th: *whedto*. Schaar notes that *wheder* is Skeat's emendation of the corrupt *whedto* in Thynne's text. "It seems that *wheder* was substituted for *whero* (*ergo*), and that a negation corresponding to *nequaquam* should be restored: *and whero*, *to every wight that hath good understanding, is seen these thinges <in no wise> to be repugnaunt* etc. After the second *necessiti* a full stop is required" (p. 36).
- 267-69 *God beforene wote . . . love dedes*. Here Usk substitutes his own case of love and destiny for St. Anselm's topics of man's righteousness and sinfulness. See Jellech, p. 433. See also Leyerle, p. 370.
- 273 *so it followeth*. Skeat misreads, *so followeth*.
- 273-74 *And so . . . and shal be*. Jellech suggests that the phrase "without necessity" was "either dropped by the printer or inadvertently omitted by Usk. It is essential for the sense: And so it follows, whether you love or do not love, either case is and shall be without necessity" (p. 434).
- 276 *through*. Th: *though*. Skeat's emendation, followed by Jellech and Leyerle.
- 281 *if no love*. Skeat emends to *if [I] no[th] love*; Leyerle, to *if [I] ne[th] love*.
- 284-385 See Conc. 1.2 (Appendix 3, pp. 433-35).
- 289-90 *Right so . . . or els none*. Jellech: "Just as if I say that you are a lover or else not a lover through necessity" (p. 436).
- 291-92 *whiche shal not be*. Jellech: "That which it will not be" (p. 436).
- 292 *whiche shal be*. Jellech: "That which it will be" (p. 436).

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- 292-94 *That same thynge . . . any other thing.* Jellech: "It is possible that Usk did not understand the Latin construction here and transferred his confusion to the English version. The Latin is, 'hoc ipsum namque praescit Deus, qui praevidet aliquid futurum ex sola voluntate, quod voluntas non cogitur, aut prohibetur ultra alia re.' The Latin 'qui praevidet' has become *which he before seeth* instead of 'who foresees' and no syntactical relationship between *any thynge commende* and the preceding verb is expressed in the English" (p. 436). See Appendix 3 below, p. 433.
- 296 *Inconvenyent.* Leyerle emends to *inconvenyence*.
- 298-300 *Also furthermore . . . it is pronounced.* Jellech: "Furthermore, whoever considers properly his understanding of [the word] 'prescience,' in the same way that anything is said to be before known, [will realize] it is also pronounced or declared to be coming, or in the future" (p. 437).
- 302 *if I say if it shal be.* Skeat reads: *if I say, it shal be.* Leyerle: *if I say, 'If it shal be [of necessyté it shal be].'*
- 306-07 *the thynge to forme pat.* In the general murkiness of language here, one key, centered in this phrase, *the thynge to forme pat*, will be of considerable help to the reader. It is the order of the grammar — *dyversité in setting of wordes maketh dyversité in understandynge* (lines 313-14). If something is, it is necessary — *if loue is put to be it is said of necessyté to be*; but necessity does not make it that it is — *nat for that necessyté constraineth or defendeth loue to be or nat to be.* Or, as we find it a few lines later, *and it is nat the same to saye, loue to be passed, and loue passed to be passed* (lines 311-12) — i.e., the "setting of the words" is crucial: *loue passed must be passed.*
- 307 *that thynge shal be.* Leyerle adds: *[of necessite it shal be].*
- 310 *commwyng to al.* Leyerle: *commwyng to [be] al.*
- 341 *And yet.* Leyerle emends to: *and yet [after it is present].*

- 342 *whiche to her, Margarite, thee hath bounde.* "which has bound you to her, Margarite." Th reads *bownde* for *bounde*. Both Skeat and Jellech read *bounde*.
- 343 *for.* Th: *ferre.* Schaar argues that *ferre* in Usk's text was miswritten for *for*, translating St Anselm's *quaia*. "The authentic reading, it can hardly be doubted, should be: 'Trewly, som doing of accion nat by necessité is comminge, for tosoen it be, it may be that it shal nat be comminge'" (p. 36).
- 355 *right as this terme.* Th: *Right these termes.* Jellech's emendation. Skeat emends: *right [so] this terme*, linking the clause to the previous sentence, as does Leyerle, who changes *this* to *th[e]*.
- 356 *that thyng.* Skeat emends to *that [a] thing*.
- 357 *that.* Skeat: "that which."
- 357-58 *foloweth with . . . constrainned.* Leyerle emends to: *folowfyng], w[hic]h nothyngh [constrayneth] to be.*
- 357 *with nothyngh.* Skeat: "yet not so as to be constrained by anything else" (p. 481).
- 358-417 See Conc. 1.3 (Appendix 3, pp. 435-37).
- 359-61 Schaar notes, "as has been demonstrated often enough on the preceding pages, words and clauses have frequently dropped out during the copying of the text, and, I think, something has been lost in that way here as well. The passage, it seems, should be thus restored: 'For if I say, 'tomorowe love is comming in this Margarites herte,' nat therfore theow necessité shal the ilke love be; yet it may be that <toform it be> it shal nat be, although it were comming'" (p. 37).
- 361 *that it shal nat be.* Leyerle, following Schaar, emends to: *that [toform it be], it shal not be.*

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- 370-71 *one is . . . Another is.* Leyerle observes that "the distinction . . . is between forgoing necessity . . . , Anselm's *praecedens necessitas*, which is causative, and following necessity . . . , Anselm's *sequent necessitas*, which is not" (p. 373).
- 371 *nedeful is.* Skeat emends to *nedeful [it] is.*
- 375 *commynge.* Leyerle thinks some portion of the text is probably lost at this point.
- 389 *For why . . . not be.* Schaar finds it more likely that Usk wrote *now than that god wol may not <nor> be*, and that one negation was either dropped by haplography [shortened writing] or consciously eliminated by a scribe or printer, unfamiliar with philosophical argument (p. 37). Leyerle follows Schaar and adds the double negative.
- 400-01 *Right so . . . wyl is necessarye.* Jellech observes: "There is some corruption here. The Latin construction is very simple: 'ita non est peccatum voluntatis necessarium, sicut velle non est necessarium' (see Appendix 3, p. 436). Skeat added 'in' before *maner*, but this is no clarification. I have let the passage stand as is" (p. 448). Leyerle follows Skeat.
- 402 *through.* Th: *though.* Skeat's emendation, followed by Jellech and Leyerle.
- 403-04 *right so . . . to wyne.* Jellech: "This translation is confusing. It means, as the thing which free will wishes, it also may and may not wish. That is, in order to be *free* the will must have an option to choose or not to choose, but it is necessary for the will to choose something" (p. 448).
- 405-06 *for impossibl . . . to him.* Jellech suggests that "between *impossibl*, line [405], and *to him*, line [406], two and a half lines of text have been repeated in Thynne: *to him it is one thynge and the same to wyne he may not wylse but thilk to wyne nedeful is: for impossibl to him it is one thynge and the same to wyne he may not wylse but thilk to wyne nedeful is: for impossibl to him it is one thynge and the same to wyne and not so wyne.* In addition some equivalent portion of St. Anselm's text in translation has been omitted after *he may not wylse*, line 404: 'antequam velit quia libera est; et cum jam vult, non potest non velle.' 'Sed cum velle necesse est' fol-

lows and the translation is duly included in Thynne. Possibly the similarity between this clause and the clause *thilke to wylne nedeful is* (line 406) was the source of the error" (p. 449). Leyerle's emendation of lines 403–06 is as follows: "Right so thilke thynge that fre wyl wol: and [he] maye and not may not wylne, and nedeful is that to wylne. [For he maye not wylne to forme he wol, as wyl is fre, and whan that he wol] he maye [not] not wylne, but thilke to wilne nedeful is [etc.]." Leyerle also calls this passage "a *locus desperatus*" (p. 376):

... Thynne's text is little more than bewildering nonsense. ... Anselm's *De concordia* is not easy to understand in itself and Usk's version of it is often baffling unless read beside the original, and sometimes then as well. At line ... [424] of this chapter the manuscript from which Thynne's text was set had the major displacement of leaves discussed in the Introduction ...; consequently, any attempt by the printer to get a general sense of the chapter's argument was futile. In view of these circumstances, the corruption of Thynne's text is not surprising. ... [T]he editor must acknowledge that his proposals are little more than first aid to what must be considered a *locus desperatus*.

408 *and that he wol not.* Leyerle emends to *and that fit be not, that/ he wol not.*

or. Th: of. Skeat's emendation, followed by Jellech and Leyerle.

409–10 *than by wyl ... toghether be.* Jellech: "The phrase *than by wyl not constrained* seems to be Usk's explanatory insertion into the argument. The sentence following is hopelessly corrupt. The Latin is, 'befariam est necessarium, quia et voluntate cogitur fieri, et quod fit non potest simul non fieri.' In Usk the negation of the final infinitive *be* is missing; as is the main clause" (p. 449).

413 *seeth.* Th: *syght.* Skeat's emendation, followed by Jellech and Leyerle.

414–15 *al maner thynge ben.* Skeat: *al maner thinges /that/ ben.* Leyerle: *al, [and] man[er] thynge ben.*

415–16 *might have ben never they.* Skeat: *[it] might have ben [that] never they.* Leyerle: *might have ben, never th[at].*

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- 418-19 *Hereby . . . lybertie of wyl.* Jellech: "There is a mixture of constructions here, of a noun clause dependent on *ben knowe*, 'everything is not from necessity,' and an accusative-infinitive construction, 'all things not be from necessity.' Hence, the non-agreement between subject and verb. *For*, line [419], means 'but'" (p. 451).
- 418-38 See Conc. 1.4 (Appendix 3, p. 437).
- 424 *movable tyme. There is.* Here, as do Jellech and Leyerle, I intervene in Thynne's text to re-order it in conformity with the Bradley-Skeat shift, as modified by Bressie (see the Introduction, vi f, "The Problem of the Broken Sequence of Book 3," for extended comment). As a consequence of this intervention, the reader can no longer follow Thynne except by observing the boldface folia numbers in the lower half of the page and skipping across the breaks to connect Thynne's consecutive foliation. I will alert the reader to each break in my notes as well as marking it in the boldface foliation. Finally, I would like to cite Leyerle's important observation that "here the Bradley shift follows the order of [St. Anselm's] *De concordia*, conclusive proof of the accuracy of the shift at this point" (p. 379). The reader can test this assertion, with which I concur, by checking the relevant passages in Appendix 3 below (p. 437).
- 432-35 *whiche thyng . . . for free arbitrement.* Jellech: "This sentence is a straightforward calque [translation by modelling the target language on the original language] on the Latin, with much resultant confusion in the English. However, the Latin is not very coherent either. I would translate St. Anselm:
- The conclusion is, if it is not too absurd even to state, either it is not by necessity or it is not anything which God knows or foreknows to be or not to be. Therefore [= Usk and yet] nothing prevents anything from being known or foreknown by him in our wills or from being done in our acts, or from being in the future through free will. (p. 453; see Appendix 3)
- 442-60 See Conc. 1.4 (Appendix 3, p. 438).
- 447 *first alone.* Jellech: "'Alone' in the sense of 'solitary' is not suitable here. A substantive derived from OF *aloigner*, 'to move,' may have been the original word, misread or misunderstood by the printer. The OF noun 'aloinement,' and the verb 'aloinen'

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entered Middle English" (p. 454). Leyerle offers a very different explanation: "the word *commyng*, from line [446], is understood after *firar*. Love's point in this discussion is that whether motion is coming or going is a matter of perspective. In its circular motion, the sun in going from a given position is also coming back to it" (p. 380).

462-63 *Job . . . passe.* Skeat (p. 481) cites Job 14.5: "Constituisti terminos eius, qui praeteriri non poterunt" [thou hast appointed his bounds which cannot be passed].

462-554 See *Conc.* 1.5 (Appendix 3, pp. 438-39).

464 *dying.* Th: *doyng.* Skeat's emendation.

466-67 *ne He seeth . . . of necessyté.* Jellech: "This sentence is an inaccurate calque on the Latin, '[Deus] dicitur constituisse apud se immutabiliter quod apud hominem priusquam fiat mutari potest.' An English rendering would read:

God is said to have ordained for himself immutably what can be changed amongst men before it happens.

Usk's version loses the contrast between what has been set down as requisite for God and what is the case for man" (p. 456; see Appendix 3). Leyerle, following Schaar, emends *nothing wheder* to *nothing [but the sothe]*, *wheder*.

470 *conformer.* Skeat cites the Vulgate (Romans 8.29, 30): "Nam quos praesciuit, et predestinavit conformes fieri imaginis Filii sui" — For whom he foreknew, he also predestinated to be made *conformable* to the image of his Son (p. 481).

473 *magnifyed.* Compare Romans 8.30.

475 *nowe as mikel . . . wynter.* Jellech glosses: "And now a moment is as great as seven thousand winters" (p. 457).

490-92 *But right as . . . very knowyng.* Jellech: "This is an incomplete and confused rendering of the Latin, which contrasts the temporal present, even when projected to include every place and everything which is in existence anywhere, with the eternal

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present which contains everything which has ever existed in time, all at once" (p. 458; see Appendix 3). Leyerle solves the problem by emending *coveyteth* to *cof[re]tynjeth* and *both* to *b[e]th*.

- 499 *at the God.* Jellech emends to *at God* and glosses "with God" (p. 459); Leyerle follows Jellech.
- 502 *temporel, without.* Skeat places *and* before the preposition *without*. Leyerle follows Skeat. Jellech notes that the subject is still *al thynges* and that "there is nothing in St. Anselm to correspond to this clause" (p. 460).
- 505 *to thy.* Leyerle, following Skeat, emends to *[in] thy*.
- 507-08 *for al thilk . . . thilke seinter.* Th: *for al thilk . . . thilke sentences.* Leyerle's emendation. Skeat reads: *for al [at] thilk . . . [off] thilke sentence*; Jellech: *for al al thilk . . . al thilk sentence*.
- 511 *in wordes.* Th: *wordes is.* Jellech's emendation, followed by Leyerle. Skeat reads: *[in] wordes*.
- 520-21 *in whiche . . . your actes.* Jellech suggests that a key word, *true*, has been lost here; i.e., . . . "your wylles and your actes true" (p. 461).
- 525 *nat.* Th: *no arte.* Skeat suggests (p. 482), with a "(?)," the gloss "in no way"; but then he goes on to suggest that *ne arte* is "surely an error for *nat*, as *writest nat* is repeated in line [525]." Jellech and Leyerle follow Skeat's suggestion, as do I.
- 526 *or els wylne to write.* Jellech: "Or it is not necessary for you to wish to write" (p. 462).
- 528-29 *for somthynge is . . . it nat be.* Jellech: "Apparently nothing more was attempted here by Usk than an approximation of the Latin, but the rendering has become badly confused. The changes which I have made are only those errors which the printer might have made under influence of the surrounding text: 'for somthynge is in the everlastynge presence that in temporal tyme it was nat in tyme in eterne presence

shall it nat be'" (p. 462). Leyerle (p. 182) emends as follows: *For somthynge [is not in temporal tyme that] is in the everlastynge presence [and somthynge that was] in temporal tyme, it was not in eternyte, [and somthynge that will be] in temporal tyme, in eterne presence shall it not be: than no reason defendeth that somthyng [may] be in tyme temporal movyng that in eterne is immovable.* Schaar (p. 39) would read: *For <if> somthing is in the everlastinge presence, than in temporal tyme it was not; <if it was> in <temporal> tyme, in eterne presence shall it not be; that is "if anything is in eternity, it was not in time; if it was in time, it shall not be in eternity."*

532 *immovable.* Th: *movable.* Skeat's emendation, followed by Jellech and Leyerle.

535 *is in eternytē.* Th: *is eternytē.* Skeat's emendation, followed by Jellech and Leyerle.

536 *ne.* Leyerle, following Skeat, omits.

537-41 *A so . . . in his present maner.* Jellech: "Skeat driftily calls attention to the obscurity of Usk's explanation and the incongruity of Love's enthusiasm for her pupil's perspicuity. Schaar attempted to remedy the apparent defects in Usk's explanation by going back to St. Anselm's work to see what is missing in ours. Schaar did not see the error 'deemed' for *denied* in line [538]. Moreover, Schaar did not realize the extent to which Usk is paraphrasing in these lines, so that his proposed emendations are too extensive to be genuine. I do not believe that emendation is required so much as syntactical expansion of Usk's paraphrase. Of course, access to the Latin treatise (see Appendix 3) is invaluable because at least one knows what he was trying to say. I would read these sentences as follows:

It seems to me that things coming or else past here in your temporal time ought not to be denied to be in eternity ever now and present. And yet it does not follow that anything which was or will be (in time) is not there [in eternity] in any manner, past or else future: we shall completely deny that, because there [in eternity] it is without ceasing in its manner of the present." (p. 464)

Schaar would add *it there to be passed or coming* between *deny* and *for* in line 540, observing that the missing words may easily have been dropped by haplography "since the words *there to ben passed or els comming* had just before been written" (p. 40).

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- 538 *denied*. Th: *dened*. Skeat follows Thynne, but Jellech emends to *denied* (followed by Leyerle), which makes good sense, presupposing a misreading of three consecutive minims.
- 540 *than*. Leyerle emends to *thasf*.
- 541 *be able*. Th: *able*. Skeat's emendation, followed by Jellech and Leyerle.
- 542 *cloude in unconwyng*. Conceivably a verbal echo of the "cloud of unknowing."
- 547 *afore*. Th: *and for*. Skeat's emendation, followed by Jellech and Leyerle.
- 548 *For right*. Skeat: "for nothing at all exists there (i.e., in eternity) after the manner of that which is temporal" (p. 482).
- 554 *that God al thyng*. Th: *that al thyng*. Skeat and Leyerle add *God*, as head of the clause; Jellech adheres to Thynne.
- 554-58 See Conc. 1.7 (Appendix 3, pp. 440-41).
- 555 *ben to ben*. Leyerle emends to *have beyng*. Skeat glosses *ben to ben* as "are to come because of God's knowledge" (p. 482).
- 559-60 *the noble philosophical poete in Engliss*. Jellech: "Ever since the discovery that Chaucer was not the author of *TL* . . . this reference has been taken to allude to Chaucer. Skeat makes the interesting point that the metaphysical question of greatest importance in *Troilus and Criseyde* is not the origin of evil, which is Usk's topic at this point, but predestination. From Usk's reference here to Chaucer as an authority on the origin of evil it would seem that he misread or misunderstood the *Troilus*" (p. 466). *Pace* Skeat and Jellech (and Bessie, too), Leyerle argues, correctly, I think, that (p. 387) Usk's request . . . is for information on two problems: one concerns the problem of evil and the other concerns God's foreknowledge. Love replies by sending him in lines [569-73] back to II.13 and II.14 in the *Testament*, chapters that contain a discussion of the nature of evil; see, especially, II.13.1ff. . . . The reference to *Tr* can thus be seen as one to matters about foreknowledge.

- 560 *whiche*. Leyerle emends to *[spe]che*.
- 565 *stariers*. Skeat: *storiers*, gen. pl. of *storier*, a teller of a story. Leyerle emends to *storiers*.
- 569 *of two the laste*. Jellech suggests chapters 13 and 14 of Book 2.
- 573 *to be*, Leyerle, following Skeat: *to be [lykned]*.
- 577 *muste come the spire*. Jellech: "The tree allegory describing the lover's growth in steadfastness was foreshadowed at Book 2, chapter 11 [lines 1141–44]. Usk's use of the metaphor of the tree may have been inspired by St. Anselm's lengthy analogy (*De Conc. Q.III.6* [see Appendix 3, p. 442]) of the garden of the human heart and the reception of God's word as seed" (p. 469). See below note to lines 806–07.
- 586 *seconde booke*. Skeat: Book 2, chapter 11 (lines 1106ff.).
- 588 *sering*. Th: *seteles*. Skeat's emendation, followed by Jellech and Leyerle.
- 591 *frendes*. Leyerle: *fierdnjes*. Schaar emends to *feendes* (p. 41).
- 591–93 *my wyl maye ben turned* . . . Leyerle speculates that "this autobiographical reference would suggest that Book III was not written while Usk was in confinement. There are no references to the prison in the book, except possibly one at III.1 [128], *diseisly habitation*" (pp. 388–89). With this speculation, compare Medcalf who argues, at great length ([1997], pp. 232ff.), for a major change in and resumption of *TL* between Book 2, toward the end, and Book 3, transpiring perhaps as late as 1387 (p. 234):
Finally, imprisoned by the Lords Appellant, when his new political motive, the king's service, had become the reason why execution for treason was close upon him, he was driven to those profound considerations of value, vocation, commitment, and the analogy between human and divine love which are the intellectual glory of the *Testament*. The joins and inconsistencies in the book [viz., 3] are unrevised, presumably, because he suffered execution. (p. 237)
- If Medcalf is correct in his bold hypothesis — and his arguments are too complicated

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and subtle for me to paraphrase adequately here — then a great many received opinions about Usk and TL will have to be subjected to fresh examination.

595 *hou*. Th: *thou*. Leyerle's emendation. Jellech and Skeat read *thou*.

596 *is thy*. Leyerle emends to *is /off thy*.

601 *deme*. Leyerle: *de/in/te*. This emendation (meaning "disdain to") is perhaps sound, given the trouble the compiler for Usk had in reading sequences of minims. But though it makes clearer sense, it is not absolutely necessary. Moreover, *jugement* in line 604 lends support to *deme*.

612 *lovinge*. Leyerle: *l/e/lyng*.

613–40 See Conc. 3.11 (Appendix 3, pp. 441–42).

613 *lykened*. Leyerle: *ly/nk/ed*. Leyerle's emendation picks up the knot metaphor nicely, but *lykened* makes good sense and ties in with metaphors of similitude, which are also prominent.

614 *wylles*. Leyerle: *will/e*, which is more idiomatic (and probably right) though less quaint, and the plural is repeated in the same line, which Leyerle is likewise obliged to emend.

615 *Right as ye han in your body*. Leyerle offers the following clarification (p. 390):

Because Usk does not define his terminology clearly, a brief summary of the argument may be helpful. As the body has instruments of use, such as eyes to see and feet to walk, so the soul has its instruments. One instrument of the soul is reason and another is will. Each instrument of the soul has use and also propensities, Anselm's *aptitudines*, which Usk renders as *opter*. Anselm refers to the *aptitudines voluntatis*, the propensities of the will, by the word *affectiones*, which Usk renders as *affectione*. Thus the will is an instrument of the soul and can be considered in three ways: it can be referred to simply as the will itself, or by its affections, or by its use.

- 616 *wyttes*. The *five wits* are the five senses. See further Piltz, pp. 204–07.
- 616, 617 *aparte*. Leyerle emends to *ap[er]te* (see note to line 615), which makes sense, but loses the pun on “separate,” “appropriate,” and “open.” *Apte* is the term in line 622, however, which strengthens Leyerle’s case. But his emendation of *apetytes* to *ap[er]ties* in line 624 is quite unnecessary.
- 624 *apetytes*. “Sanderlin has pointed out (p. 71n4) Usk’s mistranslation of *apetytes* for the Latin ‘aptitudinibus’ in the *De conc.*” (Jellech, p. 474).
- 625 *terme of equivocar*. Skeat: “terms of like signification, *terwe* being an error for *termes*. Answering to Lat. *verba aequivoca*, words of like signification” (p. 482). See further Piltz, p. 97.
- 629 *whare ye*. Leyerle: *whare fye reason, and eye is instrument of seeing whiche ye usen whare] ye.*
- 632–37 *And thus is instrument wyl . . .* Leyerle observes that “there are three instances in [these lines] of the past participle *affectum* rendered as if it were the noun *affectio*; as a result, Usk’s text makes little sense” (pp. 392–93). The reader should consult Anselm’s original, *Conc.*, 3.11, in Appendix 3, pp. 441–42 below.
- 636–37 *For affection . . . to wake*. Jellech suggests that a person never wants to be sick, or never wants always to be awake (p. 475).
- 641 *purposed*. Th: *purposed*.
- 649 *use ye ne ought*. Leyerle: *n[on] si]ght*. Between *ye* and *ne* ends the first shift of the text. As Leyerle notes “here, as at 3.4. [424], the shifted text follows the order of *De concordia*” (p. 395). At this point, Thynne’s text must be rearranged again.
- 660 *But utterly . . . ben rewarded*. “But in order to be rewarded with grace to get thy desired bliss” (Jellech, p. 477).

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- 672 Schaar inserts <and> before *away* and *grace* (p. 42).
- 683-85 *for though . . . abyde*. Schaar: "Obviously, the second sentence is the concrete case in question, illustrated by the metaphor in the first. The clauses in the second sentence must therefore be paralleled in the first, and we must read: *I trouwe right, for though thy wil out of reson shulde not toarne, thy wil in one reson shulde not abyde*. The meaning seems to be: just as, though drunkenness is forbidden, people need not always be without drink, so, although your will ought not to lose its contact with reason, it need not necessarily be reasonable in one way only, but so as to make you satisfied, provided you remain virtuous" (p. 42). See also *T&C* 3.715-18:
- "In every thyng, I woot, ther lith mesure.
For though a man forbede dronkenesse,
He naught forbet that every creature
Be drynkeles for alwey, as I gesse."
- 688 *Thou might not change*. Schaar (p. 43) proposes punctuating here so that *thou might not change* begins a new sentence: *Trewly, that wil and reson shulde be knit togider, was free wil of reson: after tyme thyne herte is assenant to them bothe. Thou might not change, but if thou from rule of reson vanye*.
- 711 *envy*. Leyerle: *enfamly*.
- 714 *wymers*. Skeat notes that the word *welked* occurs twice in *CT* VI.738, IV.277; and *wiver once*, *T&C* 3.1010. Leyerle follows Skeat's suggestion and emends to *wyfiers*.
- 722 *kyndr*. Th: *kindly*. Jellicoe's emendation, followed by Leyerle.
- 728 *evydence*. Th: *evydece*. Emended by all.
- 732 *som*. Th: *no*. Jellicoe's emendation, followed by Leyerle.
- 734-35 *Why . . . t'other*. Skeat: "Why, as soon as one has sprung up on high, does not the other spring up also?" Here "one" and "the other" seem to refer to "will" and "bliss" (p. 482).

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- 739-40 *anon as . . . to receyve.* "As soon as that will proffers itself to be shown and revealed, the bliss should hasten to it, to receive the will" (Jellech, p. 484).
- 742 *Great weight on hys onlofle.* See Book 1, line 211, and note above.
hir. Th: this. Skeat's emendation, followed by Jellech and Leyerle.
- 742-44 The lines echo the eagle's speech in Chaucer's *HF*, lines 729-56. See also Aristotle's *Physics* 8.4, but especially Boethius's *Cons.*, 3. pr. 11.95-187.
- 752 *if.* Schaar would emend to *in* (p. 40).
- 759-75 See Conc. 3.6 (Appendix 3, pp. 442-43).
- 760-64 *but such . . . in traveyle.* Leyerle rearranges the passage as follows: *But such as wrought in norisshyng to mannes kynde serven, or els such as toournen soone unto mannes confayson in case that therof they ataste, [men might leave, though they were] comen forthe out of the earth by their owne kynde, withouten any mannes cure or any busynesse in traveyle.*
- 761-62 Schaar would insert *to* between *kynde* and *serven* (p. 41).
- 767 *yir. Th: it.* Skeat's emendation, followed by Leyerle. Jellech emends to *that*.
- 774 *in.* Not in Th. Skeat's addition, followed by Leyerle.
- 787 *amended.* Th: *ameded.*
- 791-93 *Certen such . . . it to rewarde.* Jellech: "There is some corruption here. The thought is, that bliss gotten quickly will be rewarded accordingly by brief duration, while bliss obtained slowly and laboriously will endure. At line [791] there was no antecedent for Thynne's *hem*, which I have emended to *haw*; i.e., bliss" (p. 489).

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- 792 *thee wel.* Leyerle reads *the wifjl*, which may be better. Skeat and Jellicoe follow Th: *the wel*, where *the* may be the definite article rather than a pronoun, with *wel* as "weak."
- 793 *right can . . . it to rewarde.* "Right, or justice, can send such bitterness afterward to even out the reward for merit" (Jellicoe, p. 439).
- 797 *blysse endelesse.* Skeat reads: *blysse [ben] endelesse*, followed by Leyerle, but not Jellicoe.
- 805 *wel.* Th: *wol.* Skeat's emendation, followed by Jellicoe and Leyerle.
- 806–07 *Thow hast herde . . . weyng.* Skeat (p. 483) argues, vigorously, that "the idea of this Tree is copied from *PPI C.19.4–14*." But as the article by Dronke amply demonstrates, there are many other, possibly more proximate sources for the image in *TL* (see also above, note to line 577). My own position is currently one of suspicion: I can show Usk's familiarity with *T&C* to a very fine degree; not so his familiarity with *PPI* — I am therefore still sceptical that he knew *Piers*, even as I am strongly inclined to believe that even if he did, he was nowhere near being so intimate with it as he was with *T&C* and *Cons./Boece*. See further the Introduction, Section iv, "Usk and his Contemporaries."
- 807 *wyse this.* Leyerle inserts *{is}*.
- 826–28 *as gledes . . . overleya.* See *T&C* 2.538–39: "And wel the hotter ben the gledes rede,
/ That men hem wrien with asshen pale and dede."
- 842–43 *Voice without . . . in hert.* Skeat: "The reference appears to be to Aristotle, *De Interpretatione* . . . Chapter 1. *Voice* seems to mean 'a word unrelated to a sentence,' i.e., not related to something else as forming part of a sentence" (p. 483). Skeat's opinion, then, is that Usk means the distinction between mere words and propositions, propositions being Aristotle's express subject in *Peri hermenias* (4; p. 121); only of propositions can one speak of truth or falsity. Hence, Usk continues: ". . . in ful sentence of *trewe meyng . . .*" (p. 483 — emphasis added). See further Shoaf (1983), pp. 9–11 and Isaac on the fortunes of the *Peri hermenias*.

- 852 *avyode*. Schaar: "There is nothing here to be avoided, either with or without difficulty, but there is obviously something which it is not easy to wait for: *Alas! than, after such stormes, how hard is it to abyde, til eft wedring and yeres han maked her circuite cours al about, er any frute be able to be tasted!*" (p. 43).
- 866 *That, folie*. At this point, Thynne's text must be rearranged again.
- 868 *A marchaunt*. Compare Chaucer, *CT* VIII.947-50.
- 870 *on the oke seyte*. Skeat (p. 483) rightly compares Chaucer, *T&C* 2.1380-84, which reads:
- "Thenk here-ayeins: whan that the stordy ook,
On which men halcketh ofte, for the nones,
Receyved hath the happy fallyng strook,
The greete sweigh doth it come al at ones."¹¹
- N.b., the close verbal echoes here in both works: *happy, sweigh, come al at ones*.
- 871 *falleth the letly water*. Skeat cites Ovid, *Ex Ponto* 4.10.5.
- 876-77 *my thynketh . . . rewarde for my longe traveyrie*. The language here reflects perhaps the complaint in *BD*, lines 36-38: "hit be a sicknesse / That I have suffred this eight yeer; / And yet my boote is never the ner." See Book 1, lines 486-87 where Usk draws upon this same passage. See also lines 879-910, and the idea that reward comes through peace which becomes possible through Margaryte's goodness, an idea similar to Blanche's gracious therapy of the distraught dreamer in *BD*.
- 881 *your selven sayd*. Skeat compares Book 3, chapter 2 (lines 217-21).
- 890-91 *it is not to put to him*. "It is not imputed to him" (Jellech, p. 498).
- 898-99 *kyndely drawen homewarde*. See *BD*, lines 1314ff.
- 899-900 *al is holy her to wyte*. "It is all to be accounted to her wholly" (Skeat, p. 483). *To wyte* usually has a bad sense, as implying blame. Hence, Jellech would emend *wyte* to

gylte and construe "her" as "for her" so as to read: "it is entirely for her to repay the love that you have" (p. 499).

910 *this lady*. I.e., "Heavenly Love suddenly took up its place in his heart." "This of course puts an end to the dialogue, but in Thynne's misarranged print the lady speaks to him again, as if it were *out of his heart*!" (Skeat, p. 483).

918 *lyves*. Skeat emends to *lynes*, i.e., written lines of writing, which he imagines to be imprinted on his understanding (p. 483); see lines 919 and 923-24.

928-43 See Conc. 3.3 (Appendix 3, pp. 443).

928ff. *It is no maner doute*. . . . Jellech: "The abstraction Love has been substituted for Anselm's example of Justice" (p. 502).

932 *wyl wyne*. Skeat inserts *may* between the two words; Leyerle inserts *to*.

937 *nothyng*. Th: *nothyng*. Leyerle's emendation.

942ff. Schaar: "The last sentence is an interpolation of Usk's own, continuing an argument borrowed from St Anselm . . . There seems to be a slight corruption . . . The passage, to all appearances, emphasizes the fact that 'will' and 'not will' do not go together; thus it is a commentary on the preceding statement that anyone who is not willing may not have 'loving' (for this implies free will): *Pardé, every conseyt of every resonable creature otherwyse wol not graunte wil in affirmative with not willing by no way mowe accorde*. This continuation shows that Grace added to free will is the way to 'loving': *And although this loving wol come in myn herte by free-nesse of arbitrement, as in this booke fully is shewed, yet owe I not therfore as moche alone my free wil as grace of that Margaryte to me lened*" (p. 44).

943-76 See Conc. 3.4 (Appendix 3, p. 443-44).

950 *his owne gylte by fre wyl that leseth*. Jellech: "Through his own guilt by free will so that he loses" (p. 504).

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- 953–56 See Conc. 3.5 (Appendix 3, p. 444).
- 959 *Trewly*. Th: *Trewy*.
- grace. Th: *gra e*.
- 961 *accepted*. Leyerle: *accompited* on grounds that the term anticipates line 971.
- 963 *consydereth*. Skeat emends to *considereth [howe]* and Leyerle concurs.
- 968 *havynge*. Th: *havysge*. Leyerle's emendation.
- 975 *so no man to her blysse shal ben folowed*. Jellech: "This unclear clause has no counterpart in the Latin. *Man* is probably an error for 'men' — 'so no men to their bliss. . . .' Still, *shal ben folowed* makes no sense; if it were not for the passive, 'folowe' might have the meaning 'reach or arrive at' (MED 6.c); compare Chaucer, *Boece* 4. p. 2. 152, where 'folowen' means 'to attain'" (p. 507).
- 976–86 See Conc. 3.12 (Appendix 3, p. 445).
- 981–82 *good savour*. Skeat cites 2 Corinthians 2.15–16: "Quia Christi bonus odor sumus Deo, in iis qui salvi sunt; . . . aliis quidem odor mortis in mortem" [For we are the good odour of Christ unto God, in them that are saved, . . . to the one indeed the odour of death unto death (but to the others the odour of life unto life)] (p. 484).
- 986–1051 See Conc. 3.13 (Appendix 3, pp. 445–47).
- 1003 *ne had*. Skeat prints *had*, disregarding *ne*, which is inserted after the word *denyed* in line 1002.
- herte*. Jellech emends to *hete* (also in line 1004); followed by Leyerle.
- 1009 *God*. Th: *good*. Skeat's emendation, followed by Leyerle.
- 1014 *God*. Not in Th. Skeat's addition, followed by Jellech and Leyerle.

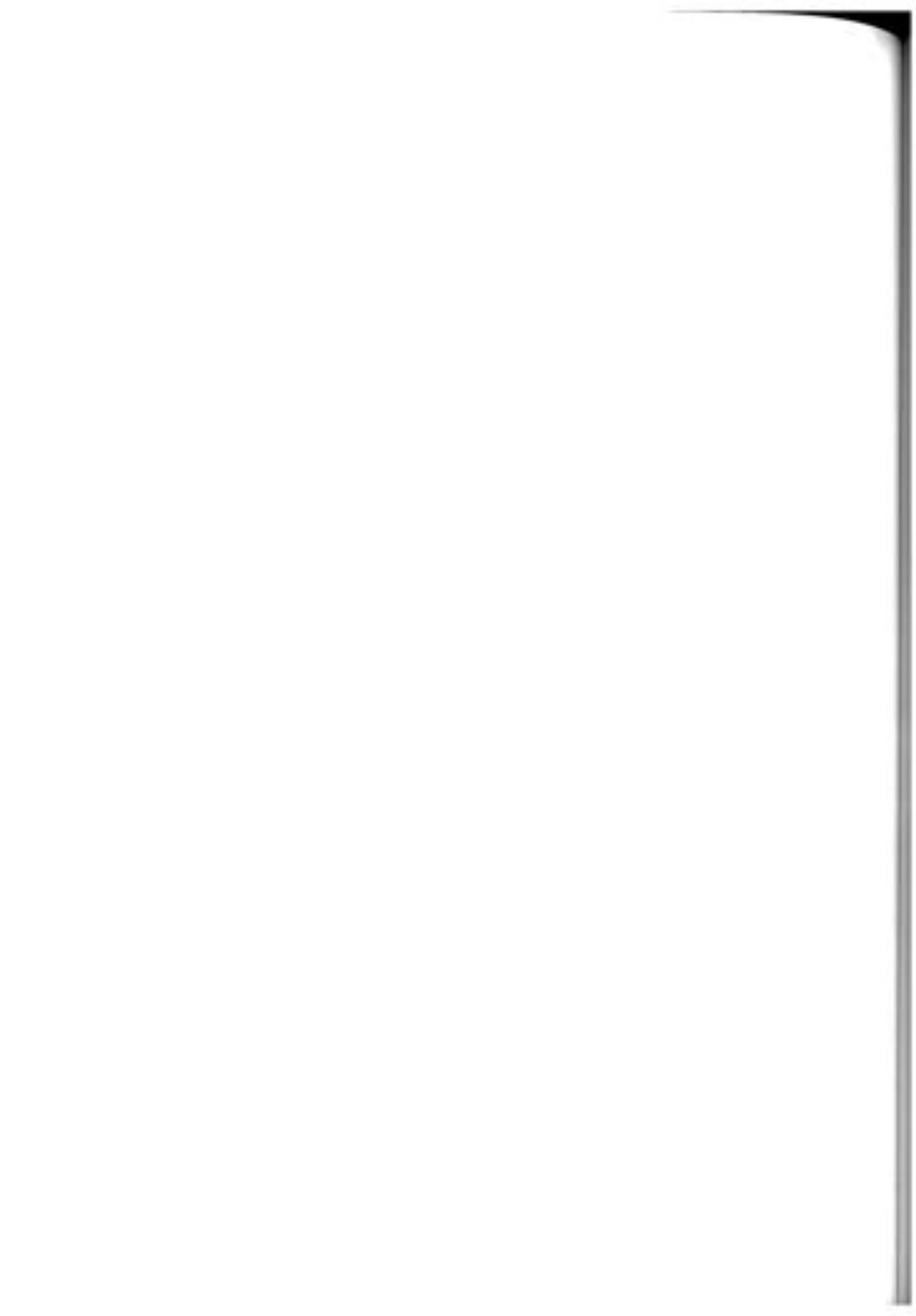
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- 1015 *thylike two*. Leyerle identifies the *two* through emendation: [*twylles, or affections*], which he places after *two*.
- 1024–25 *ful man unto lykeness of unreasonabla bestes*. On “unlikeness” to God (i.e., likeness to beasts) as punishment for the Fall, see Shoaf (1983), p. 250n4 and the sources cited there. The idea finds particularly vivid expression in St. Augustine’s *Confessions* (7.10; p. 147) as the “regio dissimilitudinis,” or “land of unlikeness”; see also his commentary on Psalm 95 (*Expositiones* 4, pp. 383–85).
- 1026ff. *But yet wyl of blysse . . .* Leyerle argues at length (pp. 410–12) that this passage is an account of why Usk withdrew his support from Northampton and appealed him for treason presented in terms of Anselm’s discussion of free will, justice and grace. . . . The point is clear enough in outline, if not in the veiled statement in the *Testament*. Usk presents his appeal of Northampton for treason as a return by means of grace received from the *Margarite perle* to the full freedom of his will, that is, of his capacity to leave off injustice and *bestyial appetyses* and chose [sic] justice. To explain this political shift of allegiance in terms of Anselm’s theological philosophy is an unusual and remarkably sophisticated argument without parallel in Middle English literature.
- 1028–29 *in his owne comodyté*. “in what is suitable for him.” Skeat defines *comodites* as “desires that are suitable” (p. 484). Leyerle says that “*comodytees* means ‘advantages’” (p. 410).
- 1029 *where*. Th: *were*. Skeat’s emendation, followed by Leyerle. Jellech emends to *trewe*.
- 1034 *And frenesse of arbytrement*. Jellech: “There is some corruption here. The Latin translates ‘man cannot wish for uprightness through free choice when he does not have uprightness, however much he was powerful to keep uprightness when he did have it’” (p. 513). See Appendix 3.
- 1036 *Wyl of commodyté*. Jellech: “That aspect of the will which is the instrument or means for desiring satisfactory things” (p. 513).
- 1048 *flesh*. Th: *flyes*. Skeat’s emendation, followed by Jellech and Leyerle.

- 1050 *their*. Th: *they*. Leyerle's emendation; he cites the *their* in [line 1051] as proof of the emendation's validity.
- 1052-54 See *Cong. 3.14* (Appendix 3, p. 447).
- 1056-68 See *Cong. 2.2* (Appendix 3, p. 448).
- 1057 *badnesse*. Th: *badnest*. Schaar's emendation, followed by Jellech and Leyerle. Skeat emends to *hath desteness*.
- 1057-59 Schaar: "Usk's argument is here very obscure, and it would be useless to try and get complete sense and coherence out of it, the obscurity being doubtless mainly due to the author's own confusion. The reason why he has been led astray seems to be his attempt to combine some reflections on Grace and destiny with a remark of St. Anselm's that predestination is true not only of good things, but of evil things as well. . . . Usk's conjunctions, then, are the chief cause of the incoherence in his passage. There are, however, other weak points in it, but for these it is less probable that Usk should be blamed. . . . the correct reading seems to be 'god badnesse made' etc. It seems more probable, further, that *missayth* (Thynne: *missaythe*) is a copyist's error than a mistranslation of *emolit*; but it is difficult to suggest a convincing emendation of this detail of Usk's passage. In Thynne *mis* is printed at the end of one line, *saythe* at the beginning of the next, and it is possible that some letters are missing. Perhaps the author wrote *mis alayth*, 'puts an end to wrong-doing,' a paraphrase of (*hominem*) *emolit*" (p. 45).
- 1059 *missaythe*. Schaar emends to *mis alayeth*; Leyerle emends to *[ne]iss[th]ythe*, "softens." Leyerle's emendation depends on *Cong. 2.2* (See Appendix 3, pp. 447-48).
- into temptation*. The reference is to Romans 9.18.
- 1062 *leneth*. Th: *lewesth*. Skeat's emendation, followed by Jellech and Leyerle.
- 1066 *chapitre*. Skeat suggests Book 3, chapter 3 (p. 484).

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- 1068-78 See Conc. 2.3 (Appendix 3, pp. 448-49).
- 1073 *falleth, fre wyl*. Skeat emends to *falleth [through] fre wyl*; Leyerle supplies *fre* as the medial word. I punctuate, however, to recognize Usk's loose ablative absolute construction.
- 1077-78 Schaar: "Skeat's additions do not agree with the statement that both actions were done out of free will; no emendation seems necessary, and *for if that with free wil there had it not willed, neyther had wrought that he perfourmed* is a literal and awkward translation of St Anselm's 'quia si non sponte voluisset, neuter quod fecit fecisset'" (p. 44).
- 1080 *seyntes*. Th: *sentence*. Jellech's emendation, followed by Leyerle.
- 1085 *and the grettest*. At this point, Thynne's text must be rearranged one final time.
- 1090 *pamflet*. Leyerle (p. 415):
A *pamflet* is a small treatise occupying fewer pages than would make a book. The word is, apparently, a generalized use of *Pamphlet*, a familiar name of a twelfth-century Latin amatory poem *Pomphilus seu de amore*. Usk's use is the first in English, and it may have a sense still connected with its source: "a short work about love."
- 1098 *of*. Not in Th. Supplied by Skeat and Leyerle.
- 1115 *booke amender*. A request for prayers and for the reader's indulgence was a conventional conclusion of the medieval writer. See C.S. Lewis (1964), p. 195.
- 1125-26 *spyrite that yeveth lyfe*. Compare John 6.63.
- 1127 *The letter sleeth*. See 2 Corinthians 3.6.
- 1128-29 *God graunt us . . .* Skeat: "Printed as prose in Thynne; but two riming verses seem to be intended. If so, *al-le* is dissyllabic" (p. 484).



Appendix I

The Pearl (*TL* 2.12 and 3.1)

I list here several accounts, beginning with Pliny, whose remarks are repeated throughout the medieval and early modern period. I proceed to Albert the Great, who closely follows Pliny. I then include Marbod of Rennes's *De Lapidibus*, probably the most important lapidary of the Middle Ages. I then proceed to Trevisa's translation of Bartholomaeus Anglicus's *De Proprietatibus Rerum* and to *The Peterborough Lapidary* as examples of Middle English texts. And I also include McCulloch's commentary on the pearl since it is a useful brief overview.

For the origin of the pearl in dew penetrating the oyster, the best witness I can provide the reader is the frontispiece to this edition. This beautiful illumination tells the entire story. Under the rays of the sun striking both the pearl and the Virgin, the oyster receives the dew that begets the pearl and the Virgin receives the Trinity that begets the Christ. Notice in particular the progression indicated by the closed oyster in between the open oyster and the Virgin — it has received the dew and is "gestating" the pearl as the illumination draws our eye toward the Virgin who becomes both "mussel" and mother. For allegorical developments and extensions of this image, see the many patristic comments collected in Vena and the further discussion in Ohly's two articles. In English, Manning's study is an excellent introduction to the basic allegory of the dew and the Incarnation, with references to essential sources in Scripture and commentaries on Scripture.

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Appendix I

Pliny, *Natural History*, 9.54 (III, 235-37; 239-41; 243)

The first place therefore and the topmost rank among all things of price is held by pearls. These are sent chiefly by the Indian Ocean, among the huge and curious animals that we have described as coming across all those seas over that wide expense of lands from those burning heats of the sun. And to procure them for the Indians as well, men go to the islands — and those quite few in number: the most productive is Ceylon, and also Stoidis, as we said in our circuit of the world, and also the Indian promontory of Perimula; but those round Arabia on the Persian Gulf of the Red Sea are specially praised.

The source and breeding-ground of pearls are shells not much differing from oyster-shells. These, we are told, when stimulated by the generative season of the year gape open as it were and are filled with dewy pregnancy, and subsequently when heavy are delivered, and the offspring of the shells are pearls that correspond to the quality of the dew received: if it was a pure inflow, their brilliance is conspicuous but if it was turbid, the product also becomes dirty in colour. Also if the sky is lowering (they say) the pearl is pale in colour: for it is certain that it was conceived from the sky, and that pearls have more connexion with the sky than with the sea, and derive from it a cloudy hue, or a clear one corresponding with a brilliant morning. If they are well fed in due season, the offspring also grows in size. If there is lightning, the shells shut up, and diminish in size in proportion to their abstinence from food, but if it also thunders they are frightened and shut up suddenly, producing what are called "wind-pearls," which are only inflated with an empty, unsubstantial show: these are the pearls' miscarriages. Indeed a healthy offspring is formed with a skin of many thicknesses, so that it may not improperly be considered as a hardening of the body; and consequently experts subject them to a cleansing process. I am surprised that though pearls rejoice so much in the actual sky, they redden and lose their whiteness in the sun, like the human body; consequently sea-pearls preserve a special brilliance, being too deeply immersed for the rays to penetrate; nevertheless even they get yellow from age and doze off with wrinkles, and the vigour that is sought after is only found in youth. Also in old age they get thick and stick to the shells, and cannot be torn out of these except by using a file. Pearls with only one surface, and round on that side but flat at the back, are consequently termed tambourine pearls; we have seen them clustering together in shells that owing to this enrichment were used for carrying round perfumes. For the rest, a large pearl is soft when in the water but gets hard as soon as it is taken out. . . .

The Pearl

56. There is no doubt that pearls are worn away by use, and that lack of care makes them change their colour. Their whole value lies in their brilliance, size, roundness, smoothness and weight, qualities of such rarity that no two pearls are found that are exactly alike: this is doubtless the reason why Roman luxury has given them the name of "unique gems," the word *unio* not existing in Greece, and indeed among foreign races, who discovered this fact, the only name for them is *margarita*. There is also a great variety in their actual brilliance; it is brighter with those found in the Red Sea, whereas those found in the Indian Ocean resemble flakes of mica, though they excel others in size. The highest praise given to their colour is for them to be called alum-coloured. The longer ones also have a charm of their own. Those that end in a wider circle, tapering lengthwise in the shape of perfume-caskets, are termed "probes." Women glory in hanging these on their fingers and using two or three for a single-earring, and foreign names for this luxury occur, names invented by abandoned extravagance, inasmuch as when they have done this they call them "castanets," as if they enjoyed even the sound and the mere rattling together of the pearls. . . .

57. . . . It is established that small pearls of poor colour grow in Britain, since the late lamented Julius desired it to be known that the breastplate which he dedicated to Venus Genetrix in her temple was made of British pearls.

Albert the Great, de Animalibus (p. 361)

16. MARGARITAE (Pearl shellfish) belong to the class of hard-shelled mollusks and live in shells lined with a pearly iridescence. When they come to the shoreline, these oysters absorb the dew that descends from the heavens; if it is a clear morning dew and the body of the oyster is well cleansed and vigorous, the creature conceives and forms a pearl from this absorbed dew, and the product is well rounded and shot through with a resplendent whiteness that rivals the color of the moon. If it is an evening dew produced in overcast weather, and the body of the oyster is poorly cleansed and defective, the shellfish conceives and forms a dirty pearl; up to now a pearl has not been found to exceed half an ounce in weight. Pearls are called "uniones" because at most two are found together in the same shell, but in most instances only one is found. If the oyster is in a state of fear from lightning, hail, or some other reason while the seed-pearl is developing, the final pearl will be somewhat flattened from its usual sphericity and lacking in its customary color. While still in the water, a pearl is soft in consistency, but after

Appendix 1

exposure to air it hardens to a stony durability. Oysters emerge in droves to absorb the pearl-inducing dew. Pearls that are dropped into vinegar grow soft and eventually dissolve.

Within the scope of our own observations, pearls are found in three sites: at the point of closure of the oyster's shells; within the substance of the oyster itself; and among the stones under which the oysters lurk. The best pearls come from the Orient.

When ground to a powder and taken as medicine, pearls cure stomach disorders; they fortify the chastity of those who wear or eat them; and they strengthen the heart.

Marbod of Rennes, *De Lapidibus* (p. 84)

- Tollitur a conchis species memoranda marinis
Unio dictus ob hoc, quod ab una tollitur unus,
Non duo vel plures unquam simul inveniuntur.
630 Cujus ad oenatum laudatur candida forma
Cum deceat vestes, deceat nichilominus aurum.
Conchae, temporibus certis, referuntur hiantes
In coelum, patulae rores haurire supernos
Ex quibus orbiculi candentes concipiuntur.
635 De matutino fit clarior unio roe,
Ros vespertinus fetus soles edere fuscos;
At juvenes conchae dant boccas candidiores.
Obscurat fetus concharum grandior aetas.
Quanto rorantis fuerit plus aeris haustum,
640 Tanto majorem gignit roratio baccam.
Ultra seminucem sed crescere nulla putatur.
Quod si celsa miscent tonitru convexo corusco,
Conchae diffugiant subita formidine clausae.
Sic intercepto conceptio deperit hausta.
645 Et fit abortivum quod cooperat inde creari,
Insignes boccas praedam Maris India gignit,
Gignit et insignes antiqua Britannia boccas.

The Pearl

[The sea-born shell conceals the Union round,
Called by this name as always single found.
One in one shell, for ne'er a larger race,
Within their pearly walls the valves embrace.
Prized as an ornament its whiteness gleams,
And well the robe, and well the gold beseems.
At certain seasons do the oysters lie
With valves wide gaping towards the teeming sky,
And seize falling dews, and pregnant breed
The shining globules of th' ethereal seed.
Brighter the offspring of the morning dew,
The evening yields a duskier birth to view;
The younger shells produce a whiter race,
We greater age in darker colours trace.
The more of dew the gaping shell receives,
Larger the pearl its fruitful womb conceives;
However favoring airs its growth may raise,
Its utmost bulk ne'er half an ounce outweighs,
If thunders rattle through the vaulted sky
The closing shells in sudden panic fly;
Killed by the shock the embryo pearls they breed,
Shapeless abortions in their place succeed.
These spoils of Neptune th' Indian ocean boasts;
But equal those from ancient Albion's coasts.]

Bartholomaeus Anglicus, *De Proprietatibus Rerum* (II, 856)

... [After repeating the standard lore from Pliny, he continues] And have vertue of comfort by alle þe kynde þerof, as some men meneþ, oper, for þey ben bysprongen wiþ certeyn kynde, it conforteth lymes and membres for it cleseþ hem of superfluites of humours and fastneþ þe lymes. And helpeþ aȝeins þe cardiacle passloun and aȝeins swownyng of herte and aȝeins feblenesse þat comeþ of fluxe of medycyne, and helpeþ also aȝeins rennyng of blood and aȝeins fluxe of þe wombe, as Plato seip. . . [He continues with the standard lore about generation from dew].

Appendix 1

The Peterborough Lapidary (Peterborough 33, MS F, fol. 14)

[Adapted into METS format from Joan Evans and Mary S. Serjeantson, ed., *English Medieval Lapidaries*. EETS o.s. 190. (London: Oxford University Press, 1960), pp. 107-08.]

CXIV. Margarita is chef of al stons that ben wyght and preclose, as Ised seyth. And it hath the name margarita for it is founde in shellis which ben cokelis or in mosclys and in schellfyssh of the see; this bredyng is schellfyssh, and it is genderd of the dewe of heven, which dewe the schell fissh receyveth in certen tymes of the yer, of the which dew margarites comen. Some ben cleped unyons, and they han a consable name, for ther is only one ifonde and never two togeder; and the whight margarites ben better then the yellow, and tho that ben conceyved of the morow dew ben made dym with the eyr of eventyde: hucusque Isodorus. Also some ben fonde which ben perced kenly, and they ben better then that other; and some ben persed by crafte, as Plato seyth. And they ben best wyght, cler and rownde; and they han vertu of comfort by al kend therof; and somme seyne that they comforten lymes and membris, for it clenseth him of superfluite of honours and fasten the lymes, and helpen agen the cordiacle passioun and agens swonyng of hert, and agens febilnes of Flux by cause of medecyne, and also agens rennyng of bled, and agens the flyx of the wombe, as Plato seyth. And also in Plato it is seyd that margarites ben genderd of the morow dewe, and some more and some lesse, but it is trowed that no margarite groweth past half a fote. Also it is seyd that when lightynge or thundringe falleth, when the margarite sholde beed of the dew that it resseyveth, the schel closeth be most soden strength and the gendringes failleth and is cast owt. The best and most noblyst margarites comen owt of Inde and of old Brytayn.

Mediaeval Latin and French Bestiaries (McCulloch, pp. 154-55)

[The abbreviations (sigla) refer to groups of manuscripts from the eighth century onward that McCulloch has based her comments on. Abbreviations: Y=MSS based on Munich Lat. 19417; B=MSS based on Bern. Lat. 233, f.1-13; B-Is=Bern. Lat. 233, f.1-13, with additions from Isidore; H=Latin MSS of a bestiary attributed to Hugh of St. Victor; PT=MSS based on the added French bestiary by Phillippe de Thaon.]

PEARL and AGATE.

margarita, unio, perla, concha, concha sabea, mermecolion, achates; unio.

To find pearls divers tie an agate to a rope which is dropped into the sea. The stone comes to a pearl, remains there, and the diver follows the rope to its treasure.

According to Y (23) before dawn at sea the stone which is called oyster (*ostoros*) opens its mouth and swallows dew, the rays of the sun, moon, and stars. From this the pearl is born.

The essential part of the long allegory as recorded in B-Is (37) is found at the beginning, which says that the pearl signifies the Virgin Mary, who ascended to the temple of God and there received the words (celestial dew) of Gabriel. The opening of the shell symbolizes the Virgin who said "Ecce ancilla Domini. . ." PT adds that as the shell opens and closes without a break, so did the Virgin conceive and give birth.

Isidore's account (xii.7.49) is followed in some later bestiaries which call the pearl *oceloe*. This word has numerous spellings and its origin is somewhat uncertain. In H (ii.35) pearls are called *unio*, though the common people say *perlae*. Of these a certain kind are called *marmacthion* (*mermecolion*), for which the Greek word is *concha sabea*. In manuscripts of the common B or B-Is version this passage begins "Item lapis est in mari qui dicitur latine mermecolion, grece concha sabea, quia concavus est et rotundus." What *concha sabea* means or why the name that was attached to the Ant-Lion, *mermecolion*, found also applied to the pearl remains so far unexplained. [But see her later article.]

The role of the agate in finding pearls is unknown before the *Physiologus*, but in Arrian's *Indica* (viii.8) Megasthenes reports that should the king pearl be captured, the others are easily caught. The birth of the pearl from dew is recorded in classical Indian poetry.

Two descriptions of the pearl are found in PT (3015-3062), which include some statements similar to those in Pliny (ix.35.54,56), where the pearl is called *unio* as in PT and where the island of Tapeobane (Ceylon, PT *Tapne*) is said to be very fertile in pearls. PT adds that if one drinks the pearl mixed with dew it will cure any illness but death.

The only miniature seen of the agate's use in finding pearls is Bern 318, fol. 20v., which shows two men in a boat while a third dives into the water, guiding himself with a rope. In Bodl. 602, fol. 35 [sic] [see frontispiece] the two valves of an oyster are open to receive drops of dew from the sky and rays from the sun. Beside a closed oyster, to illustrate the allegory, is a graceful drawing of the Virgin holding her young Son.

Appendix 2

The Appeal of Thomas Usk against John Northampton (1384) (*TL* 1.6-8)

I print here the text as found in *A Book of London English 1384-1425*, ed. R. W. Chambers and Marjorie Daunt (Oxford: Clarendon, 1931), pp. 22-31, with the heading supplied by Strohm (1992), p. 146. The text is from MS Public Records Office, *Miscellanea of the Exchequer* 5/26. I reproduce Chambers and Daunt's typographical markers of emendations and omissions. I indicate page numbers in their edition inside bold-face brackets. Finally, I print their glosses of a few difficult phrases as footnotes to my copy.

Appell[um] . . . Vsk f[a]c[ta]m coram Joh[ann]e Charn[eye] . . . London.

The * * * the viijth day in the eyghte yer of the regne of our lord the king R[ic]hard [Sode] I, Thomas Vsk, in the presence of John . . . co . . . of london knowleched thes wordes & wrote hem with myn owne [honde]. * * * * To f . . . eue . . . [con]sell in the tyme of John Noehampton mair ther sholde [kome] . . . in to a . . . that ys to seye in J[ohn] Willynghames taverne in the Bowe, . . . es of xx of the [C&D 23] craftes that hielde with hym, a man or two that for thilk yer was chose [to] be in the comun conseyl, & . . . John More, mercer, Richard Norbury, mercer, & William Essex, draper, and I also, Thomas Vsk, to write thair billes, & ther sholde al . . . e be s * * * * so th[at] atte comun conseyl these, that tho wer present,
5 myghten be on voys accorde vpon the purpos to-foen take, & ther vpon they sholde atte day of comun conseil crie ayein [the purpos to-form take] * * * * and be * * * purpos that thilk John Noehampton, John More, Richard Norbury & William Essex wolden, wer it fals wer it trewe, & did * * * * be cause that Sir Williwm Walworth & other suche worthy persones as aldermen & comaners weren in the contrarie opynion of the or[dinances of
10 John] Northampton, yt was accorded be the forseyde John More, Richard Norbury, & William Essex that the mair myghte take to hys conseyl whom th[at] he wold, as for hys tyme, & leue hem that so wolden contrarie hym, & that of the craftes that helden a
15

The Appeal of Thomas Usk against John Northampton (1384)

yeins hym shulden come but tho that weren presented be the selue craft & no mo; but
20 of other craftes that hielden with hym sholde come as many as he wolde, & so he loked
to haue so many holdyng with hym that the tother syde myght nocht avayle & her-of I
appele the forseyde John Northampton, John More, Richard Norbury, & William Essex.

Also it was ful purposed be John Northampton & hys conseyl, that ys to seye John
More, Richard Norbury, & William Essex & be al the craftes that hielden with hym,
25 that four poynt3 shulden, with al the lordship & Frendeship that they myghten, [C&D
24] be kept & stablished; that ys to seyn, that the aldermen sholden be remoued fro yer
in to yer, & that the comun conseyl sholde come be craftes, & that ther sholde no
vitailler bere office judicial, & that al strong[e] vitaillers sholden with thair vitailles
30 frelich come to the Cite, to selle thair vitailles as wel be retaile as in other wyse, hauyng
no reward to the Franchise. And, truly, the ful entent was that al the ordinances that
wer ordeyned in hys tyme, wer they neuer so badde, sholden haue be meigtened euer
mooe afterward with strength of meigtenance of the poeple a-yeins any mayr that wolde
haue do the contrarie. And, in thys wyse, whan the worthy & wysest of the town had
35 left such vethrifyt conseilles, the forseyde mair, John Northampton, John More, &
Richard Norbury, & William Essex, drogh to hem the comun poeple for to stonde be
thes purposes to lyue & to dye. And ate euery conseyl was John More, Richard Norbury,
& William Essex, &, otherwhile, Adam Bame; but the mair wolde otherwhile do be hys
40 own avys, and also on Willyngham, a scryuen, & on Marchaund, clerk, writen
many thynges in myn absence, & atte some tymes wer ther mo[r]e pruier than I. And,
certeinly, the ful purpos of the persones to-form nempned was to haue had the town in
45 thair gouernaille, & haue rulid it be thair avys, & haue holden vnder, or elles de-voyded
owt of towne, al the persones that had be myghty to haue wyth-seyde hem, &, the
remenant, that had non such myght, to haue holden hem vnder for euer; & her-of I
apele John Northampton, John More, Richard Norbury & William Essex.

Also, for the elde officers of the town loued nocht the opinions of the forseyde mair,
50 al the elde officers sholden haue be remoued by proces of tyme, & sette in her place
suche as wolden haue meigtened & loued hysse opinions, for they seyden that thilk
persones that hielden the contrarie of hys menysg wer Enemys to alle gode menysg.
And that was euer-more an excitation to the pore poeple to make hem be the more
feruent & rebel a-yeins the grete men of the town, & ayeins the officers [C&D 25] ek,
& yt was seide thus to the poeple that euer the grete men wolden haue the poeple be
oppression in lowe degré, for whiche wordes, & be thair meigtenance, the dissension
ys arrise be-twene the worthy persones & the smale people of the town; & her-of I

Appendix 2

apele John Norhampton, John More, Richard Norbury & William Essex.

55 Also, ayeins the day of the seconde elecccion of John Norhampton mair, be-cause that Sir John Philpot had be a-yeins the baddle doynges to-for seyde, John More was on of the chief cause to procur that a bille sholde be put vp be the communes conseyl, to aske of the forseyde Sir John the mone that he had borwed in tyme of hys mairalte; and it was ment that he sholde haue ther-by ben i-jugged of al maner of estat of office in the town for euer; & her-of I apele John More.

60 Also, ayeins the forseyde seconde elecccion, [ther] was made mochel cordinance be John More, Richard Norbury, Adam Bame, William Essex, & many a[iso] mo, & be me Thomas Vsk, to make ful [certeijn] the communes atte that day shulde chese the forseyde John Norhampton to be mair & non other, to that entent that al hys ordinances mighte be confirmed be our lord the kyng in hys statut, to haue dured euer-mor; so that thilk ordinances sholden bothe haue be stablished be statut, & be meigtened ek be myght of people, as yt ys to-form write; & her-of I apele John More, Richard Norbury, Adam Bame, & William Essex.

65 Also, ayeins the parlement than next folwyng, the mair, John Norhampton, made me, Thomas Vsk, go to the communes to enforme hem of the [oed]inance a-yeins the Fisshmongers, & for to haue thair wil ther-of amogges the other, that they sholde chese for the communes to the [parlem]ent Richard Norbury & William Essex, & he wolde ordeigne amogges the aldermen [C&D 26] to chese John More & Thomas Carleton, for the [sam]e entent, that ys to seyn, they wer ordeyned; & so they diden pursuwe thynges a-yeins the Franchise of london for euer; & her-of I [appele] John Norhampton.

70 [Also, a]ne thilk parlement, was pursuwed a patent to the mair for to chastise vsurers, yf any man wolde pleigne, or elles be enditement, be whiche patent yt was fully assented ferst to haue don execucion vpon any man that had be proued guiltyf ther jnne acte, [or ther]of partie; & in thys wise, be fals compassement & ymaginacion to-form cast, many of the worthiest of the town sholde haue [be] ther-by enpesched, & be execucion ydo so vpon hem, that they sholde nocht haue boce nomore estat in the town; and now [I] wot wel that, vnder colour ther-of, shulde haue be broght a-boute mochel of the euel menyng, to haue vndo the worthy members of the town that had be a-yeins hym, & for non other entent of wel menyng but only for malice, to put owt of the town al the worthiest was thilk patent purchaced, & be suche fals purposyng & ymaginacions of destrucion sholden the worthi personnes of the town have ben for-jugged owt of towne; wher-for it was cast al redy of officers bothe for the mairalte, aldermanries, & shirreuehod, & suche other degrees, for yeres komyng, so that the aduersaires of John

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90 Northampton sholde noght haue be in non offices her-after, wher thorw me may wel se
the destruction of the [t]own with-jane a litel proces of tyme, as for to haue so many
thrifty men owt of towne; & ther-of I appelle John Northampton, John More, Richard
Norbury, and William Essex.

95 Also, atte procurement of John More, Walter sybile Johns horn & Adam Carlett wer
endited, & altheigh ther wer take many inquisicio[n]s, we that serued our lord the king
best wer returned; & truly, Robert Franceys & other, I not whiche now, wolden haue
endited Sir Nichol Brem[bee] of meigtenance [C&D 27] of Thomas Farndon, and John
More ferst was ther-to assented, & afterward he letted it, so that it nas noght execut; &
her-of I appelle John More.

100 Also, ofte to-form that Sir Nichol Brembre was chose mair, the mair, John
Northampton, John More, & Richard Norbury, senten William Essex & me, Thomas
Vsk, to the goldsmithes halle to speke with men of the comun conseyl for chesyg of
the mair, & also ther-for weren al [that weren] of the comun conseyl take me be John
Northampton, that I, Thomas Vsk, sholde speke to hem that I knewe. And ther, atte
Goldsmithes [halle, amo]nges hem that wer assembled, it was accorded that certain
105 persones of diuers craftes, [th]o that wer entred for the comun conseyl, sholde be
[called] atte eleccion day in to the comun conseil for to helpe to the eleccion of John
Northampton, [&] the smale poeple was drawe in to be [partie therof], to that entent
that fully thair hertes sholde stonde with John Northampton, & that yf, in tyme komyng,
a-other mair, that wer [to be chose], wolde ought do a-yeins hym, he myghte haue hem
110 redy to meigten hym [ayei]ns al that they wolde seye a-yeins hym, &, if he had ben
mair, I wot wel he wolde haue meigtened al hys ordinances, or elles haue sette al the
town in a rore; & her-of I appelle John Northampton, John More, Richard Norbury, &
William Essex.

115 Also, the night to-for the day of the eleccion of the mair, John More warned al hys
sergeantys & hys men to be armed on the [morwe atte] yeldehalle. For he kyde he & hys
felawe wolde kepe the dores that day, to that entent that ther sholde now haue kome jn
but only[that] wolde haue chose John Northampton to be mair; & her-of I appelle John
More. [C&D 28]

120 Also, that day that [Sir] Nichol Brembre was chose mair, a-non after mete kom John
Northampton to John Mores hows, & thider kom Richard Norbury & William Essex, &
ther it was a[ccor]ded that the mair, John Northampton, sholde sende after the persones
that thilk time wer in the comun conseil of craftes, & after the wardeyns of craftes, so
that thei sholde kome to the goldsmithes halle on the morwe after, & ther the mair

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sholde speke with hem, to loke & ordeigne how thilk elecccion of Sir Nichol Brembee
125 myght be letted; &, nad it be for dred of our lord the kyng, I wet wel eueri man sholde
haue be in others top.¹ And than sente he Richard Norbury, Robert Rysby & me, Tho-
mas Vsk, to the Neyte, to the duk of lancastre, to enfoeme hym in thys wyse: "Sir, to
day, ther we w[olde]n haue go to the eleccion of the mair in goddes peas & the kynges,
ther kom jn an orrible compauncye of criers, no man not wh[ic]he & [t]her, with oute any
vsage but be strength, chosen Sir Nichol Brembee mair, a-yein our maner of eleccion
130 to-form thys v[er]s; wher-fore we preye yow yf we myght haue the kynges wrat to go to
a Newe eleccion." And the duk seide: "Nay, certes, wrat shul ye now haue, ause yow
amonges yowr selue." & her-of I appelle John Norhampton, John More, Richard Norbury,
& William Essex.

Also, atte Goldsmithes halle, when al the people was assembled, the mair, John
135 Norhampton, rehersed as euel as he koude of the eleccion on the day to-form, & seyde
that truly: "Sirs, thus be ye shape for to be ouer-ronne, & that," quod he, "I nel noght
soeffre; lat vs rather al be ded atones than soeffre such a vylemye." & than the comunes,
vpon these wordes, wer sterred, & seiden truly they wolde go to a-other eleccion, &
140 noght soeffre thys wrong, to be ded al ther-for attones in on tyme²; and than be the
mair, John Norhampton, was every man boden gon hom, & kome fast a-yein strong in
to Chepe with al her craftes, & I wene ther wer a-boute a xxx craftes, & in Chepe they
sholden haue sembled to go to a newe eleccion, &, truly, had noght the aldermen kome
to trete, & maked that John Norhampton bad [C&D 29] the poeple gon hoom, they
145 wolde haue go to a Newe eleccion, & in that hete haue slain hym that wolde haue letted
it, yf they had myght; and her-of I appelle John Norhampton.

And, vpon al thys matirs be-foen seide, tho that John Norhampton atte tat tyme mair,
John More, & Richard Norbury, & William Essex & otherwhile Adam Bame, seyen that
the worthy persones wer drawe fro hem for willesful gouernaile & fiebel conseyl, &
150 that they had made refus of hem to-form tyme,³ tho they drewe to hem many craftes &
mochel smale poeple that konne non skyl of gouernance ne of gode conseyl & be
confederacie, congregacion, & couyne, purposed & to-form cast for to meigtene be
myght thair fals & wykked menyng, vnder colour of wordes of comun profit euer more

¹ "in conflict with each other"

² "if they all died for it together there and then"

³ "they had already rejected them"

The Appeal of Thomas Usk against John Northampton (1384)

[charg]ed the people fro day in to other to be redy to stonde be hem in that euel par-
155 posed matirs⁴; & so, as wel si the he was nocht mair as to-form, they han euerich of hem
on hys syde stired, confedered, & conspired the matirs to-form newpned, saue Adam
Bame, sithen that he was nocht mair, that I wot of, hath nocht entremeted hym. And
160 also the forseide John Northampton, John More, Richard Norbury, & William Essex, so
fer forth wolden deprave the worthy men of towne that the people was, & ys, the more
enbolded to be rebel a-yeins thair governours that bien now, & that shul bien in tyme
komynge, be her fals informacion & excitacion, couyns, & gadrynges, & confederacies
atte that tyme maked & euer sithen continued, as it ys to-form seyde; & so be hem, &
165 be ther procurement, & confederacies, & excitacions, the debates & the grete stryf,
that yet ys regnyng in the cite, ys kumen in principallich be John Northampton, John
More, Richard Norbury, & William Essex; so that ys in poynt to truble al the realme; &
170 the cite hath stonde in grete doute & yet doth. To which euel menyng I was a ful helpe
[C&D 30] & promotour in al that ever I myght & koude, wher-for I aske groce &
mercy of my lyge lord the kyng, & afterward of the mair, & of al the worthy aldermen,
& of al the gode communes of the town, as he that wol never more trespace a-yeins the
175 town in no degré. And, truly, Adam Bame was nocht so comunly, ne so bysy on thys
parpos [& confederaci]es as [wer] the tother; & her-of I apele the forseyde John
Northampton, Richard Norbury, John More, & William Essex.

And euer sithen that he was nocht mair the forseide John Northampton, John More,
Richard Norbury & William Essex han ben [a]boute * * * * to drawe the poeple to be
180 to hym warr & hym self most y-maked assemblies & gadringes of companyes to sto[nd]e
w[ith] h[ym] * * * * he b[ad] me Thomas Usk to the Bowe amonges other folk that he
had gadred, & ther he shewed a bilie that was maked a[yeins hym & he] procured that
companye to stonde be hym and with oute seche thynges as wol[d]e [put?] * * * * that
* * sholden neghbours to stonde be hym in ryght & in wrong & haue [soe]ffred
no man of London * * * * hym * * * * Robert Franceys, John Lyncoill goldsmithes &
1. Thomas Usk haue made al * * * go * * * londe or m * * duk of lancastre to
ensourme hym that John Northampton was the beste ma[ir] that euer [was] * * * * al
that we myg[ht] * * * * Sir Nichol Brembre & hys gouernance to hym & * * will to vs
wardes * * * parlament alwey bisied vs to helpe that John N[orthampton] * * * kome to
hys . . . ser * * * den that the men * * * [arrested?] * * * cause * * * lok * * * of

⁴ "in those evilly conceived plots"—that with a plural noun and the sense "those" is common

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185 w. [en]formed [C&D 31] the duk how * * * * . . ade arme * * the wal of * * * *
* al the * * * * we * * * * stered the loed * * * * to speke w[ith] * * ted me to helpe faste
with my presence * * therto that he sholde haue al * * * was euer a-boute to haue holpe
that * * * * r And of al thys matirs I crie to my [lyge] lo[rd] the kyng euer- more of
grace & of mercy & after to my * * * * persones of London & truly I wol [neuermore]
190 * * * * but euer stonde be the town & be the worthy * * * ght may do next my lige
[lorde] wol * * be redy [at] al tymes wher I shal to a vowe * * * * now me thynketh
the * * * gode & trewthe & al maner of felicite to the cite * * * * that * be * * * *
informacion And therof euer as verrey repentant as I kan * * * * I haue desired &
hervpon I apele John Norhampton Richard Norbury * *

Appendix 3

St. Anselm's *De Concordia* (Sections Relevant to *TL*)

Grateful acknowledgment is hereby made to the Edwin Mellen Press for permission to reprint sections from *De Concordia Praescientiae et Praedestinationis et Gratiae Dei cum Libero Arbitrio* from *Anselm of Canterbury, Complete Treatises*, edited and translated by Jasper Hopkins and Herbert Richardson (Lewiston: New York, 1974-76), II (1976), 181-223.

In some ways, this Appendix is bound to be misleading. Like the others, it is designed to provide information. However, the information it provides is a translation of a major Latin work of the early Middle Ages (St. Anselm died in 1109 CE). If Appendix 1 also contains translations from Latin, these, being translations of different versions of the same lapidary loe, are by their nature utilitarian and thus no imminent threat to deleteriously replace the topic to hand. But Anselm's *De Concordia* is a major philosophical/theological work which deserves attention in its own right in its original Latin. Hence the translation here can promote a false sense of security which I hope to have dispelled by these remarks. The translations quoted here should not, of course, be understood to be a substitute for the Latin text with which Usk worked.

To prepare this Appendix, I have in the main followed Sanderlin, having checked his work and found it generally reliable. However, I do not reproduce all of his arguments. The information he provides on Usk's manipulations of *De Concordia*, as distinct from the principal translations, I have included primarily in my notes in abbreviated form at the relevant site in *TL*. I do want, though, to quote his summary (pp. 70 and 72) of Usk's major changes to *De Concordia* and his analyses of Usk's procedure with the text:

... Usk changes this term *rectitudo* [a key term of St. Anselm's argument], meaning the *end* assigned to free choice, to the word *love*, meaning an act of the will and referring especially to his own will's love of the Margaret. Similarly, he substitutes "lovinge wil" for "recta voluntas," with the same purpose of adapting St. Anselm's discussion to his own allegory of the Margaret. . . . [He turns] St. Anselm's treatise into dialogue form

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by assigning to himself in the *Testament* the objections and counter arguments that are given in the *De concordia*, leaving the positive teaching to be spoken by Love. . . . [The disorder in Book 3] is caused by the substitution of the term *love* for *rectitude*; by the patchwork character of the translation with clumsy or non-existent transitions; by the limitations of the English philosophical vocabulary of the fourteenth century.

With this position, compare that of Medcalf (pp. 188–90), for whom, recall, *TL* is "the first book of original philosophy in English" (Introduction, note 17):

... the study of Usk as a translator of Anselm at the level of word correspondence will remain particular and perilous. . . . conformity to Anselm is no guide. . . . This would suggest a rule that you may emend our text of Usk to follow Anselm more literally unless where it seems that Usk would want to make the text more conversational or to make it refer to love.

It is not my concern here to test this "rule" — although I will say that it "feels" right to me (the reader will already have seen that I find Usk frequently inventive in unpredictable ways). Still, I urge the reader, even if Medcalf's warm defense of Usk seems disputable, to keep his "rule" in mind, if only as a check against premature conclusions.

Sanderlin's analysis shows that Usk uses some 45% of *De Concordia*. My own rough statistics show that this 45% amounts to slightly more than the same percentage of *TL* 3. (*TL* 3 [containing 17,653 words] is only slightly shorter than *De Concordia* [containing 18,301]). Obviously, then, the relationship is extensive and ideally should receive detailed separate study. My sense of the matter is that Usk sometimes follows St. Anselm quite closely, but that at other times he is independent if not inventive. On balance, I admire his effort. *De Concordia* is not an "easy" text. Moreover, it is often densely figurative — Anselm develops an image of the seed as word and word as seed (*De Concordia* 3.6) as complex and provocative in its context as Dante's is in its (*Inferno* 33.7ff.). Usk may occasionally appropriate the figuration — for example, his tree image is probably borrowed from St. Anselm (see the notes to Book 3, lines 577 and 806–07) — but he is always involved in appropriating St. Anselm's arguments to his purposes. What I mainly wish to do here with this observation and these very brief comments is prepare readers to understand *TL* 3 a bit more easily than would otherwise be possible and urge them at the same time to practice an adequate scepticism toward any premature conclusions about *TL* and *De Concordia*.

To follow the list, use the line numbers of Book 3, at the left, to find Usk's version of the passage from *De Concordia*. Conversely, in the notes I list the passage from *De Concordia* and the page numbers in the Appendix. I include the page numbers of the Hopkins-Richardson

translation in bold-face parentheses in case readers wish to consult it. I provide no more of the Latin than what is included by Hopkins and Richardson, and I do not annotate *De Concordia* at all.

De Concordia 1.1 (pp. 181–83)

Compare TL, lines 239–69

(181) Admittedly, free choice and the foreknowledge of God seem incompatible; for it is necessary that the things foreknown by God be going to occur, whereas the things done by free choice occur without any necessity. Now, if these two are incompatible, then it is impossible that God's all-foreseeing foreknowledge should coexist with something's being done by freedom of choice. In turn, if this impossibility is regarded as not obtaining, then the incompatibility which seems to be present is completely eliminated.

Therefore, let us posit as existing together both God's foreknowledge (from which the necessity of future things seems to follow) and freedom of choice (by which many actions are performed, we believe, without any necessity); and let us see whether it is impossible for these two to coexist. If this coexist- (182) ence is impossible, then some other impossibility arises from it. For, indeed, an impossible thing is one from which, when posited, some other impossible thing follows. Now, on the assumption that some action is going to occur without necessity, God foreknows this, since he foreknows all future events. And that which is foreknown by God is, necessarily, going to occur, as is foreknown. Therefore, it is necessary that something be going to occur without necessity. Hence, the foreknowledge from which necessity follows and the freedom of choice from which necessity is absent are here seen (for one who rightly understands it) to be not at all incompatible. For, on the one hand, it is necessary that what is foreknown by God be going to occur; and, on the other hand, God foreknows that something is going to occur without any necessity.

But you will say to me: "You still do not remove from me the necessity of sinning or the necessity of not sinning. For God foreknows that I am going to sin or foreknows that I am not going to sin. And so, if I sin, it is necessary that I sin; or if I do not sin, it is necessary that I do not sin." To this claim I reply: You ought to say not merely "God foreknows that I am going to sin" or "God foreknows that I am not going to sin" but "God foreknows that it is without necessity that I am going to sin" or "God foreknows that it is without necessity that I am not going to sin." And thus it follows that whether you sin or do not sin, in either case it will be

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without necessity; for God foreknows that what will occur will occur without necessity. Do you see, then, that it is not impossible for God's foreknowledge (according to which future things, which God foreknows, are said to occur of necessity) to coexist with freedom of choice (by which many actions are performed without necessity)? For if this coexistence were impossible, then something impossible would follow. But no impossibility arises from this coexistence.

Perhaps you will claim: "You still do not remove the constraint of necessity from my heart when you say that, because of God's foreknowledge, it is necessary for me to be going to sin without necessity or it is necessary for me to be not going to sin without necessity. For necessity seems to imply coercion or restraint. Therefore, if it is necessary that I sin willingly, I interpret this as indicating that I am compelled by some hidden power to will to sin; and if I do not sin, [I interpret this as indicating that] I (183) am restrained from willing to sin. Therefore, it seems to me that if I sin I sin by necessity, and if I do not sin it is by necessity that I do not sin."

De Concordia 1.2 (pp. 183-85)

Compare *TL*, lines 284-358

(183) And I [reply]: We must realize that we often say "necessary to be" of what is not compelled-to-be by any force, and "necessary not to be" of what is not excluded by any preventing factor. For example, we say "It is necessary for God to be immortal" and "It is necessary for God not to be unjust." [We say this] not because some force compels Him to be immortal or prohibits Him from being unjust, but because nothing can cause Him not to be immortal or can cause Him to be unjust. Similarly, then, I might say: "It is necessary that you are going to sin voluntarily" or "It is necessary that, voluntarily, you are not going to sin" — just as God foreknows. But these statements must not be construed to mean that something prevents the act of will which shall not occur, or compels that act of will which shall occur. For God, who foresees that some action is going to occur voluntarily, foreknows the very fact that the will is neither compelled nor prevented by anything. Hence, what is done voluntarily is done freely. Therefore, if these matters are carefully pondered, I think that no inconsistency prevents freedom of choice and God's foreknowledge from coexisting.

Indeed, (if someone properly considers the meaning of the word), by the very fact that something is said to be foreknown, it is declared to be going to occur. For only what is going

to occur is foreknown, since knowledge is only of the truth. Therefore, when I say "If God foreknows something, it is necessary that this thing be going to occur," it is as if I were to say: "If this thing will occur, of necessity it will occur." But this necessity neither compels nor prevents a thing's existence or nonexistence. For because the thing is presumed to exist, it is said to exist of necessity; or because it is presumed not to exist, it is said to not-exist of necessity. [But our reason for saying these things is] not that necessity compels or prevents the thing's existence or nonexistence. For when I say "If it will occur, of necessity it will occur," here the necessity follows, rather than precedes, the presumed existence of the thing. The sense is the same if we say "What will be, of necessity will be." For this necessity signifies (184) nothing other than that what will occur will not be able not to occur at the same time.

Likewise, the following statements are equally true: (1) that some thing did exist and does exist and will exist, but not out of necessity, and (2) that all that was, necessarily was, all that is, necessarily is, and all that will be, necessarily will be. Indeed, for a thing to be past is not the same as for a past thing to be past; and for a thing to be present is not the same as for a present thing to be present; and for a thing to be future is not the same as for a future thing to be future. By comparison, for a thing to be white is not the same as for a white thing to be white. For example, a staff is not always necessarily white, because at some time before it became white it was able not to become white; and after it has become white, it is able to become not-white. But it is necessary that a white staff always be white. For neither before a white thing was white nor after it has become white can it happen that a white thing is not-white at the same time. Similarly, it is not by necessity that a thing is temporally present. For before the thing was present, it was able to happen that it would not be present; and after it has become present, it can happen that it not remain present. But it is necessary that a present thing always be present, because neither before it is present nor after it has become present is a present thing able to be not-present at the same time. In the same way, some event — e.g., an action — is going to occur without necessity, because before the action occurs, it can happen that it not be going to occur. On the other hand, it is necessary that a future event be future, because what is future is not able at the same time to be not-future. Of the past it is similarly true (1) that some event is not necessarily past, because before it occurred, there was the possibility of its not occurring, and (2) that, necessarily, what is past is always past, since it is not able at the same time not to be past. Now, a past event has a characteristic which a present event or a future event does not have. For it is never possible for a past event to become not-past, as a present event is able to become not-present, and as an event which is not necessarily going to happen has the possibil-

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ity of not happening in the future. Thus, when we say of what is going to happen that it is going to happen, this statement must be true, because it is never the case that what is going to happen is not going to happen. (185) (Similarly, whenever we predicate something of itself, [the statement is true]. For when we say "Every man is a man," or "If he is a man, he is a man," or "Every white thing is white," or "If it is a white thing, it is white": these statements must be true because something cannot both be and not be the case at the same time.) Indeed, if it were not necessary that everything which is going to happen were going to happen, then something which is going to happen would not be going to happen — a contradiction. Therefore, necessarily, everything which is going to happen is going to happen; and if it is going to happen, it is going to happen. (For we are saying of what is going to happen that it is going to happen.) But ["necessarily" here signifies] subsequent necessity, which does not compel anything to be.

De Concordia 1.3 (pp. 185–87)

Compare *TL*, lines 358–417

(185) However, when an event is said to be going to occur, it is not always the case that the event occurs by necessity, even though it is going to occur. For example, if I say "Tomorrow there will be an insurrection among the people," it is not the case that the insurrection will occur by necessity. For before it occurs, it is possible that it not occur even if it is going to occur. On the other hand, it is sometimes the case that the thing which is said to be going to occur does occur by necessity — for example, if I say that tomorrow there will be a sunrise. Therefore, if of an event which is going to occur I state that it must be going to occur, [I do so] either in the way that the insurrection which is going to occur tomorrow is, necessarily, going to occur, or else in the way that the sunrise which is going to occur tomorrow is going to occur by necessity. Indeed, the insurrection (which will occur but not by necessity) is said necessarily to be going to occur — but only in the sense of subsequent necessity. For we are saying of what is going to happen that it is going to happen. For if the insurrection is going to occur tomorrow, then — necessarily — it is going to occur. On the other hand, the sunrise is understood to be going to occur with two necessities: (1) with a preceding necessity, which causes the event to occur (for the event will occur because it is necessary that it occur), and (2) with a subsequent necessity, which does not compel anything to occur (for because the sunrise is going to occur, it is — necessarily — going to occur).

(186) Therefore, when of what God foreknows to be going to occur we say that it is necessary that it be going to occur, we are not in every case asserting that the event is going to occur by necessity; rather, we are asserting that an event which is going to occur is, necessarily, going to occur. For something which is going to occur cannot at the same time be not going to occur. The meaning is the same when we say "If God foreknows such-and-such an event" — without adding "which is going to occur." For in the verb "to foreknow" the notion of future occurrence is included, since to foreknow is nothing other than to know the future; and so if God foreknows some event, it is necessary that this event be going to occur. Therefore, from the fact of God's foreknowledge it does not in every case follow that an event is going to occur by necessity. For although God foreknows all future events, He does not foreknow that all of them are going to occur by necessity. Rather, He foreknows that some of them will occur as the result of the free will of a rational creature.

Indeed, we must note that just as it is not necessary for God to will what He does will, so in many cases it is not necessary for a man to will what he does will. And just as whatever God wills must occur, so what a man wills must occur — in the case, that is, of the things which God so subordinates to the human will that if it wills them they occur and if it does not will them they do not occur. For since what God wills is not able not to occur: when He wills for no necessity either to compel the human will to will or to prevent it from willing, and when He wills that the effect follow from the act of human willing, it is necessary that the human will be free and that there occur what it wills. In this respect, then, it is true that the sinful deed which a man wills to do occurs by necessity, even though the man does not will it by necessity. Now, with respect to the human will's sin when it wills to sin: if someone asks whether this sin occurs by necessity, then he must be told that just as the will does not will by necessity, so the will's sin does not occur by necessity. Nor does the human will act by necessity; for if it did not will freely, it would not act — even though what it wills must come to pass, as I have just said. For since, in the present case, to sin is nothing other than to will what ought not [to be willed]: just as willing is not necessary, so sinful willing is not necessary. Nevertheless, it is true that if a man wills to sin, it is (187) necessary that he sin — in terms, that is, of that necessity which (as I have said) neither compels nor prevents anything.

Thus, on the one hand, free will is able to keep from willing what it wills; and, on the other hand, it is not able to keep from willing what it wills — rather, it is necessary for free will to will what it wills. For, indeed, before it wills, it is able to keep from willing, because it is free. And while it wills, it is not able not to will; rather, it is necessary that it will, since it is impossible for it to will and not to will the same thing at the same time. Now, it is the will's prerogative that

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what it wills occurs and that what it does not will does not occur. And the will's deeds are voluntary and free because they are done by a free will. But these deeds are necessary in two respects: (1) because the will compels them to be done, and (2) because what is being done cannot at the same time not be done. But these two necessities are produced by freedom-of-will; and the free will is able to avoid them before they occur. Now, God (who knows all truth and only truth) sees all these things as they are — whether they be free or necessary; and as He sees them, so they are. In this way, then, and without any inconsistency, it is evident both that God foreknows all things and that many things are done by free will. And before these things occur it is possible that they never occur. Nevertheless, in a certain sense they occur necessarily, and this necessity (as I said) derives from free will.

De Concordia 1.4 (pp. 187–88)

Compare *TL*, lines 418–38

(187) Moreover, that not everything foreknown by God occurs of necessity but that some events occur as the result of freedom-of-will can be recognized from the following consideration. When God wills or causes something, He cannot be denied to know what He wills and causes, and to foreknow what He shall will and shall cause. ([It makes no difference here] whether we speak in accordance with eternity's immutable present, in which there is nothing past or future, but in which all things exist at once without any change (e.g., if we say only that He wills and causes something, and deny that He has willed or has caused and shall will or shall cause something), or whether we speak in accordance with temporality (as when we state that He shall will or shall cause that which we know has not yet occurred).) Therefore, if (188) God's knowledge or foreknowledge imposes necessity on everything He knows or foreknows, then He does not freely will or cause anything (either in accordance with eternity or in accordance with a temporal mode); rather, He wills and causes everything by necessity.

Now, if this conclusion is absurd even to suppose, then it is not the case that everything known or foreknown to be or not to be occurs or fails to occur by necessity. Therefore, nothing prevents God's knowing or foreknowing that in our wills and actions something occurs or will occur by free choice. Thus, although it is necessary that what He knows or foreknows, occur, nevertheless many events occur not by necessity but by free will — as I have shown above.

De Concordia 1.4 (p. 188)

Compare *TL*, lines 442-60

(188) Indeed, why is it strange if in this way something occurs both freely and necessarily? For there are many things which admit of opposite characteristics in different respects. Indeed, what is more opposed than coming and going? Nevertheless, when someone moves from one place to another, we see that his movement is both a coming and a going. For he goes away from one place and comes toward another. Likewise, if we consider the sun at some point in the heavens, as it is hastening toward this same point while always illuminating the heavens: we see that the point to which it is coming is the same point from which it is going away; and it is constantly and simultaneously approaching the point from which it is departing. Moreover, to those who know the sun's course, it is evident that in relation to the heavens, the sun always moves from the western sector to the eastern sector; but in relation to the earth, it always moves only from east to west. Thus, the sun always moves both counter to the firmament and — although more slowly [than the firmament] — with the firmament. This same phenomenon is witnessed in the case of all the planets. So then, no inconsistency arises if (in accordance with the considerations just presented) we assert of one and the same event (1) that, necessarily, it is going to occur (simply because it is going to occur) and (2) that it is not compelled to be going to occur by any necessity — except for the necessity which (as I said above) derives from free will.

De Concordia 1.5 (pp. 188-91)

Compare *TL*, lines 462-554

(188) Now, Job says to God with reference to man: "You have established his end, which cannot be escaped." On the basis of (189) this verse someone might want to prove — in spite of the fact that sometimes someone does seem to us to cause his own death by his own free will — that no one has been able to hasten or delay the day of his death. But his objection would not tell against that which I have argued above. For since God is not deceived and sees only the truth — whether it issues from freedom or from necessity — He is said to have established immutably with respect to Himself something which, with respect to man, can be altered before it is done. This is also what the Apostle Paul says about those who, in accordance with [God's] purpose, are called to be saints: "Whom He foreknew He predestined to become con-

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formed to the image of His Son, so that His Son would be the firstborn among many brethren. And whom He predestined, these He also called. And whom He called, these He also justified. And whom He justified, these He also glorified." Indeed, within eternity (in which there is no past or future but is only a present) this purpose, in accordance with which they have been called to be saints, is immutable. But in these men this purpose is at some time mutable because of freedom of choice. For within eternity a thing has no past or future but only a present; and yet, without inconsistency, in the dimension of time this thing was and will be. Similarly, that which within eternity is not able to be changed is proved to be, without inconsistency, changeable by free will at some point in time before it occurs. However, although within eternity there is only a present, nonetheless it is not the temporal present, as is ours, but is an eternal present in which the whole of time is contained. For, indeed, just as present time encompasses every place and whatever is in any place, so in the eternal present the whole of time is encompassed at once, as well as whatever occurs at any time. Therefore, when the apostle says that God foreknew, predestined, called, justified, and glorified His saints, none of these actions is earlier or later for God; rather everything must be understood to exist at once in an eternal present. For eternity has its own "simultaneity" wherein exist all things that occur at the same time and place and that occur at different times and places.

But in order to show that he was not using these verbs in their temporal sense, the same apostle spoke in the past tense of even those events which are future. For, temporally speaking, God had not already called, justified, and glorified those who He fore- (190) knew were still to be born. Thus, we can recognize that for lack of a verb [properly] signifying the eternal present, the apostle used verbs of past tense; for things which are temporally past are altogether immutable, after the fashion of the eternal present. Indeed, in this respect, things which are temporally past resemble the eternal present more than do things which are temporally present. For eternally present things are never able not to be present, just as temporally past things are never able not to be past. But all temporally present things which pass away do become not-present.

In this manner, then, whenever Sacred Scripture speaks as if things done by free choice were necessary, it speaks in accordance with eternity, in which is present immutably all truth and only truth. Scripture is not speaking in accordance with the temporal order, wherein our volitions and actions do not exist forever. Moreover, just as when our volitions and actions do not exist, it is not necessary that they exist, so it is often not necessary that they ever exist. For example, it is not the case that I am always writing or that I always will to write. And just as when I am not writing or do not will to write, it is not necessary that I write or will to write, so it is not at all necessary that I ever write or will to write.

A thing is known to exist in time so differently from the way it exists in eternity that at some point the following statements are true: (1) in time something is not present which is present in eternity; (2) in time something is past which is not past in eternity; (3) in time something is future which is not future in eternity. Similarly, then, it is seen to be impossible to be denied, in any respect, that in the temporal order something is mutable which is immutable in eternity. Indeed, being mutable in time and being immutable in eternity are no more opposed than are not existing at some time and always existing in eternity — or than are existing in the past or future according to the temporal order and not existing in the past or future in eternity.

For, indeed, the point I am making is not that something which always exists in eternity never exists in time, but is only that there is some time or other at which it does not exist. For example, I am not saying that my action of tomorrow at no time exists; I am merely denying that it exists today, even though it always exists in eternity. And when we deny that something which is past or (191) future in the temporal order is past or future in eternity, we do not maintain that that which is past or future does not in any way exist in eternity; instead, we are simply saying that what exists there unceasingly in its eternal-present mode does not exist there in the past or future mode. In these cases no contradiction is seen to raise an obstruction. Thus, without doubt and without any contradiction, a thing is said to be mutable in time, prior to its occurrence, although it exists immutably in eternity. [In eternity] there is no time before it exists or after it exists; instead, it exists unceasingly, because in eternity nothing exists temporally. For there exists there, eternally, the fact that temporally something both exists and — before it exists — is able not to exist (as I have said). It seems to me to be sufficiently clear from what has been said that free choice and God's foreknowledge are not at all inconsistent with each other. Their consistency results from the nature of eternity, which encompasses the whole of time and whatever occurs at any time.

De Concordia 1.7 (p. 193)

Compare *TL*, lines 554–58

(193) Since God is believed to foreknow or know all things, we are now left to consider whether His knowledge derives from things or whether things derive their existence from His knowledge. For if God derives His knowledge from things, it follows that they exist prior to His knowledge and hence do not derive their existence from Him; for they can only exist from Him in accordance with His knowledge. On the other hand, if all existing things derive their exist-

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ence from God's knowledge, God is the creator and the author of evil works and hence is unjust in punishing evil creatures — a view we do not accept.

De Concordia 3.11 (pp. 214–16)

Compare *TL*, lines 613–59

(214) But since this last consideration concerns the will, I deem it necessary to say in more detail about the will something which shall not be useless, it seems to me. In our bodies we have five senses and [various] members, each of which, distinctly, is adapted for its own special function. We use these members and (215) senses as instruments. For example, the hands are suited for grasping, the feet for walking, the tongue for speaking, and sight for seeing. Similarly, the soul too has in itself certain powers which it uses as instruments for appropriate functions. For in the soul there is reason, which the soul uses (as its instrument) for reasoning; and there is will, which the soul uses for willing. Neither reason nor will is the whole of the soul; rather, each of them is something within the soul. Therefore, since the distinct instruments have their essence, their aptitudes, and their uses, let us distinguish in the will — in regard to which we are discussing these matters — the instrument, its aptitudes, and its uses. In regard to the will we can call these aptitudes *inclinations* (*affectiones*). Indeed, the instrument-for-willing is modified by its own inclinations. Hence, when a man's soul strongly wills something, it is said to be inclined to will that thing, or to will it affectionally.

Assuredly, the will is seen to be spoken of equivocally — in three senses. For (a) the instrument-for-willing, (b) the inclination of this instrument, and (c) the use of this instrument, are distinguishable. The instrument-for-willing is that power-of-the-soul which we use for willing — just as reason is the instrument-for-reasoning, which we use when we reason, and just as sight is the instrument-for-seeing, which we use when we see. The inclination (*affection*) of the instrument-for-willing is that by which the instrument is so inclined to will some given thing (even when a man is not thinking of that which he wills) that if this thing comes to mind, then the will wills [to have] it either immediately or at the appropriate time. For example, the instrument-for-willing is so inclined to will health (even when a man is not thinking of it) that as soon as health comes to mind, the will wills [to have] it immediately. And the instrument-for-willing is so inclined to will sleep (even when a man is not thinking of this) that when it comes to mind, the will wills [to have] it at the appropriate time. For the will is never inclined in such way that it ever wills sickness or that it wills never to sleep. Likewise, in a just man the

instrument-for-willing is so inclined to will justice (even when a man is asleep) that when he thinks of justice he wills [to have] it immediately.

On the other hand, the use of this instrument is something which we have only when we are thinking of the thing which we will.

(216) Now, the word "will" applies to the instrument-for-willing, to the inclination of this instrument, and to the use of this instrument. (1) Indeed, we call the instrument *will* when we say that we direct the will toward various things (e.g., now toward willing to walk, now toward willing to sit, now toward willing something else). A man always possesses this instrument even though he does not always use it. The case is similar to his having sight, in the sense of the instrument-for-seeing, even when he does not use it (e.g., when he is asleep). But when he does use it, he directs it now toward seeing the sky, now toward seeing the earth, now toward seeing something else. Moreover, the case is similar to our always possessing the instrument-for-reasoning, viz., reason, which we do not always use and which, in reasoning, we direct toward various things. (2) But the inclination of the instrument-for-willing is called *will* when we say that a man always possesses the *will* for his own well-being. For in this case we label as *will* that inclination (of the instrument) by which a man wills his own well-being. [The same thing is true] when in this way we say that a saint — even when he is sleeping and is not thinking about living justly — continually has the *will* to live justly. Moreover, when we say that one person has more of the *will* to live justly than another person, the only thing we are calling *will* is the instrument's inclination, by which a man wills to live justly. For the instrument itself is not greater in one person and less in another.

De Concordia 3.6 (p. 206)

Compare TL, lines 759-75

Without any cultivation on man's part the earth produces countless herbs and trees by which human beings are not nourished or by which they are even killed. But those herbs and trees which are especially necessary to us for nourishing our lives are not produced by the earth apart from seeds and great labor and a farmer. Similarly, without learning and endeavor human hearts freely germinate, so to speak, thoughts and volitions which are not conducive to salvation or which are even harmful thereto. But without their own kind of seed and without laborious cultivation human hearts do not at all conceive and germinate those thoughts and volitions without which we do not make progress toward our soul's salvation. Hence, those men upon

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whom such caretaking is bestowed the apostle calls "God's husbandry." Now, the word of God constitutes the seed of this husbandry . . .

De Concordia 3.3 (pp. 201–02)

Compare *TL*, lines 928–43

(201) Assuredly, there is no doubt that the will wills rightly only because it is upright. For just as sight is not acute because it sees acutely but sees acutely because it is acute, so the will is not upright because it wills rightly but wills rightly because it is upright. Now, when it wills uprightness-of-will, then without doubt it wills rightly. Therefore, it wills uprightness only because it is upright. But for the will to be upright is the same as for it to have uprightness. Therefore, it is evident that it wills uprightness only because it has uprightness. I do not deny that an upright will wills an uprightness which it does not have when it wills more uprightness than it already has. But I maintain that the will is not (202) able to will any uprightness unless it has the uprightness by which to will uprightness.

Let us now consider whether someone who does not have uprightness-of-will can in some way have it from himself. Surely, he could have it from himself only by willing it or without willing it. But, indeed, it is not the case that by willing it someone is able to obtain it by his own efforts, because he is able to will it only if he has it. On the other hand, no one's mind accepts the view that someone who does not have uprightness-of-will can acquire it by himself without willing it. Therefore, a creature can in no way have uprightness from himself. But neither can one creature have it from another creature. For just as one creature cannot save another creature, so one creature cannot give to another creature the necessary means for salvation. Thus, it follows that only by the grace of God does a creature have the uprightness which I have called uprightness-of-will.

De Concordia 3.4 (pp. 203–04)

Compare *TL*, lines 943–76

(203) Assuredly, even though uprightness is kept by free choice, still its being kept must be imputed not so much to free choice as to grace; for free choice possesses and keeps uprightness only by means of preventient and of subsequent grace.

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However, grace so follows its own gift that the only time grace ever fails to bestow this gift — whether it is something large or something small — is when free choice by willing something else forsakes the uprightness it has received. For this uprightness is never separated from the will except when the will wills something else which is incompatible with this uprightness — as when someone receives the uprightness of willing sobriety and rejects it by willing the immoderate pleasure of drinking. When a man does this, it is by his own will; and so, through his own fault he loses the grace which he received. For when free choice is under attack to abandon the uprightness it has received, grace even assists free choice — either by mitigating the assailing temptation's appeal, or by completely eliminating its appeal, or by increasing free choice's affection for uprightness. In fact, since everything is subject to the ordinance of God, all of what happens to a man which assists free choice to receive or to keep this uprightness of which I am speaking must be imputed to grace.

I have said that all justice is uprightness-of-will kept for its own sake. Hence, it follows that everyone who has uprightness- (204) of-will has justice and is just (since everyone who has justice is just). But it seems to me that eternal life is promised not to all who are just, but only to those who are just without any injustice. For these are properly and unqualifiedly called just in heart and upright in heart. For [there is a case where] someone is just in some respect and unjust in another respect (for example, a man who is both chaste and envious). The happiness of the just is not promised to such individuals, since even as true happiness exists without any deficiency, so it is given only to him who is just without being at all unjust.

De Concordia 3.5 (p. 205)

Compare *TL*, lines 953–56

Therefore, grace and free choice are not incompatible but cooperate in order to justify and to save a man — even as, although natural functioning procreates an offspring only by means of a mother and not without a father, nevertheless no accurate account excludes either a father or a mother from an offspring's generation.

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De Concordia 3.12 (p. 219)

Compare *TL*, lines 976–86

In itself, to be sure, uprightness is a cause of no evil merit but is the mother of every good merit. For uprightness favors the spirit as it strives against the flesh; and uprightness "delights in the law of God in accordance with the inner man," i.e., in accordance with the spirit [which strives against the flesh]. However, [even] if evil sometimes seems to follow from uprightness, it does not proceed from uprightness but proceeds from something else. Indeed, because of their uprightness the apostles were a good odor unto God. But the fact that unto certain men the apostles were "the odor of death unto death" did not proceed from their justice but from evil men's wickedness. Now, the will for willing what is beneficial is not always evil, but is evil when it consents to the flesh as it strives against the spirit.

De Concordia 3.13 (pp. 219–22)

Compare *TL*, lines 986–1051

(219) But in order to understand this matter more clearly, we must investigate how the will [for what is beneficial] became so corrupt and so prone to evil. For we must not believe that in our first parents God created it prone to evil. Now, when I stated that because of sin human nature became corrupt and acquired appetites similar to those of brute animals, I did not explain how such a will arose in man. Indeed, base appetites are one thing; a corrupt will that assents to these appetites is another thing. Therefore, it seems to me, we must ask about how such a will became the lot of man.

The cause of such a will as this shall readily become apparent to us if we consider the original condition of rational nature. The intention of God was to create rational nature just and happy in order that it would enjoy Him. Now, it was able to be neither just nor happy without the will-for-justice and the will-for- (220) happiness. Assuredly, the will-for-justice is itself justice; but the will-for-happiness is not happiness because not everyone who has the will-for-happiness has happiness. However, everyone believes that happiness — whether angelic happiness is meant or the happiness which Adam had in Paradise — includes a sufficiency of suitable benefits and excludes all need. For although the happiness of angels is greater than the happiness of man in Paradise, still Adam cannot be denied to have had happiness. For, indeed, nothing prevents Adam from having been happy in Paradise and free of all need, in spite of the

fact that angelic happiness was greater than his. (By comparison, an intense heat is free of all cold; and, nevertheless, there can be another more intense heat. And cold is free of all heat, even though there can be a more intense cold.) To be sure, having less of a thing than does another is not always identical with being in need; to be in need is to be deprived of something when it ought to be possessed — a condition which was not true of Adam. Where there is need there is unhappiness. God created rational nature for knowing and loving Him; but it is not the case that He created it unhappy when it had no antecedent guilt. Therefore, God created man happy and in need of nothing. Hence, at one and the same time rational nature received (1) the will-for-happiness, (2) happiness, (3) the will-for-justice (i.e., uprightness which is justice itself), and (4) free choice, without which rational nature could not have kept justice.

Now, God so ordained these two "wills," or inclinations, that (1) the will-as-instrument would use the will-which-is-justice for commanding and governing (though being itself instructed by the spirit, which is also called mind and reason), and that (2) without any detriment it would use the other will to the end of obedience. Indeed, God gave happiness to man — not to speak of the angels — for man's benefit. But He gave man justice for His own honor. [He gave] justice in such a way that man was able to abandon it, so that if he did not abandon it but kept it perseveringly, he would merit being elevated to fellowship with the angels. But if man did abandon justice, he would not thereafter be able to regain it by himself; nor would he attain to the happiness of the angels. Rather, he would be deprived of that happiness which he possessed; and falling into the likeness of brute animals, he would be subjected with them to corruption and to the appetites I have often mentioned. Nevertheless, the will-for-happiness would remain in (221) order that by means of man's need for the goods which he had lost he would be justly punished with deep unhappiness. Therefore, since he abandoned justice, he lost happiness. And the will which he received as being good and as being for his own good is fervent with desire for benefits which it is unable to keep from willing. And because it is unable to have the true benefits which are suitable for rational nature but which rational nature has lost, it turns itself to benefits which are false and which pertain to brute animals and which bestial appetites suggest. And thus when the will inordinately wills these benefits it either (1) shuns uprightness, so that it does not accept uprightness when uprightness is offered, or else (2) it casts uprightness away after having received it. But when the will wills these benefits within proper bounds, it neither shuns nor casts away uprightness.

So the will-as-instrument was created good, with respect to the fact that it has being; moreover, it was created just and having the power to keep the justice it received. And in the above manner it was made evil by free choice. [It was made evil] not insofar as it exists but insofar as

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it was made unjust as a result of the absence of justice, which was freely abandoned and which it was always supposed to have. Moreover, it now became powerless to will the justice it had deserted. For it is not the case that by free choice the will can will justice when it does not have justice — as it is the case that by free choice the will can keep justice when it has justice. Furthermore, the will-for-the-beneficial, a will which was created good insofar as it is something, became evil (i.e., unjust) because it was not subordinate to justice, without which it ought to will nothing. Therefore, since the will-as-instrument freely became unjust: after having abandoned justice, it remains (as regards its own power) a servant of injustice and unjust by necessity. For it is unable by itself to return to justice; and without justice the will is never free, because without justice the natural freedom of choice is idle. The will was also made the servant of its own inclination for the beneficial, because once justice has been removed, the will is able to will only what this inclination wills.

I predicate "to will" of both the instrument and its inclination; for the instrument is will, and the inclination is will. And without impropriety "to will" is predicated of both these wills. For the instrument, which wills by means of its inclination does indeed (222) will; and the inclination, by means of which the instrument wills, also wills. (Similarly, "to see" is predicated both of the man who sees by means of sight and of the sight by which the man sees.) Hence, we can without absurdity say that the inclinations of this will which I have called the soul's instrument are, so to speak, "instruments" of this instrument, because it does something only by means of them. Therefore, when the "instrument"-for-willing-justice (i.e., when uprightness) has been lost, the will-as-instrument cannot at all will justice, unless justice is restored by grace. Therefore, since the will-as-instrument ought to will nothing except justly, whatever it wills without uprightness, it wills unjustly. None of the appetites which the apostle calls the flesh and concupiscence are evil or unjust with respect to the fact that they exist; rather they are called unjust because they are present in a rational nature, where they ought not to be found. For, indeed, they are not evil or unjust in brute animals, because they ought to be present there.

De Concordia 3.14 (p. 222)

Compare *TL*, lines 1052-54

From what has already been said above, one can recognize that the reason a man does not always possess justice (which he ought always to have) is that he cannot at all acquire or regain it by himself.

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De Concordia 2.2 (p. 197)

Compare *TL*, lines 1056-68

(197) . . . we must notice that predestination can be said [to apply] not only to good men but also to evil men — even as God is said to cause (because He permits) evils which He does not cause. For He is said to harden a man when He does not soften him, and to lead him into temptation when He does not deliver him. Hence, it is not inappropriate if in this manner we say that God predestines evil men and their evil works when He does not correct them and their evil works. But He is more properly said to foreknow and to predestine good works, because in them He causes both what they are [essentially] and the fact that they are good. But in evil deeds He causes only what they are essentially; He does not cause the fact that they are evil — as I have already said above. We must also realize that just as foreknowledge is not properly said to be found in God, so predestination is not either. For nothing is present to God either earlier or later, but all things are present to Him at once.

De Concordia 2.3 (pp. 197-98)

Compare *TL*, lines 1068-78

(197) Let us now consider whether some things which are going to occur as a result of free choice can be predestined. Surely, we ought not to doubt that God's foreknowledge and predestination do not conflict. Instead, just as He foreknows, so also He predestines. In the discussion about foreknowledge we saw clearly that, without any inconsistency, some actions which are going to occur as a result of free choice, are foreknown. Therefore, reason and plain truth also teach that, without any inconsistency, some actions which are going to occur by means of free choice, are likewise predestined. For God neither foreknows nor predestines that anyone will be just by necessity. For he who does not keep justice by means of his free will is not just. Therefore, although things foreknown and predestined must occur, it is nonetheless (198) equally true that some things foreknown and predestined occur not by the necessity which precedes a thing and causes it, but by the necessity which succeeds a thing — as I have said above. For although God predestines these things, He causes them not by constraining or restraining the will but by leaving the will to its own power. But although the will uses its own power, it does nothing which God does not cause — in good works by His grace, in evil works not through any fault of His but through the will's fault. (As I promised, this shall become

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clearer when I shall speak about grace.) And just as foreknowledge, which is not mistaken, foreknows only the real thing as it will occur — either necessarily or freely — so predestination, which is not altered, predestines only as the thing exists in foreknowledge. And although what is foreknown is immutable in eternity, it can nevertheless be changed in the temporal order at some point before it occurs. Similarly, the case is in every respect the same for predestination.

Therefore, if these statements which have been made are examined closely, it is evident from them that predestination does not exclude free choice and that free choice is not opposed to predestination. For, indeed, all the considerations by which I have shown above that free choice is not incompatible with foreknowledge show equally that it is compatible with predestination. Therefore, whenever something happens by the agency of free will (e.g., when one man wrongs another man and as a result is killed by this other), it is unreasonable for certain people to give vent loudly to the words: "Thus it was foreknown and predestined by God; and hence it was done by necessity and could not have been done otherwise." Indeed, neither the man who provoked the other by a wrong nor the other who avenged himself did this by necessity. Rather, [each acted] voluntarily, because if each had not freely willed to, neither one would have done what he did.



Glossary

a	<i>a; have</i>	
a peyred	<i>damaged</i>	
a thishalfe god	<i>here below</i>	
achates	<i>purchases</i>	
acomered	<i>encumbered</i>	
affyched	<i>fixed</i>	
aforne	<i>before</i>	
after as	<i>according as</i>	
after mede	<i>reward</i>	
algates	<i>anyway</i>	
almesse	<i>those deserving of alms</i>	
almoynner	<i>alms-man, who distributes the alms of another</i>	
alowe	<i>allow</i>	
alyes	<i>friends, allies</i>	
amonesteth	<i>admonishes</i>	
an on; and		
and and; if		
anguys	<i>excruciating, anxious</i>	
anom	<i>soon</i>	
apayred, apeyred	<i>denigrated [lit., damaged]</i>	
apeched	<i>impeached</i>	
aperte	<i>open</i>	
appropried	<i>proper, appropriate</i>	
aptes	<i>aptitudes</i>	
arbitrement	<i>free will</i>	
arered	<i>raised up, raised</i>	
arn	<i>are</i>	
as yernae	<i>quickly</i>	
assoyle	<i>solve, answer</i>	
asterte	<i>make to move or go away, start</i>	
assured	<i>painted or enameled with azure</i>	
		<i>(lapis lazuli)</i>
	aver	<i>(v) payment; (n) true</i>
	augrym	<i>mathematics, arithmetic</i>
	auter	<i>altar</i>
	azure	<i>lapis lazuli</i>
	bandon	<i>control</i>
	be	<i>be; by</i>
	be swynke	<i>work for</i>
	beraftse	<i>out of, deprived of, booted from, expelled</i>
	bote	<i>remedy</i>
	boystous	<i>rough, plain</i>
	brettel	<i>chargeable</i>
	burjons	<i>buds</i>
	buxome	<i>obedient</i>
	carpen	<i>speak of</i>
	catchende	<i>apprehending</i>
	catel	<i>wealth, possessions, chattels, belongings</i>
	chere	<i>countenance, demeanor, look, looks; aspect</i>
	cleape	<i>call</i>
	elepyng	<i>calling, naming</i>
	clippynge	<i>hugs</i>
	coarted	<i>coerced, compelled</i>
	cockle	<i>weeds</i>
	colours	<i>figures of rhetoric</i>
	commensal	<i>a companion of the dining table</i>
	con, conne	<i>know how to, can, know, be able to, would know how to,</i>

Glossary

connynge intelligence, knowledge, shrewdness, wit, understanding

cordiacle heart attack, or failure

cresse trifle (lit., crease)

daunger haughtiness, peril, resistance

defend prevent, forbid, prohibit, hinder

demen judge

deynous disdainful

disease discomfiting

dolven cultivated, buried

don do; cause

efte after

eke names nickname

endite compose, write

fallas fallacy, deceitful

famulers familiars

ferde fear, afraid, intimidation

ferdenesse fear or awe

fere companion, mate, friend or companion

fette fetched

forgoing abandonment

forjudged condemned

forleten abandoned

fyne end

gabbest chatter

glosed deceived, flattered

gloseth flatters

grafted dug, planted

groubed dug around the roots of a plant

gubernatyfe governmental

guerdon reward

haboundeth abounds

han has, have

happes circumstances

happyous fortunate

hautayn haughty

hawe trifle, worthless plant

hayn hatred

heigheth hastens

hem them

her(e) her, their; here; hear

hestes promises; commands

hete be called; heat

his his, its

horisons beseechings, prayers

hote be called

inrest innermost

inseer insightful viewer, reader

inwytte conscience, intuition

iwys indeed

janglers tame-tellers

jape jest, joke

knette knit (as in a net)

knytten make the knot of

kynde nature

kyndely naturally

lache seize

lacke blame

lerne teach

let hinder

let games hinderers

leude lay, uneducated, rude, unlearned,

ignorant, uncultured, uninformed, infirm

leudenesse ignorance, lack of learning

leve believe

lore learning, teaching

lorn lost

losengeour flatterer

lyches physicians

lysse relief

Glossary

magre (maugre) <i>disdain, spite</i>	of <i>of, on, in; off</i>
mased <i>amazed</i>	onbyde <i>abide</i>
maugre <i>in spite of, displeasure</i>	oned <i>reconciled</i>
maystreshyp <i>mastery</i>	onched <i>singleness, unity</i>
me <i>me; myself; men</i>	outforth <i>externally</i>
me lyketh <i>I like</i>	
me lyste <i>it pleases me</i>	parde <i>indeed</i>
me might <i>one might</i>	partable <i>not whole</i>
me semed <i>it seemed to me</i>	paynyme <i>pagan, heathen</i>
me weneth <i>I suppose</i>	persel <i>part</i>
me were leaver <i>I would prefer</i>	pert <i>open</i>
mean <i>intercessor, intermediary</i>	peysea <i>weigh</i>
meane <i>means, mediatory</i>	platly <i>plainly, openly</i>
mede <i>reward (usually monetary), wealth</i>	playne <i>complain</i>
meded <i>satisfied</i>	plite <i>plight, condition</i>
meyny <i>groups, troop, entourage</i>	preve <i>prove</i>
miscleapynge <i>mimicing</i>	pynande <i>grievous</i>
mo <i>more; many</i>	pyne <i>pain</i>
moeble <i>moveables, wealth</i>	queyal <i>ornate, involved, curious, quenched, weird, over-wrought, difficult</i>
mokel <i>much, many, great</i>	queyntyses <i>contrivances</i>
moned <i>commiserated with</i>	quyte <i>requite</i>
mores <i>superiors; greater</i>	
mote <i>must</i>	rathe <i>soon</i>
mow <i>may</i>	rathest <i>soonest</i>
muskel <i>mussel</i>	rede <i>counsel, advise</i>
mykel <i>much, great</i>	renome <i>renown</i>
	reve <i>steal, take away, take it away</i>
nedes <i>necessarily</i>	rewth <i>pity</i>
nempne <i>name</i>	rownyng <i>whispering</i>
nempned <i>named, counted</i>	ryche <i>splendid, adorned, well-endowed, lavish, powerful, noble</i>
nerc <i>were not</i>	
never the later <i>nevertheless</i>	sawes <i>wise sayings, teachings</i>
neyghe <i>approach</i>	seare <i>dry, depressing</i>
norics, nory <i>disciples (lit., ones being nursed or nourished)</i>	secre <i>secrecy or intimacy</i>
noriture <i> nurture</i>	sely <i>fortunate, innocent, felicitous</i>
nygh <i>near, nearly</i>	selynesse <i>fortune, felicity</i>
nyl <i>will not</i>	semelych <i>decorous</i>
nyss <i>it is not, is not</i>	setlyng <i>plant</i>

Glossary

- shende** ruin, destroy
shope, shopen arranged
shreude, shreudnes, shreundnesse wicked, misdeeds, shrewishness
shrewes wicked person, rascal, villain, devil
skylles reasons, arguments, reasonings
slydyng variable
somdele somewhat
sothe truth, fidelity, truthfulness, true
sottes idiots
spede prosper
spire shoot, sprout
spyl, spylle destroy, decline
steered, stered manipulated, guided, directed
sterie moved
stondmele at regular intervals, sometimes
stoundes times, turns
styl secretive, politic
stynte cease, ceased
styred directed, steered
surquedry pride
swynke labor
syker certain, rare, secure
syth since
sythem since, ago

teze sorrow, grief, trouble
that that, where, what
the the; you
the lyte it pleases you
there there, where
thilk(e) those same, that same, the same, those, that very
tho then; those
thoughtful anxious
throwe out thorough
to forne heretofore, before
before heretofore
travaylyng laboring
- trayson** betrayal
trow believe

unbyde abide, await
unconnyng ignorant, unable, ignorance
unknyfle unravel
unleful inappropriate
unlusty undesirable
unneth scarcely, hardly
unsely unfortunate, miserable, Misery, Misfortune, Infelicity
unwetyng unknowing
uphaf perhaps

wanhope despair
wantrust despair
ward(es) guardianship, keeping, care, custody
ware aware
warne deny
wayters, hinderers, watchmen, inhibitors, interferers
weaked wicked
wele fortune, prosperity
welfulness prosperity
wemme stain
wende expected, expected [to], assumed
wene expect, expect or assume; suppose or think; make assumptions or allegations; understand
werche work, cause
werchynge effect, working, living
wernynges warnings
werre war
wete to know
wexe grow
wight person, creature
wilne (n) will; (v) desires
wist knew, known
wite, wist, wyste know(n)
with sytte resist

Glossary

withsay contradict
wol will, desires
worche work
wote, wost(e) know
wreche vengeance, retribution
writte written
wylne desire, wish
wyse manner; a wise person
wyte blame

yave gave
yede went
yelde yield
yere year
ylike same
ynempaed named
ynowen enough
yolde paid back
yon lyte it pleases you
yvels ills
ywis certainly