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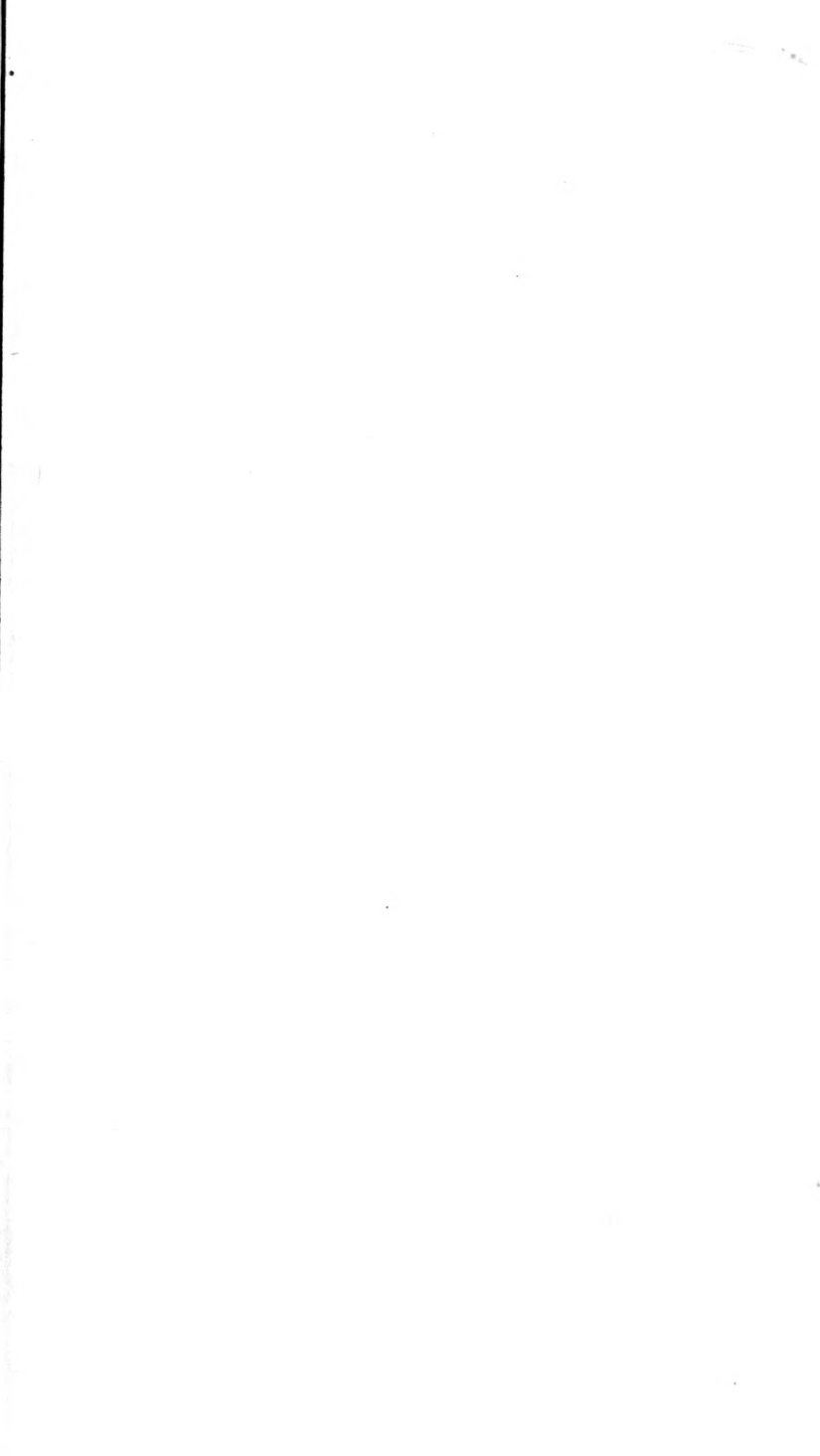


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The Textual Tradition of  
Chaucer's Troilus

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The Textual Tradition of  
Chaucer's Troilus

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V

To

**Sir William S. McCormick**

**SCHOLAR, MAN OF AFFAIRS, AND GENEROUS FRIEND**

Adam sciveyn, if ever it thee bifalle  
Boece or Troilus to wryten newe,  
Under thy lokkes thou most have the scalle,  
But after my making thou wryte trewe.  
So ofte a daye I mot thy werk renewe,  
Hit to correcte and eek to rubbe and scrape  
And al is through thy negligence and rape.

## PREFACE.

THE textual study of Chaucer's *Troilus*, which is now offered to students of the poet's works, was begun a number of years ago by Sir William S. McCormick, then professor in the University of St. Andrews. Very important public services to the cause of British university education compelled him to abandon the work to which he had already given a great amount of time and labour. When, in the summer of 1913, I undertook its completion, Sir William McCormick most generously put at my free disposal all the collations and notes which he had accumulated. To him, therefore, my debt is so great that adequate acknowledgment is impossible. In whatever value this study may possess, his share is a large one. For the use I have made of the materials turned over to me, and for the conclusions reached, I must, of course, accept sole responsibility. Much of the work I have inevitably had to do over again from the beginning, since only so could I hope to control the many elements which make up a problem of extraordinary complexity. I have, however, been saved many months of labour by the virtually complete collations of seven of the unprinted MSS., and of Caxton's edition, which Sir William McCormick had made. Repeatedly, also, I have availed myself of suggestions found among his papers. It gives me pleasure to acknowledge, also, the helpful advice of my friend and colleague, Professor Gordon Hall Gerould, who has read my book in manuscript.

It may make easier the understanding and appraisal of the results of this study if I indicate briefly the procedure which I have followed. I had, to begin with, the diplomatic prints of seven of the *Troilus* MSS. published by the Chaucer Society. Extensive comparisons of these prints with the MSS. have shown that they are in general to be trusted. Wherever I found reason to distrust a printed reading, and wherever important results

depended on its accuracy, I have had recourse to the original. In an appendix to this volume I have listed all corrections of the Chaucer Society prints which have come to my notice. I have had in my possession a complete and very careful transcript of MS. Harleian 2392 ( $H_1$ ), made some years ago for Dr. Furnivall. This also I have extensively verified. The collations made by Sir William McCormick are so detailed as to be virtually transcripts. His method was to take the text of one of the printed MSS., and alter it in the margin and between the lines in accordance with the readings of the MS. in question. Thus the readings of  $H_5$  were indicated over the print of Gg, those of R over the print of J, those of Cx over  $H_3$ , those of Ph over  $H_2$ , those of A, D, and  $S_1$  over Cl. Usually, though not always, the collation has extended even to matters of spelling. These collations I have in large part verified; and I have repeatedly had recourse to the MSS. themselves where any doubt arose. For the text of *Thynne* I have used the photographic facsimile. Two of the MSS.,  $S_2$  and Dig, I have myself collated, but only in part; since, as will be seen, their readings are seldom important. A partial collation has served to indicate unmistakably their membership in a large family, of which they constitute a very corrupt sub-group. Finally, I have had the Specimen Extracts from all otherwise unpublished authorities recently issued by the Chaucer Society. By these means I have been able to have before me at a glance the virtually complete testimony of all the scattered authorities, so that it has been possible to carry on much of the work at three thousand miles remove from the actual documents. I have, however, personally examined every page of every MS. concerned.

The investigation of the MS. relations has been based on a minute examination of about 2500 lines chosen from all parts of the poem, after a more cursory comparison of the authorities in their entirety. The lines chosen for careful study include: (1) the stanzas printed in the Chaucer Society's volume of Specimen Extracts; (2) the whole of the soliloquy on free choice in Book IV; (3) all lines in which there is a significant variation found in two or more MSS.; (4) all lines in which there is a variation, however slight, affecting the two main types of text  $\alpha$  and  $\beta$ , or the important group designated as  $\gamma$ . For each of these 2500 lines I have prepared a separate card, containing the whole line as found in the Campsall MS. (chosen as a convenient basis of

comparison); and on this card I have noted all variant readings unless merely orthographical, found in any of the MSS.

I have regarded as significant variations all those where the agreement of two MSS. in a variant reading could not readily be explained as due to coincidence. It must be remembered that in the tradition of a Chaucerian poem one great influence making for corruption operated equally on nearly all scribes of the fifteenth century. This was the linguistic change which rendered mute many unaccented syllables, which in Chaucer's usage preserved full metrical value. Consequent upon this was a general ignorance of Chaucer's metre. Such variations, therefore, as the insertion or omission of *which* before *that*, or *that* after *which* or *how*, and in general the insertion or omission of colourless words not vital to the sense, I have usually regarded as not significant. In the same category I have put variations which consist in simple transpositions of words and phrases within the line, particularly when the transposition results in the substitution of a normal for an inverted order. Such variations must, of course, be taken into account when one comes to the final constitution of a critical text; but on them one cannot safely base any argument for MS. relation, unless the cases of agreement between two or more MSS. in such readings are very numerous.

The problem of presenting the results of my study in such form as to make them most readily comprehensible to the reader has not been an easy one. Because of the length of the poem, and the shifting character of some of the authorities, it has seemed best to present the evidence for each of the five books in a separate chapter, and then to resume the whole in a concluding chapter. This method has the disadvantage of broken continuity as regards single aspects of the discussion; but I am convinced that it makes for greater clearness.

In citing variant readings, the method is this: First is given the reading of the group of MSS. under discussion, followed by all variants of MSS. within the group. Then follows the reading of the rest of the MSS., with all variants which may conceivably have any bearing upon the main variation. When a reading is cited as that of more than one MS., it is spelled according to the MS. first named. Unless the variant reading under discussion is that of a group which includes Cl, the reading given as that of the rest of the MSS. is in the spelling of Cl. So far as possible,

a cited reading is quoted from one of the MSS. printed entire; and the MS. chosen is in every such case the first one available in the following order of preference: Cl, Cp, H<sub>1</sub>, J, H<sub>2</sub>, Gg, H<sub>3</sub>. A dagger (†) before the line-number of a variant cited indicates that the reading in question is manifestly corrupt. An asterisk (\*) indicates a striking case of variation due to authentic revision. When a reading given as characteristic of a group of MSS. is found also in other MSS. outside the group, the fact is indicated by printing after the cited reading the designations of these other MSS., enclosed in parentheses and preceded by the plus sign, *e. g.* (+ GgH<sub>5</sub>). A minus sign similarly used, *e. g.* (- AD), indicates that the MSS. designated desert the reading of the group for that of the rest of the MSS. When the designation of a MS. is enclosed in parentheses without other indication, *e. g.* (Cp), it means that the MS. omits the passage under discussion. The line-numbering adopted is that of Skeat's edition.

In work such as this, where even a momentary lapse of attention entails risk of error, I cannot hope wholly to have escaped the pitfalls. I have, however, taken every precaution to avoid inaccuracy; and I feel confident that any slips which have escaped me in revision are not so serious as to invalidate the conclusions. The conclusions themselves are of two sorts: the reasoned presentation of demonstrable facts, and more or less conjectural interpretation of the facts. Of the soundness of the first sort I can feel some confidence; of that of the second the reader must be the judge. I could not avoid the duty of attempting explanations, even where the way was most doubtful. In any event, I have presented the full evidence; and that cannot be without value. In the not very distant future I hope to publish a critical edition of *Troilus*, for which such a study as the present is an indispensable preliminary.

The task has been a long and a very exacting one; but it has been at every stage full of interest. The textual critic of Chaucer has always this reward, that in helping to recover the exact wording of the poet's lines he is sure of the approbation of an author who ended the greatest of his completed works with a prayer for his poem—

that non miswryte the,  
Ne the mysymetre for defaute of tonge.



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## LIST OF ABBREVIATIONS.

- A: MS. Additional 12,044, British Museum.  
 Cl: Campsall MS., Doncaster.  
 ✓ Cp: Corpus Christi College, Cambridge, MS. 61.  
 Cx: Caxton's edition.  
 D: Bishop Cosin's Library, Durham, MS. V. II. 13.  
 Dig: MS. Digby 181, Bodleian. *subscr. III 533*  
 F<sub>1</sub>: Fragment in Camb. Univ. Libr., MS. Ff. 1. 6.  
 F<sub>2</sub>: Fragment in Trinity College, Cambridge, MS. R. 3. 20.  
 Fil: Boccaccio's *Filostrato*. (References are to book and stanza in the Moutier edition.)  
 Gg: Cambridge University Library, MS. Gg. 4. 27. *subscr. I 1702*  
 H<sub>1</sub>: MS. Harleian 2280, British Museum.  
 H<sub>2</sub>: MS. Harleian 3943,     "     "  
 ✓ H<sub>3</sub>: MS. Harleian 1239,     "     "  
 H<sub>4</sub>: MS. Harleian 2392,     "     "  
 H<sub>5</sub>: MS. Harleian 4912,     "     " *subscr. I 65*  
 ✓ J: St. John's College, Cambridge; MS. L. 1.  
 Ph: MS. Phillipps 8250, Cheltenham.  
 R: MS. Rawlinson Poet. 163, Bodleian.  
 S<sub>1</sub>: MS. Selden, B. 24, Bodleian.  
 S<sub>2</sub>: MS. Selden, Supra 56, Bodleian.  
 Th: Thynne's edition of 1532.
- α: the earliest, unrevised text, and collectively the MSS. which in any given passage present this text.  
 β: the final, revised text, and collectively the MSS. which in any given passage present this text.  
 γ: a lost MS. derived from the archetype before the revision was yet complete, and collectively the MSS. derived from this original, *i. e.* Cl, Cp, H<sub>1</sub>, S<sub>2</sub>, Dig, A, D (and sometimes also S<sub>1</sub> and H<sub>3</sub>).  
 †: indicates that a reading is manifestly corrupt.  
 \*: indicates that the variation in reading is clearly due to authentic revision.
- A superscript numeral after the designation of a MS. indicates the portion of the MS. written by a given hand. Thus, H<sub>2</sub><sup>3</sup> indicates the portion of H<sub>2</sub> written by the third hand.

J, Cp, H<sub>3</sub> α

# The Textual Tradition of Chaucer's *Troilus*.

## CHAPTER I.

### THE AUTHORITIES.

OF the many MSS. which may once have been written of Chaucer's *Troilus* there have survived to us, so far as is known, but sixteen, and of these two are incomplete.<sup>1</sup> Besides the MSS., two early printed copies present texts which are independent of the existing MSS., and therefore rank with the MSS. as authorities. These are the *editio princeps* printed by Caxton about 1483, and the first collected edition of Chaucer's works, edited by Thynne in 1532. The editions of Wynkyn de Worde, 1517, and Pynson, 1526, are reprints of Caxton, and have no value as authorities. Thynne made use of Caxton; but his main reliance was a MS. now lost. Subsequent editions are based on Thynne.

To evaluate these eighteen authorities, to determine so far as may be their relation to one another and to Chaucer's original, and to show how they are to be used for the establishing of a critical text, is the purpose of this volume. This problem is enormously complicated by the fact, for which abundant evidence will be presented in the following chapters, that the existing MSS. derive, not from a constant and uniform authentic text, but from a text which underwent extensive alterations and revision at the hands of the poet himself. Certain of the MSS. derive from Chaucer's original, while still in its first unrevised form, to which we shall give the designation  $\alpha$ ; others from the final revised version of this original, which we shall call  $\beta$ . At a time when the work of revision had been only partially done, while the

<sup>1</sup> There are in addition three short MS. fragments of no critical value, see p. 31.

original was in a state midway between  $\alpha$  and  $\beta$ , there was derived a MS., the ancestor of about half of the total number of existing MSS., including many of the most beautiful and carefully written. To this family of MSS., or rather to its lost original, has been given the designation  $\gamma$ .

A further element of complication is introduced by the fact that several of the MSS. are composites, based for part of the poem on an exemplar of  $\alpha$  type, let us say, and for another part on an exemplar of  $\beta$  type. A result of this is that the MSS. which bear witness to the  $\alpha$  text in Book I are not the same which bear witness to it in Book III, nor yet in Book IV. The symbol  $\alpha$ , then, does not designate a constant group of MSS. but a state of Chaucer's text, attested now by this group of MSS., now by that, and so with  $\beta$ . The  $\gamma$  group, it will be found, is very nearly constant.

In the case of one of the MSS., H<sub>2</sub>, the composite character of the volume is patent to our eyes. It is the work of four different scribes, one of whom we see to have been a repairer. He found a defective MS., itself the work of two different scribes, which he then patched up, supplying lost leaves, filling out lines left blank, finishing an unfinished quire, and ultimately calling in the aid of still another scribe to complete the volume. The repairer and his associate used as their exemplar a MS. of different type from that which had served for the earlier scribes. With the variations of handwriting before our eyes, the changes from one type of text to the other are easy to follow. If, however, instead of H<sub>2</sub> we had only a MS. copied from it, we should have before us but the writing of a single scribe, a MS. apparently homogeneous, but in reality the composite H<sub>2</sub>. Such a MS. we actually have in Gg, the work of a single scribe, but descended from what was probably a composite similar to H<sub>2</sub>. Or a scribe may have had access to more than a single exemplar, and transferred his allegiance from one to another midway in his task.

In some cases we are offered the still more confusing phenomenon of a "mixed" or "contaminated" text, where a MS. copied from one exemplar has been "corrected" by reference to another. When these corrections have been made in the actual MS. before our eyes, they cause no trouble. More often they lie back of the existing MS., somewhere in its line of descent. On Plate I. of the Chaucer Society's volume, *The Manuscripts of Chaucer's*

*Troilus*, may be seen a striking example of contamination, where the "correction" is made in the existing MS.

In this introductory chapter we shall describe and characterize each of the eighteen authorities for the text of *Troilus*. For fuller bibliographical descriptions the reader is referred to the Chaucer Society's volume, *The Manuscripts of Chaucer's Troilus*, where will be found also colotype facsimiles of the various handwritings. Here the description is concerned primarily with textual matters. In the case of each MS. is given a full list of all omissions and transpositions involving at least an entire line. In anticipation of the results reached in later chapters, the chief aspects of its affiliation are noted. Dialectal peculiarities are recorded; and any striking orthographical characteristics are mentioned. It has not seemed necessary to treat this last matter with any fullness of detail, since the Chaucer Society has already printed specimen extracts from all of the MSS. not printed entire, and from Caxton and Thynne.

The MSS. are described in the alphabetical order of their designations.

#### ADDITIONAL 12,044 (A).

British Museum, MS. Additional 12,044. A vellum MS., 10 × 7½ in., of 113 leaves, which contains only *Troilus*. It is in two hands, both of the fifteenth century. A later hand has throughout made corrections and supplied missing lines. The first hand has written up to line 1709 of Book III, and the second hand has completed the volume, which is, however, defective at the end.

#### *Omissions, etc.*

1. 890–896, stanza 128, omitted, no gap.
1. 914, 915 transposed.
2. 528, 529 transposed.
2. 734 (second half), 735 by later hand over erasure.
3. 295–364, ten stanzas, omitted, no gap. Due to the loss of a leaf in the AD original (see p. 137).
3. 927–931 by later hand in space left blank.
3. 1078 by later hand.
3. 1208 by later hand over erasure.
3. 1209 by later hand in space left blank.

3. 1229, 1230 transposed.
3. 1324-1337, stanzas 190, 191, in  $\alpha\gamma$  position.
3. 1447 by later hand in space left blank.
3. 1591, 1592 transposed.
4. 39, 40 in  $\gamma$  order.
4. 430, 431 by scribe over erasure.
4. 526-532 by later hand in space left blank.
4. 708-714, stanza 102, omitted, no gap.
4. 750-756, stanza 108, in  $\beta\gamma$  position.
4. 1024 by later hand over erasure.
4. 1430 after 1433.
5. 60, 61 in  $\gamma$  order.
5. 1138, 1139 transposed.
5. 1541-1750 missing, three leaves lost.
5. 1821-end missing, leaf lost.

A is throughout a  $\gamma$  MS., closely related to D, save for lines 1345-1414 of Book III, a passage omitted by D, which the scribe of A has supplied from a MS. akin to GgH<sub>5</sub>. Of the omissions and transpositions noted above, however, apart from those characteristic of the whole  $\gamma$  group, only the omission of 3. 295-364 is shared by D. It introduces many corrupt readings, frequently omitting words not necessary to the sense but required by the metre. The second hand is somewhat more guilty in the matter of corruptions than is the first. Neither scribe understood Chaucer's metre.

The first scribe apparently did not preserve in his speech the guttural continuant *gh*. In l. 625, for example, we find *pow* for *pogh*; in l. 617 *Hough* for *How*; in 2. 1120 *ought* for *out*. The weak vowel in inflectional syllables, though normally *e*, is often written *i*. The character *p* is used interchangeably with *th*, but only in pronominal forms.

The second scribe has no difficulty with the guttural continuant which he indicated by *3*, and occasionally by *gh*. Only rarely is *3* used for initial *y*. *Sch* is regularly written for *sh*. The weak vowel is occasionally *i* or *y*. He regularly writes *frome* for *from*, and *schulde* for *sholde*. The character *p* is used interchangeably with *th*, but more commonly in pronominal forms.

The readings of A, or of the AD parent, can be used to check those of C1CpH<sub>1</sub> in reconstituting the  $\gamma$  original. In some instances, however, the AD parent has corrected  $\gamma$  readings.

## CAMPSALL (Cl).

The property of Mrs. Bacon-Frank, of Campsall Hall, Doncaster. A vellum MS.  $12 \times 8\frac{1}{4}$  in., of 120 leaves, which contains only *Troilus*. It is beautifully written in one hand of the early fifteenth century, and was executed for Henry V. while Prince of Wales, *i. e.* between 1399 and 1413.

*Omissions, etc.*

1. 890-896, stanza 128, omitted, no gap.
3. 1324-1337, stanzas 190, 191, in  $\alpha\gamma$  position.
4. 39, 40 in  $\gamma$  order. *is l. 439 comes before l. 438 in MS.*
4. 438, 439 transposed. Corrected in margin.
4. 708-714, stanza 102, omitted, no gap.
4. 750-756, stanza 108, in  $\beta\gamma$  position.
5. 60, 61 in  $\gamma$  order.

Cl is consistently a  $\gamma$  MS., somewhat closer in its readings to AD than are CpH<sub>1</sub>S<sub>2</sub>Dig. Dialectally and orthographically it varies but little from Cp and H<sub>1</sub>. It uses  $\beta$  interchangeably with *th*, though not at the beginning of a line. It does not use the character  $\mathfrak{z}$ . Though remarkably free from gross blunders, it introduces a considerable number of trivial variations in which other MSS. outside the  $\gamma$  group, notably R, occasionally share. These agreements seem always to be fortuitous; for the variations are too trivial to warrant the hypothesis of contamination. Despite occasional lapses, it is an authority of high value for a reconstitution of the  $\gamma$  original.

## CORPUS (Cp).

Corpus Christi College, Cambridge, MS. No. 61. A vellum MS.,  $12\frac{1}{2} \times 8\frac{7}{10}$  in., of 151 + 2 leaves, which contains only *Troilus*. It is beautifully written in one hand of the early fifteenth century.

*Omissions, etc.*

1. 890-896, stanza 128, omitted, no gap.
3. 137 omitted.
3. 1228 omitted, space left at end of stanza.
3. 1324-1337, stanzas 190, 191, in  $\alpha\gamma$ .

3. 1576-1582, stanza 226, omitted. Stanza 225 is the last on a leaf which is the last of a quire. The beginning of 1576, *I passe al that which*, is written at the foot of the page (fol. 87b) as a catchword. The stanza was, therefore, present in Cp's original.
4. 39, 40 in  $\gamma$  order.
4. 491-532, six stanzas, omitted, no gap.
4. 708-714, stanza 102, omitted, no gap.
4. 750-756, stanza 108, in  $\beta\gamma$  position.
4. 1388, second half,-1409, first half, omitted, no gap. An error of anticipation by which stanza 199 is "telescoped" into stanza 202.
5. 60, 61 in  $\gamma$  order.
5. 1233-1274, six stanzas, omitted, no gap.

Cp is consistently a  $\gamma$  MS. throughout. In its readings it is closest to  $H_1S_2$ Dig. Save for the omissions noted above, it presents the  $\gamma$  text with a high degree of purity. Though not always consistent in preserving the weak *e* of inflectional syllables, it approximates in this and in other respects, grammatical and metrical, to Chaucer's known usage. In orthography, also, it shows a high degree of consistency. The character  $\beta$  is not used. Initial *y* is always written  $\zeta$ ; but  $\zeta$  is never used except with this value. The guttural continuant is consistently represented by *gh*. The vowel of inflectional syllables is regularly *e*. Adverbial *-ly* becomes *-lich*, and the first person pronoun *ich*, before a vowel.

With the closely similar  $H_1$ , Cp is of the highest importance for the reconstitution of the  $\gamma$  original. All things considered, it is probably the best basis for the constitution of a critical text.

#### CAXTON'S EDITION OF 1483 (?) (Cx).

Caxton's edition of *Troilus and Cresede* is a small folio of 120 leaves, of which the first and the last two are blanks. The volume bears no date, but was probably printed in 1483. Four copies are known to exist. Two are in the British Museum, one in the library of St. John's College, Oxford, and one in the John Rylands Library, Manchester. Besides these there is a fragment of eight leaves in the British Museum.<sup>1</sup> Of the two copies in the

<sup>1</sup> For a more detailed description see Seymour de Ricci, *A Census of Caxtons*, Oxford, 1909, p. 30.



British Museum, one lacks a few leaves. For my collations I have used the other British Museum copy, which is perfect.

*Omissions, etc.*

1. 111, 112 transposed.
1. 148-154 corrupt.
1. 449-504, eight stanzas, omitted.
1. 785-812 after 840, an eight-stanza leaf of the MS. copy reversed.
1. 890-896, stanza 128, omitted.
1. 904-931 after 959, again a leaf of the MS. reversed.
2. 246-301, eight stanzas, omitted.
2. 328-329 transposed.
2. 1079-1081 corrupt. (See *Specimen Extracts.*)
2. 1377 corrupt :

In that maner for no maner gynne

3. 133 reads :

Yow for to serue / lyke as ye wyl deuysel

3. 316-320 corrupt. (See *Specimen Extracts.*)
3. 442-476, five stanzas, omitted.
3. 1114-1169, eight stanzas, omitted.
3. 1266, 1267 transposed.
3. 1324-1337, stanzas 190, 191, in  $\beta$  position.
3. 1779-1785 after 1813.
4. 137, 138 transposed.
4. 153, 154 transposed.
4. 750-756, stanza 108, in  $\beta\gamma$  position.
4. 1277-1279 corrupt :

Not withstanding the Grekes grete route

Doutyth not / it must nedes be so

By veray resons more than one or twoo

5. 70, 71 transposed.
5. 341 corrupt :

And though bitwene yow were neuer no strif

5. 348 corrupt :

Withoute wordes or blowyng oute aloft

5. 1243 omitted. After 1244 a corrupt line :

For sorowe of whiche / almost ther he deyde

5. 1256, 1257 corrupt :

Hath thus withdrawe your hert / & love from me  
This is the cause of your long absence

5. 1498. Fourth and fifth lines of Latin argument of Statius transposed.

5. 1812, 1813 corrupt :

How he was slayne / alas al to rathe  
The folk of Troye to moche harme & skathe

5. 1829 after 1832.

5. 1831 after 1828.

A glance at the list of omissions, etc., just given will serve to show how careless was Caxton's work as editor of *Troilus*. He must have printed from a single corrupt and defective MS., without even noticing that certain leaves were missing and others reversed. Had he made any pretence at collating it with another copy, some of the omissions and spurious lines would have been corrected. What we have, then, is a printed copy of a single lost MS.; and Caxton's carelessness has resulted in giving to the modern critic a text which, however corrupt, is at least not "edited," and hence is more valuable than the excellently edited text of Thynne. Caxton's MS. was consistently of the  $\beta$  type, akin to the  $\beta$  portions of  $H_3$ .  $H_3Cx$  agree with  $\gamma S_1$  as against  $JRH_4$  in a series of striking variants in lines 701-1113 of Book II.

Throughout the poem  $Cx$  is very corrupt. Words are omitted; words and phrases are transposed—to the serious detriment of the sense and the utter confusion of the metre.  $Cx$  is particularly erratic in its treatment of final  $e$ . It has, however, no distinctive traits of dialect or orthography.

Despite its corruptions,  $Cx$  is an important witness to the text of  $\beta$ .

#### DIGBY 181 (Dig).

Bodleian, MS. Digby 181. A paper MS.,  $11\frac{1}{8} \times 8$  in., of 93 + 4 leaves, which in addition to its fragment of *Troilus* contains a miscellaneous collection of poems by Chaucer, Lydgate, Hoccleve, etc. The *Troilus* fragment is written by one hand of the fifteenth century. It ends in the middle of a page with line 532 of Book III.

*Omissions, etc.*

1. 152 after 154, proper order indicated in margin.
1. 890-896, stanza 128, omitted, no gap.
1. 955, 956 omitted, no gap.
2. 776-1083 omitted. The loss corresponds to two leaves; but, as there is no mutilation of the MS., the leaves were apparently lost in Dig's original.
2. 1157-1233 omitted. The loss corresponds to one leaf, which again seems to have been missing in the original.
2. 1419 by scribe in margin.
3. 89 by scribe in margin.
3. 533-end of poem missing.

Dig is throughout a  $\gamma$  MS., closely related to  $S_2$ , with which it shares innumerable corruptions besides many others of its own. Dialectally, also, it shares the peculiarities of  $S_2$ .

## DURHAM (D).

Bishop Cosin's Library, Durham, V. II. 13. A vellum MS., 11 x 7 in., of 111 + 5 leaves, which contains, besides *Troilus*, *Cupid's Letter* by Hoccleve and a poem of five seven-line stanzas. *Troilus* is written in one hand of the fifteenth century, save for a few lines, 5. 151-154, 184-188, which are by a different scribe. Another contemporary hand has made corrections; and a modern hand has supplied in the margin a number of omitted lines.

*Omissions, etc.*

1. 222 omitted, no gap.
1. 231-384 missing, two leaves lost.
1. 684 omitted, no gap.
1. 720 omitted, no gap.
1. 890-896, stanza 128, omitted, no gap.
1. 1048 omitted, no gap.
2. 396 by scribe in margin.
2. 514 written twice, first deleted.
2. 695, 696 written three times (though second time only four words of 696). The four superfluous lines were stricken out in blue by the rubricator.
2. 1032, 1033 omitted, no gap. Supplied in margin by modern hand.

2. 1215, 1216 by later hand in space left blank.
2. 1262 repeated after 1263.
3. 165 omitted, no gap.
3. 257 omitted, no gap.
3. 295-364, ten stanzas, omitted, no gap. Apparently a leaf was lost in D's original.
3. 438 omitted, no gap.
3. 676 omitted, no gap.
3. 800 omitted. Line 799 is at foot of page.
3. 809 omitted. Loss indicated by rubricator.
3. 1171, 1172 by scribe in margin.
3. 1245 after 1215, but deleted and then written in proper place.
3. 1324-1337, stanzas 190, 191, in  $\alpha\gamma$  position.
3. 1339 repeated again after 1443, but deleted.
3. 1345-1414, ten stanzas, omitted, no gap. Again a ten-stanza leaf missing in D's original.
3. 1551, 1552 transposed.
4. 39, 40 in  $\gamma$  order.
4. 550 by scribe in margin.
4. 708-714, stanza 102, omitted, no gap.
4. 750-756, stanza 108, in  $\beta\gamma$  position.
4. 1035 omitted. In its place 1041 with last two words omitted. Line 1041 again, complete, in proper place.
4. 1397 by scribe in margin.
4. 1426 written twice, first time deleted.
4. 1488 after 1485.
5. 60, 61 in  $\gamma$  order.
5. 136, 137 by scribe in margin.
5. 151-154, 184-188 by different hand in space left blank.
5. 814 written twice, first time deleted.
5. 1172, 1173 written twice, second time deleted.
5. 1396, 1397 omitted, no gap. Supplied by modern hand in margin.
5. 1749 after 1745, but deleted, and written again in proper place.
5. 1802, 1803 transposed, but corrected in margin.

D is throughout a  $\gamma$  MS. closely related to A. Of the many instances of omission and transposition just given, however, only

two, the omissions of 3. 295-364 and 3. 1345-1414, are, apart from those characteristic of the whole  $\gamma$  group, shared by A. The text of D is rather more corrupt than that of A.

Dialectally it has no very marked peculiarities. We find, however, *awne* for *owne*, e. g. 2. 652; 5. 565, and *ar* for *er*. *Shoulde* is regularly written for *sholde*. The character *p* is used interchangeably with *th*; but the character *3* is not employed.

## CAMBRIDGE, Gg 4. 27 (Gg).

Cambridge University Library, MS. Gg 4. 27. A vellum MS.,  $12\frac{3}{4} \times 7\frac{5}{8}$  in., of 516 leaves, which contains a miscellaneous collection of Chaucer's works. It is written in one hand of the first half of the fifteenth century. The volume has been mutilated by the cutting out of illuminated leaves.

*Omissions, etc.*

1. 1-70 missing, leaf cut out.
1. 86 omitted, no gap.
1. 122 all but first word by corrector.
1. 582-595 repeated over page and deleted.
1. 654 all but first word by corrector.
1. 890-896, stanza 128 omitted, no gap.
1. 1044-2. 84 missing, two leaves cut out.
2. 616 omitted, no gap.
2. 1146 omitted, no gap. *Caret* in margin.
2. 1233-1239 repeated over page and deleted.
2. 1384-1388 by corrector.
2. 1460 omitted, but supplied by scribe at foot of page, with proper place indicated.
3. 1-56 missing, leaf cut out.
3. 571 all but first word by corrector.
3. 957 omitted, line left blank.
3. 1223, 1224 by corrector.
3. 1324-1337, stanzas 190, 191, in *ay* position.
3. 1693-1695 by corrector; 1693, 1694 transposed.
3. 1807-4. 112 missing, two leaves cut out.
4. 307-322 by corrector.
4. 410, 411 in *a* order.
4. 728 after 721, and whole stanza awkwardly revised in accordance with the shift.

4. 750-756, stanza 108, in a position.
4. 806-833 omitted, no gap.
4. 953-1078, free-choice soliloquy, except last stanza, omitted,  
no gap.
4. 1090 omitted, line left blank.
4. 1477 by corrector.
4. 1667-5. 35 missing, leaf cut out.
5. 60, 61 in  $\gamma$  order, but 61 corrupt: *And ofte sche syhede &  
seyde allas.*
5. 187 omitted, no gap.
5. 194 omitted, line left blank.
5. 257 corrupt: *And for that for anon he dede awake*, by con-  
temporary hand, not that of corrector, in space left blank.
5. 384 all but first word by corrector.
5. 411 by later hand in space left blank.
5. 571, 572 transposed.
5. 578 by scribe at foot of page, proper place indicated.
5. 713-719 omitted, no gap.
5. 881 omitted, line left blank after 882.
5. 922 omitted, line left blank after 924.
5. 1011 all but first word by corrector.
5. 1069 after 1071, but proper place indicated.
5. 1702-end missing, four leaves cut out of MS.

The text given by Gg is of composite character. It is closely related to the fragmentary  $H_5$ , which ends with 4. 686, and the account to be given of it applies also to  $H_5$ . In Book I, Gg (and  $H_5$ ) is consistently a  $\beta$  MS., somewhat closer in its readings to J than to the other  $\beta$  MSS. In Book II its  $\beta$  character continues through line 63. From 64 to 1210 it presents a "mixed" text, predominantly  $\alpha$  in character but with frequent  $\beta$  readings. It shares, however, in none of the distinctive JRH<sub>4</sub> readings so numerous between 701 and 1113. Beginning at 2. 1210 and extending into Book III, it resumes its  $\beta$  character with clearly marked relationship to J. At line 399 of Book III (with one earlier instance in 243) Gg becomes definitely and consistently an  $\alpha$  MS., and so continues till the end. As an  $\alpha$  MS. it presents the text at the same stage of revision as does the  $\alpha$  portion of J. This is particularly marked in its treatment of the free-choice soliloquy. See below, pp. 216-220.

The text of Gg is exceedingly corrupt, the corruption most commonly taking the form of a transposition of words, or the omission of a word not necessary to the sense, to the utter confusion of the metre. Some of these corruptions are shared by H<sub>5</sub>; but many others are not.

There are also a number of dialectal and orthographical peculiarities to be noted. The scribe does not preserve with any consistency the guttural continuant, which he writes *ʒ* or *h*. We find regularly *pour* for *purgh*, and *pow* for *pough*, and, on the other hand, such spellings as *douʒteles* for *douteles* (5. 1149). He is also uncertain as to the value of *h* in the combination *wh*. He usually writes *wich* for *which*, and we find *wheper* for *weper* (4. 1374). Occasionally *ho* is written for *who*. There is a strong tendency to substitute *e* for short accented *i*, e. g. *sek* for *sik*, and *dede* for *dide*. *Wele* is consistently written for *wol*. The weak vowel of inflectional syllables, however, is regularly *i* or *y*. Another peculiarity is the regular use of the forms *myn* and *pyn* instead of *my* and *pi*. *Sch* is always written for *sh*. The character *p* is used interchangeably with *th*. The character *ʒ* is used both as guttural continuant and as initial *y*.

The corruptions of Gg can be in large part eliminated by comparison with H<sub>5</sub>; and the reconstituted GgH<sub>5</sub> original is a very important witness to *a*, particularly in Book III, where the only other authority is H<sub>2</sub>Ph.

#### HARLEIAN 2280 (H<sub>1</sub>).

British Museum, MS. Harleian 2280. A vellum MS., 9½ × 6¾ in., of 98 + 1 leaves, which contains only *Troilus*. It is written in one hand of the middle of the fifteenth century, which has supplied glosses, usually in Latin; and has made a number of corrections.

#### Omissions, etc.

1. 890-896, stanza 128, omitted, no gap.
3. 1324-1337, stanzas 190, 191, in *αγ* position.
4. 39, 40 in *γ* order.
4. 708-714, stanza 102, omitted, no gap.
4. 750-756, stanza 108, in *βγ* position.
5. 60, 61 in *γ* order.
5. 1345-1428, 12 stanzas, missing through loss of a leaf.

H<sub>1</sub> is consistently a  $\gamma$  MS. In its readings it is closest to CpS<sub>2</sub>Dig. Dialectally and orthographically it varies very little from Cp, save that it often writes *sch* for *sh* and occasionally uses the character  $\beta$ , chiefly, however, in pronouns and pronominal adverbs. Comparatively free from corruptions of its own, it is an authority of the first importance for a reconstitution of the  $\gamma$  original.

HARLEIAN 3943 (H<sub>2</sub>).

British Museum, MS. Harleian 3943. A vellum MS., 10 $\frac{1}{4}$  × 5 $\frac{5}{8}$  in., of 116 leaves, which contains only *Troilus*. It is written in four hands, all of the fifteenth century, of which the first and second seem distinctly earlier than the other two. Hand 1 has written 1. 71–497, 1. 568–3. 1078, 3. 1639–4. 196. Hand 2 has written 3. 1079–1638, from which, however, 1289–1428 are lost. Hand 3 has written 1. 1–70, 1. 498–567, 4. 197–406, and has supplied missing lines in the parts written by hands 1 and 2. Hand 4 has written from 4. 407 to the end of the poem. It would seem that the scribe of hand 3 found an unfinished and defective MS., the work of hands 1 and 2, which he restored and corrected, subsequently turning over the task of completing the work to the scribe of hand 4.

*Omissions, etc.*

1. 1–70 by H<sub>2</sub><sup>3</sup> on new leaf.
1. 148 erased to leave space between stanzas.
1. 484–490, stanza 70, omitted, no gap.
1. 498–567 by H<sub>2</sub><sup>3</sup> on new leaf.
2. 26 by H<sub>2</sub><sup>3</sup> in space left blank.
2. 29–42, two stanzas, after 49.
2. 250 by H<sub>2</sub><sup>3</sup> in space left blank.
2. 509 omitted, line left blank.
2. 1083, all but first word, by H<sub>2</sub><sup>3</sup> in space left blank.
3. 116, 117 transposed.
3. 1079–1638 by H<sub>2</sub><sup>2</sup>.
3. 1251 by H<sub>2</sub><sup>3</sup> in space left blank.
3. 1265 by H<sub>2</sub><sup>3</sup> at end of stanza, proper place indicated.
3. 1289–1428, twenty stanzas, missing, two leaves lost.
3. 1546, end, and 1547 by H<sub>2</sub><sup>3</sup> in space left blank.
3. 1596 corrupt:  $\beta$ at he of his modir borne vesse.



3. 1597 after 1603.
3. 1744-1771, Troilus's hymn to love, omitted, no gap.
4. 197-406 by H<sub>2</sub><sup>3</sup>. From 407 to end by H<sub>2</sub><sup>4</sup>.
4. 750-756, stanza 108, in  $\beta\gamma$  position.
5. 940 and 942 exchanged.
5. 1498-1499. An additional line, *Feruidus ypomedon timidique in gurgite mersus*, found in no other MS., appended to the Latin argument of Statius.
5. 1807-1827, *Teseide* passage, omitted, no gap.

The composite nature of H<sub>2</sub> is clearly reflected in the character of its text. The portions written by hands 1 and 2 are consistently an  $\alpha$  MS., very closely related to Ph. The portions written by hands 3 and 4 are from a MS. closely related to H<sub>4</sub>, which presents  $\alpha$  readings in Book I and  $\beta$  readings in the rest of the poem.

Throughout, the text of H<sub>2</sub> shows many corruptions and metrical perversions. Dialectal and orthographical characteristics vary with the several hands. The scribe of hand 1, who is also the scribe of Ph, exhibits the same habits of spelling that are seen in Ph. Hand 2 writes *sch* for *sh*, uses  $\mathfrak{z}$  or *gh* for the guttural continuant, and regularly writes *ij* for long *i* (e.g. *lijf*, 3. 1476; *sijke*, 3. 1170, 1172). The weak vowel of inflectional syllables alternates between *e* and *i*. A Southern form, *we beep*, is found in 3. 1095. Hand 3 regularly uses the Northern pronominal forms, *their*, *them*. In 4. 216 it writes *shulde* for *sholde* to detriment of the rime. Short accented *e* tends to become *i* (*wirke*, 4. 237; *silf*, 1. 537, 4. 245), and the weak inflectional vowel is usually *i*. It is very uncertain in its treatment of final *e*, regularly writing (as does also hand 4) *arte* for *art* and *frome* for *from*. Hand 4 is marked by confusion as to the value of the guttural continuant which it writes either *gh* or  $\mathfrak{z}$ . Instances of this confusion are *doughtles* for *douteles*, 4. 430; *trowth* for *trouthe*, 4. 445; *nouth* for *nought*, 4. 498; *Route* for *Roughte*, 4. 431. The weak vowel is regularly *e*, but occasionally *i*.

H<sub>2</sub> is an important witness to  $\alpha$  in the first three books, and after 4. 196 to  $\beta$ .

#### HARLEIAN 1239 (H<sub>3</sub>).

British Museum, MS. Harleian 1239. A vellum MS., 15½ × 5¾ in., of 107 leaves, which contains, besides *Troilus*, selections

from the *Canterbury Tales*. The text of *Troilus* is written by three hands. Hand 1 has written from the beginning of the poem through 2. 1033; hand 2 has written 2. 1034–3. 1603, 3. 1758–end; hand 3 has written 3. 1604–1759. Lines 1758, 1759 of Book III are thus written by both hand 2 and hand 3. The selections from the *Canterbury Tales* are by a fourth hand.

*Omissions, etc.*

1. 379–630 missing, two leaves lost.
1. 890–896, stanza 128, omitted, no gap.
1. 904–973, ten stanzas, omitted, no gap.
2. 1663, 1664 transposed.
3. 266 omitted, space left blank.
3. 276 omitted, no gap.
3. 738 omitted, no gap.
3. 767, 768 transposed.
3. 953–959 omitted, no gap.
3. 1294, second half, and 1295, first half, omitted, no gap.
3. 1324–1337, stanzas 190, 191, in  $\beta$  position.
3. 1371, 1372 transposed.
3. 1387–1393 omitted, no gap.
3. 1542 omitted. In its place 1544, which is found again in its proper place.
3. 1664 omitted, no gap.
3. 1750 omitted, no gap.
3. 1758, 1759 repeated on next leaf, where new hand begins.
4. 82 omitted, no gap.
4. 179, 180 transposed.
4. 267–273, stanza 39, after 280. After 267, a spurious line, *As thou wyl woste from Ioye thus me depryue*, made up out of 268 and 269.
4. 359 omitted, no gap.
4. 383 omitted. In its place a corrupt repetition of 378.
4. 410, 411 in  $\alpha$  order.
4. 563 omitted, no gap.
4. 621 written twice.
4. 750–756, stanza 108, in  $\alpha$  position.
4. 953–1085, free-choice soliloquy, omitted, no gap.
4. 1147–1153 omitted, no gap.
4. 1204 omitted, no gap.

- 5. 225-231 omitted, no gap.
- 5. 382 after 379.
- 5. 556, 557 transposed.
- 5. 655, 656 omitted. In their place 662, 663, which are written again regularly.
- 5. 1071 omitted, no gap.
- 5. 1642 omitted, no gap.

The text presented by  $H_3$  is both composite and "mixed." From the beginning of the poem through 2. 1033, the portion written by hand 1,  $H_3$  is a  $\beta$  MS. of a type closely similar to Cx.  $H_3$ Cx agree with  $\gamma S_1$  against  $JRH_4$  in the series of striking variants beginning at 2. 701;  $H_3$ Cx also share many minor variations. In this portion of  $H_3$ , more particularly in Book II, there are, however, occasional indications of contamination with a  $\gamma$  MS. of the same type as A. From 2. 1034 to 3. 1095,  $H_3$  is fundamentally a  $\gamma$  MS. of the same type as A; but in Book III it not infrequently deserts the  $\gamma$  reading, and shows occasional contamination with  $\beta$ . From 3. 1096 to 4. 299 it is again a  $\beta$  MS., with only slight traces of  $\gamma$  contamination. With line 300 of Book IV,  $H_3$  becomes an  $\alpha$  MS. and so continues to the end of the poem, though a  $\beta$  reading appears in 4. 322, and in the latter part of Book V there are again indications of contamination with  $\gamma$ . In its  $\alpha$  portion,  $H_3$  presents a text at a stage of revision not far removed from that found in Ph.  $H_3$ Ph omit the free-choice soliloquy entire. Between lines 1301 and 1442 of Book IV,  $H_3$  has a series of unique readings which seem to represent a stage more primitive even than that of Ph. At the end of Book V, however, it contains regularly the *Teseide* stanzas, derived apparently from its  $\gamma$  constituent.

Throughout, the text of  $H_3$  is exceedingly corrupt, the commonest type of error being omission of short words. No one of the three scribes has any understanding of Chaucer's metre. Dialectal and orthographic characteristics vary with the several hands. Hand 1 usually ends the third indicative singular in *es*, and occasionally has *u* for long close *o*. In spite of these Northern traits, he is now and then doubtful about the guttural continuant, writing *hough* for *how* and *pow* for *pogh*. The definite article is usually written *tho* instead of *the*. The character  $\mathfrak{z}$  is used for initial *y*;  $\mathfrak{p}$  is used only rarely. *Sch* is written for *sh*. The

second hand is characterized by a very erratic treatment of the letter *h*; we find such spellings as *whe*, *whas*, *where*, *whoo* for *we*, *was*, *were*, *woo*, and on the contrary *were* for *where*. *Is* is written for *his*, and *hooke* for *ooke*. *Wyche* or *wych* is regularly written for *which*, though occasionally we find *qwych*. There is a tendency to substitute *i* for short *e*, e. g. *frynde* for *frende*, *shutte* for *shette*. These characteristics appear throughout the work of hand 2, but are commoner in the first half of the poem. The characters  $\mathfrak{z}$  and  $\mathfrak{p}$  are not used. *Sch* is occasionally written for *sh*. The third hand, which writes only 155 lines, is much more careless than are the other two, and is very eccentric in spelling. Characteristic spellings are *stabull*, *discordabull*, *litull*, *anodur*. *Sch* is written for *sh*.  $\mathfrak{z}$  and  $\mathfrak{p}$  are not used.

The chief value of  $H_3$  lies in its testimony to an early stage of  $\alpha$  in the fourth book. Its readings are also important in lines 701–1033 of Book II, where with  $Cx$  it supports  $\gamma S_1$  as against  $JRH_4$ .

#### HARLEIAN 2392 ( $H_4$ ).

British Museum, MS. Harleian 2392. A paper and vellum MS.,  $8\frac{1}{2} \times 5\frac{3}{4}$  in., of 145 + 2 leaves, which contains only *Troilus*. It is written in one hand of the middle of the fifteenth century, which has also supplied a large number of marginal notes in Latin.

#### Omissions, etc.

1. 222 corrupt: *and brille & labour from euen til morn.*
1. 643, 644 transposed. 644 corrupt: *the coloures & knowleche who so riht demyth.*
2. 953–980, four stanzas, after 1008.
2. 1692 repeated after 1699 and deleted.
3. 1324–1337, stanzas 190, 191, in  $\alpha\gamma$  position and again in  $\beta$  position.
3. 1770, 1771 transposed, proper order indicated.
4. 750–756, stanza 108, in  $\beta\gamma$  position.
4. 953–1085, free-choice soliloquy, omitted, no gap.
5. 1498–1499, Latin argument of Statius, omitted, no gap.
5. 1807–1827, *Teseide* passage, omitted, no gap.

$H_4$  presents a composite text, the genesis of which cannot with certainty be determined. In Book I it is very definitely  $\alpha$ . It

contains stanza 128 omitted by all other MSS. save  $H_2Ph$ , and shares with  $H_2Ph$  in a very large number of  $\alpha$  readings. In trivial variations, however, it shows relationships, possibly accidental, with  $\beta$ , particularly with R. In Book II it is a mixture of  $\alpha$  and  $\beta$ , with the  $\alpha$  element decreasing in importance as the book proceeds. Between 701 and 1113 it shares with JR in a number of striking variants, the character of which is discussed on pp. 126-128. In Book III it becomes distinctively a  $\beta$  MS. and so continues to the end, sharing in virtually all the  $\beta$  readings of Book III and consistently avoiding the many  $\alpha$  readings of Book IV. Its "mixed" character, however, does not end with Book II.  $H_4$  contains stanzas 190, 191 of Book III twice over, once in the  $\alpha$  position with  $\alpha$  readings, and again in the  $\beta$  position with  $\beta$  readings. It contains Troilus's hymn to love, 3. 1744-1771, which is omitted by  $H_2Ph$ . It omits the free-choice soliloquy in Book IV, an  $\alpha$  characteristic not shared by the closely related  $H_2^4$ . With  $H_2$  it omits the *Teseide* passage in Book V; and with R omits the Latin argument of Statius. For discussion of these peculiarities see pp. 157, 219-221, 244, 247, below.

Throughout,  $H_4$  is closely related to the portions of  $H_2$  written by hands 3 and 4; and the common parent,  $H_2H_4$ , stands somewhat nearer to R than to the remaining  $\beta$  MSS. There are a considerable number of agreements in trivial variations, possibly due to accident, with Cx and with the  $\beta$  element of  $H_3$ .

The text has no marked dialectal peculiarities. The weak vowel of inflectional syllables appears interchangeably as *e*, *i*, or *y*. The guttural continuant is regularly written *h*, rarely *gh*. Long close *e* is occasionally written *ie*.

Though marred by many corruptions in phrase and in metre,  $H_4$  is purer than  $H_2$  or R. It is of the utmost importance as a witness to  $\alpha$  in Book I; and, after J ceases to be a  $\beta$  MS. in Book IV,  $H_4$  becomes our best witness to  $\beta$ .

#### HARLEIAN 4912 ( $H_5$ ).

British Museum, MS. Harleian 4912. A vellum MS.,  $11\frac{1}{2} \times 7\frac{5}{8}$  in., of 76 + 1 leaves, which contains only an incomplete copy of *Troilus* ending with 4. 686. It is written in one hand of the fifteenth century, with many corrections by the same or by a contemporary hand.

## Omissions, etc.

1. 890–896, stanza 128, omitted, no gap.
1. 953–1029, eleven stanzas, omitted, no gap.
2. 743–749 omitted, no gap.
3. 379–385 omitted, no gap.
3. 620 omitted. After 618 a spurious line: *And ledyn vs alle bothe low and hye* is written in its place, and the order then indicated as 618, 619, spurious line, 621. Lines 617, 618 read:

But a fortune thorow gret goddis  
O influence of thin heuenys onlye

3. 663, 664 transposed, correct order indicated in margin.
3. 1054 after 1056, order corrected in margin.
3. 1324–1337, stanzas 190, 191, in  $\alpha\gamma$  position.
3. 1338–1344, stanza 192, omitted, no gap.
3. 1525 over erasure.
4. 39, 40 in  $\gamma$  order.
4. 314, 315 after 308.
4. 410, 411 in  $\alpha$  order.
4. 441 omitted. In its place 448 written and deleted. Line 448 again in proper place.
4. 687–end of poem missing; but part of 687 is written as a catchword at the foot of page.

$H_5$  is throughout closely related to Gg, and its type of text is that already described in the account of Gg. It shares many of the corruptions of Gg and has also many others of its own—transposition of words and phrases, omission of unimportant words, etc.

Like Gg,  $H_5$  does not understand the value of the guttural continuant, which it writes *gh*. We find such spellings as *spiritgh*, *desspitgh*, *whighth* for *white*; *thowe* for *though*, *owgth* for *ought*, *row* for *rough*. *Ho* is frequently written for *who*. The vowel of inflectional syllables is *i* or *y*. The character  $\mathfrak{z}$  is not used; and  $\mathfrak{p}$  is used only in pronominal and adverbial forms. A Northern form *beris* is found in l. 946.

$H_5$  is of use chiefly for supplying deficiencies and checking errors in Gg.

ST. JOHN'S COLLEGE, CAMBRIDGE, L. 1 (J).

St. John's College, Cambridge, MS. L. 1. A vellum MS.,  $10 \times 6\frac{3}{4}$  in. of 121 leaves (+ 8 leaves added later at end), which

contains *Troilus*, and in a sixteenth-century hand at the end of the volume Henryson's *Testament of Criseide*. *Troilus* is written in one hand of the fifteenth century, which has also supplied a few marginal notes in Latin. Throughout the volume a seventeenth-century hand has written in corrections, taken apparently from Speght's edition of 1602.

*Omissions, etc.*

1. 890–896, stanza 128, omitted, no gap.
2. 536, 1307, 1308 by scribe over erasure.
3. 53, 54 transposed.
3. 1324–1337, stanzas 190, 191, in  $\beta$  position.
4. 750–756, stanza 108, in  $\alpha$  position.

Though written in a single hand, and homogeneous throughout in orthography, the text of J falls into two sharply defined parts. From the beginning of the poem through line 430 of Book IV, J is consistently a  $\beta$  MS. Between 430 and 438 it becomes an  $\alpha$  MS. and so continues to the end. In its  $\beta$  portion, the text of J shows certain affinities with R. Between lines 701 and 1113 of Book II, JRH<sub>4</sub> present a series of striking variants which are discussed below, pp. 126–128. A connection also exists between J and the  $\beta$  constituent in the "mixed" text of GgH<sub>5</sub>, which is most clearly marked after line 1210 of Book II.

In its  $\alpha$  portion J presents the text in the same state of revision as Gg (here consistently an  $\alpha$  MS.). This is most strikingly shown in its treatment of the free-choice soliloquy (see pp. 216–221). J and Gg, however, are independently derived from the  $\alpha$  original.

In both portions, the text of J is remarkably free from gross blunders. It has no marked dialectal peculiarities, and in orthography is strikingly similar to Cp. The weak vowel of inflectional syllables is normally *e*, but *i* is occasionally found. The character  $\mathfrak{z}$  is used only very rarely, and then for initial *y*;  $\mathfrak{p}$  is used in the abbreviation of *pat* and very rarely in writing the definite article. The first person pronoun is regularly *ich* before a vowel, and the adverbial suffix *-ly* becomes *-lich* before a vowel.

Because of its freedom from corruptions, its consistent orthography, and its fair approximation to Chaucer's metre, J is an authority of very great importance—as a witness to  $\beta$  in Books I–III, and to  $\alpha$  in the last two books.

## PHILLIPPS 8250 (Ph).

MS. Phillipps 8250, the property of T. Fitzroy Fenwick, Esq., Cheltenham. A paper and vellum MS.,  $8\frac{3}{4} \times 5\frac{7}{8}$  in., of 325 leaves, which contains besides *Troilus* a miscellaneous collection of pieces in prose and verse. It is written throughout in one hand of the early fifteenth century.

*Omissions, etc.*

1. 820-822 omitted, 813-815 repeated in place of them.
2. 26 by scribe in margin.
2. 29-42, two stanzas, after 49.
2. 250, 509, 537 by scribe in margin.
2. 1083 by scribe in space left blank.
3. 116, 117 transposed.
3. 292 by scribe in space left blank.
3. 1251 omitted.
3. 1324-1337, stanzas 190, 191, in  $\alpha$  position.
3. 1375 by scribe in space left blank.
3. 1744-1771, *Troilus's* hymn to love, by scribe on inset leaf.
4. 410, 411 in  $\alpha$  order.
4. 750-756, stanza 108, in  $\alpha$  position.
4. 790 by scribe in space left blank.
4. 953-1085, soliloquy on free choice, by scribe on inset leaves.
5. 1070, 1071 read:

And þat to late is me now to repente  
To this y wil be trewe in myn entente

5. 1377 by scribe in space left blank.
5. 1807-1827, *Teseide* passage, by scribe on inset leaf.

Ph is throughout an  $\alpha$  MS. except for the passages added later, on inset leaves, in the margin, etc., which are from a  $\gamma$  MS., akin to  $H_1$ . The scribe copied an  $\alpha$  MS. and then, after his copy was completed, supplied its deficiencies from a  $\gamma$  MS. Though he repaired the omissions of his original, he did not correct its many scribal blunders. The text of Ph is corrupt in its readings and sadly "mis-metred" by an almost complete ignorance of the syllabic value of final *e*, and by many transpositions of words and phrases.

The hand which has written Ph is identical with the first hand of  $H_2$ . The text of Ph is very closely related to the portions of  $H_2$  written by hand 1 and hand 2, with which it shares a great



number of corrupt readings. Despite these corruptions, the testimony of H<sub>2</sub>Ph is of very high value in determining the text of *a*, particularly in the first three books.

Ph has no marked dialectal traits. In orthography it is virtually identical with the first hand of H<sub>2</sub>. The weak vowel of inflectional syllables is nearly always *i* or *y*. The guttural continuant is written *gh*. The character *ȝ* is used for initial *y*, and *p* is used interchangeably with *th*.

## RAWLINSON POET. 163 (R).

Bodleian, MS. Rawlinson Poet. 163. A paper MS., 11½ × 8¼ in., of 115 leaves, which contains, besides *Troilus*, the unique copy of Chaucer's *Rosamund*. It is written in four hands, all of the fifteenth century. Hand 1 writes 1. 1-700; 2. 118-433, 1044-1113; 3. 1373-end of poem. Hand 2 writes 1. 701-2. 117; 3. 306-912. Hand 3 writes 2. 434-1043; 2. 1114-3. 305. Hand 4 writes 3. 913-1372. Each scribe has written marginal notes in English and in Latin. The volume seems to be the work of a group of associated copyists.

*Omissions, etc.*

1. 281-350 missing, leaf torn out.
1. 890-896, stanza 128, omitted, no gap.
2. 1-49, proem, omitted, no gap.
2. 169-178 (in part), 179-201 (wholly), 209-216 (in part), 217-248 (wholly), missing, leaf torn.
2. 1069 omitted, no gap.
2. 1446 by scribe in margin.
2. 1750-1751. Between 1750 and 1751 we read :

Compleined ek heleyne of his siknes }  
 And feithfully / that pitee was to heere } Vacat

For ye must outhur / chaungen *your* face  
 That is so ful of mercy and bountee  
 Or elles must ye do this man sum grace  
 For this thyng folweth of necessitye  
 As sothe as god ys in his magestee  
 That crueltee / with so benigne a chier  
 Ne may not last / in o persone yfere

The first two lines are 1576, 1577 repeated. The word *vacat* is in a contemporary hand, possibly that of the scribe. The complete stanza is found in no other known MS. of *Troilus*.

3. 1-49, proem, omitted, no gap.
3. 1212-1246, five stanzas, after 1099 and again in proper place with somewhat different readings.
3. 1324-1337, stanzas 190, 191, in  $\beta$  position.
3. 1406 omitted, no gap.
4. 1-28, proem, omitted, no gap.
4. 52, 53 transposed, correct order indicated.
4. 750-756, stanza 108, in  $\beta\gamma$  position.
5. 402, 403 after 394, but deleted and repeated in proper place.
5. 419 omitted, no gap.
5. 421-560, twenty stanzas, missing, two leaves lost.
5. 656 by scribe in margin.
5. 843-910, missing, leaf torn out.
5. 1498-1499, Latin argument of Statius, omitted, no gap.

R is throughout the poem consistently a  $\beta$  MS. of the same type as the  $\beta$  portions of J and H<sub>4</sub>, with which it shares a series of distinctive readings between lines 701 and 1113 of Book II. In minor variations it shows agreements now with this MS., now with that, particularly with J, with H<sub>4</sub>, and with Cx. In no case, however, is the evidence strong enough to justify the hypothesis of close relationship, especially in view of R's unique characteristics—the omission of proems and the presence of the additional stanza—which point to an independent line of descent. These peculiarities of R must be considered in detail.

For the omission of the proems to Books II, III, and IV no certain explanation can be given. At first glance one might suggest that R was derived from Chaucer's original at a time when these proems were not yet written; but such a supposition flies in the face of all the evidence. R is consistently a  $\beta$  MS., and as such must derive from the original in its latest, fully revised stage. It contains the free-choice soliloquy, the *Teseide* passage, and the Boethian hymn to love, the first two of which, and probably the third also, were not present in Chaucer's earliest draft. On the other hand, the proems are regularly found in all the  $\alpha$  MSS. Nor can one see any reason for believing that the omission of the proems was due to the deliberate choice of the

scribe in order to avoid interruption of the story. Only in the case of Proem III can the interruption be regarded as in any way inartistic. A possible explanation might be that in the common original of all the MSS. these proems were written on inserted loose leaves, and that these leaves were lost before the time when R was derived.

No less interesting is the problem offered by the unique stanza found between lines 1750 and 1751 of Book II, printed in the list of omissions, etc., above. There is no reason to doubt the genuineness of this stanza. In grammar and in rime it accords with Chaucer's known usage. The first line, indeed, is metrically deficient in the fourth foot; but this may easily be due to scribal omission of a monosyllable, perhaps *now*, after *chaungen*. The manner of the lines is distinctly Chaucerian; and their substance is entirely appropriate, as spoken by Pandarus to Criseyde.

The proper place for the stanza is not at all easy to determine. As it stands in the MS., it concludes a speech of Pandarus to Criseyde spoken as he is leading her to the side of Troilus's sick-bed in the house of Deiphebus. The three stanzas which constitute this speech, apart from the added stanza, begin with an appeal to Criseyde to remember in what exalted company she is, and how sad is the plight of Troilus. She is solemnly conjured not to slay him (stanza 248). She must not waste time, and particularly such a favourable opportunity, "while folk is blent" (stanza 249). If a lady is too coy, she will attract attention, and the gossip thus aroused will spoil all. Therefore come along and bring him to health (stanza 250). Then follows in R the unique stanza, which insists on the incompatibility of cruelty with the kindness of Criseyde's face. In stanza 251 Chaucer addresses "loueres that ben here." It is plainly out of keeping where it stands. It could, however, with some appropriateness come between stanzas 248 and 249. Its thought resembles a good deal that of three stanzas (lines 330-350) near the beginning of Book II; and the stanza could suitably enough come after stanza 49 (line 343).

But what of the two lines, *Compleined ek heleyne*, etc., which in R precede the unique stanza? They are lines 1576, 1577, the first two lines of stanza 226, and have no conceivable connection with their new context; nor could the unique stanza possibly belong in the immediate neighbourhood of stanza 226. The word *vacat* written opposite these lines in the margin (whether by the

scribe or by some one else I cannot with certainty decide) is not intended, I think, to cancel the lines,<sup>1</sup> but rather to call attention to the fact that the remaining lines of the stanza are missing. *Vacat* is apparently equivalent to *caret*.

The most plausible explanation I can suggest to fit all the circumstances is this: Chaucer wrote the stanza with the intention of inserting it at some place in Book II, perhaps after stanza 248. He used a discarded piece of paper or parchment, at the top of which had already been written the first two lines of stanza 226. These lines he did not take the trouble to erase, nor did he indicate clearly the precise position of the new stanza. The copyist found this added slip between the leaves of his exemplar, and incorporated it bodily at the place where it appears in R. Some one, troubled by the two floating lines, wrote *vacat* opposite them. That the stanza was an afterthought gains some slight corroboration from the fact that it corresponds to nothing in Boccaccio.

These striking peculiarities of R, the omission of the poems and the added stanza, indicate very clearly that R has descended from the common original along an independent line of descent, and that the readings which it shares with other MSS., notably J, H<sub>4</sub>, and Cx, were already present in the common original. Had there been anything like consistent editing or contamination, R would certainly have added the missing poems. If the suggestions I have offered towards an explanation of the peculiarities be given any weight, they would indicate that R was derived latest of all surviving MSS.

That R stands at the end of a somewhat long line of descent is suggested by its many corrupt readings. The commonest form of corruption is the omission or insertion of a small word to the utter confusion of metre. The corruptions are present about equally in the work of each of the four scribes. None of the scribes shows any marked dialectal peculiarities beyond a tendency shared by them all to write *aght* and *naght* for *oght* and *noght*. Nor does the orthography vary significantly. The characters *p* and *z* are not used. The second and third hands occasionally write *sch* for *sh*. The weak vowel in inflectional syllables is either *e* or *y* (*i*).

It is most unfortunate that the text of R is so full of minor corruptions, since it is the only MS. which presents a *β* text from

<sup>1</sup> It was so interpreted by Professor McCormick, who first discovered the unique stanza: *Furnivall Miscellany*, p. 297.

beginning to end. It is in any event an important witness to the text of  $\beta$ .

SELDEN B 24 ( $S_1$ ).

Bodleian, MS. Selden B 24. A paper MS.,  $10\frac{1}{4} \times 6\frac{5}{8}$  in., of 231 leaves, containing, besides *Troilus*, a miscellaneous collection of English and Scottish verse of the fourteenth and fifteenth centuries. Among the twenty-one pieces which make up its contents is the unique copy of the *Kingis Quair*. The first 209 leaves, including the whole of *Troilus*, are by one scribe, probably a Scotchman named James Graye. The MS. was executed not earlier than 1489.

*Omissions, etc.*

1. 890-896, stanza 128, omitted, no gap.
2. 1175, 1176 transposed, correct order indicated in margin.
3. 1324-1337, stanzas 190, 191, in  $\beta$  position.
4. 39, 40 in  $\gamma$  order.
4. 750-756, stanza 108, in  $\beta\gamma$  position.
5. 1857-1862 partly lost by tear at bottom of fol. 118.

$S_1$  presents a mixed or collated text, based on a  $\gamma$  MS. akin to AD and a  $\beta$  MS, which is of the same general type as Cx and the  $\beta$  portions of  $H_3$ . In Book I and up to line 617 of Book II it shares virtually all the  $\gamma$  readings, and shows only slight traces of  $\beta$  influence. In the remainder of Book II it shares only occasionally in distinctive  $\gamma$  readings; but between 701 and 1113, where  $JRH_4$  separate from the other  $\beta$  MSS.,  $S_1$  agrees with  $\gamma H_3 Cx$ . In Book III it shares in some fifteen  $\gamma$  readings and in over sixty  $\beta$  readings, with stanzas 190, 191 in the  $\beta$  position. In Book IV it shares in twenty-four  $\gamma$  readings, but has stanza 106, which  $\gamma$  omits. In Book V it shares in twenty-four out of thirty-five  $\gamma$  readings, but has lines 60, 61 in the  $\alpha\beta$  order. It would seem that the method of its scribe-editor was to take a  $\beta$  MS. and "correct" it to  $\gamma$  readings, thoroughly at the beginning, and thereafter only spasmodically.

Though the text of  $S_1$  has superficially a Scottish cast from the consistent writing of *quh-* for *wh-*, and *su-* for *sw-*, its only other Northern traits are the use of *thair* and *thame* in the plural third person pronoun and the spelling *maid* for *made*. It uses the character 3 only as initial *y*, and *p* only in the abbreviation of *pat*.

The text is remarkably free from gross blunders; and the scribe evidently had a fairly good ear for Chaucer's metre. Despite its very considerable virtues, its "mixed" and "edited" character greatly diminishes the value of its testimony. Its witness to  $\gamma$  is usually superfluous. As an authority for  $\beta$ , it can be used only with great caution.

SELDEN, SUPRA 56 ( $S_2$ ).

Bodleian, MS. Selden, Supra 56. A paper MS.,  $8\frac{3}{4} \times 5\frac{5}{8}$  in., of 106 + 1 leaves, which contains only *Troilus*. It is neatly written in one hand. The colophon gives the date of its transcription as 1441.

*Omissions, etc.*

1. 890-896, stanza 128, omitted, no gap.
1. 955, 956 omitted, no gap.
3. 1324-1337, stanzas 190, 191, in  $\alpha\gamma$  position.
4. 39, 40 in  $\gamma$  order.
4. 46 after 43 and again in proper place.
4. 708-714, stanza 102, omitted, no gap.
4. 750-756, stanza 108, in  $\beta\gamma$  position.
5. 60, 61 in  $\gamma$  order.
5. 694, second half, and 695, first half, omitted by telescoping.

$S_2$  is throughout a  $\gamma$  MS., closely related to the fragmentary Dig. Though singularly free from omissions and transpositions except those characteristic of the  $\gamma$  group,  $S_2$  is in its readings very corrupt. A large part of these corruptions, since shared by Dig, are due to the  $S_2$ Dig parent. Dialectally  $S_2$  is strongly marked by Northern forms. The third sing. pres. indic. regularly ends in *-es* or *-is*, long close *o* is usually represented by *u*, and *pame* regularly takes the place of *hem*. *Haffe* or *hafe* is regularly written for *haue*. In 3. 282 we find *beseke* for *beseche*. Long open *o*, however, is written *o*. The character  $\mathfrak{z}$  is used for initial *y*, and interchangeably with *gh* for the guttural continuant. The character  $\mathfrak{p}$  is used in pronominal forms. The MS. has a sadly "mismetred" text.

$S_2$ , or  $S_2$ Dig, is occasionally of use in determining a  $\gamma$  reading where the remaining evidence is confused. But with the generous attestation of  $\gamma$ , the evidence of  $S_2$  is seldom necessary.

## THYNNE'S EDITION OF 1532 (TH).

In Thynne's folio of 1532, the first collected edition of Chaucer's works, *Troilus* fills fols. 170-218, and part of fol. 219a. Judged by sixteenth-century standards, and even by those of a later date, Thynne's text of the poem merits high praise. It is very free from careless blunders; and in a great majority of the lines Chaucer's metre is perfectly preserved. It marks a great advance over the text of Caxton and the reprints by Wynkyn de Worde and Pynson. The modern critic, however, can use Thynne's text only with great caution. It is a "mixed" or "contaminated" text, based on a collation of several authorities, and incorporates not infrequently readings which seem to be editorial emendations.

Thynne's authorities were at least three: (1) Caxton's edition; (2) a  $\gamma$  MS. closely akin to  $C_p H_1 S_2$ ; (3) a MS. which was of the  $\alpha$  type at least in Books I and II.

His use of these authorities is not the same throughout the poem. In Book I, where the main line of cleavage is between  $\alpha$  on the one hand and  $\beta\gamma$  on the other, he found Cx and his  $\gamma$  MS. in virtual agreement. He gave, particularly in the early part of the book, precedence to Cx. In the first 202 lines my collations show 24 instances in which Th has a reading otherwise peculiar to Cx. Of these instances the most striking is the transposition of lines 111 and 112. In 47 ThCx read *selfe* for *soule*; in 86 *openly* for *generally* with  $H_3R$ ; in 95 *And* for *For*; in 96 *And wylt neuer* for *As she pat nyxt*; in 101 *Most fayrest lady* where  $\alpha$  reads *So fair was none*, and  $\beta\gamma$  *Nus noon so faire*; in 104,5, *And therwith was she so parfyte a creature As she had be made in scornynyng of nature*. Other cases of agreement are found in 56, 76, 86, 88, 91, 98, 106, 108, 110, 162, 163, 165-168, 198, 202, 238, 324, 563, 634, 648, 747, 764. In Book I, Th shares very few of the distinctive  $\gamma$  readings. The only instances are 143, 539, 720, 880, 960. It contains, however, a considerable number of  $\alpha$  readings. Most important is the fact that Th contains the genuine, though perhaps cancelled, stanza 128 otherwise found only in  $H_2PhH_4$ . Other  $\alpha$  readings are found in lines 78, 82, 85, 176 ( $\alpha$  conflation of  $\alpha$  and  $\beta$ ), 195, 259, 274, 276, 393, 540, 640, 755 (conflation), 773, 796, 1029. These readings are recorded in the list of  $\alpha$  readings in Book I, pp. 35-53. They are derived neither from  $H_2Ph$  nor  $H_4$ , but from a lost MS. of the same type.

In Book II the proportion of distinctive  $\gamma$  readings is much greater. Such readings are found in lines 87, 110(+  $\alpha$ ), 176, 221, 283, 403(+ JR), 406, 745, 768(+ JGgH<sub>5</sub>), 937, 950, 956, 960, 1093, 1113, 1143, 1152(+ J), 1156, 1202, 1291, 1316, 1439, 1585(+ H<sub>4</sub>), 1590, 1602, 1746, that is to say in about half of the instances. Th has readings characteristic of  $\gamma$ H<sub>3</sub>Cx in 703, 825, 897, 908, 923, 1018, 1083–1085, 1095–1097. Characteristic Cx readings are much less frequent than in Book I. Instances, none of them very striking, are found in lines 2(+ H<sub>4</sub>), 41, 86, 97, 130(+ H<sub>3</sub>A), 512, 1118, 1164(+ A). In the first eight hundred lines are found a few  $\alpha$  readings: lines 46, 603, 646, 675, 679, 734–735, 738, and with  $\alpha$ JRH<sub>4</sub> against  $\gamma$ H<sub>3</sub>Cx in 701 and 792. In 736 Th reads: *I thynke eke howe he worthy is to haue*, a conflation of  $\alpha\gamma$ H<sub>3</sub>Cx and JRH<sub>4</sub>. In 1426 Th reads *No more of this to speke*, an hypermetrical conflation of the  $\gamma$  reading, *No more to speke*, and that of the remaining MSS., *No moore of this*.

In Books III–V the text of Th is to all intents and purposes consistently of the  $\gamma$  type. It contains all the distinctive  $\gamma$  readings save in a half-dozen cases, all in Book III, where a simple error is corrected. Th avoids, however, the confusion of  $\gamma$  as to the point where Book IV begins (see pp. 182, 183), and contains stanza 102 of Book IV omitted by  $\gamma$ . This stanza has apparently been derived from a source akin to H<sub>2</sub>H<sub>4</sub>. The  $\gamma$  MS. used by Thynne is of the type represented by CpH<sub>1</sub>S<sub>2</sub>, nearest perhaps to S<sub>2</sub>, with which it shares distinctive readings in a number of lines, *e.g.* 4. 128, 4. 362, 4. 474. Throughout these three books continue occasional instances of agreement with Cx, always in trivial variations. Th consistently avoids the distinctive  $\beta$  readings, regularly given by Cx, which are so numerous in Book III. The only exception, probably accidental, is in 3. 1466, where the variation is a simple transposition in order. In 4. 156 Th reads *Abode what other lordes wolde to it sey*, an hypermetrical conflation of  $\beta$  and  $\alpha\gamma$ . There are no instances in the last three books where Th has adopted an  $\alpha$  reading.

That Th is an edited text the evidence, as summarized above, makes abundantly clear; though, as he progressed through the poem, the editor has more and more accepted the authority of his  $\gamma$  MS. Since we possess such generous MS attestation for the readings of  $\gamma$ , the modern critic will have little occasion to consult Th save for its  $\alpha$  readings in Books I and II, and then only when



the *a* MSS. are at variance. Even in these cases Th must be used cautiously. Though its *a* readings seem to be of independent derivation, there is always the suspicion that what we read may be due to editorial emendation.

In the following chapters I have adduced the Th reading only now and then, when it seems to have peculiar significance.

## FRAGMENTS.

Three brief fragments of *Troilus* must be mentioned. Three stanzas, 3. 302–322, incorporated into a short poem in the rime royal, of which they constitute stanzas 4–6, are found in Cambridge University Library, MS. Ff. 1. 6, fols. 150b, 151a. One stanza, 1. 631–637, with the title “Pandare to Troylus,” is found in Trinity College Cambridge, MS. R. 3. 20, fol. 361a. The MS. is written by Shirley. Two strips of vellum, found in a book-binding, which contain longitudinal sections from 5. 1443–1498, are described in the Appendix to the Report of the Cambridge Antiquarian Society, Vol. VI (1887), pp. 331–335. There are no variant readings in these passages which enable one to determine the genealogical affiliations of these fragments; but the last does *not* share a *γ* reading in 5. 1449. None of these fragments is of any value to the textual critic.

By way of making clearer certain matters already stated in this introductory chapter, I shall conclude by giving two tables, of which the first presents the varying complexion of the MSS. of “composite” character, and the second the changes of handwriting which occur in certain MSS.

## MSS. OF COMPOSITE CHARACTER.

	H <sub>2</sub>	H <sub>4</sub>	G <sub>2</sub>	J	H <sub>3</sub>	S <sub>1</sub>
I.	a	α(β)	β	β	β	γ(β)
II.	a	$\frac{\alpha}{65}$ β(α)	$\frac{\beta}{63}$ α(β) $\frac{1210}{\beta}$	β	$\frac{\beta(\gamma)}{1033}$ γ	$\frac{\gamma(\beta)}{617}$ β(γ)
III.	a	β	$\frac{\beta}{398}$ a	β	$\frac{\gamma(\beta)}{1095}$ β(γ)	β(γ)
IV.	$\frac{\alpha}{196}$ β	β	a	$\frac{\beta}{430}$ α	$\frac{\beta}{299}$ α	β(γ)
V.	β	β	a	a	α(γ)	β(γ)

## MSS. IN MORE THAN ONE HAND.

	H <sub>2</sub>	A	R	H <sub>3</sub>
I.	H <sub>2</sub> <sup>3</sup> 1-70 H <sub>2</sub> <sup>1</sup> 71-497 H <sub>1</sub> <sup>3</sup> 498-567 H <sub>2</sub> <sup>1</sup> 568-	A <sup>1</sup>	R <sup>1</sup> 1-700 R <sup>2</sup> 701-	H <sub>3</sub> <sup>1</sup>
II.	H <sub>2</sub> <sup>1</sup>	A <sup>1</sup>	R <sup>2</sup> 1-117 R <sup>1</sup> 118-433 R <sup>3</sup> 434-1043 R <sup>1</sup> 1044-1113 R <sup>3</sup> 1114-	H <sub>3</sub> <sup>1</sup> <u>1033</u> 1034 H <sub>3</sub> <sup>2</sup>
III.	H <sub>2</sub> <sup>1</sup> 1-1078 H <sub>2</sub> <sup>2</sup> 1079-1638 H <sub>2</sub> <sup>1</sup> 1639-	A <sup>1</sup> <u>1708</u> 1709 A <sup>2</sup>	R <sup>3</sup> 1-305 R <sup>2</sup> 306-912 R <sup>4</sup> 913-1372 R <sup>1</sup> 1373-	H <sub>3</sub> <sup>2</sup> 1-1603 H <sub>3</sub> <sup>3</sup> 1604-1759 ( <i>sic</i> ) H <sub>3</sub> <sup>2</sup> 1758 ( <i>sic</i> )-
IV.	H <sub>2</sub> <sup>1</sup> 1-196 H <sub>2</sub> <sup>3</sup> 197-406 H <sub>2</sub> <sup>4</sup> 407-	A <sup>2</sup>	R <sup>1</sup>	H <sub>3</sub> <sup>2</sup>
V.	H <sub>2</sub> <sup>4</sup>	A <sup>2</sup>	R <sup>1</sup>	H <sub>3</sub> <sup>2</sup>

## CHAPTER II.

## THE MANUSCRIPT RELATIONS IN BOOK I.

By far the most striking series of variant readings in Book I is that in which H<sub>2</sub>PhH<sub>4</sub> agree as against the combined testimony of all the other MSS. The readings peculiar to this group are in several cases manifestly corrupt; but in a much larger number of cases they offer variants perfectly acceptable in themselves, and so divergent as to point unmistakably to an hypothesis of deliberate revision. Moreover, a comparison with Chaucer's Italian source, *Filostrato*, shows that the readings of H<sub>2</sub>PhH<sub>4</sub> are closer to the Italian, and hence presumably more original.

Most important is the fact that these three MSS. contain a stanza, number 128 in the modern editions (ll. 890–896), which is found in no other MS. It is included by Thynne, but omitted by Caxton. Pandarus has just learned that the lady for whose love Troilus is languishing is no other than his own niece Criseyde. He bids him be of good cheer, for his lady is both “gentle” and fair (stanza 126). She is bounteous of her estate and glad, friendly of speech, gracious in well doing, perfect in her *savoir faire*, and more than royal in the honour of her heart (stanza 127). Then follows in H<sub>2</sub>PhH<sub>4</sub> the following stanza :

[128]

And for þi loke of good comfort þow be ;	H <sub>4</sub> that thou be.
For certainly the firste poynt is this	H <sub>2</sub> ferst ; Ph first.
Of noble corage and wele ordeyne,	H <sub>4</sub> thou ordeyne the.
A man to have pees wip hym self y wis ;	H <sub>4</sub> om. A man ; thi seluen.
So oghtist thou for noght but good it is	H <sub>2</sub> Ph om. noght but.
To love wele, and in a worthy place ;	H <sub>2</sub> Ph om. a.
The oght[e] not to clepe hit hap but grace.	

Stanza 129 begins :

And also thenk, and þerwip glade the,  
That seth þi lady vertuous is al,  
So folowith hit þat þer is some pite. .

Troilus is therefore to guard her good name, and at the same time to hope for her favour.

There is nothing in grammar, metre, or style to cast the slightest doubt on the genuineness of stanza 128. It has the unmistakable ring of Chaucer's manner. Moreover, the first words of stanza 129, “And also thenk, and þerwip glade the,” though not inappropriate without 128, gain in effect from the balance furnished by the first line of 128. On the other hand, stanza 128 cannot altogether escape the charge of digression. Both before and after, Pandarus is speaking primarily of Criseyde, and is basing his hope for Troilus on the qualities of his niece's character. Stanza 128 turns from Criseyde to moralize on the “first point” of a noble and well-ordered heart in the lover rather than in his mistress. If we cannot doubt the genuineness of the stanza, we equally cannot but recognize that its absence leaves no appreciable gap, but rather serves to unify the passage. It will be shown presently that there is good reason to believe that

H<sub>2</sub>PhH<sub>4</sub> represent a first edition of the poem, and that the remaining MSS. give us the text in a revised form. If so, the excision of the stanza may be due to deliberate revision. This possibility is at least strong enough to make us cautious about arguing for a close relationship of the remaining MSS. on the basis of their omission of the stanza.

We must now consider in detail the long series of variant readings which mark the agreement of H<sub>2</sub>PhH<sub>4</sub>, and characterize in Book I the type of text to which has been given the designation *a*.

H<sub>2</sub>PhH<sub>4</sub> (*a*).

2. That was kyng Pryamys sonne of Troye (+ H<sub>5</sub>)

*Rest*: That was þe kyng. . . .

(Cx *om.* That was þe ; Gg *lacking*)

A nine-syllable line.

- \*9. Thou cruel wighte that sorowist euer yn peyne

*Rest*: Thow cruel furie sorwyng euere yn peyne

(R *om.* euere)

*Furie* is a more specific word, and prevents a repetition in line 13, where all MSS. read *wight*.

- \*12, 13. For wel it sitt . . .

Vnto a wofull wighte a drery fere

(H<sub>2</sub><sup>3</sup> *chere for fere*)

*Rest*: A woful wight to han a drery feere

(A *om.* *second a*)

The form of line 14, *And to a sorowful tale a sory cheere*, suggests that the *a* reading is more original.

17. Pray for spede though that I shulde sterue

(H<sub>2</sub><sup>3</sup> *om.* that)

*Rest*: . . . al sholde I perfor sterue

- \*19. But nathes myght I do yit gladnesse

(H<sub>4</sub> *yit myhte I do*)

*Rest*: . . . if pis may don gladnesse

- \*24-28. Remembre you for olde passid heuynesse

For goddis love and on aduersitee

That other suffren thynke how somtyme pat ye

Fownde how love durst you displese

Or ellis ye wonne hym with to grete ease

(24: Ph of *for* for; H<sub>4</sub> on old heynessee; 25: H<sub>4</sub> in *for* on  
26: H<sub>4</sub> *om.* þat; 27: Ph Foundyn; H<sub>4</sub> *middle of line illegible*;  
28: H<sub>2</sub><sup>3</sup> it *for* hym; *om.* to)

*Rest:*

Remembre yow on passed heynessee  
That ye han felt and on þe aduersite  
Of other folk and þenketh how þat ye  
Han felt þat loue dorst yow displese  
Or ye han woune hym with to gret an ese

(24: H<sub>5</sub> of *for* on; Cx in *for* on; 25: H<sub>3</sub> of *for* on; Cx in  
*for* on; 26: Cl fok *for* folk; 27: R Han felt how þat loue; Cx  
how *for* þat; 28: H<sub>5</sub> Or ellis ze haue, an *inserted above by later  
hand*; RCx *om.* an; Gg *lacking for entire passage*)

Throughout this passage the variation between *a* and the remaining MSS. is so considerable as to point clearly towards conscious revision. We can, moreover, trace some of the steps of this revision. Line 24 in *a* is hypermetrical. In the original of *a*, *olde* had apparently been revised to read *passid*; but in H<sub>2</sub><sup>3</sup> and Ph both adjectives are retained. The H<sub>4</sub> scribe has omitted *passid*. In line 26, also, H<sub>4</sub> has improved a hypermetrical line by omitting *þat*. R and Cx have retained the earlier *how* in line 27, and have omitted in 28 the added *an*. Still more striking is the conflate reading of H<sub>5</sub> in line 28. In the original of H<sub>5</sub> the line had been revised by deleting *ellis* and inserting *haue*; but H<sub>5</sub> fails to notice the deletion of *ellis*. Like R and Cx it fails to reproduce the inserted *an*.

\*33. He yeve me myghte . . .

*Rest:* That I haue myght . . .

34. Some peyn or woo suche as his folke endure  
(H<sub>2</sub><sup>3</sup> *lovis for* his; H<sub>4</sub> *om.* his; Ph & *for or*)

*Rest:* Swych peyne and wo as loues folk endure  
(Cx *servantis for* folk)

The reading of H<sub>2</sub><sup>3</sup> seems to be a conflation; but the evidence is confused by the fact that H<sub>4</sub> omits *his* (or *lovis*). H<sub>2</sub><sup>3</sup> forsakes the *a* reading entirely in lines 57, 58. The *a* reading, as found in Ph, is perfectly satisfactory; but the reading of the remaining MSS. is more definite and artistically preferable.

*Readings of H<sub>2</sub>PhH<sub>4</sub> (a).*

- \*36. Praith for them that eke ben dispeired  
 (H<sub>4</sub> eek that ; Ph disespeyred)  
*Rest* : And byddeth ek for hem pat ben despeyred  
 (H<sub>3</sub> om. ek for ; ClCpJ desespeyred)

The agreement of H<sub>2</sub><sup>3</sup> and Ph compels us to accept *that eke* as the reading of the *a* original, which H<sub>4</sub> has correctly emended. With the longer form *disespeyred* found in Ph, the *a* line is metrically satisfactory. Note that this longer form of the word is also found in ClCpJ to the detriment of the metre. Compare lines 29 and 43.

- \*43, 44. And biddith eke for them pat ben at ese  
 In love that god them graunte perseueraunce  
*Rest* : That god hem graunte ay goode perseueraunce  
 (Cx graunt hem ; A om. ay)

- \*45. And sende them myght their loves so to plesse  
 (+ ClH<sub>1</sub>ADS<sub>1</sub>) (ClH<sub>1</sub>S<sub>1</sub> for to plesse)  
*Rest* : And sende hem myght hir ladyes so to plesse  
 (H<sub>5</sub>(Gg)Cx for to please ; R om. so)

The change from *loves* to *ladyes* was apparently to avoid repetition with *loue*, the revised reading in 46. For a discussion of the  $\gamma$  reading in this line, see below, p. 69.

46. That it to hem be worshipp and plesaunce  
 (H<sub>2</sub><sup>3</sup>H<sub>4</sub> That it be to them)  
*Rest* : That it to loue . . .  
 (D om. it ; Cx is for it)
52. Now herkeneth ech with goode entencion  
 (H<sub>2</sub><sup>3</sup> Nowlistenytheuery wight with ; Ph everych forech)  
*Rest* : Now herkeneth with a goode entencioun  
 (Cx om. a)

The *a* reading seems to be corrupt. *Ech* or *everych* would demand the singular *herken*, but all the other imperatives in this passage are in the plural. *Herken ech* could easily give rise to *herkeneth* ; or perhaps *ech* developed by dittography from the last syllable of *herkeneth*.

54. In whiche ye shall the double sorowe here (+ Cx)  
*Rest* : . . . ye may . . .

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57, 58. H<sub>4</sub>Ph Knowe thyng is how that the grekes stronge  
With armys in a thousand shippys went  
(Ph Knowyn)

*Rest* : Yt is wel wist . . .

In armes with . . .

H<sub>2</sub><sup>3</sup> abandons the *a* reading. The Italian *Nell' armi forti*, *Fil.* 1. 7, suggests that *In armes* is the original reading. If so, *With armys* must be an error of the *a* scribe ; but the difference is too trifling to constitute clear evidence.

†61. And in dyuerse wise and in on Intent (+ R + Cp)  
(H<sub>4</sub> way *for* wise, assent *for* Intent ; Cp *om.* first And)

*Rest* : omit second in

A hypermetrical line, presumably due to scribal error. Cp has apparently introduced *in* independently to compensate for the loss of *And*. The agreement of R may be fortuitous ; but cf. 27, 28, where R retains *a* readings.

63. . . . thay diden all their peyn (+ H<sub>5</sub>)  
(H<sub>2</sub><sup>3</sup> *om.* all ; Gg *lacking*)

*Rest* : . . . wroughten . . .

(With line 71 hand 1 of H<sub>2</sub> begins, and continues through 497.)

78. Wherfor to departe al softly (+ Th)  
(H<sub>4</sub> Wherefore ; Th *om.* al)

*Rest* : For which for to departen softly

(GgD *om.* second for ; Cx he thought *for second* for ;  
H<sub>3</sub> schortly *for* softly)

If we accept the trisyllabic *Wherefore* of H<sub>4</sub> (cf. Kittredge, § 88) the reading of *a* is metrically normal. The Italian *Per che . . . dipartirsi*, *Fil.* 1. 9, may equally well give us *Wherfor* or *For which*.

82. Dede hym bothe worship and servise (+ Th)  
(H<sub>2</sub>Ph *om.* bothe)

*Rest* : Hym deden bothe . . .

\*83. Hopyng in hym kunnyng hem to rede

*Rest* : In trust pat he hath . . .

(H<sub>5</sub> hadde ; Cx had)



Readings of  $H_2PhH_4$  (a).

The *a* reading is closer to the Italian, *Da lui speraudo sommo e buon consiglio*, *Fil.* 1. 9. *Hopyng in hym* is a rather bald translation. The reading of the remaining MSS. is more idiomatic.

\*85. Grete rumour gan whan it was ferst aspyed (+ Th)  
(Ph was *for* gan ; Th rose *for* gan)

*Rest* : The noyse vpros . . .

The *a* reading is again nearer the Italian : *Fu romor grande*, *Fil.* 1. 10. The *was* of Ph is closer to *Fil.* than the *gan* of  $H_2H_4$  ; but the very close relationship of Ph and  $H_2^1$  as against  $H_4$  (see below, p. 54) compels us to accept *gan* as the reading of *a*. Note the conflate reading of Th.

\*87-91. That Calcas traytour fled was & alyed  
(88) {  $H_2$  To her foos & woldyn fayn be wrokyn  
Ph To her foos & wyllyn to be wroken  
 $H_4$  With here foos & wilned to be wroken

(89) {  $H_2$  On hym pat had his troupe pus falsly brokyn  
Ph On hym pat falsly had his troupe brokyn  
 $H_4$  For he was fals & his surance broken

(90) And sworyn pat he & al his kin at onys  
( $H_4$  They *for* And)

(91) {  $H_2Ph$  Were worthy brent bope fell and bonys  
 $H_4$  Weel worthi were brent be bothe fell & bonys

*Rest* : That Calkas traytor fled was and allyed  
( $\gamma$  traytor fals fled was ;  $H_3$  was fledde)

(88) With hem of Grece and casten to ben wroken  
( $S_1$  shoop for to ben ; R cast hem ; Cx To *for* With)

(89) On hym pat falsly hadde his feith so broken  
(A hadde his feith so falsly broken ;  $S_2$ Dig Of *for*  
On ; Gg hade falsely)

(90) And seyden he and al his kin at onys  
( $H_1$ Gg sayden jat he)

(91) Ben worthi for to brennen fel and bones  
( $CpH_5$  to be brent ;  $H_1$  alle fel and bones ; D for to  
bren flesh ; Gg *om.* for ; Cx Were worthy to be brent  
bothe felle and bonys)

The variations in this passage between  $H_2$ , Ph, and  $H_4$  are so considerable that it is impossible to reconstruct with any certainty

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the reading of *a* in 88, 89, and 91. I should conjecture that 88 and 89 read:

To her foos & wilned to be wroken  
On hym pat falsly had his troupe broken ;

and that the *a* reading of 91 has been preserved by Cx :

Were worthy to be brent bothe felle and bonys

We must assume that these lines were confused in the original of H<sub>2</sub>PhH<sub>4</sub>. As compared with *a*, the remaining MSS. show a clear case of revision. One may note the greater definiteness gained by *With hem of Grece*, and perhaps also in *casten* as compared with *wilned*.

\*93-96. Vnknowyng of this fals & wikked deede  
(H<sub>2</sub> cursyd *for* fals & wikked ; Ph *om.* fals &)

(94) His doghtir which pat lyvid in grete penaunce  
(H<sub>2</sub>Ph *om.* which)

(95) For of her lyf she was perfor in drede  
(H<sub>2</sub> *om.* of)

(96) Ne in al pis world she nyst what to rede  
(H<sub>2</sub> nyst not)

*Rest :*

(93) Al vnwist of pis fals and wikked dede  
(GgH<sub>5</sub>Cx *om.* Al ; D Al men wiste ; H<sub>3</sub> the *for* pis)

(94) His douhter which pat was in gret penaunce  
(ADS<sub>1</sub> liued *for* was)

(95) For of hire lyf sche was ful sore in drede  
(H<sub>3</sub> ful ofte ; D ofte *for* ful sore ; S<sub>1</sub> sory and full of drede ; Cx And *for* For)

(96) As she pat nyst what was best to rede  
(S<sub>1</sub>S<sub>2</sub>Dig wist nat ; H<sub>3</sub> *om.* pat ; Cx And wyste nevere what best was to rede)

*Al vnwist* is hardly an improvement on the *Vnknowyng* of *a*. It must mean "not informed of," as though from *wissen*, O.E. *wissian*, "to point out" ; ordinarily it means "unknown," cf. *Troil.* 2. 1294 ; 3. 603, 770, 789. Note that GgH<sub>5</sub> and Cx approximate to the *a* reading by omitting *Al*, and that ADS<sub>1</sub> preserve the *a* reading in 94. In 95 the *a* reading, *perfor*, seems to be a clear case of error, due to misreading *ful sore*. In 96, on the other hand, we have a deliberate revision.

98. Of ony frend to whom she durst mone  
*Rest:* . . . she dorst hire mone  
 (CIS<sub>2</sub>DigCx she dorst make hire mone; R was  
 best to mone)

If we read *durste*, which is grammatically correct, the  $\alpha$  reading is entirely satisfactory.

101. So fair was none for ouer euery wight  
 ( $H_4$  *om.* ouer)

*Rest:* . . . for passyng euery wyght

Since  $H_4$  omits *ouer*, it may be that this is an  $H_2Ph$  emendation, and that *passyng* had been omitted by the  $\alpha$  original.

- \*104. As doth a perfit heuenly creature  
*Rest:* As is an heuenysh parfit creature  
 ( $\gamma$  As doth; Cx And ther wyth was she so perfyte a  
 creature)

$\gamma$  fails to incorporate the first part of the revision.

- \*108. Wel ny oute of her wyt for pure fere  
*Rest:* . . . for sorwe and fere

110. Byfor Hector on knees she fell a doun (+ CxTh)  
*Rest:* On knees she fil byforn Ector a doun  
 (GgH<sub>5</sub> On kneis before ector sche fel adoun)

- \*111. With chere & voys ful pytous & wepyng  
*Rest:* With pitous voys and tendrely wepynge  
 (R Whych petowe wys)

The Italian, *E con voce e con vista assai pietosa*, *Fil.* 1. 12, marks the  $\alpha$  reading as more original.

- \*118. . . . lete 3our fadir tresoun gone  
 To sory hap . . .  
*Rest:* Forth with mischaunce

*Filostrato* (1. 13) reads *lascia con la ria ventura Tuo padre andar*. *Sory hap* translates *ria ventura* more literally than does *mischaunce*. Perhaps  $\alpha$  should read *With sory hap*.

123. As fer forth as y may enquere & here (+ R)  
*Rest:* As fer as I may ought enquere . . .  
 ( $H_1$  *om.* I)

124. And she hym thonkyd oft in humble chere

*Rest*: . . . with ful humble chere*Fil.* 1. 14: *Ella di questo il ringraziò assai.*125. . . . if it had be his wille (+ GgH<sub>5</sub>)*Rest*: . . . and it hadde ben his wille(R *om.* and)†130, 131. Thurgh good in al & eke with yong & olde  
(H<sub>2</sub> Thurgh out in al with yong & eke with olde ;  
Ph god *for* good ; with *jor second* &)

Ful wel bylovyd &amp; folk wele of her tolde

*Rest*: Kept here estat and bothe of yong and olde(A *om. first* and ; H<sub>5</sub> *om.* of)

Ful wel beloued and wel men of here tolde

(H<sub>5</sub> Ful wel hir louid ; A And wel beloued **ful wel** ;D men wel ; Cx *om.* wel)The *a* reading in 130 seems indefensible.

133. I rede not perfor y lete hit gone

*Rest*: I rede it nought . . .

137. . . . al vnsoft

(H<sub>4</sub> as vnsofte)*Rest*: . . . no thing softe

143, 144. For why it were a long digression

Of my matere . . .

(H<sub>4</sub> it were of to long discusioun)*Rest*: For it were heere a long digression

Fro my matere . . .

(γ + H<sub>5</sub> *om.* heere ; S<sub>1</sub> For quhy it were **a** ; R right*for* here, GgH<sub>5</sub>AH<sub>3</sub>Cx For *for* Fro)Since Gg reads *here*, the agreement of H<sub>5</sub> with γ must be accidental. For further discussion of this line see p. 61.

†150, \*151. The old vsage nold they of troy lettyn

(H<sub>4</sub> For al nolde thei of troye lette)

As for to honour her goddis and to loute

(H<sub>2</sub>Ph her god and to loutyn ; H<sub>4</sub> *om. second* to)

*Rest* : Hire old vsage nolde pei not letten  
 (Cx Yet for alle theyr vsage wolde ; CIH<sub>1</sub>AR wolde)  
 As for to honoure hire goddes ful deuoute  
 (Cx To worship and honour their goddis ; R Ne for  
 As, the for to ; Gg god)

Line 150 in *a* is hypermetrical if one gives proper syllabic value to *vsage* and *nolde*(e). Note the connection between H<sub>4</sub> and Cx. Line 151 is perfectly satisfactory ; the rime words are *aboute* and *doute*. For *loute* in the sense of bowing down to an idol, cf. *Monk's Tale* 3352.

157. . . . of ioly veer þe pryne

*Rest* : . . . . of lusti ver þe pryne  
 (H<sub>5</sub> of forsing ver)

159. In meny wyse shewyd as y rede

*Rest* : In sondry wyses . . .  
 (GgH<sub>5</sub>RCxH<sub>2</sub>D wyse)

The line seems to be due to *Fil.* 1. 18, *E in diversi atti mostran loro amori*, though Boccaccio is speaking of *ogni animale* and not of *Li troian padri* (or *Pronti i Troiani* in ed. 1789). If so, *In sondry wyses* is the more original reading, and the weaker word *meny* must be charged to the *a* scribe.

\*163–167. In general went euery manere wight  
 That thryfty was to heryn her servise  
 (H<sub>4</sub> tristi, the for her)

And pat so meny a thousand lusty knyght  
 So meny a fressh mayde & lady bryght  
 (H<sub>2</sub> lady & maydyn)

Ful wele byseyn the meste meyne & leest  
 (H<sub>2</sub> the moost & eke þe leest ; H<sub>4</sub> mene)

*Rest* : In general pere went many a wight  
 (D many worthy wight ; Cx Generally)

To herkenen of Palladion seruyse  
 (γ þe seruyse ; H<sub>3</sub>GgH<sub>5</sub>R Palladions)

And namely so many a lusti knyght  
 (RCxS<sub>2</sub>Dig *om.* so ; R a lusty gentyll knyght ; H<sub>5</sub>  
 yong for lusti)

So many a lady fresch and mayden bryght  
 (Cx And for So ; H<sub>3</sub> mayden fresche and lady dere)

Ful wel arayed bothe meste and leste  
 (J bothe þe meste and þe leste; H<sub>3</sub> tho moste; R *om.*  
 wel; H<sub>1</sub>Cp boþe most meyne and lest; Cl bothe  
 meene meste; A men bothe mest; D bothe moste  
 menne; S<sub>1</sub> bothe most mene)

In this passage there is clear evidence of revision. *To herkennen of Palladion seruyse*, in 164, is more definite than the *a* reading, and more in keeping with the pagan background. The change in 163 seems to have been dictated by the dropping of the phrase, *That thryfty was*, crowded from the line by the long word *Palludion*. In 167 we can see the very method of revision. The line in *a*, misunderstood and emended by H<sub>2</sub>, and perhaps also by H<sub>1</sub>, who writes *mene* instead of *meyne*, must mean that all the knights and ladies who thronged the temple were goodly to look on, both the great retinues of important personages and the more modest trains of the less distinguished. Criseyde's *meynee* is mentioned in 2. 614, and that of Troilus in 5. 526. The *a* line was then revised to read *bothe meste and leste* by changing *the* to *bothe* and by deleting *meyne*. The scribe of the  $\gamma$  original made the change to *bothe*, but failed to delete *meyne*. Cp and H<sub>1</sub> retain this erroneous  $\gamma$  reading with the spelling *meyne*. In the parent of A and D *meyne* became *menne* or *men*, and A attempted an ingenious emendation. S<sub>1</sub> changes to *mene*, and Cl to *meene* with transposition of order. The parent of S<sub>2</sub> and Dig emended the hypermetrical line by dropping *meyne*, and so S<sub>2</sub>Dig present the correct revised reading. J and H<sub>3</sub> have correctly deleted *meyne*, but have wrongly kept the original *þe* in addition to *bothe* of the revised reading.

- \*169. Among þe which was Cryseyda  
 (H<sub>2</sub> was this Cryseyda)  
*Rest*: Among pese opere folk was Criseyda  
 (R ther was)

The Italian, *Tra' quali fu . . . Griseida*, *Fil.* 1. 19, marks the *a* reading as more original. The revised reading gains in definiteness.

- \*176. As she was as þei seydyn euerychon  
 (H<sub>2</sub>Ph echeon)  
*Rest*: As was Criseyde as folk seyde euerichone  
 (GgH<sub>3</sub> *om. second* as; S<sub>2</sub>DigCx ychone)

Again, the  $\alpha$  reading is less definite. Th reads *they sayden* with  $\alpha$ .

183. Davn Troyllus . . .

*Rest*: This Troilus . . .

195. . . . a lord she slepith soft (+ Th)

( $H_4$  o lord)

*Rest*: . . . god wot . . .

199. . . . have folk . . .

*Rest*: . . . folk han . . .

\*202, 203. O verrey folys may ye no thing se  
Kan none of yow yware by other be  
( $H_4$  war)

*Rest*: O verrey foles nice and blynde be ye  
Ther is not oon kan war by oþer be  
(Cl loues *for* foles; Gg *om.* O, *om.* nice, þat can *for*  
kan; Cx blynde and nyce; ClCpJ nys; *in* Cp  
*the n of nys has been erased*)

\*206–209. But trowe ye not þat love þo lokyd row  
( $H_4$  not ye, *om.* þo)

For þat despite & shope to bene ywrokyn

(Ph shop how;  $H_4$  shapid to be wrokyn)

Yes certein lovis bow was not ybrokyn

( $H_2$  certis;  $H_4$  for loues bowe)

For be myn heed he hit hym atte fulle

( $H_2$  at þe)

*Rest*: At which þe god of loue gan loken rowe  
(Cl to loken)

Right for despit and shop for to ben wroken

( $H_5$ DCx *om.* for;  $H_3$  hope)

He kyd anoon his bowe nas not broken

(Cl And *for* He; D toke anon *over erasure*;  $S_1$  his  
bowe that nas nat;  $H_3$  to-broken; RCx $H_3H_5$  was)

For sodeynly he hit hym atte fulle

(Cl Ful *for* For, at þe *for* atte)

A clear case of conscious revision. As in 202, 203, a declarative statement replaces a rhetorical question. In 208 and 209 the revision is in the direction of greater definiteness.

215. Daun Troylus . . .  
*Rest* : This Troylus . . .  
 Cf. line 183.
217. But alday faylith that that folys wenden  
 ( $H_2$  pes for *seconl* that ; Ph pe for *seconl* that ;  $H_2$ Ph  
 wenyn ;  $H_4$  fool is wende)  
*Rest* : . . . þyng þat . . .
224. . . . as my feris drawe (+ AD)  
*Rest* : . . . with my feres drawe  
 (Cl felawes ; R om. my ; Gg hyse over erasure by  
 corrector)
225. . . . þat . . . (+ R)  
*Rest* : . . . þis . . .
245. . . . men may it se  
 ( $H_4$  om. it)  
*Rest* : . . . men shal it se
255. Ne grucchith not to love for to be bond  
 ( $H_4$  greuith)  
*Rest* : Refuseth not . . .
- \*257-259. Betir is þe wand þat bowyn wole & wynd  
 ( $H_4$  bond for wand)  
 Than þat that brestith þerfor y 3ow rede  
 (Ph brest ;  $H_4$  wil breste)  
 Now folowith hym þat so wele may 3ow lede  
*Rest* : The yerde is bet þat bowen wole and wynde  
 (A bende for wynde ;  $S_1$  threde for yerde ; R That for  
 The, bynde for wynde ; Cp $H_3$  Tho for The)  
 Than þat þat brest and þerfor I yow rede  
 (A now for yow ; Gg brestyt ;  $H_5$  brestith ; Dig  
 brekis ; R bresteth, om. and)  
 To folwen loue þat yow so wel kan lede  
 ( $\gamma$  To folwen hym þat so wel kan yow lede ; R Rede  
 for lede)

The  $\alpha$  reading in 258 would seem to be due to scribal corruption. The parent MS. dropped *and*.  $H_2$  has patched up the metre by substituting the unsyncopated form *brestit* ;  $H_4$  has attained the same object by reading *wil breste*. But note that Gg



and  $H_5$  have the unsyncopated form with *and*, and that R agrees with  $H_2$ . In 259 we have three distinct readings, of which the  $\gamma$  text stands midway between  $\alpha$  and  $\beta$ . Perhaps, as in 167,  $\gamma$  failed to incorporate the full revision. In 259 Th reads *Nowe foloweth him* with  $\alpha$ .

261. . . . of whom y told  
*Rest*: . . . of which I tolde

†272. His eye perceyvid and so depe hit went  
*Rest*: His eye perced . . .  
 (ClCp procede;  $S_2$ Dig proceeded; Cp sighte *for* eye;  
 R departed; Gg His eyzen perseydyn)

A clear error in  $\alpha$ , as is shown by the Italian: *L'occhio suo vago giunse penetrando*, *Fil.* 1. 26. The error of Cl, Cp,  $S_2$ Dig may be due to misinterpreting a scribal abbreviation.

274.  $H_2$  And sodenly wax wondur sore astonyd  
 Ph And sodenly wox for wondre astoned  
 $H_4$  And sodenly for wondyr he wex astoynd  
 Th And sodaynly for wonder wext astoned  
*Rest*: And sodeynly he wax þerwith astoned

$H_4$  has apparently preserved the authentic  $\alpha$  reading.  $H_2$  is certainly corrupt. Ph presents a possible reading if we supply *he* before *wox*.

276. O verrey god þoght he wher hast pou wonyd (+ Th)  
 ( $H_4$  *om.* god)  
*Rest*: O mercy god . . .

†327. And al his chere & speche he vnournith  
 ( $H_2$  speche & chere; Ph Vnornith, V *of* Vnornith  
*corrected*;  $H_4$  For *for* And, yit he mourned)  
*Rest*: . . . also he borneth  
 ( $H_5$  *so for* also)

A clear case of error.

\*342. But told y which were þe worst y leue  
 (Ph whiche;  $H_4$  But told I which were as I leue)  
*Rest*: But tolde I yow þe worste poynt I leue

The revision may be due to a desire to avoid repetition of phrase with the preceding line, *But þat is not þe worste as mot I the*, and to secure greater definiteness. Note that the  $\alpha$  line has

only nine syllables, since dissyllabic *whiche* is justifiable only in the plural (Kittredge, § 78, ten Brink, 254).

\*344, 345. But take pis pat 3e louers oft eschewe  
For good or done of good intencion  
(H<sub>4</sub> with *for of*)

*Rest*: Or elles don of good entencioun  
(H<sub>3</sub> doon hit)

The revision avoids the repetition of *good*, and the somewhat awkward phrase *eschewe For good*.

348, 349. And 3et if she for oper encheson  
Be wrope 3et shalt pow have a groyn anon  
(H<sub>4</sub> *om.* 3et in 348)

*Rest*: . . . pan shalt pow . . .  
(Gg that *for* shalt)

The *a* reading seems to be corrupt. Apparently *3et* is repeated from 348.

†373. Ne myght for so goodly on be borne  
(Ph *has corrected to lorne over erasure*)

*Rest*: . . . be lorn  
(H<sub>3</sub> *om.* be; H<sub>5</sub> forlorn)

A clear case of error. The Italian reads: *Poter per cotal donna esser perduto*, *Fil.* I. 35. The rime word in 375 is *vpborne*.

393. And of this song not only his sentence (+ Th)  
(H<sub>2</sub> pis sentence; Ph his song)

*Rest*: And of his song nought only pe sentence  
(GgH<sub>5</sub> pe song; A this song; R his sentence; D content)

The *a* reading seems to be corrupt. Note the variants within each group.

\*395. H<sub>2</sub> But eke save pat our spechis differens  
Ph But eke save pat yn our speches be difference  
(yn *and be inserted above*)

H<sub>4</sub> But eek sauf that in our spech is difference  
*Rest*: But pleynly saue oure tonges difference  
(Cl tonge deference)

H<sub>2</sub> and Ph are plainly corrupt, and H<sub>4</sub> is not very metrical. Perhaps the unrevised reading was: *But eke sauf yn our spech is difference*.

403. If he be wykked : . . .

*Rest* : If it be . . .

The pronoun refers to *love*. In 401 all MSS. read *he*, which falls under the rime. All except AD and H<sub>2</sub>Ph read *hym* in 405, where AD read *it*, and H<sub>2</sub>Ph repeat the noun *love*.

†407. H<sub>2</sub>Ph And if y yn myn owne lust brenne

H<sub>4</sub> And if in myn awyn lust I brenne

*Rest* : And yf pat at myn owene lust I brenne

(S<sub>2</sub> Dig *om.* yf ; AD *om.* at ; A *om.* I)

The Italian, *S'a mia voglia ardo*, Petrarch, Sonn. 88, confirms the reading *at*. *Yn* may be due to scribal anticipation of *myn*. *a* has dropped *pat* to the injury of the metre. The H<sub>2</sub>Ph parent has transposed the pronoun *y*, perhaps with the idea of improving the disordered metre.

424. 3ow ponk y lord pat have broght me to þis

(H<sub>4</sub> which *for* pat)

*Rest* : . . . han me broght . . .

(Gg broute me, *omitting* han)

The *a* reading is probably due to scribal transposition ; for the natural prose order would more readily be substituted for the poetical order than *vice versa*.

452. By night or day by wysdom or folye (+ GgH<sub>5</sub>)

(H<sub>5</sub> be it wisdom)

*Rest* : . . . for wysdom . . .

†462. My lif is lost . . .

(H<sub>2</sub>Ph Al my lyst is lost)

*Rest* : And lyf is lost . . .

(A And myn lif ; D And luf)

The preceding line reads *My dere herte allas myn hele and hewe*, and the context demands *And* in 462. *My* must be explained as caught from the preceding line by scribal error. Note the conflate reading in A, which points to contamination.

483. That al þe grekis as þe deth hym dred

(H<sub>4</sub> That alle grekis)

*Rest* : That þe Grekes . . .

The *a* reading avoids a nine-syllable line. *Al* has, however, no support from the Italian, which reads : *Che gli Greci il temean*

*come la morte*, Fil. 1. 46. Though Chaucer doubtless wrote nine-syllable lines, he would hardly arrive at one by deliberate revision. We must assume either that the *a* reading is original and that the remaining MSS. are corrupt, or, on the authority of the Italian, that the nine-syllable line is authentic, and the *a* reading a case of scribal emendation. Since *a* is frequently corrupt, I incline to the second hypothesis.

(With 498 begins again hand 3 of H<sub>2</sub>, and continues through 567)

532. More than on of whos foly men Ryme  
(H<sub>2</sub><sup>3</sup> he *for* on)

*Rest*: More þan pat fol . . .

(CpA that folk; S<sub>2</sub>Dig the folk; RCx a fool)

540. These wordis and full many an other mo (+ R + H<sub>5</sub> + Th)  
(H<sub>2</sub><sup>3</sup>H<sub>4</sub>H<sub>5</sub> *om.* an)

*Rest*: . . . ful manye an oper to

564. PhH<sub>4</sub> . . . and don his corage wakyn  
H<sub>2</sub><sup>3</sup> . . . and his courage wake

*Rest*: . . . and his corage awaken

H<sub>2</sub><sup>3</sup> has dropped *don*, but keeps *wake* instead of *awaken*.

(With line 568 begins again H<sub>2</sub><sup>1</sup>, and continues to the end of the book.)

582. Pandare that ny malt for wo & roupe

*Rest*: This Pandare pat neigh malt . . .

(J þat wel neyght malt; Gg þat wol ner mast; H<sub>5</sub> þat wel ner malt)

JGgH<sub>5</sub>, which insert *wel*, though reading *This*, suggest that the original reading of *a* may have been *Pandare that wel ny malt*.

629. Ther as he felle that loke cowd wyde  
(H<sub>4</sub> lookyn coude)

*Rest*: . . . coude loke wyde

\*640. Ne no man wote what gladnes is y trow  
(+ JGgH<sub>5</sub> + Th).

*Rest*: Ne no man may be inly glad I trowe

(R uryly glad; S<sub>2</sub> Ioly gladde; Dig non *for* no man)

A clear case of revision, in which JGgH<sub>5</sub> retain the *a* reading.

644.  $H_2Ph$  As men may se so thes clerkis demith  
 $H_4$  The coloures & knoulech who so riht demyth  
( $H_4$  has transposed 643 and 644. Its reading is a clumsy attempt to supply a line missing in its original.)

*Rest*: As men may se and so þe wyse it demeth  
(Gg om. it)

- †678. . . . þogh þat y wist  
( $H_4$  om. þat)

*Rest*: . . . if ich it wyste  
(R and for if)

The context clearly demands *if* rather than *þogh*. The  $\alpha$  original has repeated *þogh* from the preceding line.

715. A god wil þou art not agast of me

*Rest*: If god wole . . .

- \*755. But lete me myn infortune waylyn  
( $H_4$  my fortune bewaylyn)

*Rest*: But suffre me my myschef to by-wayle  
(D om. my; Cp om. to;  $H_5$  for to)

The  $\alpha$  reading is perfectly satisfactory. For *infortune* cf. *Troil.* 3. 1626, 4. 185. One can see no motive for the revision. Th reads: *But suffre me my fortune to bewaylen.*

- \*773. Why no parde sir quod this Troylus (+ Th)  
( $H_2Ph$  om. this)

*Rest*: No certes broþer quod þis Troylus  
(A seide for quod; Cp om. þis)

The  $\alpha$  reading is somewhat more dramatic. The revised reading is more concise and avoids the repetition of *why* in 774.

- †786. As sharp as doth the Sicipus in helle  
(Ph Ciciphus;  $H_4$  Sitiphus)

. . . he Ticius . . .

(CIR $H_5$  þe for he;  $H_3$  tho for he;  $H_1Cx$  om. he;

$S_1$  he Theseus; Gg he which is) (Th he Tesiphus)

The context, which speaks of the vultures rending his stomach, makes it clear that Tityus and not Sisypus is meant. Cf. Boethius 3. m 12. 29, where the name is spelled *Ticius*, and, for

Sisyphus, *Duchess* 589, with Skeat's note. It is not impossible that the error in *a* may be due to the poet himself.

†794. And wantrowist to telle of þi sorowis smert  
(Ph tellyn ; H<sub>4</sub> And wondist to tellyn)

*Rest* : For wantrust tellen of þi sorwes smerte  
(D untrust ; Cx woundis *for* sorwes ; H<sub>5</sub> To noon  
tellyn of þy sorwe and smerte)

A clear case of error. Not only is the *a* reading unmetrical ; but the context clearly demands a noun and not a verb. I know of no authority for such a verb as "*wantrowen*."

796. As mych as speke o word ye more or lesse (+ Th)  
(H<sub>2</sub>Ph *om.* ye ; H<sub>4</sub> to speke)

*Rest* : . . . a resoun more or lesse  
(Cl lasse)

831. . . . but if þow fynd it so  
(+ GgH<sub>5</sub> ; Gg *om.* if)  
. . . . but þow it fynde so  
(A hit *for* but)

890-896. *Stanza* 128 (+ Th)

*Rest* : *Omit stanza.*

For a discussion of this stanza see p. 34.

938. . . . whil þat y lyve

*Rest* : . . . whil I leue  
(D whan *for* whil ; S<sub>1</sub> quhill I may lyve)

\*949. The lylie wexith white smothe & soft

*Rest* : The rose waxeþ swote smothe and softe  
(ClCpH<sub>1</sub>DS<sub>1</sub> and smothe and softe ; Gg swete sauery  
& softe)

The *a* reading seems preferable. The adjectives "smooth" and "soft" apply better to the lily than to the rose. Moreover, the rose is more naturally contrasted with its own thorns than with the "*foule nettle rough and þikke*" growing next it. But the change seems to be deliberate.

976. For þis have y herd seyð of olde lered (+ R)  
(H<sub>2</sub>Ph sey ; H<sub>4</sub> *om.* herd ; H<sub>2</sub> old)

γ + J . . . of wyse lered (Cl ylered)

Gg(H<sub>5</sub>) . . . of leryd

H<sub>3</sub> . . . ofte herde sey and lerede

Cx . . . herde seyð oft of lered.

*Olde lerid* is preferable to the somewhat tautological *wyse lered* of  $\gamma$  and J. Apparently the scribe of the common original first wrote *wyse* and then altered it to *olde*.  $\gamma$  and J failed to note the correction.  $H_3$  and Cx misread *olde* as *ofte*. Gg omitted the word.

†1014. Now blisful Venus now help or þat y sterve

Rest: *Omit second* now

The  $\alpha$  reading is hypermetrical.

1029. . . þan do right as þe lest (+ Th)

( $H_4$  thanne, *om.* right)

Rest: . . . now do right as þe leste

(Cl ript; A now *for* right)

An examination of the long list of readings which characterize  $H_2PhH_4$  reveals a number of significant facts.

(1) That  $H_2PhH_4$  are descended from a common ancestor, not Chaucer's original, is shown by their agreement in a number of readings manifestly corrupt, *i. e.* 61, 272, 327, 373, 407, 462, 678, 786, 794, 1014.

(2) Of the remaining  $H_2PhH_4$  readings, some present but a slight variation, such as a simple transposition in word-order or a trifling substitution, which could be explained as a scribal corruption. Others, however, involve so considerable a difference in phrasing that the variation can be explained only as due to deliberate revision. In many instances we are presented with alternate readings both of which are not only possible, but in spirit and manner thoroughly Chaucerian. The readings which point clearly to deliberate revision are marked in the list with an asterisk. It is, of course, possible that the slighter variations may be due to such a cause.

(3) A comparison with Chaucer's Italian originals shows that in a number of instances  $H_2PhH_4$  present a reading closer to the source than that of the remaining MSS. The reverse of this is true only when  $H_2PhH_4$  are manifestly in error. Since it seems fair to assume that revision will normally result in a freer rather than a closer following of the source, this fact points towards the conclusion that  $H_2PhH_4$  present the earlier and unrevised text of the poem. This conclusion is corroborated by the fact that  $H_2PhH_4$  are the only MSS. which contain the obviously genuine stanza 128 (cf. above, p. 34).

(4) The variants which characterize  $H_2PhH_4$  are not evenly distributed throughout the book. Of the 93 variants, including cases of manifest error, 72 occur in the first 500 lines, and 59 in the first 300 lines. This fact further confirms the hypothesis of deliberate revision, since variations due to scribal carelessness or caprice would normally be scattered throughout the extent of the work.

(5) Certain MSS. outside this group, notably  $GgH_5$  and R, occasionally share in the readings of  $H_2PhH_4$ . In one striking instance, line 640, the reading of  $H_2PhH_4$  is shared by  $JGgH_5$ .

We must now consider the relations existing between the MSS. which constitute this group of  $H_2PhH_4$ . And here it must be remembered that  $H_2$  is not homogeneous. The first and the eighth folios of  $H_2$ , including lines 1-70 and 498-567, are in a different hand from that which has written the rest of Book I. They are by hand 3, which has also written lines 197-406 of Book IV. (See *The MSS. of Chaucer's Troilus*, p. 17.) Though  $H_2^1$  and  $H_2^3$  are both throughout Book I a MSS.,  $H_2^1$  is closely related to Ph, while  $H_2^3$  is cognate in origin with  $H_4$ .

The close relationship of  $H_2^1$  and Ph has already been to some extent illustrated by the variants given in the long list of a group readings. Any one who will compare line by line the two MSS. through the stanzas included in the Chaucer Society's volume of *Specimen Extracts* will be struck at once by the remarkable similarity in spelling. Even more significant is the fact that the two MSS. are the work of the same scribe. Of the truth of this statement the reader may convince himself by examining the facsimile pages given in *The MSS. of Chaucer's Troilus* (Plates IX and XVIII). I have minutely compared the facsimile of Ph with the corresponding lines in  $H_2^1$ , and the facsimile of  $H_2^1$  with the corresponding lines in Ph. This comparison of identical words, usually of identical spelling, leaves no doubt in my mind that the copyist is one and the same. There are, to be sure, trifling differences, but only such as can be readily understood from the fact that  $H_2$ , a vellum MS. throughout, is more carefully executed than Ph, the greater part of which is written on paper. Ph lacks the illuminated stanza initials and the stanza spacings which are found throughout  $H_2$ . Thus, for example, the scribe uses two forms of the letter *h*, one of which ends in a firm downstroke with a tendency to turn at its conclusion to the right, while the



other ends with a free flourish to the left. Each of these forms is present both in  $H_2$  and in Ph; but the former greatly predominates in  $H_2$ , while the latter is characteristic of Ph.

The close relationship of  $H_2^1$  and Ph is attested by their agreement in a great number of characteristic readings, a large proportion of which are manifestly corrupt. These agreements I shall illustrate by the following list of representative examples. A complete list would fill many pages, and could serve no useful purpose.

 $H_2^1$  PH.(H<sub>2</sub><sup>1</sup> begins with line 71)

†76. For wele wist he byfor þat Troy shold  
(Ph þat Troy by for)

Rest: . . . by sort

An error due to the confusion of *f* and long *s*.

†119. Dwellith whil 3ow good lyst in troy

Rest: Dwelleth with vs whil . . .

†153. . . . þe tyme

Of apparaille whan clopid is the mede

Rest: Of Aperil . . .

A curious error apparently due to the suggestion of *clopid*.

181, 182. Symple of beryng & deboner of chere

With a ful seure lokyng & a manere

Rest: Symple of atyr and debonaire of chere

With ful assuryd lokyng and manere

(H<sub>4</sub> a seemly *for* assuryd; Gg answered)

†197. I have herd told of 3our lyvyng

Rest: I haue herd told pardieux of . . .

237, 238. That love is he þat althing can blynd

For may no man vndo þe lawe of kynd

Rest: . . . may bynde

For may no man fordo . . .

(H<sub>5</sub> undo)

†268. This Troylus with euery wight about

Rest: . . . of euery wyght . . .

(ClH<sub>5</sub> and *for* of; H<sub>4</sub> on *for* of)

The Italian reads *or d'uno or d'altro*, *Fil.* 1. 26. The context also demands *of*.

†286. She shewyd wele þat men myght in her gesse

*Rest*: Omit She

H<sub>2</sub>Ph have clumsily emended an authentic nine-syllable line. The subject of *shewyd* is *þe pure wyse of here menyng* in 285.

406. For more thirst y the more þat y drynk  
(H<sub>2</sub> thrust)

*Rest*: For ay þurst I þe more þat I it drynke  
(H<sub>4</sub>RA om. it)

†409. . . . wherto þan y pleyne

*Rest*: . . . wherto pleyne I þenne

A manifest error. The rime word is *brenne*.

423. þe spiryt which that oght euere youris be

*Rest*: Mi spirit which þat aught youre be  
(H<sub>4</sub> ay for þat; H<sub>1</sub>S<sub>2</sub>Dig om. þat; Gg þe wheche;  
H<sub>5</sub> om. which)

The reading *ay* in H<sub>4</sub> gives some support to *euere* in H<sub>2</sub>Ph. It is possible that the *a* original may have read: *My spiryt which oght euere youris be*, or *My spiryt which ay oghte youris be*. The Italian, *omai L'anima è tua che mia esser solca*, *Fil.* 1. 38, lends no support, however, to such a conjecture.

425, 426. But whethir goddes or woman she is

Y wis y note . . .

*Rest*: But wheþer goddesse or womman I wys

She be I not . . .

(GgH<sub>5</sub> om. She be)

The error of GgH<sub>5</sub> in omitting *She be* seems to be connected with a revision of the H<sub>2</sub>Ph reading into that of the remaining MSS. Perhaps this should be regarded as an authentic *a* reading not shared by H<sub>4</sub>.

†465. Ne in his desire non opir fantasye bred

*Rest*: . . . fownes . . .

(D foules; H<sub>4</sub>R sownes; Cp fewnes; H<sub>5</sub> other brede;  
S<sub>2</sub>Dig fode no(r) brede)

The word *fownes* (= fawns) in this strange metaphorical use has bred many corruptions.

†471. That Ector or his brethyryn dedyn (+ D + H<sub>5</sub>)

*Rest*: . . . his opere breþeren . . .

*Opere* has been dropped because of the similarity of the following word. The same error has been made independently by D and H<sub>5</sub>. The Italian reads: *Oh' Ettore e gli altri suoi frate' faceano*, *Fil.* 1. 45.

†496. Ne semyd hit as she of hit roght

*Rest*: . . . as þat she of hym roughte

( $\gamma$  + Gg *om.* as; H<sub>3</sub>Cx lacking)

The context demands *hym*. The line is metrically deficient.

(Lines 498–567 are written by hand 3.)

†612. And for þe love of god the cold care

*Rest*: . . . my cold care

The context demands *my*.

†632. But hit makith sharp keryng toles

*Rest*: But yet it maketh . . .

(S<sub>1</sub>F<sub>2</sub> And 3it)

A nine-syllable line.

642. Eke white by blak shame by worthines

*Rest*: . . . by shame ek worthinesse

(A eke shame by; S<sub>2</sub>Dig Also shame be)

†646. That y have in love so oft assayed

*Rest*: I þat haue . . .

665. þat his craft ne coud his sorowis bete

(H<sub>2</sub> bet)

*Rest*: That al his craft . . .

†739. To no man for why þat he so ferd

*Rest*: To neuer no man for whom . . .

(CIC<sub>p</sub>H<sub>1</sub>S<sub>1</sub>H<sub>3</sub> *om.* no; AH<sub>4</sub>Cx Neuer to no man;

R Neuer to man; H<sub>5</sub> To neuere a man)

Note the uncertainty of the MSS. as to the word-order, due perhaps to an attempt to improve the metre.

747. Eke it is craft some tyme to seme fle

(H<sub>2</sub> sle *for* fle)

Gg Ek it is a craft for summe sumtyme to fle

*Rest*: Ek som tyme it is a craft to seme fle.

(H<sub>4</sub>H<sub>3</sub>Cx *om.* a)

†748. For thy with yn effect men huntith fast

*Rest* : For þyng which yn effect . . .

(ClCpH<sub>1</sub>S<sub>2</sub>Dig Fro þyng)

†767. Trist þow þat y told it in her ere

*Rest* : Dorstestow . . .

†806. þou mayst alone here wepe knele & cry (+ Cx)

(Ph wepe and knele)

*Rest* : . . . crie and knele

A clear case of error, since the rime word in 808 is *fele*. Cx changes *fele* to *espje*.

†860. Wer it my sustir for wham þou makist þis sorow

*Rest* : Were it for my suster al þi sorwe

914. And some wold monche her brede alon

*Rest* : . . . here mete allone

(GgH<sub>5</sub> vary)

926. Thes faytours . . .

*Rest* : These loueres . . .

957. Be diligent & trew and alwey hide (+ RCx)

*Rest* : . . . ay wel hide

(H<sub>4</sub> ay weel yede)

†1032. That þow my lady desiryn shold

(Ph þow *corrected* to y)

*Rest* : That to my lady I desiren sholde

(Gg *om.* to ; H<sub>5</sub> þat I my lady desyre shulde)

*That þow* is repeated from 1031.

†1076- And in þe toun his name sprong for ay

1078. So goodly was & gat hym so mych grace

þat eche wight hym lovid þat lokyd in his face

*Rest* : And yn þe town his manere þo forþ ay

(A his name sprang in fay ; H<sub>3</sub> to fore ay ; Cx he holdeth ay)

So goodly was & gat him so yn grace

(A such *for* so yn ; H<sub>5</sub> his *for* yn ; Gg *lacking*)

That eche hym louede . . .

(A That euery man louede hym)

Line 1076 is meaningless ; 1078 is hypermetrical. The agreements of A with H<sub>2</sub>Ph must be explained as due to contamination.

1081. The trustiest and on the best knyght (+ R)

*Rest* : The þriftieste . . .

The list of readings in which  $H_2^1$  and Ph agree might have been extended indefinitely; but the representative examples given above are sufficient to show that  $H_2^1$  and Ph are descended from a common original, and that this original must have presented a very corrupt text. In a great majority of cases the characteristic readings of this pair of MSS. are manifestly erroneous. In no case have we any sufficient ground for supposing that the variation is due to intelligent revision. Closely related as are  $H_2^1$  and Ph, each is guilty of numerous corruptions of its own; so that neither can be regarded as the source of the other. For example,  $H_2$  omits stanza 70 (lines 484–490) which is given by Ph; and Ph omits the first three lines of stanza 118 (lines 820–822), repeating in their place the first three lines of stanza 117, an error not shared by  $H_2$ .

In the two passages written by hand 3,  $H_2$  is unmistakably related to  $H_4$ . This relationship is attested by the following readings:

 $H_2^3H_4$ 

- † 4. Frome wo to wele and afftirwarde oute of Ioye  
*Rest:* . . . and after out of Ioye
10. . . . the sorye Instrumente  
*Rest:* . . . sorwful . . .
20.  $H_2^3$  . . . or my love availe  
 $H_4$  . . . or my book anaile  
*Rest:* . . . and his cause auayle  
 (A this *for* his; Cx lady *for* cause)
- † 63. Full besyly thay diden all their peyn  
 ( $H_2^3$  *om.* all)  
*Rest:* By Parys don . . .

The Italian, *Di vendicar Poltraggio e la rapina Da Paris fatta*, *Fil.* 1. 7, supports the reading of the remaining MSS. The reading of  $H_2^3H_4$  must be regarded as a scribal variation, due perhaps to a dislike for run-on lines.

68. Knew well that Troy distroied shulde be  
*Rest:* . . . sholde destroyed be
498. But than felte Troilus suche wo (+ R)  
 ( $H_4$  fell)  
*Rest:* But panne felt pis Troylus . . .

500. Was this þat she hym had I-loued so  
( $H_2^3$  in love for I-loued)

*Rest*: . . . som wyght hadde loued so  
(Ph euer for som)

† 536. The deth for I will while þat my liff may laste  
( $H_4$  om. þat)

*Rest*: Omit will. (R wyl for while)

*Will* is anticipated from the next line.

546. . . . his sorowe gan multiply (+ Gg $H_5$ )

*Rest*: . . . his wo . . .

† 547. Bewailyng thus in his chambre allone  
( $H_4$  By wakyng)

*Rest*: . . . yn his chambre þus allone  
(D om. þus)

The transposition is greatly to the detriment of the metre.

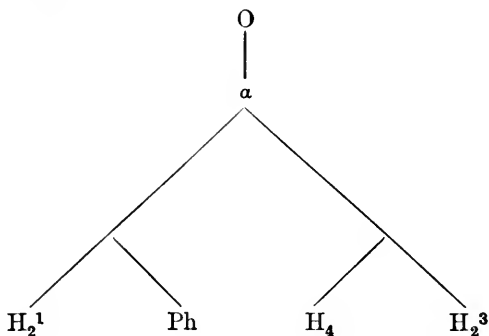
† 558. God saue them þat haue besieged our toun (+ Gg)

*Rest*: . . . byseged han . . .

Again the metre is disarranged.

These agreements, of which a number are cases of manifest error, serve to establish the common descent of  $H_2^3$  and  $H_4$  from an already corrupt original. It must be noted, however, that  $H_2^3$  has in several instances incorporated, presumably by contamination, readings of the  $\beta$  type. See lines 34, 57 and 58, 564 already discussed in the main list of  $\alpha$  readings. An examination of the variants given in that list, and in the  $H_2^3H_4$  list above, will show that neither  $H_2^3$  nor  $H_4$  is derived from the other.

The relations now established within the group of  $\alpha$  MSS. may be graphically represented thus:



O indicates Chaucer's original in its unrevised form, and *a* a copy of that original. It is obvious that *a* may be reconstructed by the agreement in any line of H<sub>2</sub><sup>1</sup> or Ph with H<sub>4</sub> or of H<sub>4</sub> or H<sub>2</sub><sup>3</sup> with Ph. Where the two branches of *a* are in conflict, recourse must be had to the testimony of the MSS. outside the group, and to the general principles of transcriptional probability. It must be noted, however, that in the latter part of Book I particularly there is some sort of a cross relation between H<sub>4</sub> and β, notably with R and Cx, the nature of which will be discussed later on (see pp. 81-83).

We must now consider the MSS. which present the text in its later revised form. Here it will be convenient to begin with the numerous and intrinsically very important group to which has been given the designation γ. It consists of Cl, Cp, H<sub>1</sub>, S<sub>2</sub>, Dig, A, D, and (throughout Book I) S<sub>1</sub>. These eight MSS. are associated by their agreement, as against the remaining MSS. (including *a*), in a series of variant readings which is presented in full in the list which follows:

ClCpH<sub>1</sub>S<sub>2</sub>DigADS<sub>1</sub> (γ)

†87. That Calkas traytor fals fled was and allyed  
With hem of Grece . . .

*Rest: Omit fals* (H<sub>3</sub> was fledde)

A hypermetrical line, due, perhaps, to a misreading of *fled* and to a subsequent correction.

†143. For it were a long disgression (- S<sub>1</sub>, + H<sub>5</sub>)  
(H<sub>1</sub> discrecioun)

H<sub>2</sub>PhH<sub>4</sub>S<sub>1</sub> For why it were . . .

JGgH<sub>3</sub>Cx For it were here . . .

R For it were right . . .

A nine-syllable line, emended by S<sub>1</sub>. The agreement of H<sub>5</sub> I regard as fortuitous, since the closely related Gg reads *here*. For further discussion of this line see p. 42.

†162. And to þe temple yn al here goodly best wyse

(- CpS<sub>2</sub>Dig)

*Rest: Omit goodly* (R om. al)

A hypermetrical line, corrected by CpS<sub>2</sub>Dig.

164. To herkenen of Palladion þe seruyse

β To herknen of Palladions seruyse  
(JCx Palladion)

α That thryfty was to heryn her servise

† 167. Ful wel arayed bothe most meyne and leste

(Cl meene meste; A men bothe mest; D menne;  
S<sub>1</sub> mene; S<sub>2</sub>Dig *om.* meyne)

β . . . bothe mest and lest

α . . . the meste meyne &amp; lest

A corrupt conflation of α and β, corrected by S<sub>2</sub>Dig. For a full discussion of the line see above, p. 44.

† 198. Ye louers and youre obseruaunces

(A and of youre)

*Rest:* . . . and your lewed obseruaunces

(Ph and of; Cx and eke)

A four-stress line.

259. To folwen hym þat so wel kan yow lede

β To folwen loue þat yow so wel kan leede

α Now folowith hym þat so wel may 3ow lede

Again γ stands midway between α and β, as though it had failed to incorporate the full revision.

† 261. Of þis kynges sone of which I tolde (+ GgH<sub>5</sub>)*Rest:* As of this kynges sone . . .A scribal error, accidentally shared by GgH<sub>5</sub>.

324. He streyght anoon vnto his paleys turneth (+ Cx)

*Rest:* . . . the paleys . . .The Italian reads: *al palazzo tornossi, Fil. 1. 32.*

386. And ouer all þis yet muche more he poughte

*Rest:* And ouere al this muchel moore he thought(PhH<sub>4</sub> *om.* al; RH<sub>4</sub> full mochell; H<sub>3</sub> *lacking*)The γ reading is metrically preferable; but the reading without *yet* is possible.

442. So muche day by day his owene pought

*Rest:* . . . day fro day . . .The Italian reads: *Tunto di giorno in giorno, Fil. 1. 41.*



487. . . . bothe euen and morwe  
*Rest* : . . . on eue and morwe  
 (H<sub>4</sub> *om.* on ; GgH<sub>5</sub>Ph on euyne and on morwe ; H<sub>2</sub>H<sub>3</sub>Cx  
*lacking*)
495. But wel I rede . . .  
*Rest* : But wele rede I . . .  
 γ substitutes a normal word-order.
- †496. Ne semed it þat she of hym roughte (+Gg)  
 (A on *for* of ; S<sub>2</sub>Dig *om.* Ne, thought *for* roughte ;  
 Dig 3it *for* it)  
*Rest* : . . . as þat she of him roughte  
 (H<sub>2</sub>Ph as she of hit roght)
- The line in γ is metrically deficient.
502. For which . . .  
 (Cl For such)  
*Rest* : For þat . . .  
 (JGgH<sub>5</sub> For þat cause).
539. þough neuere more þyng ye me byhete  
 (CpS<sub>2</sub>Dig heete *for* byhete)  
*Rest* : . . . no thing more . . .  
 (R Thogh that thing ye more me behete ; H<sub>5</sub> þow  
 neuere þyng hereafter)
563. . . . don his wo to falle (+R)  
 (S<sub>2</sub>Dig euelle *for* wo ; Cl *om.* to)  
*Rest* : . . . don his sorwe falle  
 (H<sub>2</sub><sup>3</sup> to do *for* don his)
565. But wel he wiste . . .  
*Rest* : But wel wist he . . .  
 Again γ substitutes a normal word-order.
628. I haue myself ek seyn a blynd man go  
 (AS<sub>2</sub>Dig seen ek)  
*Rest* : I haue my seluen seyne  
 (H<sub>2</sub>PhH<sub>4</sub>H<sub>5</sub>RCx myself)
649. Ek þe ne oughte not ben yuel apayed  
 (S<sub>2</sub>Dig Also þou ought nought to be ; D to *for* not)  
*Rest* : And ek the noughte nat . . .  
 (H<sub>2</sub>PhH<sub>4</sub> And eke þow oghtest not ; GgH<sub>5</sub> And ek  
 þou not ; H<sub>3</sub>R the aught not ; Cx the not ought)

†661. Remede and red by erbes she knew fyne (— S<sub>1</sub>)  
(Cl erbess)

*Rest* : . . . he knew . . .  
(RH<sub>4</sub> couth ; H<sub>5</sub> kenewe he ; Gg he knyht)

An error, corrected by S<sub>1</sub>. The pronoun refers to Phoebus.

720. And sith I am he that pou tristest most  
(Cl sithen, yn whom *for* that ; D *omits line*)

*Rest* : And seist I am . . .  
(Gg And seyst pou pat I am ; H<sub>4</sub> And seist that I  
am ; H<sub>3</sub> on whom *for* that ; H<sub>2</sub>PhCx *om.* that)

*Sith* is repeated from 719.

806. . . . wepe and erie and knele (+ J)

*Rest* : *Omit first* and

†808. And she wole quyte pat pou shalt not fele\*  
(A quyte wole ; S<sub>1</sub> quyte so pat)

*Rest* : And she wol quyte it that . . .  
(R *om.* And ; Cx shal *for* wol, *om.* that ; H<sub>3</sub> the *for* it)

In  $\gamma$  the transitive verb *quyte* is without an object.

820. Of pat word toke hede Troylus

*Rest* : And of that word . . .  
(Gg pys *for* that)

A nine-syllable line.

834. 3e so pow seyst . . .

*Rest* : Ye so seystow . . .

Again  $\gamma$  substitutes a normal word-order.

880. For of good name and wysdom and manere (— AS<sub>2</sub>Dig)

*Rest* : *Omit first* and  
(S<sub>2</sub>Dig goddis *for* good)

949. . . . swote and smothe and softe (— AS<sub>2</sub>Dig)

*Rest* : *Omit first* and  
(a white *for* swote ; Gg sauery *for* smothe)

Note that in two cases AS<sub>2</sub>Dig depart from  $\gamma$  in exactly the same construction.

†960 But he pat departed is yn euery place  
(S<sub>2</sub>Dig euere)

*Rest* : But he that parted is . . .

A scribal error to the detriment of the metre.

976. For þis haue I herd seyð of wyse lered (+ J)  
(Cl ylered)

α + R . . . of olde lerid

Gg(H<sub>5</sub>) Omit wyse

H<sub>3</sub> . . . ofte herde sey and lerede

Cx . . . herde seyð oft of lered

For a discussion of this line see above, p. 52.

1000-1001. That þow shalt be þe beste post I leue  
Of al his lay and most hise foos to greue  
(- DS<sub>1</sub>) (Cl best)

Rest: . . . and moste his foos greue

(JRS<sub>1</sub> and moost his foos ay greue)

The reading to *greue* is supported only by γ. It is due to a misunderstanding of the line. The context requires not the superlative *most*, but the verbal form *moste* (= must). For the dissyllabic form see Kittredge, p. 330. In the present passage only H<sub>3</sub> and Cx read *moste*, the rest *most* or *moost*. The reading of JRS<sub>1</sub> is due to an attempt to repair the metre.

1002. Ensample whi se now þese wyse clerkes  
(Cl ye for now; Dig om. now; S<sub>2</sub> says for se; S<sub>2</sub>Dig  
þe wyse)

Rest: . . . grete clerkes

*Wyse* is apparently a scribal substitution due to the influence of *whi se*.

1012. But hotter weex his loue and þus he seyde

Rest: . . . and thanne he seyde

(Ph þo for thanne; H<sub>4</sub> om. he)

1050. . . . þat þis auaunt . . . (+ H<sub>3</sub>)

Rest: Omit þat

1057. To here þat to þe deth me may comaunde (- DS<sub>1</sub>)

(A second to inserted later)

Rest: . . . may me . . .

1064. And fynde a tyme þer-to and a place (+JCx)

A om. second a)

Rest: . . . a space

(H<sub>4</sub>H<sub>5</sub> om. second a)

The phrase *tyme and space* occurs in *Cant. Tales, Prologue* 35. J and Cx agree with γ in substituting a more familiar locution.

An examination of the list of  $\gamma$  group readings, 33 in all, just given, makes clear the following facts :

(1) That the MSS. of this group are descended from a common ancestor, not Chaucer's original, is shown by their agreement in a number of readings which are manifestly erroneous. The clearest cases of error are indicated in the list by a dagger (†).

(2) Of the variant readings not manifestly corrupt, none is of such a character as to suggest intelligent revision. Their trivial character is in striking contrast with the variants exhibited by  $\alpha$ . Often transcriptional probability makes against them, *e. g.* in the substitution of a normal for an inverted word-order in 495, 565, and 834. In only one line, 386, is the  $\gamma$  reading preferable to that of the remaining MSS. ; and there the alternative reading, though metrically less smooth, is quite defensible.

(3) In several instances, lines 143, 167, 259,  $\gamma$  occupies a position midway between  $\alpha$  and  $\beta$ . It would seem that the  $\gamma$  original failed to incorporate the whole of an indicated revision.

Within the group of  $\gamma$  MSS. a close relation exists between  $S_2$  and Dig, both of which are clearly copies of a very corrupt descendant of the  $\gamma$  original. This relationship, already illustrated by the variants given in the list of  $\gamma$  readings above, may be further exemplified by the following list of representative readings selected from among a great number of similar instances. There is hardly a stanza in which the relationship is not exhibited. No useful purpose would be served by making this list complete.

$S_2$ DIG.

119. . . . whil you good thynk . . .

*Rest* : . . . good list . . .

†327. *Omit* alle.

*Rest* : And alle his chere . . .

†388. And what arte myght gare hire to loue be sought

*Rest* : And what to arten hire to loue he soughte

†465.  $S_2$  No he desyred none oper fode no brede  
Dig No he desired no nothire food nor bred

*Rest* : Ne yn hym desir noon opere fownes bredde  
( $H_5$  Ne hym desyred noon other brede)

For other variants on this line cf. above, p. 56.

†485. And made his mete his foo & eke his drynke sorow  
(Dig om. his foo)

*Rest* : And made his mete his foo and ek his sorwe  
(Cp. foo inserted by later hand)

†531. I shal be scornyd a thousand time

*Rest* : I shal by Iaped ben a . . .

592. To take a parte of wo . . .

*Rest* : To entreparten wo . . .

616. And late me dye . . .

*Rest* : And lat me sterue . . .

†631. A whetstone es no brynnyng Instrument

*Rest* : . . . no keruyng Instrument.

†806. . . . opyn here . . .

*Rest* : Thou mayst allone here . . .

That neither  $S_2$  nor Dig is derived from the other is proved by the fact that each is guilty of corruptions where the other preserves the correct reading. Cf. the readings in lines 610, 620, 624, 640 in *Specimen Extracts*.

Less striking in its manifestation, but nevertheless unmistakable, is the relationship existing between A and D. This relationship is attested by the following agreements :

AD.

†38. And for hem . . . (+  $S_2$ )

*Rest* : And ek for hem . . .

94. . . . pat lived in gret penaunce (+  $S_1 + a$ )

*Rest* : . . . pat was . . .

†124. And she hym thanketh . . . (+  $H_3$ )

*Rest* : And she hym ponked . . .

The Italian reads *Ella di questo il ringraziò, Fil. 1. 14.*

205. . . . is nought þis . . . (+  $GgH_5 + H_3$ )

*Rest* : . . . is pis nought . . .

224. . . . as my feeres drawe (+  $a$ )

*Rest* : . . . with my feres drawe  
(Cl felawes)

405. That cometh of it . . .

*Rest:* . . . of hym . . .(H<sub>2</sub>Ph of love)407. *Omit* at*Rest:* . . . at myn owene lust

(a yn myn owne lust)

†409. If harme agreue me . . . (+ H<sub>4</sub>)*Rest:* If harme agree me . . .(H<sub>5</sub> angre; Cx angree)The Italian reads *S'a mal mio grado*, Petrarch, Sonnet 88.

†490. A That the hote fire of loue hym for brende

DS<sub>1</sub> . . . so sore hym brende*Rest:* . . . hym brende.(H<sub>5</sub> hym ded brende)

668. And paraenture ȝit . . .

*Rest:* And yet paraunter . . .(GgH<sub>5</sub>Cx paraenture)

797. . . . of no thyng list recche

*Rest:* . . . lest of no þyng recche(H<sub>4</sub> list of lif nothyng rechch)803. . . . shouldest þou . . . (+ GgH<sub>5</sub>)

(A xuldest)

*Rest:* . . . shaltow . . .

†878. . . . for Iesus name . . . (+ R)

(DR Ihus; A Ihs *over erasure*)*Rest:* . . . for Ioues name . . .

943. Wolde now . . .

*Rest:* Now wolde . . .

†972. Or honour hast . . .

*Rest:* Or ouer haste oure bope labour shende(Gg Or for euere hast þou; H<sub>5</sub> *lacking*)

988. . . . ay be redy

*Rest:* . . . be ay redy(H<sub>3</sub>CxGg(H<sub>5</sub>) be al redy; H<sub>2</sub> al day be redy; Ph alwey be redy.)

It will be noticed that the variant readings in which A and D agree are of a very trivial character, such as simple transpositions and the omission or alteration of single words. Into such errors it is easy for a scribe to fall, however pure the text before him. So obvious are many of the errors that in several instances they are shared independently by unrelated MSS. Only in lines 94 and 490 is there any question of conscious contamination. We should not be justified in arguing a relationship of A and D on such evidence were it not that the instances are fairly numerous, and that the relationship is attested later in the poem by evidence much less equivocal. The common ancestor of A and D was a  $\gamma$  MS., singularly free from corruptions other than those it inherited from the  $\gamma$  original.

Finally, before leaving the  $\gamma$  group, must be considered a series of instances in which two or more of the units which make up  $\gamma$  agree in a reading not shared by the remainder.

SCATTERING AGREEMENTS OF  $\gamma$  MSS.

45. CpS<sub>2</sub>Dig +  $\beta$  And send hem myght hire ladies so to plesse  
 ClH<sub>1</sub>ADS<sub>1</sub> +  $\alpha$  . . . hire loues so to plesse  
 (ClH<sub>1</sub>S<sub>1</sub>H<sub>5</sub>Cx for *for* so ; R *om.* so ; H<sub>1</sub> *loueres*)

To explain the division of the  $\gamma$  MSS. between the  $\alpha$  and the  $\beta$  reading we must assume that the  $\gamma$  parent first wrote the unrevised reading, *loues*, and then corrected to *ladies*, but without making the correction clear, and that ClH<sub>1</sub>ADS<sub>1</sub> failed to notice the correction.

- †98. ClS<sub>2</sub>Dig + Cx Of ony frend to whom she dorst make hire  
 mone  
 (Cx And nyst to whome she durst make her mone ; S<sub>2</sub>Dig  
*om.* hire)  
*Rest : Omit* make. (R was best to mone ;  $\alpha$  *om.* hire)

The  $\gamma$  original must have contained both *make* and *hire*, probably with *make* marked for deletion. S<sub>2</sub>Dig chose *make* rather than *hire*, while Cl retained both words. Note that  $\alpha$  omits *hire*. *She durst mone* would have been perfectly satisfactory. In Cx this whole stanza, and the next, is so extensively altered, that one cannot safely argue from any of its readings. Its agreement with Cl may well be due to accident.

168. C1S<sub>2</sub>Dig Ye bope for the seson and for þe feste  
 (S<sub>2</sub>Dig *om.* Ye)  
 H<sub>2</sub>Ph + H<sub>5</sub> + A . . . & eke for þe feest  
 (H<sub>5</sub> ek *inserted above*)

*Rest:* . . . and þe feste

(Cx *om.* Ye; and the hye feste)

The repetition of *for* from the earlier part of the line is so easy an error that it may well have been made by several scribes independently. It would look as though the  $\gamma$  original read *for þe feste* with *for* marked for deletion. Note the  $\gamma$  reading in 167.

- †234. CpS<sub>2</sub>DigS<sub>1</sub> To seruen loue . . .

*Rest:* To scornen loue . . .

Though *seruen* is certainly wrong, it is at first glance very plausible, and the two words are closely similar in form. The  $\gamma$  original may have first written *seruen*, and then corrected it to *scornen*.

253. CpH<sub>1</sub> And sith it may . . .

S<sub>2</sub>Dig And now sith it may . . . (Dig A *for* And)

*Rest:* Now sith it may . . .

Lines 250, 251, 252, 254 all begin with *And*. The  $\gamma$  original must have written *And*, and then corrected to *Now*.

- †272. C1CpS<sub>2</sub>Dig His eye procede . . .

(Cp sighte *for* eye; S<sub>2</sub> Dig proceded)

*Rest:* . . . percede . . .

For further variants see p. 47. The error could easily arise from misreading an abbreviation.

497. CIAD Nor of his peyne . . .

*Rest:* Or of his peyne . . .

516. CpH<sub>1</sub>S<sub>2</sub>Dig + H<sub>2</sub> And held vs . . .

*Rest:* That held vs . . .

- †532. CpS<sub>2</sub>DigA More than that folk of whos folie men  
 ryme

(S<sub>2</sub>Dig the folk)

*Rest:* . . . pat fol . . .

(RCx a fool; H<sub>4</sub>Ph on of whos foly; H<sub>2</sub> he of whos foly)

We must assume that D has corrected an obvious error.



539. CpS<sub>2</sub>Dig . . . 3e me hecte  
*Rest* : . . . ye me byhete

†614. CpS<sub>2</sub>Dig + GgH<sub>5</sub> + RH<sub>4</sub> For harmes myghten fallen . . .  
 (H<sub>4</sub> that myht fallyn)

*Rest* : For harmes myghte folwen . . .

The Italian, *Che noia men potria sequire*, *Fil.* 2. 8, establishes *folwen* as the correct reading. The error is so easy a one that several scribes may well have fallen into it independently.

†767. ClCpH<sub>1</sub>S<sub>2</sub>Dig + J Dorstestow pat I tolde in hire eere  
 (Cl telle for tolde)  
 ADS<sub>1</sub>RCxH<sub>2</sub>Ph . . . that I tolde it . . .  
 GgH<sub>5</sub>H<sub>3</sub>H<sub>4</sub> . . . pat I told hyre . . .

The context requires *hyre* rather than *it*: for the next line supplies a direct object for *tolde*. Apparently the  $\gamma$  original dropped *hire*. ADS<sub>1</sub> then wrongly emended the defective line by supplying *it*, the erroneous reading of H<sub>2</sub>Ph and RCx. J has independently fallen into the  $\gamma$  error.

†984. ClA And yet . . .  
*Rest* : As yet . . .

The agreement of Cl and A may well be fortuitous. Otherwise, we must assume that D has corrected an obvious slip.

In the list of readings just given the most frequent combination is that of Cp and S<sub>2</sub>Dig; but we are not justified in arguing from this evidence for a closer relationship between any two of the units which make up the  $\gamma$  group. Rather we must assume that the  $\gamma$  original contained a number of corrections, and that in this line or that individual  $\gamma$  MSS. failed to incorporate the correction. These cases do not at any rate invalidate the evidence on which the existence of  $\gamma$  is based.

We have now to consider the MSS. belonging to the group which we have called  $\beta$ . They are: J, Gg, H<sub>5</sub>, H<sub>3</sub>, R, and Cx, all the MSS., that is, which have not previously been classified under  $\alpha$  or  $\gamma$ . (With them, as will be seen presently, is occasionally associated H<sub>4</sub>, a MS. which normally presents  $\alpha$  readings.) These MSS. agree as against  $\alpha$  in presenting the revised readings, and in avoiding the numerous errors of the  $\alpha$  original, and agree as against  $\gamma$  in avoiding the readings which constitute that group. It will be remembered that in the case of several revised readings

$\gamma$  incorporates only part of the revision. In these cases, then,  $\beta$  alone presents the correct revised reading. These cases, already fully discussed, are found in lines 45, 104, 143, 164, 167, and 259. If we have been correct in concluding that the  $\beta$  reading in these lines is the authentic revised text, we can, of course, base no argument for the relationship of the  $\beta$  MSS. on these agreements. Apart from these lines, there are very few instances in which the  $\beta$  MSS. agree in a variant reading as against the rest. I have been able to find but a half-dozen, most of which are far from striking. The list of them follows.

JGgH<sub>5</sub>H<sub>3</sub>RCx ( $\beta$ )

60. Assegeden wel ten yer or they stente (+ H<sub>2</sub><sup>3</sup>)

*Rest:* . . . neigh ten yer . . .

Note that H<sub>2</sub><sup>3</sup> adopts the  $\beta\gamma$  reading in 34, 57, 58, 564, where Ph and H<sub>4</sub> present an unrevised text. Perhaps, therefore, *wel* is a revision reading not incorporated by  $\gamma$ . The variation is so slight, however, that the substitution may well be due to scribal carelessness.

71. So when þat kcalcas knew by calculynge  
(H<sub>5</sub> þat whan; Cx *om.* þat)

*Rest:* . . . this Calkas . . .

347. And deme it harm by hir opynioun (-Cx)  
(R *lacking*)

*Rest:* . . . yn hire opinyoun

361. And thought ay so on hir with outen lette (+H<sub>4</sub>)  
(Gg so ay on hire; H<sub>5</sub> *om.* so)

*Rest:* . . . ay on here so . . .

(H<sub>2</sub>Ph on her so ay; S<sub>2</sub>Dig *om.* so)

†585. Hath ben or this . . . (-Cx, +D)  
(Gg *er for* or; H<sub>3</sub> *lacking*)

*Rest:* Hath ben or is . . .

(S<sub>1</sub> his *for* is)

719. . . . gyle (-Cx)

*Rest:* . . . wyle

These variants are of a very trivial sort, such as may easily occur independently in several MSS. In 347 R is lacking, and in

585 H<sub>3</sub>. In 347, 585, and 719 Cx deserts the  $\beta$  reading. The evidence for a common descent of the  $\beta$  MSS. from some MS. other than Chaucer's revised original, if not negligible, is at least far from convincing.

Before seeking further evidence, it will be convenient to notice the close relationship existing between Gg and H<sub>5</sub>, which is attested by the following selected list of agreements:

GgH<sub>5</sub>

(Lines 1-70 are lacking in Gg owing to the loss of a leaf.)

†93. Unwyst of þis false & wekede dede (+ Cx)  
(Gg Onwost)

*Rest*: Al vnwist . . .

(a Vnknowyng; D Al men wiste)

GgH<sub>5</sub> have changed the *Vnknowyng* of a to *Unwyst*, but have failed to add *Al*. Note that Cx shares the error.

176. As was Crisseyde folk seyde euerychone  
(Gg fok)

*Rest*: . . . as folk seyde . . .

(a as þei seydyn)

186. Byholdyng alle þe ladyis . .

*Rest*: Byholdyng ay þe ladyis . . .

(H<sub>4</sub> om. ay)

197. I haue pardeux herd of 3oure lyuynge  
(Gg herd *inserted above line*; H<sub>5</sub> herd pardeux)

*Rest*: I haue herd told pardieux . . .

(H<sub>2</sub>Ph om. pardieux)

280. . . . his forme pleyinge chere  
(H<sub>5</sub> formest; Gg pleyynge)

*Rest*: . . . his firste . . .

(H<sub>4</sub> his herte with iapyng cheer)

350. Now wel is hym . . .

*Rest*: Lord wel is hym . . .

(H<sub>4</sub> And wel)

†426. *Omit* She be

*Rest*: She be I not which þat ye do me serue

(H<sub>2</sub>Ph var. See above, p. 56.)

498. But þanne felt þis troylys so meche wo  
(Gg fel to *for* felt ; H<sub>5</sub> so *inserted above later*)

*Rest* : . . . such wo

†502. For þat cause he þouzte his herte blede  
(H<sub>5</sub> his herte ded blede)

*Rest* : For þat hym þought he felt his herte blede  
(γ For which ; J For þat cause ; RH<sub>4</sub> he thought ;  
H<sub>3</sub>Cx *lacking*)

The GgH<sub>5</sub> reading is clearly wrong. In GgH<sub>5</sub> the construction requires the preterite *bledde*, but the rime words are *drede* and *hede*, with long close *e*. H<sub>5</sub> tries to emend by writing *del blede*. Note that J shares in the error of writing *For þat cause*, but retains *he felte*. Cf. below, p. 77.

592. . . . god disport  
(H<sub>5</sub> good ; Gg *second writing of stanza* good)

*Rest* : . . . glad desport

†611. . . . for now hast þou myn wo

*Rest* : . . . wostow . . .  
(R I wot)

†623. How del mayst þou bryngyn me to blysse  
(H<sub>5</sub> dell)

*Rest* : How deuel . . .  
(A *om.* deuel)

†719. Gg And sey þou wilt it do for no gyle  
H<sub>5</sub> And as þow wolist I do it for no gyle

*Rest* : And sithe þow wost I do it for no wyle  
(JH<sub>3</sub>R gyle ; H<sub>4</sub> And weel thou wost I am with oute  
wyle)

†914. Gg And some wolde frete meche here mone alon  
H<sub>5</sub> And some wolde frete and be hemself alone

*Rest* : And some wolde mucche here mete allone  
(Cl wole ; H<sub>2</sub>Ph brede *for* mete ; A he meten)

†938. And neuere more wele iape whil I leue  
(H<sub>5</sub> wole I iape)

*Rest* : And I shal neuere more whil I leue  
(For a reading see p. 52.)

*Iape* is taken over from line 937.

(Lines 953–1029 are lacking in H<sub>5</sub>.)

1032. þat myn lady I desyryn schulde  
(H<sub>5</sub> þat I my lady)

*Rest*: That to my lady I desiren sholde  
(H<sub>2</sub>Ph þow for to my, om. I)

(Lines 1044-1092 are lacking in Gg.)

The readings just given, the list of which might be considerably extended, make clear that Gg and H<sub>5</sub> are descended from a common ancestor, a lost MS. of the β type marred by a good many corruptions. Each, as may be seen from the variants given above, has independently attempted to emend the more obvious corruptions. Each has also introduced new corruptions of its own.

No other relationship, such as that which exists between Gg and H<sub>5</sub>, can be established between any other MSS. of the β group. I at first suspected a closer relationship between R and Cx; but in support of such a relationship I have been able to gather no stronger evidence than that presented in the following list of agreements, which I give by way of contrast to the clear evidence for the relationship of Gg and H<sub>5</sub>.

## RCx

27. Han felt how þat loue . . .  
(Cx om. þat)

*Rest*: Han felt þat loue . . .  
(α Fownde how love)

R and Cx retain *how* from the unrevised α reading. Cf. above, p. 36.

53. For now I wole gon . . .

*Rest*: For now wol I gon . . .  
(H<sub>2</sub>Ph For I will now go; H<sub>4</sub>S<sub>2</sub>Dig For I will go)

†56. . . . or he deyde

*Rest*: . . . er she deyde

The context shows that the pronoun refers to Criseyde.

†67. Omit þat (+ H<sub>2</sub><sup>3</sup>PhDig)

*Rest*: That in science so expert was þat he

165. Omit so (+ S<sub>2</sub>Dig)

*Rest*: And namely so many . . .  
(α And þat so meny)

375. Omit and  
*Rest*: Al were it wist but yn prys and vp born
849. . . . anon fortune . . . (+ Gg)  
 . . . fortune anoon . . .  
 (H<sub>2</sub>Ph *om.* anoon)
957. . . . & alwey hide (+ H<sub>2</sub>Ph)  
*Rest*: . . . and ay wel hide  
 (H<sub>4</sub> & ay weel yede)

The strange variant *yede* in H<sub>4</sub> suggests that *a* may have read *alwey*.

The evidence of this list is quite insufficient to support any argument for a relationship between R and Cx. In several cases the variant consists in retaining an H<sub>2</sub>Ph reading. In every case the variant is so trifling that the error can well have been made independently by R and Cx, both of them copies which bristle with corruptions of a much graver sort. Moreover, this evidence, such as it is, is contradicted by that which we shall see in the next list.

If there is no clear evidence of relationships among the  $\beta$  MSS. other than that between Gg and H<sub>5</sub>, there is, none the less, a considerable number of instances in which two or more  $\beta$  MSS. agree as against the rest. But, as in the case of the scattering agreements among the  $\gamma$  MSS. already recorded, the combinations are perpetually shifting. These scattering agreements must now be considered.

#### SCATTERING AGREEMENTS OF $\beta$ MSS.

86. H<sub>3</sub>RCx . . . and openly was spokyn  
*Rest*: . . . and generally was spoken  
 The Italian reads *generalmente*, *Fil.* 1. 10.
106. JR + H<sub>2</sub>Ph . . . herde al day . . .  
*Rest*: . . . alday herde . . .
109. JGgH<sub>5</sub>H<sub>3</sub> In widewis habit blak of samyt broun  
*Rest*: In widewes habit large . . .

The contradiction between *blak* and *broun* would seem to mark this reading as an error. The Italian, *In abito dolente*, *Fil.* 1. 12, does not help us. The phrase *In widewes habite blak* is found in 170, where the Italian reads *in bruna vesta*, *Fil.* 1. 19.

144.  $H_3CxGgH_5 + A$  For my matere . . .  
*Rest :* Fro my matere . . .  
 ( $\alpha$  Of my matere)
195.  $JGgCx + S_1$  . . . she slepeth ful softe  
*Rest :* . . . she slepeth softe  
*Ful* has been anticipated from 196. The error may well have been made independently. Note that  $H_5$  omits *ful*.
204.  $H_3GgH_5 + H_2Ph$  . . . caste vpe his browe  
*Rest :* . . . pe browe
205.  $H_3GgCx$  . . . wele spoken  
*Rest :* . . . wysly spoken  
 Again  $H_5$  has corrected the  $GgH_5$  reading.
249.  $GgH_5R + H_4$  . . . most confortid & esed  
*Rest :* . . . confortid most and esed  
 ( $H_2$  *om.* most;  $S_1$  confortid and most esed)
399.  $JRCx$  . . . ye may it fynden heere  
*Rest :* . . . he may . . .  
 ( $H_3$  *lacking*)
- †502.  $JGgH_5$  For pat cause hym thought . . .  
*Rest :* For pat hym pougth . . .  
 ( $\gamma$  For which;  $RH_4$  he thought;  $H_3Cx$  *lacking*)
587.  $GgH_5Cx$  . . . swich a care  
*Rest :* . . . so gret a care  
*Swich* is repeated from 586.
- †603.  $GgH_5RCx + S_2Dig$  Loue azens whiche . . .  
*Rest :* Loue ayens pe which . . .
- †614.  $GgH_5R + H_4 + CpS_2Dig$  For harmys myztyn fallyn . . .  
 ( $H_4$  that myht fallyn)  
*Rest :* . . . folwen . . .  
 ( $H_3$  *lacking*)
- The Italian reads *sequire*, *Fil.* 2. 8. See above, p. 71.
- †630.  $JGgH_5$  A fool may ek a wisman gyde  
 (J kyde)  
*Rest :* . . . a wys man ofte gide  
 (Cl ek ofte a wys man; D eke may;  $H_3$  *lacking*)
672.  $GgH_5H_3CxR + H_4$  *Omit* yet ( $GgH_5$  I can;  $Gg$  pat for pyn)  
*Rest :* But to pyn help yet somewhat kan I seye

681.  $JH_3CxR + H_4$  And tel me plat now what is thenchesoun  
(J tenchesoun)

*Rest* : Omit now

(Cl pyn enchesoun ;  $AS_1Ph$  pe enchesoun ; Gg pyn  
entencioun ;  $H_5$  þy sorowe soun ; Cp But for And)

Since *plat* is a monosyllable (cf. *Pardoner's Tale* 648, where it rimes with *that*) the metre requires either *now* or *pe enchesoun*. Probably *now* is a  $\beta$  correction not adopted by  $GgH_5$ .

737.  $JGgH_5 + H_4 + Cl$  . . . no worde . . .

*Rest* : . . . no thyng . . .

*Worde* is repeated from 736.

757.  $JGgH_5R + H_4$  For oother cure . . .

*Rest* : Nor oper cure . . .

( $ACx$  Non ;  $H_2PhD$  Ne)

Line 756 begins with *For*.

767.  $H_3GgH_5 + H_4$  . . . I tolde her in hir ere

$H_2PhRCxADS_1$  . . . y told it . . .

$\gamma + J$  Omit first her.

For a discussion of this line see above, p. 71.

†768.  $JGgH_5$  Omit pi self

*Rest* : Thi wo sith þow darst not pi self for feere

†832.  $JH_3Cx$  . . . or þat I be ful longe

*Rest* : . . . or þat it be . . .

†874.  $H_5Cx + H_4$  Omit fo

( $H_5$  I-called)

*Rest* : Than is my swete fo called Criseyde

We must assume either that Gg has corrected the error, or, more probably, that  $H_5$  has independently made the same error as Cx and  $H_4$ .

†907.  $JGgH_5$  The sholde neuere in loue han tid thus fayre a grace

(Gg pere for The ;  $H_3$  lacking)

*Rest* : Omit in loue

*In loue* is repeated from 906.

†976.  $H_3$  For this haue I ofte herde sey and lerede

Cx . . . herde seyð of of lered

$\alpha + R$  For þis haue y herd seyð of olde lered

$\gamma + J$  . . . of wyse lered

$Gg(H_5)$  . . . herd seyð of leryd

See the full discussion of this line on p. 52 above.



988.  $H_3C_xGg(H_5)$  . . . be al redy  
*Rest* : . . . be ay redy  
 (AD ay be ;  $H_2$  al day be redy ; Ph alwey be redy)

1001. JR +  $S_1$  . . . and moost his foos ay greue  
*Rest* : Omit ay  
 (ClCp $H_1S_2$ DigA hise foos to greue)  
 For discussion of this line see above, p. 65.

1007.  $H_3C_x$  And strengest feithed as I vnderstonde  
 (Cx be as)  
*Rest* : . . . feyped ben I vnderstonde

The  $\beta$  original must first have written *as* and then corrected to *ben*.  $H_3$  has failed to notice the correction ; Cx has taken both *be* and *as*.

†1024.  $H_3C_x$  Lest that the Churle falle owte of the mone  
 ( $H_3$  at *for* that)  
*Rest* : Lest pat  $\rho e$  Cherl may falle out . . .  
 (Cl wole *for* may ;  $H_2$ Ph *om.* pat)  
*Cherl* is properly monosyllabic. (O.E. *ceorl.*)

1057. JH $_3$  Til hir . . .  
*Rest* : To here . . .

Of the various combinations recorded in the list just given that of JGg $H_5$  is the most strikingly attested. The combination is found in lines 502, 630, 737, 768, 907 ; and in all but the third of these instances the reading is manifestly corrupt. The combination of JGg $H_5H_3$  is found in 109, and JGg $H_5R$  in 757. Moreover, both J and Gg $H_5$  are found in a number of other combinations. In 767 and 976 J is associated with  $\gamma$ . We have already noticed the tendency of Gg $H_5$  and of R to retain  $\alpha$  readings. In one striking instance, line 640, an  $\alpha$  reading is retained by JGg $H_5$  (see above, p. 50). Unless we are to assume a far-reaching process of contamination, an improbable assumption when the variants in question are for the most part so trivial in character, there is but one reasonable explanation of these phenomena. The  $\beta$  original must have been a MS. into which had been written a number of corrections. In many cases these corrections must

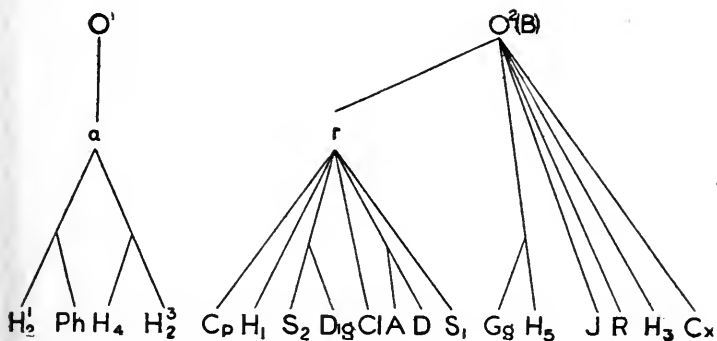
have been indicated in such a fashion that a careless scribe was in danger of overlooking them, and consequently of copying the erroneous readings. From this MS. are descended along independent lines of transmission the five units which compose  $\beta$ : GgH<sub>5</sub>, J, R, H<sub>3</sub>, and Cx. In one line an uncorrected reading was taken over by the ancestors of H<sub>3</sub> and of Cx, in another by the ancestors of J and of GgH<sub>5</sub>, etc. To a confused reading in the  $\beta$  original may also be due some of the unique variants, found only in a single extant MS., which are so frequent in MSS. of the  $\beta$  group. Moreover, since individual units or combinations of units of the  $\beta$  group occasionally retain  $\alpha$  readings, we must assume that these  $\alpha$  readings were found in the  $\beta$  original, but corrected between the lines, or in the margin, to the normal  $\beta$  reading.

It will be remembered how few are the instances in which all six of the  $\beta$  MSS. agree in a reading against the rest. Indeed, the evidence on which we are justified in associating them into a single group is only that of the scattering agreements just given. It will follow, then, that the  $\beta$  original was so carefully corrected that, with its corrections, it presents a text virtually free from manifest corruptions. Such a successful correction must have been the work of a very careful and intelligent editor. All the facts can be best accounted for on the hypothesis—to be discussed later—that the  $\beta$  original was fundamentally an  $\alpha$  MS. in which had been made all the changes required by the revision, and in which all the errors of its original scribe had been carefully corrected.

From this same revised and corrected  $\beta$  original was apparently derived also the  $\gamma$  original.  $\gamma$ , it will be remembered, fails at times to incorporate the whole of a revision, precisely as do individual units of  $\beta$ . In the list of  $\gamma$  readings will be found a number of instances in which the  $\gamma$  reading is shared by one or more  $\beta$  MSS. These instances are exactly analogous to those in which two or more of the  $\beta$  units agree in a variant reading as against the rest. It would appear, then, that the  $\gamma$  original is to be regarded, throughout Book I, as a  $\beta$  MS. This very important conclusion must be discussed at full length after we have had a chance to appraise the evidence furnished by the remaining books.

The conclusions at which we have arrived as to the relationship

of the MSS. in Book I may be graphically presented in the following form :



O<sup>1</sup> represents Chaucer's original autograph, of which *a* is a copy. O<sup>2</sup> represents a copy of the original autograph, carefully corrected, and then extensively revised.

The only serious evidence which tends to impair the correctness of this conclusion is found in the vagaries of H<sub>4</sub>. Though H<sub>4</sub> shares in all the significant *a* readings, it shows a tendency, more marked in the latter part of Book I, to associate itself with MSS. of the β group. In the list of scattering agreements of β MSS. (pp. 76-79) H<sub>4</sub> agrees with two or more β MSS. in the following lines: 249, †614, 672, 681, 737, 757, 767, †874. In no case is the variant a very striking one; but the number of instances is considerable. Moreover, there are a number of lines in which H<sub>4</sub> agrees with a single β MS. against the combined testimony of all the remaining MSS. These cases are presented in the following table :

SCATTERING AGREEMENTS OF H<sub>4</sub>.

†200. H<sub>4</sub>H<sub>3</sub> . . . the keyng of dotances  
*Rest* : . . . which doutances

235. H<sub>4</sub> The fredam of your herte to hym make thrall  
 R . . . hertes maken thralle  
*Rest* : . . . hertes to hym pralle

The reading of H<sub>4</sub> is a conflation of the normal reading and R.

386. H<sub>4</sub>R And ouer al this ful moche more he thouht  
(H<sub>4</sub> om. al)

γ . . . yet mucche more . . .

*Rest* : Omit ful

(Ph om. al)

This line is discussed above, p. 62.

405. H<sub>4</sub>Cl . . . may me so goodly thynke

*Rest* : . . . may to me sauory thinke

(R may me so sauery)

Note the connection with R. The substitution of *goodly* for *sauory* in H<sub>4</sub> and Cl must be regarded as an accidental coincidence.

498. H<sub>4</sub>H<sub>2</sub><sup>3</sup>R Omit þis.

*Rest* : þis Troylus.

Cf. above, p. 59.

613. H<sub>4</sub>Cx . . . I tolde it neuer to no mo

(Cx om. to)

*Rest* : . . . to mo

725. H<sub>4</sub>Cx . . . he laide his ere

*Rest* : . . . he lente his eere

(H<sub>2</sub>PhGg bent)

833. H<sub>4</sub> To peces ellis do me drawe & sethe honge

Cx And ellis to pecis do me drawe and honge

*Rest* : To pieces do me drawe and sithen honge

(A om. sithen ; Gg sythe me honge)

884. H<sub>4</sub>R + D Of hir estat ne gladder of hir speche

(D ne of hir speche)

*Rest* : . . . ne gladder ne of speche

(Cl ne a gladder ; H<sub>2</sub>PhCx om. *second* ne ; H<sub>1</sub>S<sub>1</sub> nor  
for *second* ne)

889. H<sub>4</sub>R A kyngis herte bi heris semyth a wrechche

*Rest* : . . . semeth by hires . . .

(H<sub>2</sub>PhGgH<sub>3</sub>A by her ; D to hir)

Though none of these variants is very striking, taken together they suggest some sort of a cross-relation between H<sub>4</sub> and R and H<sub>4</sub> and Cx. In the only case, line 498, where H<sub>2</sub><sup>3</sup> exists, it also goes with R, so that the relation may be assumed to involve the H<sub>4</sub>H<sub>2</sub><sup>3</sup> parent. H<sub>2</sub><sup>3</sup> agrees with R in line 57 in reading *how*

instead of *how þat*, a trifling agreement, and with  $H_3$  and  $S_1$  in line 5 in reading *I parte you froye* instead of *I parte froye*. In both these cases  $H_4$  is normal. For the present we must be content to record this cross-relation without an attempt at explanation.

### CHAPTER III.

#### THE MANUSCRIPT RELATIONS IN BOOK II.

THE MS. relations in Book II present a problem of peculiar complication, much more difficult of solution than that offered in Book I. Though the variant readings in which two or more of the MSS. agree are very numerous, they are for the most part of a rather trifling character. Very few are the instances in which there is clear ground for regarding the variation as due to deliberate revision. Such clear revision readings as exist occur between lines 701 and 1113. Moreover, several MSS., notably  $GgH_5$  and  $H_4$ , alternate in their allegiance between  $H_2Ph$  on the one hand, and the  $\beta$  group on the other, to such an extent that the distinction between  $\alpha$  and  $\beta$  is all but obliterated. Of the three main groups,  $\gamma$  alone maintains its integrity. It is represented by the same MSS. as in Book I, save that at about line 617  $S_1$  ceases to belong to the group, and that at line 1034, where a new handwriting begins,  $H_3$  joins it.

It will be convenient, then, to begin by presenting the list of variant readings which characterize  $\gamma$ . It is as follows:

#### $C1CpH_1S_2DigAD [S_1] [H_3]$

(After line 617  $S_1$  ceases to be regularly a  $\gamma$  MS. Its occasional agreements with  $\gamma$  after that point are specifically noted.  $H_3$  becomes regularly a  $\gamma$  MS. at line 1034.)

37. . . . or alwey o manere  
*Rest* : . . . ne alwey . . .  
 ( $JH_3$  nor alwey)
39. If þat pei ferð yn loue . . . (+  $Cx$ )  
 ( $C1Cx$  om. þat)  
*Rest* : Yif that men ferde . . .

51. . . . blew and white and rede ( $- S_2 \text{Dig} S_1, + J$ )*Rest* : Omit first and. ( $H_2 \text{Ph var.}$ )

69. . . . Tireux . . .

( $H_1 \text{ Tryeux ; A Cireux}$ )*Rest* : . . . Tereus . . .( $J \text{ Tereux ; } H_3 \text{ Terous ; } H_5 \text{ Terius ; } H_2 \text{Ph Thereus}$ )

†86. With al yowre faire bok &amp; al þe companye

( $C_p$  and al the faire compaignie ;  $S_1 \text{ om. al ; A the for yowre}$ )*Rest* : Omit faire( $C_x \text{ om. first al ; R eek for second al ; } H_5 \text{ youre for þe ; } H_4 \text{ \& your companye}$ )A hypermetrical line in  $\gamma$ .

87. Ey vncle myn welcome . . .

( $D \text{ A for Ey}$ )*Rest* : Ey vncle now . . .( $GgH_5H_4 \text{ om. now}$ )133. As help me god I not not what ye mene ( $- S_2 \text{Dig, } + H_3$ )( $S_1 \text{ I wote nat ; A I not what it may mene ; D I not what þat ye mene}$ )*Rest* : . . . I not what ye meene( $Gg \text{ as I not what ; R So helpe me god as I not what}$ )

Since *not* is monosyllabic, the  $\alpha\beta$  reading is metrically deficient.  $Gg$  and  $R$  have attempted an emendation. Note the uncertainty in  $\gamma$ .

176. . . . no more . . .

*Rest* : . . . no thing . . .( $GgH_5H_4 \text{ nou3t}$ )

192. He myght haue wondred vpon Troylus

*Rest* : Omit He $\gamma$  has emended a nine-syllable line.224. . . . þus faire an auenture ( $- S_2 \text{Dig}$ )( $DS_1 \text{ so faire}$ )*Rest* : . . . so glade . . .( $H_5S_2 \text{Dig om. an}$ )†239 Y wys vncle quod she grant mercy ( $- S_2 \text{Dig, } + H_3$ )*Rest* : I wis my vncle . . .

272.            There as . . . (— S<sub>2</sub>Dig)  
*Rest* :        Wher as . . .
283.            But yf . . .  
*Rest* :        And if . . .
286.            But right his verray sloupe . . . (—S<sub>2</sub>Dig)  
*Rest* : . . . his owne slouthe . . .  
 The context favours *owne* rather than *verray*.
309.            Now good Em for goddes loue I prey  
 (Cp And *for* Now)  
*Rest* : Now my good Em . . .  
 (GgH<sub>5</sub> *om.* good)  
 A nine-syllable line in  $\gamma$ .
383.            But alwey good nece . . .  
*Rest* : But good nece alwey . . .
- †406.           Nece I bidde wisshe yow no more sorwe  
*Rest* : *Omit* Nece  
 A hypermetrical line in  $\gamma$ .
- †432.           I se ful wel þat ye sette lite of vs  
 (D on *for* of)  
*Rest* : *Omit* ful
465.            For myn estat lyth now in Iupartie  
 (Cl now lyth ; H<sub>1</sub> in a Iupartye ; S<sub>2</sub>Dig in partye)  
*Rest* :        . . . lith in a Iupartye.  
 (JGgH<sub>5</sub>PhCx *om.* a)
491.            But may I truste wel þerto quod he  
 (Cl trust ; D wel trust ; A *om.* wel)  
*Rest* :        . . . to yow quod he  
 (H<sub>5</sub> *om.* wel)
508.            In with þe paleys gardyn . . . (— DS<sub>2</sub>Dig)  
 (H<sub>1</sub> In whiche)  
*Rest* : With in . . .
516.            And I perafter gan . . . (— AD)  
 JR And I afer gan . . .  
 AD And after gan I . . .  
 H<sub>2</sub>Ph And yn a fere gan . . .  
*Rest* : And I after gan . . .

Apparently JR alone retain the correct reading. See below, p. 119.

591.                   O mercy . . .  
*Rest* :                A mercy . . .
- †597.               . . . he was glad . . . (— AD, + H<sub>2</sub>Ph)  
*Rest* :               . . . so he was glad . . . (A as he ; Gg how he ;  
                           H<sub>5</sub> that he)
- †617               For oþer weye is to the yate noon  
                       (CIDig is þer to the yate)  
*Rest* :               . . . fro the yate non  
                       (J is ther fro ; H<sub>4</sub> fro the yates is there non)  
 The context makes clear that the correct reading is *fro*.  
 (After line 617, S<sub>1</sub> ceases to be normally a  $\gamma$  MS.)
- †737               Of al þis ilke noble town þe þryftiest (— S<sub>2</sub>Dig)  
                       (A *om.* al)  
*Rest* :               *Omit* ilke.  
                       (JRH<sub>4</sub> Of wommen in this world)
- †745               Al wolde I þat noon wyste of þis þought  
                       (S<sub>2</sub>Dig Al 3if I wolde)  
*Rest* :               . . . no man . . .
801.               And coye hem þey sey noon harm of me  
                       (H<sub>1</sub> hym *for* hem ; AS<sub>2</sub>(Dig) hem that sey)  
*Rest* :               And coye hem þat they seyn . . .  
                       (Gg *om.* they)
808.               No þyng nacheueth . . .  
                       (CID ne acheueth)  
*Rest* :               No thing acheueth . . .  
                       (H<sub>2</sub>Ph eschewiþ)
- †815.               . . . þere made many a wente  
                       (AD þere made þei ; S<sub>2</sub>(Dig) þer made she)  
*Rest* :               . . . they maden many a wente
816.               Flexippe she . . . (+ S<sub>1</sub>)  
*Rest* :               Flexippe and she . . .
91.                The parfit blysse of loue why nay y wys (+ J)  
                       (D we *for* why)  
*Rest* :               *Omit* why. (S<sub>1</sub> nay nay)



- †904. The dayes honour and þe heuenes heighe (— AD, + R)  
(CpH<sub>1</sub> heye; S<sub>2</sub>(Dig) hye heuenes ye; R hye)  
*Rest*: . . . the heuenes eye
937. . . . ful faste (+ S<sub>1</sub>)  
*Rest*: . . . so faste
943. . . . and seyde lord so ye swete (— AD, + H<sub>2</sub> Ph)  
*Rest*: *Omit* so
947. They spedde hem fro þe souper vnto bedde (+ S<sub>1</sub>)  
(ClAD *om.* þe)  
*Rest*: . . . and to bedde  
(H<sub>2</sub>Ph from her soper to her bed)
949. . . . vpon his way he spedde (— DS<sub>2</sub>(Dig))  
*Rest*: . . . him spedde  
(H<sub>3</sub> here wey hem spedde; J spede)
- †950 But Troilus poughte his herte bledde  
*Rest*: But Troilus pat thought . . .  
(H<sub>2</sub>PhH<sub>4</sub>GgH<sub>5</sub> *om.* But)
956. At short wordes þow shalt trowe me  
(S<sub>2</sub> (Dig) And *for* At)  
*Rest*: . . . truste in me  
(H<sub>2</sub>PhH<sub>4</sub> trust to me; RH<sub>5</sub> trust on me; Gg trostyn  
in me; S<sub>1</sub> trusten me)
960. . . . I haue . . . (— AD, + H<sub>3</sub>)  
*Rest*: . . . haue I . . .
963. And also . . .  
*Rest*: And therto . . .
- †977. A þousand Troians who so pat me yaue (— AD)  
*Rest*: A thousand Troyes . . .  
The Italian reads: *se donate Gli fosser mille Troie, Fil. 2. 81.*
1005. Of myn owene hond write here right now (+ J)  
*Rest*: Right of myn owne honde write her right now  
(H<sub>2</sub>PhH<sub>4</sub> write her now; Cx wryte to her now; S<sub>1</sub> to  
hir; H<sub>5</sub> wryte hir as now)
1009. . . . wil . . . (+ S<sub>1</sub>)  
. . . . shal . . .
- (At line 1034, with a change in handwriting, H<sub>3</sub> becomes a  
 $\gamma$  MS.)

1055.                   Of here hond . . .  
*Rest :*                Right of hir hond . . .  
 Cf. line 1005.
- †1109.               . . . lok alwey ye fynde (— H<sub>3</sub>)  
*Rest :*               . . . lok alwey pat ye fynde  
                       (GgR pat ze alwey fynde)
1113.               For which I come to telle yow newe tidynges (— AH<sub>3</sub>)  
                       (Cl I am come ; H<sub>1</sub> *om.* to ; DS<sub>2</sub>Dig and *for* to)  
*Rest :* For which come I to telle yow tidynges  
                       (JH<sub>4</sub> For whi ; R For thy ; H<sub>3</sub>CxH<sub>5</sub>S<sub>1</sub>A I come ; H<sub>3</sub>  
                       to bringe you tydynges ; H<sub>5</sub> and telle yow suche  
                       thingis ; R to telle new tydynges)
- If *telle* is given its full value as a dissyllable, the  $\gamma$  reading is hypermetrical. *Newe* has apparently crept into the line from 1112. The participation of R in the reading *new*, and the variations of the other MSS., suggest that the confusion lies back of the  $\gamma$  original, and point to an error, subsequently corrected, in the common original of  $\beta$  and  $\gamma$ . Note the uncertainty as to *I come* or *come I*.
1143.               . . . pe grettest wonder  
*Rest :*               . . . pe moste wonder  
                       (*All but* H<sub>4</sub>Gg *most*)
1202.               And held hise hondes vp and sat on knowe (+ S<sub>1</sub>)  
                       (Cl honde ; D hond ; S<sub>2</sub>(Dig) vp his hondes)  
*Rest :*               . . . and fel on knowe  
                       (H<sub>5</sub> & knelid lowe)
1225.               She wolde fayne . . .  
*Rest :*               She wolde ay fayn . . .  
                       (H<sub>5</sub> ay be fayen, be *inserted above*)
1240.               But ye han pleyed tyraunt . . . (— AH<sub>3</sub> + S<sub>1</sub>)  
*Rest :*               . . . the tirant . . .  
                       (H<sub>4</sub> the ryrawnt)
1280.               . . . but for hire lakked routhe (—ADH<sub>3</sub>)  
                       (Dig *om.* lakked)  
*Rest :*               . . . hir lakke of routhe  
                       (H<sub>4</sub>Cx *om.* hir ; R the *for* hir)

- †1291. And whi for shame and it were ek to soone (+ S<sub>1</sub>)  
 (H<sub>3</sub> eke it were)  
*Rest*: And whi for speche . . .  
 (H<sub>2</sub>Ph For why; J *om.* ek; Cx eke it were; H<sub>5</sub> for  
 speche yt were not to don; H<sub>4</sub> And whi for this  
 & that dowey my downe)  
 The context makes clear that *for speche* is the correct reading.
1316. Yf þow do forth with al þi besynesse (+ S<sub>1</sub>)  
*Rest*: So þat thow do forth with thy bysynesse  
 (H<sub>2</sub>PhGg *om.* with; H<sub>4</sub> weel *for* with; J al *inserted*  
*above by contemporary hand*; R So thow thyself do  
 forth thy bysynesse)
1344. . . . he wrot somewhat . . .  
 JRCxS<sub>1</sub>H<sub>5</sub> . . . he somewhat wrot . . .  
 (J what *inserted above by scribe*)  
 H<sub>2</sub>PhH<sub>4</sub>Gg . . . sumwhat he wrote . . .
1347. And after þat þese dees turnede on chaunces (- AD)  
 (H<sub>3</sub> *om.* þat, fellen *for* turnede; Dig And after this is  
 tornyd)  
*Rest*: . . . his dees . . .  
 (J hise; A dedes)
1387. And . . . (- H<sub>3</sub>)  
 (S<sub>2</sub>Dig For . . .)  
*Rest*: But . . .  
 (H<sub>4</sub> As . . .)
1394. But Troylus yet telle me yf þe lyste (- AD)  
 (S<sub>2</sub>Dig *om.* yet; H<sub>1</sub> þat *for* yet)  
*Rest*: . . . now telle me . . .  
 (H<sub>2</sub>PhS<sub>1</sub> *om.* now; Gg telle me now; AD telle now  
 me; R *om.* me; S<sub>1</sub>R if þat the lest)
1395. A þing now which þat I shal axen þe (- D, + S<sub>1</sub>)  
 (H<sub>3</sub> *om.* þat)  
 H<sub>2</sub>PhH<sub>5</sub> A thing which y shal axyn þe (H<sub>5</sub> at þe)  
 Gg A þyng wich þat I schal axens þe (*axens corrected*  
*from a3ens*)  
 RCx A thing the which þat . . .  
 J . . . which þat I schal now . . .  
 H<sub>4</sub> . . . which I shal now . . .  
 D . . . þat I shal now . . .

In this line and in 1394 we have characteristic examples of the confusion which is frequent in Book II. In each line we must assume that in the original of all the MSS. the position of *now* had been transposed, with the result that certain copies of this original adopted one order, others another, and that still others omitted the word altogether. In 1394 the  $\gamma$  original omitted *now* as did also H<sub>2</sub>Ph. *Yet* is a correction written into the  $\gamma$  original and so transmitted to ClCpH<sub>1</sub>H<sub>3</sub>; the reading of AD seems to be a lucky emendation of the deficient line.

1426. No more to speke . . . (+ S<sub>1</sub>)

*Rest*: No moore of this . . .

1429, 1430. But telle me, pow þat wost alle pis matere,  
How I myght best auaylen, now lat se (+ S<sub>1</sub>)  
(H<sub>1</sub> me inserted above by scribe; S<sub>1</sub>D of *for alle*;  
A how pou wost of this matere; H<sub>3</sub> myght I)

*Rest*: But telle me how, thow woost of this matere,

It myght best auailen, now lat se

(H<sub>2</sub>Ph how for þou wost; R how for thow knowest  
this; Cx But tel me for thou wost thys; Gg wolt  
*for* wost; H<sub>4</sub> *om.* of; R It myght her best; H<sub>2</sub>Ph  
now availyn; H<sub>4</sub> *om.* It; Cx I myght hyr best)

Since *myghte* is properly a dissyllable, the  $\gamma$  reading is slightly less metrical. The reading of A:

But telle me how pou wost of this matere

How I myght best auailen . . .

would indicate that the trouble in the  $\gamma$  original began by prefixing *How* to line 1430. The repetition of *how*, preserved by A, was then corrected by substituting *pou þat* for *how pou*. Note that DS<sub>1</sub> preserve *of* instead of *alle*. The parenthetical *thow woost of this matere* led in H<sub>2</sub>Ph and R to a scribal insertion of *for*, and in Cx to the substitution of *for* for *how*.

1439. . . . to here cause . . . (+ S<sub>1</sub>)

*Rest*: . . . in hir cause . . . (Cx *om.* in)

1493. . . . and forth gan for to wende (− H<sub>3</sub>)

*Rest*: . . . and forth he gan to wende

(Cx *om.* and)

†1504. But wel wot I þow art now yn drede ( $- H_3$ )

(Cl yow for þow)

$H_2PhH_4RCx$  . . . in a drede

( $H_4$  om. in ;  $Cx$  om. now)

$JGgH_5H_3S_1$  . . . þat thow art now in drede

The  $\gamma$  reading is metrically deficient. Again we seem to have a correction made in the common original, a deletion of *a* and an insertion of *þat*, only partially incorporated in  $\gamma$ .

†1585. To preyse a man and with prys hym reyse ( $+ H_4$ )

*Rest* : . . . and vp with pris . . .

The  $\gamma$  reading is metrically deficient.

1590. Herde al þis þyng Criseyde wel ynowh

( $S_2$ Dig thyngis)

*Rest* : Herde alwey this . . .

( $Gg$  om. þis ;  $Cx$  Herd al this ;  $H_4$  This herde alwey)

1602. Omit it ( $+ Cx$ )

1624. To ben hire helpe . . .

*Rest* : To be hir frend . . .

( $H_2PhS_1$  frendes)

†1663. He wole me telle . . . ( $- ADH_3$ )

*Rest* : He wol yow telle . . .

( $GgRH_4$  it for yow)

The context makes clear that *yow* is the correct reading.

1665. . . of þis entent ( $- H_3, + S_1Cx$ )

*Rest* : . . . of his entente

†1669. And seyde ywys ye moste alweyes aryse

( $H_3$  And seid always ye wüst ye must aryse)

*Rest* : . . . algate arise

The context shows that *algate* is correct.

1746. And þough . . .

*Rest* : That thogh . . .

In the list just given, a number of instances have been cited in which one or more of the  $\gamma$  MSS., notably AD and  $S_2$ Dig, fail to support the  $\gamma$  reading. A few other cases of partial  $\gamma$  readings, all of a trivial character, may be noted. In 221  $CpH_1S_2$ Dig $S_1 + J$  omit *and*. In 1013  $CpH_1$  substitute *it* for *ne* (omitted by  $H_3$  and R). In 1181  $ClCpH_1D$  omit *hym*. In 1517  $CpH_1S_2$ Dig $H_3$

begin the line with *And*, CIAD + S<sub>1</sub> + H<sub>2</sub>Ph with *So*, and the remaining MSS. with *Soone*. In 1649 CIH<sub>1</sub> omit *hym*.

Within the  $\gamma$  group, the close relationship of S<sub>2</sub> and Dig, already noted in Book I, has been illustrated by the variants given in the list of  $\gamma$  readings. From among a multitude of additional instances may be noted the following: In 57 S<sub>2</sub>Dig omit *wyse*; in 225 omit *for loue of god*; in 449 read *dyled* for *starf*; in 653 omit *lo*; in 678 omit *good*; in 1116 read *Whiche þat* for *With þat*; in 1240 read *alle* for *neigh*; in 1311 read *And bourded thus* for *Yburyed þus*.

A close relationship within the  $\gamma$  group between A and D is attested by the following readings, in addition to those already cited among the variants in the list of  $\gamma$  agreements:

## AD.

21. . . . wel juge . . . (+ Cx)  
*Rest*: . . . Iuggen wel . . .
159. Omit þat (+ J)
185. . . . what he doth (+ H<sub>4</sub>)  
*Rest*: . . . þat he doth
189. Of men . . .  
*Rest*: Of hem . . .
206. . . . frenshepe . . . (+ S<sub>1</sub>)  
*Rest*: . . . felawship . . .
209. His leue tok . . . (+ S<sub>1</sub>)  
*Rest*: He tok his leue . . .  
 (H<sub>3</sub>Cx Toke of hem leue)
211. . . . very so soone (+ H<sub>4</sub>)  
*Rest*: . . . þus very soone  
 (H<sub>5</sub> þus wery so sone; H<sub>2</sub>Ph werysom)
225. . . . for the loue of god . . . (+ H<sub>4</sub>)  
*Rest*: . . . for loue of god . . .
248. . . . fremde . . .  
*Rest*: Lat be to me youre frende manere speche  
 (Cl *om.* to me, frendly; Gg frendely; H<sub>5</sub> fraynyd;  
 H<sub>3</sub> this freinde; S<sub>1</sub> fryend; H<sub>4</sub> freend this maner  
 of speche; RCx *lacking*)

The context makes clear that *fremde* is correct. This reading, in which AD alone present the true form of the word, must be regarded as a happy emendation on the part of the AD parent MS. Th reads *fremed*.

267. . . . this . . . .

*Rest* : . . . þus . . . .

292. A . . . longer of it process make

D . . . of it lengere proces make

*Rest* : . . . lengere proces of it make

(RH<sub>5</sub> om. of it; H<sub>2</sub>PhH<sub>4</sub>H<sub>3</sub> to yow *for* of it; Cx lacking)

347. Omit þat wight.

489. Omit Ne

497. Why nay . . . .

*Rest* : Why no . . . .

522. Omit hym

664. . . . that it was routhe (+ H<sub>4</sub>)

(D is *for* was)

*Rest* : . . . it was a rouþe

(H<sub>2</sub>PhH<sub>5</sub> it were routhe; Gg it were a reuthe)

692. 3if it were so . . . .

*Rest* : If it so were . . . .

851. That is . . . (+ S<sub>1</sub>)

*Rest* : This is . . . .

905. . . . and þis . . . .

*Rest* : . . . al þis . . . .

(RH<sub>4</sub> and all this; R has deleted and)

1152. Ne wheþer . . . (+ S<sub>1</sub>)

*Rest* : Or wheþer . . . .

(ClCpH<sub>1</sub>H<sub>3</sub> + J And wheþer)

1168. Omit so

1298. . . . monthes two (+ S<sub>1</sub>)

(A monthes thre, *with change of rime in 1296*)

*Rest* : . . . yeres two

1312. . . . so help me . . . .

*Rest* : . . . helpe me so . . . .

1552. To ben here frend with al his ful myght (+ H<sub>3</sub>)  
*Rest* : To ben here fulle frend with al his myght
1755. Fully to day . . .  
*Rest* : Fully to dye . . .  
 (H<sub>2</sub>PhGgH<sub>5</sub> dethe)
1757. . . . may . . .  
*Rest* : . . . shal . . .

The evidence presented above makes it clear that the conclusions arrived at in Book I as to the character of  $\gamma$  hold also for Book II: that the MSS. of this group are descended from a common ancestor, not Chaucer's original; that in this common ancestor had been made a number of corrections which individual MSS. of the group fail to incorporate; that none of the readings characteristic of the group is of such a character as to warrant us in assuming deliberate revision; and that within the group S<sub>2</sub>Dig and AD constitute sub-groups. We may also notice the frequent cases in which S<sub>1</sub> or H<sub>4</sub> agree with AD, but an attempt to account for these agreements must be deferred till later.

The close relationship noted in Book I between H<sub>2</sub> and Ph is equally clear in Book II. It may be illustrated by the following selected list of representative examples :

H<sub>2</sub>Ph.

14. *Omit* out  
*Rest* : But out of latyn . . .  
 A nine-syllable line.
- †26. H<sub>2</sub> *Line written by later hand in space left blank.*  
 Ph *Line written by later hand in margin.*
- †29–35. Stanzas 5 and 6 follow stanza 7. This cannot be a correct order, since line 49, the last line of stanza 7, is clearly meant to conclude the proem and introduce the second book. The common original of H<sub>2</sub>Ph may be descended from a MS. in which these stanzas were written in the margin. Were they, perhaps, a later addition? The sense is complete without them.
35. . . . no wondur thyng  
*Rest* : . . . no wonderynge



- †51. That al flouris fresshyn grene and rede  
*Rest* : That fresshe floures blewe white and rede  
 (ClCpH<sub>1</sub>AD + J blew and white)
- †60. Hit made his hewe al day ful grene  
*Rest* : . . . a day ful ofte grene  
 (R ful often pale & grene ; Cx ful oft a day grene)
- †130. Hit shold be some iape I trowe y-wis  
*Rest* : . . . is þis  
 (H<sub>3</sub>CxA hit ys)  
*Hit shold be* completes the sense of 129.  $H_2Ph$  was misled by the running over of the sense, and attempts to make a unit of 130.
147. To axen . . . (H<sub>2</sub> aske)  
*Rest* : Nor axen . . . (RCx Ne axen)
170. But be myn heed . . .  
*Rest* : But be my trouþe . . .
305. . . . to 3ow be now as newe  
*Rest* : . . . as now be to yow newe  
 (H<sub>4</sub>Cx be now as)
380. And couere 3ow . . .  
*Rest* : And wre yow . . .  
 (H<sub>1</sub> were ; *others* wry, wrye, wri, wrie)
408. And she bygan to wepe right anone  
 (Ph. *om.* right)  
*Rest* : . . . to brest a wep anoon  
 (A a wepyng ; DCxH<sub>5</sub> to wep ; GgS<sub>1</sub> and wepe ; R on wepe ; H<sub>3</sub> to breste on and wepe)

Though the  $H_2$  reading is in every way a possible one, the omission of *right* by Ph suggests that *right* is an emendation by  $H_2$  to repair a line made defective by the loss of *to brest*. Note that DCxH<sub>5</sub> read *to wep*.

- †421, 422. What is þis al þe ioy & al þe fest  
 þat 3e of so made . . .  
 (Ph *om.* þis)  
*Rest* : What is þis al þe Ioye and al þe feste  
 Is þis youre red . . .  
 (Cl þat for *first* þis)

- †509. Line omitted by H<sub>2</sub> and space left blank. In Ph the line is added in the margin.
516. . . . rennyn . . . (Ph renne)  
*Rest* : . . . rome . . .
- †663. . . . pauour . . . (Ph *corrected over erasure to fauour*)  
*Rest* : . . . fauour . . .
- †729. Now set y a cas thus ywys  
*Rest* : Now set a cas þe hardest is ywys  
 (Cl wys *for* ywys; R *om.* is; H<sub>4</sub> Now I sette cas the hardest is this)
- †745. As wold y . . .  
*Rest* : Al wolde I . . .  
 (S<sub>2</sub>Dig Al 3if I wolde)
- †816. . . . Tarke and Anteigne  
*Rest* : . . . Tarbe and Antigone  
 (ClCpH<sub>1</sub>S<sub>2</sub>(Dig) Tharbe)
850. And þankyð be þow god . . .  
*Rest* : And þonked be ye lord . . .  
 (JGgH<sub>5</sub>R thow *for* ye; Cx the *for* ye; H<sub>5</sub> *om.* lord)  
*God* is repeated from 848, where the pronoun is *yow*.
- †912. And voydyd were þo þat voyd shold out  
 (Ph voydyn shul out)  
*Rest* : . . . þat voyden oughthe  
 (Gg wooldyn; H<sub>5</sub> voden *corrected to* volden; owth)  
 The rime words in 914, 915 are *broght* and *poght*.
- †1083. Line written later in space originally blank, in H<sub>2</sub> by hand 3, in Ph by the scribe. For full discussion of this important line, see below, p. 110.
- †1104. What manere wynd gydith 3ow hidir here  
*Rest* : . . . wyndes gydeth yow now here  
 (S<sub>2</sub>Dig of wyndes; H<sub>4</sub>RCx wynd; D loue *for* wyndes  
 H<sub>4</sub>R now you; A *om.* yow; Gg *om.* now)
- †1105. *Omit* Ioly  
*Rest* : Tel vs youre Ioly wo and youre penaunce
- †1130. . . . and seyð hym till  
*Rest* : . . . and seyde seryt ne bille  
 (H<sub>4</sub> shewith no bill; H<sub>5</sub> seryt *inserted above*)

1155. And in her bosom doun þe lettre cast

*Rest* : . . . down the lettre he thraste

( $\gamma GgH_5$  þe lettre doun ;  $H_4RCx$  om. he ; Dig caste)

The agreement of Dig with  $H_2Ph$  must be fortuitous. Note that  $H_4RCx$  omit *he*.

1196. How like ye þe lettre þat he wrote

*Rest* : How liketh yow þe lettre þat ye wot

( $H_4$  that ye of wot)

Either reading is intrinsically possible, and the Italian, *chente Ti par lo scriver dell' amico mio*, *Fil.* 2. 118, offers no clear guidance. The phrase *þat ye wot* is more in keeping with the general tone of Pandarus' insinuating manner. The rime word in 1197 is *I not*.

1286. Lete be 3our nycete . . .

*Rest* : Lat be youre nice shame . . .

( $H_5$  nycete shame ; R nyce fare)

The conflate reading of  $H_5$  (we must assume that the closely related Gg, which reads *nyse schame*, has corrected an obvious error) points to a common ancestor in which an original *nycete* was altered to read *nyce shame*. Perhaps *nycete* should be regarded as an authentic *a* reading.

†1347. And after þat his dees turnyd in good chaunces

*Rest* : . . . turnede on chaunces

( $H_3$  fellen ;  $H_4$  turned ascance)

†1434. Come vnto 3our hous her pleyntis to devise

( $H_2$  3our *for* her)

*Rest* : Com vnto yow . . .

1513. . . . to nyght . . .

*Rest* : . . . ouer nyght . . .

1554. As to pray . . .

*Rest* : As for to bydde . . .

*Pray* is repeated from 1553.

†1621. . . . tarien

*Rest* : . . . varyen

*Tarien* is anticipated from 1622.

1677. . . . ful hertily

*Rest* : . . . right hertely

( $H_4D$  om. right)

Of the 34 instances of H<sub>2</sub>Ph agreements just given, by far the greater number are clear cases of error, for which the responsibility need not be traced back of their common ancestor. In seven cases (305, 850, 1083, 1104, 1155, 1286, 1677) the reading of some of the remaining MSS. suggests that the confusion lies further back. In some eight instances H<sub>2</sub>Ph present a possible variant reading, but the variation is of a trifling character. The only instance in which we have anything which looks in the least like a revision reading is 1286.

Line 26, as we have seen, has been written by H<sub>2</sub><sup>3</sup>. The relationship of H<sub>2</sub><sup>3</sup> and H<sub>4</sub>, already noted in Book I, is attested in this line by the reading *And did as well*, where the remaining MSS. read *And sped as well*.

It will be convenient to present next the evidence for the continued relationship in Book II of Gg and H<sub>5</sub>. This relationship is attested by the fact that GgH<sub>5</sub> appear together in certain combinations to be discussed later, and by a considerable number of agreements in error, of which the following list gives a representative selection.

GgH<sub>5</sub>.

(Lines 1-84 are lacking in Gg.)

- †97.           It is of loue . . .  
*Rest* : Is it of loue . . .
139.           . . . ne in þe toun of troye  
*Rest* : . . . yn al þe toun . . .
154.           . . . & þe grekys 3erde  
*Rest* : . . . and grekes yerde
- †221.          *Omit* yet
- †246.          . . . I schal 3ow beseche  
*Rest* : *Omit* schal
- †307.          *Omit* þyng
- †461.          What men wolde of it don . . .  
*Rest* :                                   . . . deme . . .
- †663.          *Omit* most.
- †839.          . . . onworpi . . .  
*Rest* : . . . vnwery . . .

- †840. Gg þat euere was with harm vice disteyned  
 H<sub>5</sub> þat euere was and lest with vice disteynyd  
*Rest*: . . . and lest with harm desteyned  
 (CIH<sub>1</sub>AH<sub>3</sub>H<sub>2</sub>Ph distreynd; H<sub>4</sub> disseynid)
- Gg has incorporated a correction, but in most clumsy fashion.
- †856. . . . pow he fele in his herte distres  
*Rest*: . . . yn it distresse
- †1024. I wot pou nylt dyneleche ne mystileche endite  
 . . . it digneliche endite  
 (J clerkissy; R papally; H<sub>4</sub> clergaly, *om.* it; Cx clerkly)
- †1265. *Omit* all
1598. . . . hem pouzte . . . (H<sub>5</sub> though)  
*Rest*: . . . hem oughte . . .
- †1687. . . . quod þe quene elyne  
*Rest*: . . . quod Eleyne þe queene  
 (R heleyn tho the queene)

The rime word in 1686 is *sustene* which GgH<sub>5</sub> and other MSS. spell *susteyne*.

For the relationship of the  $\gamma$  MSS., of H<sub>2</sub>Ph, and of GgH<sub>5</sub>, the evidence is clear and unmistakable, despite the not infrequent cases in which the work of a corrector has intervened to confuse the characteristic readings. But beyond these three relationships nothing is clear. Various relationships, based on community of readings, seem to establish themselves, only to be demolished by the evidence of other agreements which flatly contradict the hypotheses. The more one attempts to educe order from the chaos, the greater becomes the confusion; so that in the end one is compelled to regard this confusion itself as the most important evidence on which to build any theory of ultimate relationship. Such a theory I shall presently venture; but for the moment I wish the reader to recognize the extent of the confusion. To this end I shall present a number of tables to illustrate the more striking examples of apparent relationship.

Besides the three units,  $\gamma$ , H<sub>2</sub>Ph, and GgH<sub>5</sub>, there remain the following MSS.: H<sub>4</sub>, J, R, Cx, S<sub>1</sub> (normally included in  $\gamma$  up to line 617), and H<sub>3</sub> (normally included in  $\gamma$  from line 1034). We must deal, then, with eight units, and between lines 617 and

1033 with nine units. With nine units, the number of possible combinations of two, three, or four units is 246; and of this number of possible combinations a large proportion actually occurs; but certain combinations are much more frequent than the rest. We shall begin by illustrating certain combinations in which  $H_2Ph$  constitute one of the units, since here, if anywhere, we should expect to find traces of  $\alpha$  readings. The combination  $H_2PhH_4$ , so strikingly attested in Book I, may be illustrated by the following list of readings—

 $H_2PhH_4$ .

5. . . . pis . . . (+ D)  
*Rest*: . . . pe . . . ( $H_3$  *om.* pe)
20. Ne wondrip not . . .  
*Rest*: No wonder is . . .
22. . . . pis . . .  
*Rest*: . . . pat . . .
33. And penkyth pus . . .  
*Rest*: And penketh so . . .
35. . . . me semith it . . .  
 ( $H_4$  *om.* it)  
*Rest*: . . . but it is me . . .  
 ( $H_3H_5$  to me; Cx unto me it is; GgR *lacking*)
40. . . . in opyn delyng . . .  
*Rest*: . . . in opyn doying . . .  
*Delyng* seems to be a preferable reading.
46. . . . al is done . . . (+ Th)  
*Rest*: . . . al is seyde . . .
48. . . . as y have begun  
*Rest*: . . . syn I haue begonne  
 ( $H_3$  sithen it is begonne)
57. This Pandare . . .  
*Rest*: That Pandarus . . .
217. Whil pat pei two had . . .  
*Rest*: Whil they two hadde . . .  
 (Cl Whil pat pey hadde)

292. . . . processe to yow make (+  $H_3$ )  
*Rest* : . . . proces of it make  
 ( $RH_5$  om. of it; A of it process; D of it lengere  
 proces)
- †330. *Omit* whiche (+  $H_3$ )  
 ( $Cx$  om. pat)
- †349. *Omit* pere (+  $Cx$  +  $Cp$ )  
 ( $JGg$  ne for pere)
376. . . . þank & pris . . . (+ A)  
*Rest* : . . . prys and þank . . .
398. To late y was ware . . .  
 ( $Ph$  was y ware)  
*Rest* : To late ywar . . .
454. . . . eke pat might fal . . . (+ J)  
*Rest* : . . . pat myghte ek fallen . . .  
 ( $H_5A$  om. ek)
512. So aftir pat . . .  
*Rest* : Soone after that . . .
588. þat mighty god . . . (+  $H_3$ )  
*Rest* : Ther myghty god . . .  
 ( $H_5Cx$  All my3ti god)
675. To like hym þo . . . (+ Th)  
*Rest* : To lyke hym first . . .
713.  $H_2$  Now were y a fole . . .  
 $Ph$  Now were y not wys . . .  
 $H_4$  I were not wis . . .  
*Rest* : Now were I wys . . .  
 ( $R$  Were I than wis)
- †758. *Omit* yf
783. . . . sit wepe & think (+  $Cx$ )  
 ( $H_4$  sitte & wepe or thynke)  
*Rest* : . . . wepe and sitte and þynke  
 ( $Gg$  or for second and; A these words in much later  
 hand)

1005. . . . write her now (+ Cx)  
 (Cx to her)  
*Rest*: . . . write here right now  
 (S<sub>1</sub> to hir; H<sub>5</sub> as *for* right)  
 On this line cf. above, p. 87.
1189. . . . come for to byhold (+ Cx)  
*Rest*: . . . gan for to byholde  
 (GgH<sub>5</sub>A *om.* for)
- †1399. . . . or oures pries twelve  
*Rest*: . . . er owres twyes twelue
1500. Leve not . . . (+ RCx)  
*Rest*: Lat not . . .
1696. And had . . . (+ S<sub>1</sub>Cx)  
*Rest*: And fond . . .

The readings noted above present in every case variations of a very trifling sort, in striking contrast to the clear revision readings of H<sub>2</sub>PhH<sub>4</sub> in Book I. Though among these variant readings there are few cases of unmistakable error, the H<sub>2</sub>PhH<sub>4</sub> reading is nearly always inferior. It will be noted that nine of the 27 instances noted fall within the first 57 lines, and that all but five fall before line 1000.

In the list of H<sub>2</sub>PhH<sub>4</sub> readings just given there are a number of instances in which Cx shares in the variant reading. We may next consider a number of instances in which a variant reading is presented by H<sub>2</sub>Ph and Cx.

H<sub>2</sub>PhCx.

- †354. *Omit* alle
677. Made love wipin her hert for to myne (+ H<sub>3</sub> + S<sub>2</sub>Dig)  
 (Ph to enclyne; Cx in *for* wipin)  
*Rest*: *Omit* hert  
 (R in her inwardly)

Without *hert*, the line is possible, though somewhat halting, if we give full dissyllabic value to *made* and *love*. With a properly dissyllabic *herte*, *made* and *love* must be read as monosyllables. The reading of S<sub>2</sub>Dig must be attributed to contamination.

- †899. *Omit* here



- †964.  $H_2$  Algate sunwhat y have lessid pi sorow  
 Cx Algate one foote is lissed of thy sorowe  
*Rest*: Algate a fot is hameled of pi sorwe  
 ( $H_5$  shortid for hameled)

Note that Ph does not share the error. The agreement of  $H_2$  and Cx in reading *lessid* or *lissed* may be coincidence.

1429. . . . how for pou woost . . . (+ R)  
 (Cx *om.* how; R knowest)  
 $JGgH_5H_4 + A$  . . . how thow woost . . .  
 $\gamma(-A)S_1$  . . . pow pat wost . . .

See above, p. 90.

1442. . . . her othir frendis sustenance (+ R)  
*Rest*: . . . gouernaunce  
 ( $H_1$  generaunce)

1452. . . . bothe o tyme & oþer  
*Rest*: . . . o tyme and ek oþer  
 (Cl ek and;  $H_4$  ofte tyme & othir)

1519. And be . . . (+ A)  
*Rest*: And lye . . .

1561. But god & Pandare wist non what this mente (+ R)  
 ( $H_2Ph$  it ment; R she mente)  
*Rest*: . . . al what pis mente  
 ( $ClH_1AS_1H_4$  what al;  $GgH_5$  he ment)

In three of the instances just given R agrees with  $H_2PhCx$ . In the following lines we find agreements of  $H_2Ph$  and R.

### $H_2PhR$ .

- †425. *Omit fyn*  
 649. Cryseyd anon gan al his chere aspyen  
 ( $H_2Ph$  þe chere)

*Rest*: Cryseyde gan . . .

*Cryseyde* is regularly four syllables.

694. . . . hert . . . (+  $JH_3 + S_2Dig$ )  
*Rest*: . . . pought . . .

1546.  $H_2Ph$  . . . he held alwey þe wise  
 R . . . alwey his gyse  
*Rest*: . . . he held forth ay þe wyse  
 ( $H_5$  all for ay;  $DH_3$  *om.* ay; Cx forth his guyse)

Note the cross connection between R and Cx.

Much more significant than the agreements between  $H_2PhH_4$ ,  $H_2PhCx$ , and  $H_2PhR$ , are those existing between  $H_2Ph$ ,  $GgH_5$ , and (usually)  $H_4$ . These agreements are recorded in the following list.

$H_2PhGgH_5H_4$ .

15. . . . . neiper have . . . (*Gg lacking*)  
*Rest*: . . . . . haue neyper . . .
- †64.  $H_2$  The swallow Songe with a sorowful lay  
 (*Songe by hand 3 in space left blank*)  
 Ph The swallow proygne . . .  
 (*proygne later in space left blank*)  
 $H_5$  The swalwe morning . . .  
 (*Gg lacking*)  
 $H_4$  The swalwe song . . .  
*Rest*: The swalwe proigne . . .

In the common original of these MSS. the name *Proigne* must have been illegible.  $H_2Ph$  left a blank, later filled in  $H_2$  by the scribe of  $H_2^3$  from an exemplar closely related to  $H_4$  (see above, p. 60, for the relationship between  $H_4$  and  $H_2^3$ ), and in Ph by the original scribe from an independent source. The reading of  $H_4$  (and  $H_2^3$ ), *Song*, is a guess on the part of the scribe, as is also *morning* of  $H_5$  (presumably shared by *Gg* from which the leaf has been cut out) suggested apparently by the word *sorrowful*. Note, however, that both *Song* and *morning* bear some resemblance to the correct reading, *Proigne*, a fact which points towards the presence of an illegible form of the word in the common original. In 65  $H_2PhH_4$  read *his waymenting*, though in 66 all the MSS. correctly give the feminine pronoun, *she*.

83. . . . al pe geest (*Gg lacking*)  
*Rest*: omit al
85. Ma dame quod Pandare . . . (+R)  
*Rest*: Quod Pandarus ma dame . . .
- \*115. 3e make me by Iovis sore adrad  
 ( $H_5$  Iouas)  
*Rest*: By god ye make me right sore adrad

We seem to have here a case of deliberate revision; but note the more pagan tone of *Iovis*. In 113 all MSS. read *god forbede*.

139.           And 3e wist it . . .  
                   ( $H_4$  wiste not)  
*Rest* :       And ye it wyste . . .
178.           As he þat is . . . ( $- H_4$ )  
*Rest* :       Than he þat is . . .
190.           3e sey right wele . . . ( $- H_4$ )  
                   ( $H_5$  *om.* right)  
*Rest* :       Ye sey right soth . . .

226.           Shal y now wytyn . . .  
*Rest* :       Shal I not wete . . .

- †291.          Takiþ it . . . ( $- H_4$ )  
                   ( $Gg$  Tache it ;  $H_5$  Take hitt)  
*Rest* :       Cache it . . .

*Take* is repeated from 289.

331.           . . . þat noble worpi knyght  
                   ( $Gg$  nobele & worpi ;  $H_4$  worthi nobil)  
*Rest* :       . . . þat noble gentil knyght  
                   ( $Cx$  *om.* gentil)

384.           *Omit* So

- †411.           $H_2Ph$  Alas what shold straunge folk to me don  
                    $GgH_5$  . . . straunge men . . .  
*Rest* :       Allas what shulde straunge to me done  
                   ( $H_3CxR$  a strange ;  $H_1$  folke *inserted above later*)

The  $H_2PhGgH_5$  readings are hypermetrical.

458.           And men be cruel . . .  
*Rest* :       As men ben cruel . . .

- \*478, 479.    Ne love a man þat can no wight ne may  
                   A3ens his wille . . .  
                   ( $H_2PhGg$  Ne love no man)  
*Rest* :       Ne loue a man ne kan I not ne may  
                   Ayens my wil . . .  
                   ( $AR$  *om.* second ne ;  $D$  nor for third ne ;  $Cx$  his wyi)

· Note that  $Cx$  retains *hys* in 479.

500.           For love of god . . . ( $- H_4$ , +  $JR$ )  
*Rest* :       For his loue . . .  
                   ( $H_4$  For the loue)

The reading *For his loue* gives a nine-syllable line.

503. H<sub>2</sub>Ph Kan he wel speke of love y pray  
 Gg Can he wel speke of loue I 3ow preie  
 Cx . . . quod she I yow prey  
*Rest*: Kan he wel speke of loue quod she I preye  
 (H<sub>4</sub> *om.* wel)

Apparently Gg presents an original reading (altered in H<sub>5</sub>). *Loue* is to be read as dissyllabic, the normal elision being prevented by the pause in sense. This was then revised for the sake of greater clearness by introducing *quod she* and omitting *3ow*. H<sub>2</sub>Ph has incorporated only half the alteration. Cx has kept both *quod she* and *yow*. The revision must have been made in the original before the H<sub>2</sub>Ph and the Cx ancestors were written.

510. So for to spekyn . . .  
 (H<sub>4</sub> Lo; H<sub>2</sub> forth we *for* for to; Gg fer)

*Rest*: Right for to speken . . .

- †521. Omit now (+ RCx + A)

- †592. Omit nought (-Gg, + Cx)

597. 3e lord . . . (- H<sub>4</sub>)

*Rest*: And lord . . .  
 (H<sub>3</sub>RCx A lorde)

598. . . . & neuere she ne stent (- H<sub>4</sub>)

(H<sub>2</sub>Ph *om.* ne)

*Rest*: . . . no lengere she ne stente  
 (D anone *for* no lengere; H<sub>3</sub> wolde sche stynt)

603. And wax sumdele astonyed . . . (+ Th)

*Rest*: And was somdel astonyed . . .  
 (R sumdele was; A somewhat)

646. Whan he so herd þe peple on hym crien (+ Th)  
 (H<sub>4</sub> herde so; Th upon)

*Rest*: Whan he þe peple vpon hym herde cryen  
 (Cx crye vpon hym herden; S<sub>2</sub>Dig on *for* vpon; A  
*originally wrote* Whan to þe peple on hym herde  
 cryen, *then deleted* to and inserted so before on)

664. . . . it were . . . (- H<sub>4</sub>)

*Rest*: . . . it was . . .

667. . . . how might þis be (- H<sub>4</sub>)

*Rest*: . . . how myght it be

670. . . . neuere mot he the (+ RS<sub>1</sub>)  
 (H<sub>5</sub> evill *for* neuere)  
*Rest*: . . . mot he neuere þe
679. He wan her love . . . (+Th)  
*Rest*: He gat here loue . . .  
 (H<sub>1</sub> gaf)
701. H<sub>2</sub>PhH<sub>4</sub> + JR She þoght ferst þat . . . (+ Th)  
 GgH<sub>5</sub> Sche þouȝte ek þis . . .  
 $\gamma H_3CxS_1$  She þoght wel þat . . .
- \*703. H<sub>2</sub>PhGgH<sub>5</sub> And seyde þus al were it not to done  
 (H<sub>5</sub> þis *for* þus)  
 $\gamma H_3CxS_1$  And thus she seyde al were it nought to  
 done  
 JRH<sub>4</sub> And also thought it were not to doone  
 (J nere naught)
721. H<sub>2</sub>PhGgH<sub>5</sub> +  $\gamma H_3CxS_1$  Seth hit is so . . .  
 JRH<sub>4</sub> Yif it be so . . .
- \*731. H<sub>2</sub>PhGgH<sub>5</sub> +  $\gamma H_3CxS_1$  What dishonour were it vnto  
 me this  
 (H<sub>2</sub>PhA to *for* vnto ; D þat *for* it ; Cx *om.* it)  
 JRH<sub>4</sub> What dishonour to myn estat is this
- \*734, 735. H<sub>2</sub>PhGgH<sub>5</sub> Men lovyn wymmen al þis toun about  
 Be they þe wors why nay wipoutyn dout (+ Th)  
 (Gg þour al ; H<sub>2</sub>Ph *om.* why)  
*Rest*: Men louen women al bysyde hire leue  
 And whanne hem leste nomore lat hem leue  
 (ClJR a woman ; J no lengere *for* nomore ;  $\gamma S_1$  byleue  
*for second* leue ; A has the H<sub>2</sub>PhGgH<sub>5</sub> reading in a  
*late hand over erasure*)

We have here a clear case of revision. That the H<sub>2</sub>PhGgH<sub>5</sub> reading is the earlier is suggested by the Italian :

*Io non conosco in questa terra ancora  
 Veruna senza amante, e la più gente,  
 Com' io conosco e veggo, s'innamora,  
 Ed io mi perdo il tempo per niente ;  
 E come gli altri far non è peccato,  
 E non può esser da alcun biasimato. (Fil. 2. 70.)*

The revised reading brings the lines into closer relation with 732. With 735 compare l. 686. The cynical tone of the revised reading may have led to the alteration noted in A.

\*736, 737.  $H_2PhGgH_5 + \gamma H_3CxS_1$ :

I think eke how he able is to have  
Of al this noble toun the thriftyest  
( $H_2PhGgA$  able he is;  $H_5$  he is abyll, And *for* I;  $Cx$   
*om.* eke;  $GgH_5CpH_1H_3S_1$  for to haue;  $\gamma$  þis ilke  
noble town)

JRH<sub>4</sub> Ek wot I wel he worthy is to haue  
Of wommen in this world the thriftyeste  
( $H_4$  Yit *for* Ek)

Again a clear case of revision. Note that in 736  $H_2PhGgH_5 + A$  transpose *able*.

\*738.  $H_2PhGgH_5$  That woman is so she her honour save  
( $H_5$  þat sche) (+ Th)  
 $\gamma H_3CxS_1$  To ben his loue so she . . .  
(A he *for* she)  
JRH<sub>4</sub> As ferforth as she may . . .

We have here three distinct readings, all of which seem authentic. Note that the  $\gamma H_3CxS_1$  reading stands midway between the other two.

\*760, 761.  $H_2PhGgH_5 + \gamma H_3CxS_1$ :

And þogh þat y myn hert set at rest  
Vpon þis knyght þat is the worthiest  
( $H_5$  to reste;  $Cx$  in rest;  $Ph$  *om.* the)  
JRH<sub>4</sub> Vnwist to hym þat is þe worthyeste  
(J of hym)

The reading of JRH<sub>4</sub> gains some sanction from the Italian:

*Io sarò saggia, e terrò sì celata*  
*La voglia mia, che non sarò saputo*  
*Ch'io aggia mai nel cuore amore avuto (Fil. 2. 69);*

but as it stands it makes poor sense. Possibly we should read *Vnwist, on hym þat is þe worthyeste*; but I am inclined to regard the reading as not authentic, and the Italian parallel, which is, after all, not very close, as a coincidence.

\*792.  $H_2PhGgH_5 + JRH_4$  How oft tyme may men rede &  
se (+ Th)

( $H_4$  *om.* tyme)

$\gamma H_3CxS_1$  How ofte tyme hath it yknowe be

(Cl knowe)

The rime word in 794 is *se*, so that the reading of  $H_2$ , etc., makes an identical rime.

813.  $H_2PhGgH_5 + \gamma H_3CxS_1$  Adoun þe staire . . .  
 $JRH_4$  And down . . .

825.  $H_2PhGgH_5 + JRH_4$  Gan on a troian lay to syngyn  
elere

( $H_5$  *om.* on; R to *for* a;  $H_4$  Gan of a troian say and syngye elier)

$\gamma H_3CxS_1$  . . . a Troian song . . .

(A *om.* a)

859.  $H_2PhGgH_5 + \gamma H_3CxS_1$  . . . for . . .  
( $H_5$  so)

$JRH_4$  . . . lo . . .

896.  $H_2PhGgH_5 + H_4RCx$  . . . if it be foul in hell  
(Gg 3if if it be;  $H_4$  if ouht faile in hell)

*Rest*: . . . is it foule yn helle

(Cl ful)

\*897.  $H_2PhGgH_5 + JRH_4$  Cryseyd þerto no þing her an-  
swerde

( $H_2Ph$  her no þing;  $H_4$  *om.* her;  $JH_5$  no thing therto;  $H_5$  ne *for* her)

$\gamma H_3CxS_1$  Criseyde vnto þat purpos nought answerede

( $S_1$  lyte *for* nought)

\*908.  $H_2PhGgH_5 + JRH_4$  And white þingis gan to wexe  
donne

( $H_2$  whit;  $H_5$  And wt þyng gan waxe dym & dunne)

$\gamma H_3CxS_1$  And white þynges wexen dymme and donne

Note the conflate reading of  $H_5$ .

910.  $H_2PhGg + H_4Cx$  . . . home went . . .  
( $H_2$  went home)

*Rest*: . . . in went . . .

Note that  $H_5$  deserts the reading of Gg.

- \*922, 923.  $H_2PhGgH_5 + JRH_4$  :  
 Of love which pat made his herte gay  
 Hym herkenyd she . . .  
 ( $H_5$  *om.* pat ;  $H_2Ph$  her hert, Her *for* Hym ; Gg That  
*for* Hym *by corrector over erasure*)  
 $\gamma H_3CxS_1$  Of loue pat made hire herte fressh and gay  
 That herkened she . . .  
 ( $H_3$  *om.* hire ;  $S_1$  full fressh)

*His* in the first reading refers to the bird who is singing his lay ; *hire* in the second refers to Criseyde.  $H_2Ph$  change the reference.

945.  $H_2PhGgH_5 + JRH_4Cx$  *omit* hym

950.  $H_2PhGgH_5H_4$  Troylus pat þought . . .

*Rest* : But Troilus pat þoughte . . .

( $\gamma$  *om.* pat)

A nine-syllable line.

1018.  $H_2PhGgH_5 + JRH_4$  . . . be ware pat þow eschewe  
 $\gamma H_3CxS_1$  . . . be war and faste eschuwe

\*1083.  $H_2Ph$  *line omitted*

$GgH_5H_4$  But pat was infenit for ay & o

(Gg enfeyned ;  $H_5$  Infynyth)

JR But pat was endles for ay and o

$\gamma H_3CxS_1$  But pat was endeles with outen ho

In  $H_2$  *And* was written at beginning of line by scribe and rest of line left blank. In this blank hand 3 has written the reading of  $H_4$ . In Ph the  $\gamma$  reading has been written later by original scribe in space left blank.

\*1084.  $H_2PhGgH_5 + JRH_4$  And how he wold . . .  
 ( $H_5$  *om.* how ;  $H_4$  But how)  
 $\gamma H_3CxS_1$  And seyde he wolde . . .

\*1085.  $H_2PhGgH_5 + H_4R$  And his adew made and gan it folde  
 ( $H_4$  And thus an eend made ; R he made ; Ph *to for* it)  
 $\gamma H_3CxS_1 + J$  And radde it ouer and gan þe lettre folde

This line and the two preceding offer peculiar complications. The variations seem clearly to be due to revision. In 1083 the omission of the line by  $H_2Ph$  points to a confused reading in the original of their common ancestor ; and JR present a reading half



way between that of Gg and that of  $\gamma$ . In 1085 J leaves  $RH_4$  and gives the  $\gamma$  reading. It should be noted that from line 1034  $H_3$  is regularly a  $\gamma$  MS.

- \*1093.  $H_2PhGgH_5 + JRH_4$  This Pandare vp þerwiþ & þat be tyme  
 ( $H_5$  tho with)  
 $\gamma H_3CxS_1$  This Pandarus tok þe lettre and þat by tyme  
 ( $H_3$  om. þe lettre; Cx right for and þat)

The  $\gamma$  reading is nearer the Italian. The Moutier ed. reads: *Pandaro presa la lettera pia N'ando verso Griseida. Fil. 2. 108.* In the Paris ed. of 1789 the passage reads: *Pandaro prese lo scritto d' amore, E corse tosto ver Griseida (3. 41).* This greater approximation to the Italian may well be accidental.

- \*1095-1097.  $H_2PhGgH_5 + JRH_4$  :  
 - And seid slepe 3e and it is pryme  
 And gan to iape & seyde þus myn hert  
 So fressh is it thogh love do it smert  
 (J slepe ye yit and;  $H_4$  thus a myn herte; J it is;  
 $H_5$  om. it;  $H_2Ph$  om. do;  $H_4$  do me sterte)  
 $\gamma H_3CxS_1$  And faste he swor þat it was passed pryme  
 And gan to Iape and seyde ywys myn herte  
 So fressh it is alpough it soore smerte  
 (Cl þat is was passed;  $H_1$  Ioye for Iape; Cl so for  
 soore;  $S_2$  alle 3if; Dig alle þof)

We have here a clear case of revision; but there are no certain grounds for determining which is the more original version. The  $H_2Ph$  reading, with its direct discourse, is more dramatic and vigorous.

1108.  $H_2PhH_5 + RS_1$  . . . as pogh her herte brest  
 ( $H_2Ph$  hert to-brest)  
 $GgH_4$  . . . & þou3te . . . ( $H_4$  shouht)  
 $\gamma H_3Cx + J$  . . . it þought . . .  
 (DCx hir þought)

The confusion is of a sort plainly due to scribal carelessness; and the change is so easy that the agreements may well be fortuitous. The  $H_2Ph$  reading seems to be correct.

1113.  $H_2PhGgH_5 + \gamma H_3CxS_1$  For which . . .  
 $JRH_4$  For whi . . .  
 (R For thy)

(After 1113 the agreements of JRH<sub>4</sub> abruptly cease. In the rest of this list the reading first given is again that of H<sub>2</sub>PhGgH<sub>5</sub>H<sub>4</sub>, unless otherwise specified.)

1119.       Of his wordis . . .  
*Rest* : Of þat he spak . . .  
           (Cl þey spoke)  
 A nine-syllable line.
1120.       He seyð þus . . .  
*Rest* : He seyð here þus . . .  
           (A And seide)
1142.       H<sub>2</sub>       Pandare þan bygan for to stare  
           Ph       Pandare gan þan for to stare  
           GgH<sub>5</sub>H<sub>4</sub> Pandarus gan vpon hire for to stare  
*Rest* :       This Pandarus gan on here for to stare  
           (R *om.* for)
1156.       And seyð cast it now away anone  
*Rest* : And seyde here cast it now away anoon  
           (γ now cast it; H<sub>1</sub> *om.* it; J *om.* now; R cast it not  
           away; Cx caste it fast away; H<sub>3</sub> alwey; Cl or noon)  
 This variant is exactly like that in 1120.
- †1201.      . . . þe medis . . .  
*Rest* : . . . to medes . . .
1211.      . . . at þis tyde . . . (- H<sub>5</sub> + J)  
*Rest* : . . . at þis tyme
1321.      Lord oft . . . (+ J)  
*Rest* : But ofte . . .
1352.      . . . was alwey . . . (+ A)  
           (H<sub>4</sub> was ay)  
*Rest* : . . . alwey was . . .
1356.      H<sub>2</sub>PhGg *om.* for rouþe
1383.      H<sub>2</sub>PhCx . . . fal at ones  
           Gg       . . . falle al at onys  
*Rest* :       . . . come al at onys  
*Fal* is repeated from *fallȳng* in 1382. H<sub>5</sub> has corrected.
1399.      *om.* Now (+ J)

1455.  $H_2Ph$  . . . vs more help to craue  
 $GgH_5H_4 + J$  . . . his helpe more craue  
 ( $H_5$  *om.* his, helpis;  $H_4$  to craue)  
*Rest* : . . . his helps for to craue  
 ( $Cx$  his help now for to craue)

1754.  $H_2PhGgH_5 + RCx$  *om.* ryght

†1755. Fully to dethe . . . ( $- H_4$ )

*Rest* : Fully to deye (dye)

An error due to confusion of  $\beta$  and  $\gamma$ .

In the long list of readings just given we may note the following significant facts :

(1) That there is only one trivial case before line 64, and that after 1211 the cases are very few and not very striking. In four of the agreements beginning with 1211  $J$  shares.

(2) That beginning at 701 and extending through 1113 there are a number of striking cases in which the MSS. divide into three groups:  $H_2PhGgH_5$ ,  $JRH_4$ , and  $\gamma H_3CxS_1$ ; and that these three groups pair off, two against one, in all three of the possible combinations. Within this area fall nearly all the cases of clear revision readings.

(3) That in very few instances do  $H_2PhGgH_5H_4$  present a reading that is manifestly corrupt.

Explanation of these facts must be deferred till further evidence has been presented.

We shall next consider a series of readings in which  $H_2Ph$  agree with  $\gamma$ .

$\gamma H_2Ph$ .

21. A blynde man . . . ( $+ H_4Cx$ )

*Rest* : A blynde wight . . .

22. Ye knowe . . . ( $- S_1 + H_4$ )

(A He knew)

*Rest* : I knowe . . .

31. . . . wole deuyse ( $+ H_4$ )

*Rest* : . . . can deuyse

110. Do wey youre barbe . . . ( $+ \Pi_4$ )

*Rest* : Do wey your wympel . . .

Either word fits the metre, and the sense is identical (cf. N.E.D. *s.v.* barb). *Barbe* seems to be the less common word, occurring only here in Chaucer, and therefore is presumably authentic.

124.  $\gamma$ Cx I am of Grekes so ferd pat I deye  
 (Cx the Grekis)  
 $H_2$ Ph $H_4$  *om.* so ( $H_2$ Ph þe grekis ;  $H_4$  afferd)  
 JGgR . . . fered so . . . (Gg aferid)  
 $H_5$  . . . so of Grekis aferd . . .

The confusion as to *so* points to a correction in the common original of all the MSS.

438. ClCp $H_1$ AS $_2$ Dig If þat I mente harm or ony vylonye  
 $H_2$ Ph $S_1$  If y ment harme or eny vilany  
*Rest* : . . . Yif þat I mente harm or vilenye  
 ( $H_4$  *om.* þat ; D vices *written and deleted before* vilenye)

$\gamma$  has combined the reading of  $H_2$ Ph and of J, etc., and consequently presents a hypermetrical line, which  $S_1$  corrects by dropping *pat*, and D by dropping *ony*. Note that  $H_4$  omits both *pat* and *ony*.

636. . . . so weldy semed he (+  $H_4$  $S_1$ )  
*Rest* : . . . so worthy . . .

*Weldy*, as the more uncommon word, is presumably correct.

1026. . . . or craftily þow it wryte (+  $S_1$ )  
 ( $H_3$  *om.* it)  
*Rest* : . . . ne craftiliche thow wryte  
 (R *om.* thow ; Cx it *for* thow)

1068. . . . þese loueres . . . (+  $S_1$ )  
*Rest* : . . . ye loueris . . .  
 (J the *for* ye)

1314. . . . sent right now . . . (- D, + R)  
 ( $H_3$  now ryght send)  
*Rest* : . . . right now sent . . .

1517. ClAD $H_2$ Ph +  $S_1$  So after pat . . .  
 (D so afterwarde)  
 Cp $H_1$  $S_2$ Dig $H_3$  And after that . . .  
*Rest* : Soone aftir pat . . .

1616. Vpon here fo . . . (+ S<sub>1</sub>Cx)  
*Rest*: Vnto hir foo . . .  
 (GgH<sub>5</sub> On to)  
*Vpon* is clearly the correct reading.
1665. And þey þat no þing knewe . . . (+ Cx)  
 (H<sub>2</sub> þe *for* þey; Cx she *for* þey)  
*Rest*: And they þat knowen no thing . . .  
 (R knew; H<sub>4</sub> know; S<sub>1</sub> knewe)  
 The  $\gamma H_2$  reading is better metrically.
1705. . . . into an herber grene (+ S<sub>1</sub>)  
*Rest*: . . . and in an herber grene  
 (Cx and into)  
*Into* is clearly correct.

It is to be noted that in a number of cases in the list just given  $\gamma H_2 Ph$  preserve a correct reading where the other MSS. have fallen into error. This would seem to point to some relationship between GgH<sub>5</sub>, J, R, Cx, H<sub>4</sub>, and H<sub>3</sub>. Repeatedly, too, we find two or three of these six units agreeing in a variant reading against all the rest. These agreements must now be illustrated. We may begin with the combinations involving H<sub>4</sub>, R, and Cx.

H<sub>4</sub>RCx.

- †2. H<sub>4</sub>Cx *omit* o wynd.
- †14. H<sub>4</sub>Cx + H<sub>5</sub> . . . I write  
*Rest*: . . . it write  
 (A I it write)
- †96. H<sub>4</sub>R . . . tell vs  
*Rest*: . . . telle it vs
143. H<sub>4</sub>RCx *omit* þat.
305. H<sub>4</sub>Cx . . . be now as to you new  
*Rest*: . . . as now be to yow newe  
 (H<sub>2</sub>Ph to 3ow be now as newe)
462. H<sub>4</sub>Cx . . . wisly forto pley  
*Rest*: . . . sleyly for to pleye  
 (R sleightfully; H<sub>1</sub> sleughtely)
- †508. RCx . . . gardyn paleys . . .  
*Rest*: . . . paleys gardyn . . .  
 (H<sub>2</sub>Ph paleys in a gardyn)

- †585.  $H_4R + D$  omit pan  
*Rest* : . . . pan is . . .  
 ( $H_2Ph$  is pan)
589.  $H_4$  Nay nay therof speke not a ha quod she  
 $R$  Nay nay there of ne spake not I quod sche  
*Rest* : Nay þerof spak I not ha ha quod she  
 ( $H_2$  om. Nay ;  $Cl$  om. ha ha)
597.  $RCx + H_3$  A lord . . .  
 $\gamma JH_4$  And lord . . .  
 $H_2PhGgH_5$  3e lord . . .
- †644.  $H_4Cx + H_3$  omit And
- †653.  $H_4R$  omit right
- †724.  $H_4R$  omit certeyn
- †752.  $H_4R$  . . . in lusti ese  
*Rest* : . . . in lusty lese
864.  $H_4Cx$  . . . to looke . . .  
*Rest* : . . . to se . . .
- †905.  $H_4R$  . . . & al this  
 ( $R$  has deleted and)  
*Rest* : . . . al þis . . .  
 ( $AD$  and þis)
1162.  $RCx$  No than wol I so that ye wol endite  
 ( $Cx$  om. second wol)  
*Rest* : No þanne wole I quod he so ye endite  
 ( $H_2H_4$  so þat 3e ;  $S_1$  quod he wole I ;  $A$  so ye wol endite)
- †1280.  $H_4Cx$  omit hire ;  $R$  the for hire.
- †1286.  $H_4Cx$  omit second youre.
1455.  $H_4R$  She nedith not . . .  
 $H_2PhCx$  So nedith not . . .  
*Rest* : It nedeth nought . . .
1546.  $RCx$  . . . gyse  
*Rest* : . . . wyse
1644.  $RCx + S_1$  Crysseide anon my lady . . .  
*Rest* : omit anon

†1715.  $H_4R$  . . . my ladies tweyne

*Rest* : . . . my lordes tweyne

*Ladies* is repeated from 1714.

1741.  $H_4$  Sekirly . . .

$Cx$  And sikerly . . .

*Rest* : Secundelich . . .

( $H_5$  Sertaynly)

In the list of readings just given there are two instances, lines 597 and 644, in which  $H_3$  is associated with  $Cx$ . The following list presents a series of other instances in which  $H_3$  and  $Cx$  are in agreement. Of these all but the last come before the point (line 1034) where  $H_3$  becomes a  $\gamma$  MS.

$H_3Cx$ .

130. . . . som Iape I trowe it is (+ A)

*Rest* : . . . is pis

( $H_2Ph$  ywis)

154. That was the wal of Troie . . .

( $H_3$  tho wal)

*Rest* : That was þe townes wal . . .

593. . . . that helmed is with stele

*Rest* : . . . of stel

(R in stele)

†613. *Omit* right

924. That at the last . . . (+ Cl)

( $H_3$  tho last)

*Rest* : Til at the laste . . .

945. . . . go we where the liste

*Rest* : . . . do we as þe leste

( $GgH_5H_4R$  3e for þe;  $S_1$  whan the leste; D you for þe)

†978. . . . god so me wisse and saue

*Rest* : . . . god so wys me saue

( $H_5$  so wisse me and saue, *om.* god; JR god so my soule saue)

980. . . . oute sterte (+  $H_5$ )

*Rest* : . . . to sterte

†1398. Ywys my dere brother Deiphebus quod he  
(Cx Deiphebe, *om.* quod he)

*Rest*: omit dere

This list of  $H_3Cx$  agreements, and also the preceding list of  $H_4RCx$  agreements, could be much extended; but the examples given serve to illustrate sufficiently the character of the variations. They are all of a trivial character, and might be regarded as accidental were they not so numerous.

In the following list are presented a few instances in which Cx agrees with  $S_1$ . They are confined to the latter part of the book, and are not numerous.

$S_1Cx$ .

1079. And preyde hir . . .

*Rest*: And pat she sholde . . .

(Gg But pat;  $H_5$  Besechyng hir; ClJ wold)

1672, 1673. . . . she gan disport

As she best coud of sorowe him to confort

*Rest*: . . . to recomforte

As she best kowde she gan hym disporte

( $CpH_1ADH_3$  to disporte)

1701.  $S_1$  He preyde tham bothe . . .

Cx He prayed hem bothe anon . . .

*Rest*: He preyede hem anoon . . .

(Gg $H_5JH_2$  preied hem faste)

1712.  $S_1$  Into þe chambre on hie and pat in hye

Cx Vnto the chambre aloft and that on hy

*Rest*: Into þe grete chambre and þat yn hye

( $H_5$  on *for* yn)

We have already recorded a series of striking agreements of  $JRH_4$  found between lines 701 and 1113 (see above, pp. 107–111). We must now present a list of agreements, more trivial in character but fairly numerous, between J and R, in which  $H_4$  does not share.

JR.

253. . . . hir look down for to caste (+  $H_3$ )

( $H_3$  *om.* for to)

*Rest*: . . . hire eyen down to caste

( $H_2PhD$  *om.* to; A adoun hire eyen caste; Cx *lacking*)



403. . . . growe . . . (+  $\gamma$ )  
*Rest* : . . . waxen . . .  
 ( $H_2Ph$  wox)
516. And I afer gan romen to and fro  
 (J gan for to romen ; R affer)  
 $H_2Ph$  And yn a fere . . .  
 $GgH_5H_4H_3Cx$  And I aftir . . .  
 $\gamma$  — AD And I þerafter . . .  
 AD And after gan I romie . . .

In this line  $JR$  alone preserve the correct reading. That *afer* is correct is clear from the context. The metre, moreover, demands that the stress fall on the second syllable. The Italian, in Moutier's ed., reads, *Io non gli era vicin, Fil. 2. 57.* (The Paris ed. presents at this point a very different text, which materially alters the details of Pandaro's story.) It is hard to see why all the remaining MSS. should have bungled so simple a line. The corruption must have been introduced by "Adam Sciveyn" in his first copy of the poem from Chaucer's autograph.

- †568. . . . þat neuere sith . . .  
*Rest* : . . . neuere sith þat . . .  
 ( $H_4H_5$  om. þat)
- †656. And with that worde . . .  
*Rest* : And wip þat þought . . .  
 ( $H_2Ph$  And for þat þoght)

The context makes clear that *þought* is the correct reading.

745. . . . my thought  
*Rest* : . . . þis þought
- †751. . . . of myn estat  
*Rest* : . . . after myn estat  
 ( $Cx$  for *for* after)
775. . . . by oother folk . . .  
*Rest* : . . . in oþer folk . . .
814. Into hir gardyn with hir neces thre  
*Rest* : Into þe gardeyn . . .  
 ( $H_2Ph$  a gardyn)
864. . . . on hym . . .  
*Rest* : . . . on it . . .

925. . . . right ther . . .

*Rest*: . . . right þo . . .

(Cx om. þo)

†978. . . . god so my soule saue

*Rest*: . . . god so wys me saue(H<sub>3</sub>Cx god so me wisse and saue; II<sub>5</sub> so wisse me  
and saue)

A hypermetrical line.

1083. . . . endles for ay and o

GgH<sub>5</sub>H<sub>4</sub>(H<sub>2</sub>Ph) . . . enfeyned for ay & oγH<sub>3</sub>CxS<sub>1</sub> . . . endeles with outen ho

For a discussion of this line, see above, p 110.

1091. And seide I wis a blisful destyne

*Rest*: And seyde lettre . . .

(Gg And seyde a blysfyl desteny parle)

A possible reading. Since 1090 reads: *He hyste þo þe lettre*, the repetition of the word *lettre* is quite unnecessary.

1147. To yow a lettre wolde I brynge or take

*Rest*: Wold I a lettre to yow brynge or take(H<sub>4</sub> Yf I wolde a letter; Cx And I a lettre; γ vnto.)

It may be noted that, save for the first two instances, and in those instances other MSS. share the reading, all these agreements are in the parts of Book II written by the third hand of R. But, though this hand writes from 1114 to the end of the book, the agreements stop with 1147. In 1526 JR read *she shal the fully ther conferme*, where γ omits *the*, GgCx omit *ther*, H<sub>2</sub>Ph read *fully the*, omitting *ther*, and H<sub>5</sub> reads *þere þe fully*. Here the confusion must have arisen from the mistaking of þe for a contracted *pere*, and the mistake must lie back of any immediate common original of J and R.

Beginning with line 1210 there is a considerable number of instances in which J agrees with GgH<sub>5</sub>; and in four of these agreements H<sub>4</sub> also shares. Earlier in the book occur two instances of JGgH<sub>5</sub> + R.

JGgH<sub>5</sub>.

551. . . . he for loue was pale and wan (+ R)

*Rest*: . . . for wo . . .*For loue* is repeated from 550.

†1164. And Pandare gan at hym self to Iape faste (+ R)  
(R at hymself gan Iape faste)

*Rest*: And he gan . . .

(H<sub>4</sub> And she gan eek himself iape faste)

Apparently a gloss has been taken into the text. The reading of JGgH<sub>5</sub> is hypermetrical; but R presents a satisfactory line. Note that the corrupt H<sub>4</sub> also omits *to*.

1210. Now for the loue of god . . .

*Rest*: Now for þe loue of me . . .

1292. To graunt hym yit so grete a liberte (+ Cx)

*Rest*: To graunten hym so gret a liberte

(H<sub>2</sub>PhA graunt; H<sub>4</sub> line entirely corrupt)

1333. Right so encesseth hope . . . (+ D)

*Rest*: . . . ences of hope . . .

(H<sub>4</sub> theneres)

1383. . . . makith it . . .

(H<sub>5</sub> makit hym)

*Rest*: . . . doth it . . .

Though JGgH<sub>5</sub> agree in reading *makith*, later in the line Gg agrees with H<sub>2</sub>PhCx in reading *falle* instead of *come*. See above, p. 112.

1433. And preyen . . . (+ H<sub>4</sub>)

*Rest*: To prayen . . .

1455. . . . hise helpis moore craue (+ H<sub>4</sub>)

(Gg helpe; H<sub>5</sub> *om.* his; H<sub>4</sub> to craue)

H<sub>2</sub>Ph . . . vs more help to craue

*Rest*: . . . his helpes for to craue

(Cx . . . his help now for to craue)

1550. To ben good frend . . .

S<sub>1</sub> To ben good lord . . .

*Rest*: To ben a frend . . .

1596. But for o fyn . . . (+ H<sub>4</sub>)

*Rest*: For for o fyn . . .

(H<sub>1</sub> *glosses* quia propter. H<sub>2</sub>Ph For o peyn; Cx for al is for a fyne)

1688. . . . yif it yowr wille be (+ S<sub>1</sub>)  
(H<sub>5</sub> *om.* it)

*Rest* : . . . and it youre wille be  
(Cx *yit for* it)

1691. JR Yif þat ye vouch sauf . . .  
GgH<sub>5</sub> 3if þat pou vouche saf . . .  
(H<sub>5</sub> *om.* þat)

*Rest* : If that she vouche saf . . .

1701. . . . faste . . .

*Rest* : . . . anoon . . .  
(S<sub>1</sub> *bothe* ; Cx *bothe anon*)

†1733. O nece . . . (+ H<sub>4</sub>)

*Rest* : Nece . . .

Finally, we must record a number of scattering agreements, which may serve further to illustrate how confused are the relationships which the MSS. bear to one another.

## SCATTERING AGREEMENTS.

21. (Gg)H<sub>5</sub>H<sub>4</sub> . . . demyn . . .

*Rest* : . . . Iuggen . . .  
(R *lacking*)

117. H<sub>3</sub> It sat me wel bette ay ben in a caue

Cx It sit me wel bet to ben in a caue

H<sub>4</sub> It sat me ay weel bet to be in a caue

H<sub>5</sub> It sit me bet ay to ben in a caue (*a inserted above*)

*Rest* : It sat me wel bet ay in a caue

(Cp *satte* ; H<sub>1</sub>J *sate* ; R *sat to me* ; ClH<sub>1</sub>J *om. a*)

The reading of  $\gamma$ H<sub>2</sub>Ph, etc., is metrically satisfactory, if we give proper dissyllabic value to the subjunctive *satte*. *Ben* is not required by the sense, which runs on to the next line.

†141. GgH<sub>5</sub>H<sub>4</sub> . . . wel more . . .

*Rest* : *Omit* wel

159.  $\gamma(-S_2$ Dig)JR . . . al vertu . . .

*Rest* : . . . euery vertu . . .

(S<sub>2</sub>Dig *euere* ; Gg *vertu corrected to vertu euere*)

296. H<sub>3</sub>H<sub>4</sub> + AD *omit* wel

(Gg *3it for* wel ; Cx *lacking*)

357. Gg þour myn a bek  
 H<sub>5</sub> . . . advice  
 R . . . doying  
 Cx . . . counsayl  
 H<sub>2</sub>Ph . . . abettyng  
*Rest* : . . . abet  
 (H<sub>4</sub> habit ; JD abit)

These may well be independent attempts to emend a rare word not understood by the scribe.

434. JRH<sub>4</sub>H<sub>3</sub> . . . were . . .  
*Rest* : . . . is . . .

461. H<sub>4</sub>S<sub>1</sub> . . . wil deeme of it . . .  
*Rest* : . . . wolde of it deme . . .  
 (Cl of it wold deme ; Cx wyl it deme ; GgH<sub>5</sub> don)

466. H<sub>4</sub>Cx + Ph + Cl And eek myn emys lyf lith in  
 balauns  
 (H<sub>4</sub> loue for lyf)  
 H<sub>2</sub>GgH<sub>5</sub>R . . . lyf in a balaunce  
 (H<sub>2</sub> om. a)  
*Rest* : . . . lif is in balaunce  
 (S<sub>2</sub>Dig is now in balaunce)

*Lith* has been repeated from 465, *For myn estat lith in (a) Iupartye*. Either Ph has introduced the word independently or, more probably, H<sub>2</sub> has dropped it because of its similarity to *lyf*. It is just possible that we have here the traces of an authentic revision. The reading of GgH<sub>5</sub>R is entirely possible.

485. GgS<sub>1</sub> . . . þis mater . . .  
*Rest* : . . . þis proces . . .

Since H<sub>5</sub> does not share the Gg reading, one must conclude that the agreement of GgS<sub>1</sub> is due to coincidence in independent error.

- †535. H<sub>4</sub>H<sub>5</sub> . . . grounded  
 Gg . . . foundit  
*Rest* : . . . Isounded  
 (Ph woundid ; A Iswounde)

- †640. GgH<sub>5</sub>R . . . with swerdis & with macis  
*Rest* : omit second with

751. GgH<sub>5</sub>H<sub>4</sub> Omit it

768. JGgH<sub>5</sub>γS<sub>1</sub> . . . hir soule . . .*Rest* : . . . her hert . . .822. H<sub>4</sub>S<sub>1</sub> I benched weel and sondid alle the weiesH<sub>3</sub> I benched wel and sanded new atte tho weyes*Rest* : I benched newe and sonde alle þe weyes

(γPhR And benched)

Note the conflate reading of H<sub>3</sub>.953. JRH<sub>3</sub>Cx + A . . . be stille . . .*Rest* : . . . ly stille . . .

1024. J . . . clerkisly endite

H<sub>4</sub> . . . clergaly . . .

Cx . . . clerkly . . .

R . . . papally . . .

GgH<sub>5</sub> . . . dyneleche ne mystileche . . .*Rest* : . . . digneliche . . .

JH<sub>4</sub>Cx would seem to have substituted a gloss. The reading of GgH<sub>5</sub> must be similarly explained. The reading of R is a curious blunder which I am at a loss to explain.

1172. JGg And gan som of hir woumen for to calle

H<sub>4</sub>H<sub>5</sub> . . . in to callH<sub>2</sub>Ph . . . her wymmen call

Cx . . . hir wymmen to calle

R And som of hir woumen gan she calle

γS<sub>1</sub> And gan som of hire woumen to hire calle

We have here clear proof of corruption or confusion in the common original of all the MSS. Apparently H<sub>2</sub>Ph present the uncorrected error.

†1249. R Cum riding with his companie in feyr

Cx . . . wyth his people in feere

H<sub>5</sub> . . . with his folk in fere*Rest* : . . . with his tenpe some yfere(H<sub>1</sub> tenthe sonne; A tensus; D twelue some; H<sub>3</sub>tenteth some; H<sub>2</sub>Phx somme; H<sub>4</sub> with the tensus;

Gg tensus; J tente somme)

These are apparently independent attempts to explain a rare construction.

†1487. GgCx . . . in his owene propre persone  
 H<sub>4</sub>H<sub>5</sub> . . . in his awyn persone

*Rest*: . . . yn his propre persone

*Owene* is repeated from 1486. H<sub>5</sub>, and probably also H<sub>4</sub>, have corrected a hypermetrical line by omitting *propre*.

1553. JRS<sub>1</sub> But swich a need was it  
 (R that *for* it)

ADCx . . . a nede it was

*Rest*: Omit it

†1666 H<sub>4</sub>RCxH<sub>5</sub> omit *pei*  
 Gg, sche *for* *pei*

Gg has corrected the GgH<sub>5</sub> reading preserved by H<sub>5</sub>.

Unless we are to assume a most thoroughgoing process of contamination, which the comparatively trivial character of most of the variations makes improbable, but one explanation can be given for the phenomena of Book II. In Book I, it will be remembered, the  $\beta$  MSS. present evidence to prove that they are descended, each along its independent line of descent, from a common original which contained a great many corrections and alternative readings. Such an hypothesis can alone explain the manifold and baffling interrelations of Book II. If we find H<sub>2</sub>Ph agreeing in this line with GgH<sub>5</sub>, in the next with  $\gamma$ , in the next with R or Cx or J, we are forced to assume that each of the units, H<sub>2</sub>Ph, GgH<sub>5</sub>,  $\gamma$ , H<sub>4</sub>, J, R, Cx (and H<sub>3</sub> and S<sub>1</sub> when not included in  $\gamma$ ), is derived independently from a MS. whose readings were confused by repeated corrections and alterations. In this MS., then, were present in many lines alternative readings; and the text was in such a condition that a scribe might easily, through inattention, copy the cancelled reading instead of the substitute, or might incorporate into his copy part of the original reading and part of the correction. Of such conflate readings we have seen many examples in the lists given above; and every conflation of this character is evidence in support of the hypothesis just presented.

But, though virtually all possible combinations of the several MS. units are illustrated, there is one combination which is more strikingly attested than the others, that of H<sub>2</sub>Ph with GgH<sub>5</sub> (during the first 1200 lines of the book); and with H<sub>2</sub>Ph and GgH<sub>5</sub> is frequently found H<sub>4</sub>. We have seen that in Book I H<sub>2</sub>Ph and H<sub>4</sub> present earlier, unrevised readings; in the later

books we shall find  $GgH_5$  associated with  $H_2Ph$  in presenting unrevised readings. Up to line 1200, then, where the character of its readings is changed,  $GgH_5$  derives from the common parent of all MSS. at a stage in its existence not far removed from that at which  $H_2Ph$  is derived. That is to say,  $H_2Ph$  and  $GgH_5$  are both derived before the parent MS. received all of its corrections and alterations. We must conceive of this parent MS. as subject to a continuous process of minor corrections and alterations coincident in time with the period during which the various existing MS. units were successively derived.

Through the greater part of the book these corrections and alterations are of a very trivial character. Only in one restricted portion of Book II, *i. e.* between line 701 and line 1113, are there any cases of extended revision; but within these four hundred lines the instances of deliberate revision are both numerous and striking. They will be found on pp. 107-111 above.

The readings of these four hundred odd lines present the most baffling problem which the writer of this study has encountered; and he cannot pretend to any satisfactory solution. He must perforce content himself with stating the situation, and suggesting a not impossible explanation.

There are over a score of readings, of which most are striking cases, which point to deliberate revision. On the basis of these readings the MSS. divide sharply into three groups:  $H_2PhGgH_5$ ,  $\gamma H_3CxS_1$ , and  $JRH_4$ . It is to be noted that  $S_1$  ceases to be a  $\gamma$  MS. after line 617, and that  $H_3$  does not become a  $\gamma$  MS. until line 1034. Through the whole passage, then,  $\gamma$  has the independent support of  $S_1$  and  $Cx$ , and through three-quarters of the passage of  $H_3$  as well. We cannot assume that  $S_1$ ,  $H_3$ , and  $Cx$  incorporate through some accident or contamination readings of  $\gamma$  origin; for a glance will show that the  $\gamma H_3CxS_1$  readings in this passage are not at all of the colourless sort which throughout the poem characterize the  $\gamma$  original, and which point consistently towards scribal corruption rather than authentic revision.

In one couplet, lines 734, 735,  $H_2PhGgH_5$  present what seems to be an unrevised reading as against all the rest. In two instances, lines 703 and 738, there are three separate readings which characterize respectively  $H_2PhGgH_5$ ,  $\gamma H_3CxS_1$ , and  $JRH_4$ , with the  $\gamma H_3CxS_1$  reading occupying a place midway in character between the  $H_2Ph$  and the  $JRH_4$  readings. Somewhat similar is



the situation in line 1083, where, however,  $H_2Ph$  omit the line and JR occupy a place midway between  $GgH_5H_4$  and  $\gamma H_3CxS_1$ . In lines 721, 731, 736-7, 760-1, 813, 859, 1113,  $JRH_4$  agree in a variant reading as against all the rest. In lines 701, 792, 825, 897, 908, 922-3, 945, 1093, and 1095-7  $\gamma H_3CxS_1$  agree in a variant reading as against all the rest; and to this list may be added line 1085 in which J agrees with  $\gamma H_3CxS_1$ . It is this last set of readings which makes the problem so difficult. Were it not for them, we should have a situation not unlike that in Book III, where the latest revised state of the text is represented by  $JRH_4Cx$ , and where  $\gamma$  is generally in accord with  $a$ . We should say that  $H_2PhGgH_5$  represent the earliest state of the text; that after these units were derived a certain amount of revision took place, and that these revisions are found in  $\gamma H_3CxS_1$ ; that, further, after these units also were derived, other revisions were made which are found only in the MSS. of latest derivation, *i. e.* J, R, and  $H_4$ .

But if we turn to the lines in which  $\gamma H_3CxS_1$  present the variant, we shall find that the  $\gamma H_3CxS_1$  reading seems to be the later revised reading. In 792 a bad rime is avoided; in 908 there is an added idea. In general the  $\gamma H_3CxS_1$  reading is preferable; in a few instances, *e. g.* 897, 922-3, it seems to be a second thought, not completely fused with the context. Even though in line 1093 the  $\gamma H_3CxS_1$  reading is somewhat nearer the Italian, this cannot alone counterbalance the presumption that  $H_2PhGgH_5$  represent an earlier state of the text.

If the  $\gamma H_3CxS_1$  readings represent a later, revised text, how is one to explain the fact that they are not found in  $JRH_4$ ? We must assume that a revised reading, made after the derivation of  $H_2PhGgH_5$ , is adopted by  $\gamma$ , by  $H_3$ , by Cx, by  $S_1$ , and is then rejected by J, by R, by  $H_4$ . For outside of this passage there is no evidence that J, R, and  $H_4$  are related by descent from any common original other than the common original of all the MSS. In some way, then, these revisions must have been cancelled or lost in the common original before J, R, and  $H_4$  were derived. How or why, I cannot say. Since there seems to be no reason for a deliberate, authentic cancelling of the revisions, one will look for some mechanical cause. Since the phenomenon we would explain occurs nowhere else in the poem, we must find a mechanical cause which should deprive the parent MS. of its

revision readings during these four hundred lines, and nowhere else.

It is to be noticed that all of the lines concerned fall within the space of sixty stanzas; that is to say, of six leaves with five stanzas to the page, or five leaves with six stanzas to the page. The loss of the  $\gamma H_3 Cx S_1$  revision readings by  $JRH_4$  may have happened in some such way as this: From the common original and archetype which Chaucer kept in his own possession were derived  $H_2 Ph$  and  $GgH_5$ . Next, certain revisions were made in the margins or between the lines, and these revisions were incorporated in  $\gamma$ , in  $H_3$ ,  $Cx$ , and  $S_1$ . Then an accident to the MS. caused the destruction or loss of five or six leaves containing stanzas 100–159, lines 694–1113. Their place was then supplied in the archetype by reference to a copy of the poem, not otherwise represented by any existing MS., which had been derived later than  $H_2 Ph$  and  $GgH_5$  (since it must have contained the revised reading in 734, 735), but before the  $\gamma H_3 Cx S_1$  revisions were made. In this substituted copy new revisions were made in lines 731, 736–8, and perhaps also in 703 and 760, 761; though in these two cases I suspect that we have rather a scribal corruption in the MS. from which the substituted leaves were copied. The  $JRH_4$  readings in 721, 813, 859, and 1113 would surely be regarded as of merely scribal origin. Line 1085, in which  $J$  shares the  $\gamma H_3 Cx S_1$  reading in a striking variant as against  $H_2 Ph GgH_5 + H_4 R$ , and 1083 where  $H_4$  agrees with  $GgH_5$ , would be regarded as cases of contamination.

The explanation just given is pure hypothesis. All that can be said for it is that it explains the facts and is not inherently improbable. All that I should care to assert is that  $JRH_4$  have failed to get the revision readings in this passage, and that after the fashion just suggested a plausible explanation can be devised.

## CHAPTER IV

### THE MS. RELATIONS IN BOOK III

THE MS. relations in Book III present a striking contrast to those in Book II. In the early part of the book, to be sure, the confusion of the preceding book continues; traces of deliberate

revision are very scanty, and the boundaries between  $\alpha$  and  $\beta$  are hard to trace. But from about line 400 to the end of the book we have a clear division between  $\alpha$ , represented by  $H_2PhGgH_5$ , and  $\beta$ , represented by  $JRH_4Cx$ , illustrated by a long list of striking divergences, many of which are unmistakably due to deliberate revision. In these instances  $\gamma$ , as we shall see, usually gives  $\alpha$  readings; but not infrequently it stands with  $\beta$ .  $H_3$  and  $S_1$  are sometimes found with  $\beta$ , sometimes with  $\alpha\gamma$ .

It will be convenient, however, to defer consideration of these more important readings until we have established for Book III the familiar groups  $\gamma$ ,  $H_2Ph$ , and  $GgH_5$ .

$\gamma$  includes, as always, MSS.  $CICpH_1S_2DigAD$ . With  $\gamma$  are repeatedly associated  $H_3$  and  $S_1$ ; but since these two MSS. show many striking characteristics of the  $\beta$  group, they cannot be regarded as an integral part of  $\gamma$ . In the list of  $\gamma$  readings which follows, their adherence to  $\gamma$  is in each instance specifically stated. It is to be noted that the fragmentary *Dig* ends at line 532.

$CICpH_1S_2DigAD(\gamma)$ .

†49. To which who nede hath god hym brynge (+  $H_3$ )

*Rest*: To which gladnesse . . .

A clear case of error;  $\gamma$  is metrically deficient.

84. . . . is . . . (+  $H_3$ )

*Rest*: . . . was . . .

90. His resones . . . (+  $H_3$ )

*Rest*: Hise wordes . . .

( $GgH_5R$  His werkis)

*Wordes* is certainly a better reading. Cf. 97 and 100.

†101. As feythfully . . . (+  $H_3$ )

*Rest*: As ferforthly . . .

( $JGg$  ferforthlich)

The context makes clear that *ferforthly* is correct.

†110. If with my deth youre herte may apese

(+  $H_3S_1 + Cx + H_2$ )

( $H_2$  y may 3our hert apese)

*Rest*: . . . yowre wreththe may apese

( $Ph$  3our wrath may y apese;  $Gg$  3oure wrepe I may apese)

The  $\gamma$  reading is clearly erroneous. *Herte* is repeated from 109.

But note that Cx, as well as H<sub>3</sub>S<sub>1</sub>, read *herte*. The agreement of H<sub>2</sub> I regard as coincidence, since Ph reads *wrath*. H<sub>2</sub>PhGg (but not H<sub>5</sub>) read *y may* or *may y*.

111. But syn pat ye . . .

*Rest*. For sithen ye . . .

(H<sub>3</sub>R For syn that)

The context strongly favours *For* rather than *But*.

†119. . . er þat ye wende (+ H<sub>4</sub>)

*Rest*: . . er ye wende

(J er we wende; Cx or we hens wende)

A hypermetrical line.

130. . . som tyme frendly on me se (+ H<sub>3</sub> + H<sub>4</sub>)

(H<sub>1</sub> freshely)

*Rest*: . . . frendly somtyme . . .

(H<sub>2</sub>PhH<sub>5</sub> *om.* frendly; H<sub>2</sub> on me rue and se; Gg frenli sumtyme)

The omission by H<sub>2</sub>PhH<sub>5</sub> (corrected by Gg) suggests that the confusion already existed in the original of all the MSS.

†136. *Omit* I (- AD)

158. . . but seyde hym softly (+ H<sub>3</sub>)

(H<sub>3</sub> ful softly)

*Rest*: . . . but seyde hym sobrelly

(Gg sekyrly)

188, 189. With outen hond me semeth pat in þe towne

For this merueyle I here eche belle sowne (- AD)

(S<sub>2</sub>Dig Of þis maruelle I here þe belles soune)

*Rest*: . . . pat in towne

For this miracle . . .

I see no reason to regard *merueyle* as a deliberate revision. It is a simple case of scribal substitution. Since AD read *myracle*, we must assume that the reading was corrected in the  $\gamma$  original.

203. . . right as I yow deuyse (+ H<sub>3</sub>)

JGg . . . right as thow wolt deuyse

H<sub>5</sub> . . . right as I woll deuisse

H<sub>2</sub>PhCx . . . right as y devise

H<sub>4</sub> . . . right as thei deuisse

R . . . right as I the deuyse

The common original of all the MSS. must have been confused in this line.

230 . . . mery chere (+  $H_3$ )

*Rest* : . . . blisful cheere

\*256. Al sey I nought þow wost wel what I mene (+  $H_3S_1$ )

R Al seye I noght thow wost what I wolde mene

*Rest* : Thow woost thi seluen what I wolde meene

( $H_2Cx$  what þat y wold mene)

We have here apparently a revision reading not adopted by  $JH_4Cx$ . Note that R agrees with  $\gamma$  only in the first half of the line. The reading *wel what I mene* must be regarded as merely a  $\gamma$  variant.

301. Al seyde men soth . . . (+  $H_3S_1$ )

(AD *lacking*)

*Rest* : Thogh men soth seide . . .

319. That 3et bihyghte hem neuere . . . (- C1, +  $H_3$ )

(AD *lacking*;  $H_3$  There thai behight hem)

*Rest* : That neuere yit behight them . . .

(Cx That neuer yit in ernest nor in game)

354. . . . liketh . . . (AD *lacking*)

*Rest* : . . . listeth . . .

†412. *Omit* me

427. . . . his gode gouernaunce (+  $H_3S_1$ )

*Rest* : . . . his wyse gouernaunce

438. This . . . (- A)

(D *omits* line)

*Rest* : That . . .

459. Wolde of hem two . . . (+  $H_3$ )

$H_2PhGgH_5$  Wold in þis speche . . .

$JRH_4(Cx)S_1$  Wolde on this thing . . .

(R of *for* on)

For discussion of this line see below, p. 148.

461. . . . grace . . . (+  $H_3S_1$  + R)

*Rest* : . . . space . . .

The context favours *space*. See below, p. 148.

512. . . . þat . . . (+ H<sub>3</sub>S<sub>1</sub>)*Rest*: . . . which þat . . .(JGgH<sub>5</sub> om. þat)

(With line 532 Dig ends.)

535. . . . gret ordenaunce (+ H<sub>3</sub>S<sub>1</sub>)*Rest*: . . . his ordenaunce

(Gg his puruyaunce)

536. . . . and þerto his aray ( - AD, + H<sub>3</sub>)(H<sub>3</sub> ther to and; S<sub>2</sub> þare with his Aray)*Rest*: . . . and therto al the aray

(Cx and eke al the aray)

Though the reading *his* in this line seems intended to compensate for the loss of *his* in 535, ADS<sub>1</sub> which read *gret* in 535, read *al the* here. *Gret* does not seem appropriate to the context.

537. Yf þat he were myssed . . .

*Rest*: That yif þat . . .(H<sub>3</sub> And yf that; H<sub>4</sub> That yif he)558. Ne lengere don him . . . (+ H<sub>3</sub>)(H<sub>3</sub> Ne lenger hym doon)

α Ne done hym lenger . . .

βS<sub>1</sub> Ne make hym lenger . . .

For discussion of this line see below, p. 148.

589. He swor hire yis . . . (+ H<sub>3</sub>S<sub>1</sub>)

(Cl om. hire)

*Rest*: He swor hir this . . .(Cx tho *for* this; H<sub>2</sub>PhH<sub>4</sub> om. this)

The confusion between *yis* and *pis* is very easy. Either word suits the context.

†623. At the goddes wyl . . . ( - AD)

*Rest*: Omit At

*At* makes the line hypermetrical, and disturbs the sense. *The goddes wyl* is the subject of *execut was* in 622. The scribe of the γ original regarded *al* as the subject.

636. For be my trouthe . . .

H<sub>3</sub>S<sub>1</sub> And by my trowth . . .*Rest*: Now by my trowth . . .*For* is repeated from 635.

692. . . . wight . . . (+  $H_3S_1 + R$ )

*Rest*: . . . man . . .

†722. *Omit* O ( $-H_1$ )

In  $S_1$  the interjection, O, which begins a stanza, is made a two-line illuminated initial. Apparently the  $\gamma$  original planned for such an initial which was never executed. Hence the loss of O, corrected, however, by  $H_1$ .

†758. *Omit* thus (+  $H_3 + R$ )

810. . . . þerof . . . (+  $H_3S_1 + R$ )

*Rest*: . . . of þat . . .

( $H_5$  of þis)

†838. Thow mysbeleued and enuyous folye ( $-AD$ )

*Rest*: *Omit* and

859. How þis candele in þe straw is falle (+  $Cx$ )

( $CpD$  the *for* þis; A þis *for* þe;  $Cx$  dyde falle)

*Rest*: How is this candel in the straw I falle

( $GgH_5H_3$  falle)

A nine-syllable line in  $\gamma$ .

880. But of malis if þat I shal nought lye (+  $H_3S_1$ )

( $H_1$  of *for* if)

*Rest*: *Omit* þat

A nine-syllable line in  $\alpha\beta$ .

913. Ne . . . (+  $H_3S_1$ )

*Rest*: And . . .

†931. A dulcarnon . . .

(Cl At *altered* to A)

*Rest*: At dulcarnoun . . .

( $H_2Ph$  Bulcarnon)

1073. . . . and . . .

*Rest*: . . . or . . .

1119. And . . .

*Rest*: So . . .

1153. She bad hym þat to telle . . .

( $H_1$  Sho bad him for to tel þat)

$\alpha$  þat badde sche him to telle . . .

( $Gg$  *om.* hym)

$\beta H_3S_1$  This bad she hym to telle . . .

( $H_3$  Thus;  $Cx$  *lacking*)

†1157. Hym . . . (-CID)

*Rest*: He . . .

An obvious error corrected by C1 and D.

1165. For by þat god þat bought vs boþe two (+H<sub>3</sub>)*Rest*: . . . wrought vs . . .

1192. . . . hym . . . (-C1)

(S<sub>2</sub> hir)*Rest*: . . . it . . .

1202. But . . .

*Rest*: And . . .1203. . . . the blysfyl goddes seuene (+ S<sub>1</sub>)*Rest*: . . . the bryghte goddes seuene

†1268. . . . þat lest kowde deserue

(A beste)

*Rest*: . . . þat coude lest . . .The transposed order in  $\gamma$  injures the metre.†1291. CpH<sub>1</sub>S<sub>2</sub> As thus I mene  $\gamma$ e wol  $\gamma$ e be my steere(H<sub>1</sub>S<sub>2</sub> fere)C1Ph(H<sub>2</sub>) . . . þat ye wole be my stere(Ph þat inserted above; H<sub>2</sub> lacking)GgH<sub>5</sub>ADS<sub>1</sub> . . . he wil  $\gamma$ e ben myn stere

(Gg om. he)

JRCx . . . he wol þat ye ben my steere

H<sub>3</sub>H<sub>4</sub> As thus he wyll how that ye be my stereLine 1290 reads: *Syn god hath wrought me for I shal yow serue*, which requires the reading *he wol* in 1291.

1373. Lord trowe ye a coueytous or a wrecche (-A, + J)

(J or a *by* corrector; D lacking)

Gg omits or

AH<sub>5</sub>RH<sub>3</sub> omit or aPh(H<sub>2</sub>)H<sub>4</sub>CxS<sub>1</sub> . . . trowe ye that a coueytous wrecche(S<sub>1</sub> a wrecche)

The correct reading is not easy to determine. If we read *a wrecche*, *coueytous* must be regarded as a noun, which seems unlikely; but *a coueytous wrecche* is unmetrical unless we read *coueytouse*. The final *e* is found in none of the MSS., and cannot be grammatically justified after the indefinite article. Perhaps the correct reading should be: *Lord trowe ye that coueytouse wrecche*,



which is perfectly suited to the context and the metre. Note that  $\text{PhH}_4\text{CxS}_1$  read *that a*.

1394. . . . of whom . . . . (— A, D *lacking*)

*Rest*: . . . . of which . . . .

1402. Of ony þing . . . . (— A, D *lacking*)

*Rest*: Of any wo . . . .

1422. . . . al my plesaunce (— Cl, +  $\text{S}_1$ )

*Rest*: . . . . and my plesaunce

†1482. Syn þat desir ryght now so biteth me  
(Cl brenneth;  $\text{H}_1$  bitleth)

*Rest*: . . . . streyneth me

The Italian reads: *Sì mi strigne il disio, Fil. 3. 46*. The Cl reading, *brenneth*, seems to stand midway between *streyneth* and *biteth*.

1486. Were it so . . . .

*Rest*: Yit were it so . . . .

(Cx Yf it were so)

A nine-syllable line in  $\gamma$ .

1488. . . . so fermely

(A fermently; D feruently)

*Rest*: . . . . as fermely

( $\text{H}_5$  fervently)

1524. And with swych wordes as his herte bledde

*Rest*: And with swich voys as though his herte bledde

(J thoght, blede;  $\text{H}_5$  *om.* though)

1525. He seyde farewel my dere herte swete

(Cl myn herte and dere swete)

*Rest*: *Omit* my

( $\text{H}_5$  *has*  $\gamma$  *reading, but whole line is written over erasure.*)

1595. An hondred sithe he gan þe tyme blysse

(Cl A hondred; ClD and gan)

$\alpha$  An hundrid tymes and gan þe tyme blisse

(Gg $\text{H}_5$  tyme *for* tymes)

$\beta$  $\text{H}_3\text{S}_1$  A thousand tyme and gan the day to blisse

( $\text{H}_4\text{CxS}_1$  tymes;  $\text{H}_3$  gan he day blisse;  $\text{S}_1$  þe day gan blysse)

For discussion of this line see below, p. 172.

1617. . . . he hym answerde  
*Rest* : . . . he thus answerde  
 (H<sub>3</sub> and thus him answerd)

Note the conflate reading of H<sub>3</sub>.

1660. . . . that Troilus (- C1A, + S<sub>1</sub>)  
*Rest* : . . . this Troilus

†1675. *Omit* ek (- A, + H<sub>3</sub>S<sub>1</sub>)

†1702. *Omit* allas (- S<sub>2</sub>A)

- †1708. . . . don here sacrifice (- A, + S<sub>1</sub>)  
*Rest* : . . . don hym sacrificise

The pronoun refers to the sun. All MSS. correctly read *hym* in 1707.

1723. . . . was of hym . . . (+ S<sub>1</sub>)  
*Rest* : . . . of hym was . . .

1748. Loue þat knetteth lawe of companye (+ H<sub>3</sub>S<sub>1</sub>)  
 (H<sub>1</sub> knetteth; H<sub>3</sub> kennyth; H<sub>1</sub>S<sub>2</sub> and *for* of)  
*Rest* : Loue þat enditeth . . .  
 (H<sub>5</sub> endith; Cx endueth; R endyeth *written and deleted before* endytyth; H<sub>2</sub> *omits entire passage*; Ph *has the γ reading, but entire passage later on inset leaf.*)

The original of this line is the *Hic fidis etiam sua Dictat iura sodalibus* of Boethius, Book 2, Metre 8. But the next line of Chaucer, *And couples doth in vertu for to dwelle*, translates *Hic et coniugii sacrum Castis nectit amoribus*, which in the Latin immediately precedes. Chaucer translates the passage thus: *This Love . . . knitteth sacrament of mariages of chaste loves; and Love endyteth lawes to trewe felawes*. Here we have both *knitteth* and *endyteth*. The  $\gamma$  reading cannot, therefore, be dismissed as a scribal corruption. Both *knetteth* and *enditeth* must have been written by some one familiar with the source, and this person can hardly be other than Chaucer himself. Apparently Chaucer first wrote *knetteth* and then changed to *endyteth*, which is the proper word in the context. The scribe of the  $\gamma$  original copied *knetteth*.

1754. Holden a bond perpetuely duryng (+  $H_3S_1 + H_4$ )  
( $H_3A$  aboute for a bond ;  $H_3$  doyng)

*Rest* : Holde in a bond . . .

( $H_2$  lacking ; Ph Holdyn yn a bonde, *passage later on inset leaf*)

That the  $\gamma$  reading is correct is proved by the Latin, *Foedus perpetuum tenent*, Boeth., Book 2, Metre 8. The error of  $\alpha\beta$ , however, is of a sort very easy to fall into.

Within the  $\gamma$  group the same sub-groups are maintained that we have already noted in Books I and II. Up to the point where Dig ends, line 532, its close relation to  $S_2$  continues unbroken. By way of attestation I have selected the following typical cases :

 $S_2$ Dig.

57. . . . gan his hert . . .

*Rest* : . . . his herte gan . . .

†231. To cule . . .

*Rest* : To tale . . .

(DCx To talke)

†300. . . . be alle abbe

*Rest* : . . . ben a labbe

( $H_2$ Ph blabbe ;  $H_4$  to labbyn)

†306. . . . vertew

*Rest* : . . . vntrewe

†311. Me to loue and sey . . .

*Rest* : Here loue and seyth . . .

(Cx And sayth certeyn)

†400. Be . . .

*Rest* : But . . .

The relationship of A and D is strongly attested by the fact that both omit lines 295–364. This omission of ten stanzas points to the loss of a leaf in the common ancestor of A and D. In A the gap is in the middle of a page ; fol. 45<sup>b</sup> contains lines 274–294, 365–378 without any indication of the omission. In D the gap exactly corresponds to a leaf. Line 294 is at the bottom of fol. 41<sup>b</sup> and 365 at the top of 42<sup>a</sup>, but the quire has its full quota of eight leaves. The relationship is further evident in the fact that in a number of instances, recorded in the list of  $\gamma$

readings, AD together depart from the  $\gamma$  reading. But this is not all. In D there is a second gap of ten stanzas, lines 1345–1414, without any corresponding mutilation in the MS. Fol. 54<sup>a</sup> contains lines 1309–1344 and 1415–1418, with no indication whatever that anything is missing. Obviously a ten-stanza leaf was missing in D's original. In A the ten stanzas are found regularly in their proper place; but during these stanzas the character of A's text changes. In these seventy lines there are three clear  $\gamma$  readings, lines 1373, 1394, 1402; but in none of these  $\gamma$  readings does A share. (See above, p. 134.) Moreover, in this same passage A shares in  $\alpha$  readings in lines 1348, 1389, and 1390. (See below, p. 154.) In 1351 AH<sub>5</sub> omit *Ioye*, and in 1365 AH<sub>5</sub> read *neuere* for *nought*. It is plain that the ten stanzas were missing also in the original of A, but that the scribe of A, discovering the loss, supplied them from a MS. of the  $\alpha$  type closely related to GgH<sub>5</sub><sup>1</sup>

Further proof of relationship is given in the list of readings which follows, in which is also illustrated a connection between AD and S<sub>1</sub> and AD and H<sub>3</sub>. With line 1709 begins the second hand of A; but there is no corresponding change in the character of the text.

AD, S<sub>1</sub>, H<sub>3</sub>.

- †16. AD omit þat
33. AD + H<sub>2</sub>Ph . . . may . . .  
Rest : . . . kan . . .
- †124. ADH<sub>3</sub> + H<sub>2</sub>Ph omit þanne
- †160. ADS<sub>1</sub> omit And  
(Cl But for And)
193. AD . . . 3ow . . .  
Rest : . . . þe . . .
200. A . . . 3e may haue layser . . .  
S<sub>1</sub> . . . may 3e haue leiser . . .  
Rest : . . . haue ye a layser  
(H<sub>4</sub> om. a)

<sup>1</sup> Between the two lost leaves in the AD ancestor intervened fourteen leaves; so that the loss might conceivably be the first and last leaves of a quire of 16.

242. AS<sub>1</sub> For sorewe . . .  
*Rest* : For loue . . .
263. AH<sub>3</sub> . . . ful nygh . . .  
*Rest* : . . . wel nygh . . .  
 (R *om.* wel)
- †450. AD That in þis mene while . . .  
 αγ That in þis while . . .  
 βS<sub>1</sub> This mene while . . .  
 AD present a conflate reading.
- †462. ADS<sub>1</sub> . . . þis þing . . .  
*Rest* : . . . here speche . . .  
 (H<sub>3</sub> hire Porpos)
- †503. ADS<sub>1</sub> . . . me lyst . . .  
*Rest* : . . . hym lyst . . .
- †690. DS<sub>1</sub>H<sub>3</sub> . . . daunce  
*Rest* : . . . traunce  
 (H<sub>2</sub> taunce)
756. DH<sub>3</sub> . . . rise to here . . .  
*Rest* : . . . ryse and heren . . .  
 (H<sub>4</sub> ne *for* and)
799. AD . . . wordes . . .  
 ClS<sub>1</sub> . . . þynges . . .  
*Rest* : . . . wonder . . .
884. ADS<sub>1</sub> . . . þerwith shal ye . . .  
*Rest* : . . . ye þerwith shal . . .
1096. AD . . . and . . .  
*Rest* : . . . but . . .
1137. AH<sub>3</sub> . . . syke mennes . . .  
*Rest* : . . . syke folkes . . .
1156. AD . . . soothly . . . (A soth)  
*Rest* : . . . shortly . . .
- †1174. ADH<sub>3</sub> *omit first pat*
1183. DH<sub>3</sub> + H<sub>2</sub>Ph . . . dere herte  
*Rest* : . . . swete herte
1308. DS<sub>1</sub> But . . .  
*Rest* : And . . .

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1451.      AS<sub>1</sub> . . . hid . . .  
*Rest* :      . . . stole . . .
1526.      D . . . saue and sound . . .  
             H<sub>3</sub> . . . sounde and sauf . . .  
*Rest* :      . . . sound and soone . . .  
             (H<sub>5</sub> son and sownd ; Gg *om.* sound and)
- †1531.      AD *omit* hard
1744. AH<sub>3</sub> . . . se and erth . . .  
             (H<sub>3</sub> see and of erthe)  
*Rest* :      . . . erþe and se . . .
- †1754.      AH<sub>3</sub> Holden aboute . . .  
*Rest* : Holden a bond . . .  
             (GgH<sub>5</sub>JRCx[Ph] Hold in)  
    þe wey
1768.      A . . . no wight ne oute wyste  
             H<sub>3</sub> . . . they wey no wyght ne oute wyste  
*Rest* :      . . . no wight þe weye out wyste  
             (Cx out þe wey wyst)
- A clear proof that H<sub>3</sub> is deriving from a MS. like A. In A *þe wey*, originally omitted, is written above *no wight* without further indication. Note also *ne oute*.
1778.      A . . . all to terede . . .  
             D . . . all tered . . .  
*Rest* :      . . . altered . . .

As in Books I and II, there is also a series of scattering agreements between two or three of the  $\gamma$  MSS., which points to the presence of corrections or alternative readings in the  $\gamma$  original. The more important of these agreements are given in the following list:

SCATTERING AGREEMENTS OF  $\gamma$  MSS.

91.      ClCpH<sub>1</sub> I yow wole telle . . .  
*Rest* :      I wol yow telle . . .
- †258.      CpH<sub>1</sub> . . . gentileste . . .  
*Rest* :      . . . gentillesse (*or* gentilnesse)
259.      CpH<sub>1</sub> . . . ben shal . . .  
*Rest* :      . . . shal ben . . .

293. CpS<sub>2</sub>Dig Han euere thus . . .  
 H<sub>1</sub>H<sub>3</sub> Han euere this . . .  
*Rest*: Han euere yet . . .  
 (H<sub>2</sub> *om.* yet;  $\beta$  *varies*)
- †450. CpH<sub>1</sub>S<sub>2</sub>Dig . . . which . . .  
*Rest*: . . . while . . .
- †527. ClCpS<sub>2</sub>Dig From . . .  
*Rest*: Of . . .
- †558. CpH<sub>1</sub> . . . cape  
 J . . . kape  
*Rest*: . . . gape
585. CpH<sub>1</sub> . . . whiche as . . .  
*Rest*: . . . whiche þat . . .  
 (R *om.* þat; H<sub>5</sub> the whiche)
- †595. CLAD . . . vnto þe souper . . .  
*Rest*: . . . to soper . . .
- †699. CpH<sub>1</sub>S<sub>2</sub> As stille as stoon . . .  
*Rest*: And stille as ston . . .
- †827. CpH<sub>1</sub> . . . 3e woot . . .  
*Rest*: . . . he wot . . .
- †876. CpH<sub>1</sub>S<sub>2</sub> + H<sub>2</sub>Ph *omit* þat
928. CpH<sub>1</sub>S<sub>2</sub>A . . . grace hadde . . .  
 (A *passage written by later hand in space left*)  
*Rest*: . . . hadde grace . . .
1291. H<sub>1</sub>S<sub>2</sub> . . . fere  
*Rest*: . . . stere
- †1419. CLAD + GgH<sub>5</sub> . . . afterward . . .  
 (D after þat)  
*Rest*: . . . estward . . .
1552. CpH<sub>1</sub> . . . she . . .  
*Rest*: . . . he . . .
1621. CpH<sub>1</sub>S<sub>2</sub> + Gg . . . take now nat a grief  
*Rest*: . . . tak it . . .
1805. CpH<sub>1</sub>S<sub>2</sub> + Cx . . . Ire Enuye . . .  
*Rest*: . . . enuye Ire . . .  
 (AS<sub>1</sub>J enuye and ire; D *om.* Ire)

Of the combinations noted above, the commonest are  $CpH_1$  and  $CpH_1S_2$ (Dig); but several other combinations are present. It is to be noted, however, that AD enters into combination only with Cl.

From the evidence presented it is clear that the  $\gamma$  MSS. are descended from a common ancestor, not Chaucer's original; that this original was frequently corrupt; that in it had been written a number of corrections, not incorporated by all of its descendants; that AD frequently desert the readings of this original; and that  $H_3$  and  $S_1$  spasmodically have  $\gamma$  readings. The variant readings which characterize  $\gamma$  are, when not cases of manifest error, of a trifling sort, so that in only two or three cases at most have we any ground for regarding them as due to authentic revision.

We must now consider the agreements of  $H_2Ph$ . The instances I have collected are very numerous; but I shall give only the most striking cases. Though lines 1079-1638 of  $H_2$  are by hand 2, the close relationship with Ph is not broken.

 $H_2Ph$ .

- †13.           And in þis wirȝ . . .  
*Rest* : And in þis world . . .  
 (CLAS<sub>1</sub> word)
- †98.           . . . mercy my dere hert  
*Rest* : . . . mercy swete herte  
 A hypermetrical line.
- †137.          . . . eke to al myn offence  
 (Ph vnto al)  
*Rest* : . . . egal to myn offence
- †199.          . . . þer y-now  
*Rest* : . . . þer with he lough
- †220.          That yaf ful lightly of þe pace  
*Rest* : That gan ful lyghtly of the lettre passe  
 ( $H_1$  ful lightly gan;  $H_3$  lightfully; Gg $H_5$  þis lettere;  
 $H_4$  That tenquire aftir the lettre was desirous)
- †265.          . . . help her out of blame  
*Rest* : . . . kep hire out of blame
304.           . . . þe tyme þat y was born  
*Rest* : . . . þe day . . .  
 (Gg $H_5$  þat euere; JH<sub>4</sub> þat day)



†349. And al þe rehet yng of his sikes sore

*Rest* : . . . þe richesse . . .

( $H_4$  tresour ; Cx thoughtis)

The Italian reads : *I sospir ch' egli aveva a gran dovizia, Fil. 3. 11.*

391. Right as thyn own . . .

*Rest* : Right as þi sclauē . . .

(GgRH $_4$  knaue ; H $_5$  as I can ; A felawe ; Cl knaue,  
kn corrected)

†468. . . . al þogh he come late

*Rest* : . . . þat loue al come it late

501. . . . lettre . . .

*Rest* : . . . epistel . . .

(GgH $_5$  pistil)

†571. And seyð y suppose that he were there

$\gamma S_1 + J$  And seyde Nece I pose þat he were

GgH $_5$  And seyde what I pose that he were

(Gg *by corrector* ; H $_5$  And he sayde, suppose)

H $_3$ Cx And seyð nece I pose that he where there

H $_4$ R And seide nece I pose that he ther wer

(H $_4$  I suppose he ther were ; R *om.* seide)

There must have been confusion here in the common original.

Note that GgH $_5$  read *what* for *Nece*. Line 569 reads : *And axed hym yf Troylus were there.*

†593. . . . Mancalus . . .

*Rest* : . . . Tantalus . . .

†656. . . . an honge þayn

*Rest* : . . . an huge rayn

†671. Goth yn anone . . .

*Rest* : The wyn anon . . .

(H $_5$  Let all alone ; Cx The wyn was brought ; H $_3$  To  
wyn anon)

766, 767. Your wymmen all y dare vndirtake

Slepe þat for hem men myght þis house myne

*Rest* : Youre wommen slepen all I vndertake

So þat for hem the hous men myghte myne

(H $_5$  I dar vndirtake ; R this hous ; A *om.* the hous ;

H $_3$  transposes 767 and 768)

The reading of H<sub>5</sub>, *I dar vndirtake*, suggests that the H<sub>2</sub>Ph reading may originally have stood in the common ancestor of H<sub>2</sub>Ph and GgH<sub>5</sub>; but the H<sub>2</sub>Ph text of 766 is metrically deficient, and can hardly be authentic. We must assume that Gg has omitted *dar* for the sake of the metre.

882.           Ye done hym neiper good ne gentilnesse  
*Rest*: Ye neyþer bounte don ne gentilesse  
 (H<sub>5</sub> bote; JRH<sub>4</sub> wisdom; Cx Neyther 3e wysely don)
- †946.           . . . quod Pandare . . .  
*Rest*: . . . quod he . . .
1062.           . . . comith . . .  
*Rest*: . . . folweth . . .
- 1063, 1064. . . . and eke men rede in story  
               þat aftir sharp shoures is oft victory  
*Rest*: . . . and reden ek in storyes  
               That after sharpe shoures ben victories  
 (With line 1079 begins the second hand of H<sub>2</sub>. There is a noticeable change in spelling; but there is no break in the close relationship of H<sub>2</sub> and Ph.)
- †1136.           þis liȝt nece I ne serueþ here of nouȝt  
               γH<sub>3</sub>S<sub>1</sub> This lyght nor I ne seruen . . .  
               Gg    þis liȝt ne I seruyn . . .  
               H<sub>5</sub>    This lygth ne seruit . . .  
               β     I nor this candel seruen . . .  
 (R me thynk this candel serueth; Cx *lacking*)
- †1187.           He hir in hise armes to him fast hent  
*Rest*: He here in armes faste to hym hente
- †1251.           Ph omits line. In H<sub>2</sub> line added later by hand 3
- †1261.           Bemenyng loue þou holy god of þingis  
*Rest*: Benyngne loue thow holy bond of thynges  
 (H<sub>5</sub> Beyng, O holy bond; H<sub>4</sub> Heman loue)
- †1283.           . . . is felt þerynne  
*Rest*: . . . is felt in me  
 (Gg by me *by corrector*; H<sub>5</sub> in me *corrected*)

Apparently GgH<sub>5</sub> originally had the corrupt reading of H<sub>2</sub>Ph. The rime word in 1285 is *benygnite*.

(Lines 1289–1428 are lacking in H<sub>2</sub>)

- †1465. Wel mowen manye men þee dispise  
 (Ph *om.* mowen, ow<sub>3</sub>t inserted later before mony)  
*Rest*: And seyde o fol wel may men þe dispise  
 (Cx *om.* o)
1504. . . . herte . . . .  
*Rest*: . . . . brayn . . . .
- †1600 . . . . þe firy feende of helle  
*Rest*: . . . . flood . . . .  
 (With line 1639 begins again hand 1 of  $H_2$ .)
- †1679. . . . hem two . . . .  
*Rest*: . . . . hem boþe . . . .
- 1744–1771. Troilus's song to love is omitted by  $H_2$  and added later on an inset leaf in Ph. For discussion of this passage see p. 155.
1779. Out of Troy an haukyng wold he ride  
*Rest*: In tyme of trewe . . . .  
 The Italian reads: *Ne' tempi delle triegue egli ucellava, Fil.*  
 3. 91.
- †1783. Felt his lady fre her wyndow down  
*Rest*: Ful ofte his lady from hire wyndow down
- †1818. Me my boke now ende y in pis wise  
*Rest*: My þridde book . . . .  
 ( $H_3$  fierde)

The list of  $H_2Ph$  readings might be indefinitely extended. Those given above serve to show that the two MSS. are descended from the same corrupt original. Usually the characteristic reading is manifestly erroneous; never have we clear grounds for regarding the variant as authentic.

In the following list are given representative readings to establish the continued relationship in Book III of  $GgH_5$ .

$GgH_5$ .

- †74. . . . quod he . . . . (+ R)  
*Rest*: . . . . quod she . . . .

- †171, 172. 3e schal no more han soveraynte of me  
 In loue . . .  
 (Gg seurete)  
*Rest*: Ye shul nomore haue soueraynte  
 Of me in loue . . .  
 (H<sub>2</sub>Ph Of my love)
277. . . . wolde on it gaure & crie  
 (H<sub>5</sub> on pat)  
*Rest*: . . . wolde vpon it erye  
 (γ vpon it wolde; H<sub>4</sub> wolde on me pleyne & cry; R  
 wolden on yt)
357. þat glidere was þan ony man in troye  
 (H<sub>5</sub> of troye)  
*Rest*: That gladder was þere neuere man yn Troye  
 (H<sub>4</sub> wight *for* man; H<sub>2</sub> none *for* man)
- †457. . . . al day & swich a fere  
*Rest*: . . . alwey and in swych fere
683. Gg . . . & low & gan to loute  
 H<sub>5</sub> . . . and lowe gan to lowte  
*Rest*: . . . and gan ful lowe lowte  
 (H<sub>2</sub>Ph to lout)
756. Let hem not rysyn . . .  
*Rest*: Lat no wight rysen . . .
- †970. Of deynte . . .  
 (H<sub>5</sub> As deynte)  
*Rest*: Of duete . . .
- †1071. . . . so streynede him . . .  
*Rest*: . . . to streyne hym . . .  
 (Cx straynith *for* to streyne)
- †1123. . . . whan he bet to a wake  
 (H<sub>5</sub> bet to wake)  
*Rest*: . . . whan he gan bet a wake  
 (H<sub>1</sub> *om.* bet)
- +1202. . . . al hot . . .  
*Rest*: . . . al hool . . .

- †1413. It ny was be set . . .  
 (H<sub>5</sub> ner)  
*Rest*: It was byset . . .
- †1565. Gg For þat 3e ben . . .  
 H<sub>5</sub> For suche þat 3e ben . . .  
*Rest*: Fox þat ye ben . . .
- †1768. . . . hond . . .  
*Rest*: . . . bond . . .

During the early part of Book III GgH<sub>5</sub> continue, as in the latter part of II, to associate with now this, now that, MS. of the  $\beta$  type. Thus in 90 they read *werkis* with R instead of *wordes*; in 178 JGgH<sub>5</sub>H<sub>3</sub> read *al my ful myght*, where the rest omit *ful*; in 266 JGgH<sub>5</sub>Cx read *kepe* for *sawe*; in 391 GgH<sub>5</sub>R<sub>4</sub> read *knaue* for *sclauue*. But about line 400 (with one earlier instance in 243) begins a very striking series of readings in which GgH<sub>5</sub> agree with H<sub>2</sub>Ph. To this combination we must give very careful attention; since it is of great importance to determine the character of these H<sub>2</sub>PhGgH<sub>5</sub> readings.

H<sub>2</sub>PhGgH<sub>5</sub>( $\alpha$ ).

243. . . . with al my wit . . .  
*Rest*: . . . with al my myght . . .
399. Hit is not one . . . (+ J)  
*Rest*: It is not so . . .  
 (Cx It is not bawdry)
401. . . . as þe lest (+ H<sub>4</sub>)  
*Rest*: . . . what þe lyst
433. From eche in that as ferre as is the cloude  
 He was . . .  
 (H<sub>5</sub> From whiche)  
*Rest*: From euery wyght . . .

The  $\alpha$  reading, though awkward, is at least defensible *In that* must refer to *þis matere* of 432.

439. . . . þe most parte . . . (+ RCx)  
*Rest*: . . . þe more part . . .

- \*459. . . . in pis speche . . .  
 (H<sub>5</sub> his)  
 βS<sub>1</sub> . . . on this thing . . .  
 (R of)  
 γH<sub>3</sub> . . . of hem two . . .

We have here one of the rare instances in which α, β, and γ present three distinct readings. The γ reading, however, I regard as a scribal corruption, since all MSS. read *or to it ley an eere* in the second half of the line, and in γ this *it* must go back for its reference to line 456.

461. . . . space . . . (+ JH<sub>4</sub>)  
 Rest: . . . grace . . .  
 (Cx lacking)

The context favours *space* as the correct reading. It is also the *durior lectio*.

524. Ne . . .  
 (H<sub>5</sub> Nor)  
 Rest: And . . .

*And* is clearly preferable; but *Ne*, though awkward, is not impossible.

- \*543. Or þat the god ouȝt spak out of the tre  
 (H<sub>2</sub>Ph *om.* ouȝt)  
 Rest: Er þat Apollo spak out of the tre  
 (A ought *for* out; H<sub>4</sub> that tre)

This seems to be a deliberate revision. The name *Apollo* is mentioned in 541 and 546; so that the revision, if it is one, is hardly necessary.

549. Lo sone vpon þe chaungyng of the mone  
 (H<sub>2</sub>Ph vp chaungyng)  
 Rest: Right soone . . .

558. Ne done hym lenger . . .  
 γH<sub>3</sub> Ne lengere don hym . . .  
 βS<sub>1</sub> Ne make hym lenger . . .

The γ reading seems to be a simple case of transposition. The revision, if any, is between αγ and β.

- \*598. And of her wymmen wele a nyne or ten  
( $H_2Ph$  *om.* of ;  $GgH_5$  *om.* a)  
*Rest* : And opere of here wommen nyne or ten  
( $D$  *om.* opere ;  $H_3$  of hir fayr wommen)
599. But who is glad . . .  
*Rest* : But who was glad . . .
- \*601. Thurgh out an hole wip yn a litil stewe  
( $Gg$  of a lityl stewe ;  $H_5$  a lytyll hole of a stewe)  
*Rest* : Thurgh out a lytel wyndowe in a stuwe  
( $Cx$  *om.* out ;  $D$  fewe *for* stewe)
612. . . . þat best coupe devise (+  $H_3$ )  
*Rest* : . . . that koude best deuyse  
The  $\beta\gamma$  reading is metrically better.
621. I mene it now for she gan home to hye  
( $H_5$  *om.* to)  
*Rest* : This mene I now for she gan homward hye  
( $ClAD$  *om.* now ;  $D$  can hem ward)
- \*626. þat madyn such a reyne fro hevyn a vale  
( $Gg$  heue)  
*Rest* : That swych a rayn from heuene gan a vale
629. At which Pandare lough . . .  
*Rest* : At which pandare þo lough . . .  
( $R$  that logh ;  $Cx$  lough tho)
642.  $H_2 + D$  . . . frendly wip a frendis chere  
 $Ph$  . . . prevy . . .  
 $Gg H_5$  . . . frely . . .  
*Rest* : . . . gladly . . .
651. . . . seth þat 3e wolyr dwell (+  $J$ )  
( $Gg$  syn 3e wele with me dwelle ;  $H_5$  *om.* seth)  
*Rest* : . . . syn þat yow lyst to dwelle  
( $Cx$  *om.* to)
694. And . . .  
*Rest* : But . . .
696. Whan þat he wist . . .  
*Rest* : Whan þat he sey . . .

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699.      . . . more let  
*Rest* : . . . lenger lette  
          (H<sub>4</sub> any lett)

712.      Now seynt Venus . . .  
*Rest* : Yit blisful Venus . . .  
          (H<sub>4</sub> *om.* Yit ; Cx That *for* Yit ; D Ye *for* Yit)

In 705  $\alpha\gamma H_3$  read *Now blysful Venus*, while  $\beta S_1$  read *Now seint Venus*.

†717.      . . . cumbrid or let . . .  
          (H<sub>5</sub> encumbryd)  
*Rest* : . . . combust or let . . .  
          (Cl combest ; A combrest)

That *combust* is the correct reading is proved by Chaucer's *Astrolabe*, Pt. 2, § 4, 33. *Cumbrid* is apparently due to the suggestion of *let*.

751.      . . . seid . . . (+ R)  
*Rest* : . . . asked . . .

776.      I mene as love a nothir in þis while (+ H<sub>4</sub>R)  
          (Gg wyse *for* while)  
*Rest* : I mene as loue an oþer in þis mene while  
          (S<sub>1</sub> *om.* þis ; DCx þe *for* þis)

The reading of  $\gamma H_3 S_1 J C x$  is clearly wrong. The introduction of a second *mene* before *while* is a very easy mistake. It is just possible, however, that we have here a revision bungled by the scribe. *As loue an oþer in þis mene while*, would suit metre and context perfectly. The corruption must have existed in the common original, but apparently not till after H<sub>2</sub>PhGgH<sub>5</sub> were derived from it.

819.      . . . long here  
          (Gg longe here *by corrector*)  
*Rest* : . . . alwey here

821.      . . . how so . . .  
*Rest* : . . . or how . . .  
          (R *om.* how)



857. Hit nedith more . . .  
 (H<sub>5</sub> þe more)  
*Rest*: Wel more nede is it . . .  
 (ClR *om.* Wel; H<sub>1</sub> now *for* nede; Cx myster *for*  
 nede; R nede it is; H<sub>3</sub> is nede hit; A *om.* it)
875. I pray to god y neuer more have ioy (+ H<sub>3</sub>)  
 (H<sub>3</sub> *om.* to; neuer moot; Gg neuermore haue I)  
*Rest*: I bidde god I neuere mot haue Ioye  
 (S<sub>1</sub>H<sub>4</sub> þat I; H<sub>4</sub> neuermore; Cx neuer more haue I;  
 R I haue neuere Ioye)
889. Is nedeles . . .  
 (H<sub>5</sub> endles)  
*Rest*: Is causeles . . .
922. . . . tho . . . (+ J)  
*Rest*: . . . þanne . . .
924. . . . for . . .  
*Rest*: . . . syn . . .
933. . . . clepid . . .  
*Rest*: . . . called . . .
934. . . . wrecchis nel hit lere  
 (H<sub>2</sub>Ph here *for* lere)  
*Rest*: . . . wrecches wol not lere
953. This Troylus on knees sone hym set  
 (Gg kneis; H<sub>5</sub> kne)  
*Rest*: . . . ful sone on knes hym sette  
 (H<sub>1</sub> knowes; J knowe; R *om.* hym)

The *a* reading is metrically deficient unless one reads a dissyllabic *kneës* or *knowes*; but in *Troil.* 3. 1592 the word has dissyllabic value in all the MSS. (CpH<sub>1</sub>AJ read *knowes*, GgS<sub>1</sub> *kneis*, ClH<sub>3</sub>CxH<sub>4</sub>R *knees*, and H<sub>5</sub> *know*). Cf. also *Prioress's Tale* 1719 and *Franklin's Tale* 1025. In Gower the word is regularly monosyllabic, *knes*. It is a monosyllable in 1080.

957. H<sub>2</sub>Ph And þogh she shold anon have be dede  
 H<sub>5</sub> And þow she anon shulde haue ben ded  
 Gg *Leaves line blank.*  
*Rest*: Ne pough men sholden smyten of here hed  
 (S<sub>1</sub> pough þat)

The  $\alpha$  reading as given by H<sub>2</sub>Ph and by H<sub>5</sub> is metrically indefensible. The deliberate omission of the line by Gg would indicate that the scribe found it marked for correction in his exemplar. If we supply *þat* after *þogh* and adopt the order of words given by H<sub>5</sub>, the line becomes admissible; but I am strongly of the opinion that the  $\alpha$  reading is a scribal corruption, and that the  $\beta\gamma$  reading is alone authentic.

- †962.      H<sub>2</sub>GgH<sub>5</sub> And seyð nece how wel lord can he knele  
             Ph            And seyð lord how longe wil 3e knele  
       *Rest* :            And seyde nece se how this lord kan knele  
                       (H<sub>3</sub> *om. se*; H<sub>1</sub> *om. kan*; H<sub>4</sub> *doth knele*)

Again the  $\alpha$  reading is corrupt. The clumsy attempt of Ph to improve upon it indicates that the scribe found it unsatisfactory. It is possible that the line originally stood: *And seyde nece how wel this lord kan knele*, and that it was then revised to read as in  $\beta\gamma$ . Note that H<sub>3</sub> omits *se*.

989.            . . . no wight . . .  
       *Rest* : . . . no man . . .

- †1014.        . . . her . . . (— Ph)  
       *Rest* : . . . his . . .

Ph has corrected an obvious slip. The pronouns *he* and *hym* are found in all MSS. in 1013, and *hym* again in 1015. All refer to *Ielosye*.

1041.            . . . clepe . . .  
       *Rest* : . . . calle . . .  
       Cf. line 933.

1046.            Wheþer ye wil . . .  
                       (H<sub>2</sub>Ph *Wher ye wil*; Gg *wolde*)  
       *Rest* : *Wher so yow lyste* . . .  
                       (Cx *Whether so*; R *Wher so euer*; A *om. yow*)

The  $\beta\gamma$  reading is preferable; but the  $\alpha$  reading is possible.

1063.            Folk sene . . .  
       *Rest* : *Men sen* . . .  
                       (H<sub>3</sub> *For men seyn*)

The reading of H<sub>3</sub> looks like a conflation, with *Folk* changed to *For*.

1067. Eke it poght hym . . .  
*Rest* : For it poughte hym . . .
1079. . . . his hecde (+  $H_3R$ )  
*Rest* : . . . þe hed
1082. . . . sche þat schulde hise daies liȝt  
 (Gg he)  
*Rest* : . . . his sorwes lyghte  
 ( $H_3$  *om.* lyghte)

Though the  $\alpha$  reading is not impossible, I suspect that it is due to a scribe.

- †1084. þus seide he ȝet god woot of þis game  
 (Gg god wot ȝit)  
*Rest* : Than seyde he þus god wot þat of þis game  
 ( $H_4R$  *om.* þat ; Cx game)

The omission of *þat*, which  $H_4R$  share with  $\alpha$ , is certainly an error.

- †1086. Therwith for sorwȝ so his hert swette  
 ( $H_2Ph$  þat *for* so ;  $H_2$  swelt ; Gg schette ;  $H_5$  swett)  
*Rest* : Ther with þe sorwe so his herte shette  
 (A *om.* þe ; Cx of *for* so ;  $H_3$  so in his herte ; D soo  
 his sorow of his herte ; R his sorwe to his herte)

The context makes clear that *shette* and not *swette* is the correct reading. Note that Gg has emended to *schette*. The reading *for* is, however, entirely possible.

1127. Wole Troillus do þus allas for schame  
*Rest* : What Troylus wol ye do þus for shame  
 (A *om.* ye ;  $H_4$  thus fy for shame)

The  $\beta\gamma$  reading, with its direct address, is more effective ; but the  $\alpha$  reading is perfectly satisfactory.

1153. þat badde sche him to telle . . .  
 (Gg *om.* him)  
 $\gamma$  She bad hym þat to telle . . .  
 ( $H_1$  for to tel þat)  
 $\beta S_1 H_3$  This bad she hym to telle . . .  
 ( $H_3$  Thus)

I regard  $\gamma$  as a mere scribal variant of  $\alpha$ . The difference between  $\alpha$  and  $\beta$  is trivial.

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1163. . . . answeride him . . . .

*Rest:* Omit him.

1250. Hir snowe whit þroote . . . (+ H<sub>3</sub>R)  
(H<sub>2</sub>Ph On hir)

*Rest:* Here snowysssh prote . . .

†1288. Omit heyghe. (- Gg, + H<sub>3</sub>)

Gg has corrected a defective line. The omission by H<sub>3</sub> suggests that the word had been added later in the common original of all the MSS.

1348. . . . we ben . . . (H<sub>2</sub> lacking) (+ A)

*Rest:* . . . ye ben . . .

(D lacking)

†1388. . . . as longe . . . (H<sub>2</sub> lacking) (+ H<sub>4</sub>)

*Rest:* . . . al so longe . . .

1389. As hadde myda for his coueytise (H<sub>2</sub> lacking) (+ A)

*Rest:* . . . ful of coueytise

(D lacking)

The  $\alpha$  reading is distinctly preferable. Cf. lines 1390, 1391.

1390. . . . as hote & as stronge (H<sub>2</sub> lacking) (+ AH<sub>4</sub>)

*Rest:* . . . as hoot and stronge

(H<sub>3</sub>D lacking)

1406. Omit For (H<sub>2</sub> lacking) (- Gg)

1512. For I am 3oures . . . (- Gg)

(H<sub>5</sub> youre)

*Rest:* For I am þyn . . .

1554. At suche a plizt . . . (- H<sub>5</sub>)

*Rest:* In swych a plyt . . .

1595. An hundrid tymes . . .

(GgH<sub>5</sub> tyme)

$\gamma$  An hondred sithe . . .

$\beta$ H<sub>3</sub>S<sub>1</sub> A thousand tyme . . .

(H<sub>4</sub>CxS<sub>1</sub> tymes)

I regard  $\gamma$  as a scribal variation of  $\alpha$ ; but see below, p. 172.

- \*1643. . . . al day þis þing . . . (+ A)  
 (H<sub>5</sub> al wey ; GgA þis þyng al day)  
*Rest* : . . . þis matere ofte . . .  
 (H<sub>4</sub> ofte this mater)
1707. H<sub>2</sub>PhGg + A . . . so to rise  
 H<sub>5</sub> + H<sub>3</sub> . . . for to ryse  
*Rest* : . . . þus to ryse
1793. . . . he lorn had eury wight  
 (Ph he loue had of eury ; H<sub>5</sub> he lorn hald)  
*Rest* : . . . he lost held eury wyght

Besides the agreements noted above, instances of H<sub>2</sub>PhGg, without H<sub>5</sub>, are found in lines 175, 186, 338, 901, and of H<sub>2</sub>PhH<sub>5</sub>, without Gg, in 75, 159, 870, 1049, 1132. These cases are all trivial.

An examination of the readings recorded in the long list just given makes clear the following facts :

(1) There are a few cases, indicated by a \*, where the character of the variants is such as to justify the hypothesis that H<sub>2</sub>PhGgH<sub>5</sub> present an unrevised authentic reading.

(2) In a majority of the 65 cases the H<sub>2</sub>PhGgH<sub>5</sub> reading is in every way possible, and *may* be an unrevised authentic reading.

(3) In a number of cases, indicated by a †, the H<sub>2</sub>PhGgH<sub>5</sub> reading is clearly corrupt ; and in several other cases it is probably corrupt.

From these facts we must conclude that H<sub>2</sub>Ph and GgH<sub>5</sub> were derived from the common original of all the MSS. in its unrevised,  $\alpha$  state. The few corrupt readings in which they share, most of them of a trivial character, can best be explained as errors in Chaucer's own archetype copy which had escaped correction at the author's hand. Were H<sub>2</sub>Ph and GgH<sub>5</sub> descended from a common ancestor, other than Chaucer's archetype, we should expect to find, as in the case of the  $\gamma$  MSS., a much greater degree of corruption. We should, moreover, on such a theory, expect GgH<sub>5</sub> to agree with H<sub>2</sub>Ph in omitting the Boethian hymn to love, a discussion of which must next concern us.

#### TROILUS'S HYMN TO LOVE.

The most striking  $\alpha$  variant in Book III is one in which GgH<sub>5</sub> do not share, the omission, namely, of the four stanzas, lines 1744-

1771, which contain the triumphant song of Troilus in praise of love, the ideas of which are taken from Boethius, Book II, metre 8. In  $H_2$  the stanzas are omitted without any indication of their loss. In Ph they have been added later, though by the original scribe, on an inset leaf with proper indication of their place in the body of the text.<sup>1</sup> The source from which Ph has drawn the stanzas is clearly a MS. of the  $\gamma$  type closely related to  $H_1$ . In 1748 Ph reads *Knyttith* with  $\gamma$  instead of *enditeth*; and in 1755 *rosy carte* with  $H_1$  instead of *rosy day*.

Since these stanzas are omitted only by  $H_2$ Ph, we should at first glance regard the omission as due to the carelessness of the scribe who wrote their corrupt common ancestor. But it is hard to see how precisely these four stanzas should have been overlooked. There is nothing in the context to mislead the scribal eye into a sin of anticipation; nor with a loss of four stanzas can we suppose the careless turning of a leaf. Moreover, line 1743, *And þan he wold synȝ in þis manere*, clearly requires that the actual words of the song follow. It is inconceivable that so beautiful a passage should deliberately have been omitted. The probabilities favour the hypothesis that the passage did not yet exist in Chaucer's original at the time the  $H_2$ Ph ancestor was derived.

This probability is greatly strengthened by an examination of the sources. In this part of Book III Chaucer is following closely the text of *Filostrato*. In stanza 73 of Book III Boccaccio says that Troilo began, *Lictamente a cantare in cotal guisa*, and there follows a song in honour of love, which in general character is a good deal like the song which Chaucer puts in the mouth of his Troilus. But the song in *Filostrato* Chaucer had already used for the proem to Book III, and plainly it could not again be used here; so its place was supplied by adapting a hymn to love out of the second book of Boethius. Apparently this substitution did not immediately occur to him; and for a time line 1743, *And þan he wold synȝ in þis manere*, was followed by a blank space. During this state of the text the ancestor of  $H_2$ Ph must have been derived.

If so, how are we to explain the presence of the passage in  $GgH_5$ ? Two explanations suggest themselves. Either the ancestor of  $GgH_5$  supplied the omission later from another source, as does Ph before our eyes; or the passage had been added in

<sup>1</sup> See *The MSS. of Chaucer's Troilus*, Plate XVIII.

Chaucer's original before the GgH<sub>5</sub> ancestor was derived. As between these two explanations the evidence does not permit of any decision. In 1751 GgH<sub>5</sub> have the corrupt reading *vnsable* of JH<sub>4</sub> instead of *stable*. This would point towards the first explanation. That Gg was derived later than Ph is shown by their treatment of the free-choice soliloquy of Book IV.<sup>1</sup> This would furnish corroboration for the second hypothesis. In either event it seems clear that Chaucer's text existed for a time without the Boethian hymn to love.

#### READINGS CHARACTERISTIC OF $\beta$ .

The most important series of divergent readings in Book III is that which characterizes  $\beta$ , readings in which JH<sub>4</sub>RCx agree as against  $\alpha$  and  $\gamma$ . With these  $\beta$  MSS. are sometimes associated H<sub>3</sub> and S<sub>1</sub>, which in other lines, as we have seen, are associated, now one, now both, with  $\gamma$ . So varying are H<sub>3</sub> and S<sub>1</sub> in their allegiance that it will be necessary to specify their readings in each of the instances presently to be discussed.

The most significant  $\beta$  variant has to do with the position of two stanzas, numbered 190 and 191 (lines 1324-1337) in Skeat's edition. In JRCx they are moved down to a position between stanzas 202 and 203 (according to the standard numbering), that is to say, they become lines 1401-1414. In this arrangement H<sub>3</sub> and S<sub>1</sub> agree. H<sub>4</sub> has the two stanzas in *both positions*. In these two stanzas, as we shall see, there are a number of distinctive  $\beta$  readings. H<sub>4</sub> has the two stanzas in the  $\alpha\gamma$  position with  $\alpha\gamma$  readings, and then repeats them in the  $\beta$  position with  $\beta$  readings. Moreover, JH<sub>4</sub>RCx + H<sub>3</sub>S<sub>1</sub> give a variant reading of line 1415 which suits it to a position immediately after the transposed stanzas, and JH<sub>4</sub>RCx + H<sub>3</sub> a variant reading of 1323 which immediately precedes the stanzas in  $\alpha\gamma$ . In S<sub>1</sub> the stanzas have been moved, but 1323 has not been revised. In H<sub>4</sub>, which has the shifted stanzas in both positions, 1323 has the  $\beta$  reading. These revisions of individual lines are discussed in due place in the list which follows. They bear important evidence to the deliberate nature of the shift. What motive may have led to this shifting of the stanzas is not clear. They contain the author's reflections on the story, and in either position interrupt the flow of the narrative. That the  $\alpha\gamma$  position is the earlier is shown by the echo of *telle*

<sup>1</sup> See below, pp. 216-221.





371. . . . man . . . . ( $- H_4$ )

*Rest*: . . . wyght . . . .

379. But rather wolde I dye . . . . ( $+ S_1$ )

(*J* That *for* But ;  $H_4S_1$  die I wolde)

*Rest*: That raper deye I wolde . . . .

( $Gg(H_5)$  What *for* That)

Note that *J* reads *That* with *ay* and that  $H_4S_1$  keep the *ay* word-order.

396. . . . doost me . . . . ( $- H_4, + S_1$ )

(*Cx* hast me)

*Rest*: . . . me dost . . . .

\*442. I nyl nat seyn that thogh he laye ful softe ( $+ S_1$ )

(*J om.* ful ;  $S_1$  though þat ; *Cx lacking*)

*Rest*: Nyl I nought swere al þough he lay softe

The *ay* reading is unmetrical unless we read *laye*, a dissyllabic subjunctive. This form, *laye*, is found only in *J*, which departs from  $\beta$  by omitting *ful*.

444. And . . . . ( $+ S_1$ )

(*Cx lacking*)

*Rest*: Ne . . . .

448. This . . . . ( $+ H_3S_1$ )

(*Cx lacking*)

*Rest*: That . . . .

449. And . . . . ( $+ S_1$ )

(*Cx lacking*)

*Rest*: But . . . .

\*450. This mene while . . . . ( $+ S_1$ )

(*Cx lacking*)

*Rest*: That in þis while . . . .

( $CpH_1S_2$  Dig which *for* while ; AD That in þis mene while)

Note the conflate reading of AD.

\*455. In euery thing . . . . ( $+ S_1$ )

(*Cx lacking*)

*Rest*: So as þey dorste . . . .

459. Wolde on this thing or to it leye an eere (+ S<sub>1</sub>)  
 (R of *for* on ; H<sub>4</sub> thynges ; Cx *lacking*)  
 a Wolde in pis speche . . .  
 γH<sub>3</sub> Wolde of hem two . . .

The γ reading can hardly be authentic, since, with the plural *hem two*, it must refer back to line 456.

461. As Cupido wolde hem a space sende  
 (J Cupide ; R hem a grace wold sende ; Cx *lacking*)  
*Rest* : As þat Cupido wolde hem space sende  
 (H<sub>5</sub> And þat ; γH<sub>3</sub>S<sub>1</sub> grace)

For the reading *grace* see above, p. 148.

468. . . . hir thought . . .  
 (Cx *lacking*)  
*Rest* : . . . she þoughte . . .  
 (Cp he thought)

484. . . . this fir (— Cx)  
*Rest* : . . . þe fyr

489. . . . wight . . . (+ S<sub>1</sub>)  
*Rest* : . . . man . . .

- \*490. Ne bar hym bet to don his frend to spedre  
*Rest* : Ne bar hym bet þan he with outen drede  
 The β reading is distinctly preferable.

492. That euery word or look or sonde or cheere  
 (R That euere looke or euery sond or chiere ; Cx *om.*  
*second* or)  
*Rest* : . . . or sonde or lok or chere  
 (H<sub>2</sub>Ph sond or word or loke ; GgH<sub>5</sub> soun ; Gg *om.*  
*first* or ; H<sub>3</sub> *om. second* or)

- \*503. An hondred vers . . .  
*Rest* : Neigh half þis bok . . .

A clear case of revision in the interest of accuracy. *Neigh half þis bok* is a long limit for even a love letter.

508. As I haue seyð . . . (+ S<sub>1</sub>)  
*Rest* : As I haue told . . .

512. . . . alwey . . .  
*Rest* : . . . euere . . .  
 (H<sub>5</sub> *om. euere*)

\*518. Hadde as hym thought . . . (+ S<sub>1</sub>)  
*Rest*: Hadde out of doute . . .  
 (Gg Lad *for* Hadde; H<sub>5</sub> And *for* Hadde)

525. That thoughte he . . . (+ S<sub>1</sub>)  
 (Cx He thought)  
*Rest*: That wüst he . . .

528. Thus . . . (+ S<sub>1</sub>)  
*Rest*: Now . . .

529. . . . bothe wild and tame (+ H<sub>3</sub>S<sub>1</sub>)  
*Rest*: . . . boþe fremed and tame  
 (H<sub>2</sub>PhGg frend)

This substitution of a familiar for a less familiar word looks like a scribal corruption, perhaps due to the incorporation of a gloss. However, the change may be due to authentic revision.

544. To telle hym whan the grekis sholden fle  
 (J þat *for* the; H<sub>4</sub> *om.* the)  
*Rest*: To telle hym next whan grekes sholden fle  
 (H<sub>2</sub>Ph whan þat þe grekis; Gg whi þe grekys; DS<sub>1</sub>  
 whan þe grekes)

The readings of H<sub>2</sub>Ph and Gg suggest that the line may first have stood: *To telle hym next whan þe grekes sholde fle.* This was then emended by  $\gamma$  by dropping *þe* (note, however, the reading of DS<sub>1</sub>), and later by  $\beta$  by dropping *next*.

\*546. But prey appollo þat he wolde hym spede  
 (R wel *for* wolde; H<sub>4</sub> wil *for* wolde)  
*Rest*: . . . helpen in pis nede  
 (H<sub>2</sub>PhD help hym in his nede; H<sub>3</sub> that he helpe;  
 H<sub>5</sub> to helpen)

554. Whan he was there . . . (+ S<sub>1</sub>)  
*Rest*: Whan he was come . . .  
 (Cl whanne)

555. . . . at hym self . . . (+ S<sub>1</sub>+D)  
*Rest*: . . . of himself . . .

558. Ne make hym lenger . . . (+ S<sub>1</sub>)  
 a Ne done hym lenger . . .  
 $\gamma$ H<sub>3</sub> Ne lengere don hym . . .  
 (H<sub>3</sub> hym doon)

I regard the  $\gamma$ H<sub>3</sub> reading as a scribal transposition of *a*.

- \*568. And she agayne gan to hym for to rowne  
(H<sub>4</sub>Cx *om. first* to ; H<sub>4</sub> on game *for* agayne)  
*Rest* : Soone after þis she gan to hym to rowne  
(Cl to hym she gan ; CpH<sub>1</sub>S<sub>2</sub>AH<sub>3</sub> she to him gan ;  
S<sub>1</sub> Soon after that she gan unto him rowne ;  
H<sub>2</sub>PhH<sub>5</sub>H<sub>3</sub>D *om. second* to)
573. . . . men sholde . . . (+ S<sub>1</sub>)  
*Rest* : . . . men myght . . .
578. . . . soth therof . . . (+ H<sub>3</sub>S<sub>1</sub>+AD)  
(H<sub>4</sub> there *for* therof ; S<sub>1</sub>AD a soth)  
*Rest* : . . . therof soth . . .  
(Cl þere *for* therof ; H<sub>5</sub> *om.* therof)
- \*579, 580. But þat she graunted with hym for to go  
Withoute awayt . . . (+ S<sub>1</sub>)  
(Cx Wythoute nayeng)  
*Rest* : But þat with outen awayte with hym to go  
She graunted hym . . .  
(H<sub>2</sub>Ph But þerwith out with hym to go, Ph *inserts*  
more *after* out ; H<sub>5</sub> withowte more ; H<sub>1</sub> *om.* outen ;  
GgH<sub>5</sub> it *for second* him)
- \*588. . . . for I do as yow liste  
(J þat yow liste)  
*Rest* : . . . and do now as yow lyste  
(H<sub>1</sub> *om.* and ; Gg riȝt *for* now ; H<sub>5</sub> ye luste)
591. . . . fel and boones (+ H<sub>3</sub>S<sub>1</sub>)  
*Rest* : . . . soule and bones  
*Fel and boones* seems a much more appropriate reading. *Soule*  
is apparently an error of "Adam Scriveyn" not corrected till β.
- \*593. . . . what shold I lenger dwelle  
(J longe telle)  
*Rest* : . . . what sholde I more telle  
Note that J only partially incorporates the β reading.
- \*604. But now to purpos . . . (+ S<sub>1</sub>)  
*Rest* : But to þe poynt now . . .  
(Gg *om.* now)

†607, 608. And after to the soper alle and some  
 Whan tyme was to soper they hem sette (+ S<sub>1</sub>)  
 (R And afterward to souper . . . Whan it was tyme  
 faste they hem sette ; H<sub>4</sub> tyme it was ; Cx they be  
 sette)

*Rest* : And after to þe souper alle and some  
 Whan tyme was ful softe þey hem sette  
 (Cl hym *for* hem ; D And after þat to souper, hem  
 þei ; GgPh *om.* þe)

A clear case of error. β has repeated *soper*. Note the emendation of R.

635. For Nece this is yowre owen hous parde (+ S<sub>1</sub>)  
 (J *om.* is)

*Rest* : For whi . . .

659. . . . shal . . .

*Rest* : . . . wol . . .

\*668. And al with Inne shal yowr seluen be (+ S<sub>1</sub>)

*Rest* : And þere I seyde . . .

(Gg þere be sydyn ; H<sub>5</sub> þere he seyde)

A revision in the interest of greater clearness.

\*672. Than is it tyme for to gon to reste (+ H<sub>3</sub>S<sub>1</sub>)  
 (R *om.* for ; H<sub>4</sub> That it is tyme for you goth to rest)

*Rest* : So go we slepe I trowe it be þe beste

(A To go ; H<sub>2</sub>Ph *om.* So ; H<sub>5</sub> and trowe *later altered*  
 to y trowe ; H<sub>2</sub> it is)

673. There was no moore . . . (+ S<sub>1</sub>)

*Rest* : There nys no more . . .

(H<sub>2</sub>PhH<sub>5</sub>AD is)

\*677. And alweye in this meene while it ron (+ S<sub>1</sub>)

(S<sub>1</sub> so it roon)

*Rest* : And euere mo so sternelych it ron

(Gg to sterneliche ; D stronglich)

702. Of al this thing . . .

(H<sub>4</sub> *om.* Of)

*Rest* : Of alle pis werk . . .

- \*705. Now seint venus thow me grace sende (+ S<sub>1</sub>)  
(R Now Venus pray I pat thow)

*Rest*: Now blysful Venus . . .

In 712 *a* reads *seynt venus* where  $\gamma$  and  $\beta$  read *blisful Venus*.

- \*759 Here at this litel trappe dore . . . (+ S<sub>1</sub>)  
(R a for this; J lite)

*Rest*: . . . secre trappe dore . . .

773. That for to holden longe a man in honde (+ H<sub>3</sub>)  
(RCx a man longe)

*Rest*: . . . holde in loue . . .

- \*800, 801. Gan therwith al aboute hir herte colde  
And with a sik she sodeynly answerde (+ S<sub>1</sub>)  
(Cx *om.* al; H<sub>4</sub> al hir herte to colde)

*Rest*: Gan sodeynly aboute her herte colde

And with a syk she sorwfully answerede

(H<sub>1</sub> line 800 *over erasure*; D *om. line* 800; H<sub>2</sub>PhCl  
ful for she)

- \*820 O brotel wele of worldly Ioye vnstable (+ S<sub>1</sub>)  
(JRH<sub>4</sub> o wordly Ioye)

*Rest*: . . . of mannes Ioye . . .

- \*882. Ye neyther wisdom don ne gentillesse  
(Cx Neyther ye wysely don)

*Rest*: . . . bounte . . .

(H<sub>5</sub> bote; H<sub>2</sub>Ph Ye done hym neiþer good ne)

The reading *wisdom* is a distinct improvement, serving as it does to balance *folie* of 879.

- †922. *Omit* þat (- J)

- \*937. . . . and this matere on honde (+ S<sub>1</sub>)  
(Cx & haue this mater in hande)

*Rest*: . . . and þat we han on honde

(GgH<sub>3</sub> 3e han; H<sub>5</sub> we be; A in honde)

Note the conflate reading of Cx.

952. . . . al be . . .

*Rest*: . . . ben alle . . .

(S<sub>1</sub>H<sub>5</sub> *om.* alle)

958. She myghte . . . (+ S<sub>1</sub>)

*Rest*: She kowde . . .

971. But wel wot I . . .  
 (Cx But wele I rede)  
*Rest*: But wel fynde I . . .  
 (H<sub>3</sub> I fynde)
1011. So causeles . . . (+ S<sub>1</sub>)  
*Rest*: Thus causeles . . .
1019. And he pat . . . (+ S<sub>1</sub> + AD)  
 (R *om.* he)  
*Rest*: And who pat . . .  
 (GgH<sub>5</sub> And ho at)
1096. . . . alwey at the laste (+ H<sub>3</sub>S<sub>1</sub>)  
*Rest*: . . . certeyn at þe laste  
 (Ph *om.* þe)
- 1101, 1102. I wis yowr owen Troilus is lorn  
 Allas . . . (+ H<sub>3</sub>S<sub>1</sub>)  
*Rest*: Allas yowre owne Troylus is lorn  
 I wys . . .  
 (H<sub>2</sub> oure ; Gg *om.* owne)
1115. They gan to frote and ek his templis tweyne (+ H<sub>3</sub>S<sub>1</sub>)  
 (Cx *lacking*)  
*Rest*: . . . and wete his temples tweyne
- \*1136. I nor this candel seruen here of naught  
 (R Me thynk this candel serueth ; Cx *lacking*)  
*Rest*: This lyght nor I ne seruen . . .  
 (H<sub>2</sub>Ph nece *for* nor ; H<sub>3</sub> and *for* nor ; Gg þis liȝt ne I  
 seruyn ; H<sub>5</sub> þis lygth ne seruit)
1141. . . . his candele . . . (- R, + H<sub>3</sub> + Gg)  
 (Cx *lacking*)  
*Rest*: . . . þe candele . . .
1153. This bad she hym to telle . . . (+ H<sub>3</sub>S<sub>1</sub>)  
 (H<sub>3</sub> Thus ; Cx *lacking*)  
 α þat badde sche him to telle . . .  
 (Gg *om.* him)  
 γ She bad hym þat to telle . . .  
 (H<sub>1</sub> Sho bad him for to tel þat)
- I regard γ as a scribal variant of α.

\*1163, 1177. Criseide answerde . . . (+ H<sub>3</sub>S<sub>1</sub>)

(Cx lacking in 1163)

*Rest*: And she answered . . .

Precisely the same variation is found in 1163 and 1177.

1214. . . . al day . . . (+ H<sub>3</sub>S<sub>1</sub>)

*Rest*: . . . often . . .

Lines 1212–1246 are written twice in R, once in their proper place on fol 57<sup>a</sup>, and earlier, between lines 1099 and 1100 on fols. 54<sup>b</sup> and 55<sup>a</sup>. In the earlier occurrence line 1214 has the *ay* reading.

1218. . . . now his cure (– H<sub>4</sub>, + H<sub>3</sub>)

*Rest*: . . . al his cure

1225. . . . when it comth to the nede (+ H<sub>3</sub>S<sub>1</sub>)

(H<sub>4</sub>RCx *om.* the)

*Rest*: . . . yf it comth to pe nede

(H<sub>1</sub> of *for* yf; Cl come; H<sub>5</sub> to com to nede)

1239. . . . and tolde al hir entente (+ H<sub>3</sub>S<sub>1</sub>)

(H<sub>4</sub> & told him al hir entente)

*Rest*: . . . and told hym here entente

(Gg tok)

Note the conflate reading of H<sub>4</sub>.

1245. Is . . . (+ H<sub>3</sub>)

*Rest*: Was . . .

1258. And nexte yow ymeneus I the grete (+ H<sub>3</sub>S<sub>1</sub>)

(Cx *om.* yow; H<sub>3</sub> *om.* I)

*Rest*: And next pat . . .

(Cl *pe for* pat)

*Yow* must refer to Love and Venus, addressed earlier in the stanza; but the construction is, to say the least, awkward, and I suspect that the *β* reading is corrupt.

1260. . . . pat . . . (+ H<sub>3</sub>)

*Rest*: . . . which . . .

1264. And . . . (+ H<sub>3</sub>)

*Rest*: For . . .

1280. . . . whom . . . (+ H<sub>3</sub>S<sub>1</sub>)

*Rest*: . . . whiche . . .



1283. . . . this . . . (+ H<sub>3</sub>)  
 (H<sub>4</sub> thos)  
*Rest*: . . . þat . . .
- \*1284. That am vnworthy to yow lady bright (+ H<sub>3</sub>)  
 (H<sub>3</sub> vn to you; Cx to yow my lady)  
*Rest*: . . . to so swete a wyght
1295. Ne do no thing þat do yow displesaunce (+ H<sub>3</sub>S<sub>1</sub>)  
 (H<sub>4</sub> I for Ne; R thing vnto 3owr displesaunce)  
*Rest*: . . . þat yow be displesaunce  
 (Gg þow be *over erasure*; H<sub>5</sub> be to yow)
1307. For this suffiseth which þat seyde is heere (+ H<sub>3</sub>S<sub>1</sub>)  
 (H<sub>4</sub> om. þat; Cx is sayd)  
*Rest*: For it suffisith þis þat seyð is here  
 (Gg vnfaceþ; Ph þat þat is seyð; H<sub>2</sub> *lacking*.)
1316. They felte in loue . . . (- R, + H<sub>3</sub>)  
*Rest*: Felten in loue . . .  
 (R Felten the loue)
- \*1323. That is so heygh þat no man kan it telle (+ H<sub>3</sub>)  
 (H<sub>3</sub> so high is; Cx om. it)  
*Rest*: . . . al ne kan I telle.

The revision is connected with the shifting of stanzas 190 and 191 in  $\beta$ .<sup>1</sup> Line 1323 is the last line of stanza 189. In  $\alpha\gamma$  it is immediately followed by the line, *But soth is þough I kan not telle al*, which echoes *al ne kan I telle*. Note that S<sub>1</sub>, though it shifts the stanzas, does not alter this line; and that H<sub>4</sub> has the  $\beta$  reading though it has the two stanzas here as well as in their  $\beta$  position.

- \*1324. But how al thogh I kan nat tellen al (+ H<sub>3</sub>)  
 (J thocht)  
 S<sub>1</sub> But al be it þat . . .  
*Rest*: But soth is þough . . . (+ H<sub>4</sub> *first copy*)  
 (H<sub>1</sub> þat thocht)

This is the first line of the shifted stanzas. Note that the first copy in H<sub>4</sub>, in the  $\alpha\gamma$  position, retains the  $\alpha\gamma$  reading.

<sup>1</sup> See above, p. 157.

- \*1327. . . . the gret of his sentence (+ H<sub>3</sub>S<sub>1</sub>)  
*Rest*: . . . al hoolly his sentence (+ H<sub>4</sub> *first copy*)  
 (Ph as *for* al; H<sub>2</sub> *lacking*)

The revised reading is a more accurate statement of the fact.

1329. . . . any thing . . . (+ H<sub>3</sub>S<sub>1</sub>)  
*Rest*: . . . ony word . . . (+ H<sub>4</sub> *first copy*)

- \*1334. And putte hem hool in yowr discrecioun (+ H<sub>3</sub>.  
 (J & *for* in; Cx And I putte)  
 S<sub>1</sub> And put tham alle . . .  
*Rest*: And putte it al . . . (+ H<sub>4</sub> *first copy*)  
 (A in al *3oure*)

Note the conflate reading of S<sub>1</sub>.

1348. That this . . . (- Cx, + H<sub>3</sub>)  
*Rest*: That it . . .  
 (Gg *om.* it)

1354. . . . this wo (+ H<sub>3</sub>)  
*Rest*: . . . swych wo  
 (A al *þe* wo)

1360. And wel a thousand tymes gan he sike (+ H<sub>3</sub>S<sub>1</sub>)  
 (J thousand)  
*Rest*: . . . an hundred tymes . . .

The Italian reads *mille sospiri*, *Fil.* 3. 37. This would seem to mark the  $\beta$  reading as more original; but since the overwhelming weight of evidence points the other way, the closer approximation of  $\beta$  to the Italian must be regarded as fortuitous.

1362. For sorwe . . . (+ H<sub>3</sub>)  
*Rest*: For wo . . .

1367. . . . hir auenture (+ H<sub>3</sub>)  
 (H<sub>3</sub> *her inserted above later*)  
*Rest*: . . . þis auenture

1382. . . . elepyn . . . (+ H<sub>3</sub>)  
*Rest*: . . . callen . . .

\*1392, 1393. To techen hem pat couetise is vice  
 And loue is vertu thogh men halde it nyce  
 ( $H_3$  lacking)

*Rest*: To techen hem pat þey ben in þe vice  
 And loueres nought al þough þey hold hem nyce  
 ( $PhH_5$  *om.* first þey;  $H_1$  han for ben;  $S_1$  þough þat  
 men holde; Ph wyse)

Note that  $S_1$  incorporates part of the  $\beta$  reading in 1393. A striking case of revision in the interest of greater clearness.

1395. . . . ful assured . . . (+  $S_1$ )  
 (Cx fully; R assented)

$H_3$  . . . bothe assured . . .

*Rest*: . . . wel assured . . .

1399. . . . al þat heuynesse (+  $H_3$ )  
 ( $H_3$  their besinesse)

*Rest*: . . . al swych heuynesse

\*1415. Whan þat the Cok . . . (+  $H_3S_1$ )  
 (R *om.* þat)

*Rest*: But whanne þe kok . . .

The Italian reads *Ma poich' e' galli . . . udiro Cantar, Fil. 3. 42*, which marks the  $\alpha\gamma$  reading as more original. The change was dictated by the shifting of stanzas 190 and 191, which in the  $\beta$  position immediately precede this line. The last line of stanza 191 (line 1337) reads in all the MSS.: *But now to purpos of my raper speche*. It was necessary, therefore, to avoid the repetition of *But*.

1418. . . . and oute hir stremes throwe (+  $H_3$ )  
 (J stremyes)

*Rest*: . . . bemye . . .

( $H_1$  bemye)

Either word is possible. See Skeat's glossary *s.v.* *stream*.

1431. . . . thy blake weede (+  $H_3S_1$ )

*Rest*: . . . pi derke wede

Only two lines before occurs the phrase *O blake nyght*; so that the repetition of the word in  $\beta$  is not very happy.

- \*1437-1439. Thow rakel nyght ther god makere of kynde  
 For thow so downward hasteth of malice  
 The corse and to oure emysperie bynde (+ H<sub>3</sub>)  
 (R *om.* so, the hastef, he the bynde; H<sub>4</sub>Cx Thi cours)  
*Rest* : The for þyn hast and þyn vnkynde vice  
 So faste ay to oure hemyspere bynde  
 (Cp *om.* second þyn; D and for þin; H<sub>2</sub>Ph vn to 3oure  
 emyspery)

I have not recorded the many spellings of *hemyspere*. Note that H<sub>4</sub>Cx misunderstand *corse* (= curse), and regard *Thi cours* (= course) as the object of *hasteth*. Such a reading does not allow for the following *and*.

1440. That neuer mo . . . (- Cx, + H<sub>3</sub>S<sub>1</sub>)  
 (R euermo)  
*Rest* : That neuere more . . .
- \*1441. For thorough thy rakel hying out of Troye (+ H<sub>3</sub>S<sub>1</sub>)  
 (J lying; S<sub>1</sub> with *for* thorough)  
*Rest* : For now for þow so hyst out of Troye  
 (H<sub>2</sub>Ph For now þou hystest so; Gg *om.* so; H<sub>5</sub> For  
 be cause þou so fast hiest)
1451. . . loue and nyght . . . (+ H<sub>3</sub>)  
*Rest* : . . . nyght and loue . . .
1455. . . what sekist thow in this plase (+ H<sub>3</sub>)  
 (J *om.* in; R here *written and deleted before in*)  
*Rest* : . . . why sekestow þis place
1464. . . wolde he chide (+ H<sub>3</sub>S<sub>1</sub>)  
*Rest* : . . . gan he chyde
1466. That hast al nyght the dawynge by thy side (+ H<sub>3</sub>)  
*Rest* : . . . þe Dawyng al nyght . . .
1470. I prey to god . . . (+ H<sub>3</sub>S<sub>1</sub>)  
 (H<sub>3</sub> And *for* I)  
*Rest* : I bidde god . . .
- \*1473. The verray roote . . . (+ H<sub>3</sub>S<sub>1</sub>)  
*Rest* : The welle and rote . . .  
 (H<sub>2</sub> þe well of roote; A wile)

1479. . . . may . . . (+ H<sub>3</sub>S<sub>1</sub>)  
*Rest*: . . . shal . . .
1492. . . . thus anon (+ H<sub>3</sub>S<sub>1</sub>)  
*Rest*: . . . right anoon  
 (GgH<sub>5</sub> and þat anon)
1496. And euerich egle ben the haukes feere (+ H<sub>3</sub>)  
 (R an haukys)  
*Rest*: . . . þe dowues fere  
 (Ph a dowves)

The antithesis between dove and eagle is so much more obvious, that at first sight one is inclined to regard the hawk as due to scribal blundering. But the eagle and the night-hawk are also traditional foes. Pliny says, *Nat. Hist.*, 9. 24, "Nocturnus accipiter . . . bellum internecivum gerit cum aquila, cohærentesque sæpe prenduntur." Since clearly justifiable, the *durior lectio*, *haukes*, has every claim to be regarded as authentic. The reading *dowues* may be either Chaucer's first writing of the line, or an error due to "Adam scriveyn," not corrected till after the derivation of *a* and  $\gamma$ .

1514. . . . or now . . . (+ H<sub>3</sub>)  
*Rest*: . . . er þis . . .
1538. But slepe ne may noon in his herte synke (- J)  
 (Cx *om.* ne; H<sub>4</sub> ther *for* ne)  
 S<sub>1</sub> . . . ne may pere non . . .  
*Rest*: . . . ne may pere . . .  
 (H<sub>2</sub>Ph No sleep may pere; H<sub>5</sub> there ne may)

Note the conflate reading of S<sub>1</sub>. H<sub>3</sub> and J have the *ay* reading.

- \*1561. That som of vs for god our hede may ake (+ H<sub>3</sub>)  
 (J hir hede; H<sub>3</sub> his hede; Cx That somme of vs our  
 hedis ought to ake)  
*Rest*: . . . I trowe here hedes ake
1563. This bright morwe . . . (+ H<sub>3</sub>)  
*Rest*: This mery morwe . . .  
 (ClCp murye; Cp mury; H<sub>2</sub> mey)

Though all the  $\beta$  MSS. read a monosyllabic *bright*, we must assume the weak form *brighte*, which is grammatically correct and necessary for the metre.

1576. . . . which nedeth naught to seye (+ H<sub>3</sub> + D)  
(J naugh; R which is not goodly for to seye)

*Rest*: . . . chargeth . . .

1582. . . . hoolly . . . (+ H<sub>3</sub>)

*Rest*: . . . fully . . .

\*1595. A thousand tyme and gan the day to blisse (+ H<sub>3</sub>S<sub>1</sub>)  
(H<sub>4</sub>CxS<sub>1</sub> tymes; H<sub>3</sub> gan he day blisse; S<sub>1</sub> þe day gan  
blysse)

*a* An hundrid tymes and gan þe tyme blysse  
(GgH<sub>5</sub> tyme; H<sub>2</sub>Ph blesse)

*γ* An hondred sithe he gan þe tyme blysse  
(CID and gan)

I take the *γ* reading to be a scribal emendation intended to avoid the repetition of *tyme* in *a*. In *β* the same purpose is attained by substituting *day to* for the second *tyme*. The change to *thousand* is characteristic of *β*. Cf. above, line 1360.

†1600. H<sub>4</sub> contoun; R coichyton; Cx Cochita; H<sub>3</sub> conciton;  
J flagitoun, flag *over erasure*.

*Rest*: Fro Flegiton the fery flood of helle

(H<sub>5</sub> *om.* Fro; H<sub>1</sub> flagitoun; Cp flegtoun; A fletyon;  
H<sub>2</sub>Ph feende of helle)

The various readings of the *β* MSS. seem to be variations of *Cocytus*. Note that in J the word has been corrected, so that we are justified in inferring that J originally read some form like that in R or H<sub>3</sub>. Phlegethon is peculiarly the "fiery flood," so that *Cocytus* is hardly correct. Moreover, the *β* MSS. make the word end in *n* rather than *s*. This is the only instance in Chaucer in which either river is mentioned. Styx is mentioned in *Troil.* 4. 1540, as the *put of helle*. It is possible that the mistaken change may be due to Chaucer.

1621, 1622. God help me so but take it naught a grief  
For loue of god be war of this myschief (+ H<sub>3</sub>S<sub>1</sub>)  
(R at grief; H<sub>3</sub> on greefe, For the love; R tak hede  
of this)

*Rest*: That I shal seyn be war of this myschief  
(Cl of of *for* of this; A such *for* this)

The revision, if it is such and not a scribal corruption, is not a

very happy one, since *take it naught a grief* seems to need the *ay* reading to complete its meaning.

1632. Thou art at ese holde the now theryn (- J, + H<sub>3</sub>)  
(H<sub>3</sub> And holde ; H<sub>4</sub> now hold the ; R writes and erases  
a w before now)

Rest : . . . and holde þe wel þer Inne

Note that H<sub>3</sub> retains *and*, and that R started to write *wel*. J keeps the *ay* reading.

1639. . . . god biforn (- Cx, + H<sub>3</sub>)

Rest : . . . god to forn

\*1645. By god . . . (+ H<sub>3</sub>S<sub>1</sub>)

Rest : God wot . . .

1665. This tale was ay . . . (+ H<sub>3</sub>S<sub>1</sub> + AD)  
(Cx alwey ; H<sub>3</sub> euer)

Rest : This tale ay was . . .  
(H<sub>2</sub>Ph *om.* ay ; H<sub>5</sub> was euere)

†1685. J drede ; RS<sub>1</sub> wo ; H<sub>4</sub> ioie ; Cx care

Rest : Agon was euery sorwe and euery fere  
(H<sub>3</sub> *om.* *second* euery)

The β MSS. are uncertain in their reading. Note that H<sub>3</sub> omits *euery*. It is clear that in the β original the word *sorwe* was either lacking altogether or had become totally illegible.

1720. . . . ay withouten drede (+ H<sub>3</sub>)

Rest : . . . alwey out of drede

1746. Loue which þat with an holson alliance (- Cx)

Rest : Love þat with . . .  
(H<sub>5</sub> þat which with)

1795. . . . by right (- J, + H<sub>3</sub>)

Rest : . . . of right  
(A a right)

The list of β readings has been a long and tedious one ; but it was necessary to record it in its entirety, trivial cases with striking cases, because only so can the character of this important group be determined. A study of the list reveals the following significant facts.

(1) Of the 129 instances recorded, a large number seem to be due to deliberate revision. I have marked with an asterisk 36

cases which seem to me clearly of this character; but the presumption must be in favour of deliberate revision in every case where the  $\beta$  reading is not obviously corrupt.

(2) In a number of instances one of the four regular  $\beta$  MSS. gives the  $\alpha\gamma$  reading, where the other three present a  $\beta$  variant; but this phenomenon is not found in the case of any of the striking readings of the sort which I have marked with an asterisk.

(3) In a few instances one of the four regular  $\beta$  MSS., or  $H_3$ , or  $S_1$ , presents a conflate reading combined of  $\alpha\gamma$  on the one hand and of  $\beta$  on the other. The most striking instance of this is the fact that  $H_4$  has the shifted stanzas (190 and 191) written twice, in the  $\alpha\gamma$  position and again in the  $\beta$  position.

(4) In a very few instances, lines 608, 922 (?), 1600 (?), 1685, the  $\beta$  reading is corrupt.

(5)  $S_1$  shares in a majority of the  $\beta$  readings throughout Book III, but less consistently in the latter part of the book.  $H_3$  shares only occasionally in  $\beta$  readings before line 1096; after that it shares in nearly all of them.

For such a series of facts there is but one probable explanation:  $JH_4RCx$  are descended from a common original, which must have been a MS. originally of  $\alpha\gamma$  type extensively altered by corrections and revisions in the margin and between the lines. In individual cases a single  $\beta$  MS. has failed to incorporate one of these revisions, and has instead copied the original unrevised reading which would still be perfectly legible on the page. In this MS. there remained uncorrected a few, though a very few, scribal errors.

Of the nature of the participation of  $H_3$  and  $S_1$  in the readings of  $\beta$  we can more profitably speak in another place (see p. 181).

Within the  $\beta$  group no sub-group can be established. With the exception of  $J$  all of the  $\beta$  MSS., including  $H_3$  and  $S_1$ , are full of careless errors involving sense or metre, such as simple cases of transposition or the omission of single words. When two MSS. are continually guilty of this sort of carelessness, it is inevitable that in the course of 1800 lines there should be not infrequent cases in which they coincide in the same trivial error, particularly when the same basis of error, an imperfect understanding of Chaucer's metre, is present in each. We consequently find agreements in trivial errors of  $R$  and  $Cx$ , of  $H_4$  and  $Cx$ , of  $H_4$  and  $R$ , and less frequently agreements involving the carefully written  $J$ . Especially frequent are such agreements between  $H_3$  and  $Cx$ . No



useful purpose would be served by recording these trivial agreements in full. In the following list I have given a few specimens of these agreements, including the few instances which may be regarded as at all significant.

SCATTERING AGREEMENTS OF  $\beta$  MSS.

64. H<sub>4</sub>Cx . . . that he wepte . . .  
*Rest* : . . . as he wepte . . .
131. H<sub>3</sub>Cx And that ye souffren . . .  
 R And that ye vouche sauf . . .  
 H<sub>4</sub> And if that ye agreue . . .  
 H<sub>2</sub>Ph And þat ye agreyn . . .  
*Rest* : And þanne agreen . . .

We have here a variant reading which is certainly not coincidence. Clearly there is some connection between H<sub>3</sub> and Cx in this line. Note also the reading of R. The reading *þat ye* instead of *þanne*, as in  $\gamma S_1 J G g H_5$ , is an *a* reading preserved by certain  $\beta$  MSS., a phenomenon already illustrated in another list.

185. J O mortal god . . .  
 H<sub>4</sub> Thou mortal god . . .  
 GgH<sub>5</sub> O inmortal god . . .  
*Rest* : Inmortal god . . .

Note the connection between J and GgH<sub>5</sub>. Later in the line H<sub>4</sub>R read *thou maist* where the rest read *þat mayst*.

242. H<sub>3</sub>Cx . . . euer more  
*Rest* : . . . alwey more
273. H<sub>4</sub>Cx . . . bothe in fere (Cx I fere)  
*Rest* : . . . eke yfere
302. H<sub>4</sub>Cx For tonge . . .  
*Rest* : O tonge . . .
354. RCx . . . for to pleye  
*Rest* : . . . best to pleye
367. H<sub>3</sub>H<sub>4</sub> . . . to the to be wrey  
*Rest* : . . . to þe by wreye

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526.       $H_3CxS_1$  And dredles . . .  
*Rest :*      *Omit* And
627.       $RCxH_5$  . . . euery man & womman . . .  
*Rest :*      . . . euery maner womman . . .
724.       $H_4R$  . . . with thi rede cope  
*Rest :*      . . . with þi blody cope
831.       $H_4Cx$  . . . sekirnesse . . .  
*Rest :*      . . . selynesse . . .
968.       $H_3CxH_4$  *om.* here.
1211.       $H_3RH_5$  . . . I had not now ben here ( $H_3$  nad not)  
*Rest :*      . . . I were now not here  
( $CxA$  not now)
1313.       $H_3H_4$  In suche gladnesse . . .  
*Rest :*      Of swych gladnesse . . .
1383.       $H_3H_4$  . . . I shal a rede  
*Rest :*      . . . I shal yow rede  
( $Cx$  I shal now rede)
- †1534.       $RCx$  *om.* real.
1548.       $JRH_3 + Gg$  . . . the selue wyse  
*Rest :*      . . . þe same wyse
1605.       $RCxS_1$  Was . . .  
*Rest :*      Saw . . .
1642.       $H_3H_4R$  . . . wrathin . . .  
*Rest :*      . . . greuen . . .
1643.       $H_3CxRS_1$  . . . stere  
*Rest :*      . . . tere
- Stere* seems to be the correct reading, though it is found only in these four MSS. *Tere* must be explained as an error of "Adam scribeyn," not corrected till after  $\alpha$  and  $\gamma$  had been copied. Note that  $JH_4$  read *tere*.
- †1647.       $H_3Cx$  *om.* first.
1649.       $H_4Cx + H_5$  . . . I owe . . .  
*Rest :*      . . . I shal . . .

1694.  $H_3Cx$  . . . that aney hert may thynke  
*Rest* : . . . þat herte may by-þenke
1820.  $H_3Cx$  . . . lady swete  
*Rest* : . . . herte swete

The various combinations of  $\beta$  MSS. recorded in the foregoing list make clear that the individual MSS. of the group are, barring possible contamination in this line or that, descended independently from their common ancestor. Such agreements of two or more in a variant reading as cannot be attributed to accidental coincidence must be explained as due to the fact that the  $\beta$  original was a corrected and revised MS., and that consequently it offered to the eye of a scribe many alternative readings. That the  $\beta$  original was of such a character is further proved by the fact that not infrequently an  $\alpha$  reading is retained by one or more  $\beta$  MSS., as has already been shown in the list of characteristic  $\alpha$  readings given on pp. 147-155. Not only do we find  $\alpha$  readings reproduced in  $\beta$  MSS., but, in a considerable number of instances, we discover  $H_2Ph$  readings (not shared by  $GgH_5$ ) reappearing in  $\beta$  MSS. Illustrations of this phenomenon are given in the following list. As we should expect, the cases are more frequent in the earlier part of the book, before  $GgH_5$  become  $\alpha$  MSS. There are, however, not infrequent cases throughout the book.

#### $H_2Ph$ AND MSS. OF THE $\beta$ GROUP.

5.  $H_2Ph + H_4CxH_3$  *om. ay (R lacking)*
53.  $H_2Ph + H_4R$  . . . myn hert dere  
*Rest* : . . . my lady dere  
 Compare line 1820, where  $H_3Cx$  substitute *lady* for *herte*.
- †65.  $H_2Ph$  Aha god help quod Troylus so rewfully  
 $Cx$  A ha god quod Troylus so sorowfully  
*Rest* : A ha quod Troylus so rufully
84.  $H_2Ph + Cx$  . . . hert . . .  
*Rest* : . . . wit . . .
- †116, 117.  $H_2Ph + Cx$  *transpose lines 116 and 117 to the detriment of the sense*

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146.  $H_2Ph + H_3CxS_1$  Receyve in gre . . .

*Rest:* Receyuen wel . . .

( $H_4$  Receyuyn I wil)

168.  $H_2Ph + H_4RCx$  . . . no lenger þat 3e pleyn

*Rest:* . . . no lengere ye ne pleyne

193.  $H_2Ph$  . . . aiorne . . .

$Cx$  . . . adiourne . . .

$H_4$  . . . adiure . . .

*Rest:* . . . coniure . . .

205.  $H_2Ph + H_3CxS_1$  *om.* right.

†228.  $H_2Ph + H_4Cx$  . . . blyve . . .

*Rest:* . . . lyne . . .

*Blyve* has been repeated from 225.

277.  $H_2Ph + JRCx$  . . . al þe peple . . .

*Rest:* . . . al þe world . . .

280.  $H_2Ph + JRCxH_3S_1$  . . . fordone . . .

*Rest:* . . . for lost . . .

( $H_4$  forlorn)

\*282.  $H_2Ph + JH_4RCx$  þe pray y eft alpogh þow shuldest dey  
( $PhCx$  thogh)

*Rest:* Yet eft I þe byseche and fully seye

( $H_5$  *om.* eft, *om.* þe ; D fully preye)

A clear case of revision, in which  $GgH_{57}H_3S_1$  present the revised reading, while all four of the regular  $\beta$  MSS. retain the unrevised reading of  $H_2Ph$ . It is possible that the return to the original reading was deliberate, since this reading is distinctly preferable.

303.  $H_2Ph + JH_4RCx$  Hath made ful meny a lady . . .  
(J *om.* a)

*Rest:* Hastow made many a lady . . .

Line 302 reads: *O tonge allas so often here byforn*. The reading of  $H_2Ph$ , etc., can be justified only if we take *O* not as exclamatory, but as the numeral, one. Otherwise there is no

subject for *Hath*. H<sub>4</sub>Cx read in 302 *For tonge*, and so obviate the difficulty.

329. H<sub>2</sub>Ph + H<sub>3</sub> . . . wyse men . . .

Cx . . . wyse folk . . .

*Rest* : . . . wyse . . .

487. H<sub>2</sub>Ph + R . . . went

*Rest* : . . . was sent

571. H<sub>2</sub>Ph + H<sub>3</sub>Cx . . . that he were there

H<sub>4</sub>R . . . that he ther wer

(H<sub>4</sub> *om.* that)

*Rest* : . . . þat he were

737. H<sub>2</sub>Ph + R Art þow a gast lest she wole þe byte

*Rest* : . . . so þat she wole . . .

(H<sub>4</sub> for that)

†786. H<sub>2</sub>Ph + Cx *omit* right

797. H<sub>2</sub>Ph + JRCxH<sub>3</sub> How þat 3e sholden love on hatte  
horaste

(H<sub>2</sub>Ph shold, hat ; H<sub>3</sub> atte ; Cx *om.* hatte)

*Rest* : . . . on þat hatte Horaste

The reading *on þat hatte* gives a hypermetrical line. *þat* is not necessary to the sense, but the scribes may well have felt that it was necessary.

915. H<sub>2</sub>Ph + H<sub>4</sub>Cx Ye know wele eke he is 3our own  
knyght

(H<sub>4</sub> weel eek how he is)

*Rest* : Ye knowe ek how it is youre owne knyght

(Gg he is ; H<sub>5</sub> 3e tweyne ek he ys ; R *om.* owne)

Note that the reading *he* for *it* is shared by GgH<sub>5</sub>. Note also the conflate reading of H<sub>4</sub>.

930. H<sub>2</sub>PhH<sub>5</sub> + R . . . wit . . .

*Rest* : . . . mynde . . .

1009. H<sub>2</sub>Ph + H<sub>3</sub> . . . good hert myn . . .

Cx + D . . . good hert . . .

*Rest* : . . . good myn . . .

(Cl loue for myn by corrector)

1094.  $H_2Ph + H_4CxH_3$  For al was hust but . . .  
 ( $H_2Ph$  schitt *for* hust ;  $H_3$  And *for* but ;  $H_4$  for *for* but)  
*Rest* : But al was hust and . . .  
 ( $Gg$  for *for* and ;  $H_5$  *om.* and ;  $D$  but *for* and)

The confusion between *but*, *for*, and, points clearly to a corrected original.

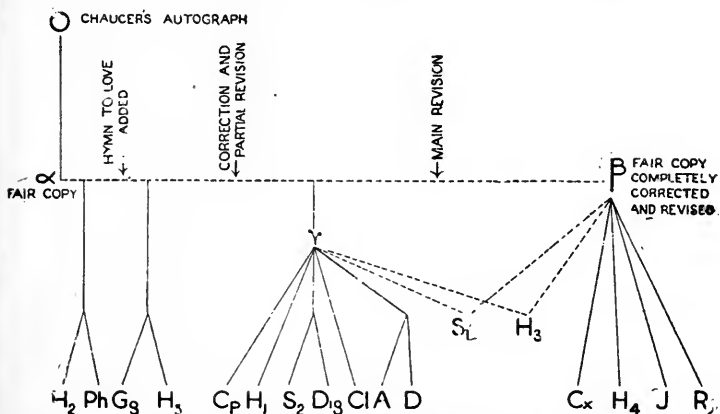
1107.  $H_2Ph + Cx$  omit ful  
 R wel *for* ful  
 Gg omits quod she ful
1241.  $H_2Ph + R$  (*second copy of lines*) +  $S_1$  . . . can gesse  
 $H_3Cx$  . . . gan gesse  
*Rest* : . . . may gesse
1480.  $H_2Ph + H_3Cx$  . . . in þis place . . .  
*Rest* : . . . yn þis plit . . .
1487.  $H_2Ph + \gamma S_1$  . . . ʒoure humble seruaunt . . .  
 $Cx$  . . . your seruaunt . . .  
*Rest* : . . . yowr owene seruant . . .

Of the agreements recorded in the list just given some may well be due to accidental coincidence ; but when the instances are so numerous, we must hesitate to dismiss them as merely accidental. Rarely are they of a character to warrant the idea of any deliberate revision. We must rather regard them as scribal blunders of very early date which have found their way not only into the ancestor of  $H_2Ph$ , but also into individual MSS. of subsequent derivation.

The varied phenomena of Book III are capable of but one consistent explanation. From the poet's original autograph was made by a careless scribe such as Chaucer addresses in his familiar lines to "Adam" a "fair copy," the text of which was marred by repeated instances of scribal carelessness and stupidity. This copy was "proof-read" by the poet ; and by numerous "rubbings" and "scrapings" the scribe's "negligence and rape" was "corrected," though in such fashion that the corrupt reading was in many passages still legible beneath the correction. From this corrected MS. was derived the original of  $H_2Ph$ , and after line 400 the original of  $GgH_5$ . It is, then, the MS. we have called the  $\alpha$  original. Subsequent to the derivation of the  $H_2Ph$  original and the  $GgH_5$  original, the poet made a more thorough correction, eliminating such of Adam's corruptions as had before escaped his

eye (*i. e.* the cases of clear error shared by  $H_2Ph$  and  $GgH_5$ ), and introducing a number of minor revisions. From the "fair copy" thus recorrected and revised was next derived the original of  $\gamma$ . Using this already considerably corrected and revised copy of his poem as working basis, the poet then subjected Book III to a more thorough-going revision, which included the shifting of stanzas 190 and 191, and the introduction of the readings characteristic of the  $\beta$  MSS. The original of  $\beta$ , then, is *materially* the same MS. as the  $\alpha$  original, but with a text extensively altered by progressive corrections and revisions. In some passages this process of alteration seems to have resulted in a confused, if not illegible, text, to which the group errors of  $\beta$  must be attributed. Since the  $\beta$  original was *materially* the same MS. as the  $\alpha$  original, we can understand how an individual  $\beta$  MS. here and there copies the  $\alpha$  reading, or the reading of  $H_2Ph$  or of  $GgH_5$ , instead of the corrected or revised reading written in as a substitute for it. We can understand, also, how individual  $\beta$  MSS. share a  $\gamma$  reading.  $H_3$  and  $S_1$  must be regarded as contaminated MSS., "edited" by some later scribe on the basis of a  $\gamma$  MS. of the type of AD and a  $\beta$  MS. of the type of Cx.

The conclusions reached in the study of Book III may be graphically represented by the following diagram, which shows the relations existing after line 400, when  $GgH_5$  become a MSS.



The broken line,  $\alpha-\beta$ , represents a single MS., progressively corrected and revised until its text becomes that designated as  $\beta$ .

## CHAPTER V.

## THE MS. RELATIONS IN BOOK IV.

IN Book IV the centre of interest shifts from the  $\beta$  MSS. back to the  $\alpha$  MSS. In the early part of the book, to be sure, the characteristic  $\beta$  readings of Book III continue; but throughout the book the main line of cleavage is between  $\alpha$  on the one hand and  $\beta\gamma$  on the other. In other words,  $\gamma$  nearly always gives the later, revised reading, as it does also in Book I.

There takes place, furthermore, in the course of Book IV a very striking realignment in the type of several of the MSS. Before line 400, as we shall see,  $H_2$ , with a change in handwriting, has become a  $\beta$  MS., closely related to  $H_4$ ; while J and  $H_3$  have deserted  $\beta$  for  $\alpha$ . At line 686  $H_5$  abruptly ends. So that for the greater part of Book IV  $\alpha$  is represented by JGgPh $H_3$ , and  $\beta$  by  $H_2H_4$ RCx.

READINGS CHARACTERISTIC OF  $\gamma$ .

The relationship of ClCp $H_1$ S $_2$ AD ( $\gamma$ ) is maintained unbroken throughout Book IV. It is attested by a series of agreements which include not only variant readings, but a confusion as to the point at which Book IV begins, and the omission of a stanza, No. 102, which is necessary to the sense.

ClCp $H_1$  treat the first four stanzas of Book IV, *i.e.* the Proem, as part of Book III, and write after line 28 *Explicit liber Tercius. Incipit Quartus Liber*, in spite of the fact that in all of them line 26 correctly reads *This ilke ferpe book me helpeth fyne*. D presents exactly the same state of things, except that opposite line 1807 of Book III a contemporary hand, which is, I am inclined to think, that of the scribe, has written in the margin *Prologus*. There is, however, no initial, such as D uses to introduce proems and books, until the three-line capital at line 29. This correction in D came apparently from a MS. like S $_2$ , which ends Book III with line 1806. There is in S $_2$  a rubric *Explicit Liber Tercius*, and line 1807 begins with a two-line capital (not executed). Before line 29 is a rubric *Incipit quartus liber*, and again space for a two-line capital. In A, books and proems were originally marked only by initials. Later, a corrector wrote book and proem



captions in the ordinary one-line stanza spaces. There is in A a two-line capital at line 29, but none at the beginning of Proem IV. The corrector has, however, supplied correct captions in both places. This error of  $\gamma$  is shared by Ph, which fails to indicate the beginning of the proem, and which writes in the margin opposite line 29 *Incipit liber quartus*. These marginal captions, and the running titles, which throughout Books I-IV are the only indications of the division into books, though written by the original scribe, are plainly an afterthought, and are derived, we may be sure, from the same  $\gamma$  MS. from which the scribe drew corrections and omitted passages. S<sub>1</sub> is perfectly normal in its treatment of Proem IV; but H<sub>3</sub>, which does not become an  $\alpha$  MS. until line 300, writes *My fierde booke* instead of *My pridde book* in 3. 1818, and at the end of Book III writes *Explicit Liber iiij<sup>tus</sup>*. At the end of Proem IV, H<sub>3</sub> writes *Crt Sic explicit Liber quartus*. *Crt* (the Chaucer Society reprint wrongly gives it as *L̄t* or *L̄rt*) does not seem to be a recognized abbreviation. I take it to mean *certe* or *correcte*. In line 26 H<sub>3</sub> reads *Thys fyfte and laste boke*.<sup>1</sup>

The omission of stanza 102, lines 708-714, is a clear case of error. The stanza is found in  $\alpha$  and in  $\beta + S_1$ , and corresponds to stanza 84 of Book IV in *Filostrato*. Moreover, it is indispensable to the sense. It states the fact that Criseyde wept and sighed. Stanza 103 refers to this weeping and sighing as to a fact just stated.

The relationship of the  $\gamma$  MSS. is further attested by the list of variant readings which follows.

CICpH<sub>1</sub>S<sub>2</sub>AD( $\gamma$ ).

9. . . . wriþe . . . (+ S<sub>1</sub> + J)

Rest: . . . wrye . . .

*Wriþe*, from O.E. *wriðan*, and *wrye*, from O.E. *wriġian*, are identical in meaning; and the written forms are so closely alike

<sup>1</sup> Though, in view of the explicit statement of line 26, the treatment of Proem IV as the end of Book III is certainly an error, it is possible that the confusion may be due in the first instance to a change of intention on the part of Chaucer himself. The first two stanzas of the proem are in part based on a stanza of *Filostrato*, which concludes the third book of Boccaccio's poem. Moreover, the logical connection between the beginning of Proem IV and the end of Book III is a very close one.

that an interchange is easy. In 2.906 the form *wrye* is definitely established, since it falls under the rime.

12. . . . myn herte right now . . . (- Cl)  
(D myn herte gynneth now to bleede)

*Rest*: . . . right now myn herte . . .

- 39, 40. Ector & many a worpi wight out wente  
Wip spere in hond and bygge bowes bente ( $\dagger S_1 + H_5$ )  
(Cl on hond)

*Rest*: *Transpose order of lines.* (Gg lacking)

Either order is possible; but the arrangement of  $\gamma$  separates *Wip spere in hond*, etc., from *armed bryght and shene* of 38.

78. . . . or in what manere wyse ( $+ H_3 S_1 + J$ )  
(Cl for *for* in)

*Rest*: . . . and in what manere wyse  
(Ph *om.* what)

The Italian reads *e'l modo*, *Fil.* 4. 6, which supports *and*. The substitution of *and* for *or* and *vice versa* is of frequent occurrence in the MSS.

- †80. Ye han er þis wel herd it me deuyse  
(A wele harde or this me deuyse, wele *by corrector over erasure*; D me herd it wele deuisse)

*Rest*: . . . herde me yow deuyse  
(R *om.* yow;  $H_4$  me herd weel you; Cx herd me wel deuyse;  $H_3$  me herde or this you devise;  $S_1$  wel herd me yow)

The line in  $\gamma$  is so awkward that it must be regarded as corrupt. Apparently the trouble began by the careless dropping of *yow*, as in R and Cx. The variations of the MSS. point to confusion in the common original.

88. . . . you lordes for to plesse (- AD)

*Rest*: . . . my lordis yow to plesse

163. And . . . ( $+ S_1$ )

*Rest*: Or . . .

- †191. . . . nede to folk . . . (- A)  
( $H_1$  talk *for* to folk;  $S_2$  *om.* to)

*Rest*: . . . nede of folk . . .

197. . . . trewe . . . (+ S<sub>1</sub>)  
( A trew over erasure)

Rest: . . . soth . . .

215. . . . And fynaly . . .  
 $\alpha$  + S<sub>1</sub> But fynally . . .  
JRH<sub>3</sub> What fynaly . . .  
H<sub>2</sub>H<sub>4</sub>Cx That finally . . .

220. Vnto . . . (+ S<sub>1</sub>)

Rest: Into . . .

280. . . . euere . . .

Rest: . . . alwey . . .

295. What I may don . . .

Rest: What shal I don . . .

The Italian reads *Che farò io*, *Fil.* 4. 33. The  $\gamma$  reading is probably corrupt.

†317. . . . pis . . .

Rest: . . . thilke . . .

(J think; H<sub>3</sub>Cx that)

*Thilke*, with its full dissyllabic value, is necessary for the metre.

410. Yf pis be goodly she is glad and lyght (+ S<sub>1</sub>)

H<sub>3</sub> . . . thus is she gladde and lyght

Cx . . . she that is glad & lyght

Rest: . . . þat is glade and lighte

Note the conflate reading of Cx, and apparently also of H<sub>3</sub>.

484. But tel me now . . . (+ S<sub>1</sub> + Cx)

$\alpha$  But sey me this . . .

H<sub>2</sub>H<sub>4</sub>R But telle me pis . . .

†498. Nay god wot . . .

$\alpha$  Nay Pandarus . . .

$\beta$ S<sub>1</sub> Nay nay god wote . . .

The  $\gamma$  reading gives a nine-syllable line.

532. . . . and leue þi nyce fare (+ Cx)

PhS<sub>1</sub> . . . pis nyce fare

GgH<sub>5</sub> . . . þyn grete care

Rest: . . . this nyce care

(H<sub>4</sub> al thi nyce care)

The rime word in 531 is the verb *fare*, and the identical rime of verb and noun is entirely possible. The phrase *nyce fare* is found in *Troil.* 1. 1025; 2. 1144.

542. Al pis haue I my self yet pought ful ofte (+ S<sub>1</sub> + H<sub>2</sub>R)  
(D eke *for* yet; H<sub>2</sub> ymagedned yet ful ofte)

*Rest*: Omit yet  
(J I thought)

If one reads *my selue*, as in GgH<sub>3</sub>, *yet* is unnecessary.

570. I moste here honour leuere han þan me (+ S<sub>1</sub>)  
α I haue hir honour leuere yit than me  
β I must hir honour leuer saue þan me.  
(H<sub>2</sub> saue leuer; R kepe leuere)

The γ reading is intermediate between α and β.

608. Think ek how . . . (+ S<sub>1</sub>)  
(S<sub>2</sub> *om.* ek)

*Rest*: Think how pat . . .  
(H<sub>2</sub>H<sub>4</sub> *om.* pat)

657. . . . yn pis cas . . . (+ S<sub>1</sub>)

*Rest*: . . . of this case . . .

- †708–714. *Omit stanza* 102.

The stanza is found in S<sub>1</sub>. Cf. above, p. 183.

732. Into here chaumbre . . .

*Rest*: Into the chaunbre . . .

The Italian reads *Nella camera sua*, *Fil.* 4. 86, which supports the γ reading; but the variation is trifling, and the closer approach of γ to the Italian may well be fortuitous.

773. That ilke day pat I from yow departe (+ S<sub>1</sub> + Ph)  
(Cl hym *for* yow)

JH<sub>3</sub>Gg . . . I shal from yow . . .

β . . . I mote from you . . .

791. . . . Orpheus and Erudice . . .

*Rest*: . . . Orpheus with Erudice . . .

- †854. This message which by me thi Troilus the sente  
 (- ClA, + H<sub>4</sub>)  
 (D *om. thi*; H<sub>1</sub> *me for the*; S<sub>2</sub> This message which  
 pat bi me Troilus sent)

*Rest*: Omit message

- ( $\alpha$  *pat for which*; Ph This pat Troillus by me the sent;  
 H<sub>2</sub> The whiche by me your Troilus you sent)

A hypermetrical line, independently corrected by Cl and A. The participation of H<sub>4</sub> in this reading suggests that the error lies back of the  $\gamma$  original. Perhaps Chaucer originally wrote *This message which thi Troilus the sente*.

- \*882. For verray wo his wit is al away (+ S<sub>1</sub>)

*Rest*: As he pat shortly shapith hym to deye

- (Ph shapith hym shortly; H<sub>2</sub>H<sub>4</sub> As shortly he pat  
 shapeth)

The Italian reads: *Il qual del tutto in duol ne vuol morire*, *Fil.* 4. 102. The Paris ed. (5. 84) reads: *Che cerca disperato di morire*. The  $\alpha\beta$  reading is thus nearer the Italian, though the  $\gamma$  reading might have been suggested by *disperato* of the Paris ed. Moreover, the Italian rime *dire*: *morire* is exactly translated by *seye*: *deye*. On the other hand, the  $\gamma$  reading offers a somewhat simpler sentence-structure. It has every appearance of being an authentic revision not incorporated by  $\beta$ .

907. For wel wot I it wole my bane be (+ S<sub>1</sub>)

*Rest*: . . . I wot . . .

The  $\alpha\beta$  order avoids the hiatus, *I it*.

938. And what pat . . . (+ S<sub>1</sub>)

*Rest*: And pat that . . .

( $\beta$  + Ph *om. that*)

1100. . . . a wonder (+ S<sub>1</sub>)

(A and wonder)

*Rest*: . . . my wonder . . .

(H<sub>2</sub> I merueyle)

1160. . . . noon oper red (+ S<sub>1</sub> + Cx)

*Rest*: . . . no maner red

1252. . . . sorwful . . .

*Rest*: . . . woful . . .

1286. And . . . (+ S<sub>1</sub>)*Rest* : But . . .†1324. . . . ofte tyme . . . (+ S<sub>1</sub>)*Rest* : . . . often . . .

In  $\gamma$  the line is hypermetrical, unless *ofte* and *tyme* are both read as monosyllables. A omits *per*.

†1373. Lo Troylus men seyn þat ful hard it is (+ S<sub>1</sub>)(A O *for* Lo; D *om.* þat)*Rest* : *Omit* ful(H<sub>3</sub> But dere Troilus)

A hypermetrical line corrected by D. *Ful* is anticipated from 1374.

1449. . . . swete herte

*Rest* : . . . deere herte1493. . . . my soule . . . (+ S<sub>1</sub> + Cx)*Rest* : . . . the soule . . .1494. . . . may not . . . (+ S<sub>1</sub>)*Rest* : . . . kan not . . .1527. *Omit* hym (+ H<sub>3</sub>Gg)

1530. And . . .

*Rest* : Or . . .

1572. . . . þis dede (+ J)

*Rest* : . . . that dede1688. And . . . (+ S<sub>1</sub>)*Rest* : But . . .1697. . . . sorwful . . . (+ S<sub>1</sub> + R)*Rest* : . . . woful . . .(H<sub>4</sub> ilke *for* woful)

With the single exception of line 882, none of the 44  $\gamma$  readings recorded has the slightest claim to consideration as an authentic revision. In a number of cases the  $\gamma$  reading is certainly corrupt; in all the rest the variation is of a trivial sort. In a majority of the  $\gamma$  readings S<sub>1</sub> also shares. Frequently the  $\gamma$  reading is found also in Cx.

Besides the  $\gamma$  readings given above, the following cases must be recorded in which, within the group, two or more  $\gamma$  MSS. agree in a variant reading as against the rest.

SCATTERING AGREEMENTS OF  $\gamma$  MSS.

261. ADS<sub>2</sub> + S<sub>1</sub> . . . what haue I þe agilte  
(A gilte)

Rest: . . . what haue I þus agilt

The Italian, *Che t'ho io fatto*, *Fil.* 4. 30, lends support to the reading of ADS<sub>2</sub>S<sub>1</sub>; but this may well be fortuitous.

†459. ClCpH<sub>1</sub> . . . I wil . . .

Rest: . . . I wolde . . .

462. CpH<sub>1</sub> Now foul falle hire for thi wo and care

D . . . þat for þi woo care

ClH<sub>3</sub> . . . þat for þi wo hath care

(Cl hath *by corrector*)

S<sub>2</sub> . . . for þe wold wo or care

S<sub>1</sub> . . . þat for þi wo wold care

A . . . for þi wo at care

H<sub>2</sub>H<sub>4</sub>RCx + GgPh . . . for thi woo þat care

H<sub>5</sub> . . . for þi wo that woll care

J . . . þat for thy wo þat care

The  $\gamma$  parent MS. must have been confused in this line; but the readings of H<sub>5</sub> and J show that the confusion existed farther back. The reading, *for thi woo þat care*, can be defended only if we regard *care* as singular subjunctive. We should expect an indicative; but the exigencies of rime may be responsible for the construction. Perhaps Chaucer wrote *Now foule fulle hir for þe wolde care*.

470. AD . . . herte . . .

Rest: . . . brest . . .

(H<sub>4</sub> body)

511. Cl(Cp)H<sub>1</sub> + JH<sub>4</sub> Or with þi colde strok myn hete  
quenche

(H<sub>1</sub> *om.* þi; Cp. *lacking*)

H<sub>2</sub> . . . my herte hete quenche

Rest: . . . myn herte quenche

The Italian, *Che refrigerio il tuo colpo mi fia*, *Fil.* 4. 61, and the context support *hete*. The error was a very easy one.

601.  $CpH_1S_2$  . . . vnto . . .  
*Rest*: . . . to . . .
- †717.  $ClCpH_1$  By cause þat sholde . . .  
 ( $H_1$  shol for sholde; Cp corrected over erasure to she sholde)  
*Rest*: Bycause þat she sholde . . .  
 (Gg sche by scribe in margin)
- †723. AD omit on which  
 ( $H_3H_4GgPh$  vary)
- †765. Cl How sholde I a fyssh . . .  
 $S_2$  How shulde I fyshe . . .  
*Rest*: How shold a fissh . . .  
 (Gg om. a)
- †782.  $DS_2$  . . . to dethe . . .  
*Rest*: . . . til deth
- †1344.  $CpH_1$  omit to
1424.  $CpH_1D$  . . . it semed . . .  
*Rest*: . . . hym semed . . .  
 ( $H_2H_4$  om. hym; Ph he semyd)
- †1453. AD . . . berere  
*Rest*: . . . bere
- †1511.  $CpH_1S_2$  omit it
- †1535.  $CpH_1S_2 + S_1 + Gg$  . . . any other wight  
*Rest*: Omit any.
1608.  $DS_2 + Ph$  . . . Cinthea þe quene  
 (DPh Cithera)  
*Rest*: . . . Cynthia þe shene

The scattering agreements just given point, as in the earlier books, to the presence of corrections in the  $\gamma$  original, rather than to any sub-relations within the group. Even the relation of A and D, fully attested in Book III, ceases to be clear. The only AD agreements I have found are included in the list just given. They are rather less striking than the agreements of  $CpH_1S_2$ .



READINGS CHARACTERISTIC OF  $\alpha$ .

Throughout Book IV  $\alpha$  is attested by a large number of variant readings, of which many are of a very striking sort; but the MSS. which give these  $\alpha$  readings change as the book proceeds. During the first 196 lines  $\alpha$  is represented, as in Book III, by  $H_2PhGgH_5$ ; though, because of the mutilation suffered by Gg, this MS. lacks lines 1-112. At line 196 ends the portion of  $H_2$  written by hand 1. Lines 197-406 are written by hand 3; and the rest of the poem is by hand 4. With line 197, where the new hand begins,  $H_2$  ceases to be an  $\alpha$  MS. For lines 197-298  $\alpha$  is represented only by  $GgH_5Ph$ . At about line 300  $H_3$  becomes an  $\alpha$  MS., and remains so till near the end of the poem;<sup>1</sup> and between 430 and 438, J also joins the  $\alpha$  group. With line 686 the  $H_5$  fragment terminates. So that from line 687  $\alpha$  is represented by  $JGgH_3Ph$ . The continuity of  $\alpha$  is maintained by Gg and Ph. So intimate is the relation of  $H_2$ <sup>1</sup> and Ph, that we can be certain that the lost conclusion (supplied in the existing MS. by  $H_2$ <sup>3</sup> and  $H_2$ <sup>4</sup>) would have continued to present Ph readings; and the same is true of the defective  $H_5$ .

 $H_2Ph(Gg)H_5(\alpha)$ .

25. Thow cruel god eke fadir of Qwyrine (+  $H_3$ )  
( $H_3$  to *for* of, gode *for* god)  
*Rest*: Thow cruel Mars ek fader to Quyryne  
(A Mars *over erasure*; D *om.* ek; R *lacking*)
- †33. Omit ful (+ Cl)
- \*37. . . . pat day þei issen ment (+ J)  
(Ph *issu*;  $H_2$  þat day þe þus ment;  $H_5$  þat day of  
assignment)  
*Rest*: . . . þei fighte mente  
( $H_4$  fouhten)

The form *issen* (O.F. *issir*) is found only in J, which here retains the  $\alpha$  reading. Ph reads *issu*, of which the reading of  $H_2$  is a bungling corruption. A more ingenious corruption is given by  $H_5$ . Though the word *issen* is not common, it is found in the second sing. *issect* in Chaucer's Boethius, 3, prose 12, 168. The reading gains some support from the Italian, *Ettor . . . Incontro*

<sup>1</sup> Between 300 and 326,  $H_3$  wavers between  $\alpha$  and  $\beta$ .

*a' Greci uscì negli ampi piani, Fil. 4. 1.* (The Paris ed. reads *uscenlo all' improvviso, 5. 1.*) Moreover, the fact that *issen* is not a common word makes for its authenticity.

- †51. H<sub>2</sub> Penestio ; Ph Polestio ; H<sub>5</sub> ponestes  
*Rest* : Monesteo (H<sub>3</sub> Menestes)  
 In *Filostrato, 4. 3*, Moutier's ed. reads *Menesteo*, and the Paris ed., corruptly, *Nesteo*.
53. Or Polyte or the troian daun Riphio  
 (Ph ryphio ; H<sub>5</sub> Ryffes)  
*Rest* : Polyte or eke þe Troian daun Rupheo  
 (H<sub>3</sub> and eke ; Cx *om.* daun ; A *omits line*)
54. Or . . .  
*Rest* : And . . .
62. Thurgh þe sege . . .  
 (H<sub>5</sub> Thorow þe assege)  
*Rest* : Boþe in þassege . . .
93. . . . out of toun . . .  
*Rest* : . . . out of Troye . . .
- \*102. I may her have for þat is doutles  
*Rest* : . . . right some douteles  
 (H<sub>3</sub> soone or doutles)
- \*105. . . . am broght in wrecchidnes  
*Rest* : . . . haue al þis heuynesse  
 (H<sub>3</sub> distresse)
110. . . . graunt . . .  
 (H<sub>2</sub>Ph grauntith)  
*Rest* : . . . yeue . . .  
 (With line 113 begins again Gg)

H<sub>2</sub>PhGgH<sub>5</sub>(a).

114. Apollo hath me told sikirly  
*Rest* : Appollo hath me told it feythfully  
 (H<sub>3</sub> *om.* it ; S<sub>2</sub> fulle *for* it)

The omission of *it* is clearly an error ; but *sikirly* is quite as good as *feythfully*.

121. That madyn al þe wallis of þe toun (+ S<sub>1</sub>)  
*Rest* : Omit al  
 (C<sub>p</sub>H<sub>1</sub>JR makeden ; DS<sub>2</sub> maked)
130. . . . on either cheke  
*Rest* : . . . by eyther cheke
131. . . . mercy . . .  
*Rest* : . . . socour . . .
139. . . . his safe conduyt hem sent (- II<sub>5</sub>)  
 (H<sub>2</sub> her *for* his)  
*Rest* : . . . his saue garde sente  
 (Cl gard ; H<sub>3</sub> his sone gan ; H<sub>5</sub> his soue gard ; R hym sente)
143. Gan þervpon . . .  
 (H<sub>2</sub> þer vp *for* þervpon)  
*Rest* : Let here vpon  
 (Cx Do *for* Let ; S<sub>2</sub> þere opon)
151. . . . welny with þo wordis deide  
 (H<sub>2</sub>Ph þe *for* þo)  
*Rest* : . . . with þo wordes wel neygh deyde  
 (A myghe drede ; RCxS<sub>2</sub> ful *for* wel)
- \*160. . . . þe grauntynge with stonde  
 (H<sub>2</sub>Ph grauntyng ; H<sub>5</sub> to with stonde)  
*Rest* : . . . þeschaunge of here withstonde
161. þis cast he þo . . .  
*Rest* : Ful faste he cast . . .
173. . . . told . . . (H<sub>5</sub> *omits word*)  
*Rest* : . . . seyd . . .
185. Omit it.
193. . . . such fantasies . . . (+ H<sub>4</sub>R)  
*Rest* : . . . þo fantasyes . . .  
 (H<sub>3</sub> that fantasye ; D pi)
195. H<sub>2</sub> þat our wil . . .  
 Ph þat our voys . . . (voys *over erasure*)  
 GgH<sub>5</sub> þat oure acord . . .  
*Rest* : That al oure voys . . .

(With line 196 ends H<sub>2</sub><sup>1</sup> and H<sub>2</sub> ceases to be an *a* MS.)

GgH<sub>5</sub>Ph(a).

\*212. To ȝilde anon for Antenore Crisseyde

*Rest*: For Antenor to yelden out Criseyde  
(Cl vp *for* out)

215. But fynally . . . (+ S<sub>1</sub>)

γ And fynally . . .

JRH<sub>3</sub> What fynally . . .

H<sub>2</sub>H<sub>4</sub>Cx That finally . . .

222. . . . dede . . .

*Rest*: . . . bad . . .  
(A had)

238. In his distresse . . .

(Gg distreste)

*Rest*: In his woodnesse . . .

(H<sub>4</sub> Woodyly werke began)

\*246, 247. His eyzen too . . .

So wepyn þat þey semyn welles tweye  
(Gg weptyn)

*Rest*: Out stremeden as swyfte welles tweye

A clear case of revision. That *a* is the earlier version is shown by the Italian, *Forte piangeano, e parean due fontane*, *Fil.* 4. 28. Even closer is the reading of the Paris edition, *Piangono sì, che paion due fontane*, 5. 24.

\*258. þat wel oneþe þe body may suffyse

(H<sub>5</sub> myght)

*Rest*: That wonder is þe body . . .

(A wonder his; D wonder it is; H<sub>4</sub> wondis)

The Italian reads, *Che'l capo e'l petto appena gli bastava*, *Fil.* 4. 29.

262. How mayst þu þus for reuthe me begile (+ H<sub>4</sub>)

(Ph myght thou; H<sub>4</sub> thus me begile)

*Rest*: How myghtestow for reupe me bygyle

266. . . . so crewel . . . (+ H<sub>4</sub>)

*Rest*: . . . þus cruel . . .

269. Whi wilt pou þanne of ioye me deprue  
(Ph of þis ioy)  
*Rest*: Why wiltow me fro Ioye þus depryue  
(ACx thus from Ioye me; H<sub>3</sub> from Ioye thus me)
286. . . . þyn gery violence  
*Rest*: . . . þi greful violence  
(H<sub>1</sub>DS<sub>2</sub>JR gerful; Cp serful; S<sub>1</sub>Cx gyreful; H<sub>3</sub> grevyll)
290. How . . .  
*Rest*: Wha' . . .  
The Italian reads, *Come farà la mia vita dolente, Fil. 4. 33.*
294. . . . þat it be repelyd (+ S<sub>2</sub>)  
(H<sub>5</sub> that hit to be)  
*Rest*: . . . allas it be repeled  
(H<sub>2</sub> me *for* be; Cx in lesse)
- 295, 296. . . whil I may deure  
In wo in turment . . .  
(Gg turnement)  
*Rest*: On lyue in torment . . .  
(RCx Ay lyue in turment)  
The Italian reads, *mentre la vita Durerà, Fil. 4. 34.*
297. . . . mysauenture  
*Rest*: . . . disauenture
298. Alone as I was born allas compleyne  
*Rest*: Allone as I was born ywys compleyne  
(Cl Allas *for* Allone; H<sub>3</sub> Allas Allone ay as I was  
born; A I mote *for* ywys; DCx I wol *for* ywys)  
Note the conflate reading of H<sub>3</sub> and of Cl.
- \*300, 301. Ne heuenys lyȝt & þus I in derknesse  
Myn woful lyf wele endyn for distresse  
(H<sub>5</sub> No *for* Ne; Ph *om.* Ne, as *for* &; Gg derknes)  
H<sub>3</sub> Ne see no lyght And thus in derkenesse  
My sorowful lyfe wyl'enden in distresse  
*Rest*: But ende I wil as Edippe yn derknesse  
My sorwful lyf and dyen in dystresse  
(R liuen *for* dyen; JH<sub>2</sub> *for* destresse; Cx But euer  
wyl I as Edyppe in derknesse Lede my sorowful lyf  
& lyue in dystresse)

This is a clear case of revision; and, though the Italian gives us no help, it seems plain that the  $\beta\gamma$  reading, with its classical reference, is the later version. One can, at least, see no reason why the reference to *Oedipus* should have been cancelled.  $H_3$  presents what is virtually the  $\alpha$  text, though it reads *sorrowful* for *woful* and *in* for *for* with  $\beta\gamma$  and corrupts 300. Beginning at 326 it shares all the  $\alpha$  readings; but in 306 and 322 it goes with  $\beta\gamma$ .

- \*306. Fle forþ anon & do myn herte brest  
*Rest*: Fle forth out of myn herte and lat it breste  
 (A Flee for þouȝte; R *om.* forth;  $H_3$  fouruth oute;  
 Cx Flee fer oute of myn hert or it brest)
322. For thy no fors whan that the body sterue  
 (*Lines 307–322 of Gg by corrector*)  
*Rest*: For þi no fors is þough þe body sterue  
 (J whan *for* þough;  $H_2H_4RCxH_3$  For now no; D þis  
 body)

Note that J retains *whan* from the  $\alpha$  reading.

(With line 326  $H_3$  becomes consistently an  $\alpha$  MS.)

Gg $H_5$ Ph $H_3$ ( $\alpha$ ).

326. And longe mote ȝe in ioye endeure  
*Rest*: . . . mot youre lyf yu Ioye endure
327. And . . . (+ A)  
*Rest*: But . . .
340. þerwith . . .  
 (Ph þat with)  
*Rest*: For which . . .  
 ( $H_2H_4$  *om.* For)
341. . . . sorwis . . . (+  $S_2$ )  
*Rest*: . . . peynes . . .
347. . . . chaungyn . . .  
*Rest*: . . . yelden . . .

The Italian *render*, *Fil.* 4. 43, supports the  $\beta\gamma$  reading; but the closer approximation may well be accidental.

357. . . . al aweye (+  $S_1Cx$ )  
 ( $H_3$  alwey *corrected to* al awey)  
*Rest*: . . . neigh aweye  
 (A now *for* neigh; D *om.* neigh)

358. But . . .  
*Rest* : And . . .
- \*359. Ny dede for wo . . .  
 (H<sub>3</sub> omits line)  
*Rest* : For sorwe of þis . . .  
 (Cx For sorow of herte)

- \*360. . . . sorweful . . .  
*Rest* : . . . woful . . .

The change to *woful* is necessitated by the revision in 359.

362. And . . .  
*Rest* : But . . .  
 Cf. line 358.
- \*373. For crewel smiert . . .  
 (H<sub>3</sub>Ph hert)  
*Rest* : Ney ded for smert . . .  
 Cf. line 359.

386. O in þis world . . .  
*Rest* : For yn þis world . . .

388. Strengere . . . (+ Cx)  
*Rest* : Straungere . . .  
 (H<sub>4</sub> Strangere)

397. . . . fond . . .  
*Rest* : . . . felte . . .

398. . . . castyng of an eye  
 (Gg schaungyng of an eye)  
*Rest* : . . . lokyng . . .

403. . . . in a route  
*Rest* : . . . yn som route

404. . . . two or þre . . .  
 (Gg to)  
*Rest* : . . . oone or two . . .

409. What on can synge . . .  
*Rest* : Yf oon kan synge . . .

*What* must be regarded as exclamatory. Cf. 407.

- 410, 411. 3if þis is fayr sche þat can good ary3t  
 3if þis be goodly þat is glad & ly3t  
 (H<sub>5</sub> *om. first* þat; H<sub>5</sub>Ph hir good; H<sub>3</sub> *first* þat and  
 gode *inserted above*; Gg & ry3t, is *for* be; H<sub>5</sub> the  
 other *for second* þat; H<sub>3</sub> thus is she gladde)  
*Rest*: Yf þis be goodly þat is glad and lyght  
 And þis is fayr and þat kan good aright  
 (γS<sub>1</sub> she is glad; Cx she that is glad; J *om. second* is;  
 R of ryght)

Either order is equally possible. With the two lines beginning identically, as in *a*, a scribal transposition is easy. I suspect, however, that *a* is corrupt.

417. And þynk . . .  
 (Gg þyng)  
*Rest*: Think ek . . .
430. . . . to make . . . (+ H<sub>2</sub>)  
*Rest*: . . . to don . . .  
 (With line 438 J becomes an *a* MS.)

JGgH<sub>5</sub>PhH<sub>3</sub>.

438. To traysen hir þat trewe is vnto me (+ ClAD)  
 (Gg trostyn; H<sub>5</sub> trysyn, is trew to me; Cl trassen)  
*Rest*: To traysen a wight that . . .  
 (H<sub>2</sub> truste; H<sub>4</sub> traist; RCx tray; S<sub>2</sub> trayne)
441. Or I so do . . .  
 (Gg *om. so*; H<sub>5</sub> *illegible*)  
*Rest*: Er I þus do . . .  
 (D do þus; H<sub>2</sub>H<sub>4</sub>R Or I soo werche)
445. What Pandarus syn I haue hir behight  
*Rest*: For Pandarus syn I haue troupe here hight  
 (ClS<sub>2</sub> syn þat; H<sub>4</sub> hir trouthe; H<sub>2</sub>H<sub>4</sub> plight; Cx syth  
 I hyr trouthe behight)
454. . . . for thy . . .  
 (H<sub>3</sub> therefore)  
*Rest*: . . . for whiche . . .  
 (D wherfore; Cx for why)



464. . . . man . . . .

*Rest*: . . . wyght . . . .

476. This wo . . . .

*Rest*: My wo . . . .

484. But sey me this . . . .

*Rest*: But tel me now . . . .

(H<sub>2</sub>H<sub>4</sub>R But telle me þis)

492. . . . yit fro thyn herte . . . .

(H<sub>3</sub> *om.* yit)

*Rest*: . . . out of þyn herte . . . .

\*498. Nay Pandarus . . . .

*Rest*: Nay nay god wot . . . .

(γ Nay god wot)

\*499. But douteles for aught þat may bifalle

*Rest*: For which for what þat euere may byfalle

(H<sub>4</sub> *om.* For which; D may euer)

The βγ reading is hardly an improvement.

\*506, 507. Or deth me slowe I wolde han yuuen hire

But now his comyng . . . .

(J is *for* his; H<sub>3</sub> *om.* his)

*Rest*: Er þow me slowe I wolde haue yeuen hire

But now þi comyng . . . .

(Cl here *for* hire)

The Italian, *Morte, tu mi sarai tanto soave*, *Fil.* 4. 61, with its direct address, is closer to βγ; but the change is very slight, and the greater approximation to Boccaccio may be merely accidental.

515. . . . thanne . . . .

*Rest*: . . . so . . . .

(D *om.* so, þen inserted above by later hand)

\*537. . . . lat this sorwe be

*Rest*: . . . wepyng . . . .

This phrase corresponds to three lines in the Italian:

*Caccia via il dolor, caccia via, caccia*

*L'angoscia tua e li dolenti guai;*

*Rasciuga il tristo pianto della faccia.* *Fil.* 4. 65.

*Sorwe* would translate *dolor*, while *wepyng* would translate *pianto*.

\*560. He nyl for me his honour be repeled  
(Gg nil not)

*Rest*: . . . his lettre . . .

The *a* reading gains some support from the Italian, *per non romper le cose promesse, Fil. 4. 69.*

\*570. I haue hir honour leuer yit than me  
(Gg *om.* hir; H<sub>5</sub> yet leuer)  
γS<sub>1</sub> I moste here honour leuere han pan me  
β I must hir honour leuer saue pan me  
(H<sub>2</sub> saue leuer; R kepe leuere)

†571. And in euery eas . . . (— Ph)  
(Gg Hadde *for* And)

*Rest*: omit And

A hypermetrical line, corrected by Ph.

\*581. For why in loue is litel hertes reste  
(H<sub>3</sub>H<sub>5</sub> For while I lyue)

*Rest*: For as in loue is ther but litel reste  
(H<sub>4</sub> *om.* as; γ þer is; S<sub>2</sub> I loue)

The revision avoids repetition with *herte* in 580.

587. . . . lat hem rowne

*Rest*: . . . wol þey rowne  
(R they wol)

588. For wonder last . . .

*Rest*: Ek wonder last . . .  
(Cl A *for* Ek)

590. . . . preciously . . . (+ It)  
(R preciently)

*Rest*: . . . curteysly . . .  
(Cx curyously)

Both the context and the Italian, *sottilmente, Fil. 4. 72*, make against *curteysly*, which must be regarded as a corruption of *curiously*.

594. . . . a lite in blame . . .  
(Gg *om.* a)

*Rest*: . . . in blame a litel . . .

- \*596. It is no rape in my dom ne no vice  
 (GgPh iape ; GgH<sub>5</sub> *om. second* no)  
 It is no shame to yow . . .  
 (CpH<sub>1</sub>R vnto ; D ne vnto you ; S<sub>1</sub> to the)
598. . . . may . . .  
*Rest* : . . . myght . . .
602. And fleeth fro wrechches . . . (+ Cx)  
*Rest* : And weyueth wrecches . . .  
 The Italian, *e' timidi rifiuta*, *Fil.* 4. 73, supports the βγ reading.
604. Thow shalt thy pees ful wel hiraftir make (+ Cl)  
 (PhH<sub>5</sub> *om.* ful ; Ph her pees ; H<sub>5</sub> heraftir wel)  
 D Thou shalt pi selue pi pees ful wel hereafter make  
*Rest* : Thow shalt thi self thi pees hereafter make  
 Note the conflate reading of D.
617. . . . thus . . .  
*Rest* : . . . right . . .
630. . . . the deuyll haue hym . . .  
*Rest* : . . . spede hym . . .
- \*638. Pandare answerde of þat be as be may  
 (H<sub>3</sub> as it may ; H<sub>5</sub> as it be may)  
*Rest* : Why so mene I quod Pandarus al þis day  
 (Cx Ryght so ; H<sub>2</sub> quod Pandar I mene ; H<sub>1</sub> *om.* al  
 þis day)
- \*644. But any aungel tolde it in thyn ere  
 (GgH<sub>5</sub> told it þe in þyn ere ; Ph told þe it)  
*Rest* : But if þat Ioue told it yn þin eere  
 (H<sub>2</sub>H<sub>4</sub> tolde it the in þine ere)  
 A revision from Christian to Pagan colouring.
647. . . . why thow art thus gon  
 (GgPh whedyr þou art thus gon)  
*Rest* : . . . whider þow art gon  
 (H<sub>4</sub> whethir that thou art gon)
674. . . . biset . . .  
 (Ph To troylus and þat so)  
*Rest* : . . . yset . . .

680. . . . in townes al aboute  
*Rest* : . . . in towne and al aboute  
 (R towns; Cx *om.* and; A *om.* al)  
 (With line 686 ends H<sub>5</sub>.)

JGgPhH<sub>3</sub>(a).

- \*691. The thridde answerde . . .  
*Rest* : Quod po pe pridde . . .  
 (ClH<sub>2</sub> *om.* po; S<sub>2</sub> pan *for* po)
- \*696-698. For al this while hir herte on oother thyng is  
 . . . . .  
 God wot hir aduertence is elliswhere  
 (Gg tyme *for* while; H<sub>3</sub> was elles where)  
*Rest* : For god it wot here herte on oper ping is  
 . . . . .  
 Here aduertence is alwey ellys where  
 (Cx *om.* it; RCx audience; D His aduertance)
701. . . . so . . .  
*Rest* : . . . pus . . .
702. . . . thus gonne hir tales spende  
 (Ph gun pus; H<sub>3</sub> they *for* thus; Gg tal opende)  
*Rest* : . . . gonne alle here tales spende
- \*706. So pat she wende anon right for to dye  
 (Ph *om.* right)  
*Rest* . So pat she felte almost here herte deye  
 (D hir herte almost)
717. . . . from pat route  
 (H<sub>3</sub>Ph the Route)  
*Rest* : . . . out of pat route  
 (H<sub>2</sub>H<sub>4</sub> pe route)
- \*724. . . . hir wordes . . .  
*Rest* : . . . here tales . . .  
 The Italian reads *Parole, Fil.* 4. 85.
733. . . . for ded she gan to falle  
*Rest* : . . . she gan for ded to falle  
 (H<sub>2</sub>H<sub>4</sub> for woo; Cx *var.*)

\*736-742. After line 735, JGgPhH<sub>3</sub> have the stanza beginning  
*The salte teeris from hir eyne tweyne* (stanza 108,  
 lines 750-756 in Skeat's edition). This order  
 corresponds to that of the Italian, *Fil.* 4 87, 88.  
 For further discussion of this shift see p. 221.

739. *Omit to*

\*747. Wo worth pat day and namely pat nyght  
 (Ph *om.* and)

*Rest* : Wo worth allas pat ilke dayes lyght

\*750-752. The salte teeris from hir eyne tweyne  
 Out rounne as shoure in april swithe  
 Hir white breste she bet and for the peyne  
 (H<sub>3</sub> from heyen tweyn; Gg of aprille ful swyþe;  
 Ph in Aprill ful swithe)

*Rest* : Therwith þe terys from here eighen two  
 Doun fille as shour in aperill swyþe  
 Here white brest she bet and for the wo  
 (H<sub>2</sub> And therwith; Cp *om.* from; R ful swythe;  
 S<sub>1</sub>Cx dooth swyþe; Cp *om.* in; H<sub>4</sub> for wo)

These lines begin the stanza the position of which was changed by  $\beta\gamma$ . The change to *Therwith* accommodates the stanza to its new position. In R a word of three letters has been erased before *teres*. Perhaps the scribe started to write *salte*, and then noticed that it was marked for omission. Both in *a* and in  $\beta\gamma$ , line 751 is metrically deficient; even though we read *Aperill* or *Aprille* as trisyllabic. Perhaps the correct reading is *ful swithe* as in PhGg and R. Note the emendation of S<sub>1</sub>Cx.

\*757. What shal he don what shal I do also  
 (Ph *y for* he, he *for* I)

*Rest* : She seyð how shal he do and I also  
 (D I *for* he, he *for* I)

This line begins the stanza which in  $\beta\gamma$  immediately follows the shifted stanza. Since in the  $\beta\gamma$  arrangement the shifted stanza, with its description of Criseyde's actions, interrupts what in *a* is a continuous speech of the heroine, the words *She seyð* become necessary to the sense. The revision in this line and in 750 is, therefore, immediately involved with the shifting of the stanza.

758. . . . shal . . . (+ RCx)

*Rest* : . . . sholde . . .

\*762, 763. And corsed be þat day which that argyue

Me of hir body bar to ben on lyue

(Gg on *for* of)*Rest* : O moder myn þat cleped were Argyue

Wo worth þat day þat þow me bere on lyue

(DCx clepet art; S<sub>1</sub> called art; H<sub>4</sub>R the day; Cx *on second þat in 763*)

The revision, with its direct address to Criseyde's mother, fits the lines better to 761, which reads in all MSS. *O Calkas, fader, thyn be al þis synne* (H<sub>4</sub>A *the synne*). In the Italian the address to the heroine's father is in 4.93 (Paris ed. 5.76). In the Moutier ed. the only parallel to 762, 763 is the line *Deh or fuss' io nel nascere affogata, Fil.* 4. 88; but in the corresponding stanza of the Paris ed., 5. 73, we find—

*Mal' abbia il giorno, che al mondo fui nata,**E che di me mia madre ebbe desio!**Quant' era meglio m'avesse affogata**Che nutrimento desse al corpo mio.*

These lines correspond more nearly to  $a$  than  $\beta\gamma$ . (Neither the Paris ed. nor that of Moutier contain any hint of the name *Argyue*.)

767. . . . or oother creature

(Ph of eny creature)

*Rest* : . . . or lyues creature(II<sub>2</sub> a lyues; II<sub>4</sub> lyussh)

770. . . . ertheles . . .

*Rest* : . . . roteles . . .

773. . . . I shal from yow departe (— Ph)

 $\beta$  . . . I mote from you departe $\gamma$ S<sub>1</sub>Ph . . . þat I from you departe

(Cl from hym)

775. Ther . . .

*Rest* : Than . . .

781. . . . holden . . .

*Rest* : . . . setten . . .

782. . . . til þat deth me meete  
(Gg þey for deth)  
*Rest* : . . . ay til deth me mete  
(H<sub>2</sub>R ay till þe dethe ; DS<sub>2</sub> to for till)
788. For theygh . . .  
(Gg For þy ; Ph þei ; H<sub>3</sub> theight)  
*Rest* : For pough . . .
- \*789, 790. Yit in the feld of pite out of peyne  
Ther pluto regneth . . . (- Ph)  
(Gg 3e for Yit)  
*Rest* : That hight Elysos . . .  
(Ph whole line in later hand)
793. . . . yolden . . .  
*Rest* : . . . chaunged . . .  
Cf. line 347.
794. . . . woful . . .  
*Rest* : . . . sorwful . . .  
(Cx om. sorwful)
809. . . . this seruyse  
(Ph his ; Gg lacking)  
*Rest* : . . . þat seruice.
- \*819. Of deth which þat for wo she gan desire  
(Gg lacking)  
*Rest* : . . . here herte gan desire
- \*820. . . . for shame . . . (Gg lacking)  
*Rest* : . . . for sorwe . . .
- The Italian reads *Per vergogna*, *Fil.* 4. 96 (Paris ed. *per onta*, 5. 79).
823. . . . chambre . . . (Gg lacking)  
*Rest* : . . . hous . . .
- \*828, 829. Myn Em Pandare of Ioyes mo than two  
Was cause causynge first to me Criseide  
(H<sub>3</sub> woo for two ; Gg lacking)  
*Rest* : Pandare first of Ioyes mo þan two  
Was cause causynge vnto me Criseyde

- \*835. And every worldly Ioye . . .  
 (J wordly ; Gg wordely ; H<sub>3</sub> worldes)  
*Rest* : And alle worldly blysse . . .  
 (R And ek as ; H<sub>1</sub> wordly)
843. . . . sorwful . . .  
*Rest* : . . . woful . . .
853. What . . . (- Ph)  
*Rest* : That . . .
854. . . . pat . . .  
*Rest* : . . . which . . .
867. . . . and oother Ioyes . . .  
*Rest* : . . . and ek here Ioyes . . .
- \*868. . . . and thus for hem she lith allone  
 (Gg from hem)  
*Rest* : . . . and þus lith Criseyde allone  
 (ClCpH<sub>1</sub>DS<sub>1</sub> lith now Criseyde)
876. . . . I trowe wel . . . (+ RS<sub>1</sub>)  
*Rest* : *Omit* wel.
881. . . . worldly . . .  
 (JGgH<sub>3</sub> wordly)  
*Rest* : . . . erpely . . .
- \*891. And ek the beste as my wit kan comprehende  
 (H<sub>3</sub> may *for* kan)  
*Rest* : As ferforth as . . .  
 The *a* reading is hypermetrical.
903. Now wys his sorwe . . .  
 (GgPh Now Iwis ; H<sub>3</sub> Ywis, *omitting* Now)  
*Rest* : Iwis this sorw . . .  
 (D Iwis so this ; R thus ; Cx his)
- \*906. To sen hym in pat wo pat he is Inne  
*Rest* : To sen þat sorwe whiche þat he is Inne  
 The Italian, *di veder Troilo afflitto, Fil. 4. 105*, supports the  
*a* reading.
915. . . . softly  
 (Ph shortly)  
*Rest* : . . . hastily



923. That wot I wel and therefore yit I seye  
*Rest*: That know I wel and for pi . . .  
 (R *om.* and; D as *for* and; Cx therfor)
924. Lat be this sorwe . . .  
*Rest*: So lef pis sorwe . . .  
 (Cx So lete; D To leue)
936. . . . of short auysement (+ D)  
*Rest*: . . . in short . . .  
 (H<sub>4</sub> at)
938. And þat that I kan helpe . . .  
 (Ph *om.* that)  
*Rest*: And what þat I may helpe . . .  
 (H<sub>2</sub>H<sub>4</sub>RCx *om.* what; R helpe may)
- \*950-952. He fast made hys compleynt And hys moon  
 Besyking hem to sende hym other grace  
 Or fro thys worlde to doon hym sone pace (-\* JGg)  
*Rest*: Ful tendrely he preyde and made his mone  
 To don hym sone out of pis world to pace  
 For wel he þouhte þer was noon oþer grace  
 (Cx *om.* *second* to; JGgH<sub>2</sub>RA nas *for* was)

We have here a clear case of revision, in which JGg have the  $\beta\gamma$  reading. We must assume that the revision was made before J and Gg were derived.

- \*953-1085. H<sub>3</sub>Ph + H<sub>4</sub> omit the whole of the soliloquy on God's foreknowledge. Gg omits all except the last stanza. J originally omitted all but the last stanza (lines 1079-1085), leaving a blank space in which the omitted stanzas were later written by the original scribe. In Ph the passage has been added later by the scribe on inset leaves. For discussion of this matter see pp. 216-221.
- \*1093. Hastow nat lyued al thy lyf biforn  
 (J of *for* al; Gg oftyn in þyn lyf)  
*Rest*: . . . many a yer byforn  
 (Cx many yere; S<sub>1</sub> to fōrn; Cl byfore)

- \*1097. Kanstow nat thinken thus . . .  
 (Gg non ; Ph *om.* nat)  
*Rest* : Lat be and penk right pus . . .  
 (A *om.* right ; Cx Here lete see & thynk on thy dysease)
1099. In loue also . . . (- Gg)  
*Rest* : Right so in loue . . .
- \*1113. Stynt al this thing . . .  
*Rest* : Distorbe al pis . . .  
 (A To distorbe)
1123. . . . hym moore (+ H<sub>2</sub>Cx)  
*Rest* : . . . it more
1124. But . . . (+ H<sub>2</sub>H<sub>4</sub>)  
*Rest* : And . . .  
 The Italian reads *ma*, *Fil.* 4. 113.
1129. . . . sorwe . . .  
*Rest* : . . . peyne  
 • (Cl peynes)
- \*1131. But hem in armes hente and softe kiste  
 (Gg ofte ; Ph sethins *for* softe)  
*Rest* : . . . tok and after kyste  
 (H<sub>2</sub> & oþer kiste ; H<sub>4</sub> & ech othir kiste ; A afore kyste)
- \*1133. What for to don . . . (+ Cx)  
*Rest* : Wher pat he was . . .  
 (S<sub>2</sub> he wist was)
1134. GgPh . . . for sorwe & for wepynge  
 (Ph *om.* *second* for)  
 H<sub>3</sub> . . . for sorow And for sobbing  
*Rest* : . . . for wo and for sobbynge  
 (A for woo of sobbynge)
- Note that J agrees with βγ. The Italian, *singhiozzi*, *Fil.* 4. 115, supports the reading *sobbynge*.
- \*1138, 1139. So bittre teris wep nat thurgh the rynde  
 The woful mirra writen as I fynde  
 (J thurght)  
*Rest* : So bittre teris weep nought as I fynde  
 The woful myrra prough þe bark and rynde  
 (D *om.* teris ; Cl pought ; DCx *om.* *second* þe)

1165. . . . in no cas . . . .  
*Rest*: . . . . in no þing . . . .
1167. And . . . .  
*Rest*: But . . . .
1173. . . . wipen of and dreye (- Ph)  
*Rest*: . . . . wypen of ful dreye  
 (A of wypen)
1178. For aught he wiste and breth ne felte he non  
 (H<sub>3</sub> om. ne)  
*Rest*: For aught he wot for breth . . . .  
 (Cl For I wot; H<sub>2</sub>H<sub>4</sub>Cx om. for; R in for for)
1179. And þat . . . .  
*Rest*: And þis . . . .
1183. As men don folk . . . .  
*Rest*: As men don hem . . . .  
 (S<sub>1</sub> him)
1185. . . . the shethe . . . . (- Ph, + H<sub>4</sub>)  
*Rest*: . . . . his shethe . . . .
1190. . . . no more he lyuen schulde (- J)  
 (Gg leue ne schulde)  
*Rest*: . . . . he lenger lyuen sholde  
 (R no lenger lyuen he sholde; H<sub>4</sub> thei for he)
1194. . . . kan . . . .  
*Rest*: . . . . may . . . .
1199. . . . and folowe hir spirit forth in hye  
 (Ph now in hye)  
*Rest*: . . . . lowe or hye  
 (A hiȝe or lowe; DS<sub>2</sub>R and for or)

*Forth in hye* must mean "forth in haste," a more appropriate idea than the "low or high" of βγ.

1209. *Omit* o.
- \*1214. . . . herte myn . . . .  
*Rest*: . . . . lady myn . . . .

The Italian reads *dolce mio disiro*, *Fil.* 4. 124. All MSS. read *herte myn* in 1216, which may explain the revision.

\*1218. And he bigan conforte hir . . .

*Rest* : And he bygan to glade here . . .

(D And he begladdid hir)

The Italian reads *La confortò*, *Fil.* 4. 124.

\*1222, 1223. Ayein into hir herte al softe wente

So at the laste . . .

(Gg Al softe to hire herte a3yn it went; H<sub>3</sub> So that at laste)

*Rest* : Into here woful herte ayen it wente

But at þe laste . . .

\*1250. . . . hir Ioyes alle lorn

(Gg bore *for* lorn; Ph forlorne; H<sub>3</sub> for Ioyes alle ylorn)

*Rest* : . . . al here blisse ylorn

(H<sub>2</sub>H<sub>4</sub>Cx *om.* here; D lorne; H<sub>4</sub>S<sub>2</sub> forlorn)

\*1251. Seying allas that euere they were born

(H<sub>3</sub> *om.* euere; Gg were þey)

*Rest* : Bywaylynge ay þe day þat þey were born

(A Bywaylynge cursynge, he *for* þey; D at *for* ay)

1284. . . . right to conclusioun

(H<sub>3</sub> to Ryght; Ph to þe conclusion)

*Rest* : . . . to my conclusyoun

1289. Gg Makyng here . . .

Ph Makyng ay here . . .

H<sub>3</sub> Make here I shal . . .

*Rest* : Makyng alwey . . . (+ J)

\*1290. That in effect this thing þat I shal seye

(H<sub>3</sub> That doutles thys thing that in effect I sey)

*Rest* : That now þese wordes whiche þat I shal seye

(R *om.* That now, you seye; H<sub>4</sub> *om.* now; D *om.* second þat)

\*1294. For fynaly . . . (- H<sub>3</sub>)

*Rest* : For yn effect

Cf line 1290.

1315. And thus . . .

*Rest* : And þanne . . .

- \*1322. JGgPh That we shul eueremo togeddere dwelle  
 (Ph wil; Gg delle)  
 $H_3$  That I may haue a liberte to dwelle  
*Rest*: So as we shulle togederes euere dwelle  
 (D *om.* euere;  $H_4$  euernor)
1323. . . . Ioye . . .  
 ( $H_3$  Ioyes)  
*Rest*: . . . blysse . . .
1332. Oonly but yif it my fader be  
 ( $H_3$  Al holy but yf)  
*Rest*: But yf þat onlyche . . .  
 ( $H_2H_4$  *om.* yf;  $S_2$  *om.* þat)  
 A nine-syllable line in  $\alpha$ .
1336. JGgPh . . . as muche as it hath space  
 $H_3$  . . . as brode . . .  
*Rest*: . . . as wyd . . .
1409. . . . and ek . . . ( $-H_3$ )  
*Rest*: . . . and jat . . .
1453. And . . . ( $-H_3$ )  
*Rest*: For . . .
1478. *Omit* al.
1654. . . . no thought . . .  
 ( $H_3$  no thing)  
*Rest*: . . . no cause . . .

Within the group of  $\alpha$  MSS. certain sub-groups may be established. Up to the point where  $H_2^1$  terminates (line 196), the familiar relationship of  $H_2Ph$  remains unimpaired. We may note a few instances by way of proof.

 $H_2^1Ph$ .

38. But at þe day . . .  
*Rest*: But on a day . . .  
 ( $H_5$  *om.* on)
- †41. . . . without eny lenger let  
*Rest*: . . . withoute lenger lette  
 ( $\beta S_1$  anon withouten lette)

- †55. . . . for hem . . .  
*Rest* : . . . for harm . . .
62. . . . eke . . .  
*Rest* : . . . and . . .
123. . . . hem . . .  
*Rest* : . . . it . . .
194. . . . lo þus sey we . . .  
*Rest* : *Omit* lo

Up to the point where  $H_5$  terminates, the relationship of  $GgH_5$  is maintained. A few instances will suffice.

$GgH_5$ .

206.  $Gg$  But þus it fel ryȝt in conclusioun  
 $H_5$  But þus to fell to conclusioun  
*Rest* : O nyce world lo þy dyscreSSION  
 (Ph blinde *for* nyce)
248. þerwith the sobbis . . .  
*Rest* : The heyghe sobbes . . .  
 ( $H_3$  *om.* heyghe)

The Italian reads *Gli alti singhiozzi*, *Fil.* 4. 28.

473. . . . out with proserpyne  
*Rest* : . . . down wip proserpyne
588. . . . nyne dayis . . . (+ Cx)  
*Rest* : . . . nyne nyght . . .

As among  $JGgPhH_3$ , there seems to be a closer relationship of  $JGg$  on the one hand, and of  $H_3Ph$  on the other. For this the strongest evidence is the fact that  $H_3Ph$  omit the soliloquy on God's foreknowledge, lines 953–1085, entire (added later in  $Ph$ ), and  $JGg$  omit only lines 953–1078 (added later in  $J$ ), giving regularly the last stanza of the soliloquy, lines 1079–1085. A striking revision reading in which  $H_3Ph$  alone give the earlier reading, while  $JGg$  agree with  $\beta\gamma$ , lines 950–952, has already been given in the list of  $\alpha$  readings above, p. 207. The evidence would seem to show that  $H_3$  and  $Ph$  are derived from the  $\alpha$  parent at an earlier stage than  $J$  and  $Gg$ . There are, however, instances of  $GgPh$  and of  $GgH_3$ . The agreements within the  $\alpha$  group, most of them of a trivial character, are illustrated in the following list.

SCATTERING AGREEMENTS OF  $\alpha$  MSS.

412. H<sub>3</sub>Ph + RCx . . . full dere  
*Rest* : . . . for dere  
 (H<sub>4</sub> at deere)
474. H<sub>3</sub>H<sub>5</sub> . . . lyue . . .  
*Rest* : . . . wone . . .  
 (Gg wene; H<sub>2</sub> duelle)
496. JGgH<sub>5</sub> Or . . .  
*Rest* : O . . .  
 (Cx Loo)
799. JH<sub>3</sub> How myghte it euere al red ben . . .  
*Rest* : . . . yred ben  
 (H<sub>1</sub> yherd)

The Italian, *Chi potrebbe giammai narrare a pieno*, *Fil.* 4. 95, supports the reading *al red*.

842. GgPh + Cx *om.* pleynt.
876. Gg . . . er þis  
 J . . . al how *over erasure*  
*Rest* : . . . al how
1144. GgPh . . . to lesse . . .  
*Rest* : . . . to wayken . . .  
 (A waylen; DS<sub>2</sub> waken; H<sub>1</sub> woken; J weiken; H<sub>2</sub> makyn; H<sub>4</sub> make)
1208. JGg Thow Attrepos pat is ful redy heere  
 (Gg antropos pat art)  
*Rest* : And Attropes make redy þow my bere  
 (H<sub>2</sub> þou me her ber; H<sub>4</sub> *om.* þow)
1228. JGg . . . he wolde therwith . . .  
*Rest* : . . . þerwith he wolde . . .
1246. GgH<sub>3</sub> *omit* ful (CIR right *for* ful)
- †1266. GgH<sub>3</sub> . . . herte . . .  
*Rest* : . . . art . . .
1295. H<sub>3</sub>Ph I wyl it doo . . .  
*Rest* : That wol I don . . .
- 1366 H<sub>3</sub> cause *for* wey; Ph *om.* wey

1451. J . . . þat ich yow heere stere  
 Gg . . . þat I here stire  
*Rest*: . . . þat I haue herd yow stere
1455. H<sub>3</sub>Ph + H<sub>4</sub>Cx . . . fadyr . . .  
*Rest*: . . . sire . . .
1575. H<sub>3</sub>Ph . . . shyneth now . . .  
*Rest*: . . . now shyneth . . .  
 (H<sub>2</sub>H<sub>4</sub> *om.* now)
- †1628. GgPh *omit* a þing
1657. GgPh + H<sub>2</sub> Was neuere fals ne schal . . .  
 (Gg *by corrector*)  
*Rest*: Was fals ne neuere shal . . .

With the exception of 1208, none of these instances is very significant. It is to be noted, however, that they are more frequent in the latter part of the book, where the *a* group readings cease.

Much more significant than these readings just given, is a curious list of cases, all falling between 1300 and 1442, in which H<sub>3</sub>, alone and unsupported, presents a reading entirely possible and satisfactory, and so different from the reading of the remaining MSS. as to warrant the idea that deliberate and authoritative revision is responsible for the variation. The list follows.

#### UNIQUE READINGS OF H<sub>3</sub>.

- \*1301. As in thys cas lat dryue it oute of mynde  
*Rest*: To letten it lat it passe out of mynde  
 (H<sub>2</sub> lightly *for* lat it; Ph *om.* *second* it)
1302. . . . fonde . . .  
*Rest*: . . . shape . . .
- \*1304. Ful cruelly oure hertis wolde anye  
*Rest*: Wol vs disease and cruwellyche anye  
 (A trewliche; Cx gretely)
- \*1312, 1313. Considereth now that tyme it is of trewe  
 Ye may not faille of myn estat to here  
*Rest*: Syn wel ye wot þat it is now a truwe  
 Ye shul ful wel al myn estat yhere  
 (Cl ye wel; GgCx *om.* þat; H<sub>4</sub> *om.* a; H<sub>2</sub>R of *for* al;  
 H<sub>4</sub> *om.* al)



The  $H_3$  reading is lent some support by the Italian, *Nel tempo delle tregue di venire Ci avrò cayione, Fil. 4. 132.*

\*1322. That I may haue a liberte to dwelle  
JGgPh That we shul euermo to geddere dwelle

*Rest:* So as we shulle to gederes euere dwelle

\*1325. Of pourviaunce our counseil for to hide

*Rest:* That for pe beste . . .

(Cx Is for That)

1336. . . . as brode . . .

JGgPh . . . as muche . . .

*Rest:* . . . as wyd . . .

\*1363-1365. In hoste amonge the grekys euer in fere

Hit nyl not bee and gode soo wysly rede

My soule as ye haue cause noon to drede

*Rest:* Among þo men of armes euere in fere

For which as wysly god my soule rede

I kan not sen wherof ye sholden drede

(Cx om. euere; Ph so for as; R wherfore for wherof;

S<sub>1</sub> þat 3e shuld drede)

The Italian reads (*Fil. 4. 135*)—

*Ed a che far tra' Greci mi terrebbe,*

*Che come vedi son sempre nell' armi.*

This is on the whole nearer to  $H_3$  than to the rest of the MSS., in spite of the fact that *men of armes* would seem to have been suggested by *sempre nell' armi*.

\*1392, 1393. To doo the wrathe of pryamus to passe

Towardys hym and don hym stonde in grace

*Rest:* Toward pe Court to don pe wrape pace

Of Priamus . . .

(Gg cuntre; H<sub>1</sub> space)

The reading of  $H_3$  is awkward but possible.

1402. Yif thys be les . . .

*Rest:* If þat I lye . . .

\*1404. In myddys hys werk or bere hym fast on honde

*Rest:* Makynge his sort and beren hym on honde

(JGgPhH<sub>2</sub>H<sub>4</sub> or beryn; R fast on honde)

Note that R agrees with  $H_3$  in the phrase *fast on honde*.

- \*1411. Whan he from Delphos to the grekys sterte  
*Rest*: Whan he for fered out of Delphos sterte -  
 (Cl out of his Delphos; H<sub>2</sub> for drede; Gg out of  
 displesse steredē)
- \*1442. Shal I neuer as in thys worlde haue Ioye  
*Rest*: Ne shal I neuere haue hele honour ne Ioye  
 (H<sub>2</sub>H<sub>4</sub> *om.* first Ne; Gg *om.* hele)

A nine-syllable line as it stands in H<sub>3</sub>. Presumably we should read *Ne shal I neuer*.

One hesitates to pronounce authentic a series of readings found only in a single MS., and that a MS. generally so corrupt as H<sub>3</sub>. But most of the readings just given are of such a sort that, were they found in the remaining  $\alpha$  MSS., we should at once regard them as variants due to revision. Though the evidence is not conclusive, the Italian is in two of these passages, lines 1312 and 1363, somewhat nearer to H<sub>3</sub> than to the other MSS.; so that we should, in the absence of evidence to the contrary, take the H<sub>3</sub> reading as the earlier unrevised version. If one will look back to the main list of  $\alpha$  readings, he will see that in this part of the poem there are no striking  $\alpha$  readings except line 1322, and that in 1322, and in several of the less striking readings, H<sub>3</sub> departs from JGgPh. We shall see that in their treatment of the long Boethian soliloquy of Troilus H<sub>3</sub> and Ph represent the earliest state of the text. I do not think we can avoid the conclusion that in these unique readings of H<sub>3</sub> we have a record of the text in its most primitive form. In these lines, we must then assume, the revision was made before J and Gg, and even before Ph, were copied.

#### THE SOLILOQUY ON FREE-CHOICE.

The most striking characteristic of  $\alpha$  in Book IV is its omission of the long soliloquy of Troilus on God's foreknowledge and man's freedom, adapted from the fifth book of Boethius. The passage consists of 19 stanzas, stanzas 137-155, lines 953-1085. During this part of Book IV  $\alpha$  is represented by JGgPhH<sub>3</sub>. Of these MSS., H<sub>3</sub> lacks the 19 stanzas without break or indication of any kind to mark their loss. Stanza 136 is immediately followed in the middle of a page by stanza 156. In Ph the 19 stanzas

were also omitted; but after the MS. was completed, the scribe discovered the passage and added it on two inset leaves, with proper indication of its position between stanzas 136 and 156. In Gg all but the last stanza of the passage is omitted, without any indication of the loss, so that stanza 155 follows immediately upon 136. In J the whole passage is found, and in the hand of the original scribe; but after stanza 154 a blank was left of 16 stanza-spaces. Stanza 154 is at the foot of fol. 83<sup>a</sup>. Fol. 83<sup>b</sup>, with space for five stanzas, is blank. After fol. 83, a leaf, the twelfth of the seventh quire of twelve, has been cancelled. The first stanza-space on 84<sup>a</sup> is blank. Then comes stanza 155. With the ten stanza-spaces on the cancelled leaf, we have, then, 16 stanza-spaces originally blank between stanzas 154 and 155. At the bottom of fol. 83<sup>a</sup>, after stanza 154, is written in a contemporary hand: "her faileth thyng y<sup>t</sup> / is nat yt made." The writing of this note is smaller and less black than the writing of the text; but, so far as one can judge from the few words, it seems to be that of the scribe. The reader may form his own opinion on the matter by consulting the collotype reproduction of the page in the Chaucer Society's volume, *The MSS. of Chaucer's Troilus*. This note can hardly be correct as it stands. Though stanza 154 gets us only to the middle of the long Prose III in Boethius, and there is more of the discussion which Chaucer might have used, we cannot willingly admit that the poet ever planned to make this soliloquy longer than it is. Note and space presumably go back to an ancestor of the existing J. This ancestor must have left blank a space equal to 34 stanzas, with a note to the effect that the lacuna was for matter not yet composed. The 18 stanzas were then written in, leaving 16 additional blank spaces not used, and the note was not erased. J found this state of things and exactly reproduced it, save that the note "her faileth thyng, etc," is placed immediately before the blank. We must assume that blank and note have been taken over by J from an ancestor; since the existing J is through more than half its extent a  $\beta$  MS.

However this curious state of things came into being, two significant facts stand out: first, that the main body of the soliloquy, stanzas 137-154, are separated from the transitional stanza 155, which apparently existed in J's parent MS. before the 18 stanzas of soliloquy were supplied; and second, that an

early scribe bears witness to the fact that this Boethian soliloquy was a late addition. There must have been a scribe who knew authoritatively that space was to be left for an indefinite number of stanzas "not yet made."

That the soliloquy was indeed an afterthought we can infer from other evidence. Stanzas 136 and 156 fit together perfectly. In 136 Pandarus finds Troilus in a temple sorrowfully praying the gods to end his life. In 156 Pandarus addresses him at once, as we should expect him to do, and reproves and comforts him. Not only is the connection perfectly appropriate; the two stanzas, 136 and 156, are further bound together by the fact that they are based on a single stanza, 4. 109, in the *Filostrato*. As critics have already noticed, the introduction of the long soliloquy results in a considerable absurdity. As the text stands in  $\beta\gamma$ , Pandarus finds Troilus at line 947, and does not speak to him till line 1086. Apparently Pandarus stands on the threshold throughout the long soliloquy, and does not come in till 1085.

The added passage of 19 stanzas consists of two parts: 18 stanzas of soliloquy, closely modelled on Boethius, and the transitional stanza, 155, not derived from Boethius. This division is emphasized by the fact that Gg omits the 18 stanzas, but has 155, and that in J 155 is separated from the rest by a space, and was presumably present in J's original before the 18 stanzas were supplied. We must consider carefully stanza 155. It is unmistakably intended to conclude the soliloquy, and is meaningless when found, as in Gg, without the 18 stanzas preceding. "Thanne seyde he pus," with which stanza 155 begins, is clearly intended to set this stanza against the soliloquy. It has no point as referred to stanza 136; for what Troilus says in 155 is virtually what we are told that he prayed in 136. We may note that in  $H_3$  and Ph the concluding lines of stanza 136 are even nearer to the substance of 155. In these MSS. we read:

He fast made hys compleynt And his moon  
Besyking hem to sende hym other grace  
Or fro thys worlde to doon hym sone pace

In stanza 155 Troilus prays:

Rewe on my sorwe or do me deye sone  
Or bryng Criseyde and me fro pis distresse  
(GgJCxDS<sub>2</sub>.and do me deye)

When stanza 155 is added, stanza 136 is made to end:

Ful tendrely he preyde and made his mone  
 To don hym sone out of pis world to pace  
 For wel he pouhte per was noon oper grace

This is the reading of JGg as well as of  $\beta\gamma$ .

Clearer evidence that stanza 155 refers back to the soliloquy is found in its reference to Troilus "Disputyng with hym self in pis matere," which can hardly refer to anything in stanza 136. It seems clear, then, that stanza 155 has no meaning without the preceding soliloquy; and yet Gg and J both offer strong evidence that at one stage of its development the passage stood in Chaucer's original with 155 and without the 18 stanzas, 137-154. We must distinguish three stages. The first is that represented by  $H_3Ph$ , in which stanzas 136 and 156 followed uninterrupted as in *Filostrato*. It then occurred to Chaucer to give to Troilus at this point a Boethian discussion of free-choice and necessity. He began, not uncharacteristically, at the end, with the stanza of transition, No. 155, and altered the end of 136. But before he had done the rather difficult task of reducing the philosophical argument to seven-line stanzas, there was occasion to have made two new copies of the poem—the copies from which J and Gg are descended—and in these copies was included the new stanza, 155, and space was left for the "thing that is not yet made."

So far attention has been confined to JGgPh $H_3$ . The whole free-choice passage, including stanza 155, is also omitted by  $H_4$ . Though  $H_2$ , here in its fourth handwriting, is closely related to  $H_4$  throughout the last two books of the poem, the 19 stanzas are regularly given in  $H_2$ , and in R and Cx which with  $H_2H_4$  here constitute  $\beta$ . For this omission by  $H_4$  I can give no satisfactory explanation. Since the passage was at least planned before JGg were copied, and is present in  $\gamma$ , it must have been in existence when  $H_4$  was derived.  $H_4$ , however, is throughout distinguished by its tendency to revert to  $\alpha$  readings, notably in Book III, where it gives the shifted stanzas twice over, in their  $\alpha\gamma$  position and in their  $\beta$  position.  $H_2H_4$ , moreover, with Ph, omit the *Teseide* passage in Book V. Since  $H_2$  contains the passage, we must assume one of two hypotheses. Either the omission was made (through a misunderstanding, perhaps) by the common ancestor of

$H_2H_4$ , in which case  $H_2$  has derived the passage from some foreign source (as Ph does before our eyes); or the common original of  $H_2H_4$  contained the passage, and  $H_4$  itself (or an intermediate ancestor) is responsible for the omission. For the first of these hypotheses, that  $H_2$  has derived the passage from a source other than the common ancestor of  $H_2$  and  $H_4$ , some evidence may be drawn from the character of its readings.

In the 19 stanzas under discussion there are only the most trivial variations of reading. There is not in the entire passage of 133 lines a single clear example of group variation. That the reader may see how little is the variation, I give in the following list all the cases in which two or more MSS. agree against the rest in a variation of any possible significance. The Ph readings are those of the inset leaves. We have already seen the reasons for believing that the passage is a later addition in J, or in J's original.

#### VARIANT READINGS IN THE FREE-CHOICE SOLILOQUY.

957. JDS<sub>1</sub>Cx I am *for* he nas ; ClCpH<sub>1</sub>AH<sub>2</sub>Ph lorn waylawey ;  
Rest lorn so weylaway
958. JPhD *omit* second comth
961. S<sub>2</sub> for signe ; Ph purgh signe ; Rest foresight
964. ClCpH<sub>1</sub>S<sub>1</sub>JPh desponeth ; H<sub>2</sub>RCxADS<sub>2</sub> disposeth
965. PhS<sub>2</sub> his *for* here
968. AR pei *for* per
970. CxS<sub>2</sub> *omit* men
973. H<sub>2</sub>R whiche *for* whos
974. RCx *omit* men
975. ClS<sub>1</sub>R And *for* Ne ; S<sub>2</sub> *om.*
986. H<sub>2</sub>DS<sub>2</sub> wripen *for* wripen ; Cx worchen
987. ClCpH<sub>1</sub>ADJPh nere ; H<sub>2</sub>R:CxS<sub>1</sub>S<sub>2</sub> wer
989. JPhCx Vnstidefast and no certein *for* Vncerteyn and no  
stedefast ; D *om.* stedefast
991. ADR *omit* cler
994. ClCx corsed wykkednesse *for* wikked corsednesse
998. JPhCx seyn it bifore ; Rest *omit* it
1004. AS<sub>2</sub> not for to be *for* not to be
1006. H<sub>2</sub>PhS<sub>2</sub> nedfully *for* nedely
1007. Ph that shul falle ; D which shal falle ; Rest whiche pat falle

1011. JR *omit* pat  
 1012. H<sub>2</sub>R *omit* second pe  
 1016. H<sub>2</sub>S<sub>2</sub> I mene not *for* I me nought  
 1028. ClC<sub>x</sub> it is *for* is it  
 1031. PhC<sub>x</sub> thus *for* pis  
 1035. H<sub>1</sub>H<sub>2</sub> pis *for* pus  
 1038. PhS<sub>2</sub> *omit* his ; H<sub>2</sub> pis *for* his  
 1043. H<sub>2</sub>S<sub>2</sub> and in the *for* and pe  
 1044. ClS<sub>1</sub> on *for* in  
 1051. PhC<sub>x</sub>D *omit* al ; PhC<sub>x</sub> *omit* for  
 1052. JC<sub>x</sub> They ben ; ClDPh it is ; *Rest* is it  
 1062. PhS<sub>2</sub> pe goddis ; *Rest* *omit* pe  
 1064. Ph shul ; RC<sub>x</sub> shal ; *Rest* sholde  
 1072. CpH<sub>1</sub>DS<sub>1</sub>H<sub>2</sub> herto *for* perto  
 1076. PhA so *for* pus  
 1080. ClCpH<sub>2</sub>R alle pinge *for* al pis thyng  
 1081. ClCpH<sub>1</sub>AS<sub>1</sub>PhR or ; *Rest* and  
 1085. RD in thys manere ; JPhC<sub>x</sub> as ye shal heere ; *Rest* as 3e  
 may here

From such a list as this no sure conclusions can be drawn. The evidence is contradictory, as must always be the case when the variations are of the trivial sort where so great a part can be played by accidental coincidences. We can at most say that Ph and J tend to associate together, as though derived from a similar source ; and that in a number of instances, notably 986, 1016, 1043, H<sub>2</sub> is associated with S<sub>2</sub>. From this latter fact it might be argued that the omission of the soliloquy was due to the H<sub>2</sub>H<sub>4</sub> parent, and that H<sub>2</sub> has derived the passage from a source similar to S<sub>2</sub>. But I feel that the evidence is not clear enough to warrant any conclusion in the matter.

The relation of *a* to the Boethius passage can be explained with some degree of assurance. We must be content merely to record that H<sub>4</sub> omits the passage, as we must merely record the omission of the proems in R.

#### THE SHIFT OF STANZA 108.

Less in importance, perhaps, but none the less a striking instance of revision, is the shifting of the stanza numbered 108 (lines 750–756), in the edition of Skeat. In JGgPhH<sub>3</sub> it comes

immediately after stanza 105, *i.e.* after line 735; in  $\beta\gamma$  it is moved down to the position which it occupies in Skeat's edition. In  $\beta\gamma$  the first line of the stanza is changed to accommodate it to its new position, as is also line 757, which in  $\beta\gamma$  immediately follows the stanza in question (*cf.* above, p. 203). There can be no doubt that the shift is a deliberate one; nor can there be any doubt which position this stanza originally occupied. In Boccaccio a single stanza, *Fil.* 4. 87, serves as source for the last three lines of stanza 105, for the shifted stanza, and for stanza 106; and the details are found in the same sequence as in the  $\alpha$  text of Chaucer. Stanza 88 of Boccaccio corresponds to stanza 107 in Chaucer. The  $\beta\gamma$  position disturbs the order of Boccaccio by inserting a stanza of Criseyde's words between two stanzas which describe her conduct. What was the motive for the revision is not at all clear; and readers may well disagree as to which order, the original or the revised, is preferable. The  $\beta\gamma$  arrangement succeeds better in co-ordinating words and deeds.

#### READINGS CHARACTERISTIC OF $\beta$ .

Besides the large number of instances in which  $\beta\gamma$  agree as against  $\alpha$ , there is a considerable number of cases in which the  $\beta$  MSS. agree as against  $\alpha\gamma$ . The great majority of these cases are found in the first six hundred lines of the book; and the only striking cases of  $\beta$  readings, of the sort which are so numerous in Book III, occur before line 170. During the early part of the book  $\beta$  is represented by  $JRH_4H_3Cx$ . At line 197, with a new handwriting,  $H_2$  joins the group. At about line 300  $H_3$  becomes an  $\alpha$  MS.; and  $J$  goes over to  $\alpha$  at line 438. From there on  $\beta$  is represented by  $H_2H_4RCx$ . In the early part of the book  $S_1$  frequently has  $\beta$  readings. After line 166 it is very rarely found with  $\beta$ . In the following list its participation in the  $\beta$  reading is always specifically noted.

#### $JH_4RCxH_3$ ( $\beta$ ).

7. . . . a mowe (+  $S_1$ )  
     ( $H_3$  *om.* a)  
*Rest* : . . . þe mowe
29. . . . tolde . . . (-  $J$ )  
*Rest* : . . . seyð . . .



- \*41, 42. . . . anon withouten lette  
 Hir fomen in the felde hem faste mette  
 (R ful *for* hem ;  $H_3$  on the felde faste they mette)  
*Rest* : . . . withoute lenger lette  
 Here fomen in þe feld anoon hem mette  
 ( $S_1$  anon withouten lette ;  $H_2$ Ph eny lenger ; D *om.*  
 anoon ;  $H_2$ PhDS<sub>2</sub> they met)

Note that  $S_1$  has the  $\beta$  reading in 41 and the  $\alpha\gamma$  reading in 42, thus repeating *anon*.

- \*57-59. But natheles a trewe was ther take  
 At grekys requeste and tho they gonnen trete  
 Of prisoners a chaunge for to make ( $- H_3$ ,  $+ S_1$ )  
 ( $H_4$  neuertheles ; RS<sub>1</sub> ther was ;  $JH_4$  At gret requeste ;  
 $H_4$ R gonne thei)  
*Rest* : Of Pryamus was yeue at Grekes requeste  
 A tyme of trewe and þo þey gonnen trete  
 Here prisoneres to chaungen most and leste  
 (CpH<sub>1</sub> a greke requeste ;  $H_5$ (Gg)S<sub>2</sub> a gret request ;  
 $H_3$  To pryamus whas yeven at his Requeste,  
 gan to trete ; A than *for* yeue ; D þen þei gan ;  
 A touchynge *for* to chaungen.)

A clear case of deliberate revision. That  $\beta$  is less original is shown by the Italian :

*Chiese Priamo triegua, e fugli data ;  
 E cominciassi a trattare infra loro  
 Di permutar prigioni quella fiata. Fil. 4. 4.*

Nearest to the Italian, however, is the reading of  $H_3$ , so that we must assume that  $H_3$  here preserves Chaucer's original version, which then underwent two successive revisions, each of which removed it further from the Italian. I suspect that we should read in both the later versions *At grek requeste*, since this form will best explain the various readings.

123. They wol eft brynge it . . .  
 ( $H_3$  it eft bringe)  
*Rest* : That þei wole brynge it . . .  
 ( $H_2$ Ph bryng hem)
124. Right for despit . . .  
*Rest* : Right in despit . . .

- \*126. The town shal yit be set upon a fire (+ S<sub>1</sub>)  
(H<sub>4</sub>Cx on a fire)  
*Rest*: The town of Troye shal ben set on fire  
(S<sub>2</sub> *om.* ben; Ph a fyre)
132. . . . sikes soore (+ S<sub>1</sub>)  
*Rest*: . . . sorwes sore
140. . . . streyght to Troye wente (- J)  
(Cx ful streyghte; H<sub>3</sub> wende)  
*Rest*: . . . to Troye streyght þei wente  
(H<sub>1</sub> *om.* þei; H<sub>5</sub> *om.* streyght þei)
- \*156. Abod what oother lordes wolde saye  
(H<sub>4</sub> what that other)  
*Rest*: Abod what lordes wolde vnto it seye  
(H<sub>1</sub> And *for* Abod; H<sub>2</sub>PhGgH<sub>5</sub>ADS<sub>2</sub> to *for* vnto)
- \*166. Yif thow debate it liste she be thy foo (+ S<sub>1</sub>)  
(H<sub>3</sub> you; H<sub>4</sub>R *om.* it; Cx Lest thow hyr wrath & she  
than be thy foo)  
*Rest*: Lest for þi werk she wolde be þi fo.

(With line 197, H<sub>2</sub> becomes a  $\beta$  MS.)

JH<sub>2</sub>H<sub>4</sub>RCxH<sub>3</sub>( $\beta$ ).

215. JRH<sub>3</sub> What . . .  
H<sub>2</sub>H<sub>4</sub>Cx That . . .  
aS<sub>1</sub> But . . .  
 $\gamma$  And . . .
282. Nought rought I whiderward thow woldest steere  
(J me *inserted above by scribe before* steere; H<sub>3</sub> Now  
Routh, *om.* woldest)  
*Rest*: . . . wheder pow woldest me stere  
(Gg whedyr þat þou; Ph hit *for* me)
322. For now . . . (- J)  
*Rest*: For þi . . .

(With line 326 H<sub>3</sub> becomes consistently an  $\alpha$  MS.)

JH<sub>2</sub>H<sub>4</sub>RCx( $\beta$ ).

328. . . . here (- H<sub>4</sub>, + Ph)  
*Rest*: . . . þere

344. . . . at the parlament

*Rest*: . . . in . . .

418. . . . moot ( $- Cx$ )

*Rest*: . . . shal . . .

(With line 438 J becomes consistently an  $\alpha$  MS.)

$H_2H_4RCx$ ( $\beta$ ).

441. . . . werche . . . ( $- Cx$ )

*Rest*: . . . do . . .

461. . . . now her now ther . . . ( $- Cx$ )

( $H_4$  now heere & there)

*Rest*: . . . now this now pat . . .

(A *om.* pat)

470. My deth . . . ( $+ Gg$ )

*Rest*: The deth . . .

484. But telle me pis . . . ( $- Cx$ )

$\alpha$  But sey me this . . .

$\gamma S_1 + Cx$  But tel me now . . .

†528. Whi nelt pou helpe to doone redresse ( $- Cx$ )

(R nyltow, and *for* to)

*Rest*: Why nylt piself helpen . . .

( $H_3$  why nyltow thyselven;  $H_5$  nylt not, holly don redresse)

The reading of  $H_2H_4R$  is metrically deficient.

570. . . . saue . . .

(R Kepe)

*Rest*: . . . han . . .

573. . . . it . . . ( $- Cx$ )

*Rest*: . . . here . . .

581. . . . is per but litell reste

$\gamma S_1$  . . . per is but litel reste

$\alpha$  . . . is litel hertes reste

588. *Omit* neuere ( $+ S_1$ ,  $+ PhAS_2$ )

594.           And rather be in blame a liteel stounde (+S<sub>1</sub>)  
 γ           . . . in blame a lite yfounde  
 (Cl litel; S<sub>2</sub> sound)  
 α           . . . a lite in blame Ifownde  
 (H<sub>3</sub> litel)

That the *ay* reading is more original is shown by the Italian,  
*innanzi esser ripreso alquanto, Fil. 4. 72.*

598.           . . . holde you . . .  
*Rest*: . . . holden þe . . .
- †630.          And dey . . . (-Cx, +D)  
*Rest*: A dieu . . .
662.           . . . þes tidinges new (-Cx)  
 (H<sub>4</sub> all these tithyngis)  
*Rest*: . . . þis tale al newe  
 (GgPhH<sub>3</sub> *om.* al; Cl of *for* al; A trewe)
721.          *Omit* eke (-R, +Gg)
734.           . . . thens neuer . . . (+H<sub>3</sub>Ph)  
 (H<sub>3</sub> there neuer)  
*Rest*: . . . neuere þennes
773.           . . . I mote from you departe  
*Rest*: . . . þat I from 3ow departe  
 (JH<sub>3</sub>Gg I shal from yow; Cl from hym)
868.           . . . lieth Cresseide Alone (+AS<sub>2</sub>)  
 α . . . for hem she lith allone  
*Rest*: . . . lith now Criseyde allone
938.          And þat I may helpe . . .  
 (R helpe may)  
 γS<sub>1</sub> And what þat I may helpe . . .  
 α And þat that I kan helpe . . .  
 (Ph *om.* that)
948.           . . . no more . . . (-R, +S<sub>1</sub>, +H<sub>3</sub>Ph)  
*Rest*: . . . no lenger . . .  
 (Gg no þyng)

1178.  $H_2$  . . . brethe þan felte he non  
 $H_4$  . . . ne breth felt he non  
 $R$  . . . in breth ne felte he non  
 $Cx$  . . . breth ne felte he none  
 $a$  . . . and breth ne felte he non  
 $\gamma S_1$  . . . for breth ne felte he noon
1310. *Omit second so* (+ PhGg, + AD)  
 (Gg now *for so*; R *parde for so*)
1438. For which full oft ful pitously hir preid (– R, + J)  
 ( $H_4C_x$  he *for hir*)  
*Rest*: . . . ful ofte he pitously here preyde  
 (GgRD ful ofte pitously he preyede;  
 Ph ful pitously he her prayde)

Within the group of  $\beta$  MSS. there is an unmistakable relationship between  $H_2$  and  $H_4$ . This relation, it will be remembered, was found in Book I, where two leaves of  $H_2$  are written by the later, third hand. There the related  $H_2^3$  and  $H_4$  were  $a$  MSS. Now they are both  $\beta$ . The change from  $a$  type to  $\beta$  type must then, have taken place in their common original. The relationship of  $H_2$  and  $H_4$  in Book IV, beginning with line 197 where  $H_2^3$  begins, has already been attested in the variants recorded in the list of  $\beta$  group readings above. It may be further illustrated by the following readings:

$H_2H_4$ .

- †299. . . . I son it . . .  
 ( $H_4$  sonne)  
*Rest*: . . . I seen it . . .
312. . . . wepe forth: . . .  
*Rest*: . . . wepen out . . .
397. . . . in no seruise  
*Rest*: . . . in my seruyse
445. . . . plight (+  $S_2$ )  
*Rest*: . . . hight
495. . . . it foryete . . .  
*Rest*: . . . þat foryete . . .

†596. Hit is no shame to you more þan vise  
*Rest:* . . . ne no vice  
 (Cp *om.* ne; GgH<sub>5</sub>Cx *om.* no)

598. . . . holde you full nyse  
*Rest:* . . . holden þe for nyce  
 (RCx you)

733. . . . for woo . . .  
*Rest:* . . . for ded . . .

I do not feel that the Italian, *Erasi la dolente in sul suo letto Gittata stesa, Fil. 4. 87*, lends any support to the H<sub>2</sub>H<sub>4</sub> reading, since *for ded* corresponds to *stesa*, about as closely as does *for woo* to *dolente*.

†1417. . . . was trew good & kinde  
*Rest:* . . . trewe was and kynde  
 (H<sub>3</sub> *om.* and)

1456. . . . ouer-renne . . .  
*Rest:* . . . at-renne . . .  
 (H<sub>3</sub> oute Renne; A atterne)

†1584. Men say þe sufferaunt ouercomth þe proude parde  
*Rest:* *Omit* þe proude  
 A hypermetrical line.

Less striking is the list of readings in which RCx agree as against H<sub>2</sub>H<sub>4</sub> and αγ.

## RCx.

†96. . . . my sherte  
*Rest:* . . . here sherte

109. R . . . and your bounte  
 Cx . . . & of youre bounte  
*Rest:* . . . and of bounte

151. . . . ful ney . . . (+ S<sub>2</sub>)  
*Rest:* . . . wel neygh . . .

209. *Omit* he

296. Ay lyue in turment . . .  
*Rest:* On lyue in torment . . .  
 (α In wo in turment)

301. . . . liuen in distresse  
*Rest* : . . . dyen . . .  
 ( $\alpha$  endyn )
412. . . . ful deere (+  $H_3Ph$ )  
*Rest* : . . . for dere  
 ( $H_4$  at deere)
- †698. . . . audience . . .  
*Rest* : . . . aduertence . . .
1177. *Omit* and

There are a few cases, all of which may be coincidences, in which  $H_4Cx$  agree in a variant reading:

 $H_4Cx.$ 

517. *Omit* is
666. *Omit* right (+  $H_3$ )
896. . . . come here . . .  
*Rest* : . . . be here . . .
1451. *Omit* yet
1455. . . . fadir . . . (+  $H_3Ph$ )  
*Rest* : . . . sire . . .

In 112  $H_4RCx$  read *town and folk* instead of *folk and town*; and in 305 the same MSS. read *woful nest* for *wo vnneste*.

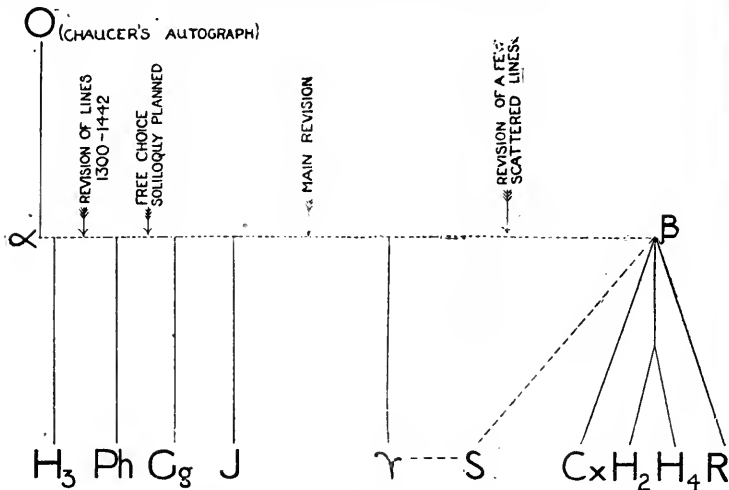
The only closer relationship among the  $\beta$  MSS. is that of  $H_2$  and  $H_4$ . The scattering agreements, when not due to coincidence, must be explained as due to the presence of alternate readings in the  $\beta$  original.

Of the  $\beta$  group readings, but few present striking variations, and those few are found before line 167. There are, however, no clear cases in which  $\beta$  is in error.

In Book IV the most striking series of variants is that which divides  $\alpha$  from  $\beta\gamma$ . In other words  $\gamma$  is, as in Book I, normally in possession of the later revised form of the text.

The relation of the MSS. throughout the greater part of the

book, *i.e.* after  $H_3$  and J have both become a MSS., may be graphically represented by the following diagram:



The broken line,  $\alpha \dots \beta$ , represents a single MS., in which successive revisions were made.

## CHAPTER VI

### THE MANUSCRIPT RELATIONS IN BOOK V

IN Book V the MS. relations return to a condition similar to that which exists in Book II, where  $\gamma$  alone remains intact, and where the distinction between  $\alpha$  and  $\beta$  becomes greatly confused. Save for the *Teseide* passage at the end of the book, which is omitted in  $H_2H_4$  and Ph, and which may be a later addition, there is very little trace of any revision. With only two or three exceptions, the variations are of the trivial sort which can be recognized at once as due to the carelessness and ignorance of a scribe.

We shall begin by presenting the readings of  $\gamma$ . With  $\gamma$  is associated in a large number of cases  $S_1$ . Occasionally other MSS. share in a  $\gamma$  reading. The participation of  $S_1$  or of other MSS. is in every case specifically noted.



CIC<sub>1</sub>H<sub>1</sub>S<sub>2</sub>AD( $\gamma$ )

- †9. . . . his bemes clere (+ H<sub>3</sub> + Cx)  
 J(Gg)Ph . . . cleene  
 H<sub>2</sub>H<sub>4</sub>RS<sub>1</sub> . . . shene

A clear case of error, since the rime words in 11 and 12 are *grene* and *queene*.

- 60, 61. And forth she rit ful sorwfully a pas  
 Ther nys non oper remedye yn pis cas  
 (Cl right for rit)

*Rest*: transpose order of lines.

Though the order in  $\gamma$  is not impossible, it seems fairly clear from the context that it is erroneous. The line, *Ther nys non oper remedye*, etc., comes more appropriately immediately after 59, *But forth she mot for ought pat may bytyde*. There is a curious reflection of this transposition in Gg. In Gg the line, *Ther nys*, etc. (properly line 60) has been lost. In consequence the line, *And forthe sche rauzt ful sorwefully apas*, becomes the fourth line of the stanza. To supply the missing line someone has put in as the fifth line of the stanza, *And ofte sche syhede & seyde allas*. All this points towards confusion in the common original of all the MSS. Perhaps the line *Ther nys*, etc., was in the margin. This would at any rate account for the transposition in  $\gamma$  and the loss of the line in Gg.

63. . . . swete herte

*Rest*: . . . deere herte

107. Whan pis was don . . .

*Rest*: Whan tyme was . . .

115. That he nolde don his peyne and al his myght  
 (S<sub>2</sub> ne wolde; Cp *om.* and)

*Rest*: That he nyl don his herte . . .

(H<sub>4</sub>RS<sub>1</sub> nolde; H<sub>2</sub> wil)

I can find no justification for the phrase *don his herte*, while *don his peyne* in the sense of "take trouble" is well attested. *Herte* must be anticipated from the next line. If *herte* is an error, it is a very early one, since it is found in all the MSS. except  $\gamma$ . We must assume that *herte*, the corrupt reading, stood

in the common original of all MSS. and that the reading of  $\gamma$  is a scribal emendation, not improbably correct.

166. Ek I am not . . . (+ S<sub>1</sub>)

Rest: Nor I am not . . .

(J nam: H<sub>2</sub>PhNe: GgRCx For)

242. . . . þis sustene (+ S<sub>1</sub>)

Rest: . . . ek sustene

245. For langour . . . (+ S<sub>1</sub>)

Rest: For longynge . . .

The context strongly favours *longynge*.

412. The folk wol wene . . . (+ S<sub>1</sub>)

Rest: The folk wol seyn . . .

The Italian, *diria l' uom, Fil. 5. 35*, confirms the reading *seyn*.

†436. . . . of heigh prowesse (+ S<sub>1</sub>)

Rest: . . . of heygh largesse

The context shows that *largesse* is the correct reading.

495. Lat vs holde forth our purpos fermely (+ S<sub>1</sub>, + Cx)  
(Cx forth holde; A om. oure)

Rest: Omit forth

Without *forth* we have a nine-syllable line, since attributive *oure* seems to be always monosyllabic.

565. Lo yondir saugh I niyn owene lady daunce (+ S<sub>1</sub>)  
(Cl yende)

Rest: . . . last my lady daunce

(H<sub>4</sub> my lady last daunce)

613. . . . shal . . .

Rest: . . . wil . . .

(S<sub>1</sub> lacking)

†711 Omit second ther (+ S<sub>1</sub>)

924. Ye leuere þan be lord of Greces twelue (+ S<sub>1</sub>)  
(Cl þe for be; H<sub>1</sub> ben a lord; A Grekys)

Rest: . . . kyng . . .

The Italian, *Più volentier che re de' Greci adesso, Fil. 6. 22*, supports the  $a\beta$  reading.

944. Ye wol me graunte . . . (+ S<sub>1</sub>)

Rest: 'T ye me graunt . . .

973. I trowe ek wel . . . ( $- A, + S_1$ )  
*Rest*: I trow it wel . . .
992. . . . er . . . ( $+ S_1$ )  
*Rest*: . . . yit . . .  
 ( $H_2RH_3$  *om.* yit)
- †1006. And gan to syke & seyde O Troylus & Troye town  
( $+ S_1$ )  
 ( $H_1$  O Troilus town; CpD O Troie town)  
*Rest*: . . . O Troye town
- A clear case of error in the  $\gamma$  original, rightly emended by CpD, and mistakenly emended by  $H_1$ .
1021. . . . bedde . . . ( $+ S_1 + H_3$ )  
*Rest*: . . . reste . . .  
 ( $H_4$  chamber)
1070. . . . is now for me to rewe ( $+ S_1 + H_3$ )  
 (Cl *om.* for;  $ADS_1$  is now me for)  
*Rest*: . . . it is now for to rewe  
 (R *om.* for; Ph is me now to repente)
1081. . . . shold I . . . ( $- Cl, + JH_3$ )  
*Rest*: . . . myght I . . .  
 (ClGg myghty)
1163. . . . right soth . . . ( $- A, + S_1$ )  
*Rest*: . . . ful sothe . . .
1168. . . . dar I seye ( $- A, + S_1$ )  
*Rest*: . . . soth to seye
1270. . . . per is no remedye . . . ( $+ S_1$ )  
*Rest*: . . . ther lith no remedy . . .
1295. . . . of þat þou art in doute ( $+ S_1 + H_3$ )  
 ( $H_3$  of wych)  
*Rest*: . . . ther thow art now in doute  
 (JCx *om.* now;  $H_2$  in a doute)
1316. . . . may . . . ( $+ S_1 + H_3 + H_2$ )  
*Rest*: . . . shal . . .
1390. . . . myn owen lady free ( $- Cl, + S_1 + H_3$ )  
*Rest*: . . . myn hertes lady free

1413. As ye . . . (+ S<sub>1</sub> + Cx)  
*Rest*: As she . . .
1449. . . . þe boor . . . (+ S<sub>1</sub> + H<sub>3</sub>)  
*Rest*: . . . this boor . . .  
 (Gg bope *for* boor; Cx *om.* boor)
1543. Thorough purueyaunce . . . (+ S<sub>1</sub>)  
*Rest*: By purueaunce . . .
1585. *Omit first pat* (+ S<sub>1</sub>)  
 (H<sub>3</sub>H<sub>4</sub>Cx *om.* *second pat*)
1674. . . . o lady myn Criseyde (+ S<sub>1</sub> + H<sub>3</sub>)  
*Rest*: . . . o lady bright Criseide  
 (Gg *by scribe over erasure*)
1775. . . . she . . . (+ S<sub>1</sub> + R)  
*Rest*: . . . ye . . .
1806. Dispitously . . . (+ S<sub>1</sub> + Cx)  
*Rest*: Ful pitously . . .
- †1809. . . . þe seuente speere (+ S<sub>1</sub> + H<sub>3</sub>)  
 JRCx . . . the viij speere  
 (H<sub>2</sub>H<sub>4</sub> *omit the passage*; Gg *lacking*; Ph *on inset leaf*  
*has the γ reading*)

The Italian reads: *Ver la concavità del cielo ottava. Teseide*, 11. 1. See also Skeat's note.

These  $\gamma$  readings in Book V are of precisely the same character as those we have recorded in the preceding books. In several instances they are certainly corrupt; and in most cases probability, both inherent and transcriptional, makes against them. In no instance is there any ground for regarding the variation as due to deliberate revision by the author; though once, in line 115,  $\gamma$  has emended a corrupt reading in the common original of all MSS.

It is to be noted that from line 166 S<sub>1</sub> shares all the  $\gamma$  readings except one (line 1081), and that a doubtful case. Beginning with line 1021, H<sub>3</sub> shares in about half of the  $\gamma$  readings.

We have now to consider some scattering agreements within the group of  $\gamma$  MSS.

SCATTERING AGREEMENTS OF  $\gamma$  MSS.

12. Cp Syn that the sone I Troilus of Ecuba the queene  
*Rest: Omit I Troilus*  
 ( $H_1S_2 + H_4$  have gloss Troilus over sone;  $S_1$  has gloss in margin)
- Cp has taken into the text a gloss which must have stood in the  $\gamma$  original. The *I* is the sign  $\cdot$  which regularly introduces a gloss.
26. Cp  $H_1S_2$  . . . here to fore  
*Rest: . . . here byfore*  
 ( $H_3$  eke byfore)
- †42. Cp  $H_1S_2$  . . . crye  
*Rest: . . . drye*
- †55. A pore, D poor, for yore
88. Cp Of which the sone Diomedede of Tideus took hede  
*Rest: Omit Diomedede*  
 ( $S_2D$  have gloss Diomedede over Tideus;  $H_2$  has gloss in margin;  $H_4$  diomededes for the sone of Tideus)
- †208. AD +  $H_2H_4$  . . . and eke Cipride  
*Rest: Omit eke*  
*Eke* is taken over from the preceding line.
321. AD + Gg . . . on me . . .  
*Rest: . . . of me . . .*
- 335, 336.  $H_1S_2$  . . . þe care  
 . . . this fare  
*Rest: . . . þe fare*  
 . . . þis care  
 (A þe mone . . . þis care allone; Gg care corrected from fare)
522.  $H_1AS_1 + Gg$  . . . preyde  
 ( $H_1$  preyed)  
*Rest: . . . seyde*
- †572.  $DS_1$  Now goode swete herte . . .  
*Rest: Omit herte.*
599.  $DS_1 + J$  . . . blisful god . . .  
*Rest: . . . blisful lorde . . .*

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733. ClCpH<sub>1</sub> AS<sub>1</sub> + JH<sub>3</sub> . . . po yonder wallys  
(H<sub>3</sub>A the)  
*Rest: Omit po*
750. AS<sub>1</sub> . . . bytyde what may bityde  
*Rest: Omit may*
943. A So þat or þat I departe . . .  
D So þat or I departe . . .  
*Rest: So er þat I departe . . .*  
(H<sub>4</sub> For for So; H<sub>2</sub>H<sub>4</sub> om. þat)
993. AD I neuere er wroughte  
*Rest: Omit er*
- †1048. ClD *omit* kepen
1057. AS<sub>1</sub> + Cx . . . and eke . . .  
*Rest: . . . and on . . .*
- †1098 ClH<sub>1</sub> *omit* so
- †1153. ClCpH<sub>1</sub> . . . whan þat . . .  
*Rest: Omit þat*
1193. AD + Ph . . . by est & ek by weste  
*Rest: . . . by west & ek by este*
- †1277. AD + Gg *omit* maner
1343. AD may sterte for masterte or me asterte
1393. ClCp(H<sub>1</sub>) There for That
- †1444. DS<sub>1</sub> + Gg *omit* come; Cl ek for come
- †1792. ADS<sub>1</sub> + Cx Of Virgile . . .  
(A O for Of)  
*Rest: Omit Of*
1796. Cp Ne the this mysmetre . . .  
S<sub>2</sub> Ne þis mysmetre . . .  
*Rest: Ne þe mysmetre . . .*

These readings just recorded point to the existence of corrections in the  $\gamma$  original. They also show, if not very clearly, the continued relationship of A and D, and the association with these two MSS. of S<sub>1</sub>. As against ADS<sub>1</sub> we find CpH<sub>1</sub>S<sub>2</sub> agreeing in several cases in a variant reading. It is to be noted that Cl is present in very few of these combinations.

READINGS CHARACTERISTIC OF *a*.

The long series of *a* group readings in Book IV is, it will be remembered, found in the first 1300 lines of the book. After line 1336 there are but a handful of trivial cases. This is the condition which we find throughout Book V. There are but a score of *a* readings in the whole book; and in a number of those either  $H_3$  or Ph has deserted its affiliation. Moreover, the readings are of a very trivial character. In only two instances, lines 476(?) and 1502-1504, have we anything which points strongly towards revision; and in the second of these instances the *a* reading is presented only by JGg. Further, it will be found that in the trivial readings of the group individual  $\beta$  MSS. frequently share. The list of *a* readings follows.

JGgPh $H_3(a)$ .

9. J(Gg)Ph . . . hir bemys cleene  
 $H_2H_4RS_1$  . . . his bemes shene  
 $\gamma H_3Cx$  . . . his bemes clere

The pronoun *hir* is clearly wrong; *cleene* in the sense of clear bright, is quite defensible. It would seem to be the source of the corrupt  $\gamma$  reading.

202. . . . no wight . . .  
 (Gg non man *over erasure*)

*Rest*: . . . no ping . . .

*Wight* suits the context better than *ping*.

476. . . . and thennes wolde he wende  
*Rest*: . . . and seyde he wolde wende  
 ( $S_1$  pat he wolde; Cx with pandare his frende)

523. *Omit* As ( $- H_3$ )  
 A nine-syllable line in JGgPh.

570. . . . ful busily ( $- J, \div R$ )  
*Rest*: . . . ful blyssfully

Either reading is possible.

583. . . . in my memorie ( $- Ph, + H_2R$ )  
 (J momorie)

*Rest*: *Omit* my

*My* is necessary to the metre, since the rime words in 585, 586 show that we must accent *memórie*.

†628. *Omit yet (+ R)*The line is metrically deficient without *yet*.†629. *Omit right (- H<sub>3</sub>, + Cx)*

The line is metrically deficient.

652. *Omit ek (+ H<sub>2</sub>)*A possible reading, since the plural *olde* is properly dissyllabic.†730. . . . *walles (- H<sub>3</sub>, + D)**Rest: . . . halles**(H<sub>3</sub> hawlys)*A clear case of error, since all MSS. read *wallys* in 733.885. *Nor . . . (- Ph, + H<sub>2</sub>H<sub>4</sub>)**(J Ne; H<sub>2</sub> Neuyr)**Rest: For . . .**(R lacking)**Nor* seems a preferable reading. Note that *For* is found only in  $\gamma S_1 CxPh$ .1028. . . . *causes . . . (- H<sub>3</sub>)**Rest: . . . cause . . .*The Italian, *da queste cagion*, *Fil.* 6. 34, favours the plural *causes*.†1103. . . . *tenthe nyght (- Ph)**(J nynght for nyght)**Rest: . . . nynpe nyght**(R seluen nyght; A same nyght)*The context shows that *nynpe* is correct. Criseyde had promised to be back on the tenth day (4. 1595). She left Troy soon after prime (5. 15). Only nine nights would intervene between her departure and the day of her promised return.1186. *Omit al (- Ph, + R)*1446. *And þat that Ioues of his purueiaunce (- H<sub>3</sub>, + H<sub>4</sub>)**Rest: Omit that.*A nine-syllable line in  $\beta\gamma$ .



- 1502-1504. JGg And how ypomedon with bloody wounde  
 And ek Parthonope in litel stownde  
 Ben slayn and how Cappaneus the proude  
*Rest*: And how ypomedon yn lytel stounde  
 Was dreynt and ded Parthonope of wounde  
 And also how Cappaneus þe proude  
 (Cl *om. first* how, y *for* yn; Cp a *for* yn; H<sub>4</sub>Cx in a  
 litel; H<sub>3</sub> dede And dreynt; H<sub>2</sub> *om.* of; H<sub>3</sub> And  
 eke how kyng Cappaneus; Ph She told eke how;  
 H<sub>1</sub> *om. third* And; Cx *om.* also)

Statius tells us that Parthenopæus died of bloody wound (*Theb.* 11. 883), and that Hippomedon was drowned (*Theb.* 11. 504 *seq.*); so that we must either regard the JGg reading as corrupt, or assume that Chaucer wrote the JGg lines from memory, and corrected later on reference to Statius's text.

1532. JGg She ches to dye and ek to gon to helle  
 (Gg *deþ for* to dye)  
 Ph She chese for him to dye & eke goo to helle  
*Rest*: She ches for hym to dye and go to helle  
 Note the conflate reading of Ph.

1570. *Omit* ay

1749. JPh That in ich estat is litel hertes reste  
 H<sub>3</sub> That in suche thinge is . . .  
 Gg *lacking*.

*Rest*: In eche estat is . . .

Within the group of  $\alpha$  MSS. we find agreements of H<sub>3</sub>Ph H<sub>3</sub>Gg, GgPh, and JGg. Though most of these cases are of a trivial character, we must record those which may have any significance.

#### SCATTERING AGREEMENTS OF $\alpha$ MSS.

154. H<sub>3</sub>Ph + Cx . . . any creature  
*Rest*: . . . euery creature  
 (D has the H<sub>3</sub>Ph reading by later hand; H<sub>2</sub>H<sub>4</sub> euery  
 oper)
217. GgPh *omit* right.
308. JPh + Cp swerd *repeated from* 307 *for* sheld.

- †318. H<sub>3</sub>Gg That certeinly I mot nedes dye  
(H<sub>3</sub> must nedles)  
*Rest:* Al certeynly þat I mot nedes dye  
(H<sub>2</sub> That certeyn þat; H<sub>4</sub> Al certeyn that)
342. Gg . . . myn owene lady dere  
Ph . . . myn owne broper dere  
*Rest:* . . . my leue broper dere
364. H<sub>3</sub>Ph . . . what that they meen  
*Rest:* . . . what dremes mene
- †407. GgPh Now rys vp . . .  
*Rest:* *Omit* vp
- †469. H<sub>3</sub>Ph . . . owne . . .  
*Rest:* . . . howue . . .  
(H<sub>2</sub> ougne; H<sub>1</sub> howen; A honde; Gg enmy)
496. JGg + AS<sub>1</sub> . . . we . . .  
*Rest:* . . . ye . . .  
(H<sub>3</sub> he)
513. H<sub>3</sub>Ph . . . tho doun of hors they lyght  
*Rest:* . . . they doun of hors alighte  
(ClGg of here hors; Cp *om.* of hors; H<sub>2</sub> light)
564. H<sub>3</sub>Gg + Cx *omit* al
617. H<sub>3</sub>Ph + RCx . . . ful ofte  
*Rest:* *Omit* ful
- †645. H<sub>3</sub>Gg + Cx Thys songe whan he hade songen sone  
(Gg hade songe also sone)  
*Rest:* This song when he þus songen hadde soone  
(Ph whan þus sungyn had he; H<sub>4</sub> *om.* þus)  
The Italian reads, *cantando così detto*, *Fil.* 5. 67.
- †655. J cleere *corrected from* cheere; Gg clere *by corrector in text, and written in margin.*  
It would seem that Gg as well as J had originally written *chere*.
769. GgPh + Cx *omit* out; GgPh + H<sub>2</sub>H<sub>4</sub>S<sub>1</sub> glyde *for* slyde.
946. H<sub>3</sub>Gg . . . the wordes . . .  
*Rest:* . . his wordes . .
- †1023. H<sub>3</sub>Gg + RCx *omit* ay

1071. Ph To this y wil be trewe in myn entente

$H_3$  omits line

Rest: To Diomedele algate I wol be trewe

Ph alters the rime word in 1070.

†1109. GgPh . . . þe walles wete

Rest: . . . the wawes wete

1167. JH<sub>3</sub> + D But I not how *for* Not I not how

1407. H<sub>3</sub>Ph + A . . . vnnethe my lyf . . .

Rest: . . . my lyf vnneþe . . .

(Gg silf *for* lyf)

1454. H<sub>3</sub>Gg + S<sub>1</sub> . . . with hys tuskes stoute

Rest: Omit hys

1510. GgPh . . . sche tolde hym þo

Rest: . . . she told ek þo

(D alsoo *for* ek þo; H<sub>3</sub> alsoo *for* þo; A eke she told þo)

1526. GgPh . . . er to morwe

Rest: . . . yet to morwe

†1545. JGg . . . flitted

Rest: . . . smytted

(H<sub>4</sub> submitted; R sunmitted)

*Flitted* is wrongly repeated from 1544 (where Gg reads *kyttid*).

1563. GgPh omit it

The scattering character of these agreements clearly precludes any intimate connection between any two of the  $\alpha$  MSS. Rather the evidence points to alterations and corrections in their common original.

#### READINGS CHARACTERISTIC OF $\beta$ .

Equally colourless are the variant readings which characterize  $\beta$ , not one of which furnishes any ground for asserting authentic revision. The list of these readings follows:

$H_2H_4RCx(\beta)$ .

9. . . . his bemes shene (— Cx, + S<sub>1</sub>)

J(Gg)Ph . . . cleene

$\gamma H_3Cx$  . . . clere

TEXT. TRAD.

R

34. . . . al wolde he not compleyne  
(H<sub>2</sub> he wolde him nat)

*Rest*: . . . al wolde he nought hym pleyne  
(H<sub>3</sub> al wolde hym not pleyne)

509. But natheles he Iaped þus & pleyde (+ H<sub>3</sub>)  
(R *lacking*; H<sub>2</sub> Iaped he; H<sub>3</sub> forthe *for* þus)

*Rest*: . . . seyde

*Pleyde* is certainly correct; for all the MSS. have *seyde* as the rime word in 506. Whether the slip was originally due to the poet or his scribe, it remained uncorrected until after the  $\gamma$  original was derived.

†632. The entencioun of his woo . . . (- Cx, + H<sub>3</sub>)

*Rest*: Thencheson . . .

The Italian reads, *Chi ne fosse ragione*, *Fil.* 5. 61.

732. *Omit* al (- Cx, + H<sub>3</sub>Ph)

941. And serue . . . (+ Ph)

*Rest*: To seruen . . .

1020. . . . light (- Cx, + Ph)

*Rest*: . . . bryghte

1029. H<sub>2</sub>CxS<sub>1</sub> . . . purpos fully . . .

R *omit* purpos

H<sub>3</sub> *omit* fully

*Rest*: . . . fully purpos . . .

1091. . . . to loue hir . . . (- R, + D)

*Rest*: . . . to wowe hire . . .

1095. . . . published . . . (- H<sub>4</sub>, + Ph)

*Rest*: . . . punysshed . . .

(Gg ponschede)

Though at first sight *published* seems a preferable reading, more careful examination of the context leads one to the conclusion that Chaucer wrote *punysshed*. Criseyde's name has been punished so widely that it is not necessary to chide the poor woman herself. I regard *published* as an unauthorized correction. Note that H<sub>4</sub> reads *punysshid*, so that we must regard the H<sub>2</sub> reading as an independent alteration to the reading of RCx. H<sub>2</sub>H<sub>4</sub> both invert the order, putting *is* after the participle.

1461. . . . Lordes high . . .  
*Rest* : . . . lordes olde . . .  
 ( $H_3$  omits line)
- †1540. . . . he dryueth forth his Auenture (+  $S_1$  +  $H_3$ Gg)  
*Rest* : . . . drieth . . .
- †1652. Omit his (+ Ph)
1702.  $H_4$ RCx + Ph . . . yit sende me . . .  
 $H_2$  . . . so sende me yet  
*Rest* : . . . me sende yet
1715. Omit now ( $- H_4$ , + Ph)  
 ( $H_4$  nou it is *for* it is now)

Within the group, the relationship of  $H_2$  and  $H_4$  is clearly attested. It will suffice to present only the more striking cases in which their readings coincide.

$H_2H_4$ .

50. . . . craell  
*Rest* : . . . fel . . .
84. . . . lete me not dey  
*Rest* : . . . doth me not to deye  
 The Italian reads *non mi far morire*, *Fil.* 5. 12.
137. . . . withoute more . . .  
*Rest* : . . . out of more . . .
- †476. The first day . . .  
*Rest* : The ferpe day . . .
- †547. . . . knowen of Housen All  
*Rest* : . . . crowne . . .  
 (R lacking)
- †563.  $H_2$  Paleis ;  $H_4$  paleisis ; *Rest* places
- †989. And ye in Armes bene besy day be day  
 Cl And ye in armes ben day by day  
*Rest* : And 3e in armes bisy day by day
- †1321. That tunge tell can . . .  
 $S_1$ Cx . . . can telle . . .  
*Rest* : Omit can.
1386. Remorde *for* Commeue.

†1572. . . . pou3t . . . (+ Ph)

*Rest*: . . . soughte . . .1602. *Omi'* why

Apart from this relationship of  $H_2H_4$ , which is, however, occasionally broken, the  $\beta$  MSS. fall into no recognizable subgroups. We may notice a few scattering agreements, of which only one is of any significance.

SCATTERING AGREEMENTS OF  $\beta$  MSS.60.  $H_2R + H_3$  soberly *for* sorwfully89.  $RCx + D$  his crede *for* pe crede211.  $H_4Cx + Gg$  walwith;  $R$  waltryth;  $J$  whieleth;  $Ph$  swellith; *Rest* weyleth236.  $H_4Cx + Ph$  omit right265.  $H_2R$  peynes *for* sorwes265.  $RS_1$  peynes *for* sorwes652.  $RCx$  ek old *for* olde ek;  $\alpha + H_2$  om. ek1082.  $RCxS_1 + Ph + A$  right sory;  $H_4$  ful sory; *Rest* sory1083.  $H_4CxS_1$  . . . in any aduersite*Rest*: Omit any $H_4CxS_1$  emend to avoid a nine-syllable line.1203.  $H_2Cx$  ymagin *for* Iuggen1498.  $H_4R$  omit the Latin summary of the *Thebais*;  $H_2$  contains an additional line, *Feruidus ypomedon timidique in gurgite mersus*, not found in the other MSS.1545.  $H_4$  submitted,  $R$  sunmitted, *for* smytted1790.  $H_4RCx$  be thou *for* be\*1866.  $H_2R$  Trine vnite vs from oure cruel foone*Rest*: Vs from visible and Inuysible foonThis reading of  $H_2R$  has every appearance of being genuine.1868.  $H_2R$  take *for* makeNote that here and in 1866  $H_4$  and  $H_2$  are at variance.

THE STANZAS FROM *TESEIDE*.

A problem of peculiar difficulty is offered by the fact that three MSS., H<sub>2</sub>, H<sub>4</sub>, and Ph, omit the three stanzas, lines 1807-1827, taken from the *Teseide* of Boccaccio (11. 1-3), which describe the flight to heaven of the soul of Troilus. In H<sub>2</sub> and H<sub>4</sub> the stanzas are omitted with no indication whatever of any lacuna. In Ph the original scribe has later supplied the passage on an inset leaf, and has at the proper place in the text indicated its position by the words, *Require ad hoc signum* ⊙. Ph thus treats this passage exactly as it does the hymn to love in Book III, and the long soliloquy in Book IV.

The question immediately arises whether the omission of the passage by Ph marks it as a later addition, whether, in other words, Ph here presents an early *a* text. To this question, I fear, no satisfactory answer can be given. We must be content to state the problem in all its bearings, and at most to indicate probabilities. The evidence to be considered is of two sorts: (1) internal, derived from a study of the passage and its setting; and (2) external, derived from MS. testimony.

(1) A careful examination of the context does much to support the idea that the passage was an afterthought. The stanzas are in no way required by the context. Not only are they not implied in what precedes or follows; they are to some extent, at least, incongruous. Stanza 258 states the death of Troilus, and stanza 262, *Swich fyn hath lo pis Troylus for loue*, etc., with its repeated insistence on the thought of death as the end-all of worldly greatness and worldly happiness, comes much more appropriately immediately after the statement of Troilus's death, instead of after the very splendid account of his flight to heaven.

Of this flight to heaven there is not in the *Filostrato* the slightest hint. The ending of *Filostrato* is much simpler than that of *Troilus*, which seems to end several times over. Book VIII, as it is numbered in Moutier's edition, tells of the sorrow of the deserted Troilo, of his battles, and of his death (stanza 27). Stanza 28 corresponds to stanza 262 of Chaucer; and, the poem now ended, the poet addresses young lovers and bids them distinguish faithful ladies from the faithless. Chaucer's stanza 252 corresponds to Boccaccio's stanza 26. Then come in Chaucer five stanzas explaining the purpose of the poem, appealing to ladies not to be

angry with him, and praying that the book may be carefully transcribed and understood. Then we have Chaucer's stanza 258, which corresponds to Boccaccio's 27. Then follow the three *Teseide* stanzas. After them comes Chaucer's stanza 262, which corresponds to Boccaccio's 28. Stanzas 263-265, addressed to *yonge fresshe folkes*, correspond in a general way to Boccaccio's 29-33. Chaucer then concludes with his address to Gower and Strode, and his prayer to the Blessed Trinity; while Boccaccio addresses eight stanzas to his own lady.

Chaucer's ending is, thus, a patchwork of many colours, from which the particularly purple patch of the *Teseide* passage can be removed with no injury to the fabric. This could not be done, it may be noted, with the five stanzas 253-257. Digression though they be, they are inseparably attached to the context (see line 1800).

(2) The passage is omitted by H<sub>2</sub>, H<sub>4</sub>, and Ph. We have seen that through Books IV and V H<sub>2</sub> and H<sub>4</sub> are descended from a common original; and in this original, we are justified in inferring, the *Teseide* passage was lacking. Between H<sub>2</sub>H<sub>4</sub> and Ph, however, there is in this part of the poem no connection discoverable. It is in the highest degree improbable that three stanzas should be independently omitted by the mere carelessness of two separate scribes; and there is nothing in the stanzas themselves which could possibly lead to deliberate omission. The passage must have appealed to a medieval scribe quite as strongly as it appeals to us to-day. We are driven to assume that some particular reason existed for its omission in H<sub>2</sub>H<sub>4</sub> and in Ph. Since we know that the particular reason in the case of the free-choice soliloquy was that the passage was a later addition, we are naturally led to the same hypothesis here.

Our difficulty is that Ph is the only MS. of the *a* type in which the passage is surely omitted. In the case of Gg we cannot be certain; since the mutilation of the MS. has involved the loss of everything after line 1701. Five leaves, which contained the end of *Troilus* and the first 36 lines of the *Canterbury Tales*, have been cut out. These leaves were, however, presumably cut out because of illuminations which they contained; and, since we have no way of estimating how much space was filled by illuminations, we cannot tell whether or not there was room for the three *Teseide* stanzas. There would seem though to have been no lack of space.



The missing lines of the two poems are only enough to fill three full leaves, while five are missing. Since J contains the stanzas in due order, we must assume that they were probably included in Gg.

In the case of the free-will soliloquy, it will be remembered, H<sub>3</sub> and Ph omit the passage entirely, while J and Gg have the last stanza. There was further evidence in Book IV that H<sub>3</sub> and Ph present the text in a slightly earlier state than do JGg. We should, then, regard the Ph text as representing the earliest unrevised version, provided only that it had the support of H<sub>3</sub>. But the passage is found regularly in H<sub>3</sub>.

The association of H<sub>3</sub> with the *a* MSS. is in Book V, and particularly in the latter part of the book, far from consistent. It deserts in a number of the group readings; in several instances it agrees with  $\beta$  as against  $\alpha\gamma$ ; and, beginning at line 1021, it shares in eight  $\gamma$  readings. Among these  $\gamma$  readings, one falls within the *Teseide* passage. H<sub>3</sub> agrees with  $\gamma S_1$  and the inset leaf of Ph in reading *seventh spere*, where the Italian supports JRCx in reading *eight*. This fact is of peculiar significance, for it justifies us in believing either that the *Teseide* passage was added later from a  $\gamma$  source somewhere in the tradition of H<sub>3</sub>, as we see it added before our eyes in Ph; or that in the latter part of the book H<sub>3</sub> has become again a hybrid MS. whose evidence can no longer be trusted in a matter of this kind. In either of these conclusions we find support for the hypothesis that Ph is presenting a primitive *a* state of text.

But if the omission of the *Teseide* stanzas in Ph is to be so explained, what is to be said of their omission by H<sub>2</sub>H<sub>4</sub>, which we have shown to be of the  $\beta$  group? It is here that we must recognize our lack of any satisfactory answer. We can merely point to the fact that the H<sub>2</sub>H<sub>4</sub> parent is of a peculiarly composite character. In Book I it is definitely an *a* MS.; in Book II it wavers between *a* and  $\beta$ ; in III, though overwhelmingly  $\beta$  in character, it has the shifted stanzas 190 and 191 twice over, once in the  $\alpha\gamma$  position and again in the  $\beta$  position; in Book IV H<sub>4</sub> (and probably the H<sub>2</sub>H<sub>4</sub> parent) agrees with *a* in omitting the free-choice soliloquy. Perhaps the *Teseide* passage, if added later, was written on a loose sheet, which the H<sub>2</sub>H<sub>4</sub> scribe failed to notice, or to find.

We may conclude by saying that, in the absence of certain

evidence, the probabilities both external and internal favour the hypothesis that the *Teseide* passage was not present in Chaucer's earliest draft of the poem.

## CHAPTER VII

### CONCLUSION

THE length of the poem and the composite character of some of the MSS. have made it more convenient to treat each of the five books as though it were an independent unit. For each of the books the evidence has been presented, and certain tentative conclusions have been drawn. Obviously, however, the books do not in fact constitute independent units, but indissoluble parts of a larger unit; so that no explanation of the phenomena of one book can be valid which does not take into account all the other books as well. It is now time to resume in a single discussion the discussions of the separate books, and to seek an explanation which shall account for the varied phenomena of the whole, which shall show so far as may be through what vicissitudes the text has passed, and how in consequence we shall evaluate and use the several MSS. which have survived.

### THE REVISION OF THE POEM.

No one, I trust, will have failed to recognize that the variations of reading which distinguish the MSS. of the  $\alpha$  type from those of the  $\beta$  type are of a sort which can proceed only from deliberate and conscious revision. To make this clear beyond all doubt, one has but to review these variations in their entirety, and summarize the evidence which has been presented piecemeal in the preceding chapters.

In Book I  $\alpha$ , represented by  $H_2PhH_4$ , contains a stanza, number 128 in the modern editions, which is obviously genuine, but which is not necessary to the sense.<sup>1</sup> This stanza is omitted by  $\beta\gamma$ . There are, moreover, nearly a hundred variations of reading which

<sup>1</sup> See above, pp. 34, 35.

differentiate  $\alpha$  from  $\beta\gamma$ , of which a large number are of such a sort that each reading is not only possible, but entirely in accord with Chaucer's metrical and linguistic usage. Of the variant readings which characterize  $\alpha$ , more than 63 per cent. are found in the first 300 lines, and more than 77 per cent. in the first 500 lines.

In Book II the distinction between  $\alpha$  and  $\beta$  is not so clearly drawn. There are very few striking variations, except in the portion of the book beginning with line 701 and ending with 1113. Here we find  $\alpha$ , represented by  $H_2PhGgH_5$ , now agreeing with  $\gamma H_3CxS_1$  against  $JRH_4$ , and now with  $JRH_4$  against  $\gamma H_3CxS_1$ . For this state of things no satisfactory explanation can be given. An attempt at explanation will be found on pp. 126-128.

In Book III we have a very large number of cases of striking variation. In some,  $\alpha$  varies as against  $\beta\gamma$ ; in a much greater number of cases,  $\gamma$  is associated with  $\alpha$ ; and the variation is of  $\alpha\gamma$  against  $\beta$ . All but a very few of these variations occur after line 400, from which point they extend to the end of the book. The  $\alpha$  type of text is represented by  $H_2PhGgH_5$ ; the  $\beta$  by  $JH_4RCx$  with the irregular adherence of  $S_1$  and  $H_3$ . The most significant case of revision in Book III concerns the position of the two stanzas numbered 190 and 191 in Skeat's edition. In  $\alpha\gamma$  they immediately follow line 1323; in  $\beta$  they are moved down to a position immediately preceding line 1415, and lines 1323, 1415, and the first line of the shifted passage are altered to suit the new relations.<sup>1</sup> There is also evidence that Troilus's song to love, lines 1744-1771, omitted by  $H_2Ph$ , was not present in Chaucer's earliest draft of the poem.<sup>2</sup>

In Book IV the series of striking variations continues up to about line 1450. In the great majority of cases  $\gamma$  agrees with  $\beta$  in presenting the revised reading; though in other instances  $\alpha\gamma$  are arrayed against  $\beta$ . Between lines 1300 and 1442,  $H_3$ , which has become an  $\alpha$  MS., seems to present alone the earliest form of text.<sup>3</sup> The most important revision concerns the long soliloquy on God's foreknowledge and man's freedom of choice, lines 953-1085. This passage was not even planned for in Chaucer's earliest draft of the poem. It is omitted by  $\alpha$  and also by  $H_4$ . Before two of the  $\alpha$  MSS., however,  $Gg$  and  $J$ , were derived, the last stanza of the passage, lines 1079-1085, had been added in the common

<sup>1</sup> See above, pp. 157, 158.

<sup>2</sup> See above, pp. 155-157.

<sup>3</sup> See above, pp. 214-216.

original.<sup>1</sup> In  $\alpha$  stanza 108, according to Skeat's numbering, follows line 735; in  $\beta\gamma$  it comes just before 757, and the first line of the stanza and line 757 are altered to suit the new relations.<sup>2</sup>

In Book V the striking variations in reading altogether disappear. There are at most two or three lines which point towards deliberate revision. The only significant case of revision has to do with the passage at the end of the book, lines 1807-1827, taken from the *Teseide*, which describes the flight to heaven of Troilus's soul. These stanzas, which are omitted by Ph and by H<sub>2</sub>H<sub>4</sub>, seem to be an afterthought. They are, however, present in J; and were probably present in the mutilated Gg—MSS. which derive from the second stage of  $\alpha$ .<sup>3</sup>

That in the case of such an added passage as the free-choice soliloquy, or the *Teseide* stanzas, we have to do with Chaucer's own revision of his work, no one, I think, will doubt. If this is admitted, it follows that the existing MSS. represent the text in more than one authentic recension. When, therefore, we find that the same MSS. which omit the free-choice soliloquy also shift stanza 108 of the fourth book, and revise two lines in order to fit it to its new context, there is strong ground for the presumption that this unmistakably deliberate and conscious variation is also due to the poet's own revision. If this is true for stanza 108 of Book IV, it cannot be denied that Chaucer's own hand is probably at work in the shifting of stanzas 190 and 191 of Book III, and the even more elaborate readjustment of phrasing which accompanies the shift. Every variation which is admitted to be a case of the author's revision increases the presumption that other variations are to be similarly explained.

That some, at least, of the variant readings which distinguish  $\alpha$  and  $\beta$  are due to deliberate revision by some one or other is plain from the thoroughgoing character of the changes, which occasionally involve even the rime. It cannot be argued that these revisions may be merely successful attempts of some editor to repair scribal corruptions due to mere carelessness; for, if this were the case, we should expect that they would be distributed with reasonable regularity throughout the poem. But this is not the case. The striking instances of text-variation are concentrated in certain areas of the poem; namely, I. 1-300, II. 701-1113, and III.

<sup>1</sup> See above, pp. 216-221.

<sup>2</sup> See above, pp. 221, 222.

<sup>3</sup> See above, pp. 245-248.

400-IV. 1450. If the variations were due in the first instance to accident, this could not have happened.

That this deliberate reviser was the poet himself cannot, perhaps, be absolutely proved; but the presumption is so strong as to remove any reasonable doubt. He was certainly a poet, and a poet who understood perfectly the principles of Chaucer's metre and grammar, who knew how to catch what we recognize as the poet's characteristic manner. If he was not Chaucer, it is hard to see what motive could have led him to take so much trouble, and hard also to explain how he succeeded in giving his revision such wide currency. That the *a* text was the original version, and hence necessarily by Chaucer, we know from the fact that it stands so much closer to the Italian than does *β*. We cannot suppose that Chaucer, or any one else, would so revise as to bring the text nearer to the *Filostrato*; since there is no attempt at, or pretence of, literalness of translation. If the *β* text is due to some one other than Chaucer, we should have to admit that only three MSS. have preserved the authentic text in Book I, and only four in Book IV. That would mean that all of the remaining MSS. are derived from a copy of the poem which had undergone extensive scribal editing. In so long a poem it would be very strange if this scribal editor was never guilty of bungling Chaucer's meaning. Such bungling, however, does not exist. Unless the omission of stanza 128 of Book I be regarded as an error—and I have shown reasons for refusing to put this interpretation upon it—there is no instance where *βγ* can be proved to be in error as against a correct reading in *a*.

#### THE CHARACTER OF *γ*.

In sharp contrast to the variations which distinguish *a* and *β* are those which characterize *γ*. These are (1) the omission of stanza 102 of Book IV, a stanza necessary to the sense;<sup>1</sup> (2) a mistake as to the place at which Book IV begins, by which Proem IV is treated as though it were part of Book III;<sup>2</sup> and (3) a long list of variant readings, of which a considerable proportion are clear cases of error, others are obviously inferior, and the rest, with very few exceptions, are of the trivial sort which normally originate with a scribe. The errors of *γ* obviously

<sup>1</sup> See above, p. 183.

<sup>2</sup> See above, pp. 182, 183.

cannot be attributed to Chaucer. It follows, then, that all the MSS. of this group are descended from a common ancestor which has not received Chaucer's correction and sanction. Were we inclined to regard any reading peculiar to  $\gamma$  as authentic, we should have to recognize that we were accepting it on the single authority of one MS., the  $\gamma$  parent. Almost without exception, the  $\gamma$  readings, unless supported by other MSS. outside the group, are of a sort which precludes any thought of authentic revision; for the changes involved are not beyond the reach of an ordinarily intelligent scribe. That they have their origin in accident rather than in deliberate intention is shown also by the fact that they are distributed evenly over the five books of the poem, in striking contrast to the limited areas into which are concentrated the variations which distinguish  $\alpha$  from  $\beta$ .

The  $\gamma$  original presents a state of the text, as regards revision, midway between  $\alpha$  and  $\beta$ . In Books I and IV it gives usually the revised, or  $\beta$  readings; in Book II it seems to give revised readings, though the evidence is not clear; in Book III it has in general unrevised, or  $\alpha$  readings.

The assumption of critics hitherto has been that  $\gamma$  presents a third and final state of revision, later than  $\alpha$  and  $\beta$ ; to quote from the Globe edition, "the  $\gamma$  type represents a later copy, either carelessly corrected by the author, or collated by some hand after Chaucer's death."<sup>1</sup> For this conception of  $\gamma$  I can see no justification. As was said a moment ago, there is no ground for assuming that the author had any hand in it whatever. Could we assume that Chaucer was in any way responsible, the "version" could not be later than  $\beta$ . For, if so, we should have to suppose that in Book III, and only there, Chaucer deliberately reverted to the unrevised text. For such a procedure no plausible reason exists. If, on the other hand,  $\gamma$  is due to the collation of "some hand after Chaucer's death," the procedure of this editor must have been to collate an  $\alpha$  MS. and a  $\beta$  MS., and to choose now the reading of  $\alpha$  and now that of  $\beta$ . Such a supposition would serve well to explain the not infrequent appearance in  $\gamma$  of a conflate reading which combines elements both of  $\alpha$  and  $\beta$ . But against this hypothesis there is a grave objection. If this early editor had before him a text of  $\alpha$  and a text of  $\beta$ , we should expect that in his eclectic text the proportion of  $\alpha$  readings to

<sup>1</sup> p. xli.

$\beta$  readings would be very nearly constant in each of the books where revision has played a large part. But this is not the case. In Book I our hypothetical editor has adopted no  $\alpha$  readings at all; while in Book III he has taken most of them. In Book IV again he takes nearly all the  $\beta$  readings. Such a procedure would be incomprehensible. We are compelled to assume that the scribe of the  $\gamma$  original did not have access to the revised version of Book III.

Is  $\gamma$ , then, like certain individual MSS. among those that have survived to us, notably  $H_2$ , of composite character? If so, it must be regarded as having also undergone a very extensive process of contamination. For, though in Book I it is pretty consistently of the  $\beta$  type, in Book III its text is a mixture of  $\alpha$  and  $\beta$ . It is much simpler, and more in accord with all the facts, to explain its relation to  $\alpha$  and  $\beta$  in another way. Plainly its position is between  $\alpha$  and  $\beta$ . If it has in some passages the revised reading and in others the unrevised, we must assume that it derives from Chaucer's original at a time when some of the revisions had been made and others had not been made. If  $\gamma$  is to be regarded as a separate "version" or "edition," it is the second and not the third. The long list of revision readings in Book III, and extending into the opening stanzas of Book IV, found in  $JH_4RCx$  but not in  $\gamma$ , and the scattered instances of the same sort found in the other books, represent the latest revision which the poem has undergone.

If, then, it is clearly recognized that the variations of  $\gamma$  are, unless otherwise supported, never to be regarded as authentic, the whole problem of revision is a good deal simplified. We have but one series of authentic revisions, those which distinguish  $\beta$  from  $\alpha$ . The symbol  $\gamma$  stands, therefore, for a lost MS., the parent of a group of surviving MSS., and not, like  $\alpha$  and  $\beta$ , for a state of the text.

#### GENEALOGICAL RELATIONS WITHIN THE MAIN GROUPS.

It is important that the reader clearly recognize that we have to do with two sorts of relationship among the MSS. Since the text of *Troilus* exists in more than one redaction, two or more MSS. may be associated by the fact that they present the text at the same stage of revision. Thus in Book III  $J$ ,  $H_4$ ,  $R_1$ , and  $Cx$  are associated as members of the  $\beta$  group, as presenting the revised or  $\beta$  readings; in Book IV  $J$ ,  $Gg$ ,  $Ph$ , and  $H_3$  are similarly

associated as constituents of the  $\alpha$  group. Such association does not necessarily imply genealogical relationship; for the individual  $\alpha$  MSS. may be derived along independent lines of descent from Chaucer's own autograph in its first form, and the  $\beta$  MSS. independently from the autograph of his revised version. Genealogical relationship means common descent from an original other than Chaucer's autograph, and is proved by the participation of two or more MSS. in a series of manifest errors, so striking, or so frequent, that the agreement cannot be due to mere coincidence. Two or more MSS. so related will necessarily represent the same stage of text.

Of this genealogical character is the relationship existing between  $H_2^1$  and Ph, between  $H_2^3$  and  $H_4$ , and between Gg and  $H_5$ ; though the evidence of relationship, particularly in the case of Gg and  $H_5$ , is occasionally confused by contamination. As soon as this relationship is established, two MSS., such as  $H_2^1$  and Ph, weigh with the critic as a single MS., their common ancestor. Of this genealogical sort also is the relationship existing among the  $\gamma$  MSS.—Cl, Cp,  $H_1$ , AD,  $S_2$  Dig, and sometimes  $S_1$  and  $H_3$ . They are descended from a common ancestor, neither Chaucer's autograph nor revised by Chaucer, a MS. which never passed under Chaucer's eye; and their combined testimony must weigh with the critic only as that of one MS., their lost original. It is of the utmost importance that this fact be clearly recognized. Since the  $\gamma$  group includes half of all the surviving MSS., and numbers among its members MSS. like Cl and Cp, beautifully executed and exceptionally free from errors of their own, there is danger lest it tyrannize over the critic's judgment, as it did in very fact over the judgment of Professor Skeat.

In contrast to the genealogical group,  $\gamma$ , we have the group of  $\alpha$  MSS., which are associated primarily by the fact that they present the earliest, unrevised text of the poem. It is important to ask whether these  $\alpha$  MSS. are also related genealogically. Are they, perhaps, all descended from some one MS. of the unrevised text, not itself Chaucer's autograph? To establish such a relationship, one must find that the  $\alpha$  MSS. not only differ from those outside the group by presenting a different series of authentic readings, but that they also agree as against the rest in presenting readings which are manifestly corrupt. In Book I, where  $\alpha$  is represented by  $H_2^1$  Ph and  $H_4$ , there are a number of cases of



manifest error; in Book II  $H_2PhGgH_5[H_4]$ , and in Book III  $H_2PhGgH_5$ , present a few readings that are manifestly corrupt; in Book IV  $JGgPhH_3$  present no clear cases of error; in Book V of the very few  $\alpha$  readings four seem to be erroneous. But one conclusion is possible. The  $\alpha$  MSS. must be descended from a MS. not Chaucer's autograph, but a MS., none the less, which was singularly free from scribal corruptions, much freer for example than was the  $\gamma$  original. It will best suit all the probabilities if one supposes that this MS. was made by a professional scribe directly from Chaucer's autograph, that it was corrected by the poet, and that it remained in his possession as an archetype from which other copies could be made.

In the case of the  $\beta$  MSS., the evidence for any genealogical relationship is not clear. In the whole poem I have found but a half dozen cases in which all the  $\beta$  MSS. agree as against the rest in a reading which is manifestly corrupt; and of these cases only three are striking. There is a clear case of scribal repetition in 3. 608. In 3. 1685 a word in the  $\beta$  original was certainly illegible. In 3. 1600 has been wrongly substituted some form of the name *Cocytus* for the *Phlegethon* of  $\alpha\gamma$ . We find repeatedly instances where two or more  $\beta$  MSS. agree in a reading certainly or probably corrupt; but these agreements are so varied and contradictory that, save between  $Gg$  and  $H_5$  and between  $H_2^3$  and  $H_4$ , no closer relationship within the group can be established. Of these apparent relationships, the most striking is that of  $J$  and  $GgH_5$  in the parts of the poem where  $GgH_5$  are  $\beta$  MSS.; but  $J$  frequently agrees with  $R$ , and  $R$  with  $H_4$  or  $Cx$ , and  $H_3$  in its  $\beta$  readings shows kinship now with  $Cx$  and now with  $H_4$ . No one of these contradictory relationships is attested by evidence of the unequivocal sort on which is based the relationship of  $H_2$  and  $Ph$ , of  $Gg$  and  $H_5$ , of  $S_2$  and  $Dig$ , or of the  $\gamma$  MSS. as a group. The independent derivation of  $R$  is indicated by the fact that  $R$ , and  $R$  alone, omits the proems to Books II, III, and IV. Even stronger is the evidence furnished by the fact that  $R$  contains a stanza, clearly authentic, found in no other MS. (For a discussion of these idiosyncrasies of  $R$ , see above, pp. 24-26.) We are driven to assume that the several  $\beta$  units are derived along independent lines of descent from a common original in which had been made a great many alterations and corrections. This  $\beta$  original, then, would in many lines offer

more than a single reading to the eye of a copyist, and in other lines would present a confusing, if not illegible, text. Moreover, we repeatedly find an individual  $\beta$  MS. reverting to an unrevised  $\alpha$  reading, or giving a conflation of the revised and the unrevised. Most striking is the fact that  $H_4$  has the shifted stanzas of Book III twice over, once in the  $\alpha$  position, and again in the  $\beta$  position. But one hypothesis will meet all the facts. The  $\beta$  original must have been an  $\alpha$  MS., most conscientiously corrected of its scribal errors, and revised and altered to give  $\beta$  readings.

#### THE METHOD OF REVISION.

The whole process of revision can best be explained on some such hypothesis as the following :

When Chaucer had finished the composition of his poem, he turned over the rough draft to a professional scribe, who was commissioned to make a fair copy of it, precisely as a modern author may have his rough draft typed by a professional stenographer, that he may have a clean and legible copy for the printer. This copy, made by a scribe, would be sure to incorporate a good many errors. If the rough draft had been much worked over, it must frequently have presented to the scribe a confused and puzzling text, of which he made what he could. If this scribe was the "Adam sciveyn" of Chaucer's well-known stanza, we have Chaucer's own word for it that in "negligence and rape" he was true to the reputation of his craft. His copy, then, we may safely assume to have been in many passages corrupt, and to have needed the correcting hand of Chaucer, with much "rubbing and scraping." After it had been so corrected by the poet, copies were made from it for "publication." These copies were the ancestors of the MSS. of the  $\alpha$  type, *i. e.*,  $H_3$ ,  $H_2Ph$ ,  $GgH_5$ ,  $H_4$ , in such parts as they are of the  $\alpha$  character. These MSS., then, are related by their descent from a copy of the poem made by a careless scribe, but corrected by the poet. The cases of manifest error shared by all the  $\alpha$  MSS. are to be regarded as due to scribal error which has escaped the author-corrector's eye. An error found in two or more  $\alpha$  MSS. may, in any case, be due to the fact that they were derived from the common original before this particular error was corrected, or that their ancestors failed to understand an indicated correction.

This archetype MS., as we may call it, remained in Chaucer's

possession as his own "official" copy, from which, perhaps, he read aloud to friends as we see him doing in the illuminated frontispiece of the Corpus MS., from which, as demand arose, new copies were made by "Adam," or some less negligent and rapacious scribe. As time went on, this archetype MS. would tend to free itself from such errors as had in the first instance escaped correction. But Chaucer was not content to correct scribal blunders. He was continually revising and rearranging his own work, and his method of recording such revisions would most naturally be that of writing the new line or phrase in the margin, or between the lines, of his own copy. With this double process of progressive revision and correction, the pages of the archetype MS. must have become at places a rather bewildering entanglement of alterations.

Almost immediately this revision must have begun. In Book IV there is a series of passages in which the most primitive readings are preserved only by  $H_3$ . Next in point of time comes the  $H_2Ph$  ancestor, which, like  $H_3$ , knows nothing of the free-choice soliloquy of Book IV. Before J and Gg were derived, the soliloquy had been planned; but only its concluding stanza of transition had been written, though a note warned the scribe that "here faileth thing that is not yet made." Next, after all the  $\alpha$  MSS. had been derived, were made the many and elaborate revisions found in Book I and Book IV, and some of those found between lines 701 and 1113 of Book II. From the text in this state, with scribal errors eliminated and extensive revisions in the first and fourth books, was derived the original of  $\gamma$ . Finally, extensive revisions were made in the third book, of which the most striking is the shift in position of stanzas 190 and 191; and individual passages were revised in the fourth book. From the archetype MS., in its final state of revision, were derived last of all the MSS. belonging to the group which we have called  $\beta$ . These  $\beta$  MSS. (in Book III they are J,  $H_4$ , R, Cx) are, therefore, related to each other only in that they are derived from Chaucer's archetype in its latest stage of revision. The puzzling cross-relations which bind together now this set of  $\beta$  MSS., now that, may in part be due to mere accidental coincidence, or to deliberate contamination; many of them, however, must be traced to the confusion due to the repeated correction and revision of the archetype.

If the  $\beta$  MSS. represent the text in its revised form, the question immediately arises whether or not we can discover among these MSS. such grades of revision as are discernible in the case of the  $\alpha$  MSS. Can one say that this MS. or that represents the  $\beta$  text in a more or less advanced state of revision? No such conclusion is justified by the evidence. Between lines 701 and 1113 of Book II there are a number of striking instances in which Cx agrees with  $\gamma S_1 H_3$  as against  $JRH_4$  on the one hand, and  $H_2 PhGgH_5$  on the other. For a full discussion of this puzzling passage the reader is referred to pp. 126-128 above. If the explanation there suggested is indeed correct, we must regard Cx and  $H_3$ , in so far as the latter is a  $\beta$  MS., as derived earlier than  $JRH_4$ ; but this explanation is hardly more than a surmise, and will not bear the superimposed weight of new deductions. The explanation ventured on p. 25 for the omission by R of the proems to Books II, III, and IV would place its derivation latest of all the surviving MSS; but again the explanation is only conjecture. Apart from these considerations, nothing marks any one of the  $\beta$  MSS. as earlier than the rest. Each of them reverts in this line or that to the unrevised reading, or shows a conflation of the revised and the unrevised; but no one of them does this more than the rest. It best agrees with all the established facts to regard all of the  $\beta$  MSS. as derived after the authentic revision had ceased.

Precisely the processes which went on in Chaucer's workroom we cannot hope to reconstruct with any certainty of detail. Chaucer has himself drawn the curtain for a moment and let us see him "ofte a daye" renewing the work of scribe Adam, correcting with much rubbing and scraping the results of Adam's negligence and rape. He has told us specifically that one of the works which called for his correction was *Troilus*. So much we have on certain evidence; the rest must be inferred from the readings of the existing MSS., and the inference can seldom be free from ambiguity. One cannot establish certainly the truth of the hypothesis just given; but one can assert with a high degree of probability that, if not precisely the processes assumed, something equivalent to them must have taken place. One can establish, so to speak, the "typical" truth of the supposition. For the hypothesis as I have stated it may be urged, first, that it assumes a perfectly natural and reasonable action, in no way repugnant to general

probability nor to such facts as we know about the conditions of literary work in the later middle ages;<sup>1</sup> and, second, that better than any other hypothesis it explains the complicated phenomena presented by the existing MSS.

The essential point of the hypothesis is that all the surviving MS. units— $H_2Ph$ ,  $GgH_5$ ,  $\gamma$ ,  $J$ ,  $R$ , etc.—are, save for incidental contamination, independently derived from an archetype MS. not written by Chaucer's hand, but progressively corrected and revised by him. It means that the original of the  $\beta$  MSS. is *materially, physically*, identical with the original from which the  $\alpha$  MSS. and the  $\gamma$  original were derived, despite the fact that its textual character has been so changed by progressive revisions, and its pages confused by repeated alterations.

The existence of this archetype will explain—and it is the only simple explanation I can find—the following series of facts, the truth of which has repeatedly been shown in the preceding chapters:

(1) The confusing and apparently contradictory cross-relationships found in Book V and in the greater part of Book II, *i.e.* in this line an agreement between  $H_2Ph$  and  $\gamma$ , in the next between  $H_2Ph$  and  $Cx$  or  $R$ , or between  $\gamma$  and  $J$ , etc. These agreements, usually in trivial variations, are found also in the other books, where, however, our attention is diverted from them by the striking cases of variation due to revision. Such cross-agreements are readily understood on the assumption of a common original, or archetype, which had been subjected to a thorough-going correction. Beneath or beside the correction, the corrupt reading would still be legible, and a scribe might easily fail to incorporate the correction.

(2) The not infrequent instances in which an  $\alpha$  reading is found in one of the  $\beta$  MSS., where the other  $\beta$  MSS. have a revised reading. This phenomenon can be easily explained if the original of the  $\beta$  MSS. had both the unrevised and the revised reading in its text. It would mean that one scribe, either carelessly or capriciously, took the cancelled reading instead of the substituted revision.

(3) The occurrence in the  $\gamma$  original, and in individual  $\beta$  MSS. of conflate readings. These are to be explained on the theory

<sup>1</sup> See an article by the present writer on "Publication before Printing," *Publications of the Modern Language Association of America*, 28. 417-431.

that an indicated revision was only partly understood by the scribe, who incorporated part of the revised reading and part of the unrevised. Of this phenomenon the most striking instance is the repetition in  $H_4$  of the two shifted stanzas of Book III.

(4) The position of  $\gamma$  midway between  $\alpha$  and  $\beta$ , sharing in some but not all of the revised readings. This is to be explained on the theory that the revisions had only partially been made at the time the  $\gamma$  original was derived.

(5) The presence in the  $\alpha$  original of a number of obvious errors, and the almost total lack of manifest errors in the  $\beta$  original. Side by side with the revision went a weeding out of scribal errors.

If some such hypothesis is not accepted, these phenomena can be explained only by supposing a very far-reaching process of contamination, so involved in its complications as to defy analysis. There is nothing inherently improbable about contamination except the trouble which some scribal editor must be assumed to have taken. Contamination undoubtedly plays its part in the textual tradition of *Troilus*; we can see it actually at work under our eyes in the existing MSS., where missing lines have been supplied later from a divergent source. But to explain the phenomena before us on the hypothesis of contamination, we must assume a more deliberate process, a sort of eclectic editing with the acceptance of one reading from this MS. and another from that. Had such a process of editing taken place, we should expect that the contamination would show itself particularly in the case of striking divergences. But this is not the case. It is rather in the trivial variations of reading that the cross-relationships exist. When the variation involves a whole line or more, the groups generally are distinct; all the  $\alpha$  MSS. present  $\alpha$  readings, and so with  $\beta$ . On any theory of contamination this is indeed hard to explain. On the assumption of a common archetype the explanation is simple. An alteration involving a whole line is less likely to escape the eye of a copyist than is one involving a single word or a few letters.

#### THE NUMBER OF THE VERSIONS.

The question has been raised, in the introduction to the Globe edition, and in Professor Tatlock's *Development and Chronology of*

*Chaucer's Works*,<sup>1</sup> whether we have two versions of the poem or three. If the theory I have advanced be accepted, this question will be approached from a different point of view. If the revision was progressive and cumulative, clearly each separate MS. unit may represent a new version. Within the limits of the  $\alpha$  group three distinct stages are discernible. Though the readings characteristic of  $\gamma$  are, unless otherwise supported, to be regarded as not authentic, in one sense  $\gamma$  may be thought of as constituting a version, inasmuch as it presents the text at a time when the principal revision of Book III had not yet been made. The final version, which includes the sum of all the revisions, is given by the MSS. of the  $\beta$  group. In this sense one might speak of at least five versions. On the other hand, if one looks at an individual line, it is in only a very few cases that one finds more than two authentic versions. It will best serve the needs of an editor if he recognizes two versions: the unrevised  $\alpha$  version, in which several minor stages are discoverable, and the revised  $\beta$  version. In  $\gamma$  he will recognize merely an intermediate stage between the two. Instances in which  $\alpha$ ,  $\gamma$ , and  $\beta$  present each a different reading are rare. In such cases the  $\gamma$  reading is usually corrupt or, what amounts to the same thing, due to an imperfect understanding of an indicated correction. These cases have all been discussed in the preceding chapters. The more noteworthy are: 1. 259; 2. 703; 2. 738; 2. 1005; 2. 1083; 3. 459; 3. 558; 3. 1153; 3. 1595; 4. 570. Of these cases the strongest is 2. 738.

#### CHAUCER'S MOTIVE FOR REVISION.

What was Chaucer's motive in this extensive revision of his text one cannot say with any certainty. The addition of the soliloquy on free-choice, and of the stanzas from *Teseide* which follow the soul of Troilus in its flight to heaven, enhance very appreciably the serious and philosophic tone with which Chaucer has overcast his story. Presumably that was the effect he desired to attain. But in the revision of individual lines and stanzas no consistent tendency is discoverable. These revisions have no bearing whatever on plot, character, or interpretation. They are changes in words rather than in ideas. In four passages—1. 9;

<sup>1</sup> Professor Tatlock's discussion of the problem is avowedly based on insufficient data, and is throughout merely tentative. It rests on so many and such serious misconceptions that it is best to disregard it.

1. 164; 4. 300; 4. 644—the revision is in the direction of heightening the classical colouring of the story. On the other hand, in 2. 115 the revision is in the other direction. Had Chaucer seriously set himself to the task of substituting pagan for Christian, he would hardly have stopped with the revision of four lines. His motive seems to have been merely the artist's desire to improve his artistry. Often we can see, or imagine that we see, the reason which compels this change or that. Sometimes the revision secures greater definiteness. Examples are: 1. 88; 1. 169; 1. 176; 1. 208, 209; 2. 897; 2. 908; 2. 1093; 3. 503; 3. 677; 3. 1327; 4. 706; 4. 1251; 4. 1290. Sometimes it removes an awkward phrase due to too close a translation of the Italian, as in 1. 83; 1. 85; 1. 111; 4. 37; 4. 246, 247. Often the revised reading is better suited to its context. Examples of this are: 1. 45; 1. 345; 1. 640; 1. 773; 2. 734, 735; 3. 442; 3. 490; 3. 568; 3. 598; 3. 668; 3. 882; 3. 1595; 4. 581; 4. 762, 763; 4. 891. In many other cases the change seems to be merely capricious. The shifting of stanzas 190 and 191 of Book III represents merely a change in judgment as to the best place to introduce into the narrative the two stanzas of reflection. Equally capricious is the shifting of stanza 108 of Book IV.

I have found nothing whatever in the revisions to suggest at what date they were made.<sup>1</sup> The line, "Right as our firste lettre is now an A," 1. 171, which seems to refer to Richard's marriage to Anne of Bohemia, is already present in *a*.

#### RECONSTITUTION OF THE TEXT.

If, then, it is admitted that the surviving MSS. derive not from a single and constant original, but from an original which was undergoing a progressive series of alterations and corrections at the hands of the poet himself, the task of the textual critic is the reconstitution not of a single authentic text, but of a text in more than one authentic recension. Since the revision was not done at one time, the number of these recensions is from one point of view more than two; but, as we have seen, the final result is that of a single recension. We shall ask of the critic, therefore, that he

<sup>1</sup> Professor Tatlock's tentative suggestion (*Development and Chronology*, p. 15) that the substitution of *shame* for *rape* in 4. 596 has to do with the Cecilia Chaumpaigne episode seems to me quite fanciful.



constitute the text at its two extremes of revision, in its  $\alpha$  form as it was first published, and in its  $\beta$  form with all authentic revisions incorporated. With the relations of the MSS. determined in all essential points, the task will not, save in a part of Book II, offer insuperable difficulties.

#### THE TEXT OF $\alpha$ .

There is but one MS. which represents the  $\alpha$  text consistently throughout the whole of the poem. This is Ph. It is a MS. in which some corrections have been made, and missing lines supplied, from a  $\gamma$  source; but these corrections, though made by the original scribe, are always easily recognizable by difference in ink or by a more cramped writing. Apart from these contaminations, made under our very eyes as it were, and hence not misleading to the critic, there is very little evidence of any deliberate "editing." But unluckily the text of Ph is exceedingly corrupt. It clearly stands at the end of a series of careless transcriptions. There is hardly a stanza which does not contain a serious corruption, not to mention a total ignorance of the syllabic value of unaccented final  $e$ . For nearly two-thirds of the poem the readings of Ph can be checked by those of  $H_2$ ; but this aid is not very satisfactory. The first hand of  $H_2$ , which has written most of the  $\alpha$  portion of the MS., is the same as that of Ph; so that what we have are two copies made by the same scribe, and a very careless one he was, from the same corrupt original. When we have reconstituted the common original of  $H_2^1$  and Ph, we have a text somewhat better than that of  $H_2$  or of Ph, but one, none the less, which bristles with manifest errors. Fortunately we possess in nearly every part of the poem some other authority for  $\alpha$ , by means of which the readings of  $H_2$ Ph can be checked.

In Book I  $\alpha$  is represented by  $H_2$ Ph and  $H_4$ . No reading can be regarded as a genuine  $\alpha$  reading unless it has the support of these two authorities. We should be justified in regarding as genuine the reading of  $H_2$ Ph or of  $H_4$  alone, only if it also received the support of one or more  $\beta$  MSS. in a variant reading of a sort so striking that the agreement could not be regarded as fortuitous, or if it received unequivocal support from the Italian source. But no case exists in which one is at all tempted to regard a reading of  $H_2$ Ph or of  $H_4$ , not found in the other, as genuine. Conversely,

we must accept as belonging to the  $\alpha$  original any reading in which  $H_2Ph$  and  $H_4$  agree, even though the reading seems to be, or actually is, manifestly corrupt. Such a reading could be rejected only on the ground that the agreement of  $H_2Ph$  and  $H_4$  was fortuitous. There are in Book I a number of readings in which  $H_2PhH_4$  are corrupt; but it must be remembered that the  $\alpha$  original is not Chaucer's autograph, but a copy of this autograph made by some "Adam sciveyn." The manifest errors of  $H_2PhH_4$  are not more numerous than we should expect in such a copy, even after it had received a rather careful examination by the author.

In Book II,  $\alpha$  gains the adherence of  $GgH_5$ . This adherence begins near the beginning of the book—the first striking instance is in line 64—and continues to about line 1200. (From about 1200 to the end of the book,  $GgH_5$  present  $\beta$  readings closely akin to those of J.) Throughout the book,  $H_4$ , which in Book III and thereafter is a  $\beta$  MS., presents a mixed text, agreeing now with  $H_2PhGgH_5$ , now with JR. As the book advances, the proportion of  $\beta$  readings increases. We shall accept as authentic  $\alpha$  readings those that are found in  $H_2PhGgH_5H_4$ . It is not easy to say what attitude should be adopted towards readings found in  $H_2PhGgH_5$  not supported by  $H_4$  and in  $H_2PhH_4$  not supported by  $GgH_5$ . Of the latter the clearest cases are found in the first 57 lines, before  $GgH_5$  join the  $\alpha$  group. After that point, the  $H_2PhH_4$  readings are no more impressive than are the cases of agreement between  $H_2Ph$  and Cx, or  $H_2Ph$  and R. All the evidence goes to show that the common original was greatly confused. It would seem that this part of the poem had been elaborately revised before any of the existing MSS., even  $H_2Ph$ , had been derived, and that to the confusion in the common original are due the puzzling cross-relations. It must, I think, be frankly recognized that for the first 700 lines of Book II no satisfactory reconstruction of  $\alpha$  is possible. Virtually all of the striking cases of variant readings are found between lines 701 and 1113. Here we can safely constitute  $\alpha$  on the basis of  $H_2PhGgH_5$ . With these MSS. are associated sometimes  $\gamma H_3CxS_1$ , sometimes  $JRH_4$ . An attempt at explaining this eccentricity of  $JRH_4$  has been made in an earlier chapter (see pp. 126–128); it need not here concern us, since in any case the reading found in  $H_2PhGgH_5$  must on the basis of all the evidence be regarded as the earlier unrevised reading. After line 1200

again, when  $GgH_5$  revert to their  $\beta$  allegiance, the reconstruction of *a* becomes exceedingly difficult. A possible procedure here, and in the earlier part of the poem, before line 700, might be to regard as an *a* reading any reading of  $H_2Ph$  which has the support of two other MS. units. Since such an agreement of three units can hardly be fortuitous, the reading so supported must at least have been present as an alternative reading in the common original. However, we can have no assurance that the reading is authentically Chaucer's. I must repeat that the complete and satisfactory reconstitution of *a* in Book II is not possible.

In Book III we find for the first 400 lines a continuation of the conditions found in the last 500 lines of Book II, with very few striking variations of reading. In line 269 a striking *a* reading is given by  $H_2Ph + \gamma R$ , in 282 by  $H_2Ph + JH_4RCx$ , and in 293 by  $H_2Ph + GgH_5\gamma H_3S_1$ . From about line 400, however, the confusion clears up.  $GgH_5$  become definitely *a* in their readings; and there begins a long list of striking variations, in the great majority of which  $\gamma$  retains the *a* reading. From line 400, then, we shall regard as an authentic *a* reading any reading found in  $H_2PhGgH_5$ . In most cases we shall have also the testimony of  $\gamma$ . By their omission of Troilus's hymn to love, lines 1744-1771,  $H_2Ph$  are indicated as of earlier derivation than  $GgH_5$ .

In Book IV *a* loses the adherence of  $H_2$  after line 196, where the third hand of this MS. begins; so that from this point on the readings of the  $H_2Ph$  original must be inferred from  $Ph$  alone. But with line 326,  $H_3$  becomes an *a* MS.; and with line 438,  $J$  also joins the *a* group. With line 686,  $H_5$  ends; so that from here on the readings of the  $GgH_5$  parent must be inferred from  $Gg$ . Looking at the book as a whole, we find that for lines 1-112, where  $Gg$  is missing, *a* is represented by  $H_2PhH_5$ , for 113-196 by  $H_2PhGgH_5$ , for 197-325 by  $GgH_5Ph$ , for 326-437 by  $GgH_5PhH_3$ , for 438-686 by  $JGgH_5PhH_3$ , and from 687 to the end by  $JGgPhH_3$ . For the greater part of the book, then, *a* has the testimony of four independent MSS. In their treatment of the free-choice soliloquy,  $PhH_3$  represent an earlier stage than  $JGg$ ; and between 1300 and 1442  $H_3$  has a series of unique readings, apparently authentic, which seem to represent a stage of the text earlier than that of  $JGgPh$ , a stage which might be described as pre-alpha. The distinctive *a* readings in Book IV are very numerous until after line 1300, when they become very infrequent.

In the great majority of these cases, though not in all,  $\gamma$  shows  $\beta$  readings.

In Book V *a* continues to be represented by JGgPhH<sub>3</sub>; but the distinctive *a* readings are very few in number, and are not striking. The only significant instances are in line 476, in 1502–1504, and in the omission by Ph of the *Teseide* passage at the end of the book. In lines 1502–1504, JGg alone present the *a* reading. From line 1021, H<sub>3</sub> takes on a mixed character, sharing in about half the  $\gamma$  readings. It is, therefore, an uncertain witness to *a*. Ph also frequently deserts the *a* reading, particularly in the latter half of the book. Throughout Book V we find very few striking variants. Instead we have, as in most of Book II, trivial variations and puzzling cross-relations of the MSS., which point to a confusion in the common original of all the MSS.

Save for part of Book II, then, we have always the witness of at least two independent MSS. by which to determine the reading of *a*.<sup>1</sup> Despite the shifting character of its attestation, the unity and continuity of the *a* text throughout the poem cannot be doubted. It is preserved by the steady and virtually unbroken adherence of the H<sub>2</sub>Ph parent, and after Book II by that of Gg(H<sub>5</sub>). Throughout the poem, the *a* text is indicated as the earlier version by its closer following of the Italian.

Of the *a* MSS., unfortunately, all but J are individually full of corrupt readings, and of metrical perversions due to scribal ignorance of Chaucer's grammatical forms. In these ways J is very satisfactory; so that we must regret that J has not preserved the *a* text throughout the poem. For Books I and II, H<sub>2</sub>Ph must serve as basis for a critical text of *a*. In Book III, where  $\gamma$  shares in most of the *a* readings, a critic wishing to reconstitute *a* might take  $\gamma$  as his basis. After line 438 of Book IV, he would probably choose J. The unsatisfactory character of the witnesses will necessitate a hybrid text.

#### THE TEXT OF $\beta$ .

When we turn to the problem of reconstituting the  $\beta$  text, we are confronted with similar difficulties. For  $\beta$  we have throughout the poem two independent witnesses—R<sup>2</sup> and Cx. Both R and

<sup>1</sup> In Book I we have also the occasional adherence of Th. See above, pp. 29–31.

<sup>2</sup> R apparently deserts the normal  $\beta$  text in lines 701–1113 of Book II. See above, pp. 126–128.

Cx, however, are exceedingly corrupt; and either would furnish a most unsatisfactory basis for a critical text. For the first two-thirds of the poem, J is an excellent authority.

In Book I the  $\beta$  text is represented by JGgH<sub>5</sub>H<sub>3</sub>RCx, and in all but a few lines by  $\gamma$  also. In every single case where the variation is at all striking  $\gamma$  has the  $\beta$  reading.

In Book II, as we have seen, the relation of the MSS. is so confused that certain conclusions are out of the question. From line 64 to about 1200, GgH<sub>5</sub> desert  $\beta$  for  $\alpha$ . After 1200, they are  $\beta$  MSS., frequently in agreement with J. H<sub>4</sub> presents a mixed text, a collation of  $\alpha$  and a MS. akin to R. In the list of striking variants between 701 and 1113 it is associated with JR. In this passage, however, JRH<sub>4</sub> present an aberrant text, with a marked tendency to revert to  $\alpha$  readings. The character of this JRH<sub>4</sub> text I have not been able to determine satisfactorily. The only safe procedure in Book II is to regard as genuine  $\beta$  readings only those which have the support of  $\gamma$ H<sub>3</sub>CxS<sub>1</sub>. In a great majority of cases these authorities are supplemented by JR[H<sub>4</sub>].

Throughout Book III,  $\beta$  is represented JH<sub>4</sub>RCx. In the first 400 lines, where, however, there are hardly any striking variants, it has the support also of GgH<sub>5</sub>. H<sub>3</sub> and S<sub>1</sub> present mixed texts, collations of  $\beta$  and  $\gamma$ . The  $\gamma$  group stands midway between  $\alpha$  and  $\beta$ . In some sixty-five cases it presents  $\beta$  readings; in a much larger number of cases, including the great majority of the striking revisions, it has  $\alpha$  readings. Repeatedly we find individual  $\beta$  MSS. reverting to the unrevised text. In line 256 we have what seems to be a genuine  $\beta$  reading given only by  $\gamma$ H<sub>3</sub>S<sub>1</sub>R. In general, however, the  $\beta$  text can be established with a high degree of accuracy on the basis of J, the readings of which can be checked by the independent testimony of H<sub>4</sub>, R, and Cx. Each of the four chief representatives of  $\beta$ —J, H<sub>4</sub>, R, and Cx—is independently derived from the  $\beta$  original; so that a reading supported by any three of the four must be regarded as genuine. The  $\beta$  readings of S<sub>1</sub> seem also to have been independently derived; those of H<sub>3</sub> come from a source apparently akin to Cx.

In Book IV,  $\beta$  gains at line 197 the adherence of H<sub>2</sub>; but as H<sub>2</sub> in its third and fourth hands is closely related to H<sub>4</sub>, it serves as a check on H<sub>4</sub> rather than as an independent witness. At line 326, H<sub>3</sub> ceases to give even its intermittent  $\beta$  readings; and with line 438, J, hitherto the backbone of  $\beta$ , becomes an  $\alpha$  MS. Through

the greater part of the book, then,  $\beta$  is represented by  $H_2H_4RCx$ . As in Book III, individual  $\beta$  MSS. frequently revert to the earlier reading in the case of the less striking variations. In line 882 we have what seems to be a genuine revision reading given only by  $\gamma S_1$ . In a great majority of the variant readings, which in the first 1300 lines of the book are striking and very numerous,  $\gamma$  presents the  $\beta$  text. After the defection of J at line 438,  $\beta$  can best be reconstituted on the basis of  $\gamma$ ; since  $H_2H_4$ , R, and Cx are individually corrupt.

In Book V  $\beta$  continues to be represented by  $H_2H_4RCx$ ; though in the single important revision, the inclusion of the *Teseide* passage,  $H_2H_4$  revert to the primitive text, otherwise represented only by Ph (and possibly Gg). Throughout the book, as also in the last third of Book IV, the variants are of a very trivial character. In all save a few unimportant and doubtful cases, the  $\gamma$  text, purged of its distinctive  $\gamma$  group readings, presents the poem in its final authentic form.

A critic wishing to reconstitute  $\beta$  will find it his simplest procedure to use as his basis a corrected  $\gamma$  text, save in Book III and the early part of Book IV, where J must be given first consideration. Or he may base his text on J so far as it is a  $\beta$  MS., correcting it to  $\gamma H_3Cx$  readings between lines 701 and 1113 of Book II, and substituting for it, after it goes over to  $\alpha$ , a corrected  $\gamma$ .

#### THE TEXT OF $\gamma$ .

As has been abundantly proved, the distinctive readings of the  $\gamma$  group have no claim to authenticity. A  $\gamma$  reading, not otherwise supported, must in every case be regarded as of scribal origin; and in any case the combined testimony of all the  $\gamma$  MSS. has only the authority of one MS., their lost original. This lost original, however, was a MS. of great importance. Its corruptions are, after all, but few, and these of a sort very easily corrected by the testimony of other authorities. It is not impossible that it was derived immediately from the common original; in any event it cannot be far removed.<sup>1</sup> Though derived too early to include all of the poet's final revisions, it has preserved and transmitted to certain of its descendants, with a high degree of accuracy, the text which Chaucer had himself corrected and in large part revised. Of all the surviving MSS., J alone can rival in correctness of grammatical

<sup>1</sup> We know that Cl, one of its descendants, was executed before 1413.

forms, and consequently in metrical smoothness, the text of the  $\gamma$  original as represented by Cl, Cp, and H<sub>1</sub>. It is of the first importance, therefore, that the critic should be able to reconstitute the  $\gamma$  original.

This is, fortunately, not a difficult matter. Throughout the poem,  $\gamma$  is represented by five independent MS. units—Cl, Cp, H<sub>1</sub>, S<sub>2</sub>Dig, and AD. With such generous attestation, the critic will rarely need to call in the testimony of S<sub>1</sub> and H<sub>3</sub>, whose adherence to the group is not constant. Moreover, S<sub>1</sub> is clearly an "edited" MS.,<sup>1</sup> skilfully emended by some editor with a good sense of metre, but ignorant of the syllabic values of Chaucer's language; and H<sub>3</sub> is full of individual corruptions. For both MSS., too, the  $\gamma$  readings have been derived from a source akin to AD, and hence not of independent authority. S<sub>2</sub> and Dig are individually corrupt, and are descended from a very corrupt parent. For finer matters of language and versification their evidence is nearly worthless. In more general matters their evidence, despite occasional instances of contamination, confirms that of the remaining MSS.; but the confirmation is usually superfluous. A and D are individually corrupt; but their common parent was very free from errors. Cl, Cp, and H<sub>1</sub> are singularly pure representatives of the  $\gamma$  original, diverging from one another but slightly even in orthography.

Though among the five units which compose  $\gamma$  no sub-groups can be established with any certainty, we find among the cross-relations of this MS. with that in trivial variations a slight attestation for the connection of CpH<sub>1</sub>S<sub>2</sub>Dig as against ClAD, and of CpH<sub>1</sub>S<sub>2</sub>DigCl as against AD. In cases of the latter sort the AD parent may have corrected an error found in the rest. It will best suit all the facts if we conceive of the  $\gamma$  original as receiving, during the period when it was used as an exemplar, a few slight corrections and alterations. We shall then say that Cp, H<sub>1</sub>, and S<sub>2</sub>Dig were derived before Cl, and Cl before AD. The presence in the  $\gamma$  original of such corrections will explain the chance associations of one  $\gamma$  MS. with another in trivial variations.

As basis for the reconstitution of  $\gamma$ , the critic will probably choose Cp, as freest from individual errors and most consistent in spelling. He will then correct Cp by reference to Cl, H<sub>1</sub> and AD. Any reading attested by three of these he will accept as a genuine

<sup>1</sup> Its edited character similarly lessens the authority of Th, which in the main presents a  $\gamma$  text.

$\gamma$  reading. In the rare cases where they divide two and two, he will call in the evidence of  $S_2$  Dig, and perhaps of  $S_1$  and  $H_3$ .

When the  $\gamma$  original has been thus reconstituted, the next step is to purge it of corrupt readings—that is to say, of the readings peculiar to it alone, which, if our conclusions are correct, are due to scribal carelessness or “editing.” No  $\gamma$  reading can be regarded as authentic unless supported by MS. authority outside of the  $\gamma$  group; and since  $S_1$  and  $H_3$  so frequently share in  $\gamma$  characteristics, the support of either or both of these “mixed” MSS. is not to be regarded as significant. To this principle there can be but two exceptions—first, if  $\alpha$ ,  $\beta$ , and  $\gamma$  present three distinct readings; and second, if the  $\gamma$  reading is unequivocally marked as authentic by comparison with the source, or by similar evidence. Of the first of these exceptional situations there are very few instances; and in most of these the  $\gamma$  reading is recognizable as a variant of either  $\alpha$  or  $\beta$ , or as due to the imperfect incorporation of a revision. In the few remaining cases we must assume that the line has undergone two successive revisions, and that  $\gamma$  represents the middle stage. Of the second there is but one clear case. In line 1748 of Book III where  $\gamma H_3 S_1$  read *knnetteth*, the remaining MSS. read *enditeth*. Since both words are found in Chaucer’s source, Boethius, we must assume that the common original contained both readings.<sup>1</sup>

If a  $\gamma$  reading is supported by one authority independent of  $\gamma$ , we shall in general assume that the agreement is, if of a trivial sort, due to accidental coincidence, if more striking, to contamination.<sup>2</sup> To this principle exception can be made only when the intrinsic claims of such a reading are very strong. In such a case we are forced to assume that other MSS. have reverted to an unrevised reading. There is, of course, always the possibility that a  $\gamma$  reading, supported by one independent witness, was present as an alternative reading in the common original. If  $\gamma$  has the support of two independent authorities, we must assume this to have been the case; but instances of this are not frequent.

The  $\gamma$  original so constituted, and so purged, will represent, as accurately as our evidence will permit, Chaucer’s own archetype copy of the poem. Save in Book III, it will incorporate most of his final revisions.

<sup>1</sup> See above, p. 136.

<sup>2</sup> This does not apply to lines 701–1113 of Book II, where all the  $\beta$  MSS. save Cx have reverted to a modified  $\alpha$  text.



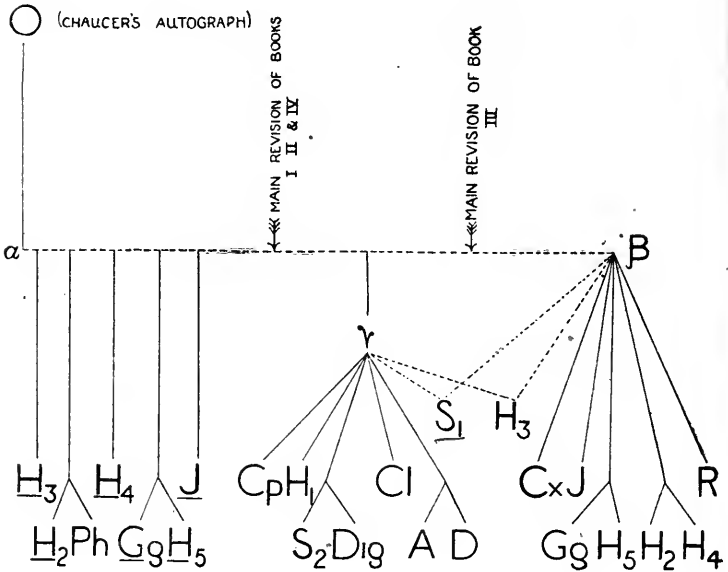
## THE TEXT OF A CRITICAL EDITION.

We have indicated the process to be followed in reconstituting  $\alpha$ ,  $\beta$ , or  $\gamma$ . It remains to consider what text a modern editor should print in a critical edition. Ideally he would choose to print either the  $\alpha$  text with a full set of  $\beta$  variants, or *vice versa*. Preferably, I should think, he would choose the latter; since he would so give greater prominence to Chaucer's mature and final judgment, and would avoid the necessity of emending the uncorrected scribal errors of  $\alpha$ . Practically, both of these choices are beset with great difficulty by the lack of any single MS. on which to base a text of either  $\alpha$  or  $\beta$ . To base one's edition on Ph, the only consistently  $\alpha$  MS., or on R or Cx, the only consistently  $\beta$  authorities, would mean an almost complete rewriting of the basal MS. to bring it into linguistic and metrical conformity with Chaucer's known usage. Editing of this sort, which means a critical reconstitution *in vacuo*, is properly looked upon with distrust. It presupposes in the methods of textual criticism a mathematical certainty which is far from being justified, and in the editor a sureness of judgment and a confidence in his own conclusions to which he has no right to pretend. Chaucer's spelling we cannot hope to recover with any degree of certainty. A modern editor's guess at it will hardly be so satisfactory as is the spelling of a careful scribe of the early fifteenth century. Save for a beginner's text-book, normalized texts are of doubtful service. The critic will prefer to throw in his lot with one carefully chosen MS. He will choose a MS. as free as possible from individual corruptions, and the inheritor of a pure tradition, one in which contamination has not played a large part, a MS. reasonably consistent in spelling, and in its forms as close as may be to Chaucer's known usage, and one which is throughout the poem true to a single type of text. These conditions are best met by such MSS. as Cl, Cp, and H<sub>1</sub>. Of the three, the choice will probably fall upon Cp. This basal MS. will first be corrected by the other  $\gamma$  MSS., and then purged of its distinctive  $\gamma$  readings. This purified Cp text will be a consistent and unified presentation of Chaucer's archetype in its middle stage.

The disadvantage of such a text is that it will incorporate only part of Chaucer's final revisions. The  $\alpha$  and  $\beta$  variants would, however, be given in every case in the list of variants at the foot of the page. The editor might without undue temerity venture upon

the further task of correcting his  $\gamma$  text to  $\beta$  readings, wherever these are capable of sure determination. Except in Book III. the amount of this correcting would not be very great; and here the editor would find in J a  $\beta$  text not very different in spelling and forms from Cp. In every instance where his  $\gamma$  text had been so "beta-ized," the  $\gamma$  reading would, of course, be recorded in the notes. As between these two procedures the editor will have to make his choice.

Finally, I shall try to present graphically in genealogical form the conclusions reached in this discussion. The table is inevitably a complicated one.



The broken line,  $\alpha \dots \beta$ , represents a single MS., Chaucer's own copy of the poem, progressively corrected and revised, until its text, originally  $\alpha$ , becomes  $\beta$ . In the case of MSS. of composite character, the  $\alpha$  portion of the MS. is represented by underscoring the designation.

## APPENDIX

### CORRECTIONS OF THE CHAUCER SOCIETY PRINTS OF TROILUS MSS.

#### Harleian 3943.

- I. 652. *For wel read welc.*  
 II. 26. *Line written by later hand.*  
     64. *Songe by later hand.*  
 III. 1261. *For Benienyng read Bemenyng.*  
 IV. 1340. *in over line by scribe.*  
     1352. *it over line by scribe.*  
 V. 940, 942. *Lines exchanged in MS.*  
     1343. *me over line by scribe.*  
     1359. *eke over line by scribe.*

#### Campsall.

- I. 285. *For meunyge read menyng.*  
     387. *Omit second hire.*  
     465. *For doon read noon.*  
     559. *For And read That.*  
     632. *For And read But.*  
     664. *For kyng read kyng.*  
     737. *For But read And.*  
     814. *For of read for.*  
 II. 101. *For Layus read layus.*  
     137. *For that read pat.*  
     260. *is over line.*  
     283. *For And read But.*  
     325. *For throte read prote.*  
     746. *one over line, (?) later.*  
     931. *For And read But.*  
     1442. *opere corrected from operes.*  
     1734. *Omit which.*  
 III. 1. *At beginning of proem read: Incipit prohemium Tercij Libri.*  
     630. *For a read it.*  
     801. *For ful read she.*  
     1089. *& over erasure.*  
     1094. *For For read But.*

1098. *pis over line.*  
 1292. *pey over erasure by scribe.*  
 1534. *Real Palais corrected from Palais Real.*  
 1568. *After first yow read he.*  
 IV. 25. *For of read to.*  
     58. *trete corrected from trette.*  
     438, 439. *Lines originally transposed, but corrected in margin.*  
 V. 7. *For Lachesis read lathesis.*  
     531. *For dorres read does.*  
     667. *on over line by scribe.*  
     832. *For enteched read entecched.*  
     1482. *For And read But.*  
     1641. *& over line by scribe.*  
     1849. *For vyces read rytes.*  
     1859. *For garde read goode.*  
     1862. *For And pe read And to pe.*

#### Harleian 2280.

- I. 72. *All but first word over erasure.*  
     398. *so over line.*  
     470. *For charppe read sharp-pe.*  
     534. *I erased before caught.*  
     559. *For And read pat.*  
     598. *Second it over line.*  
     737. *For But read And.*  
     865. *Omit the.*  
 1067. *he over line.*  
 II. 57. *his over line.*  
     112. *to over line.*  
     207. *able by scribe in margin.*  
     283. *For And read But.*  
     300. *For If read And.*

352. *Omit that.*  
 413. *to and it over line.*  
 428. *ful over line.*  
 441. *to over line.*  
 576. *no over line.*  
 749. *Omit it; is under line, later.*  
 764. *when over line.*  
 913. *to over line.*  
 1298. *tweye corrected to two.*  
 1299. *sermone corrected to sermon.*  
 1429. *me over line.*  
 1571. *euere over line.*  
 1655. *a over line.*
- III. 270. *Second pat over line.*  
 561. *Delete [lf. 51].*  
 617. *A word erased before wierdes.*  
 770. *as over line.*  
 800. *Line over erasure.*  
 983. *though he corrected from thought she.*  
 1107. *ful leuere were over erasure.*  
 1225. *it over line.*  
 1344. *reme written as though last word of line, not indicated as a gloss.*  
 1814. *3ow over line.*
- IV. 60. *with over erasure.*  
 338. *Line over erasure.*  
 503. *For soft read soth.*  
 829. *me over line.*  
 1086. *quod over line.*  
 1611. *wel over line.*
- V. 190. *his over line.*  
 239. *fulle over line.*  
 640. *euere over line.*  
 1290. *it over line.*  
 1466. *on over line.*  
 1467. *For greekes read grekes.*  
 1516. *For she read sche. A word erased before sche.*  
 1842. *right over line.*
- Cambridge, Gg. 4. 27.
- I. 297. *q of quekyn by corrector over line.*  
 329. *wrype and self over erasure.*  
 353. *For he gan read be gan.*  
 372. *For gaine read game.*
856. *After wo, now over line by later hand.*  
 921. *for erased before to.*
- II. 159. *euere corrected from euery.*  
 356. *as over line by corrector.*  
 865. *it over line.*  
 915. *was by corrector in margin.*  
 922. *Line by scribe over erasure.*  
 923. *That by corrector over erasure.*  
 970. *Line at end of stanza, but with proper position indicated.*  
 1065. *litera in margin by contemporary hand.*  
 1460. *Line at foot of page with indication of proper place.*
- III. 844. *is by corrector.*  
 1436. *For alwoy read away.*
- IV. 555. *of erased before myn.*  
 613. *me over line.*  
 717. *sche by scribe in margin.*  
 755. *fyrst by scribe in margin.*  
 1104. *pu corrected from pus.*  
 1220. *a of glade over line by corrector.*
- V. 88. *Tideus corrected to Tedeus.*  
 578. *Line at foot of page with indication.*  
 601. *Second was marked for deletion.*  
 1060. *A word erased after for.*  
 1069. *Line at end of stanza with indication.*
- St. John's, Cambridge.
- I. 208. *For And read He.*  
 356. *he corrected.*  
 858. *Before vuvre read to.*  
 890-896. *Stanza 128, in margin by 17th cent. hand, has by trimming lost two or three letters at beginning of lines. The print emends without comment. Line 896 should probably read The ought for Men ought.*

- I. 1028. *it over line, later.*  
 1054. *Read yis (not italicized).*  
 299. *Omit to.*  
 349. *For And read Yif.*  
 380. *euercorrected from eueyry.*  
 505. *to over erasure by later hand.*  
 508. *with in by scribe over erasure.*  
 655. *hym have mercy by later hand over erasure; for and read &.*  
 840. *For destreynd read destreynd.*  
 924. *For That read Til.*  
 960. *Omit first I.*  
 1272. *After hope, I written and erased.*  
 1307, 1308. *By scribe over erasure.*  
 1316. *After with, al over line by old hand, perhaps that of scribe.*  
 1344. *After som, what over line by scribe.*  
 1465. *After Nece read myn.*  
 1621. *it over line by scribe.*
- III. 160. *For But read And.*  
 438. *For This read That.*  
 448. *For That read This.*  
 514. *For And read As.*  
 721. *Adon by scribe over erasure.*  
 731. *tres sorores fatales / Cloto latesis & attropos / vnde cloto colum baiulat by scribe in margin.*  
 831. *be written and erased after May.*  
 838. *Omit and.*  
 908. *or over line by scribe.*  
 933. *Dulcarnon repeated by scribe in margin.*  
 1022. *For And read Of.*  
 1066. *Nota by scribe in margin.*  
 1094. *For For read But.*  
 1119. *For And read So.*  
 1201. *After in read his.*  
 1373. *or a corrected.*  
 1415. *Vulgaris Astrologer by scribe in margin.*  
 1455. *-st of sekist corrected by later hand.*  
 1577. *For an read &.*  
 1600. *ilag- over erasure.*
- IV. 1. *Three-line initial B.*  
 28. *Rubric reads: Explicit prohennium quarti libri / Incipit Liber Quartus.*  
 134. *who over line by scribe.*  
 282. *me over line by scribe.*  
 435. *Omit he.*  
 455. *me over line by scribe.*  
 565. *ded over erasure.*  
 577. *I by corrector.*  
 595. *a over line.*  
 646. *After to, the over line by early hand.*  
 891. *For first As read And.*  
 1078. *her faileth thyng yt is nat yt made by early hand at foot of page.*  
 1137. *For in read is.*  
 1286. *For And read But.*  
 1296. *Omit for.*  
 1345. *day over line by scribe.*  
 1397. *Omit and.*  
 1478. *Omit al.*  
 1530. *For And read Or.*
- V. 93. *he over line by scribe.*  
 358. *Nota de sompuijs by early hand in margin.*  
 435. *de commendacione (?) regis Sarpedonis by scribe in margin.*  
 799. *Voce ferox animo preceps / audentique ira. Validos / quadratur in artus tetides / plenusque meretur tidea factis / sic animo sic ore fero Sic et cetera / Calidonius heres / by scribe in margin.*  
 806. *In medium librata / statum Criseis heriles promit in affectum vultus nodatur / in equos flauicis / crinata / Umbraque minoris / delicias oculi iunc / tos suspendit in / arcus / diuicijs forme cer / tant insignia amorum / Sobria simplicitas / comis pudor ari / da numquam / poscenti / pietas gracia fandi*

- lenis / *by scribe in margin.*
827. Troilus in spacium / surgentes expli / cat arcus / mente gigas eta / te puer. mixtoque / vigore / nullique secundus / virtutis opis / *by scribe in margin.*
1085. *For And read But.*
1317. *Litera Troili by scribe in margin.*
1590. *litera Criseidis by scribe in margin.*

## Corpus.

- I. 463. *For dredres read dredes.*  
540. *For manye read many.*  
632. *For sharpe read sharpe.*  
693. *Read: Thi wo to telle and tel me if the liste.*  
704. *For for read wo.*  
875. *For þe read the.*
- II. 18. *For seyde read Seyde.*  
540. *For With read Wyth.*  
924. *For That read Til.*  
1400. *After of read it.*  
1415. *For thanke read thank.*
- III. 1. *Initial not executed.*  
833. *For but read ful.*  
922. *though corrected from thought.*  
1593. *Omit out.*
- IV. 717. *she sholde corrected from sholde.*  
1394. *Note should read [Most of stanza 199, all of 200 and 201, part of 202 omitted].*
- V. 16. *Omit for.*  
831. *steel corrected to stiel.*  
1548. *Parodie glossed duracioun.*

## Harleian 1239.

- I. 57. *No special initial in MS.*  
110. *For she read sche.*  
720. *After he read on.*
- II. 50. *For may read many.*  
139. *For the read tho.*

162. *For sethe read fethe.*  
1030. *For harpe read harper.*  
1053. *For that that lorde read that lorde that.*  
1632. *Initial not coloured.*
- III. 232. *No change in writing.*  
275. *For thy read thys.*  
421. *wel over line by scribe.*  
1608. *For heers read heris.*  
1613. *For wher read whey.*  
1744. *For on read ouer.*
- IV. 28. *For Lvt (or Lft) read Cft (or Ci).*  
39, 40. *Order of lines as printed.*  
179, 180. *Order of lines as printed.*  
357. *al away corrected from alwey.*  
411. *that and gode over line by scribe.*  
417. *selte deleted before lyf.*  
422. *Read: The new loue oute chaseth labour or other woo with oute chaseth marked for deletion.*  
593. *by over line by scribe.*  
1247. *in over line by scribe.*  
1534. *For primum read promissum.*  
1535. *After second or, f erased.*  
1564. *After sorowe read ye; before wolde, cowde deleted.*
- V. 1. *Ordinary stanza initial.*  
60, 61. *Transpose order of lines. The order is that of J.*  
666. *For Opon read Bpon. (Illuminator has mistaken v, written in ink, for b).*  
981. *For doth read dothe.*  
1085. *For And read But.*  
1246. *nys over line by scribe.*  
1574. *For his read hir.*  
1590. *litera Crese[yde] byscribe in margin.*

## Phillipps.

- II. 1083. *Line later by scribe in space left blank.*  
1119. *For wordis read woordis.*

- |      |  |     |   |
|------|--|-----|---|
| III. | 257. <i>For hadē read have.</i>  | IV. | 772. <i>For I read y.</i>                       |
|      | 292. <i>Line later by scribe in space.</i>   |     | 785. <i>For Mvhit read My hert.</i>             |
|      | 299. <i>For caust read canst.</i>  |     | 790. <i>Line later by scribe in space.</i>      |
|      | 320. <i>Line regularly written:<br/>That neuere zet behight<br/>hem pis ne that.</i> | V.  | 331. <i>sawe over line, later.</i>              |
|      |  |     | 1796. <i>For mismetre read mis-<br/>mettre.</i> |





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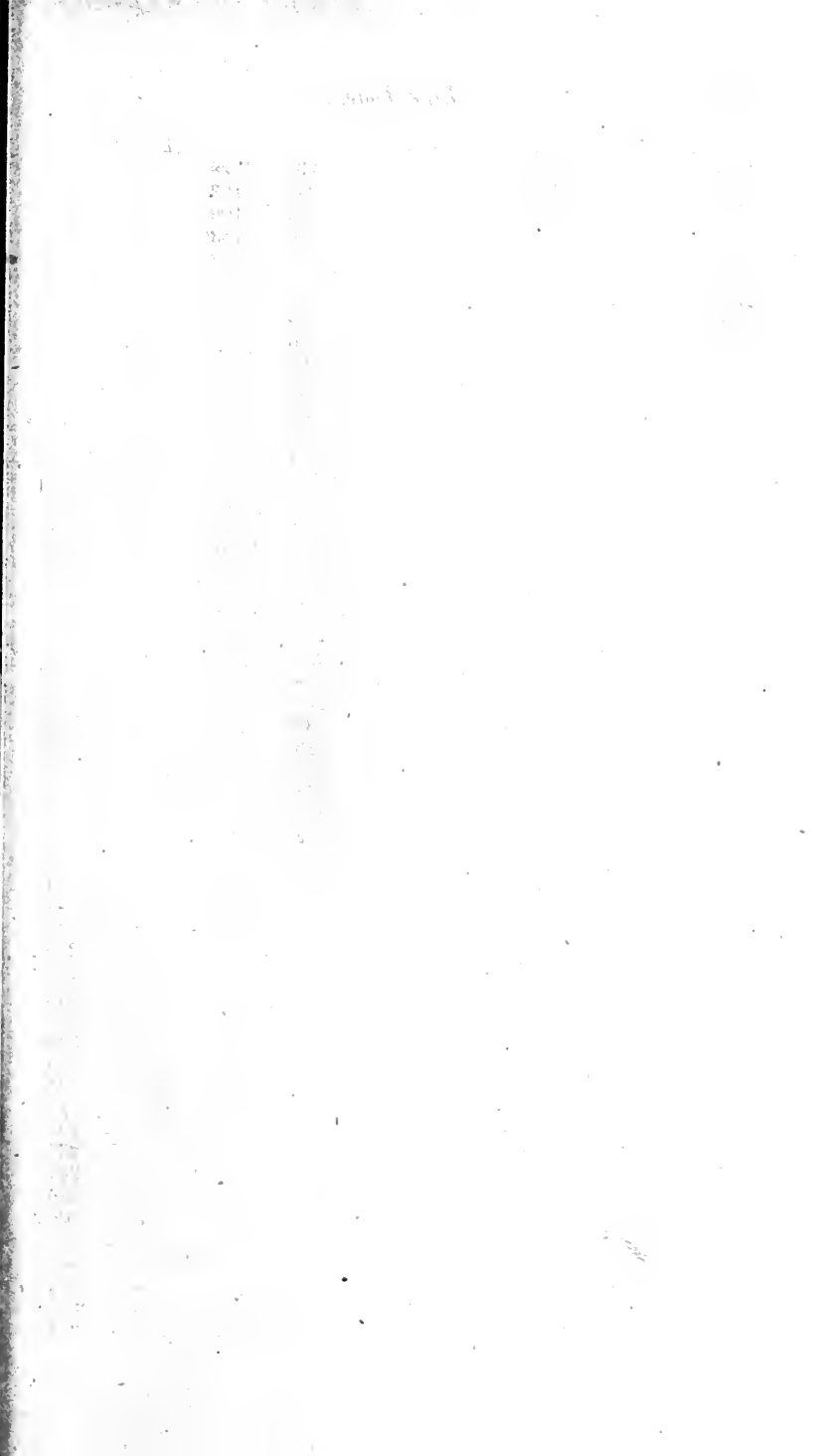
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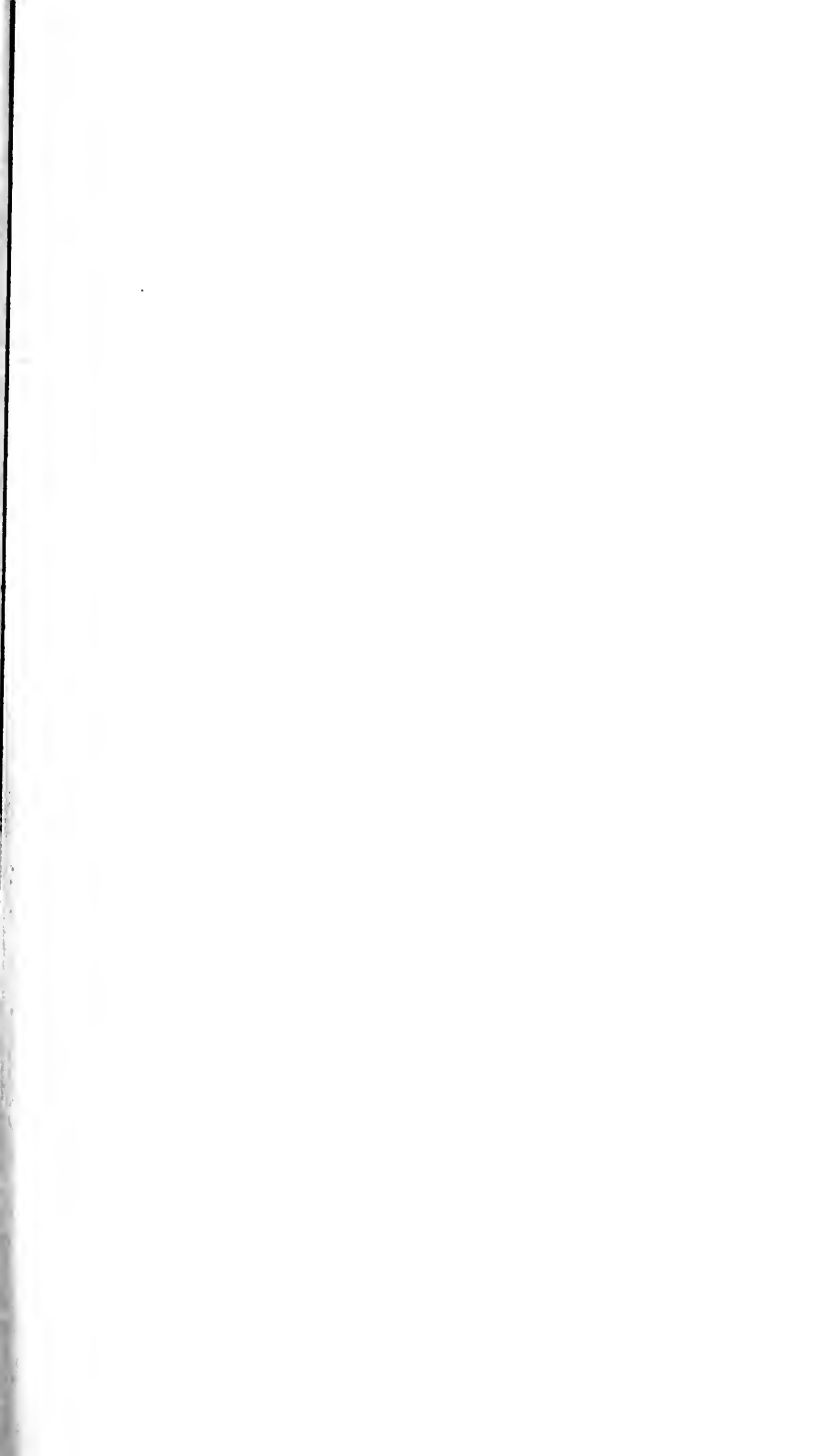
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