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J O H N G O W E R

A N D T H E A P O L L O N I U S - T R A D I T I O N

including

AN ANONYMOUS LATIN PROSE VERSION, THE LATIN VERSE VERSION OF GODFREY OF VITERBO, AND JOHN GOWER'S ENGLISH VERSE VERSION OF THE APOLLONIUS STORY (CONFESSIO AMANTIS, BOOK EIGHT)

(together with translations of the Latin, notes, and a glossary of Gower's Middle English)

D. Phil. Thesis
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P R E F A C E

My purpose in preparing this work has been to draw attention to the way in which John Gower uses the Apollonius story, and to look at his telling of the tale, not as a mere source of Shakespeare's Pericles, but as a version in its own right: one version in an ancient tradition which was already more than a thousand years old when Gower drew on it, and which, in the twentieth century, is still alive[1].

In order to give some idea of how Gower fitted into the tradition, it was necessary to establish which of the earlier versions of the story he used. He names as his authority, the twelfth century work of Godfrey of Viterbo, a book known as the Pantheon. It is clear, however, that he was equally familiar with another version which is thought to have been the anonymous prose work usually known as the Historia Apollonii Regis Tyri. Another possibility is that he knew the somewhat briefer version of the Historia that found its way into the Gesta Romanorum, a medieval collection of 'moral' tales. Nevertheless, it needs to be borne in mind that the Historia had been translated into Old English as early as the eleventh century, and that a fragment of an early fourteenth century Middle English verse-version survives, as well as numerous other versions in various European vernaculars, including French, all of which may suggest the possibility of an oral tradition running parallel to the written tradition[2], and that Gower had heard the Apollonius story related many times "On ember-eves and holy-ales"[3]. The search for a second manuscript 'source', then, may prove futile. Nevertheless, the manuscripts of the late fourteenth and early fifteenth centuries point to the type of versions most likely to have been in current use.

Although many printed editions of these works have been made in the

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1. See, for instance, T.S. Eliot, "Marina", P. Cabanas, Libro de Apolonio (a modernized version of the Old Spanish verse-version), Paul Turner, Apollonius of Tyre, a new translation of the Historia, published by Golden Cockerel Press, 1956)

2. Indeed, R.M. Dawkins reports on "Modern Greek Oral Versions of Apollonius of Tyre" in MLR 37, No. 2 (1942) pp. 172ff.

3. Pericles Prol. 6.

st, they are not generally readily available. I have been unable, for instance, to see the most important work of S. Singer, Apollonius von Tyrus (Halle, 1895), which includes a version of Godfrey of Viterbo's Cronica de Apollonio; and the only complete editions of the Pantheon were printed in 1559 and 1726; neither of them is common. Of the more recent editions of the Historia, none suited my purpose exactly as both Goolden's and Raith's[4] are given as 'parallel' texts to the Old English translation of the Historia, and their 'readings' are preferred accordingly. Riese's edition of 1893 is useful, but I have traced only one copy in New Zealand.

I therefore decided to edit two manuscripts, one recording Godfrey of Viterbo's Cronica de Apollonio and the other recording the Historia Apollonii Regis Tyri, and these were to act as a kind of introduction to Gower's version of the story. Owing to the limited time and money at my disposal, I have been unable to compare all the surviving manuscripts, and was therefore unable to select those versions which most nearly correspond with Gower's text. The two manuscripts included in this work, therefore, are presented as being no more than probably similar to the versions familiar to Gower. Neither has been previously edited.

The Cronica de Apollonio (MS Cotton Titus D iii) is a fourteenth century manuscript which includes additions not found in the twelfth and thirteenth century editions of the Pantheon, but as the same additions are found in at least two other fourteenth century versions, they may have been known to Gower.

The Historia Apollonii Regis Tyri manuscript dates from the early fifteenth century and represents one among some thirteen manuscripts in England of the so-called 'C' group[5]. This latter manuscript represents the kind of version in circulation in England during Gower's day; it also stands as a direct descendant of the supposed second-century original, the line from which all the various lyrics, epics, dramas and histories of Apollonius have sprung.

I present the texts with all their fourteenth or fifteenth century

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4. GOOLDEN, P. The Old English Apollonius of Tyre (Oxford, 1958): Raith, J. Die alt- und mittelenglischen Apollonius-Bruchstücke (München, 1956)

5. See pp. 14-15 below.

'corruptions'. However, reference to earlier versions is made from time to time in order to give some idea of the extent of the variations that exist between the manuscripts. I have also attempted a translation of both pieces, but these translations are not intended to be used independently of the Latin.

In the "Introduction to the Historia", I outline the history of the story and suggest some of the reasons why it has proved so continuously popular. In Appendix B, with the examination of some of the Greek myths, especially of Apollo and Orpheus (together with Judeo-Christian myths that parallel these), I point towards the underlying archetypal structures of the Apollonius story as well as to its possible pre-history. In other words, I suggest -- without attempting to prove it -- that Apollonius is descended from Apollo, or a combination of Apollo and his chief disciple, Orpheus.

In the "Introduction to the Cronica", I look at the way in which Godfrey used the Apollonius story, trying to determine why he included this piece of romance in what amounts to an historical text book. I also draw attention to some of the strengths of Godfrey's style in order to counteract the generally hostile criticism that he has so far received. It is hoped that the reasons for Gower's respect for Godfrey as an authority will become apparent.

With something of the Apollonius-tradition established, I now turn to Gower's version of the story. I use manuscript Fairfax 3 as my text, this being generally accepted as the best manuscript. I differ from Macaulay mainly in the interpretation of the punctuation; my reasons are given in Appendix A. The "Introduction to Gower's Apollonius" suggests the role of the story within the Confessio Amantis as a whole, whilst the notes which follow the text attempt to elucidate all difficulties, and to draw attention to the fifteenth century Spanish translation of the Confessio as a useful 'reading' of the original.

In the sections on Grammar, Syntax, Orthography, and Prosody, I attempt to use the Apollonius story as a basis for demonstrating the 'rules' of Gower's English. I do not attempt to define his English in terms of its provenance or peculiarities -- though such observations that Gower never rhymes open with close 'e' (whereas Chaucer does) are

not thereby excluded. These sections, then, are to be seen as nothing more than extensions to the Notes, aimed at helping the reader understand the poem.

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ADDENDA

p.70, l.5 should read: '... the sea's trust changed when the weather was hurled into confusion.'

p.71, note 18. pelagi fides, a phrase meaning 'the favour of the sea' (that is, towards those passing over it).

p.73, note 12. pietatis should perhaps be rendered 'of pity'.

p.350, note 354. On the interpretation of 'as', cf. "Gower's Syntax" § 10 (a) (iii). The line should perhaps be understood: 'They being ones (i.e. princes) who expected everything to be honourable'.

p.374, note 697. Miss C. Sisam suggests the phrase 'an ende' is an abbreviated form of a longer phrase such as 'ord and ende' meaning 'beginning and end', i.e. 'completely'. The Sp. tr. bears this out. Gower seldom uses litotes.

p.539. Sp.(anish
tr.(anslation, translates

p.581. mayde, see maide.
may, s. girl, young woman. Cf. maide(n.

p.614. wher, conj. whether.

B I B L I O G R A P H Y

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Arundel 292, Latin, 14th c., ff. 41-61 (British Museum)
Sloane 2233, Latin, 17th c., 39ff. (British Museum)
Royal 20 c ii, French, 15th c., ff. 210-36 (British Museum)

Godfrey of Viterbo, Pantheon:
Monacensis Lat. Nr. 22237, 12th or 13th c. (Munich)
Vat. Lat. 2037, 14th c. (Vatican)

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ABBREVIATIONS OF TITLES

CA	Confessio Amantis
Confessio	Confessio Amantis
Col.	St Paul's epistle to the Colossians
Cron.	Cronica de Appollonio (MS Titus D. iii)
Cronica	Cronica de Appollonio
De Planctu	Alain de Lille, De Planctu Naturae
English Works	G.C. Macaulay, The English Works of John Gower (1900-1901).
Eph.	St Paul's epistle to the Ephesians.
Gesta	Gesta Romanorum
Gow.	Gower's English version of the Apollonius
Gow.L.	The Latin margins to Gower's Apollonius
Hist.	The edition of MS Bodleian 834 Apollonius
Historia	The Latin prose Historia Apollonii Regis Tyri.
Isa.	Isaiah
Lev.	Leviticus
Loeb	Loeb Classical Library (Heinemann Ltd)
MLR	Modern Language Review
MO	Mirour de l'Omme
O.E.D.	Oxford (New) English Dictionary
Riese	A. Riese, Historia Apollonii Regis Tyri, (Leipzig, 1893)
PL.	Patrologia Latina, ed. J.P. Migne, (Paris, 1850 --)
Ps.	Psalms
Tim.	St Paul's epistle to Timothy.
Stockton	Eric W. Stockton, The Major Latin Works of John Gower (Univ. of Washington Press, 1962)
VC	Vox Clamantis
Vulg.	Vulgate (Latin) Bible.

INTRODUCTION TO THE HISTORIA

The Apollonius story is known to date from at least the sixth century A.D.[1], and although the oldest surviving manuscripts are in Latin[2], it has been generally believed that the original was the work of a Hellenistic writer[3] living in Asia Minor about the second or third century A.D.[4] The story certainly shows close affinities with certain other novels[5] composed during this period and now generally referred to as 'Greek Romances'[6].

Not a great deal is known about the origin and purpose of this genre[7], though some recent writers see in it a religious significance or a means of promoting, at a popular level, the cult of various deities[8]. The Apollonius story does indeed seem to have its roots in the mythology and legends of the area[9]. Nevertheless, we have to remember that in the form in which it survives, the myths of the pagan Middle East were not important, perhaps not even known, to the medieval copyist and his readers[10].

The earliest surviving allusion to the story dates from the sixth century when Venantius Fortunatus referred to Apollonius in his poem 'De coce, qui ipsam navem tulerat, et injuriam feceret'[11]. His brief mention of the hero's name as a classic example of an exile seems to suggest that the story was already well known. Further references survive from each succeeding century, until, in the tenth century, we find the earliest extant manuscript version of the story[12]. Between that date and the present, the story has been copied hundreds of times[13], translated into almost every European language[14], and retold in various forms throughout Europe[15].

Not much is known about the kind of audience the story reached in its early years[16], but by the twelfth century, Apollonius had become a kind of mirror[17] as well as a hand-book[18] for kings, and by the fourteenth century, was being held up as a moral example for Christians[19]. Nevertheless, it was not as a man

faithful to his gods that Apollonius was these things, for although the old pagan gods retain their names, they have lost their divinity. Apollo, when he is mentioned, is a figure for the greatest of musicians[20]; Diana, the virgin goddess, is honoured in her temple at Ephesus (a town also particularly devoted, in Christian times, to the cult of the Virgin Mary[21]) by vestal virgins who live rather as Christian nuns[22]; Neptune is no longer a god to be placated by ritual[23], but a figure whom Apollonius curses[24] as one might curse one's bad luck. Priapus, if the significance of his cult was ever important to the story, is now only enigmatically present[25].

What seems to have made the Apollonius story so popular, then, is not its specifically pagan features, for all the romances possessed these in abundance[26], but its potentially Christian qualities[27]. The sin of Antiochus epitomises the sexual perversions so prevalent in the earlier years of the Christian era[28]. Apollonius is not only an exiled king but also an Everyman who learns humility through the actions of the saint-like fisherman[29], the good king Archestratus, and the others whom he comes in contact with; whilst his daughter lives a life of perfect chastity, devoted to the ideals of the Virgin-like Diana, and suffering for her zeal in a way familiar to the early saints[30].

However, not only were its themes capable of Christian interpretations, but the story itself with its fundamentally simple, and therefore memorable, plot also helped to ensure its continued popularity. The general feasibility of the characters, too, gives the story an over-all probability so that Apollonius has been able to speak to humen-beings in real situations[31]. Nevertheless, the simplicity of plot is not achieved without art. The development of the story -- unlike a picaresque novel with adventure succeeding adventure, each being only loosely related to preceeding ones -- consists in a series of patterns which give it a unity of structure, a unity which is reinforced by

the symbolism and imagery that the story incorporates. And the unity of structure confirms the unity of theme, as can be shown by following through one aspect of the story: the love-relationship of father and daughter[32].

Contrasted with Antiochus's behaviour towards his daughter is the behaviour of Archistrates towards his daughter; of Starquilio and his wife towards their daughter; of Cerimon towards his 'spiritual' daughter, and of Apollonius towards his daughter. To emphasise the parallels between these father-child relationships, the author repeats certain seemingly symbolic actions. Antiochus, like Archestrates, is beseiged by young men seeking his daughter's hand in marriage. Both kings appear to have lost their wives. Both daughters have a nurse who is close to them and gives advice to them. When Antiochus eventually succumbs to his lust (which he thinks of as love[33]), we are told, "Quadam die prima luce vigilans irruit cubiculum filiae suae"[34]. When Archestrates' daughter succumbs to her love for Apollonius, we are told in almost identical words, "Prima luce vigilans irrupit cubiculum patris sui"[35].

The repetition of phrases and actions such as these helps to emphasise their different motives and outcomes. It also stresses the symbolic nature of the bedroom, which is a place where so much of the action of the story occurs, a place where love and lust may both be found, and where, too, their differences must be established. It is to the bedroom of Archestrates' daughter that Apollonius is sent with the letters from the three suitors. The humorous situation involving the arguments among the young princes[36] is recalled, perhaps, in another bedroom scene -- when Tharsia is incarcerated in the brothel and visited by Athenagoras and the other 'suitors' who, after heeding Tharsia's pleas to preserve her chastity, argue humorously outside her door[37]. It is in a bedroom that Apollonius's wife is revivified by the skill of Cerimon's unnamed 'disciple'[38]. And here again, we see the stressing of the most important theme -- the nature of true

parental love[39], (the love which is nearest in nature to God the Father's love for His children).

Antiochus, we have seen, ceases to be a father by his incest: "Ubi est pater? Si intelligis nomen patris periit in me"[40], says his distressed daughter. But when Archestrates bestows his daughter on Apollonius, he sees himself, not as losing a daughter, but as gaining a son: "Ego, dulcissima filia, amando factus sum pater"[41]. And then, as if to stress the difference between being a father according to nature (which places no restrictions of the father's sexual relationships with his offspring) and being a father according to Christian principles of love, the theme is recalled again when Cerimon says he will adopt Apollonius's wife as his own daughter and she begs him not to violate her[39]. It is as if his being a father <u>per se</u> is not sufficient guarantee: "post paucos dies... adoptavit eam in filiam suam. Rogavit autem illa eum cum lacrimis ne ab aliquo contaminaretur". As an act of his good faith, Cerimon establishes her as a priestess in the temple of Diana where she can be sure of retaining her chastity.

But it is Apollonius's wife who discloses the different natures of true love and lust when she says to Apollonius after being re-united to him in the temple of Diana: "Tu es quem naufragium adamavi; non causa libidinis, sed sapientiae!"[42] The one is the way of wisdom, the other, by implication, of folly.

It is against this background of father-child relationships that the whole story takes place, and the theme of true love extends from this kind of relationship to every relationship involving human-beings: Apollonius to the people of Tharsus, the slaves Taliarchus and Theophilus to their masters, and the bawd's slave to his master; the relationship of the fisherman to the shipwrecked man, and the doctor to his patient; of Athenagoras to Tharsia, a girl whom he first 'adopts' as a daughter ("Antinagoras qui Tharsiam ac si filia sua esset diligebat"[43]) and later, legitimately and with everyone's approval, marries.

Such, then, is the kind of unity with which this story is held together. Situations which are similar in imagery, language and theme recur throughout the tale, yet none is a mere repetition of what has gone before. Nevertheless, it would be folly to insist that there are no loose ends or unnecessary diversions. One might ask, for instance, what happened to Athenagoras's daughter ("habeo et ego ex amissa conjuge filiam bimulam de qua similes casus tuos possum metuere"[44], he says to Tharsia after meeting her for the first time in the brothel). Or one might point to the ten riddles as unnecessarily holding up the story (though some effort has undoubtedly been made to make them relevant to the situation[45]). But these imperfections only emphasise the popular nature of the Apollonius story. What we have (in MS Bodleian 834) is not the work of a single author, but a single version resulting from over one thousand years of telling and re-telling, or recording and re-recording the same story. Some of the narrators have added extra pieces, others have deleted some[46]. Wording varies from version to version. The over-all design, however, remains, the heroes remain, the villains meet their deserved ends in the same way, and underlying all these, the themes remain. Yet each teller may stress the themes in rather different ways. What kind of audience was kept in mind by the person who wrote down the present version will most probably never be known with any certainty. Of the other versions, however, some do give us more to go on.

The person who included the tale in the collection known as the Gesta Romanorum, for instance, must have seen in it its worth as a moral fable. This collection of stories seems to have been compiled for use in monasteries and by preachers who could capture the attention of their audience by telling a story before going on to draw from it the appropriate moral[47].

Godfrey of Viterbo, on the other hand, when he included Apollonius's history in his universal chronicle, saw in the wandering prince a lesson for the young Emperor who was his spiritual

charge[48].

Gower, likewise, seems to hold up Apollonius as a model for Richard II to study and emulate[49].

Shakespeare, however, had quite another audience in mind when he produced his stage-play version known as Pericles, Prince of Tyre. And far from being an experimental 'forerunner', so to speak, of the 'Four Last Plays', it is a dramatic expression of a renewed vision which followed the writing of the great tragedies -- a vision which he goes on to develop in various ways in Cymbeline, Winter's Tale and The Tempest, three other plays in which the father-daughter relationship plays such an important part.

This introduction to the Bodleian 834 Latin prose version of the Apollonius story (which the scribe called the Gesta Appolonii Regis Tiri et Sidonis, but which is referred to throughout this book as the Historia Apollonii Regis Tyri or simply as the Historia, since this is the title by which the story is best known) is designed to draw the reader's attention to the kinds of potential strengths which the story has, whilst trying not to ignore altogether its limitations. Yet to ignore the faults would be difficult for anyone who has read the recent criticisms of the story, as this is what critics have so far found most easy to do[50]. A far greater folly than the ignoring of its faults is the ignoring of its strength. A story that has been read and enjoyed by audiences throughout Europe for nearly two thousand years requires a better 'explanation' than the following:

> Apollonius of Tyre is not distinguished by any peculiar excellence from other romances of its kind; but, having been turned into Latin early in the Middle Ages, it attained in Western lands a vogue that was denied to the rest, and that indeed was out of all proportion to its merit, and so exerted a remarkable influence in several of the literatures of Europe, including our own, through the course of many centuries. [51]

Such a statement does not attempt to answer the question as to why the story was translated into Latin in the first place.

However, the answer to that question lies within the story itself and not in what the critics say about it. It lies, too, in the use to which various authors have put the story. Two of these will be considered in greater detail in subsequent chapters.

NOTES TO THE INTRODUCTION TO THE HISTORIA

1. The earliest recorded reference to the Apollonius story is that of Venantius Fortunatus (c.530-609 A.D.). See note 10 below.

2. See A. Riese, ed., Historia Apollonii Regis Tyri (Teubner, Leipzig, 1893), "Praefatio".

3. Riese comes to this conclusion, at least partially, on linguistic grounds; the Latin text contains a number of graecisms which, he believes, are best explained as due to the original's having been composed in Greek, and later translated into Latin.

4. See Elizabeth Hazelton Haight, Essays on the Greek Romances (New York, 1943) and More Essays on Greek Romances (New York, 1945); and A.H. Smyth, Shakespeare's Pericles and Apollonius of Tyre (Philadelphia, 1898). Both writers compare the Apollonius story with An Ephesian Tale (also known as Ephesiaca or the tale of Anthea and Habrokomes). Miss Haight believes the two works to be by the same author, namely Xenophon of Ephesus who lived towards the end of the second century A.D. Ephesus and the cult of Diana figure prominently in both stories, and it has been argued that the author appears to be writing about a place he is familiar with.

B.E. Perry, The Ancient Romances (Univ. of Calif. Press, 1967) argues for a Latin origin.

5. Chief amongst these is An Ephesian Tale, available in the bilingual (Greek-Catalan) edition of Carles Miralles, Xenofont d'Efes, Efesíaques (Barcelona, 1967) or the English translation of Moses Hadas, Three Greek Romances: Daphnis and Chloe, An Ephesian Tale, The Hunters of Euboea. (Doubleday Anchor, 1953). Other Greek novels include Chareas and Callirhoe (?150 A.D.), Theagenes and Chariclea (2nd-3rd c. A.D.), Clitophon and Leucippe (?300 A.D.)

6. F.A. Todd, Some Ancient Novels (Oxford, 1940) calls the stories 'Greek novels' or simply 'romances'. E.H. Haight, Essays, refers to them as 'Greek romances' or 'novels'. B.E. Perry, op.cit., indicates a preference for the term 'novel' (p.3) but also uses 'romance'.

7. B.E. Perry, op.cit., has attempted to explain how the romance novel came into existence. His work perhaps raises as many questions as it attempts to answer. Northrop Frye's Anatomy of Criticism (Princeton, 1957) -- especially in what he has to say about romance -- though it does not deal with the Greek Romances specifically, does throw some light onto the question.

8. For instance, Moses Hadas, op.cit., says "Apologetics for a cult, or more properly for the cultural minority who are its votaries, is probably the earliest motivation for the ancient novel.... The Latin Golden Ass of Apuleius is clearly propaganda for the cult of Isis. In form An Ephesian Tale is a

shorter parallel to the Ethiopica; in part, at least, it aims to justify the cult of Artemis-Isis."

9. See Appendix B for some of the parallels between the Apollonius story and the various myths of the Hellenistic world.

10. This needs to be qualified as there is no doubt that a great deal was in fact known about the ancient mythologies. It was, however, a specialised knowledge, and it seems safe to say that the scribe who recorded Bodl. 834, for instance, was neither very interested nor knowledgeable in it. He confuses 'Quirinal' with 'Cyrenean' and shows little understanding of the Priapus myth or the Neptunalia, which he spells 'neccunalia' (p. 24 & 28). The same is probably true of most of the scribes who recorded the Historia.

11. See PL (tomus lxxxviii). The poem in question is on p.227:

De Coce, qui ipsam navem tulerat, et injuriam feceret.

. . . . . .

Cur mihi tam validas innectis cura querelas?
Heu! mea vel tandem desere corda, dolor.
Quid revocas casus! jam me mea sarcina lassat
Quod jactare puto, cur duplicatur onus;
Tristius erro nimis, patriis vagus exsul ab oris,
Quam sit Apollonius (a) naufragus hospes aquis.... etc.

(a) Migne edits as Apollonii and has the following footnote: "Duo Codd. Vat. Apollonius, Apollonia (ut notat Brow. in insulis reperitus Epiri. Trevir. Ms. APOLLONIUS habebat, ut quadret in Tyanaeum, qui inter Betienses longe primus aut in Rhodium, qui Argonautarum errores descripsit. Nisi forte (ut conjecturae aliquid et ipse subjiciam) ad Ulyssis errorem respexit poeta, quicum ab insula, Apolloni sacra, solvisset, ob mactatas ibi a sociis boves Solis, gravi jactatus tempestate, vix naufragus evasit uti narrat Homerus, Odys. I. xii."

However, there seems no reason to doubt this reference as being to Apollonius of Tyre.

For further information on Venantius, refer F.J.E. Raby, A History of Secular Latin Poetry in the Middle Ages (Oxford, 1943, vol.1) and the Bibliography in vol.2, p.358.

12. C.C. Marden, ed., Libro de Apolonio (Elliot Monographs, 2 vols, 1917-22; repr. Kraus, 1965). Vol.1, pp. xxii ff. (p. xxvii has been mistakenly replaced by xvii) gives a fairly detailed account of the references and versions of the story that existed in medieval Europe.

13. Some idea of the extent of the story's popularity can be gauged simply by checking the National Union Catalog of Pre 1956 imprints (Mansell) under the entry "Apollonius of Tyre", whilst C.C. Marden, op.cit., and A.H. Smyth, op.cit., both include

a brief study of the various MS versions. Some one hundred MSS in Latin are extant.

14. See Marden, op.cit. No complete bibliography of the Apollonius story has been compiled. However, Mansell, The B.M. Catalogue of Printed Books and the B.M. Catalogue of Romances in the Department of Manuscripts (vol.1) will give some idea of the extent of the popularity of the story in the vernacular languages.

15. In English alone the story appears as prose narrative:
11th c. OE prose Apollonius (fragment),
Copland's tr. of the French, Kynge Appolyn of Thyre (1510),
Twine's The Patterne of Painefull Adventures (1576),
Wilkins' The Painful Adventures of Pericles, Prince of Tyre (1608), as well as more recent English translations.
as verse:
mid fourteenth century ME metrical Apollonius (fragment),
Gower's version in the Confessio,
and as drama:
Shakespeare's Pericles,
Lillo's Marina (1738).
And in Germany, Heinrich von Neustadt (early 14th c.) developed the story as a full-scale epic poem called Apollonius von Tyrus.

16. Perry, op.cit., attempts to answer this question.

17. When Alfonso the Wise (1221-1284) was deposed by his son Sancho, the good king saw himself as an Apollonius whose sad exile he mirrored:

Yo sally de mi tierra para Dios servir

. . . . . .

Ya yo io otras veces de otro rey contar,
que con desamparo se ovo de meter en alta mar,
a morir en las ondas o en las aventuras buscar.
Apolonio fue aqueste e yo fare otro tal.

See C.C. Marden for this and many other references to the story.

18. Godfrey of Viterbo's use of the story suggests this, as does Gower's. See "Introduction to the Cronica", below.

19. The story was included in the fourteenth century collection of moral tales known as the Gesta Romanorum (available in the English translation of Charles Swan, revised by Wynnard Hooper, Gesta Romanorum (Dover Publications, 1959) or the Latin edition of von H. Oesterley, Gesta Romanorum (Berlin, 1872).)

20. See Hist. 11,16.

21. See The Oxford Dictionary of the Christian Church (London, 1958) p.454f. and Encyclopaedia Britannica (1970 edition) Vol.8, p.634: "According to local belief Ephesus was the last home of the Virgin, who was lodged near the city by St John and died there.... A general council of the church, held at Ephesus in 431 in the great double church of St Mary, condemned Nestorius

and justified the cult of the Virgin as theotokos, 'Mother of God'."

22. "Inter sacerdotes Dianae eam, feminam cum feminis, misit, ubi omne genus castitatis inviolabiliter servabatur." Hist. 19, 8f.

23. The Neptunalia being held at Mitelene (Hist. 28,f.) when Apollonius's ship was blown there, may originally have had some special mythological significance, but as it survives in the story that we have, it seems to be nothing more than a festival necessary to bring prince and people together in a way similar to the games festival being held at Pentapolis when the shipwrecked Apollonius was cast ashore there. It is another example of the 'patterning' of events and imagery discussed below.

24. Hist. 7,26ff.

25. Hist. 24,3ff.

26. See note 8 above. The gods play a much more direct role in such stories as An Ephesian Tale. The Deus ex machina in the Apollonius story -- Apollonius's dream-warning brought to him by one "angelico habitu" (Hist. 38,20ff.) -- is not particularly pagan. Contrast, for instance, Cupid's revenge on Habrokomes in An Ephesian Tale.

27. There is nothing in the Apollonius story to prevent its being given a Christian interpretation. In the other romances, however, there are qualities which Christian apologists would have found harder to justify or explain away. Habrokomes is an overbearing young man who is given 'a good lesson' by the most unChristian god Cupid. Nor could the extra-marital affairs of Daphnis and Chloe have found much favour in the early Church.

28. Not only Christian writers spoke out against the sexual pervertions of the time. Plutarch, to mention just one writer, consistently condemns homosexuality and praises marital love. See for instance Plutarch's Moralia (Loeb) vol. ix "The Dialogue on Love", p307ff.

29. Compare Apollonius's fisherman with St Martin of Tours -- A life of St Martin was written by Venantius Fortunatus (PL. vol. 88). See also Butler's Lives of the Saints.

30. Tharsia's sufferings are very similar to those of St Agnes. See Butler's Lives or any of the medieval legendaries for her life (v. note to line 1428 of Gower's Apollonius). Cf. also the life of St Agatha.

31. For example, Alfonso the Wise, already mentioned in note 17 and Venantius Fortunatus in note 11, who related their own experiences to those of Apollonius.

32. The following analysis attempts only to illustrate the way in which one theme is developed by the author. It is not an exhaustive study. There are, of course, other themes and patterns besides those discussed here. Some of the more important parallels, themes and patterns are recorded in the notes following the translation of the Historia.

33. Hist."incidit in filiae suae amorem", p.1,10.

34. Hist. 1,12f.

35. Hist. 12,15f.

36. Hist. 14,10ff.

37. Hist. 25,12ff.

38. Hist. 18,21ff.

39. Hist. 19,5ff.

40. Hist. 2,3f.

41. Hist. 15,9.

42. Hist. 40,16f.

43. Hist. 29,8. See also 27,3; 31,2 where he addresses Tharsia as "nata", i.e. 'daughter'.

44. Hist. 25,1f.

45. For instance, in Apollonius's replies references are made to his present and previous situations. Hist. 33,28ff.: He recalls his ball-game at Pentapolis and his serving the king in the baths after the game. Hist. 34,4: He relates his answer to his present state. Hist. 34,19f.: He recalls specifically the ball-game in Pentapolis.

46. The two most obvious examples are the riddles, which vary in number (in the various MS versions) from ten to three, and the 'Virgilian' verses on the storm. Cf. Riese's edition with the present version, pp. 7,16ff. and 7a note to line 16.

47. See note 19 above. See also G.R. Owst, Preaching in Medieval England (Cambridge Univ. Press, 1926) and by the same author, Literature and Pulpit in Medieval England (2nd revised ed. Oxford, 1961).

48. See "Introduction to the Cronica", below.

49. See "Introduction to Gower's Apollonius", below.

50. The most detailed analysis is Perry's, op.cit. I feel Perry overlooks the unity of the story, and gives too much importance to the 'Virgilian' passage.

51. Todd, op.cit.

NOTES ON THE TEXT AND TRANSLATION
of
GESTA APPOLONII REGIS TIRI ET SIDONIS

The present edition is prepared from a microfilm of MS Bodl. 834, which is described in the Summary Catalogue of Western MSS in the Bodleian Library , F. Madan and H.H.E. Craster, vol.2 Part 1 (Oxford, 1922) as follows:

> No. 2540
> In Latin, on paper: written in the 15th cent. in England: $5\frac{3}{8}$ X $6\frac{3}{8}$ in: iii + 76 leaves: with illuminated capitals &c.
> 1. (fol.1) 'Incipiunt Gesta Appolonij Regis Tiri et Sidonis....', beg. 'Fuit quidam rex in Antiochia', ends 'Explicit Eventus Tyri Appolonij'. The romance of Apollonius of Tyre: the riddles are ten in number (fol. 18). Fol. 12 has been damaged by fire, At fol. 23^{v} follows 'De quodam philosopho nomine secendo...' Now MS Bodl. 834.

The hand is rather untidy, but other than the usual difficulties experienced in reading words containing any number of minims, it seldom presents any difficulty in reading. In presenting the present edition, I have 'normalised' the spelling by distinguishing between e and ae or oe; u and v; i and j; c and t or s before i. Other spellings which are normal medieval usage and which present no difficulty to the reader are left as they appear in the MS. I have, however, silently expanded all abbreviations and regularised a few words where the MS form seems to vary considerably from the normal usage; such for instance is sextaria for sestertia. I have resisted making other changes except where the context would have demanded a mental readjustment: for instance, on page 33,15, the MS reads "vestigia multa relinquens" which destroys the whole point of the riddle. The answer (line 22) gives the correct reading.

My purpose in presenting the text as it is, is this: unlike Chaucer's work, say, where we know the author and have a certain interest in his methods of composition as well as a desire to

read what he wrote, the author of the Apollonius tale is unknown to us. The reader of what is now MS Bodl. 834 would have read this MS and not some modern edition which attempts to reconstruct an original by selecting the 'best' readings from a number of MSS. An edition such as Raith's -- which serves its purpose[1] -- was never read in exactly that form by any medieval man.

There is no particular reason why this MS has been selected in preference to any other, except in that it demonstrates the kind of Latin version that was being recorded in England in the latter part of the middle ages. It is likely to be similar to the version heard or read by John Gower[2]. Moreover, it has not, to my knowledge, heen previously edited.

According to Peter Goolden[3], (and Joseph Raith), the very large number of surviving MSS of the Latin Apollonius can be classified into three groups; namely 'A', 'B', and 'C'.

The 'A' consists of two MSS and was edited by Riese[4] towards the end of the nineteenth century. The two MSS:

Laurentian MS 66,40. 9th or 10th c. (incomplete), and

Paris, Bibl. Nat. MS 4955. 14th. c., have been accepted as being possibly the texts which "best preserve the original Latin version"[5].

Group 'B' consists of two MSS,

Leiden MS Vossianus 113. 10th c., and

Magdalen College, Oxford, MS 50. 11th c., which differ quite considerably from the 'A' group. These, too, have been edited by Riese.

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1. Joseph Raith, Die alt- und mittelenglischen Apollonius-Bruchstücke, (München, 1956).
2. Although the present MS was written down after the death of Gower, it is copied from an earlier MS, as can be testified by the kinds of mistakes it contains.
3. Peter Goolden, The Old English Apollonius of Tyre,(Oxford, 1958)
4. A. Riese, Historia Apollonii Regis Tyri (2nd. ed. Leipzig, 1893)
5. Goolden, op.cit., p. xiv.

The third group contains a large number of MSS, all varying somewhat from each other, but showing affinities now with the 'A' group, now with the 'B' group. It would seem, by the law of averages, that Gower would have been acquainted with a 'corrupt' 'C' version rather than an 'A' or 'B' one. Goolden lists thirteen MSS belonging to group 'C' which are extant in England, and which he referred to in the preparation of his edition[6].

THE TRANSLATION

I refer the reader to the defense of the translation of the Cronica. It is designed solely as a guide to the Latin which, it is hoped, should become available to anyone who has mastered the rudiments of grammar and is able to identify the relationships of the various parts of speech one with the other. It is not intended to stand independently of the Latin. Nevertheless, a certain liberty has been taken in translating participles as finite verbs and vice versa; or in giving a past tense where the Latin has a present historic tense.

THE NOTES

These attempt to elucidate difficulties, list all editing of MS forms which differ from the present text (except the spelling 'normalisations' referred to above), and to include a few of the differences which exist between the present text and the text of Riese's 'A' version (and sometimes Raith's 'C' version). This last feature will give some indication of the extent of the differences between the 'C'[7] and 'A' groups. In a few instances, passages are compared with MS Arundel 292[8] which is in some respects similar to Bodl. 834. The reader's attention is also drawn to the more striking parallels and 'patternings' within the story.

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6. Goolden, op.cit., p. xv.
7. Throughout the remainder of this book 'C' refers specifically to the text in Raith's edition; 'A' to the text in Riese's.
8. Held in the B.M., this MS contains the Historia (ff. 41-61) and is written in a neat hand of the 14th c.

The MS folio numbers are shown thus: (1a), (1b), (2a), etc. The chapter divisions in the MS (Bodl. 834) are indicated with illuminated initials. In this edition they are shown by Roman numerals at the head of each chapter. The chapter divisions found in Riese's edition of the 'A' text are indicated by Roman numerals in brackets.

Abbreviations are freely used in the MS, and not always consistently. Where there is reason for some doubt, the abbreviation is given in the notes.

GESTA APPOLONII REGIS TIRI ET SIDONIS
also known as
HISTORIA APOLLONII REGIS TYRI

I

(1a) Incipiunt gesta Appolonii Regis Tiri et Sidonis.
Ab Antiocho rege civis a regno Tiri et Sidonis fugatur.

[I] Fuit quidam rex in Antiochia civitate nomine Antiochus, qui habuit ex amissa conjuge filiam speciosissimam virginem, in qua nichil rerum natura erraverat, praeter qui eam mortalem finxerat. Quae cum ad nubilem pervenisset aetatem et species pulcritudinis ejus cresceret, multi eam in matrimonio postulabant, et cum magnitudine pollicitationis currebant. Sed cum pater deliberaret cui potentissimo filiam suam daret, cogente iniqua cupidinis flamma, incidit in filiae suae amorem, coepitque eam amplius diligere quam oportebat. Qui cum luctaretur cum furore, pugnabat cum dolore; pudor vicit amorem. Quadam die prima luce vigilans irruit cubiculum filiae suae, famulosque suos longius jussit sequi, quasi cum filia sua aliquod secretum colloquium haberet; et stimulante cupidinis igne, filiae suae nodum virginitatis erupit: perfectoque scelere filiae suae evasit cubiculum. Quae sceleris patris impietate polluta dum vellet celare, in pavimentum secretorum ejus(1b) signum apparuit — guttae sanguinis ceciderunt. [II] Et cum puella quid faceret cogitaret, nutrix ejus subito introivit, ait, "Quid tibi vultus turbatur et animus?"

Puella ait, "Cara nutrix, modo in cubiculo duo nomina nobilia perierunt."

Nutrix ait, "Domina, quare hoc dicis?"

Puella ait, "Quia ante legitimam nuptiarum diem sum scaevo scelere violata."

Nutrix ait, "Et quis tanta ausus audacia regis virginem, regni thorum, ausus est intrare, nec regem timuit?"

Puella ait, "Impietas hoc fecit scelus."

Nutrix ait, "Quare hoc non indicas patri tuo?"

Puella ait, "Et ubi est pater? Si intelligis nomen patris periit in me. Itaque ne hoc pateat mei genitoris scelus, et patris macula in gentibus innotescat et mortem petam; mortis michi remedium placet."

Nutrix ut audivit puellam mortis sibi remedium quaerere, blandis sermonibus eam cohortatur et colloquio revocavit ad vitam; patrisque sui voluntatem facere cohortatur.

[III] Inter haec, rex impius, simulata mente, ostendebat se suis civibus pium genitorem; intra domesticos suos penates maritum se filiae laetabatur. Ut rex semper impie frueretur, ad expellendos petitores, novum genus nequitiae cogitabat, et quaestionem proponebat dicens, "Si quis vero quaestionis meae solutionem invenerit, filiam meam in matrimonium accipiet. Qui autem non invenerit, decollabitur."

Nam plurimi undique reges et principes patriae, propter incredibilem speciem puellae, morti se proponebant. Ut si quis prudentia litterarum quaestionis solutionem invenisset, quasi nichil dixisset, decollabatur et ejus capud in fastigio portae ponebatur, ut advenientes virginem mortis viderent et conturbarentur ne ad talem condicion-(2a)em accederent.

[IV] Sed cum tantas crudelitates rex Antiochus exerceret, interposito spatio brevi temporis, quidam juvenis Tyrus, princeps patriae suae, locuplex inmensum, Appolonius nomine, fidens habundantia litterarum, navigans, attingit Antiochiam; ingressusque ad regem, salutavit eum dicens, "Ave, rex."

Et ut vidit rex quod videre nolebat, ad juvenem ait, "Salvi sunt nunc multi parentes tui?"

Juvenis ait, "Ultimum signavere diem."

Rex ait, "Ultimum nomen relinquerunt."

Juvenis ait, "Regis gener opto esse; in matrimonium filiam tuam peto."

3

Rex autem ut audivit quod audire nolebat, irato vultu respiciens juvenem, ait, "Nosti filiae meae nuptiarum condicionem?"

Appolonius ait, "Novi, et ad portam eam vidi."

Indignatus rex ait, "Audi, quia ignoras quaestionem: Scelere vereor, materna carne vescor; quaero fratrem meum, matris meae filium, uxoris meae virum; et non invenio."

Juvenis accepta quaestione, paululum recessit a rege. Qui cum scrutaretur scientiam et luctaretur cum sapientia, favente Deo, invenit solutionem et reversus ad regem ait, "Bone rex, proposuisti quaestionem: audi ergo ejus solutionem. Quod dixisti: 'scelere vereor', non es mentitus: te respice. Quod enim dixisti: 'materna carne vescor', non es mentitus: filiam tuam intuere."

[V] Rex ut audivit solutionem quaestionis juvenem exsolvisse, timens scelus suum patefieri, irato vultu eum respiciens ait, "Longe es, juvenis, a quaestione mea; erras, nichil dicis. Decollari merueras, sed habeto spatium triginta dierum: recogita tecum. Cum reversus fueris et quaestionis meae solutionem inveneris, accipies filiam meam in matrimonium. Sin autem legem agnosces aliorum."

Juvenis itaque turbatus, accepto comitatu, navem ascendit, tendens in patriam suam Tiro.

[VI] Sed post discessum Appolonii, vocavit rex Antiochus dispensatorem suum Taliarchum (2b) cui ait, "Taliarche, secretorum meorum fidelissime minister, scias quia Tirus Appolonius invenit meae quaestionis solutionem. Ascende ergo confestim navim ad persequendum juvenem. Cum veneris Tirum, quaere inimicum ejus qui ferro aut veneno interimat eum, et dum reversus fueris statim praemium cum libertate accipies."

Taliarchus autem assumens pecuniam secum simulque venenum, petiit patriam innocentis. Appolonius vero prius attingit patriam suam et introiens domum suam apertoque scrinio codicum suorum, non aliud invenisset nisi quod cogitaverat. Ait ad

semetipsum, "Quid agis, Appoloni? Regis quaestionem solvisti, filiam ejus non habuisti, ideoque dilatus es, ut neceris." Et exiens foras, multo frumento navim onerari praecepit. Sed et multo pondere auri et argenti, vesteque copia et paucis comitantibus fidelissimis servis, hora noctis tertia, navim ascendit, tradiditque alto pelago.

[VII] Altera die in civitate sua quaeritur et non invenitur. Fit maeror ingens quod amantissimus princeps nusquam comparuerit, sonat planctus per totam civitatem. Tantus nempe circa eum amor erat civitatis, ut multo tempore tonsurae cessarent, publica spectacula tollerentur, balnea clauderentur, non templa neque tabernacula quisquam ingrediebatur; et dum haec Tyro geruntur, supervenit Taliarchus dispensator, qui ad vocandum eum a rege fuerat missus. Et videns omnia clausa, ait cuidam puero, "Si valeas, indica michi quae est causa, quod civitas in hoc luctu moratur?"

Cui puer ait, "Hominem improbum video te! Scis et interrogas! Quis enim nescit, ideo haec civitas in luctu moratur quia patriae laus, princeps Appolonius, ab Antiocho rege reversus subito nusquam comparuit?"

Dispensator autem ut audivit gaudio plenus rediit ad navim et certa navigationis die at-(3a)tigit Antiochiam, pervenit ad regem, et ingressus ait, "Laetare, domine mi rex. Apollonius timens regni tui vires nusquam comparuit."

Rex ait, "Vereri quidem potest, sed perfugere non potest." Continuo autem hujuscemodi edictum proposuit rex Antiochus, dicens, "Quicumque michi Tyrum Appolonium, contemptorem regni mei, vivum exhibuerit, accipiet quinquaginta talenta auri. Quicumque capud ejus attulerit, centum accipiet."

Hoc edicto proposito non tantum inimici ejus sed etiam amici cupiditate seducti, ad persequendum juvenem properabant. Quaerunt ergo Apollonium per terram, per montes, per silvas, per universas indagines terrae et non invenerunt.

2

[VIII] Tunc rex classes navium jussit praeparare. Sed moras facientibus qui classi navium insistebant, jam Apollonius medium verbilicus pelagi tenebat, et respiciens ad eum gubernator ait, "Domine Appolloni, numquam de arte mea aliquid vereris."

Respondit ei Apollonius, "Ego quidem de arte tua non vereor, cum itaque interiora pelagi teneamus; rex enim longam habet manum: quod vult facere perficit, et vereor ne me persequatur."

Gubernator ait, "Arma parata sunt, et aqua dulcis est apponenda; subjacet nobis Tharsiae litus. Tharsiam petamus; Tharsus est nobis eventus ibi tranquillus."

Et dixit Apollonius, "Eamus." Et sic, Deo gubernante, applicuit Tharso.

Et dum ambularet in litore, visus est a quodam Euglanico nomine cive suo ibidem. Supervenerat et ascendens adeum, Euglanicus ait, "Ave, domine Appoloni."

At ille salutatus fecit sicud potentes facere consueverunt: sprevit hominem. Et indignatus senex iterum ait, "Ave"--inquit -- "Appoloni rex, te saluto; et noli spernere paupertatem honestis moribus decoratam. Et audi forsan quae nescis: proscriptus es."

Apollonius ait, "Et patriae principem quis potuit proscribere?"

Euglanicus ait, "Rex Antiochus."

(3b) Appolonius ait, "Qua ex causa?"

Euglanicus ad illum, "Quia pater esse voluisti."

Appolonius ait, "Et quanti sum proscriptus?"

Euglanicus ait, "Ut quicumque te illi vivum exhibuerit, accipiat quinquaginta talenta auri; si quis vero tuum capud obtulerit, centum accipiet. Itaque mone te, manda praesidium," dixit, et sine mora discessit.

Tunc jussit Appolonius vocari senem ad se proferrique protinus: jussit centum talenta auri et ei dari, cui ait, "Karissime pauper, accipe quia mereris, et puta te michi capud a cervicibus amputasse et pertulisse regi gaudium. Ecce praemium habes centum talenta et manus puras a sanguine innocentis."

Cui senex ait, "Absit, domine, ut hujus rei causae praemium accipiam. Apud bonos enim homines amicitia praemium non computatur, sed innocentia." Et vale dicens ei, recessit.

[IX] Et respiciens Appolonius, videns ad se venientem sibi notum hominem maesto vultu docentem, nomine Starquilionem, accessit ad eum protinus et ait, "Ave, o Starquilio."

Et ille ait, "Ave, domine Appoloni. Quid itaque in hiis locis turbata mente versaris?"

Appolonius ait, "Rex Antiochus expulit me de regno, et proscriptionem meam centum talenta fieri jussit, et ei se daturum quicumque meum capud sibi obtulerit eo quod filiam ejus adulteram esse ab eo dixeram quam quasi conjugem in matrimonium sumpsit. Et ob hoc itaque si fieri potest in patriam vestram latere volo."

Starquilio ait, "Domine Appoloni, civitas nostra paupera est, et nobilitatem vestram sustinere non potest: praeterea duram famem saevamque patimur, et sterilitatem molestiae. Nobis spes (4a) ulla non est, sed crudelissima ante oculos nostras est."

Cui Appolonius ait, "Starquilio michi karissime, age gratias Deo quod profugi finibus vestris applicamur. Dabuntur ergo civitati vestrae centum milia modiorum frumenti, si fugam nostram celaveritis."

Starquilio ut audivit, prostratus pedibus ejus ait, "Domine Appoloni, si esurienti civitati subveneris, non solum fugam tuam celabunt, sed si necesse fuerit, pro salute tua gladio dimicabunt."

[X] Ascendit itaque Appolonius tribunal in foro et cunctis civibus praesentibus dixit, "Cives Tharsis, quos annonae caritas opprimit, ego Appolonius Tyrus relevabo. Credo enim vos hujus beneficii memores si fugam meam celaveritis. Scitote enim, legibus Antiochi regis esse fugatum; sed vestra felicitate favente huc sum directus. Dabo itaque vobis centum milia modiorum frumenti eo pretio, quo sum in patria mercatus: singulos modios aeris octo."

I

Hoc itaque audito cives Tharsis, qui modium singulis aureis mercabantur, exhillerati facti magnis acclamationibus gratias agentes certatim frumenta portabant. Tunc Appolonius, deposita regia dignitate, mercatoris regis potius quam donatoris nomen videretur assumere, pretiumque accepit ejusdem civitatis utilitatibus redonavit. Cives vero optata beneficia ejus ex aere bigam ei in foro statuerunt, in qua stans dextera manu fruges tenens, sinistro pede modium calcat, et in ejus base scripserunt:

THARSIA CIVITAS APPOLONIO TYRO DEDIT DONVM
EO QVOD LIBERALITATE SVA FAMEM SEDAVERIT.

II

[XI] INTERpositis deinde paucis mensibus, orante Starquilione et Dionisidide ejus conjuge, ad Pentapolitanorum civitatem navigare disposuit, ut illic laboret eo quod illic benignius agere affirmarent. Cum ingenti igitur (4b) honore a civibus deductus ad mare, vale dicens omnibus, ascendit ratem. Sic tribus diebus noctibusque ventis prosperis navigavit. Subito mutata est pelagi fides, concitata tempestate. Pulsa, mare, sidera caeli! Hinc Neptunus, hinc Boreas, hinc horridus Affricus instat. Tunc terribilis cornu cantabat in undis. Arbor fracta ruit, antennas cooperit unda.

[XII] Tunc sibi unusquisque rapuit tabulam mortemque minatur, et in caligine tempestatis singuli perierunt: Appolonius solus tabulae beneficio in Pentapolitanorum littora pulsus est, hoc est Quirinorum. Stans vero Appolonius in littore nudus et intuens mare tranquillum ait, "O Neptune fraudator hominum, deceptor innocentium, Antiocho rege crudelior, propter hoc me reservasti ut inopem et egenum rex crudelissimus persequatur. Quo ibo, quam partem petam, aut quis ignotus dabit michi auxilium vitae?"

8

Et haec ad semetipsum locutus, subito animadvertit et vidit piscatorem grandi sago ac sordido tribunario circundatum; et cogente necessitate, prosternens se illi ad pedes, profusis lacrimis ait, "Miserere quicumque es; succurre nudo et naufrago, et non humilibus natalibus genito. Et ut scias cui miserearis: ego sum Tyrus Appolonius, princeps. Audi nunc, inter tropaeum et tropaeum calamitatis meae, qui modo genibus tuis sum provolutus; deprecor vitam."

III

PIScator ut vidit juvenem speciosum suis pedibus provolutum, misericordia motus, tenuit manum ejus et duxit eum intra tecta paupertatis suae, posuitque epulas quas potuit habere. Et ut plenus ei pietatis suae satisfaceret, exuit se tribunario et in duas partes excidit aequales, deditque unam partem juveni dicens, "Tolle quod habeo, et vade in (5a) civitatem: ibi forsitan, qui misereatur tui, invenies. Si tamen non inveneris, huc revertere: paupertas quaecumque fuerit sufficit nobis et mecum piscabis. Illud tamen ammoneo te, ut si quando Deo favente dignitati tuae redditus fueris, ne despicias dimidium tribunarii mei."

Appolonius ait, "Si non memor fuero tui, iterum naufragium patiar nec tui similem inveniam qui misereatur mei."

⌈XIII⌋ Et haec dicens per demonstratam sibi viam iter carpens, portam civitatis intravit; et dum secum cogitat unde auxilium peteret vitae suae, prospiciens, vidit puerum nudum per plateam currentem, unctum oleo sapone, per circuitum ferentem lusus juveniles ad gignasium pertinentes, maxima voce dicentem, "Audite cives, audite peregrini, liberi et ingenui: ablui. Qui vult, gignasium petat."

Appolonius hoc audito exuens se tribunario, ingreditur lavacrum, utitur liquore Palladio; et dum exercens singulos intueretur, parem sibi quaerit, et non invenit. Subito Archistratus, rex totius illius regionis, cum turba famulorum, ingressus ⌈est⌋;

dum cum suis ludum pilae exerceret, volente Deo, misit se Appolonio rex; et dum currentem sustulit pilam, subtili velocitate percussam ludenti regi remisit remissamque rursus velocitate percussit nec eam cadere passus est. Et notavit rex velocitatem juvenis, sed quia sciebat se in pilae lusu parem non habere, ad suos ait, "Famuli, recedite; hic enim juvenis, ut suspicor, michi comparandus est."

Appolonius ut audivit se a rege laudari, constanter accessit ad regem et docta manu circafri-(5b)cuit eum tanta subtilitate, ut de sene juvenem redderet. Deinde in solio gratissime fovet, et exiens ab officio, discessit.

[XIV] Rex ad amicos suos, post discessum juvenis, ait, "Juro vobis per communem salutem, amici, melius me numquam lavatum esse quam hodie, beneficio nescio cujus adolescentis." Et respiciens unum de famulis, rex ait, "Juvenis ille qui michi officium fecit, vide quis est."

Famulus secutus juvenem vidit eum sordito tribunario coopertum, et reversus ad regem ait, "Juvenis ille naufragus est."

Rex ait, "Unde scis tu?"

Famulus ait, "Illo tacente habitus indicat."

Rex ait, "Vade celerius ei dicens: 'rogat te rex ad cenam'."

Appolonius ut audivit, acquievit, et ducente famulo pervenit ad regem. Famulus primo ingressus ad regem ait, "Naufragus adest, sed abjecto habitu introire confunditur."

Statim rex jussit eum dignis vestibus indui et ingredi ad cenam. Ingressus itaque Appolonius triclinium, contra regem assignato loco discubuit. Infertur gustatio, deinde cena regalis. Appolonius cunctis epulantibus non epulabatur, sed aurum et argentum, vestesque, mensas regales, ministeria, dum flens cum dolore intuebatur, quidam senex invidus, juxta regem discumbens, vidit juvenem curiose singula respicere, et ait regi, "Domine rex, homo, cui tu benignitatem tui animi ostendisti, tuae fortunae invidet."

Rex ait, "Male suspicaris; nam juvenis iste non invidet, sed plura perdidisse testatur." Rex hillari vultu respiciens Appolonium ait, "O juvenis, epulare nobiscum, et meliora de Deo spera!"

[XV] Et cum juvenem hortaretur, introivit regis filia, jam adulta virgo, et osculum patri dedit; deinde discumbentibus amicis. Quae dum singulos oscularetur, per-(6a)venit ad naufragum, et rediit ad patrem et ait, "Bone rex et optime pater, quis est ille juvenis qui contra te honorato loco discumbit, et flebili vultu? Nescio quid dolet."

Rex ait, "Nata dulcis, juvenis iste naufragus est, et in gignasio michi officium gratissime fecit; propterea ad cenam eum rogavi. Quis aut unde sit, nescio. Si vis scire, illum interroga; decet enim omnia nosse. Forsitan dum cognoveris, misereberis illius."

Hortante itaque patre, puella pervenit ad juvenem et verecundo sermone, sic eum aggrediens, ait, "Licet taciturnitas tua [sit] tristior, tamen generositas nobilitatem ostendit. Si vero molestum non est, indica michi nomen et casus tuos."

Appolonius ait, "Si nomen quaeris, Appolonius vocor; si opes, in mare perdidi; si nobilitatem, Tyro reliqui vel Tharso."

Puella ait, "Apertius michi indica, ut intelligam."

[XVI] At ille universos casus suos exposuit, finitoque sermonis colloquio, fundere lacrimas coepit. Quem ut vidit rex flentem, respiciens filiam suam dixit, "Nata dulcis, peccasti quia dum vis nomen et casus adolescentis scire, veteres ei renovasti dolores. Peto itaque, dulcissima, ut quicquid volueris, juveni dones."

Puella ut audivit a patre suo promissum quod ipsa praestare volebat, respiciens juvenem ait, "Appoloni, jam noster es; depone maerorem; et quia indulgentia patris mei promittit, locupletabo te."

Appolonius cum gemitu et verecundia gratias egit. Rex gavisus ob tantam filiae suae benignitatem, ait ad eam, "Nata dulcissima,

si me salvum habeas, defer tibi lyram et aufer (6b) juveni dolorem; et exhillera convivium."

Puella jussit deferri lyram sibi et accepit cum omni dulcedine vocis cordarum miscere sonos. Omnes coeperunt laudare et dicere, "Non potest melius; non potest dulcius."

Appolonius vero tacebat.

Rex ait, "Appoloni, rem foedam fecisti. Omnes filiam meam laudant in arte musica; tu solus tacendo vituperas."

Appolonius ait, "Bone rex, si permittis, dicam quod sentio: filia tua modo in arte musica incidit, nondum didicit. Dehique jube tradi michi lyram, et scies quia nescit filia."

Rex Archistratus ait, "Appoloni, intelligo te esse in omnibus locupletem," et lyram jussit tradi.

Egressus foras Appolonius induit se statim ut rex et corona capud decoravit, et accipiens lyram, introivit et ita fecit, ut omnes non Appolonium sed Appolinem existimarent. Atque silentio facto arripuit plectrum animumque accomodat arti. Miscetur vox cantus modulata cum cordis. Et discumbentes, una cum rege, magna voce laudare coeperunt. Post haec deponens lyram, induit statum comicum, et inauditas actiones expressit. Atque mirabiliter placuit. Deinde induit tragicum; nichilominus placet.

[XVII] Puella ut audivit juvenem arte studiorum omnium cumulatum, incidit in ejus amorem. Finitoque convivio, puella respiciens patrem ait, "Care genitor, promiseras michi paululum ante, ut quicquid voluissem de tuo, darem Appolonio."

Rex ait, "Promiseram et promitto."

Puella intuens Appolonium ait, "Accipe ex indulgentia patris mei auri .cc., argenti pondus .xl., vestem copiosam et servos viginti. Et ad famulos ait, "Afferte praesentibus amicis quod Appolonio magistro meo promisi, (7a) et in triclinio ponite."

Et jussu reginae allata sunt omnia. Laudant omnes liberalitatem puellae.

IV

PERacto convivio levaverunt se omnes, et vale dicentes regi et reginae discesserunt. Ipse quoque Appolonius ait, "Bone rex, miserorum misericors, et tu regina studiorum amatrix, valete." Et respiciens ad famulos, quos illi puella donaverat, ait, "Tollite, famuli, quae regina donavit, et eamus; hospitalia nobis quaeramus."

Puella, timens ne amatum suum videret, coepit torqueri. Respexit patrem et ait, "Bone rex et pater optime, placet tibi, ut Appolonius hodie locupletatus a nobis ascendat, ut quod illi donasti a malis hominibus rapiatur?"

"Bene dicis, domina et dulcis filia." Et confestim jubet ei assignari locum ubi digne requiesceret.

[XVIII] Sed puella, ab amore incensa, inquietam habuit noctem, vigetque in pectore vulnus; verba cantusque retinet Appolonii et sonos veri amoris. Prima luce vigilans irrupit cubiculum patris sui, seditque super thorum ejus. Pater videns filiam suam ait, "Nata dulcis, quid est hoc, quod praeter consuetudinem tuam mane vigilasti?"

Puella ait, "Hesterna me studia excitaverunt. Peto itaque, pater karissime, ut me hospiti vestro studiorum praecipiendorum gratia tradas."

Rex gaudio plenus jussit juvenem ad se venire, cui ait, "Appoloni, studiorum tuorum felicitatem filia mea a te discere concupiscit. Itaque desiderium filiae meae si adimpleveris, juro per regni mei vitam quia, quicquid mare abstulit, ego tibi integrum restituam."

Appolonius, hoc audito, coepit docere puellam sicud ipse didicerat.

V

(7b) INTERposito inde pauci temporis spatio, cum non posset puella ulla ratione amoris sui vulnus tollerare, simulata

infirmitate coepit jacere. Rex autem, ut vidit filiam suam subitaneam valitudinem incurrere, sollicitus adhibuit medicos. At illi dum venas temptassent, tangunt singulas partes corporis, et aegritudinis nullas causas inveniunt.

[XIX] Rex post paucos dies tenens Appolonii manum in forum civitatis ingreditur. Et dum cum eo ambulasset, juvenes nobilissimi tres, qui per longum tempus filiam ejus in matrimonium petierant, una voce salutaverunt regem. Quos ut vidit rex, subridens ait, "Quid est quod una voce me pariter salutastis?"

Unus ex illis ait, "Petentibus nobis filiam tuam in matrimonium saepissime differendo nos crucias. Propter hoc hodie simul venimus. Cives tui sumus locupletes valde bonis natalibus geniti."

Rex ait, "Non apto tempore interpellastis. Filia enim mea studiis vacat, et prae amore studiorum inbecillis jacet. Sed ne videar vos saepius differre, scribite in codicellis nomina vestra et dotis quantitatem; et transmittam filiae meae, ut eligat quem vult."

Et scripserunt eorum nomina et dotis quantitatem. Rex acceptis codicellis anulo suo signavit et dedit Appolonio dicens, "Sine contumelia, hos codicellos profer discipulae tuae; hic enim locus te desiderat."

[XX] Appolonius acceptis codicellis petiit domum regiam et introivit cubiculum. Puella ut vidit quem diligebat ait, "Magister, quid est quod singularis cubiculum introisti?"

Appolonius ait, "Domina, (8a) sume hos codicellos quos tibi pater tuus transmisit, et lege."

Puella acceptis codicellis legit tria nomina petitorum; sed nomen non legit quod volebat. Lectis codicellis, respiciens Appolonium, ait puella, "Magister, non tibi dolet quod ego nubo?"

Appolonius: "Immo, magis gratulor, quod habundantia litterarum studiorumque praecepta, me volente, nubes."

Puella ait, "Magister, si me amares, doleres." Et hoc dicens, tanti amoris audacia scripsit et signatos codicellos juveni tradidit. Pertulit Appolonius in forum et tradidit regi. Scripserat autem sic: 'Bone rex et pater optime, quoniam clementiae tuae indulgentia permittit michi ut scribam, nunc scribo: illum conjugem volo qui naufragium passus est, et a fortuna deceptus in mari. Et si miraris quod pudica virgo tam imprudenter scripserit: quia pro pudore indicare non potui, per ceram mandavi, quae pudorem non habet'.

[XXI] Et rex perlectis codicellis ignorabat de quo naufrago dicebat, et respiciens tres juvenes ait, "Quis vestrum naufragium est passus?"

Unus ex illis, nomine Artilion, ait, "Ego."

Alius dixit illi, "Tace, quod a morte consumeris, ne sanus sis vel salvus! Mecum litteras didicisti, a porta civitatis numquam existi. Quomodo naufragium passus es?"

Rex, cum non invenisset quem naufragium diceret, respiciens Appolonium ait, "Tolle codicellos et lege. Potest enim fiere, ut quod ego non intelligo, tu intelligas qui interfuisti."

Appolonius acceptis codicellis velociter pertransiit et, ut sensit se amari, erubuit. Rex vero comprehendens Appolonii manum, paululum ab illis juvenibus (8b) secessit et ait, "Appoloni, invenisti naufragium?"

Appolonius ait, "Bone rex, si permittis ut dicam, inveni."

Et hiis dictis, vidit rex faciem ejus roseo rubore perfusam erubescentem, et statim intellexit quod dictum erat, et ait, "Gaudio sum plenus, Appoloni, quod te filia mea cupit; et mea voluntas est. Itaque ne fastidias nuptias filiae meae." Et respiciens ad juvenes illos ait, "Certe dixi vobis quod non apto tempore interpellastis; sed cum nubendi tempus fuerit filiae meae, mittam ad vos." Et dimisit eos a se.

[XXII] Ille autem apprehendens manum Appolonii, jam non ut hospitis sed ut generi, introivit domum reginae. Et relicto

Appolonio, intravit rex solus ad filiam suam et ait, "O nata dulcis, quem tibi conjugem elegisti?"

Puella prostravit se pedibus patris sui et ait, "Pater piissime, quia cupis audire desiderium filiae tuae, amo naufragium a fortuna deceptum. Sed ne detineam pietatem tuam ambiguitate sermonum: Tyrum praeceptorem meum; cui se me non tradideris, perdis filiam tuam."

Rex non sustinens filiae suae lacrimas, motus pietate, ait ad eam, "Ego, dulcissima filia, amando factus sum pater. [XXIII] Diem nuptiarum sine mora statuam."

Postera die vocavit amicos urbium vicinarum, dicionis regni ejus potentes. Quibus convenientibus ait, "Amici, quare in unum vocam vos, discite: sciatis filiam meam velle nubere Appolonio suo praeceptori. Peto itaque, ut omnium sit laetitia, quod filia virum prudentem sortita est."

Et haec dicens, diem nuptiarum indidit. Numerantur dies; convivia prolixa tenduntur; celebrantur nuptiae regiae dignitatis. Ingens inter conjuges amor, mirus affectus, incomparabilis dilectio, inaudita laetitia.

VI

[XXIV] INTERpositis autem diebus et mensibus, puella cum haberet ventri-(9a)culum deformatum sexto mense, aestivo tempore, dum spatiantur in litore, viderunt navem speciosam; et dum mirarentur eam laudarent, agnovit eam Appolonius esse de patria sua; et conversus ad gubernatorem ait, "Dic si vales michi, unde venis?"

Et gubernator ait, "A Tyro."

Appolonius ait, "Patriam meam nominasti."

Gubernator ait, "Ergo Tyrus es tu?"

Appolonius ait, "Tu dicis."

Gubernator ait, "Noveras aliquem illius patriae principem?"

Appolonius ait, "Quasi memetipsum."

Gubernator ait, "Sic ubi eum videris, dic illi: 'Laetare et gaude: rex enim Antiochus fulmine percussus exarsit cum filia sua. Opes autem regiae et regnum Antiochiae Appolonio reservantur'."

Appolonius, hiis auditis, gaudio plenus respiciens conjugem suam ait, "Domina, quem aliquando credidisti naufragum; modo comproba peto itaque, cara conjux...."

. . . . . .

"Si in longo itinere esses, ad partum meum festinare deberes; nunc, cum sis praesens, disponis me derelinquere?... Sed si haec jubes, pariter navigemus."

Et pervenit ad patrem suum et ait, "Care genitor, laetare et gaude: rex enim Antiochus saevissimus periit dum concubuit cum filia sua; Deus percussit eos fulmine. Opes autem regni et diadema conjugi meo reservantur. Permitte michi, ut navigem cum eo. Et ut libentius dimittas: unam dimittis, recipiens duas."

[XXV] Rex exhilleratus jussit navem perduci in litore et bonis omnibus repleri. Praeterea nutricem ejus nomine Licoriadem et obstetricem peritissimam propter partum ejus praecepit. Et data profectoria duxit eos ad litus, osculans filiam et generum. Et prosperum ventum optabat. Et ascenderunt in navem cum multa familia, multoque apparatu, vento flente, apparent alto pelago. Qui cum per aliquot (9b) dies variis ventorum flatibus detinerentur, septima contingente luce enixa est puella. Sed frigore ventorum flantium, sanguine congelato conclusoque spiritu, defunctae praesentavit effigiem. Cucurrit Appolonius, et ut vidit conjugem suam exanimem jacentem, scidit a pectore vestem unguibus, primas adolescentiae genas discerpit, et lacrimas fundit. Jactavit se super corpus ejus et ait, "Cara conjux, Archistrates, et unica regis filia, quid reddam patri tuo qui me naufragum suscepit?"

Cum haec et hiis similia diceret, introivit ad eum gubernator,

et ait, "Domine, tu quidem pie facis; sed haec navis mortuum non suffert. Jubeo ergo corpus in pelagum mitti."

Appolonius indignatus ait, "Quid narras, pessime homo? Haec nobis placet, ut corpus istud in pelago inmittam, quae me naufragum suscepit, et peregrinum?"

Inter haec vocavit fabros navales. Jubet aptare tabulas et fieri loculum amplissimum, cartisque plumbeis circumdare; foramina et rimas diligenter pelicari praecepit. Quo perfecto, regalibus ornamentis decoratam puellam in loculo composuit. Cum magno fletu deditque osculum, et viginti sestertia auri subtus capud ejus posuit, et codicillos scripsit. Deinde infantem jubet diligenter nutriri, ut in malis jocundum haberet solacium, ut pro filia vel nepotem ostenderet regi.

[XXVI] Et sic jussit mitti in mare loculum, cum magno luctu et clamore: missum est a familia. Tertia die eicitur in litore Ephesorum, non longe a praedio medici cujusdam, Cremonensis nomine. Qui die illa ambulans in litore Ephesorum, vidit loculum fluctibus ex-(10a) pulsum jacentem in litore, et ait discipulis suis, "Tollite cum diligentia loculum istum et ad villam perferte."

Et ita fecerunt.

Medicus vero leviter aperuit, viditque puellam regalibus ornamentis decoratam speciosam valde et falsa morte occupatam. Stupuit et ait, "Quas putamus lacrimas hanc puellam parentibus!"

Et videns sub capite ejus pecuniam positam, et codicellos scriptos, ait, "Videamus quid desiderat dolor."

Quod cum designasset, invenit ita scriptum: 'Quicumque hunc loculum invenerit, habeat viginti sestertia auri. Peto itaque ut dimidiam partem habeas, et dimidiam partem funeri eroges. Hoc enim corpus multas reliquit lacrimas. Quodsi aliud feceris, quam dolor desiderat, ultimus tuorum discedas, nec sit qui corpus tuum sepulturae commendet'.

Perlectis codicellis, ad famulos ait, "Praestemus corpori

quod dolor imperat. Juro autem per spem vitae meae, me amplius erogaturum in hoc funere." Et jubet rogum construi.

Dum sollicite rogus construitur supervenit discipulus medici aspectu adolescens sed ingenio senex. Hic cum vidisset corpus speciosum super focum positum, ait, "Magister, unde hoc novum funus?"

Cerimon ait, "Bene venisti; haec enim mora te expectat. Tolle ergo ampullam unguenti et, quod suppremum est, defunctae beneficium superfunde sepulturae."

Et perveniens juvenis ad corpus puellae, detrahit a pectore vestes, effudit unguenti liquorem per artificium, artificiosa manu tractat, praecordia sensit. Tepidum temptat corpus, et obstupuit. Palpat indicia venarum; auras narium, labiis probat. Sensit spiramentum gracilem, vitam cum morte luctantem, et ait famulis, "Supponite faculas per quatuor angulos lectus."

Quibus suppositis, (10b) puella tepefacta, coagulatus sanguis liquefactus est. ⌈XXVII⌋ Quod ut vidit juvenis, ait magistro suo, "Magister, peccasti, nam haec puella, quam putas esse defunctam, vivit. Et ut facilius credas, ego illi, adhibitis viribus, spiritum proclausum patefaciam."

Et hiis dictis, pertulit puellam in cubiculum et posuit in lectum suum. Et calefecit oleum, et madefecit lanam, subditque sub pectus puellae. Sanguis qui intus a frigore coagulatus fuerat, accepto tepore, liquefactus est, et coepit spiritus proclausus per medullas discurrere. Venis itaque patefactis, aperit oculos et recepit spiritum quem perdiderat, lenique et balbutienti sermone ait, "Rogo te quemcumque es, ne contingas aliter quam contingi oportet regis filiam et regis uxorem."

Juvenis, ut vidit quod magister fallebat, et quod in arte non vidit, gaudio plenus ivit ad magistrum et ait, "Veni, magister. Accipe discipuli tui experimentum apodixen."

Et vidit puellam vivam quam putaverat mortuam. Et respiciens discipulum suum, ait, "Amo curam et prudentiam tuam, probo artem,

laudo diligentiam. Et audi, discipule: non te artis beneficium existimes perdidisse; accipe pecuniam. Haec enim puella multas mercedes et pecunias secum pertulit." Et jussit puellam salubribus cibis vesci, et fomentis recreari.

Sed post paucos dies, ut cognovit eam regali genere ortam, adhibitis amicis, adoptavit eam in filiam suam. Rogavit autem illa eum cum lacrimis ne ab aliquo contaminaretur. Et exaudivit eam. Inter sacerdotes Dianae eam, feminam cum feminis, misit, ubi omne genus castitatis inviolabiliter servabatur.

VII

/XXVIII/ INTER haec Appolonius dum navigaret cum magno luctu, gubernante Deo, applicuit Tharso et descendit. Petiit domum Starquilionis et Dionisiadis. Quos cum salutasset, omnes suos casus exponere coepit, et ipsi dolentes quantum in amissa deflent juvenis conjuge tantum reservata sibi filia laetabantur. Appolonius intuens Starquilionem et Dionisiadem conjugem (11a) ejus ait, "Sanctissimi hospites, post amissam caram conjugem michi reservatum regnum accipere nolo, neque ad socerum reverti, cujus in mare perdidi filiam, sed potius operam dabo cum mercatoribus. Comendo vobis filiam mean, ut /cum/ filia vestra, Filiatenna, nutriatur. Quam ut bono et simplici animo peto, ut suscipias, et ut nomine patriae vestrae cognominetis 'Tharsiam'. Praeterea nutricem uxoris meae nomine Licoriadem, quae cura sua custodiat puellam, vobis relinquo."

Haec ut dixit, tradidit infantem, dedit aurum et argentum multum et pretiosissimas vestes; et juravit se barbam et capillos capitis et ungues non detonsurum, nisi prius filiam suam nuptui traderet. At illi stupentes quod tali sacramento se obligasset, cum magna fide se puellam educaturos promittunt. Appolonius vero commendata filia sua navem ascendit, alta pelagi petit, et ignotas et longinquas petit Aegipti regiones.

VIII

[XXIX] INTERea puella Tharsia, ut facta est quinquennis, traditur scolae, deinde studiis liberalibus vacat una cum Silia filia eorum. Cumque ad quartidecimi anni pervenisset aetatem, reversa de auditorio invenit nutricem suam Licoriadem subitaneam valitudinem incurrisse. Et sedens juxta eam super ejus thorum, casus infirmitatis exquirit. Cui nutrix ait, "Audi, domina, morientis anniculae verba, suppremo pectore intimoque commenda." Et dixit, "Domina Tharsia, quem tibi patrem aut matrem aut patriam putas?"

Puella ait, "Patria Tharso, Starquilionem patrem, Dionisiadem matrem."

Nutrix cum gemitu ait, "Audi, Tharsia, natalium tuorum originem, ut scias quid post mortem meam agere debeas. Est tibi patria Pentapolis, mater Archistrates, Archistrati regis filia. Quae cum (11b) te enixa est, statim praecluso spiritu ultimum diem finivit vitae suae. Et pater tuus, Appolonius, effecto loculo cum ornamentis regalibus et viginti sestertiis auri, in mari misit: ubicumque esset delata haberet in supremis exequium funeris sui. Quo delata itaque sit, ipsa testis est sibi. Nam rex Appolonius Tyrus pater tuus amissam conjugem lugens, te in cunabilis posuit. Quo tamen recreatus solacio applicuit Tharso. Commendavit te mecum cum magna pecunia vesteque copiosa Starquilioni et Dionisiadi hospitibus suis, votum faciens barbam capillosque capitis et ungues non detonsurum nisi te nuptui prius daret; et cum suis ascendit ratem. Et ad nubiles annos tuos annua vota persolvens remeare promisit. Sed pater tuus, qui tanto tempore nec scripsit nec salutis suae nuntios misit, forsitan periit. Nunc ergo moneo te, ut post mortem meam, ne casu hospites tui, quos tu parentes appelas alioquin, tibi injuriam faciant, pergas ad forum ibique invenies statuam patris tui in biga stantem: ascende in eam et statuam ipsius comprehende et casus tuos omnes expone. Cives memores patris beneficii injuriam tuam vindicabunt."

⌈XXX⌋ Puella ait, "Si prius senectuti tuae aliquid accidisset naturaliter quam michi haec referres, ego originem natalium meorum nescissem."

Et cum haec diceret, nutrix in gremio puellae deposuit spiritum. Exclamavit virgo, concurrit famulia; et corpus nutricis suae sepelierunt. Et jubente Tharsia, monumentum in litore fabricatum est. Et post paucos dies puella deposito luctu rediit ad studia liberalia, et reversa de auditorio non prius cibum sumebat quam suae nutricis monumentum intraret et casus suos exponeret et defleret.

IX

(12a)⌈XXXI⌋ DUM haec ag(untur, quodam) die feriato Dionisiades cum filia sua (et cum Tharsia per) publicam viam transibant. Et videntes cive(s Tharsiam sp)eciosam et ornatam meliorem et pulcriorem, l(audabant eam) vehementer; et omnes honorati dicebant, ("Felix est pat)er cujus Tharsia filia est. Illa autem quae ad(est lateri e)jus turpis est et dedecus ejus."

Dionisiades (ut audivit T)harsiam laudari et filiam ejus vituperari c(onversa in) furore; et singula cogitans secum ait, "Pater ejus (ex quo hin)c profectus est, anni sunt quindecim et non venit ad (recipie)ndam eam. Credo quod mortuus est, aut in pelago periit. Et nutrix ejus mortua est. Neminem habeo aemulum. Tollam hanc de medio et ornamentis ejus filiam meam honorabo." Et jussit venire villicum de suburbano nomine Theophilum, cui ait, "Si cupis, Theophile, libertatem accipere, Tharsiam tolle de medio nostri, et interfice eam."

Villicus ait, "Quid peccavit innocens virgo?"

Scelerata mulier ait, "Negare michi non potes. Fac quod jubeo: sin alias, senties me iratam. Interfice eam et mitte corpus ejus in mare. Et cum nuntiaveris factum praemium cum libertate recipies."

Villicus pro libertate seductus tamen cum dolore recessit, et

pugionem acutissimum properavit et lateri suo celans, abiit ad Tharsiae nutricis monumentum. Puella rediens de studiis solito more tulit ampullam vini et coronam, et venit ad monumentum et casus suos omnes exposuit. Et exiens foras villicus impetu facto adversus puellam cruribus apprehendit eam, et tradidit ad litus et ad terram prostravit. Et dum vellet eam interficere, ait puella, "Theophile, quid peccavi, ut de manu tua moriar?"

Villicus ait, "Tu nichil peccasti; sed pater tuus Appolonius, qui te cum magna pecunia et ornamentis regalibus dereliquit."

(12b) Et puella cum lacrimis ai(t, "Peto, domine,) ut si jam nulla spes est vitae meae, Deum michi (prius me tes)tari permittas."

Villicus ait, "Testare, qu(ia scit ver)um Deus me coactum hoc scelus factur(um . . .).

X

[XXXII] SED cum puella Deum d(eprecatur, sub)ito piratae apparuerunt; et viden(tes sub jugo) mortis stare puellam, exclamaverun(t, dicentes,) "Crudelissime barbare, parce: tibi qui ferru(m tenes;) haec enim praeda est nostra, non victima."

Vi(llicus, vo)ce piratarum territus, fugit post monum(ent)um. Sed piratae applicantes ad litus tulerunt virginem et altum pelagum petierunt. Villicus post moram, ut vidit puellam raptam a morte, gratias egit Deo quod non egisset scelus. Et reversus ad sceleratam ait, "Quod praecepisti, domina, factum est; comple quod promisisti."

Et scelerata mulier ait, "Quid narras, latro pessime? Homicidium fecisti et quaeris libertatem? Revertere ad villam et opus tuum fac, ne iratum dominum et dominam tuam sentias."

Villicus statim abiit, et elevans manus ad Dominum dixit, "Domine, tu scis quod non feci istud scelus. Esto judex in hac causa." Et rediit ad villam.

Postera die prima luce scelerata mulier admissum facinus insidiis et fraude volens celare, famulos misit ad vocandum amicos et patriae principes. Qui venientes consederunt. Tunc scelerata mulier lugubribus vestibus circumdata, laniatis crinibus, nudo et livido pectore, affirmans dolorem exiit de cubiculo, et fictas fundens lacrimas ait, "Amici fidelissimi, scitote Tharsiam, Appolonii filiam, hesterna die subitaneo dolore stomachi in villa suburbana esse defunctam, neque eam honestissimo funere extulisse."

Patriae vero principes ex affirmatione sermonum, ex habitu et lugubribus vestibus vel fallacibus lacrimis seducti crediderunt. Postera (13a) die placuit universis principibus patriae ob merita et beneficia Appolonii filiae ejus in litore fieri tumulum ex aere collatum non longe a monumento Licoriadis, nutricis suae, scriptum in titulo:

THARSIAE VIRGINI APPOLONII FILIAE PRO BENEFICIO
PATRIS EJVS EX AERE COLLATO DEDERVNT DONVM.

XI

⌈XXXIII⌋ INTERea piratae qui Tharsiam rapuerunt devenerunt in civitatem Metellinam. Deponitur Tharsia venalis inter cetera mancipia; et videns leno Lenonius nomine, cupidissimus, nec vir nec femina, contendere coepit ut emeret eam. Sed Antinagoras, princeps civitatis ejusdem, intelligens nobilem et speciosam puellam nimis optulit decem libras auri. Leno ait, "Et ego viginti dabo."

Antinagoras, "Septuaginta."

Leno, "Nonaginta."

Antinagoras, "Centum decem."

Leno centum viginti dat in praesenti dicens, "Si quis superdederit, ego decem sestertia superdabo."

Tunc Antinagoras ait, "Ego si cum isto lenone contendero, ut eam emam, plus me empturus est. Sed permittam eum emere, et cum eam in lupanari statuerit, narrabo prior et intrabit

et eripiam virginitatem ejus; et erit ac si comparassem eam."

Adducitur puella lenoni numerata pecunia; perducitur in domum. Ducitur in salutatorium, ubi Priapum ex auro habebat et gemmis et unionibus, et ait Tharsiae, "Adora numen praesentissimum."

Puella ait, "Numquam adoravi tale numen. Numquid civis Lapsacenus es?"

Leno ait, "Quare?"

Puella dixit, "Quia Lapsaceni Priapum colunt."

Leno ait, "Ignoras, misera, quia in domo incidisti lenonis et avari?"

Puella ut audivit, toto corpore contremuit; et prostrata pedibus ejus dixit, "Miserere, (13b) domine; succurre virginitati meae; et rogo per Deum ne velis meum corpus sub tam turpi titulo prosternere."

Leno ait, "Leva te, misera. Nescis quia apud tortorem et lenonem terror nec preces neque lacrimae valent?" Et vocavit ad se villicum suum puellarum, cui ait, "Vade ad cellam, ubi Preseida stetit; ornetur diligenter, et titulus scribatur: 'Qui Tharsiam devirginare voluerit, libram auri mediam dabit. Postea singulis aureis populo patebit'." Et fecit villicus sicud jussit dominus ejus.

[XXXIV] Tertia vero die Tharsia antecedente turba et simphoniis, ducitur ad lupanar. Sed Antinagoras prior affuit, et velato capite lupanar ingreditur. Ingreditur cellam et sedit super lectum puellae. Et hostium clausit puella, procidens ad pedes ejus dixit, "Miserere mei, domine, per juventutem tuam; et per Deum Unum conjuro te ne velis me turpiter violare. Contine impudicam libidinem, et casus infelicissimae virginis audi, et natalium meorum originem."

Cui cum universos casus suos exposuisset, confussus et pietate plenus, stupuit vehementer et dixit, "Erige te. Scimus

enim temporum vices, homines sumus; habeo et ego ex amissa conjuge filiam bimulam de qua similes casus tuos possum metuere." Et dedit quadraginta aureos in manu virginis dicens, "Domina Tharsia, ecce habes amplius quam virginitas tua venalis posita est. Da venientibus, et roga pretibus similiter quousque libereris."

Puella profusis lacrimis, lacrimis ait, "Domine, ago pietati tuae gratias; et rogo ne cui narres quod a me audisti."

Antinagoras ait, "Si haec narravero, filia mea cum ad tuam pervenerit aetatem similem poenam patiatur." Et cum lacrimis discessit.

Et occurrit collega ejus cui ait, "Quomodo tecum non vitiatur?"

Antinagoras ait, "Non (14a) potest melius... cum magno effectu usque ad lacrimas." Secutus est eum Antinagoras ad videndum exitum rei.

Juvenis ut intravit, solito more hostium clausit puella. Cui juvenis ait, "Si valeas, indica michi quantum tibi dedit qui ad te ingressus est."

Puella ait, "Quater denos aureos dedit."

Juvenis ait, "Non illum puduit? Homo dives non grande fecerat, si libram auri dedisset! Sed ut scias meum animum meliorem esse, tolle libram auri integram."

Antinagoras audiebat et dicebat, "Cum plus dat, plus plorabit."

Puella enim acceptis aureis prostravit se ad pedes ejus, et similiter casibus suis expositis confundit juvenem et avertit a libidine. Apporiatus denique juvenis ait, "Alleva te, domina; et nos homines sumus casibusque subjacentes."

Puella ait, "Ago, domine, tuae pietati gratias. Et peto ne cui narres quod a me audisti."

[XXXV] Et exiens foras, invenit Antinagoram ridentem, et dixit illi, "Magnus homo es! Et non habuisti cui tuas lacrimas propinares nisi michi?" Et adjurati ne proderent, tacentes, aliorum coeperunt exitus expectare. Et insidiantibus illis,

occulto aspectu, omnes qui intrabant dantes pecuniam secedebant. Facta autem hujus rei fine, lenoni pecuniam tradidit dicens, "Ecce virginitatis meae pretium."

Et ait leno, "Quanto melius est te esse hillarem et jocundam, et non lugentem et segmentem. Sic ergo age, ut meliores pecunias tecum deferas."

Sed dum puella cotidie de lupanari reversit, diceret, "Ecce quid potuit virginitas, laboravit."

Hoc audito leno vacavit villicum puellarum et ait, "Tu existimas tam amentem, tam negligentemque me esse, ut nesciam Tharsiam virginem esse? Si virgo tantum affert, quantum dabit mulier? Duc ergo eam in cubiculum (14b) tuum et erumpe nodum virginitatis ejus."

Cumque eam villicus in cubiculum deduxit, ait, "Verum dic michi se es adhuc virgo?"

"Quamdiu Deus vult, virgo sum."

Villicus ait, "Unde ergo hiis diebus tantam pecuniam adquisisti?"

Puella prostravit se pedibus ejus et dixit, "Domine, subveni captivae miserae regis filiae, ne me velis violare."

Et cum ei omnes casus suos exponeret, motus misericordia dixit, "Nimis avarus est leno. O si possis ita virgo perseverare."

[XXXVI] Puella dixit, "Dabo operam studiis liberalibus eruditam, similiter et lirae pulso modulante. Jube ergo crastina die frequenti loco scamna disponi; et facundia oris mei populo promerebor ut casus meos omnes exponeam, quoscumque modos quaestionis proposuerint solvam, et hac arte ampliabo pecuniam."

Quod cum fecisset villicus, omnis aetas populi ad audiendam virginem cucurrit. Puella ut vidit ingentem populum ingredi, ex facundia oris sui, studiorum habundantia et ingenio, quaestiones sibi proponi jubet, et acceptas, curiose solvebat. Fit ingens clamor, et tantus circa eam amor civium excrevit, ut

viri ac feminae cotidie sibi infinita conferunt. Antinagoras autem princeps civitatis memor integerimae virginitatis et generositatis ejus diligebat eam ac si filiam suam unicam, ita et villico multa donaret; et cotidie virgo misericordia populi conferebat pecunias in sinum lenonis.

XII

(15a) [XXXVII] INTER haec Appolonius venit Tharso quintodecimo anno transacto, et operto capite ne a quoquam deformis aspiceretur, ad domum pergebat Starquilionis. Quem ut vidit Starquilio a longe, praecessit prior velocissimo cursu et dixit Dionisiadi uxori suae, "Certe dixeras Appolonium naufragio perisse?"

Et ait mulier, "Certe dixi."

Starquilio ait, "Crudelissima mulier, ecce venit Appolonius ad recipiendam filiam suam. Quid dicemus de ea patri suo cujus nos fuimus parentes?"

Scelerata mulier ait, "Confiteor: enim dum nostram diligo filiam, perdidi alienam. Accepto consilio: ad praesens induere lugubribus vestibus, fictis lacrimis, dicamus eam stomachi dolore defecisse; cum nos tali habitu viderit, credet."

Dum haec diceret, introivit Appolonius in domum illorum revelans capud et ab ore barbam removit et apperit comam a fronte. Et ut vidit eos lugubribus vestibus indutos et maerentes ait, "Hospites fidelissimi, si tamen ad huc permanet in vobis hoc nomen, quid in adventu meo funditis lacrimas? Anne istae lacrimae sunt vestrae sed meae?"

Scelerata mulier cum cornicis expressis lacrimis ait, "Utinam ad aures tuas alius pertulissit et non ego et conjux meus! Nam Tharsia, filia tua, subitaneo dolore defecit."

Appolonius hoc audito toto corpore tremebundus obpalluit, diuque confusus (15b) stetit. Restitutaque spiritu, malam mulierem intuens ait, "Dionisiades, filia mea Tharsia, ut dicis ante paucos dies discessit, mea pecunia et vestes ac ornamenta

perierunt?"

[XXXVIII] At illi perferunt omnia et dicunt, "Crede nobis, quia cupimus filiam tuam incolumem resignare sicud haec omnia damus. Et ut scias nos non mentiri, habemus hujus rei testimonium: cives memores beneficiorum tuorum ex aere collato in proximo litore filiae tuae monumentum fecerunt, quod potes videre."

Appolonius haec audito credens eam esse defunctam ad famulos ait, "Tollite haec omnia et ferte ad navem; et ego vado ad filiae meae monumentum." Appolonius venit ad monumentum et legit titulum dicens:

"CIVES THARSIS THARSIAE VIRGINI APPOLONI FILIAE EX
AERE COLLATO MONVMENTVM OB BENEFICIORVM PIETATEM
PATRIS EJVS FECERVNT."

Perlectoque titulo stupente mente constitit. Et dum non fleret iratus maledicens oculos suos ait, "O crudelissimi oculi, potuistis titulum filiae meae legere et non potuistis lacrimas fundere? Vae michi misero! Puto filia mea vivit!" Veniens ad navem ad suos ait, "Proicite in sentinam navis. Cupio enim meum efflare spiritum magis in mari quam in terris. Non licuit michi lucem habere."

[XXXIX] Et dum prosperis navigat ventis Tyro reversus, subito mutata fide pelagi per diversa maris discrimina jactatur; omnibus igitur Deum roganti-(16a)bus, ad Mitellinam civitatem devenerunt. Gubernator autem cum omnibus plausum dedit. Appolonius hoc audiens ait, "Quid sonus hillaritatis aures meas percussit?"

Gubernator ait, "Gaude, domine Appoloni: scias hodie Neptunalia esse."

Appolonius ingemuit et ait, "Ergo omnes hodie celebrant festum praeter me." Et vocans dispensatorem suum ait ei, "Ne non lugens sed avarus videar, sufficiat servis meis ad poenam quod me tantum infelicem dominum sortiti sunt. Dona

ergo decem aureos pueris, ut emant sibi quod volunt, et diem festum celebrent. Me autem ne a quoquam appellari jubeo; quod si quis servorum meorum fecerit, crura ejus frangentur, si fuerit liber, malum libertatis accipiet." Et muniti sunt omnes quod ita se obligasset.

Dispensator vero ea quae necessaria sunt emerat et rediit ad navem. Et ornato navigio laeti discubuerunt omnes.

Antinagoras qui Tharsiam ac si filia sua esset diligebat, deambulans navium celebritatem considerans vidit navem Appolonii ceteris navibus pulchriorem et ornatiorem esse, aitque ad amicos suos, "Illa navis maxime michi placet, quam video esse paratam."

Nautae vero audientes navem suam laudari, dixerunt principi, "Invitamus te, princeps magnifice, si dignum ducis."

Antinagoras autem descendens in navem, et li-(16b)benti animo discubuit, et posuit decem aureos in mensa et ait, "Ecce, ne me gratis invitassetis."

Illi autem omnes una voce dixerunt, "Bene accepisti nos, domine."

Antinagoras autem videns eos omnes unanimes discumbentes, nec inter eos pervidens majorem ait, "Quid omnes sic licentiose discumbitis? Navis dominus quis est?"

Gubernator ait, "Navis dominus in luctu moratur sub sentina navis in tenebris; mori disponit. In mari conjugem suam perdidit et in terris filiam."

Antinagoras autem ad unum de servis suis nomine Ardilionem ait, "Dabo tibi duos aureos, et descendens, dic ei: 'rogat te Antinagoras princeps hujus civitatis, ut procedas de tenebris ad lucem'."

Juvenis ait, "De duobus aureis, quatuor dare volo; et crura mea nolo frangi. Nam si possum duobus pedibus duo crura habere, ea tamen frangi nollem. Numquid tam vilem inter nos non invenistis quam me? Quaere alium qui eat qui ejus sit, quia jussit, ut quicumque eum appellaverit, crura ejus frangantur."

Antinagoras ait, "Hanc legem vobis statuit, non michi quem ignorat. Ego ad eum descendam. Indicate michi nomen ejus."

Famuli dixerunt, "Tyrus Appolonius."

[XL] Antinagoras autem hoc audito nomine, ait intra se, "Et Tharsia patrem Appolonium nominabat." Et demonstrantibus pueris, venit ad eum. Quem ut vidit barbam (17a) et capite squalidum et sordidum in tenebris jacentem, submissa voce ait, "Ave, Appoloni."

Appolonius putans se ab aliquo suorum servorum esse appellatum, contempto et horrido vultu eum respiciens, vidit ignotum hominem sibi honesto vultu decoratum; furorem silentio texit. Cui Antinagoras ait, "Scio te mirari quia ignotus nomen tuum salutasset. Disce quod princeps sum hujus civitatis, Antinagoras nomine. Descendi ad litus ad naviculas, et considerans omnes inter ceteras, navem tuam vidi decenter ornatam; et ejus aspectum laudavi. A nautis vero tuis rogatus libenti animo discubui et navis dominum exquisivi. Qui dixerunt te in luctu morari, quod et video. Prosit ergo quod veni ad te. Procede de tenebris ad lucem; discumbe et epulare paululum. Spero enim de Deo, quia dabit tibi post ingentem luctum laetitiam ampliorem."

Appolonius luctu fatigatus, capud suum levavit et dixit, "Quisquis es, domine; vade, et epulare cum eis ac si cum tuis. Ego autem graviter afflictus calamitatibus meis non solum epulari, sed nec vivere volo."

Antinagoras autem ascendens in navem, et discumbens ait nautis, "Non potui suadere domino vestro, ut hic vel ad lucem exiret. Quid faciam, ut eum revocem a proposito mortis?" Et ait, "Bene michi venit in mente. Vade, puer, ad Lenonium, lenonem, et dic ei ut mittat ad me Tharsiam. Est enim scolastica et suavissimi sermonis ac nimio decore conspicua; potest enim exhortari, ne talis vir taliter moriatur."

Leno autem cum audisset et contempnere hoc non posset, licet

nolens misit eam. Veniente autem Tharsia, dixit ad eam Antinagoras, "Dulcis nata, hic est ars studiorum tuorum necessaria, ut consoleris hujus navis dominum sedentem in tenebris, pro conjuge lugentem et filia, ut horteris eum ad lucem exire. Haec est enim pietatis causa, per quam (17b) Deus fit omnibus propitius. Accede ergo et suade eum exire ad lucem; forsitan per nos Deus eum vult vivificare. Si hoc potueris facere, dabo tibi decem sestertia auri et viginti aureos atque triginta diebus redimam te a lenone, ut possis melius virginitati tuae vacare."

XIII

AUDiens autem haec puella constanter descendit ad Appolonium, et emissa voce, salutavit eum dicens, "Salve, quicumque es; salve et laetare et gaude. Non enim ab aliquo polluta ad consolandum te veni, sed innocens virgo quae meam virginitatem inter naufragium castitatis inviolabiliter servo."

[XLI] Et hiis carminibus coepit modulata voce cantare:

"Per sordes gradior, sed conscia discordia sordida non sum;
Ut rosa cum spinis nescit compungi mucrone.
Piratae me rapuerunt gladio ferientis iniquo.
Lenoni vendita sum; huic vendita numquam violavi pudorem.
Si fletus et lacrimae vel luctus de rebus amicis inessent,
Nulla me nobilior; patrem si nosse matremque:
Regio sum genere, unica stirpe. Propera te prior.
Et Deo juvante, spero quandoque laetari.
Fuge modo lacrimas, curas resolve dolorum;
Redde polo facies, ad sydera animos tolle.
Adveniet Dominus, hominum Creator et Actor,
Qui non sinet has lacrimas casso labore relinqui."

Haec verba audiens Appolonius, levavit capud suum, et videns puellam ingemuit et ait, "Heu michi misero quamdiu contra libertatem luctabor?" Et erigens se ad eam: "Ago prudentiae

tuae et nobilitati maximas grates; et consolationi tuae rependo; memor ero tui quandoque si michi licuerit et regnum meum viribus revelabo; et forsita, ut dicis te ortam regis natalibus parentibus te praesentabo. Nunc ergo accipe ducentes aureos et ac si me ad lucem perduxeris, laeta discede. Nolo me enim ut ulterius appelles; recedenti enim luctu, renovata crudelitate, tabesco."

Et acceptis ducentis aureis, puella abiit. Et ait ad eam Antinagoras, "Quo vadis, Tharsia? Sine effectu laborasti? Non potuisti misericordiam facere et subvenire homini interficienti se."

Cui ait Tharsia, "Omnia (18a) quaecumque potui feci; et dedit michi ducentos aureos. Rogavitque me, ut discederem ab eo asserens se renovato dolore cruciari."

Et ait Antinagoras, "Ecce quatuor centum aureos tibi dabo; tantum descende et refunde ei ducentos aureos quos tibi dedit, et dic ei: 'Ego salutem tuam quaero, non pecuniam'."

Et descendens Tharsia, sedit juxta Appolonium et ait, "Jam si in hoc squalore permanere diu definisti, permitte me tecum vel in hiis tenebris miscere sermonem. Si vero parabolarum mearum nodos absolveris, vadam; sin autem alias, refundam tibi pecuniam tuam et abscedam."

Appolonius ergo ne pecuniam reciperet a puella prudenti, cupiens audire sermones, ait, "Licet malis meis nulla cura suppetat nisi flendi et lugendi; tamen, ut ornamento laetitiae cream, dic quae interrogatura es, et discede. Precor enim te, ut fletibus spatium tribuas."

[XLII] Et ait Tharsia:

"Est domus in terris, claraque voce resultat. Enigma primum
Ipsa domus resonat; tacitus sed non sonat hospes.
Ambo tamen currunt, hospes simul et domus una. 31.

Si rex es in patria tua, ut asseris -- regi enim convenit nichil prudentius esse -- solve quaestionem, et vadam."

Agitans autem capud, Appolonius ait, "Ut scias me non esse

mentitum, dicam tibi: Domus quae resonat in terris, unda est; hospes tacitus hujus domus est piscis, qui simul cum sua domo currit." Solutio

Ad haec, Tharsia:

"Dulcis amica ripae semper vicina profundis, (2um
Suaviter ipsa canit, nigro perfusa colore 6.
Nuntia sum linguae digitis signata magistri."

Appolonius ait, "Dulcis amica dicitur, quae sentros suos mittit ad caelum, canna est, ripae vicina quia juxta flumina sedes habet. Et haec nigro perfusa colore nuntia linguae est et vox per eam transit." Solutio 10.

Tharsia post haec ait:

(18b) "Longa feror velox formosae filia silvae, (3um
Innumeris pariter comitum stipata catervis,
Curro vias multas, vestigia nulla relinquens." 15.

Appolonius respondit, "O si licitum esset, ostenderem tibi quae ignoras. Tamen ne ideo tacere videar, ut pecuniam tuam recipiam, respondebo quaestionibus tuis. Miror enim te tam tenera aetate hujus esse prudentiae. Nam longa arbor quae fertur navis est, formosae filia silvae; fertur velox vento pellente, stipata catervis; currit vias multas undarum similiter, sed nulla vestigia relinquit." Solutio 20.

Tharsia vero inflamata prudentia solutionum ejus, ait ad eum:

"Per totas sedes innexus introit ignis: (4um
Est calor in medio magnus quem nemo veretur. 26.
Namque est nuda domus, sed nudus convenit hospes."

Appolonius iterum respondit, "Ego si istum luctum deponerem, innocentem intrarem in ignem. Intrare balneum ubi hinc et inde flammae per tumulos filerent; nuda domus, quia nichil intus habet praeter sedilia, ubi nudus hospes suaviter sedet." Solutio 30.

Tharsia ait,

"Mucro michi geminus ferro conjungitur uno. (5 um
Cum vento luctor, cum gurgite pugno profundo.
Scrutor aquas medias, ipsa quoque mordeo terras."

Appolonius ait, "Quae me sedentem in hac navi continet, Solutio
anchora est, quae gemino ferro conjungitur, una quoque ipsa 5.
est; cum vento luctatur, cum gurgite pugnatur profundo,
mediasque terrae rimas morsu tenet."

Tharsia ait:

"Ipsa gravis non sum, sed aquae pondus michi inhaeret. (6 um
Viscera tota tument patulis diffusa catervis. 10.
Intus limpha latet, quae se non sponte profudit."

Appolonius ait, "Spongia cum sit levis, visceribus totis Solutio
tumet; aquae gravatur pondere, patulis diffusa catervis. Intus
limpha latet, quae se non sponte profudit."

⌈XLIII⌋ Tharsia iterum ait, 15.
(19a) "Non sum tincta comis, et non sum nudata capillis (7 um
Intus michi crines sunt, quos non videt ullus.
Meque manus mittunt, manibusque remittor in auras."

Appolonius respondit, "Hanc ego in Pentapoli habui ducem Solutio
naufragus ut regis amicus efficerer. Nam pila est, quae non 20.
tincta comis et non est nudata capillis. Intus autem plena
est. Haec manibus missa, manibusque remittitur."

Tharsia iterum ait,

"Nulla michi certa est, nulla peregrina figura. (8 um
Fulgor inest proprius radiante luce choruscans; 25.
Fulgor inest intus divini syderis instar,
Qui nichil ostendit nisi quod se viderit ante."

Appolonius respondit, "Nulla certa figura inest speculo, Solutio
quia mentitur aspectus; nulla peregrina, quia quod contra
se habet ostendit." 30.

Post haec, Tharsia dixit,

"Quator aequales currunt ex parte sorores (9 um
Sic quasi certantes, cum sit labor omnibus unus.
Et properant pariter non se contingere possunt."

Appolonius ait, "Quatuor sorores aequales similes forma et habitu rotae sunt quatuor, quae ex arte currunt quasi certantes; et cum prope, nulla aliam potest contingere." Solutio

Tharsia iterum ait,

"Nos sumus ad caelum quae tendimus alta petentes, (10 um
Et simul habentes: per nos comitantur ad auras 6.
Concordi fabrica quas unus continet ordo;
Alta quaecumque petunt, per eas comitantur ad auras."

Appolonius ait, "Grandes sunt scalae, uno consentientes ordine, aequales mansiones habentes; et alta quaecumque petunt, per eas comitantur ad auras." Solutio 10.

/XLIV/ Et hiis dictis, misit se super Appolonium Tharsia, et strinxit manibus, complexansque eum dixit, "Qui te tantis malis affligis? Exaudi vocem meam et deprecantem te respice virginem, quia te tantum prudentem virum mori velle nefas est. 15. Si conjugem defleas, quaere Deus tibi restituat; si filiam, salvam et (19b) incolumen invenias. Praesta petenti quod te precibus rogat." Et tenens lubricas ejus vestes, ad lucem conabatur attrahere. Appolonius in ira conversus surrexit et calce eam percussit. Et impulsa virgo cecidit, et de ejus 20. genu coepit sanguis exire. Sedit puella et coepit flere ac dicere, "O Ardua Potestas Caelorum, cur me innocentem tantis calamitatibus subjacere permittis? Atque a cunabilis temporis nativitatis meae, tantis miseris fatigari? Nam statim ut nata sum, in mari inter fluctus et procellas mater mea argoribus 25. constricta mortua est, et ei est negata terrae sepultura: et ornata a patre meo, missa in loculum cum viginti sestertiis auri Neptuno tradita est. Et ego Starquilioni et Dionisiadi impiis a patre sum derelicta cum ornamentis et vestibus, pro quibus usque ad necem perveni per perfidiam. Nam jussa sum 30. decollari a servo ejus, sed piratae supervenientes rapuerunt me; et in urbem hanc lenoni tradita sum. Deus, redde me Tyro Appolonio, patri meo, qui dum meam lugeret matrem Starquilioni et Dyonisiadi me dereliquit."

XIV

[XLV] APPOLonius haec signa audiens, exclamavit voce magna cum lacrimis dicens, "Occurrite, famuli! accurrite, amici! et anxietati meae finem imponite!" Audientes denique clamorem, cucurrerunt servi omnes; cucurrit etiam Antinagoras, civitatis suae princeps; et descendentes, Appolonium invenerunt super collum Tharsiae filiae suae flentem et dicentem, "Haec est filia mea quam lugeo, cujus causa reddidi vivas lacrimas, et revocatos luctus assumpseram. Nam ego ipse sum Appolonius Tyrus, qui te commendavi Starquilioni et Dionisiadi impiis. Dic michi, quae fuit nutrix tua?"

At illa dixit, "Licoriades."

Appolonius ad haec vehementissime clamare coepit, et dicere, "Tu es Tharsia, filia mea!"

Et illa dixit, "Si Tharsiam quaeris, ego sum."

Tunc se erigens et projectis lugubribus vestibus (20a) induit se veste mundissima; et apprehendens eam osculabatur et flebat. Vidensque eos Antinagoras utrosque in amplexu cum lacrimis vehementibus, et ipse amare flebat; et narrabat ei qualiter puella in lupanari posita esset. Et cum universa narrasset, et quantum temporis erat ex quo a piratis adducta et distracta fuisset, mittens se Antinagoras ad pedes Appolonii, dixit, "Per Deum Vivum, qui te patrem restituit filiae tuae, precor ne alium virum Tharsiae tradas. Nam et ego princeps sum hujus civitatis, et in mea opera virgo permansit, et me duce ad patrem agnovit."

Cui Appolonius ait, "Ergo huic tantae bonitati et pietati, [illegible] contrarius essem? Immo opto, quia votum feci non me depositurum luctum nisi prius filia mea nuberet. Hoc volo certe, ut filia mea vindicetur de hoc lenone, quem sustinuit inimicum."

Hiis auditis, Antinagoras citius cucurrit ad curiam, et convocatis magnatibus omnibus civitatis, exclamavit voce magna dicens, "Currite, cives piissimi, subvenite huic civitati, ne

pereat propter unum infamem."

/XLVI/ At ubi dictum, Antinagoras princeps hanc vocem in foro clamare coepit, et concursus ingens factus est, et tanta commotio populi fuit, ut in domibus civitatis, nec vir nec mulier remaneret. Omnibus autem currentibus voce magna dixit, "Cives Mitellini, sciatis Tyrum Appolonium, regem magnum, huc advenisse, et classes navium cum exercitu proximantes reversuri super civitatem causa lenonis, qui Tharsiam filiam suam emit, constituitque in lupanari. Ut ergo salvetur civitas, deducatur ad eum leno, ut vindicet se de eo, et non tota civitas pereat."

Hiis auditis, qui in civitate Mitellina erant, comprehenderunt lenonem et vinctis a tergo manibus, ad forum ab auriculis deducitur. Fit tribunal ingens, et indutus Appolonius veste regia, et omni squalore deposito, cum filia sua tribunal (20b) ascendit; et tenens eam in amplexu coram omni populo lacrimis impediebatur loqui. Antinagoras vix manu imperat plebi ut taceret. Quibus silentio facto, Antinagoras ait, "Cives Mitellini, quos pristina miseratio nunc repentina pietas coagulavit in unum, videtis Tharsiam a patre suo hodie cognitam, quam cupidissimus leno ad nos exspoliandos hucusque depressit, quae nostra pietate virgo permansit. Ut ergo plenius pietati vestrae gratias referam, natae ejus procurate vindictam."

At omnes una voce clamaverunt dicentes, "Leno vivus ardeat; bona ejus puellae aducantur!"

Adducitur igni leno; et villicus ejus cum universis puellis et facultatibus traditur Tharsiae. Et ait Tharsia villico, "Dono tibi vitam, quia beneficio tuo et civium, virgo permansi." Et donavit ei decem talenta auri; et libertatem dedit cunctis puellis coram se praesentatis et dixit, "Quicquid de corpore vestro illi intulistis infauste, vobis habete; et quia mecum servistis, liberae estote."

/XLVII/ Et erigens se citius Appolonius loquebatur dicens, "Gratias refero venerandae pietati vestrae, piissimi cives,

quorum longa fides pietatem praebuit, quietam vitam tribuit, salutem exhibuit, gloriam educavit: unum est quod redivivis vulneribus rediviva vita successit; unum est quod fraudulenta mors cum suo luctu detecta est; unum est quod virginitas nulla sustinuit bella; unum est quod de paternis amplexibus unica filia restituta est. Pro hoc ergo vestro tanto munere, ad instaurandam vestram civitatem, dono vobis quingenta pondera auri."

Quod cum dixisset, in praesentia dari fecit. Tunc omnis civitas fundaverunt ei statuam magnam auream ingentem et deauratam; et fecerunt navem ex aere et ipsam statuam in prora navis stantem, et conculcantem capud lenonis. Et filiam suam ex aere in auratam; et in base ejus scripserunt:

'TYRO APPOLONIO INSTAVRATORI MOENIVM NOSTRORVM ET THARSIAE EJVS FILIAE SANCTISSIMAE VNIVERSVS POPVLORVM METILLORVM OB NIMIVM AMOREM MAGNVM DECVS [21a] AD MEMORIAM DEDIT'.

Inter paucos vero dies tradidit Appolonius filiam suam in conjugium Antinagorae cum ingenti laetitia totius civitatis.

[XLVIII] Et cum eo atque filia sua Appolonius volens transire in patriam suam, eadem nocte venit in sompnis quidam angelico habitu sibi dicens, "Appoloni, ad Ephesum dirige; et intra templum Dyanae cum filia tua et genere tuo; et casus tuos omnes expone per ordinem, et postea exies inde cum gaudio magno. Sic venies Tharsum et filiam tuam vindica innocentem." Appolonius expergefactus quod in sompniis viderat filiae suae et genere suo indicat.

Et illi dixerunt, "Fac, domine, quod tibi videtur."

Et ascendit navem et omnes cum eo ferentes argentum et aurum et multa ornamenta et vestes pretiosissimas et gemmas secum. Et jussit gubernatori Ephesum petere.

Et feliciter supervenerunt Ephesum. Descendens itaque Appolonius cum suis de navi, civitatem intravit et templum Dianae inquirens in quo conjux ejus Archistrates, quam Appolonius

per quindecim annos pro mortua putabat, principatum tenebat super omnes sacerdotes. Rogabat Appolonius aperiri sacrarium, ut oraret. Et dixit illi major omnium sacerdotum, "Sustine paulum, domine, donec referam." Et ingressa sacrarium, dixit ad eam, "Sanctissima ac sacratissima omnium sacerdotum nostrarum, domina Archistrates, venit huc rex nescio quis, cum filia et genero suo cum donis multis postulans, ut faciem tuam videat."

Hoc audito Archistrates jussit parari sedile suum in templo, et ipsa ornavit se gemmis regalibus ac dyadema capiti suo imposuit, et in vestitu purpureo venit constipata catervis, et sedit super sedile in templo. Erat enim effigie decorata; et nimio amore castitatis constricta a se, asserebant quippe omnes nullam tam gratam esse Dianae vel patriae. Quae cum (21b) sedisset, jussit venire regem. Quam videns Appolonius cum filia et genere suo cucurrerunt ad pedes ejus; tantus enim pulchritudinis ejus emanebat splendor, ut ipsam eorum dea esse videretur. Et aperto sacrario oblatisque muneribus, dona multa dedit Appolonius Archistrati. Et in conspectu Dyanae, coepit omnes casus suos exponere dicens, "Ego in adolescentia mea rex natus sum; Tyrus Appolonius appellor. Et cum ad omnem scientiam et studium pervenissem, nec est aliqua ars quae a nobilibus vel regibus exercetur quam nescio aut nescirem, regi Antiocho quaestionem persolvi, ut filiam ejus in matrimonium acciperem. Sed illa fidelissima morte cruciata, quia ante per naturam ante patrem fuerat constitutus, per impietatem conjux factus est filiae suae. Provide machinabatur me occidere. Quem dum fugi, naufragium passus sum, et Cirenecium sum devolutus civitati, in qua rex Archistrates morabatur, a quo gratissime sum susceptus, effectusque ad futuram gloriam, ut filiam ejus mererer accipere. Cumque desiderassem ad patriam remeare, ad regnum percipiendum, hanc filiam meam quam coram te, magna Dyana, repraesentare jussisti, mater ejus in mari peperit et

et emisit spiritum. Sunt enim anni quindecim, quam ego regali induens habitu in loculo misi, viginti sestertia auri sub capite posui, ut apud quemcumque inventa fuisset in monumento sepeliretur. Et filiam meam nutriendam nequissimis personis commendavi, et in Aegipti partibus quatuordecim annos feci. Adveniens autem, ut filiam meam repeterem, dixerunt eam mortuam esse. Et dum redii, vivo luctu, lugubribus indumentis involverunt... mori cupienti filiam meam patri reddidisti."

[XLIX] Cum haec et hiis similia narraret, levavit se Archis-(22a)trates uxor ipsius et ruit in ejus amplexum. Appolonius non credens conjugem suam, repulit eam a se. At illa cum lacrimis voce magna clamavit dicens, "Ego sum Archistrates, conjux tua, Archistrati filia." Et mittens se iterum in amplexum ejus, osculabatur eum dicens et clamans, "Tu es conjux meus Appolonius; tu es magister meus; ego sum conjux tua, quam a patre accepisti Archistrate rege. Tu es quem naufragium adamavi non causa libidinis, sed sapientiae! Care mi domine, dic michi: ubi est filia mea?"

Appolonius ait et ostendit ei Tharsiam et dicit, "Haec est."

Et flebant omnes prae gaudio. Sonat enim per totum Ephesum Tyrum Appolonium regem Archistratem uxorem suam cognovisse, quam sacerdotem ipsi habebant. Fit ab Appolonio convivium; laetantur omnes; Archistrates vero constituit sacerdotum quam habebat in templo pro se priorem. Et cum omnium Ephesorum gaudio et lacrimis cum marito et filia et genero navem ascendit et inaestimabilia pondera auri et argenti secum ferentes, atque vale dicentes omnibus, coeperunt navigare. Gubernante vero Domino, veniens Tirus Appolonius in Antiochiam civitatem, ubi fuerat illi regnum reservatum; volentibus omnibus, accepit regnum.

[L] Pergit inde Tyrus patriam suam, et gaudens cum civibus suis, constituit in loco suo regem Antinagorem, generum suum; et cum eodem genero suo et conjuge ac filia sua atque cum exercitu regio navigans, venit Tharsum civitatem, et jussit statim

comprehendi Starquilionem et Dyonisiadem uxorem ejus, et adduci coram omnibus civibus vinctos. Quibus proscriptis Appolonius ait, "Cives beatissimi Tharsis, numquid Appolonius Tyrus aliter vestrum extitit ingratus?"

At illi omnes una voce dicebant, "Te regem et patrem patriae diximus; pro te libenter mori optamus, cujus ope periculosam [illegible] effugimus; (22b) et statua a nobis posita testatur."

Et ait Appolonius, "Commendavi Starquilioni et Dionisiadi uxori ejus filiam meam Tharsiam, et eam michi reddere noluerunt."

Ac scelerata mulier ait, "Bene dicis, domine, nam tu ipse titulum monumenti legisti!"

Appolonius ad haec exclamavit, "Domina Tharsia, dulcis nata, quid tantum sensis apud inferos? Relinque Tartaream domum, et tui genitoris vocem exaudi!"

Puella de post tribunali regio habitu circumdata capite velato processit; et revelata facie malae mulieri dixit, "Dionisiades, ave! Saluto te ego, huc ab inferis revocata."

Mulier scelerata toto corpore contremuit. Mirantur cives et gaudent. Jussitque Tharsia Theophilum villicum venire, cui ait, "Theophile, ut possis et bene agnosci, clara voce responde: quis me interficiendam obligavit tibi?"

Villicus respondit, "Dionisiades, domina mea."

Tunc cives omnes rapuerunt Starquilionem et Dionisiadem et extra civitatem duxerunt et lapidaverunt; volentes Theophilum occidere, sed Tharsiae interventu non tangitur. Ait namque, "Nisi iste ad testandum Deum orandi morae dedisset spatium, modo me vestra pietas nulla tenus defendisset." Quem manumissum incolumen collata libertate praecepit; et scelestis secum Tharsia tulit. /LI/ Appolonius vero dat laetitiam populo; deditque munera; instaurantur muri turres; et moratus est ibidem mensibus sex.

XV

NAVIgavit post haec Appolonius cum suis ad Pentapolim civitatem carinam. Ingreditur ad regem Archistratem; coronatur civitas, ponunt organa, gaudet multitudo senectutis suae: rex Archistrates vidit filiam suam et maritum, neptem Tharsiam, cum viro suo; filios ve-(23a)neratur et osculo eos suscepit. Cum quibus uno anno perdurat. Post haec laetus amore, dum perfecta aetate in manibus eorum moritur, medietatem sui regni dimittens Appolonio, et medietatem filiae suae.

Hiis omnibus peractis, dum perambularet Appolonius juxta mare, vidit piscatorem a quo fuerat naufragus susceptus, et jussit eum comprehendi et ad palatium adduci. Videns se piscator a militibus duci, putabat se occidendum. Et ingressus palatium Appolonius coram conjuge sua fecit eum adduci, et ait Appolonius, "Domina regina, hic est paranimphus meus, qui michi opem naufrago dedit et ut huc venirem iter ostendit." Et dixit ei, "Benignissime domine, ego sum Tyrus Appolonius, cui tu dimidium tribunarium tuum dedisti." Et donavit ei ducenta sestertia auri, servos, ancillas et vestes multas; et fecit eum comitem usque dum vixit.

Euglanicus vero qui ei de Antiocho rege Appolonio procedente optulit se, et ait, "Domine mi rex, memor est Euglanici servi tui!"

Et apprehensa manu ejus, Appolonius erexit eum et osculari coepit. Fecit eum divitem et ordinavit eum comitem.

Hiis expletis genuit ex conjuge sua filium quem in loco sui avi, Archistrates, constituit regem. Ipse autem cum conjuge sua bene vixit annos septuaginta quatuor; tenuit regnum Antiochiae, Tyri, Cirinencium, quiete omni tempore regni sui dum vixit. Casus suos ipse descripsit, sed duo volumina fecit; unum in templo Dyanae Ephesorum, aliud bibleotecum exposuit. AMEN.

EXPLICIT EVENTUS TYRI APPOLONII

THE DEEDS OF APPOLONIUS KING OF TYRE AND SIDON

TRANSLATION AND NOTES

Here begin the deeds of Appolonius, king of Tyre and Sidon. The citizen is put to flight by king Antiochus from his realm of Tyre and Sidon.

There was, in Antioch city, a certain king with the name of Antiochus, who possessed a most beautiful maiden, the daughter of his deceased wife. Nature had erred not at all in her, except indeed in that it had made her mortal. When she had reached a marriageable age, and the beauty of her looks had increased, many began to seek her in marriage, and hastened with great promises. But while her father was deliberating which most powerful man he should give his daughter to, the evil flame of lust seized ⌈him⌋ and he fell in love with his own child, and began to love her more than he ought. While he struggled with his passion, he fought with grief: disgrace got the better of love. One day at first light, having remained awake, he broke into his daughter's bedroom and ordered the servants to follow afar, as if he were to have some secret conversation with his daughter; and when the fire of his lust had stirred ⌈him⌋, he tore away the girdle of his daughter's maidenhood; and the foul deed perfected, he went out of the room. While she who had been defiled by the impiety of her father's evil deed wished to cover up, there appeared on her floor the sign of her secrets -- drops of blood fell to the ground. ⌈II⌋ When the girl was pondering what she should do, her nurse suddenly entered, saying, "Why is your face disturbed, and your spirit?"

The girl said, "Dear nurse, a moment ago two noble names perished in this room."

The nurse said, "Lady, why do you say this?"

1a

The girl replied, "Because I have been violated with perverse sin before my lawful wedding day."

The nurse said, "And who so brave has dared with such audacity to come in to the king's daughter, to the royal couch, and fears not the king?"

---

2. civis refers to Appolonius. This is the only instance of his being called this. He is usually juvenis or princeps.

7. in matrimonio. Elsewhere the phrase is in matrimonium.

8. Cum magnitudine... Lit. 'With a large size of promise'.

11. MS reads:

"... oportebat•b•Quadam die... haberet.•a•Qui cum luctaretur...
... amorem.•c•Et stimulante...'

This mistake, and others like it, is the kind of error made by a scribe having a text next to him which he is copying himself. There are other mistakes, however, that are of the type usually associated with texts copied by someone mishearing a dictated passage. See, for instance, 7a, note to l.6.

14. sequi. Other editions read: exedere, 'A' TEXT; secedere, 'C' text.

27. The repetition of ausus is probably accidental.

28. regni thorum. Lit. 'the couch of the kingdom'. I don't know how to understand this.

2a

The girl said, "Impiety committed this sin."

The nurse said, "Why don't you tell your father this?"

The girl replied, "And where is my father? If you understand [me], my father's name died in me. And that this evil of my progenitor should not be revealed, and my father's stain become known among the people, I shall go so far as to sue for death; death's remedy is pleasing to me."

When the nurse heard that the girl was seeking the remedy of death for herself, she coaxed her with bland speeches, and by her talk, recalled her to life; and she urged her to do her father's will.

[III] Meanwhile, the impious king deceitfully presented

himself to his citizens as the pious father; but within his household, he enjoyed being the husband of his daughter. So that the king might always reap his evil fruits, and for the purpose of getting rid of her suitors, he thought up a new kind of evil, and he set forth a riddle, saying, "If anyone can indeed find the solution to my question, he will take my daughter in marriage. On the other hand, he who does not find the answer will be beheaded."

Now a very large number of kings and princes of their homelands undertook to face death on account of the incredible beauty of the girl. When, if someone found the answer to the question by the wisdom of his learning, he was beheaded just as if he had said nothing, and his head was placed on the gate-post, so that those who arrived saw the 'virgin of death' and grew disturbed, lest they might come to this condition. [IV] But while king Antiochus was carrying out such cruelties, there came to Antioch by ship, after a short space of time, a certain youth of Tyre, the prince of his country, immensely wealthy, and named Appolonius, and trusting in the wealth of his learning. He came in to the king and greeted him, saying, "Hail, king."

But when the king saw what he did not wish to see, he said to the youth, "Are your many relatives well now?"

The youth answered, "Theyhave sealed their final day."

The king said, "They have left behind their names."

The youth said, "I want to be the king's son-in-law: I seek your daughter in marriage."

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11. penates: the household gods do not seem to be implied here; the word can mean simply 'household' or 'home' and the whole phrase domesticos suos penates is best translated simply as 'his household' or 'the servants of his household'.

12. impie frueretur: lit. 'impiously enjoy (his iniquity)'.

19. MS reads non invenisset, which is almost certainly unintentional.

20. MS reads decollabitur... fatigio.

21. ponebatur: MS has ponebat^{r}. The same abbreviation (^{r}) is used for -ur in turbatur (t^{r}bat^{r}) and cohortatur (cohortat^{r}) above. The same symbol, or one very like it, is usually used

as a punctuation mark, often signifying a question. The usual abbreviation for -ur is (ꝛ).

--- virginem mortis may be intended ironically to recall the heads of the deceased suitors of the 'virgin' daughter of the king. Alternatively, a word such as speciem ('they saw the deathly sight') may have been omitted.

22. talem condicionem, i.e. of having their heads placed on the gate-post.

28. Salvi sunt... This may be a conventional opening meaning approximately:

King: How are your parents?
Ap.: They're dead.
King: Tut! they were fine people.

On the other hand, it may refer ironically to Appolonius's 'relatives' in that the heads are all of people seeking to marry the same girl as he, and hinting at his being about to join their number.

Appolonius's reply in the MS is 'Vlti' sigre diem'. I am not sure how this should be expanded. The reference seems to be to the inscription on their tombstone. The king's 'They have left their names behind' could be intended ironically in that their fame is inscribed, not with writing, but with their heads. This section (lines 28-31) is not found in the 'A' or 'C' texts. It is, however, paralleled in the 11th c. Latin hexameter version:

Tunc rex explorat, verum sibi dicier orat:
"Sunt tibi nubentes vita comitante parentes?"
Praedictus juvenis respondet talibus orsis:
"Ultima terrenae liquerunt tempora vitae:
Signavit rapto mortem Proserpina cirro."
Antiochus dictum rursus promovit ad istum:
"Tempora terrestris liquerunt dulcia lucis
Illorum numen tenet an caeleste cacumen?"

(Then the king questioned him, prayed him tell the truth to him, "Are those who marry, by their attending lives, your relations?" The aforementioned youth replied with these words, "They have relinquished their final hours of earthly life; Proserpina, with her reft lock, has sealed their deaths." Antiochus again addressed this speech to him, "They relinquished sweet times of earthly light; surely the heavenly heights contain their spirits?")

Gesta Apollonii 253-60, Monumenta Germaniae Historica, tom. II, pp. 491f., ed. E. Dümmler (Berlin, 1884).

3a

The king, however, when he heard what he did not wish to hear, looked at the youth with an angry look and said, "Do you know the condition for marriage to my daughter?"

Appolonius said, "I know and saw it at the gate."

The angered king said, "Listen, since you do not know the question: I am in awe with evil, I devour maternal flesh: I seek my brother, my mother's son, my wife's husband; nor do I find them."

The youth received the riddle and retired a short distance from the king. When he had examined his knowledge and struggled with his wisdom, God favouring him, he found the solution; and he turned back to the king, saying, "Good king, you have proposed a riddle: listen therefore to its solution. When you said, 'I am in awe with evil', you did not lie: look to yourself. Moreover, when you said, 'I devour maternal flesh', you did not lie: look to your daughter."

[V] When the king saw that the youth had worked out the answer to his question, he was afraid lest his crime should become common knowledge, and he turned on him with an angry look, saying, "Young man, you are a long way from my question; you are mistaken and say nothing. You deserve to be beheaded; but take thirty days' respite; think the matter over with yourself and when you return, having discovered the solution to my question, you shall receive my daughter in marriage. Otherwise you shall acknowledge the others' law."

And so the youth was perturbed; he took his retinue, boarded ship, and sailed for his homeland in Tyre.

[VI] But after Appolonius's departure, king Antiochus summoned his treasurer, Taliarchus, and said to him, "Taliarchus, most faithful minister of my secrets, you should know that Tyrian Appolonius has discovered the answer to my riddle. Go on board ship immediately, therefore, and follow the young man. When you reach Tyre, seek out an enemy of his who might kill him either by the sword or by poison, and when you return, you shall at once receive your reward and your liberty."

Taliarchus, therefore, took money with him as well as some poison, and sought out the innocent man's homeland. Appolonius, though, reached his country first and, entering his home, he opened

3a

up his book-case; but could find no answer other than the one he had thought of. To himself he said,

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4. Scelere vereor... This riddle varies in detail from version to version. The 'A' text reads: Scelere vehor, maternam carnem vescor, quaero fratrem meum, meae matris virum, uxoris meae filium: non invenio.

9. MS reads invenit quaestionem.

14. Rex ut audivit... Lit. 'When the king heard the solution of the question that the youth had worked out'

19. legem agnosces aliorum, i.e. you shall know the same penalty as befell the other suitors'.

21. MS comutatu

28. MS interimas

31. innocentis, cf. 5,33.

32. MS scrineo

33. MS suarum
--- The 'A' text adds 'inquisivit quaestiones omnium philosophorum omniumque Chaldaeorum...'

4a

"What are you to do, Appolonius? You have solved the king's riddle, but you have not received his daughter. It follows you are being fobbed off so that you can be killed." And going outside, he ordered his ship to be loaded with a great amount of grain as well as with a large weight of gold and silver, with garments, wealth and a small retinue of his most faithful servants, and at the third hour of night, he boarded ship and entrusted it to the open sea.

[VII] On the following day he was sought for in the city but not found. A deep sorrow was felt because the most beloved prince could nowhere be found. Lamenting was heard throughout the city. So great indeed was the city's love towards him, that for a long time they ceased having haircuts; public performances were withdrawn, public-baths were closed down, nor did anyone enter the temples or the shrines; and while these things were being done in Tyre, Taliarchus the treasurer arrived on the scene, he who had been sent by the king to summon him. And when

4a

he saw everything closed down, he said to a boy, "If you can, tell me, what is the reason for the city's remaining in this mourning?"

The boy said to him, "I can see you're an evil man! You know the reason yet you question me! Indeed, who does not know that the reason this city remains in mourning is that the glory of his country, prince Appolonius, who had returned from king Antiochus, is suddenly nowhere to be seen?"

The treasurer, therefore, when he heard this, was filled with joy and returned to his ship; and after one full day's sailing, reached Antioch. He came to the king and entered, saying, "Be glad, lord, my king! Appolonius is afraid of the power of your kingdom and is nowhere to be seen."

The king said, "He can be afraid but cannot get away!" King Antiochus therefore immediately proposed an edict like this saying, "Whoever produces alive to me Tyrian Appolonius, who has been scornful of my kingdom, he shall receive fifty talents of gold. Whoever brings me his head, shall receive a hundred."

When this edict was proposed, not only his enemies but also his friends were seduced by lust into hastening in pursuit of the youth. They therefore sought Appolonius by land, through mountains andforest, and through every hunting ground, but did not find him.

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4. vesteque copia, perhaps a mistake for vesteque copiosa, cf. 11,29. --- MS cõmitantibꝫ

8. MS nusqꝫ

22. MS certa navigationis die. The phrase seems to mean 'with a certain (i.e. 'full') day of sailing'.

24. MS nũ ꝯ

33. MS andagines. We should perhaps read ambagines, not indagines.

5a

⌈VIII⌋ Then the king ordered his naval fleets made ready. But while those who were in pursuit of the fleet of ships were procrastinating, Appolonius was already reaching for the open sea;

and the ship's helmsman turned to him saying, "Lord Appolonius, you need never fear anything concerning my skill."

Appolonius replied to him, "Indeed I do not fear concerning your skill, provided that we might accordingly keep to the sea's hiding-places, for the king has a long arm. What he wishes to do he does. And indeed I fear lest he might pursue me."

The helmsman said, "Defense is ready, and fresh-water is to be taken aboard. The shore of Tharsia lies close by us. Let us seek Tharsia. For us, Tharsus there is a tranquil event."

And Appolonius said, "Let us go." And so, God guiding him, he set course for Tharsus.

And whilst he walked upon the shore, he was seen there by a certain Euglanicus, a citizen of his. Euglanicus came across him unexpectedly, and going up to him, said, "Hail, lord Appolonius."

But he, when greeted, did just as masters usually do: he spurned the man. And the old man angrily said, "Hail (he said) king Appolonius, I greet you; do not seek to scorn poverty which is adorned by honorable behaviour. And listen to what you may, by chance, be unaware of: you are proscribed."

Appolonius said, "And who can proscribe the prince of his homeland?"

Euglanicus said, "King Antiochus."

Appolonius said, "For what reason?"

Euglanicus said to him, "Because you have wished to be ⌈what⌋ the father ⌈is⌋."

Appolonius said, "And how much am I proscribed for?"

Euglanicus said, "Whoever shows you to him alive is to receive fifty talents of gold; but if anyone should present your head to him, he will receive a hundred. Therefore be warned: seek assistance," he said. And without waiting, he departed.

Then Appolonius ordered the old man to be summoned and brought to him immediately; and he ordered a hundred talents of gold to be given to him, saying, "Most dear poor man, take, for you have earned it; and imagine that you have severed my head from my neck

5a

and extended joy to the king. Look, you have a reward of one hundred talents, and your hands unstained by the blood of an innocent man."

---

1. praeparari is perhaps intended. The lit. tr. of the MS is, 'the king ordered (them) to prepare the fleets of ships'.

2. moras facientibus. moram facere = 'to put off', 'to delay'. It would seem that the preparations to get the fleet ready are being referred to. The size and elaborateness of the king's pursuit is what makes it ultimately ineffectual.

3. MS verbilic^{9} . MS Arundel 292 has 'umbilicus'.
--- respiciens, lit. 'looking at'. This passage, 'et respiciens... ... Eamus (line 11), is not found in the 'A' or 'C' texts. The whole passage is somewhat enigmatic. The use of Tharsia and Tharsus may be due to the scribe's intending the name of a country by the first and the name of the city by the second; or it may simply be confusion on his part. He seems to have had considerable difficulty with proper names. See, for instance, the confusion between Quiriorum and Cyrenarum below. See also Appendix C.

5. de arte mea may mean 'from my cunning' as well as 'from my skill (as a sailor)'.

6. interiora pelagi (cf. alta pelagi, 19,29) (pelagi, gen. depending on neuter pl. adj.) = 'the open sea (out of sight of land)'. Cf. medium pelagi, l. 3 above.

8. aqua dulcis... It would seem they have run out of fresh water, but being close to Tharsus, they must go in to replenish their stores.

9f. Tharsus est... The helmsman may be suggesting that this place is as good as any to hide in.

17. MS inquit, probably in error for inquam.

23. The 'A' text reads 'Quia quod pater est tu esse voluisti'.

24. MS qū

27. manda praesidium, lit. 'entrust (yourself to) assistance'.

29. MS protenus

30. et perhaps indicates the omission of a verb parallel in sense to proferri in l. 29, giving a balanced sentence: 'jussit vocari... proferrique: jussit (proferri) ... et dari.

33. innocentis, cf. 3,31.

6a

The old man said to him, "Heaven forbid, lord, that I should receive a reward for this matter, for among good men friendship is not counted a reward, but integrity." And saying goodbye to

him, he withdrew.

[IX] Then looking up, Appolonius saw coming towards him a man known to him displaying [his grief] by his sad looks. He was named Starquilio, and immediately Appolonius went up to him and said, "Hail, Starquilio!"

And he replied, "Hail, lord Appolonius. And what troublous matter busies you here in this place?"

Appolonius said, "King Antiochus has expelled me from my realm, and has ordered my proscription to be one hundred talents, and he himself is to give them to him who presents my head to him, because I said his daughter had been adulterous with him just as if she had become his wife by marriage. And so, on this account, if it is at all possible, I wish to hide in your country."

Starquilio said, "Lord Appolonius, our city is poor, and unable to sustain your nobility. Moreover, we are suffering from a hard and bitter famine and anxiety's barrenness. There is no hope for us, but most cruel [death] lies before our eyes."

Appolonius said to him, "My dearest Starquilio, give thanks to God that we, fugitives, were brought to your shores. A hundred thousand measures of wheat will be given to your city, therefore, if you will cover up our flight."

When Starquilio heard this, he fell before his feet and said, "Lord Appolonius, if you come to the aid of the starving city, not only will they hide your flight, but also, if necessary, fight with the sword for your safety."

[X] And so Appolonius ascended the tribunal in the market-place and said to all the citizens present, "People of Tharsus, whom lack of grain oppresses, I Appolonius of Tyre shall relieve you; for if you cover up my flight, I believe you [will be] mindful of this favour. Know, therefore, that I have been put to flight by the laws of king Antiochus; but I have been directed hither by your favouring good fortune. I shall indeed give you a hundred thousand measures of wheat at the same price as I paid for them in my own country, eight cents per measure."

5. docentem, possibly a mistake for dolentem.

10f. MS punctuates daturum. Quicumque...

12. MS quam quasi... should perhaps be tr. '(because I said his daughter), whom he had taken up as if (quasi, i.e. 'like') his wife, (had been adulterous...)'.

17. crudelissima, a noun such as mors must be understood.

19. applicamur. Appolonius may be including his small retinue of faithful servants; but he is just as likely to be using a 'royal' we.

20. MS miilia

23. MS civita/tati

27. Tharsis, gen.sg. (so also in Gower). See Appendix C under Tharsim and Tharsus

28. MS revelabo is almost certainly in error for relevabo.

30. felicitate, which I have tr. 'good fortune' seems to mean something like 'providence'. Cf. phrases like 'favente Deo', 3,8 et passim.

33. aeris. aes seems to be used as the name of a coin made either of copper or bronze. We should perhaps read aeres.

7a

And so, when they heard this, the citizens of Tharsus, who had been paying a gold sovereign for each measure, became excited and with great shouts of gratitude, zealously gave thanks and began to take up the grain. Then Appolonius, having laid aside his regal dignity, would be seen to assume the name of royal-merchant rather than of kingly-giver; and he took the price paid him and redonated it to the same city for their own use. The citizens, in fact, having longed for his favour, set up in the market place a bronze chariot in which he stood, his right hand holding a sheaf of corn, his left foot treading a measure of grain; and on its base they inscribed:

THARSUS CITY GAVE THIS GIFT TO TYRIAN APPOLONIUS
BECAUSE HE ALLAYED THEIR FAMINE BY HIS LIBERALITY.

II

[XI] Then after a few months, when Starquilio and Dionysidis his wife urged him, he undertook to sail to the city of Pentapolis

so that he might work there because they assured him it would prove more bountiful there. With great honour, therefore, he was conducted to the sea-shore by the citizens, said goodbye to all, and boarded his vessel. Thus for three days and nights he sailed with a fair wind. Suddenly the sea's trust changed hurled into confusion. Strike, sea, the constellations of heaven! Hence Neptune, hence Boreas, hence bristling Africus impend! Then the frightening [god] plays his horn in the waves. The broken vessel is dashed down, waves smother its masts.

[XII] Then each seized a plank for himself and threatened death, and one by one perished in the darkness of the storm. Appolonius alone with the aid of a wooden plank was cast up on the coast of Pentapolis, that Quirinal coast. Standing there naked on the shore, Appolonius looked at the now calm sea and said, "O Neptune! swindler of men, deceiver of innocents, more cruel than king Antiochus! For this you have saved me, that the cruellest of kings might pursue me powerless and destitute. Where shall I go, which region should I seek or which unknown person will give me my life's succour?"

---

1. aureis: a gold coin of no specific denomination.

5. videretur in the subj. may be intended to imply that Appolonius did not like being thought of as a merchant; he therefore returns the money. The 'A' text reads: 'ne deposita regia dignitate mercatoris videretur adsumere...' (lest having put aside regal dignity he was seen to take on (the role) of merchant...)

6. optata. A phrase such as ob tota, 'because of all his generous deeds' would perhaps make better sense.
--- ex aere: MS reads exire. This is the kind of mistake that is made by someone copying a passage which is dictated to him. There are other mistakes of this sort. It is possible that this MS was produced by commercial copiers, in which case a number of people were copying the story as it was dictated to them by another who was himself writing down the story. In this way, we could account for the two types of mistakes: those made by the eye returning to the wrong line and therefore giving rise to misplaced lines and omissions; and those made by the ear mishearing a word or phrase.

7. in qua stans. Not Appolonius himself, but a statue of him.

12. MS pausis. 's' for 'c' before 'e' or 'i' occurs a number of

times in this MS.

13. MS petapolitanoru) Cf. l. 24 below.

14. The subject of affirmarent is presumably Starquilio and Dionysidis. This verb can take an acc. + infin., which seems to be the case here, with illic (adv.) filling in for the acc. with the sense 'that place there'.

16. Sic tribus diebus... The 'A' text reads as follows:

Qui dum navigaret, intra duas horas diei mutata est pelagi fides:

Certa non certis cecidere.....
Concita tempestas rutilans inluminat orbem.
Aeolus imbrifero flatu turbata procellis
Corripit arva. Notus picea caligine tectus
Scinditque omne latus pelagique volumina versat,
Auster.....
Volvitur hinc Boreas, nec jam mare sufficit Euro,
Et freta disturbata sibi involvit harena.
... et cum revocato a cardine ponto
Omnia miscentur. Pulsat mare sidera, caelum.
In sese glomeratur hiems; pariterque morantur
Nubila, grando, nives, Zephyri, freta, fulgida, nimbi.
Flamma volat vento, mugit mare conturbatum.
Hinc Notus, hinc Boreas, hinc Africus horridus instat.
Ipse tridente suo Neptunus spargit harenas.
Triton terribili cornu cantabat in undis.

(After he had sailed, the sea's trust was changed within two hours: Stable was thrown in with unstable. The weather, stirred up and glowing red, illumines the world. Aeolus, with rainy breath, sweeps away the confused lands with its storms. The South Wind, hidden in the mist among the pines, ripped open every side, and Auster kept churning the coils of the sea. Thence is Boreas breathed: nor does it tinge the sea any longer with Eurus: it entangles the confused waters with the shore itself, and all becomes embroilled with the sea which has been recalled from the pole. The sea strikes at the stars and the sky. Winter is gathered into itself; and at the same time, clouds, hail, snow-storms, Zephyrs, seas, lightning and rain-storms stay. Fire speeds with the wind, the disturbed sea groans. Hence Notus, hence Boreas, hence rude Africus impend. Neptune himself scatters the sands with his trident. Triton began to play in the waves with his terrifying horn.)

It will be noticed that snatches of these verses have survived in the MS Bodl. 834 version. They seem to have been written in imitation of the famous storm passages of the Aeneid. See esp. Book I, ll. 81ff.

18. pulsa. Cf. 'A' text pulsat.

19. MS neptunni^{9}... orridus

20. terribilis cornu (cf. verses above). A word such as Triton or deus must be understood. Alternatively, read terribile.

7b

21. MS antempnas.

23. minatur may be intended as passive: 'each was threatened by death'.

25. Quirinorum is almost certainly a mistake for Cyrenarum.

8a

And having said these things to himself, he suddenly became aware of and saw a fisherman [illegible]pped in an ancient cloak, a grubby garment; and being compelled by necessity, he threw himself at his feet and with profuse weeping said, "Whoever you are, have pity on me. Help a naked and shipwrecked man, and one not sprung from humble birth. So that you might know whom you pity: I am Tyrian Appolonius, the prince. Now listen; in spite of my defeat and the victory of my calamity, I, who just now was humbled at your knees, pray for my life."

III

When the fisherman saw the comely youth humbled at his feet, he was moved with pity and, taking his hand, led him within the dwelling of his poverty, and placed before him whatever food he could have. And full of piety, so that he might make him comfortable, he took off his cloak, cut it into two equal parts, and gave one part to the youth, saying, "Take what I have, and go into the city. There, perhaps, you will find someone to take pity on you. If on the other hand you do not find anyone, come back here. Whatsoever poverty there has been, is sufficient for us and you will fish with me. Nevertheless, I warn you that whensoever God favours you and you regain your dignity, do not despise my half cloak."

Appolonius said, "If I fail to remember you, may I suffer shipwreck again and not find your like to show mercy to me."

[XIII] Saying this, when the way had been pointed out to him, he journeyed on and entered the city-gate. And while he wondered in himself where he might seek his life's succour, he looked up and saw a naked boy who had been anointed with oil

8a

running along the highway and announcing around the circuit the youthful games to be held in the sports-arena, crying with a loud voice: "Listen citizens, listen pilgrims, freedmen and nobles; I have washed. He who wishes, let him seek the gymnasium."

Appolonius, when he heard this, doffed his cloak and entered the public baths, and made use of the oil of Pallas. He exercised, and while he observed everyone, he was on the look out for his equal, but could not find him. Suddenly, Archistrates, king of all that region, came in with a crowd of his household servants.

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1. MS aîadv̈tit^{4}. The ^{4} is probably to be understood as deleted.

2. MS tributario is clearly wrong.

6. MS tropheu)ꝛ tropeu) : I do not understand this phrase. τὸ τρόπαιον, L. tropaeum = 'trophy', and has the transferred meaning, 'victory'. It is derived from τροπαῖος adj. 'of a turning', 'of defeat'. As a fem. s. = 'a returning wind'. Some play on the various meanings of the word may be intended. 'C' text has 'Nunc vero tropheum calamitatis mee, qui genibus tuis aduoluor, auxilium vite deprecor'. 'A' has 'Audi nunc tragoediam calamitatis meae...'

12. plenus. 'A' and 'C' have plenius: 'and so that he might more fully satisfy piety to him...'

20. MS cui... m̃

24. unctum oleo sapone: 'A' has 'oleo (capite) unctum, sabano praecinctum, ferentem juvenilem lusum...' which may help to explain the present rather odd reading. Alternatively, sapone may be considered a gloss on oleo.

26. liberi almost certainly means 'freedmen' here, though as a s. it frequently has the meaning 'children'.
--- MS ingenij
--- ablui. Perhaps the youth is to be understood as giving the reason for his appearance. He has bathed; those who wish to do so also may do so at the gymnasium.

29. liquore Palladio. MS has licore palladu). The liquore Palladio is the olive oil the sportsmen smeared themselves with.

31. MS omits est.

9a

While he was playing ball-game with his own men, God willing it, the king approached Appolonius; and while he caught the moving ball, he struck it with skilful speed sending it back to the playing king and, when it was returned to him, again he struck it with

with speed and did not allow it to fall. The king noticed the youth's speed, but since he knew himself to have no equal in the ball-game, he said to his men, "Withdraw, servants, for this youth as I suspect is a match for me."

When Appolonius heard himself praised by the king, he calmly approached the king and with skilled hand rubbed him down with such skill that he brought back the young man from the old. Then he warmed him most graciously in his chair, and leaving off his service, he withdrew.

[XIV] When the youth had gone, the king said to his friends, "I swear to you by our communal well-being, friends, that I have never bathed better than today, through the benefit of I know not what youth." And turning to one of his servants, the king said, "That young man who did me this service, see who he is."

The servant followed the youth and saw him dressed in the filthy cloak and returning to the king said, "That youth is a shipwrecked man."

The king said, "How do you know?"

The servant said, "He was silent but his cloak declared it."

The king said, "Go quickly to him and say: 'the king invites you to dinner'."

Appolonius, when he heard this, acquiesced, and with the servant leading him, he came to the king. The servant entered first to the king, and said, "The shipwrecked man is here, but he is embarrassed to enter in his filthy clothes."

The king immediately ordered him to be clothed in worthy garments and to come in to the feast. And so, Appolonius came in to the dining hall, and being assigned a place opposite the king, sat down. The appetizer was brought in, and then the regal banquet. Appolonius alone among the feasters did not eat, but while, weeping with grief, he looked at the gold and silver, the clothes and royal tables, and the services, an envious old man who sat next to the king saw the youth looking at everything carefully, and said to the king, "Lord king, that man whom you extended the generosity of your spirit to is envious of your wealth."

2. MS reads 'currentem /?distulit (deleted)/ sustulit...'

9. docta manu looks very much like data manu in the MS.

10. solio: we may be intended to understand a special throne within the public baths, for the king's use; or it may be that Appolonius follows the king back to his palace.

11. MS offićo

13. communem salutem. Cf. regni mei vitam, 12,25.

21. MS selerius.

27. discubuit. Lit. 'reclined', 'lay down' (referring to the lying attitude adopted by feasters in Roman times).

31. MS discubens

The king said, "You suspect wrongly, for the youth is not envious; rather he testifies that he has lost more than this." Looking at Appolonius with a joyous expression, the king said, "My young man, feast with us and hope for better things from God!"

/XV/ And while he was pleading with the young man, the king's daughter entered, already a young woman; and she kissed her father; then all the seated friends. While she was kissing everyone, she came up to the shipwrecked man, and returning to her father, said, "Good king, and best of fathers, who is this youth who reclines in the seat of honour opposite you and has a tearful face? He is grieving over something."

The king said, "Sweet child, this youth has been shipwrecked, and in the gymnasium he most graciously did me service; I therefore invited him to the feast. Who he is or where he comes from, I do not know. If you wish to know, ask him; for it is fitting you should know everything. Perhaps when you find out, you will pity him."

Her father having urged her on, the girl came up to the youth and with modest speech, approaching him thus, said, "Though your silence should conceal great sorrows, yet generosity displays nobility. If it is no trouble to you, tell me your name and your misfortunes."

Appolonius said, "If you want to know my name, I am called

Appolonius; if my wealth, I lost it in the sea; if my nobility, I left it behind in Tyre or Tharsus."

The girl said, "Tell me more openly so that I might understand."

[XVI] But when he had laid bare all his misfortunes, and when he finished his conversation, he began to shed tears. When the king saw him crying, he looked at his daughter and said, "Sweet child, you have done wrong because while you want to know the youth's name and fortunes, you have renewed his old sorrows. I ask you, therefore, sweetest, that you give to the young man whatsoever you wish."

When the girl heard this promised by her father, that she give what she wished, she turned to the young man and said, "Appolonius, you are our guest now; set aside your sorrows and, since my father's indulgence has promised me, I shall make you rich."

With a sigh and with modesty, Appolonius gave thanks. The king, glad at such generosity from his daughter, said to her, "Sweetest child,

---

1. sed plura... lit. 'but he testifies having lost more.'

9. nescio quid dolet. Lit. 'I know not what he grieves'.

13. MS nosce

16. MS omits sit.
--- Licet taciturnitas... Lit. 'It is lawful your silence should be sadder...' The 'A' text has the same reading here. What the girl seems to be saying is that nobility will rise above sadness (concealing it) and show its good breeding. Appolonius's melancholic nature shows itself even more markedly when he hears the news of his daughter's death and refuses to come out into the light.

22. finitoque sermonis colloquio. Lit. 'with the conversation of his speech ended'.

25f. renovasti dolores. Cf. Aeneid II, 3.

28. Puella ut audivit... Perhaps 'when the girl heard her father make a promise which she was willing to stand by...' Cf. 11,25f.

29. jam noster es. Lit. 'already you are ours'. Perhaps it should be tr. 'now you are my responsibility'.

30. MS ꝑmittit. We should perhaps read permittit

if you are to keep me happy, bring in your harp and take away the young man's sorrow; make the banquet joyful."

The girl ordered her lyre to be brought in, and taking hold of it, ⌈started⌋ to harmonize the sounds of strings with every sweetness of voice. All began to praise her and to say, "There cannot be better, there cannot be sweeter."

But Appolonius remained silent.

The king said, "Appolonius, you have done a vile thing. Everyone praises my daughter for her musical skill; you alone despise it by remaining silent."

Appolonius said, "Good king, if you will allow me, I shall say what I feel: your daughter is just scratching the surface of her musical skill; she has not yet learned it. In short, order the lyre to be given to me, and you will find out that your daughter does not know ⌈how to play it⌋."

King Archestrates said, "Appolonius, I realize you are in all things rich." And he ordered the lyre to be given to him.

Stepping outside, Appolonius immediately dressed himself as a king and set a crown upon his head. Then taking the lyre, he came in and performed in such a way that everyone esteemed him to be Apollo, not Appolonius. And when there was silence, he took up the lyre and fitted his mood to his art. Modulated voice harmonized with the music's chords. And those reclining at the table, along with the king, began to praise him loudly. After this, he put aside the lyre, dressed up as a comedian, and portrayed unusual antics. And indeed pleased his audience admirably. After that he dressed as a tragedian; he pleased them none the less.

⌈XVII⌋ When the girl heard this young man, perfected in the arts of all studies, she fell in love with him. And when the banquet was over, the girl looked at her father and said, "Dear father, you promised me a short while before that whatever I wished of yours I could give to Appolonius."

The king said, "I promised, and I do promise."

11a

The girl looked at Appolonius and said, "Receive from my father's generosity, two hundred [pounds] of gold, and forty pounds of silver; magnificent vestments and twenty servants." And to the servants she said, "Bring in what I have promised to my master Appolonius in the presence of our friends, and place it in the dining hall."

And at the queen's behest, everything was brought in. All praised the girl's generosity.

---

3. MS accepit is perhaps a mistake for incepit.

4. miscere. 'A' text has miscebat; 'C' miscuit.

18. cantus. Other versions have cantu.

20. MS comitum for comicum. It is sometimes very difficult to distinguish between the scribe's 'c' and 't'.

29. auri .cc. As the text stands, we are perhaps meant to understand pondus. Other versions have talenta.
--- MS .xl^{a}

12a

IV

When the banquet was over, everyone rose and, saying goodbye to the king and queen, departed. Appolonius also said, "Good king, merciful to wretches, and you, my queen, patroness of studies, goodbye." And looking at his servants -- those the girl had given him -- he said, "Servants, take up what the queen has given us and let us go; let us seek out lodgings for ourselves."

The girl was afraid lest she did not see again the one whom she loved, and she began to be tortured [with anxiety]. She looked at her father and said, "Good king and best of fathers, does it please you that Appolonius, made rich today by us, should go up, and what you gave him should be snatched away by evil men?"

"You are right my lady and sweet daughter." And immediately he ordered a room to be assigned to him where he might rest worthily.

[XVIII] But the girl, set afire by love, had a restless night, and the wound burned in her breast; she preserved Appolo-

nius's words, his songs, and the sounds of true love. At first light, being still awake, she broke into her father's room and sat down on his bed. When the father saw his daughter, he said, "Sweet child, what is this, that contrary to your custom, you are awake so early in the morning?"

The girl said, "Yesterday's studies have excited me. I ask you, therefore, dearest father, that you hand me over to your guest to be taught my studies."

The king, full of joy, ordered the youth to come to him, and he said to him, "Appolonius, my daughter wished to learn from you the happiness of your studies. Moreover, if you satisfy my daughter's wish, I swear by the life of my realm that, whatever the sea robbed, I shall restore to you fully."

Appolonius heard this and began to teach the girl just as he himself had been taught.

V

Then, after a short space of time, when the girl could not endure in any way her love's wound, she began to lie in seeming illness.

---

9. MS ascendat is probably in error for abscedat.

10. MS reads non rapiatur.

13ff. Cf. Aeneid IV, opening lines.

14. vigetque. Lit. 'flourished'. 'A' has figit; 'C' fecit.

18. Other versions have tam mane.

20. studiorum praecipiendorum gratia. Lit. 'for the sake of learning studies'.

23. MS velocitatem.

30. simulata does not necessarily imply that the girl is pretending to be ill; rather, that the illness is psychological, not physiological. This is why the doctors cannot diagnose it.

The king, however, when he saw his daughter overtaken by a sudden illness, became alarmed and summoned the doctors. But

when they tested her veins, they checked each region of her body; and found no causes for her illness.

[XIX] A few days later, the king took Appolonius's hand and walked into the city's market-place. And while he walked with him three very noble young men, who had sought his daughter in marriage over a long time, greeted the king with one voice. When the king saw them, he smiled and said, "What is this that you all greet me together with one voice?"

One of them said, "You have always tormented us by putting us off over and over again when we come to you to ask for your daughter in marriage. Therefore we all came together today. We are your citizens, very rich and born of good parents."

The king said, "You do not ask at a suitable time, for my daughter is busy at her studies, and is lying sick on account of her love for her studies. But so I should not seem to you to be putting you off again, write your names in a letter, and the amount of your dowry; and I shall send them to my daughter so that she might choose whom she wishes."

So they wrote their names and the amount of their dowries. The king took the letters, sealed them with his ring, and gave them to Appolonius saying, "Without insult, take these letters to your student, for this occasion needs you."

[XX] Appolonius received the letters and went to seek the royal house, and he entered her room. When the girl saw the man she loved, she said, "Master, why have you come into my room unaccompanied?"

Appolonius said, "Lady, take these letters which your father has sent you and read them."

The girl took the letters and read the three names of the petitioners; but she did not read the name that she wished to see. When the girl had finished reading the letters, she looked at Appolonius as said, "Master, are you not sad that I am getting married?"

Appolonius replied, "Not at all, rather, I congratulate you

13a

because you will marry, and I desire it, because of the wealth of your learning and because you have learned your studies."

---

3. MS temptassent should perhaps read temptarent.

6. MS ambulasset should perhaps read ambularet.

15. studiis vacat. Lit. 'she has leisure for studies'. However, vacat seems here and elsewhere to have an extended meaning 'devotes oneself to', 'concentrates on'. Cf., for instance, 31,9f.

21. sine contumelia. ?Perhaps suggesting that masters do not normally run errands for their pupils. Alternatively, the king might think that Appolonius is in love with his daughter and therefore sees the young men as rivals, so that the ordering him to run errands on their behalf is tactless.

25. quid est quod introisti. Lit. 'what is it that you have entered'.

26. MS hoc for hos. The 'A' text reads 'Cui Apollonius respondit, "Domina, es nondum mulier et male habes!...' B.E. Perry (Ancient Romances) sees this as a kind of joke of the type found in the New Comedy of Plautus or Terence; and he translates: 'Mistress, although you are not yet a wife (mulier), you are suffering from a lying-in.' Such a translation seems to be out of step with the general tone of the story. An alternative would be to translate 'My lady, you are not yet a (grown) woman, yet you are (love-)sick!'

14a

The girl said, "Master, if you loved me, you would be sad," and saying this, she wrote with the audacity of her so great love, and handed the signed letter over to the young man. Appolonius brought it into the market-place and gave it to the king. She had written as follows: 'Good king and best of fathers, because the indulgence of your forebearance allows me to write, I write now: I want as my husband the one who suffered shipwreck, and was deceived by Fortune. And if you wonder that a modest virgin should write so imprudently: because for shame I could not tell you [these matters], I entrusted them to wax which has no sense of shame.

[XXI] And when the king had read through the letters, not knowing what shipwrecked man she spoke of, he looked at the three youths and said, "Which of you has suffered shipwreck?"

One of them, named Artilion, said, "I have."

To him, another said, "Be quiet! Because you should be consumed by death, may you be neither safe nor sound! You learned your letters with me. You have never been outside the city-gates. How did you suffer shipwreck?"

When the king did not find the one whom she had said suffered shipwreck, he looked at Appolonius and said, "Take the letters and read. For it may be that what I do not understand, you who were present will."

Appolonius took the letters and quickly scanned them, and when he sensed himself to be loved, he blushed. The king, indeed, took Appolonius by the hand and drew apart a little way from the youths and said, "Appolonius, have you found the shipwrecked man?"

Appolonius said, "Good king, if you permit me to say so, I have found him."

And when he said this, the king saw his face beginning to blush, spread over with a rosy-redness. And straight away he understood what had been said, and he said, "I am full of happiness, Appolonius, because my daughter wants you; and it is my desire. Therefore, do not despise marriage to my daughter." And looking at those youths, he said, "Truly, I told you that you asked at an inopportune time; but when the time comes for my daughter to marry, I shall send for you." And he sent them away.

[XXII] Then he took Appolonius by the hand, no longer as a guest, but as a son-in-law, and he entered the queen's house.

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7. a fortuna deceptus in mari, 'deceived by Fortune at sea'. The 'A' text reads 'naufragio patrimonio deceptum', i.e. 'deceived of his inheritance by shipwreck'. Fortuna, if it is a personification here and at 15,4f., plays no role beyond this phrase. Appolonius thinks only of the wealth he has lost at sea, 10,19f. As the phrase is not found in earlier versions of the Historia, it seems reasonable to say that Fortune plays no real role in the Historia (as she was to in the Cronica and Gower's version. See Fortune and the Apollonius Story).

8. imprudenter. Other versions have impudenter.

11. MS naufragij

13. Artilion. In the 'A' text, he is called Ardalion, but see 29,25.

14a

14. quod... consumeris. I don't know quite what to make of this clause. The 'C' text reads 'morbus te consumat'.

15a

Having left Appolonius outside, the king went in alone to his daughter and said, "O sweet child, whom have you chosen as your husband?"

The girl prostrated herself at her father's feet and said, "Most pious father, because you want to hear your daughter's wish: I love the shipwrecked man, deceived by Fortune. But so I do not detain your piety with ambiguous speeches: the Tyrian, my teacher. If you do not hand me over to him, you will lose your daughter."

The king, unable to endure his daughter's tears, was moved with piety and said to her, "Sweetest daughter, I am made a father by loving. [XXIII] I shall arrange the wedding day without delay."

On the following day, he summoned his friends from the neighbouring cities, the masters of their own realms and rule. He said to those who had come together, "Friends, learn why I have called you all together: you should know that my daughter wishes to marry Appolonius, her teacher. I ask, therefore, that there should be general rejoicing, because my daughter has chosen a prudent man."

Saying this, he announced the wedding-day. The day has come. Huge banquets are laid out; the marriage of royal dignity is celebrated. Enormous love between the married couple, wonderful affection, incomparable delight, unheard of joy.

VI

[XXIV] After some days and months, when in her sixth month the girl began to show signs of pregnancy, and it being summertime, when they were strolling along the shore, they saw a magnificent vessel. While they admired and praised it, Appolonius recognised it to be from his own country, and turning to the

captain, he said, "Tell me if you can, where have you come from?"

And the captain said, "From Tyre."

Appolonius said, "You have named my country."

The captain said, "Are you a Tyrian, then?"

Appolonius said, "You have said it."

The captain said, "Have you known any prince of that country?"

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9. amando factus sum pater. This seems to refer to Appolonius in that the king becomes his father-in-law. At the same time, however, there is clearly a contrast intended with Antiochus who by 'loving' ceased to be a father.

In the 'A' text, the following passage occurs before the beginning of ⌊XXIII⌋:

> Et exiens foras respiciens Apollonium ait, "Magister Apolloni, quia scrutavi filiam meam, quid ei in animo resideret nuptiarum causa, lacrimas fusis multa inter alia mihi narravit dicens, et adjurans me ait, 'juraveras magistro meo Apollonio, ut si desideriis meis vel doctrinis parvisset, dares illi, quidquid iratum abstulit mare. Modo vero, quia paruit tuis praeceptis (et) obsequiis ab ipso tibi factis et meae voluntati in doctrinis, aurum argentum vestes mancipia aut possessiones non quaerit, nisi solum regnum quod puraverat perdidisse, tuo sacramento per meam jussionem me ei tradas!' Unde, magister Apolloni, peto, ne nuptias filiae meae fastidio habeas!" Apollonius ait, "Quod a Deo est sit, et si tua est voluntas, impleatur."

(And going outside, he looked at Apollonius and said, "Master Apollonius, since I have questioned my daughter about what lies in her soul concerning her marriage, she has said many things to me with much weeping, and among these, swearing to me, she said, 'You had sworn to my master, Apollonius, that if he provided me with what I wanted and with my learning, you would give him whatever the angry sea took away from him. Since he has in fact done this for you by having carried out your orders and duties, and in his teaching as I wished; and since he does not seek gold, silver, garments, slaves or possessions, but only the kingdom which he believed he has lost, you should give me to him, because of your oath and by my judgement'. Whence, master Apollonius, I ask you: do not hold my daughter's wedding in disdain!" Apollonius said, "What is by God, let it be; and if it is your will, let it be done.")

14. ut omnium sit laetitia. MS reads oñm. Other versions have omnibus.

16. Numerantur dies. Lit. 'The days are numbered.'
--- This rhetorical flourish in the last four lines of chapter III is given rather more fully in the 'A' text:

> Celebrantur nuptiae regio more, decora dignitate: gaudet universa civitas; exultant cives, peregrini et hospites; fit magnum gaudium in citharis, lyris et canticis et organis modulatis cum vocibus. Peracta laetitia ingens amor fit inter

conjuges, mirus affectus, incomparabilis dilectio, inaudita laetitia, quae perpetua caritate complectitur."

(The wedding was celebrated regally, with embellished dignity. The entire city rejoiced; the citizens exulted, strangers and guests. There was great joy, with cythers, lyres and songs, and instruments modulated with voices. When the joys were done, there was a great love between the married couple, a wonderful affection, an incomparable delight, an unheard of joy, which embraced them with continual love.)

21. sexto mense. So also 'A' and 'C'.
--- haberet ventriculum deformatum. Lit. 'when she had a swollen womb'.

23. MS laudare. Perhaps for laudavere (cf. 2,30 where MS signre might be expanded to signare). Other versions have laudarent.

Appolonius said, "As [I know] myself."

The captain said, "When you see him, tell him this: 'rejoice and be glad, for king Antiochus was struck by lightning and burnt up with his daughter.' Moreover, the royal wealth and the kingdom of Antioch are being kept for Appolonius."

When Appolonius heard this, he turned to his wife, full of joy, and said, "Lady, the man you once believed shipwrecked, I ask you, dear wife; prove it now!"

. . . . . .

"If you were on a long journey, you would have to hurry because of my pregnancy; but now, since you are present, do you propose to leave me behind? If you insist [on going], let us go together."

And she came to her father and said, "Dear father, rejoice and be glad: for the most wicked king Antiochus has perished while lying with his daughter. God has struck them down with lightning. Moreover, the wealth of the realm and the crown are being kept for my husband. Allow me to sail with him.... And so you will the more easily say goodbye to us, you send away one, you will get back two."

[XXV] The joyous king ordered a ship to be brought alongside the shore and to be filled with all good things. Afterwards, he summoned her nurse, named Licoriades, a very skilled midwife,

because of her parturition. And having supplied them with provisions for their journey, he led them to the shore and kissed his daughter and son-in-law. And he prayed for a fair wind. They boarded the ship with a large household and many effects, and, with the wind blowing, they soon appeared on the open sea. Now, when for some days they were being delayed by the wind's shifting directions, the girl, being taken on the seventh day out, gave birth. But with the coldness of the gusting winds, with her blood congealed and her spirit shut up, she gave the appearance of being dead. Appolonius rushed in and when he saw his wife lying lifeless, he tore his garments from his breast with his nails, tore at his adolescent beard and shed tears. He threw himself on her corpse and said, "Dear spouse, Archistrates, only daughter of your king, what shall I return to your father who succoured me, a shipwrecked man?"

When he had said this and things similar to this, the captain came in to him,

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3. MS exarcit.

8. comproba. 'A' text reads comprobasti, 'C' comprobabis. --- peto itaque... An omission has been made here as can be seen by comparing with the following extract of the 'A' text:

Domina, quod aliquando mihi naufrago credideras, modo comprobasti. Peto itaque, conjunx carissima, ut me permittas proficere et regnum devotum percipere." Conjunx vero ejus, ut audivit eum velle proficere, profusis lacrimis ait, "Care conjunx, si alicubi in longinque esses itinere constitutus...

(My lady, what once you believed me (to be), a shipwrecked man, you have proved in a moment. And so I ask, dearest wife, that you let me be of use, and take this kingdom which has been given to me." Indeed, when his wife heard him desire to take it up, she said with tears welling up, "Dear husband, if you were on a distant journey somewhere...)

13. MS pijt for periit.

19. MS lioriadê. Elsewhere the name is given as Licoriadem (acc.)

20. praecipit should probably have an infin. such as navigare (simul) expressed.

21. data profectoria. I am not sure of its meaning.

22. optabat. Lit. 'wished for a fair wind'.

16a

25. septima contingente luce. 'A' reads 'nono mense cogente Lucina enixa est puella.' (seized by Lucina (Goddess of childbirth) in her ninth month, the girl gave birth.) 'C' has 'septima mense'. The present text would seem to be a corruption of the earlier text. However it need not be emended as it can make good sense. Lux, 'light' can by extension mean 'day', so that the reference is not to the seventh month of her pregnancy, but to the time since they left land.

26. Sed frigore... The 'A' text reads as follows: Sed secundis rursum redeuntibus coagulato sanguine conclusoque spiritu subdito defuncta est. (But with the afterbirth returning again, her blood congealed and her spirit closed up, she suddenly died.)

Macaulay seems to have misread secundis when in his Notes to Gower's Confessio Amantis (vol. II, p. 540) he says "so far as the original can be understood, it seems to say that the birth of the child was brought about by the storm and that the appearance of death in the mother took place afterwards, owing to a coagulation of the blood caused by the return of fair weather."

secundae, besides meaning 'fair weather', can mean 'afterbirth'. That it clearly means this in the 'A' text is confirmed when later on Tharsia (in her lamentation when Apollonius struck her) says 'parturiens me mater mea secundis ad stomachum redeuntibus coagulato sanguine mortua est.' (My mother died when she was giving birth to me, when the afterbirth returned into her abdomen.)

However, as can be seen from the Arundel 292 reading given below, Macaulay's reading has a medieval precedent. Bodl. 834 avoids the issue by changing the wording.

septimo mense enixa est puella. Sed secundis retrorsum redeuntibus ventis, coagulato sanguine, conclusoque spiritu, defuncte repraesentavit effigiem.

(the girl gave birth to a child in her seventh month. But the fair winds returning, with her blood congealed and her spirit closed up, she seemed the likeness of a dead person.) (Arundel 292).

29. Appolonius's excessive grief at this point and later, when -- after seeing Tharsia's tomb -- he goes down into the ship's hold, is strikingly similar to that described and condemned by Plutarch in him Moralia II (Loeb) pp. 165, 167 esp.

Leviticus 19, 27f. also condemns such excessive grief: "There must be no tonsuring of heads and mutilating of beards, no gashing your bodies when a man dies..."

17a

and said, "Lord, you are indeed doing your duty; but this ship cannot support a dead person. I command, therefore, that the body be cast into the sea."

Appolonius was indignant and said, "What are you saying, most evil man? Does it please us that I cast this body away in the

sea, she who succoured me, a shipwrecked man and a stranger?"

Whilst this was going on, he called the ship's carpenters and ordered them to get some boards ready and a spacious coffin to be prepared, and to coat it with sheets of lead. Then he bade the holes and cracks be carefully covered over. When it was made, he placed the girl in the coffin, decked her out with regal ornaments. Then with much weeping, he kissed her, placed twenty sestertia of gold beneath her head and wrote a letter. Then he ordered the child to be carefully nourished so that he might have a joyful solace in his evil times, and so that he might at least show his grandchild to the king in place of his daughter.

[XXVI] And so he ordered the coffin to be cast into the sea amidst the great mourning and lamentation; [the corpse] was sent away from its family. On the third day, she was cast ashore in Ephesus, not far from the grounds of a certain physician named Cerimon. On that day he was walking along the Ephesian coast and saw the coffin which had been cast ashore by the waves lying on the beach, and he said to his students, "Take up this coffin carefully and bring it to the villa."

And so it was done.

The doctor then lightly opened it and saw the girl decked out in her regal ornaments, very beautiful and taken in seeming death. He was astounded, and said, "Think of the tears shed for this girl by her parents!"

And seeing the money which had been placed beneath her head as well as the written letter, he said, "Let us see what Grief desires."

When he had unsealed it, he found the following written there, 'Whoever finds this coffin, let him keep the twenty sestertia of gold. However, I ask that you keep half of them and the other half you spend on a funeral, for this corpse has left many tears behind it. But if you do otherwise than Grief desires, may you be the last of your family to die and may your corpse not be entrust-

17a

ed to the tomb.'

When he had read over the letter, he said to his servants, "Let us perform for her body

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1f. This superstition was apparently common in classical and medieval times. See Notes & Queries, 9 ser. VI (1900), pp. 246f., and VII (1901), pp. 75f.

2. MS jubo, perhaps for jube: 'Command, therefore...'

4. MS reads me in naufragum.
--- MS seems to read nobis, but vobis may be intended.

7. circumdare. Is the coffin lined with lead, or protected on the outside by a covering of lead?

10. MS septaria (elsewhere sextaria) is obviously intended to be the name of a coin, probably the sestertium.

13. MS nepotem for neptem. Cf. 42,4.

15. missum being neuter is probably understood as referring to a noun such as cadaver.
--- Tertia die. A kind of resurrection theme? The number three may have symbolic importance. Appolonius is given thirty days' respite (3,17); three youths visit Archestrates (13,7). See also 24,24.

16. MS cremonensis is another example of the scribe's confusion over names. It literally means 'the man from Cremona', but seems to be an attempt at forming a gen. case of Cerimon. (The 'C' text gives Ceremonis). Elsewhere the name is spelt cermon, cerimon.

17. ambulans in litore. A number of actions begin with someone strolling by the sea. See 8,9ff (the fisherman), 15,22; 22,15ff. (the pirates), 29,9.

24. lacrimas... A word such as reliquisse is understood.

26. desiderat. Lit. 'had desired'. However, a subj. mood might be implied. Contrast Mdn Spanish subj. in -ra, derived from the Latin pluperfect indicative.

27. designasset is probably in error for resignasset. The scribe clearly intends us to understand that he opened the letter.

31. ultimus tuorum... i.e. being last, none will be left to bury him.

18a

what Grief commands. Indeed, I swear by my life's hope I am about to spend more on this funeral." And he ordered a pyre to be built.

While the pyre was being carefully constructed, a student of

the doctor arrived, a youth in appearance but an old man in intelligence. When he saw the beautiful body placed on the pyre, he said, "Master, whence comes this new funeral?"

Cerimon said, "Welcome, for the time needs you. Bring the flask of unguents, and, as the last rites, pour over her a dead girl's burial-rights."

And when the youth came to the girl's corpse, he drew back the garments from her breast, skilfully poured out the ointment, with skilled hand rubbed it in, and felt her heart. He tested the body and found it warm; he was astounded. He felt the pulse of her veins; he tried the breath from her nostrils with his lips. He felt the slight emission, her life struggling with death, and he said to his servants, "Place some heaters at the four corners of her bed."

When they had been placed there, and the girl had been warmed, her frozen blood thawed. [XXVII] When the young man saw this, he said to his master, "Sir, you were wrong, for this girl whom you thought dead is alive. And so that you more easily believe it, I shall open up her closed spirit for her with my applied powers."

Having said this, he brought the girl into his room and placed her on his own bed. He warmed oil and soaked some wool in it, and spread it under the girl's breast. The blood which within had been frozen by the cold, received the heat, and became liquid; and her closed spirit began to spread through the marrow of her bones. Then, when her veins opened up, she opened her eyes and received back the spirit she had lost, and with a soft and stammering speech, she said, "I pray you, whosoever you are, that you do not touch me in any way other than one should touch a king's daughter and a king's wife."

The youth, when he saw what his master had missed, and what in his skill he had not seen, went full of joy to his master and said, "Come, sir, accept your pupil's demonstration as proof."

And he saw the girl alive whom he had believed dead. And

looking at his student, he said, "I respect your cure and your wisdom, I approve of your skill,

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4. Cf. 28a, note to l. 32.

7. MS Cermon
--- mora ('A' reads hora) seems to imply that Cerimon had been short handed, hence 'delayed' and that the arrival of the newcomer is welcome. Cf. Archestrates' remark to Appolonius, 13,21f.

8. suppremum refers to the last rites of a dead person.

10ff. Compare this youth's efforts with those of the doctors who attended her when she was love-sick, 13,3.

31. MS apdixe

19a

I praise your diligence. And listen, pupil, do not think you have lost the benefits of your art: receive this money. For this girl brought with her many rewards and money." And he ordered the girl to eat healthful foods and to be revived with fomentations.

But after a few days, when he knew she was born of royal blood, he summoned his friends; then adopted her as his daughter. However, she prayed him tearfully that she be not defiled by anyone. And he listened to her. He sent her among the priestesses of Diana, a woman among women, where every kind of chastity was maintained without violation.

VII

[XXVIII] Meanwhile, when Appolonius was sailing away amid great mourning, with God guiding him, he reached Tharsus and disembarked there. He sought the house of Starquilio and Dionysidis. When he had greeted them, he began to reveal all his misfortunes; and they in their grief mourned the young man's lost wife, but equally rejoiced that his daughter had been saved. Appolonius looked at Starquilio and Dionysidis his wife and said, "Most virtuous hosts, since my dear wife had died, I do not wish to accept the kingdom which has been kept for me, nor to return to my father-

in-law, whose daughter I have lost at sea, but rather, I will undertake the labours of merchant. I leave my daughter in your care so that she might be brought up with your child, Filiatenna. I ask with good and simple spirit, though, that you succour her and name her after your own country, 'Tharsia'. Moreover, I leave with you my wife's nurse, who is called Licoriades, who can look after the girl as her charge."

When he had said this, he handed over the child, gave /her/ gold and much silver as well as priceless vestments; and he swore that he would not shave his beard nor his head, nor cut his nails, until he had bestowed his daughter in marriage. But they were amazed that he should obligate himself with such an oath, and promised most faithfully to educate the girl. Appolonius, then, left his child in their care, boarded ship, sought the high seas, and made for the unknown and distant regions of Egypt.

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6. Rogavit autem... Being a father is not in itself sufficient guarantee. Cf. 15,9 and 2,3. Contrast also Dionysidis' treatment of Tharsia who was left in her care 'ut fila vestra... nutriatur', l. 19 below.

13f. The MS appears to read 'et ipsi dolentes quantum in amissa deflent (or ?deflens) iuvenis coniuge· tantum reservata sibi filia letabatur' which may mean 'and growing sad, they mourned the young man's lost wife as much as he rejoiced over his saved daughter' or (reading deflens) 'and they growing sad, the young man weeping as much for his lost wife as he rejoiced over his saved daughter.'

17. MS reꝑuat~ (for reservatum)... volo. The drift of the passage requires the reading nolo

18. Cf. Appolonius's becoming a 'merchant' when he first arrived in Tharsus (7,4)

19. MS omits cum giving the tr. 'I entrust you with my daughter to be reared as your daughter, Filiatenna'. But cf. 27,31 where 'filia mea Tharsia' is made to mean 'with my daughter Tharsia'. --- Filiatenna. compare Gower's Philotenna. Other versions have Filiothemia, Philomusia and Flothemia. The next time this girl is referred to by name (20,2) she is called Silia.

20. ut bono. So also in 'C'.

25. Cf. Appolonius's behaviour and that of the citizens of Tyre (4,10ff.)

26. nisi prius. Lit. 'except first', i.e. 'until'. So also 20,25.

19a

27. MS suũ

29. alta pelagi cf. 5,6.

20a

VIII

[XXIX] Meanwhile, the girl Tharsia, when she reached the age of five, was sent to school, where, with their daughter Filiatenna, she devoted herself to liberal studies. Then, when she attained the age of fourteen, returning one day from the schoolroom, she found her nurse Licoriades suddenly taken ill. And sitting next to her on her bed, she enquired after her illness. The nurse said to her, "Mistress, listen to the words of an old lady who is dying; keep them in your deepest, your inmost heart." And she said, "Mistress Tharsia, who do you think your father is, or your mother; which is your country?"

The girl said, "My country is Tharsus, my father Starquilio, my mother Dionisidis."

The nurse said sadly, "Listen, Tharsia, to the origin of your birth, so that you might know what you must do after my death. Your country is Pentapolis, your mother Archistrates, the daughter of king Archistrates. When she gave birth to you, her spirit immediately closed up and she passed the last day of her life. And your father, Appolonius, when the coffin had been made, cast it into the sea along with regal ornaments and twenty sestertia of gold. Wheresoever she might have been borne, she should have in death her funeral rites. And so, whither she was borne, she alone is witness. For king Appolonius of Tyre, your father, grieving over the death of his wife, placed you in a cradle. Having been revived by this solace, however, he set course for Tharsus. He left you, along with me and a large amount of money and magnificent clothes, in the care of Starquilio and Dionisidis, his hosts, making a vow that he would not shave his beard or head, or cut his nails until he had bestowed you in marriage; and he embarked with his servants. And he promised to return each year

20a

to pay his vows until you reached the age of marriage. But your father, who has not written for so long a time, nor sent messages about his health, has perhaps died. Therefore, I warn you now that after my death, lest by chance your hosts, whom you otherwise call your parents, should do you an injury, hasten to the market-place and there you will find your father's statue standing in a chariot. Climb into it and take hold of his statue and relate all your fortunes. The citizens, mindful of your father's favours, will avenge your injury."

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1. MS quinqueniis

2. MS Silia. See 19,19.

4. MS subitaniam

6ff. The nurse seems to sense that something is wrong. Contrast Apollonius's suspicion that all is not what it seems 3,21 and 28,18.

18. ut is probably intended after misit.
--- in supremis exequium. The usual for is exequiae (f.pl.) and refers to the funeral rites. supremis here may mean 'in death'.

20. MS omissam

23. MS vestoque

26. annua 'annual', to be tr. ?'each year'.

21a

[XXX] The girl said, "Naturally, if anything had happened to you in your old age before you told me this, I should not have known the origin of my birth."

And when she said this, her nurse gave up her spirit in the girl's lap. The girl called out; the household came running; and they buried her nurse's body. Then, at Tharsia's bidding, a tomb was built by the shore. And after a few days, the girl stopped her mourning and returned to her liberal studies; and when she returned from the classroom, she did not take food before she had gone into her nurse's tomb and told her fortunes and wept over her.

IX

[XXXI] While this was going on, one festival-day, Dionysidis waswalking along a public way with her daughter and Tharsia, and the citizens saw the beautiful, better embellished and more attractive Tharsia, and they praised her extravagantly, and all the distinguished citizens began to say, "Happy is the father whose daughter Tharsia is. She, however, who is by her side, is ugly and her disgrace."

When Dionysidis heard Tharsia being praised and her daughter despised, she became furious and, pondering alone by herself, she said, "It is fifteen years since her father journeyed from here; and he has not come to take her back. I believe he is dead, or has perished at sea. And his nurse is dead. I have no rival. I shall get rid of her and honour my own child with her ornaments." And she ordered a steward, named Theophilus, to come from the suburbs, and said to him, "Theophilus, if you want to receive your liberty, take Tharsia from our midst, and kill her."

The steward said, "In what has the innocent virgin sinned?"

The wicked woman said, "You cannot refuse me. Do what I order, or else you will feel my wrath. Kill her and cast her corpse into the sea. And when you tell me you have done this, you will receive your reward and your freedom."

The steward, seduced by his [desire for] freedom, nevertheless withdrew sadly,

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5. MS famulia

6. suae = ejus?
--- Monuments are not always what they seem to be. Contrast, for instance, 7,7; 23,12; 28,10 and 38,10.

7. contrast Tharsia's mourning with that of her father. For her, life still goes on.

11. brackets in this and following lines enclose reconstructions mademainly from the 'C' text.
--- Festivals of various kinds are important to the story. See 8,18ff., 28,26ff.

18. MS furore for ?furorem.
--- singula = 'by herself' or possibly 'various (things)'.

21a

20. MS reads ...)ndu)

24. Contrast this promise with the one made to Taliarchus, 3,29.

29f. praemium cum libertate, cf. 3,29.

30. The 'A' text is rather more detailed here (adding another 'flowing-blood' image and stressing the sacrificial nature of Tharsia's suffering. See 35 note to l. 21):

> Villicus ait, "Et qualiter hoc potest fieri?" Scelesta mulier ait, "Consuetudo sibi est, ut mox cum de scola venerit, non prius cibus sumat, antequam monumentum suae nutricis intraverit. Oportet te ibi cum pugione abscondere, et eam venientem interfice et proice corpus ejus in mare. Et cum adveneris et de hoc facto nuntiaveris, cum praemio libertatem accipies." Villicus tulit pugionem et latere suo celat, et intuens caelum ait, "Deus, ego non merui libertatem accipere, nisi per effusionem sanguinis virginis innocentis?" Et haec dicens suspirans et flens ibat ad monumentum nutricis Tharsiae et ibi latuit.

(The steward said, "And just how can this be done?" The wicked woman said, "It is her custom that soon after she has come out of school, she does not eat until she has first gone to the nurse's tomb. You must hide there with a dagger, and when she comes, kill her and cast her body into the sea. And when you come to announce that you have done this, you will receive your freedom with your reward." The steward took a dagger and concealed it about his body, and looking up to heaven he said, "God, have I not deserved to receive my liberty, except by the shedding of an innocent virgin's blood?" And saying this, he sighed and wept; and went to the monument of Tharsia's nurse, and there he lay in wait.)

22a

and hastened, hiding a very sharp dagger by his side, and went out to the tomb of Tharsia's nurse. The girl returned from her studies and, as was her custom, took a flask of wine and a garland, and came to the tomb and related all her fortunes. Rushing out at the girl, the steward, after he had attacked her, caught her by the legs and dragged her to the shore and cast her to the ground. While he wished to kill her, the girl said, Theophilus, in what have I sinned that I should die at your hands?"

The steward answered, "You have not sinned at all, but your father Appolonius who abandoned you with great sums of money and regal ornaments."

And the girl said with tears, "I beg you, lord, that if there is no longer any hope of life for me, that you let me pray to my God first."

The steward said, "Pray, for God truly knows that I have been coerced into doing this crime."

X

[XXXII] But while the girl was praying to God, some pirates appeared suddenly; and seeing the girl standing under the yoke of death, they called out saying, "Cruellest of barbarians, spare her! You who hold the sword! For this is our booty, not your victim."

The steward, terrified by the pirates' voices, fled behind the tomb. But the pirates made their way to the shore taking the virgin, and sought the high seas. After a while, the steward, when he saw the girl seized away from death, gave thanks to God that the crime had not been committed. And he returned to the evil woman and said, "What you ordered, Mistress, has been done; do now what you promised."

But the evil woman said,"What are you saying, most evil brigand? You have committed a homicide and seek your liberty? Go back to the villa and do your work, lest you feel the wrath of your lord and lady."

The steward went out immediately and raising his hands to the Lord, said, "Lord, you know that I did not do this evil. Be my judge in this cause." And he returned to the villa.

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1. properavit. Perhaps a mistake for proparavit, 'he procured'.

5. The MS appears to read cuius (or ?crinis)cruribus apprehendit. (The 'C' text reads 'auerse puelle crines apprehendit'). The word may have been a false start to cruribus which the scribe omitted to delete.

10. MS dereliquid. -d for -t is quite common in this MS.

13. I am doubtful how this line should read.

16. jugo, thus in the 'C' text. A word such as minis (threat) might have been more suitable.

27. ne iratum... Lit. 'lest you feel your lord angry and your lady'.

20. MS pirates

22. Contrast Taliarchus's joy at not having to kill Appolonius, 4,21.

30. At this point the scribe omits a fairly large section of the story. The following is the reading of the 'A' text:

Tunc Dionysias apud semet ipsam consiliata pro scelere quod excogitaverat, quomodo possit facinus illud celare, ingressa ad maritum suum Stranguillionem sic ait, "Care conjunx, salva conjugem, salva filiam nostram. Vituperia in grandem me furiam concitaverunt et insaniam, subitoque aput me excogitavi dicens, 'ecce jam sunt anni plus xiiii, ex quo nobis suus pater commendavit Tharsiam, et numquam salutarias nobis misit litteras: (forsitan aut afflictione luctus est mortuus aut) certe inter fluctus maris et procellas periit. Nutrix vero ejus defuncta est. Nullum habeo aemulum. Tollam Tharsiam de medio et ejus ornamentis nostram ornabo filiam. Quod et factum esse scias.' Nunc vero propter civium curiositatem ad praesens indue vestes lugubres, sicut ego facio, et falsis lacrimis dicamus eam subito dolore stomachi fuisse defunctam. Hic prope in suburbio faciamus rogum maximum, ubi dicamus eam esse positam." Stranguillio ut audivit, tremor et stupor in eum irruit, et ita respondit, "Equidem da mihi vestes lugubres, ut lugeam me, qui talem sum sortitus sceleratam conjugem. Heu mihi! Pro dolor!" inquit, "quid faciam, quid agam de patre ejus, quem primo cum suscepissem, cum civitatem istam a morte et periculo famis liberavit, meo suasu egressus est civitatem; propter hanc civitatem naufragium incidit, mortem vidit, sua perdidit, exitium penuriae perpessus est: a Deo vero in melius restitutus(est), malum pro bono quasi pius non excogitavit neque ante oculos illud habuit, sed omnia oblivioni ducens, insuper adhuc memor nostri in bono, fidem eligens, remunerans nos et pios aestimans, filiam suam nutriendam tradidit, tantam simplicitatem et amorem circa nos gerens, ut civitatis nostrae filiae suae nomen imponeret. Heu mihi! Caecatus sum! Lugeam me et innocentem virginem, qui junctus sum ad pessimam venenosamque serpentem et iniquam conjugem." Et in caelum levans oculos ait, "Deus, tu scis, quia purus sum a sanguine Tharsiae, et requiras et vindices illam in Dionysiade!" Et intuens uxorem suam ait, "Quo, inimica Dei, celare poteris hoc nefandum facinus?" Dionysias vero induit se et filiam suam vestes lugubres, falsasque fundit lacrimas et cives ad se convocans, quibus ait, "Carissimi cives,...."

(Then Dionysias, having consulted with herself concerning the crime she had schemed, how it might be possible to hide the sin, went to her husband, Stranguillio, and said this, "Dear husband, save your wife, save your daughter. Disparagement aroused in me a great fury and madness, and suddenly I schemed with myself, saying, 'Behold, it is already more than fourteen years since her father left Tharsia in our care, and never sent letters of greeting to us,(perhaps he has died of the affliction of grief, or)certainly he has perished in the waves of the sea and in the storms. The nurse indeed is dead. I have no rival. I shall get rid of Tharsia; and with her ornaments, I will embellish our own daughter. And you know what is to be done.' Now, indeed, on account of the citi-

22a

zens' curiosity, put on mourning-clothes for the time being, just as I have done, and with false tears, let us say that she died suddenly from an illness of her stomach. Here let us make a very great funeral pyre nearby in the city outskirts where we might say she is placed." When Stranguillio heard this, a tremor and numbness rushed in on him and he replied as follows, "Of course, give me mourning-clothes, and I shall mourn myself, me who chose such a wicked spouse. Woe is me! O grief!" he said, "what shall I do? What will I do concerning her father? In the first place, when I took him under my protection, when he freed this city from death and the danger of famine, he went out of the city at my suggestion; on behalf of this city he suffered shipwreck, saw death, lost all his wealth and endured the need of penury: indeed, restored by God to better things, a pious man, as it were, he has not contrived evil for good, did not envisage it even, but driving all this into oblivion and mindful, moreover, of our good, choosing trust, repaying us and deeming us pious, he gave his daughter to us to rear, bearing such simplicity and love towards us that he gave his daughter the name of our city. Woe is me! I have been blinded! I grieve for myself and for the innocent virgin, I who am joined to a most evil and poisonous serpent and wicked wife." And raising his eyes to heaven, he said, "God, you know that I am innocent of Tharsia's blood, and you should inquire after and avenge her in Dionysia." And looking at his wife, he said, "How, enemy of God, can you hide this heinous crime?" Dionysia, indeed, dressed herself and her daughter in mourning-clothes, and wept false tears and summoning the citizens to her said to them, "Dearest citizens...")

Compare Dionysidis' hypocrisy with Antiochus's, 2,10ff.

23a

On the next day at first light, the wicked woman, wishing to hide the committed crime and with trickery and deceit, sent her servants to summon friends and the country's princes. They came and sat in session. Then the wicked woman, dressed in mourning-clothes, her hair dishevilled, her breast naked and bruised, confirming her grief, came from her room, weeping feigned tears, and said, "Most faithful friends, know that yesterday in my country house, Tharsia, the daughter of Appolonius, died of a sudden stomach-illness; and indeed, she must be given a most fitting burial."

The country's princes were, in fact, seduced by the declaration of her speeches, by her bearing and mourning-clothes, or by her treacherous tears, and they believed. The following day, it pleased all the princes of the land, for the sake of Appolonius's

merits and favours to them, to build out of bronze a tomb donated to his daughter, not far from her nurse, Lichorida's tomb, and inscribed with the proclamation:

TO THARSIA, THE VIRGIN DAUGHTER OF APPOLONIUS, BECAUSE OF HER FATHER'S FAVOURS, THEY DONATED THIS GIFT OF CONTRIBUTED BRONZE.

XI

⌈XXXIII⌋ Meanwhile, the pirates who had seized Tharsia, arrived in the city of Mitellina. Tharsia was put up for sale among the other slaves; and seeing her, a bawd named Lenonius, a most avaricious person, neither man nor woman, began to bid for her in order to purchase her. But Antinagoras, the prince of that same city, noticing the very noble and beautiful girl, offered ten pounds of gold for her. The bawd said, "And I shall give twenty."

Antinagoras, "Seventy."

The bawd, "Ninety."

Antinagoras, "A hundred and ten."

The bawd immediately offered a hundred and twenty and said, "If anyone raises his ⌈bid⌋, I shall top it with ten sestertia."

Then Antinagoras said, "If I contend with this bawd in order to buy her, he will buy ⌈her for⌋ more than I. But if I let him buy, and when she is placed in the brothel, I shall speak first; and she will enter in

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2. MS fraudes for fraude?

7f. villa suburbana. Lit. 'my suburban (i.e. outside the city-wall) house'.

8. MS fuere. As I understand this passage, it is as follows: neque = and indeed; a verb such as oportet is understood.
The 'C' text reads 'quam digne sepeliri fecimus' (whom we should give burial to worthily).

19. MS marcipia

24. The other versions mount more steadily: thirty, forty, fifty... In the 'A' text, it reads 'Athenagora obtulit xxx, leno xl, Athenagora l,.... etc. Probably a word such as obtulit is intended in the present text.

23a

28. MS sexteria

30. MS plus should perhaps read pluris. The sense is that whatever Antinagoras bids, the bawd will overtop it.

31. MS intrabit probably in error for intrabo.

24a

and I shall tear away her virginity; and it will be just as if I had purchased her."

The girl was given over to the bawd for the named sum; and she was led into his house, led into the waiting room where he kept a Priapus made out of gold, gems and pearls, and he said to Tharsia, "Adore my most propitious deity."

The girl said, "I have never worshipped such a god. Are you a citizen of Lampsacus?"

The bawd said, "Why?"

The girl said, "Because the Lampsaceni worship Priapus."

The bawd said, "You don't know, wretch, that you have fallen into the house of a bawd and miser?"

When the girl heard this, she shook in all her body; and threw herself at his feet, saying, "Have pity, lord; give protection to my virginity. I pray God you do not wish to cast down my body under such a base title."

The bawd said, "Get up, wretch. Don't you know that with the torturor and the bawd, neither terror nor prayers nor tears avail anything?" And he summoned the girls' overseer to him and said to him, "Go to the cell where Preseida was: let her be fitted out carefully and this poster be written: 'Whoever wants to deflower Tharsia will give a half-pound of gold. After that, she will be accessible to the people for a single sovereign'."

And the overseer did just as his master ordered.

[XXXIV] On the third day, in fact, Tharsia was led to the brothel, preceded by a crowd and band. But Antinagoras was there first, and with his head veiled, he entered the brothel. He entered the girl's cell and sat down on her bed. And the girl, shutting the door, threw herself at his feet and said,

24a

"Pity me, lord, by your youth; and I beseech you by the One God not to want to wickedly violate me. Contain your shameless lust and listen to the fortunes of a most unfortunate virgin, and to the origin of my birth."

When she had revealed all her misfortunes to him, he was overwhelmed and filled with piety and greatly amazed, he said, "Rise, For we know

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5. MS nomen for numen.

7. MS Nuncquam

24. Tertia vero die... Cf. Note 17a,15. Is this a wrong use of music? Contrast the wrong use of the fatherhood by Antiochus, and of monuments by Dionysidis.

25ff. A bedroom scene in which Antinagoras is a 'suitor'; he later becomes her 'father' and, eventually, her husband. Contrast with the bedroom scenes 1,13ff. and 12,15ff.

31. Cf. Appolonius's appeal to his high birth, 8,5.

25a

the fortunes of the time; we are men, and I have, from my now dead wife, a two year old daughter for whom I may fear fortunes similar to yours." And he placed in the virgin's hand forty gold sovereigns saying, "Lady Tharsia, look, you have more than your virginity was put up for sale for. Give those who come the same story, and beseech them for a similar amount, until you are set free."

The girl, weeping profusely, said tearfully, "Lord, I thank your piety, and I beg you not to relate to anyone what you have heard from me."

Antinagoras said, "If I relate these matters, when my own daughter reaches your age, may she suffer a similar agony." And tearfully, he left.

And he ran into a colleague of his who said to him, "How come she is not violated by you?"

Antinagoras said, "She couldn't be better... with great effect, even to tears." Antinagoras followed him to see the outcome of the matter.

When the youth entered, the girl shut the door as usual. The youth said to her, "If you can, tell me how much the one who has just been in to you gave you."

The girl said, "Four times ten gold sovereigns he gave."

The young man said, "Is he not ashamed? The rich man would not have done grandly if he had given you a pound of gold! But so you should know my spirit to be better, take this whole pound of gold."

Antinagoras heard this and said, "When he gives more, he will weep more."

However, the girl accepted the gold and prostrated herself at his feet and when she had revealed her fortunes in a similar way, she overwhelmed the youth and turned him away from his lust. Finally, being at a loss what to do, the youth said, "Rise, mistress. We are men and fall with Chance."

The girl said, "Lord, I owe your piety thanks. And I beg you not to relate what you have heard from me."

⌈XXXV⌋ And going outside, he met a smiling Antinagoras and said to him, "You're a great fellow! And have you no-one besides me to drink the toast of tears to?" And having sworn not to betray ⌈her⌋, they began to wait in silence for others to come out. And while they lay in wait,

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7. The second lacrimis is probably a mistake.

8. MS narras. Cf. l. 29 where MS reading is narres.

12. "Quomodo...?" I am not sure how this should be translated. 'A' and 'C' have 'Quomodo tecum novicia?' (How was the new lass with you?), which makes better sense. non vitiatur may have resulted from trying to make a verb out of novicia.

21. MS scieas

27. casibusque subjacentes. Possibly a hint here of the theme of Fortune, which becomes so important in other versions of the story.

30ff. Cf. the tone of this passage with that of the three youths, 14,10ff.

with their faces hidden, everyone who went in gave money, and came out again. However, when the end of the matter came, the girl handed the money to the bawd, saying, "Look, the price of my virginity."

And the bawd said, "How much better it is for you to be jolly and rejoicing and not sad or mournful. Behave yourself like this, so that you may bring in a better profit with you."

But when the girl returned from the brothel each day, she said, "Look; what my virginity could do, it has done."

When the bawd heard this, he called the overseer of the girls and said, "Do you think me so stupid, so negligent that I do not know that Tharsia is a virgin? If a virgin can earn so much, how much will a woman get? Take her into your room, therefore, and break away the girdle of her virginity."

And when the overseer had led her into his room, he said, "Tell me truthfully if you are yet a virgin?"

"As long as God wills it, I am a virgin."

The overseer said, "Where, therefore, do you get so much money these ⟨so many⟩ days?"

The girl prostrated herself at his feet and said, "Lord, help a wretched captive, daughter of a king; do not wish to violate me."

And when she had related all her fortunes to him, he was moved with mercy and said, "The bawd is too greedy. O if only you could preserve your virginity in this way."

⟨XXXVI⟩ The girl said, "I shall proffer learned business with liberal studies, and also with pulsing music of the lyre. Tomorrow, therefore, order a seat to be set up in a frequented place, and with the eloquence of my mouth I shall earn a hearing of my plight from the people, and I shall solve whatever types of question they put to me, and with my skill I shall increase my earnings."

When the overseer had done this, every age of person hurried to hear the virgin. When the girl saw the huge crowd coming, she bid them set her questions and from her mouth's eloquence, and

26a

with the wealth of her learning and genius, she took them and carefully solved them. A huge clamour arose, and such a great love of the citizens grew up around her, that

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5. MS segmentem ? The 'C' text reads gementem.

--- MS ago, probably in error for age. The sense is, 'Keep your chin up'.

6. MS peccunias

7. diceret. So also in the 'C' text.

25. MS scanna

26. promerebor ut... Lit. 'I shall deserve that I relate all my fortunes to the people'. See 32a, note to l. 29ff.

27a

every day, men and women gathered countless things ⟨for her⟩. Moreover, Antinagoras, prince of the city, mindful of her unimpaired virginity and generosity, began to love her as his only daughter, and so he gave a great deal to the overseer; and each day the virgin, by the people's mercy, collected moneys into the whoremonger's purse.

XII

⟨XXXVII⟩ Meanwhile, Appolonius came to Tharsus at the end of the fifteenth year, and with his head covered so that his deformed features may not be seen by anyone, made his way to Starquilio's house. When Starquilio saw him from a long way off, he went on ahead with great haste and said to his wife, Dionysidis, "Surely you said Appolonius had perished in a shipwreck?"

And the woman said, "Certainly, I said so."

Starquilio said, "O most cruel woman, look, Appolonius comes to collect his daughter. What do we say about her to her father, we who were her parents?"

The wicked woman said, "I confess, for while I love our own child, I have killed the other. Take my advice. For the present, put on mourning-clothes, and with feigned tears we can

27a

say she died of a stomach illness. When he sees us dressed in such garments, he will believe us."

While she said this, Appolonius entered their house. He uncovered his head, removed the beard from his face and combed his hair back from his forehead. But when he saw them dressed in mourning-clothes and grieving, he said, "Most faithful hosts, if, indeed, this name still remains in you, why do you shed tears at my coming? Or perhaps, these tears are not yours but mine?"

The wicked woman, with the false tears of a crow, said, "If only another had brought this to your ears and not I and my husband! For Tharsia, your daughter, died of a sudden illness."

When he heard this, Appolonius paled and trembled all over his body, and for a long time he stood confused. Then, when he regained his spirit, he looked at the evil woman and said, "Dionysidis, did my money and clothes, as well as the ornaments, perish with Tharsia, my daughter, whom you say died a few days ago?"

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1. infinita. The 'C' text adds dona.
2. MS integerime
5. MS sinu
14. MS recipiendū
24. MS an ne
31. MS filia mea for cum filia mea ? Cf. 19,19.

28a

⌈XXXVIII⌋ But they brought in everything and said, "Believe us because we want to return your daughter safe and sound just as we give back all these things. But so you may know we are not lying, we have this evidence of the event: the citizens, mindful of your favours, have built near the shore a monument to your daughter from the bronze they collected, and you can see it."

Appolonius heard this; and, believing her to be dead, said to his servants, "Pick up all these things and carry them to the ship.

I am going to my daughter's tomb." Appolonius came to the tomb and read the inscription, saying,

"THE CITIZENS OF THARSUS BUILT THIS TOMB TO THE
VIRGIN DAUGHTER OF APPOLONIUS OUT OF COLLECTED BRONZE
BECAUSE OF THE PIETY OF HER FATHER'S FAVOURS."

Having read the inscription, he stood there amazed in his mind. And because he could not weep, he became angry, cursing his eyes and saying, "O most cruel eyes, you have been able to read the inscription to my daughter, yet you cannot shed tears! Woe to me, a wretch. I think my daughter still lives!"

Coming to the ship, he said to his servants, cast me into the ship's hold, for I want rather to pour out my spirit at sea than on land. It is not right for me to see the light."

[XXXIX] And while he was sailing back with favourable winds towards Tyre, the sea's trust suddenly changed and he was cast about by the sea's dangers, whereupon they all prayed to God, and arrived in the city of Mitellina.

The captain, then, with all the others, cheered. When Appolonius heard this, he said, "What sounds of jollity has struck my ears?"

The captain said, "Rejoice, lord Appolonius, you may know today is Neptune's feast day."

Appolonius groaned and said, "Therefore everyone celebrates the feast today except for me." And calling his treasurer, he said to him, "Lest I seem to be a miser and not a mourner, may it be enough for my servants, as their penalty, that they chose such an unfortunate lord as me. Give,

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18. The theme of things not being what they appear to be occurs throughout the story. Contrast, for instance, Antiochus's 'virgin' daughter, Appolonius's outward appearance when he appears at Archestrates' court for the first time, the 'death' of Appolonius's wife, and here, the 'tomb' of Tharsia. Cf. 20a note to l. 6ff. and also 24a, note to l. 24.

19. MS insentinam

28. MS neccunalia. The Neptunalia was held annually on 23rd. July.

28a

30. Contrast this refusal to join in the feasting with his earlier reluctance to eat at Archestrates' court, 9,28ff.

32. ne non lugens. Appolonius's concern here helps to bring out the theme of 'appearances-reality' conflict. Cf. note 18 above. See also 18,4.

29a

therefore, ten sovereigns to the boys so they can buy what they want for themselves and celebrate the feast day. However, I command that I be not named by anyone, and if anyone of my servants should do so, his legs will be broken; if he is a freedman, he will receive freedom's hurt. And all were assured that he had put himself under this obligation.

The treasurer had indeed bought all those things that were necessary and returned to the ship; and when the vessel had been decorated, all the rejoicers sat down at the table.

Antinagoras, who loved Tharsia as if she were his own daughter, was walking along looking at the fleet of ships when he saw Appolonius's vessel was more ornate and beautiful than the other ships, and he said to his friends, "That ship pleases me the most of all. I see it is /well/ equipped."

The sailors, when they heard their ship being praised, said to the prince, "We invite you aboard, great prince, if you consider it worthy."

Antinagoras therefore boarded the ship and with a free spirit sat down and placed ten sovereigns on the table saying, "Look, lest you had invited me aboard for nothing."

They all said with one voice, therefore, "You received us well, lord."

Antinagoras, however, seeing them all sitting as equals and not noting a greater among them, said, "How come you all recline at table like this, freely? Who is the lord of this ship?"

The captain said, "The ship's master stays in mourning in the darkness of the ship's hold; he is preparing to die. He lost his wife at sea, and on land, his daughter."

Antinagoras therefore said to one of his servants named

29a

Ardilio, "I shall give you two sovereigns if you go down to him and say, 'Antinagoras, prince of this city, begs you to come out of the darkness into the light'."

The young man said, "From two sovereigns, I want to give four, and I do not want my legs to be broken, because if I am able to have two legs with two feet, I should not wish them to be broken all the same. Have you not found among us someone so very worthless, other than me? Look for another who might go, who is his, because he ordered that whoever named him, his legs were to be broken."

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4. liber... Presubably contrasting with servos. But what is meant by malum libertatis I am not sure, unless it is a threat to enslave the freedman.
--- muniti, lit. 'fortified' is perhaps in error for moniti, 'warned'.

16. MS grates

20. MS ŝuidens

25. suis. It is hard to see why the threat to break his legs should apply to Antinagoras's servant any more than to himself (30,1). suis, therefore, may mean 'his' (i.e. Appolonius's); but Ardilio's plea that Antinagoras pick one of 'his' servants (29,32) seems to rule this out.

29. Juvenis ait... I am uncertain what the youth is trying to say. The 'A' text is much clearer here:

> (The captain is being addressed) "Dabo tibi duos aureos; et descende ad eum et dic illi: 'rogat te Athenagora, princeps hujus civitatis, ut procedas ad eum de tenebris et ad lucem exeas'." Juvenis ait, "Si possum de duobus aureis quattuor habere crura; " et, "tam utilem inter nos muneri elegisti nisi me? Quaere alium qui eat, quia jussit, quod, quicumque eum appellaverit, crura ei frangantur."

("I shall give you two gold coins. Go down to him and tell him, 'Athenagoras, the prince of this city, prays you to come out to him from the darkness and come into the light'." The young man said, "If I could get four legs with two gold coins." And (he added), "Can't you choose someone from among us less useful than me? Ask another to go, because he has given an order that anyone who calls him will have his legs broken.")

30a

Antinagoras said, "He made this ruling for you, not me whom he does not know. I shall go down to him. Tell me his name."

The servants answered, "Tyrian Appolonius."

[XL] Antinagoras therefore, when he heard this, said to himself, "Tharsia used to call her father Appolonius." And having been shown the way by the boys, he came to him. When he saw him, his beard and shaggy, unkempt head, lying in the darkness, he said to him with lowered voice, "Hail, Appolonius."

Appolonius thought he had been called by one of his servants, and turning to him with his defiant and terrible appearance, saw a man unknown to himself, embellished with an honest face; and he concealed his anger in silence. Antinagoras said to him, "I know you are surprised that a stranger should greet you by your name. Learn, therefore, that I am the prince of this city, and called Antinagoras. I came down to the shore to the ships and looking them over, among the rest I saw your ship fittingly decorated, and I praised its appearance. Then indeed, having been asked by your sailors, I sat down at table with willing spirit and asked after the lord of the ship. They said you were remaining in mourning and that I can now see [for myself]. Therefore, let it be of benefit that I have come down to you. Come on out from the darkness into the light, sit down at the table and feast a little, for I hope in God, that He will give you greater joy after grievous mourning."

Appolonius, worn out by grief, raised his head and said, "Whoever you are, lord, go and feast with them as if with your own people, but I do not wish to live."

Antinagoras, however, went up on deck, and sitting down at table, said to the sailors, "I have been unable to persuade your lord that he should come out here or into the light. What shall I do to recall him from his proposed death?" And he said, "I've just had a good idea. Go, boy, to Lenonius, the bawd, and tell him to send Tharsia to me, for she is both educated, of most pleasant speech and distinguished with great decorum; for she is able to plead that such a man should not die in such a way."

The bawd, however, when he heard this, and could not defy it, although

25. Sed nec vivere volo. Cf. Antiochus's daughter's wish for death, 2,5.

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he did not wish to, sent her. And when Tharsia arrived, Antinagoras said to her, "Sweet child, the skill of your studies is needed here, that you may console the lord of this ship, who sits in darkness grieving for his wife and daughter, that you might exhort him to come out into the light. For this is a pious cause by which God becomes propitious to all men. Go to him, therefore, and persuade him to come out into the light; perhaps through us, God wishes him to live. If you can do this, I shall give you ten sestertia of gold and twenty sovereigns, in addition, I shall redeem you from the bawd in thirty days so you can better devote your time to your virginity."

XIII

When she heard this, the girl went down to Appolonius with determination and, in a clear voice, greeted him saying, "Whoever you are, greetings. Greetings, and be joyful and happy. For I have not come to you to console you as one who has been defiled by another, but as an innocent virgin, I who serve my virginity without violation among the shipwreck of chastity."

⟨XLI⟩ And she began to sing with modulated voice these verses:

"I walk amidst filth, but I am not involved with filthy discord: just as a rose with its thorns knows no sting from their points. Pirates tore me away from the unjust sword of the murderer. I was sold to a whoremonger; sold to this man, I have never violated modesty. If there were no tears and weeping or grief for a friend's affairs, none were more noble than I; if ⟨you wish⟩ to know my father and my mother: I am of royal birth, from an unparalleled lineage. Sped first to you. And with God helping, I await the day when I can rejoice.

"Shun tears now, banish sorrows' cares; turn you face towards heaven, lift your spirit to the stars. The Lord will come,

Creator and Author of men, who will not allow these tears to be shed in vain suffering."

When Appolonius heard these words, he raised his head and, seeing the girl, he groaned, saying, "Alas for me, a wretch! How long must I fight against freedom?" And getting up, /he said/ to her, "I owe great thanks to your prudence

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7. MS pot⁹ is.

8. MS sextaria

9. MS poscis

17. I print the verses as they appear in the MS without any attempt at making them scan. Although they are written continuously in the MS, the first two or three words of each verse are underlined. (The verses of the riddles section are presented as verses.) This whole passage and the riddles section contains a number of problems: it is as if the scribe had difficulty in understanding or reading the original. I have emended as little as possible.

18. MS compungit

19. MS Pirates

20. MS Lenoni vendida sum

21. MS inesset

22. MS nosse ?, perhaps nossem, 'If I knew my father and mother'.

25. MS cura

The following is the 'A' text reading of these verses:

Per sordes gradior, sed sordis conscia non sum,
Sicut rosa in spinis nescit compungi mucrone.
Piratae me rapuerunt gladio ferientes iniquo.
Lenoni nunc vendita (sum sed) numquam violavi pudorem.
Ni fletus et luctus et lacrimae de amissis (parentibus)
inessent,
Nulla me melior, pater si nosset ubi essem.
Regio sum genere (orta) et stirpe propagat priorum,
Sed contemptum habeo et jubeor adeaque laetari!
Fige modum lacrimis, curas resolve dolorum,
Redde oculos caelo et animum ad sidera tolle!
Aderit ille Deum Creator omnium et Auctor;
Non sinit hos fletus casso dolore relinqui!

(I walk through filth, but I am not involved with squalor; just as a rose among its thorns knows no sting from their points. Pirates tore me away from the unjust sword of the murderer. Then, sold to a bawd, but my modesty was never violated. If the weeping, the grief and the tears for my lost parents were not, there were none better

31a

than I, if my father knew where I was. I am sprung from royal birth, and born of the family of my forebears; but I am scorned and, indeed, ordered to rejoice!

Fix a limit to your tears, do away with the cares of sorrow. Turn your eyes to heaven and lift up your spirit to the stars. That God, the Creator and Author of all things will be present. He does not allow these tears to be shed in vain sorrow!)

32a

and nobility, and I ⟨shall⟩ repay you for your consolation; I will be mindful of you, whensoever I can, and I shall reveal my kingdom with its strength; and perhaps, since you say you are sprung from a king by birth, I shall present you to your parents. Meanwhile, take two hundred sovereigns, and, as if you had led me out into the light, go on your way happy. I do not want you to call me again; for with receding grief, with renewed cruelty, I waste away."

And having taken the two hundred gold coins, the girl left. And Antinagoras said to her, "Where are you going, Tharsia? Have you laboured without effect? Have you been unable to show mercy or give help to the man who is killing himself?"

Tharsia said to him, "I did all I could do; and he gave me two hundred sovereigns, and he begged me to leave him, claiming he was being tormented by his renewed grief."

And Antinagoras said, "Look, I will give you four hundred sovereigns, only go down and refund him the two hundred gold coins that he gave you, and say to him 'I seek your good health, not your money'."

So Tharsia went down and, sitting near Appolonius, said, "If you have already determined to remain a long time in this filth, let me join in conversation with you even in this darkness. Indeed, if you can untie the knots of my enigmas, I shall leave. On the other hand, if you cannot, I shall return your money and depart."

Appolonius, therefore, so he should not take back the money from the wise girl, and wishing to hear her speech, said, "Although no cure for my misfortunes but weeping and mourning is

available, nevertheless, so that I might be spared the ornament of joy, tell me what you are about to ask, and go. For I beg you that you give me space for my tears."

/ XLII / And Tharsia said, "There is a house on earth, and it resounds with a loud voice. The house itself resounds, but the silent guest does not speak. Both run, moreoever, guest and house, together as one. If you are a king in your country, as you claim --for it is not proper for anything to be wiser than a king -- answer this riddle, and I shall go."

Shaking his head, Appolonius said, "So you will know that I am not lying,

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1. MS consolationis

3. MS revelabor
--- Appolonius's speech in the 'A' text is as follows:
Ago prudentiae et nobilitati tuae maximas gratias; consolationi tuae hanc vocem rependo, ut mortuo. Quandoque si laetari mihi licuerit, et regni mei viribus relevem; et sic forsitan, ut diciste regiis natalibus ortam, tuis te parentibus repraesento...

(I extend my greatest thanks to your prudence and nobility. I grant this word for your consolation, although it is to one who is dead. Someday, if it should be permissible for me to rejoice, I may relieve /you/ with the strength of my kingdom; and thus, perhaps, since you say you are descended by birth from kings, I bring you back to your parents...)

6. recedenti. 'A' has 'recentem enim mihi renovasti dolorem'; 'C' 'recenti enim luctu'.

9. MS affectu. Probably in error for effectu.

19. MS diffinire

25. MS ornamento. 'C' has 'hortamenta', 'encouragements', which makes better sense.

29ff. These riddles were originally composed in the 4th or 5th c. A.D. (so it is believed) by a certain Symphosius. They have been edited and translated by R.T. Ohl, The Enigmas of Symphosius, (Philadelphia, 1928).

Besides these riddles, there is the riddle of Antiochus (3,4ff.); and a number of references to riddles or riddle-like statements such as 14,17; 26,26.

I shall tell you: The house that resounds on earth is the sea; The silent guest of this house is the fish which travels along with its house."

To this, Tharsia, "The sweet friend of the bank always a neighbour of the deeps, it sings sweetly; dyed with a dark colour, I am the tongue's messenger, sealed by my master's fingers."

Appolonius said, "The sweet friend it is said, who sends her shafts towards heaven, is a reed; neighbour of the bank because she has her abode by the stream. And she is the tongue's messenger, stained by a dark colour, and through her the voice passes."

After this, Tharsia said, "A tall daughter of the beautiful forest, I am borne swiftly along; crowded round by countless numbers of identical companions, I travel many roads leaving no tracks."

Appolonius replied, "If only it were possible, I would show what you do not know. All the same, lest I seem indeed to be silent and so take back your money, I shall answer your questions. I am amazed that you should be so wise at such a tender age. Now, the tall tree which is borne along is a ship, the daughter of the beautiful woods; it is borne along swiftly by the pushing winds, crowded round by multitudes; likewise, it travels the many paths of the sea but leaves no tracks."

Tharsia, inflamed by the wisdom of his reply, said to him, "The inter-connected fire enters through all the seats; there is a great heat in the midst which none fears, for the house is naked, and the naked guest meets /there/."

Again, Appolonius replied, "If I were to lay aside this mourning, I would enter without danger into the fire. To enter the public baths where the flames surge hither and thither through the ducts. It is a naked house because it contains nothing but the seats where the naked guest sits pleasantly."

Tharsia said,

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5. Is the reed a pen (dipped in a dark colour) or a flute (the

voice passes through her)? The OE riddle number LX is interesting in that it seems also to be both pen and flute:

Ic wæs be sonde sæwealle neah,
æt merefaroþe; minum gewunade
frumstaþole fæst. Fea ænig wæs
monna cynnes, þæt minne þær
on anæde eard beheolde,
ac mec uhtna gehwam yþ sio brune
lagufæþme beleolc. Lyt ic wende,
þæt ic ær oþþe siþ æfre sceolde
ofer meodusetla muþleas sprecan,
wordum wrixlan. Þæt is wundres dæl
on sefan searolic þam þe swylc ne conn,
hu mec seaxes ord ond seo swiþre hond,
eorles ingeþonc ond ord somod,
þingum geþydan, þæt ic wiþ þe sceolde
for unc anum twam ærendspræce
abeodan bealdlice, swa hit beorna ma,
uncre wordcwidas, widdor ne mænden.

(I was by the sand near the sea-wall, close to the sea-surge. I dwelt fixed in my birth-place. Few men, if any, saw my home in that wasteland; but each dawn the burnished wave played round me with its watery embrace. Little did I know that soon or late I would ever speak, mouthless, across the mead-benches, exchanging words. That is a great wonder, curious to the mind, for him who understands not the like, how the knife's point and the firm hand, the earl's thought and my point together urged along so that I must boldly proclaim the message for us two alone, so that no other men may tell far and wide our word-songs.)

I do not intend to give all the variations between these riddles and those in the 'A' and 'C' texts. They are numerous, and seem to point to the scribe's not having fully understood them. The 'C' text omits the second riddle. Compare these riddles with those in the Cronica.

5. MS profunde

9. MS celos

10. MS [illegible]gua

15. MS multa in error for nulla.

16f. This recalls Appolonius's remark concerning the skill of Archestrates' daughter at playing the lyre, 11,10.

21. similiter ?? I cannot read the abbreviation.

25. MS innexus, possibly a mistake for innoxus.

29. MS virginem instead of in ignem.

30. MS flamine or flamme ?
--- MS filerent ?? Other versions have surgunt.

"My twin points are joined by a single shaft; I fight with the wind, I battle with the waters of the deep. I search out the shallow waters, and I myself bite into the lands."

Appolonius said, "What holds me while sitting in this ship is the anchor, which is joined with its twin /points/ to a single shaft, it struggles with the wind, is fought by the waters of the deep, and holds the shallow banks of the earth in its bite."

Tharsia said, "I am not heavy myself, but a weight of water clings within me. All my body swells, expanding with the spreading crowds. The water lies hidden within, and does not flow forth of its own accord."

Appolonius said, "The sponge, when it is light, swells in all its body, made heavy by a weight of water, expanding with the spreading crowds. Water lies hidden within, and does not flow forth of its own accord."

/XLIII/ Once more Tharsia said, "I am not imbued with hairs, nor am I denuded of fibres. Within me there are hairs which none sees. Hands also send me, and by hands I am returned through the air."

Appolonius replied, "I held this leader in Pentapolis when, a shipwrecked man, I was made the king's friend. Now, it is a ball which is not imbued with hairs nor denuded of fibres; also it is full within. It is sent with the hands and with the hands it is returned."

Again Tharsia said, "No shape is fixed for me, no strange figure. There is within, its own brightness, flashing with radiant light; there is within the likeness of a divine constellation, which displays nothing but what it may see before it."

Appolonius replied, "The uncertain figure belongs to the mirror because it imitates appearances; no stranger, because it displays what it has in front of it."

After this, Tharsia said, "Four equal sisters run partly so, as if competing, while the labour of all is united. And they hasten together, but cannot touch each other."

34a

3. MS ipsa. Other versions have imas.

4. MS sedenti

10. MS catervis is probably in error for cavernis. So also l. 13.

12. MS Spongea.

16. MS seems to read tincta, but cincta may be the correct reading.

19. ducem. So also the 'A' and 'C' texts. I do not understand its significance.

29. mentitur. Lit. 'it feigns'.

34. MS a se seems to be meaningless. The context appears to demand non.

35a

Appolonius said, "The four equal sisters similar in shape and appearance are four wheels which run as if competing because of their closeness; when close, none can touch the other."

Tharsia again said, "We are ourselves seekers towards heaven who reach the heights, and hold them at the same time: by our means they attend to the breezes. With united art, one order keeps them together. Whatsoever seeks the heights, attends to the breezes by their means."

Appolonius said, "They are a great ladder, agreeing to one order, having equal uprights; and whatsoever seeks the heights attends to the breezes by their means."

/‾XLIV‾/ When he said this, Tharsia threw herself at Appolonius and caught him with her hands, embracing him and saying, "Why do you afflict yourself with such evils? Listen to my voice and look at this virgin who pleads with you, because it is a wicked thing for you, such a wise man, to want to die. If you are weeping for your wife, ask that God should restore her to you; if for your daughter, that you shall find her safe and unharmed. Do that which your petitioner asks because she pleads with you prayerfully." And taking hold of his greasy garments, she tried to drag him towards the light. Appolonius became enraged, rose up and struck her with his foot. And being struck, the virgin fell and blood began to flow from her knee. The girl sat down and began to weep, saying "O Harsh Power of Heaven, why do you let me, an

innocent girl, lie burdened by such calamities? Even from the time of my birth, in the cradle, to be wearied by such miseries? For straight away when I was born, my mother, gripped in the anguish of labour, died at sea amidst the waves and storm, and a burial on land was denied her. When she had been embellished by my father, she was placed in a coffin with twenty sestertia of gold and given up to Neptune. And I was left behind with the impious Starquilio and Dionysidis by my father, along with ornaments and clothes, for which I came by treachery close to death. for I was ordered to be beheaded by his servant, but pirates surprised us and snatched me away; and I was sold in this city to the brothel keeper. God, give me back to Tyrian Appolonius, my father, who, while he grieved for my mother, abandoned me to Starquilio and Dionysidis."

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3. MS may read tum prope. However, cum prope /sint sibi/ (the reading of the 'C' text) or cum properant would make better sense.

7. quas. I.e. 'scalas', see l. 9. This whole riddle, however, is muddled, an extra line having crept into it somehow. Perhaps the whole of l. 7 should follow habentes in l. 10.

12. The 'A' text is a little fuller here:
Et his dictis ait, "Ecce habes alios centum aureos, et recede a me, ut memoriam mortuorum meorum defleam" At vero puella dolens tantae prudentiae virum mori velle (nefarium est), refundens aureos in sinum et adprehendens lugubrem vestem ejus (et) ad lucem conabatur trahere. At ille impellens eam conruere fecit. Quae cum cecidisset, de naribus ejus sanguis coepit egredi, et sedens puella coepit flere et cum magno maerore dicere, "O Ardua..."

(And having said this, he said, "Look, you have another hundred gold coins, and leave me that I may bewail the memory of my dead." But the girl wept that a man of such wisdom should wish to die. (It is a crime,) pouring back the gold coins into his purse and seizing his mourning-clothes, she tried to drag him into the light. But he, striking her, made her collapse. When she fell, blood began to flow from her nose; and sitting there the girl began to weep and with great distress to say, "O Harsh...")

15. MS nephas

17. MS invenies

21. coepit sanguis exire. Cf. 1,19. Antiochus harmed his daughter: blood flowed. Contrast Tharsia's behaviour now her blood is drawn.

35a

25. MS argoribus for ? angoribus. The 'A' text repeats what Lycorida had told Tharsia: parturiens me mater mea secundis ad stomachum redeuntibus coagulato sanguine mortua est. (When she was giving birth to me, my mother died from her blood coagulating when her after-birth returned towards her stomach.) The rest of the 'A' text is a little fuller than the present text.

27. MS sexteriis

34. MS dereliquid

36a

XIV

[XLV] Hearing these tokens, Appolonius called out in a great voice and said with tears, "Hurry, servants! Come quickly, friends! And put an end to my worries!" In short, all his servants, when they heard the noise, ran to him; Antinagoras, the prince of his city, also ran, and going down to him, they all came upon Appolonius weeping on his daughter Tharsia's neck and saying, "This is my daughter whom I mourn for, whose cause I have paid living tears for, and took upon myself recalled sorrows. For I am Tyrian Appolonius himself, who entrusted you to the impious Starquilio and Dionysidis. Tell me, who was your nurse?"

And she said, "Licoriades."

Appolonius began to call out very loudly at this, and to say, "You are my daughter, Tharsia!"

And she said, "If you are asking for Tharsia, I am she."

Then he rose up and threw off his mourning-clothes and dressed himself in most elegant garments. And taking hold of her, he began to kiss her, and to weep. And when Antinagoras saw them both embracing amidst gushing tears, he began to weep bitterly, and to tell him how the girl had been placed in a brothel. And when he had related everything, and how long it was since she had been brought in by the pirates and retailed, Antinagoras cast himself at Appolonius's feet and said, "By the living God, who restored you, the father to his daughter, I beg you not to give another man to Tharsia, for I am prince of this city, and as a result of my work, she remained a virgin, and with me as guide, she recognized her

36a

father."

Appolonius said to him, "Well, to what end should I be hostile to this so great goodness and piety? Rather, I choose it, because I made a vow not to put off mourning until my daughter had married first. Certainly I desire this, that my daughter be avenged on this bawd whom she has held up as an enemy."

When he heard this Antinagoras ran quickly to the curia and when all the eminent men of the city had been summoned, he called in a loud voice, saying, "Hurry, most pious citizens; come to the aid of this city lest

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3. MS imposite for imponite ?

21. MS distructa

24. The 'C' text reads: et mea ope virgo permansit, et me duce patrem agnovit. (and by my power she remained a virgin, and by my guidance (?) she recognised her father.)

This entire chapter ⟨XLV⟩ is far less satisfactory in the 'A' text. It reads as follows:

> Cumque haec et his similia puella flens diceret, in amplexu illius ruens Apollonius coepit flens prae gaudio ei dicere, "Tu es filia mea Tharsia, tu es spes mea unica, tu es lumen oculorum meorum conscius, quam flens per quattuordecim annos cum matre tua lugeo. Jam laetus moriar, quia rediviva spes mihi est reddita."... Et dixit Apollonius, "Pereat haec civitas!" At ubi auditum est ab Athenagora principe, in publico in foro in curia clamare coepit et dicere, "Currite, cives et nobiles, ne pereat ista civitas!"

(And when the weeping girl had said this, and things similar to this, Apollonius rushed into her embrace and began to say to her, weeping for joy, "You are my daughter, Tharsia, you are my only hope, you are the light of my eyes whom conscious of grief, I have wept for fourteen years while I mourned for your mother. Now I should die glad because my hope is returned to me revived." And Apollonius said, "May this city perish!" But when he was heard by Athenagoras, the prince began to proclaim in public in the marketplace and in the curia, and to say, "Hurry, citizens, and nobles, lest this city perish!"

25. MS ducem, for duce or, perhaps, ducente (see note 24 above).

37a

it perish on account of one infamous man."

⟨XLVI⟩ And when this was said, prince Antinagoras began to

shout this message in the market-place, and a huge meeting was formed and there was so much noise of the people that neither man nor woman stayed behind in the city's homes. All were hastening, therefore, ⌈to the market-place⌋, and he said in a loud voice, "Citizens of Mitellina, you should know that Tyrian Appolonius, a powerful king, has come here, and the fleets of ships with his army are nearby, about to turn back on the city because of the bawd who sold his daughter, Tharsia, and set her up in the brothel. Therefore, so the city might be saved, let the bawd be led to him that he might avenge himself on him and thus the whole city might not perish."

When they heard this, those who were in Mitellina city, seized the bawd, and with his hands bound behind his back, he was led into the market-place by his ears. A large tribunal was set up, and Appolonius dressed in regal vestments and all his squalour laid aside, ascended the tribunal with his daughter; and taking her in his embrace in the presence of all the people, he was hindered from speaking by his tears. Antinagoras, with difficulty, signalled with his hand for the people to be quiet. When they became silent, Antinagoras said, "Citizens of Mitellina, whom yesterday's wretchedness, now a sudden piety, has brought [illegible] all together in one: you see Tharsia recognized by her father today, she whom the most lustful bawd, up till now, has pressed down in order to despoil us, and who remained a virgin by our piety. Therefore, so I may pay you more thanks for your piety, make provision for the daughter's deliverence."

And so they all called out with one voice saying, "Let the bawd burn alive; let his wealth be brought in to the girl!"

The bawd was led to the fire; and his overseer, with all the girls and his possessions, was handed over to Tharsia. And Tharsia said to the overseer, "I grant you life; because of your favour and that of the citizens, I remained a virgin." And she gave him ten talents of gold; and she gave all the girls who were there before her their liberty, and said, "Whatsoever of your bodies you have unfortunately handed over to that man, keep ⌈now⌋ for yourselves;

and because you were slaves with me, be free."

/XLVII/ And rising quickly, Appolonius spoke, saying, "Most pious citizens, I repay you thanks for your revering piety,

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22. MS reads coreferam

24. MS adiciantur

25. MS Adducitur ignis leno. Perhaps the scribe intended 'The bawd and fire are brought in'. 'C' text reads ignibus.

27. Dono tibi vitam... Tharsia's mercy towards the slaves (cf. Theophilus's fate, 41,25ff.) contrasts with the rigorous punishment received by their masters. Freedom carries with it the obligation to behave correctly towards others.

30. infauste. We may be intended to read infausto (adj. agreeing with illi). The sense seems to be 'no longer do with your bodies what that bawd required of you'.

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you whose far-reaching faith held out piety, made a tribute of the quiet life, displayed health and led forth glory: one /thank-you/ there is because renewed life follows renewed wounds; one there is because cheating death with its grief has been found out; one there is because virginity supported no battles; one there is because from her father's embrace his only daughter has been restored /to it/. Therefore, because of this so great service of yours, I shall give you five hundred pounds of gold for restoring your city."

When he had said this, he at once ordered it to be given. Then the entire city built him a great golden statue, large and decorated with gold; and they built a ship out of bronze, and placed his standing statue in the vessel's prow and trampling the bawd's head underfoot. And his daughter, out of bronze, in gilt, and on its base they wrote:

TO TYRIAN APPOLONIUS, RESTORER OF OUR WALLS AND TO
THARSIA HIS MOST HOLY DAUGHTER, ALL THE PEOPLE OF
METILLINA, BECAUSE OF THEIR VERY GREAT LOVE, GAVE
THIS ORNAMENT AS A MEMORIAL.

Then, within a few days, Appolonius gave his daughter in marriage to Antinagoras, amidst the great joy of all the city.

38a

/XLVIII/ When Appolonius wished to cross over to his own country with Antinagoras and his own daughter, there came that night in a dream a person dressed in the garb of an angel who said to him, "Appolonius, direct your way to Ephesus, and enter the temple of Diana with your daughter and your son-in-law. And relate all your fortunes in order, and after that you will come away from there with great joy. Thus you will come to Tharsus and avenge your innocent daughter." Appolonius, waking up, told his daughter and son-in-law what he had seen in his dream.

And they said to him, "Master, do what seems /best/ to you."

So he boarded his ship and all the others with him, bearing silver, gold, many ornaments, most precious garments, and gems with them. And he ordered his captain to make for Ephesus.

And they came happily to Ephesus. Whereupon Appolonius disembarked with his servants, entered the city, and enquired after the temple of Diana, in which his wife Archistrates, whom Appolonius

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2. unum est. I cannot make sense of this as it stands. Other versions have vestrum est. It refers back to Gratias refero (37,33); i.e. 'the thanks are yours because...'

7. quingenta pondera. 'A' text has talenta c.

20. MS quidem for quidam ?

21. MS dirigere. The imperative seems to be intended here.

24. MS vindica should perhaps read vindicabis.

39a

had thought dead for fifteen years, held the first place above all the priestesses. Appolonius asked that the shrine be opened up so he could pray. And a leader of all the priestesses said to him, "Bide a while, lord, until I return." And she entered the sanctuary and said to her, "Most holy and most sacred of all our priestesses, lady Archistrates, some king or other is coming hither, requesting, with his daughter and his son-in-law and many gifts, that he may see your face."

When Archistrates heard this, she ordered her throne to be prepared in the temple, and she decked herself in regal gems and

placed a diadem upon her head, and in purple dress, she came, crowded round by her troops, and sat upon the throne in the temple. For she was adorned in her appearance; and bound by herself in the very great love of chastity, they all certainly deemed none was so pleasing to Diana or to their country. When she had seated herself, she ordered the king to come in. When Appolonius, with his daughter and son-in-law, saw her, they ran to her feet; for so great the splendour of beauty that emanated from her that she seemed to be their goddess. Now the shrine was opened, and the offering made, Appolonius gave Archistrates many gifts; and in Diana's presence, he began to lay bare all his fortunes, saying, "I was, in my youth, born a king; I am named Tyrian Appolonius. And when I had attained all knowledge and study, and there was no art which is cultivated by nobles or kings that I do not or did not know, I answered king Antiochus's riddle so that I might receive his daughter in marriage. But she ⌈was⌋ tortured by a most faithful death because he ⌈who⌋ had formerly been established by nature as her father, had ⌈afterwards⌋ become the husband of his own daughter. He prudently arranged to kill me. When I fled him, I suffered shipwreck and was tumbled into the Cyrenean city in which king Archistrates dwelt and by him I was most graciously succoured and achieved future glory so that I might deserve to accept his daughter. And when I wished to return to my country to receive my kingdom, this daughter of mine whom you have ordered me to present to you, great Diana, in your presence, her mother gave birth to at sea, and

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2. MS appariri

3. Et dixit illi major... That it is not Archestrates to whom he is talking becomes clear when this person carries the message to her in l. 5. The 'A' text reads rather differently here:

> Descendens Apollonius cum suis templum Dianae petit, in quo templo conjunx ejus inter sacerdotes principatum tenebat. Erat enim effigie satis decora et omni castitatis amore assueta, ut nulla tam grata esset Dianae nisi ipsa. Interveniens Apollonius in templum Dianae cum suis, rogat sibi aperiri sacrarium, ut in conspectu Dianae omnes casus suos exponeret. Nuntiatur hoc illi majori omnium sacerdotum, venisse nescio quem regem cum genero...

39a

(Disembarking, Apollonius, with his men, sought the temple of Diana in which temple his wife held the principal place among the holy women. For she was in likeness very noble and trained in every love of chastity so that none was so gracious to Diana but she. Apollonius entered the temple of Diana with his men, prayed that the shrine be opened to him so that in the presence of Diana he might lay bare all his misfortunes. This was announced to the greater of all priestesses: I know not which king with son-in-law...)

15. MS a se is perhaps a false start for asserebant which the scribe omitted to delete.

17. Appolonius was esteemed to the god Apollo (11,16); now his wife is thought to be the goddess Diana.

25. fidelissima in error for foedissima ? The first of the two ante's is probably in error too. The 'A' text reads: Sed ille foedissima sorde sociatus ei, cujus pater a natura fuerat constitutus, per impietatem conjunx effectus est atque me machinabatur occidere. (But he, with most hideous sin, associated with her -- he who had been established by nature as her father -- through impiety was made her husband; and furthermore, he contrived to kill me.)

28. MS Cirenecium. For Cyrenaicorum? See Appendix C. Cf. 7,25.

40a

emitted her /last/ breath. It is fifteen years now, since I dressed her in regal garments, set her in a coffin, and placed twenty sestertia of gold beneath her head so that she might be buried by whomsoever she was found by. And my daughter, I left in the care of some most evil people to be brought up, and I spent fourteen years in the regions of Egypt. Then, returning to pick up my daughter, they told me she had died. Then while I retraced my steps, with living grief, they dressed themselves in mourning-clothes... you have given back my daughter to her father who was hoping to die."

/XLIX/ When he had related this and things like this, Archistrates, his wife, rose up and fell into his embrace. Appolonius did not think she was his wife and repulsed her from him. But she called out in a loud voice, saying with tears, "I am Archistrates your wife, Archistrates' daughter." And again she cast herself into him embrace and began to kiss him, saying and calling out, "You are my husband, Appolonius; you are my master; I am your wife, whom you received from my father, king Archistrates. You are the

40a

shipwrecked man whom I fell in love with, not because of lust but wisdom! My dear lord, tell me: where is my daughter?"

Appolonius said, and showed her Tharsia, replying, "Here she is."

And they all wept for joy. Then it rang through all Ephesus; Tyrian Appolonius, the king, had recognized his wife Archistrates whom they had had as their priestess. A feast was ordered by Appolonius, and everyone rejoiced. Archistrates then established as priestess her whom she had kept in the temple by herself as prioress. And with the joy and tears of all Ephesus she boarded the ship with her husband and daughter and son-in-law, and taking with them an inestimable weight of gold and silver, and saying goodbye to all, they set sail. Guided by God, Tyrian Appolonius came to the city of Antioch where the kingdom had been kept for him. With everyone desiring it, he took up the reign.

⟨L⟩ The Tyrian proceeded thence to his own country, and rejoiced with his citizens, establishing his son-in-law, Antinagoras, in his place as king; and with his son-in-law and his wife and daughter, as well as the royal army, he sailed until he came to Tharsus city, and immediately ordered

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2. MS sextaria

7. vivo luctu, presumably Appolonius's own grief, not their feigned sorrow. The 'C' text has redivivo -- the grief being 'renewed' by the news of Tharsia's death.

11. Cf. Appolonius's repulsing Tharsia (35,20).

24. priorem. Cf.39a, note to l. 3. It seems as if we must understand Archistrates' having had a woman under her who was chief administrator and called something like 'prioress'. The 'A' text is much clearer: Et constituit loco suo ipsa sacerdotem, quae ei secunda erat et cara. (And she established in her place as priestess, the one who was second to her, and a dear friend.)

41a

them to apprehend Starquilio and his wife, Dionysidis, and to lead them bound into the presence of all the citizens. When they were proscribed, Appolonius said, "Most blessed citizens of Tharsus, did Tyrian Appolonius in any way appear ungrateful to you?"

41a

And they all said with one voice, "We have said you are king and father of our land; we freely choose to die for you, by your power we escaped the most dangerous famine; and the statue set up by us testifies to this."

And Appolonius said, "I left my daughter Tharsia in the care of Starquilio and his wife, Dionysidis, and they did not want to return her to me."

Then the wicked woman said, "That's a fine thing for you to say, master, for you have read the inscription on her tombstone!"

In answer to this, Appolonius shouted, "Mistress Tharsia, sweet child, just how do you feel among the dead? Quit the Tartarean abode and listen to your parent's voice!"

The girl came out from behind the tribunal, dressed in regal garments and with her head covered. She disclosed her face to the evil woman and said, "Hail Dionysidis! I greet you, summoned here from the ⟨realms of the⟩ dead."

The wicked woman trembled in all her body. The citizens were amazed and began to rejoice. And Tharsia ordered Theophilus, her overseer, to come and she said to him, "Theophilus, since you can perfectly well be recognised, reply with a clear voice: who obliged you to kill me?"

The overseer said, "My mistress, Dionysidis."

Then the citizens all seized Starquilio and Dionysidis and led them outside the city and stoned them. They wished to kill Theophilus, but when Tharsia intervened, he was not touched. For she said, "If he had not given me a space of time for praying to testify to my God, right now your piety would be defending me not in the least." She admonished him to be set free unharmed with his liberty assigned to him; and Tharsia brought ⟨him⟩ away from evils. ⟨LI⟩ Appolonius, indeed, bestowed joy on the people; he gave them gifts; the towers on the city walls were restored, and he dwelt with them for six months.

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13. quid ? tantum (MS t^{m}) sensis. Lit. 'What so much do you feel?'

41a

24. volentes should perhaps read volent et, or volentes et.
--- After the stoning of Starquilio and Dionysidis, the 'A' text adds the following: et ad bestias terrae et volucres caeli in campo jactaverunt, ut etiam corpora eorum terrae sepulturae negarentur. (and cast them in the field for the beasts of the earth and the birds of the sky, so that their bodies also would be denied a tomb on earth.)

27. nulla tenus. The MS reads nullatenus.

28. scelestis. The 'C' text has scelestae filiam, 'the daughter of the wicked woman'.

42a

XV

After that, Appolonius sailed his ship with his servants towards the city of Pentapolis. He went in to king Archistratus; the city was garlanded, they put on some music; the fullness of his old age rejoiced. King Archistrates saw his daughter and her husband, his grandchild Tharsia with her husband; he honoured his children and took them up with a kiss. He remained with them for one year. After this, delighting in love, when his age was perfected, he died in their arms, leaving half of his kingdom to Appolonius and half to his daughter.

With all this done, when Appolonius was walking by the sea, he saw the fisherman by whom he was succoured as a shipwrecked man, and he ordered him to be taken and led to the palace. When the fisherman saw himself being led by the soldiers, he thought he was about to be killed. The fisherman entered the palace, and Appolonius ordered him led before his wife; and Appolonius said, "Regal Mistress, here is my bridegroom who aided me, a shipwrecked man, and who showed me the way that I might come hither." And he said to him, "Most kind lord, I am Tyrian Appolonius, whom you gave half your cloak to." And he gave him two hundred sestertia of gold, servants and serving-girls and many clothes; and he made him a count for as long as he lived.

Euglanicus, who ⟨had warned him⟩ about king Antiochus, came forward and presented himself to Appolonius and said, "My lord king, be mindful of Euglanicus, your servant!"

And taking his hand, Appolonius raised him up and began to embrace him. Then he made him rich and proclaimed him count.

With this done, he fathered by his wife a son whom he set up as king in place of his grandfather, Archistrates; moreover, he lived well with his wife for seventy four years; he possessed the kingdom of Antioch, of Tyre and of Cyrene peacefully all the time of his reign while he lived. His fortunes he recorded and made two volumes. One he placed in the temple of Diana of Ephesus; the other, in his own library. So be it.

HERE ENDS THE DEEDS OF TYRIAN APPOLONIUS

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3. multitudo does not seem to make sense here. The 'C' text has 'Gaudet in ultimo senectuti suae rex Archistrates: vidit neptem... (King Archistrates rejoiced in the last days of his old age: he saw his grandchild...)

4. MS neptem Tharsia

12. ingressus refers to the piscator, not Appolonius.

14. MS paniphus

18. MS sextaria

20. de Antiocho. The 'C' text adds nuntiaverat.
--- procedente. So also 'C' text.

26. MS constituit se regem.

28. MS cirinencium. Cf. 39,28.

INTRODUCTION TO THE CRONICA

Godfrey of Viterbo, thought to have been born in Viterbo, Italy, around the year 1120 A.D., was brought by the Emperor Lothair to Bamberg where he learned grammar and theology; and after taking holy orders, served as chaplain to the successive emperors Conrad III, Frederick I and Henry VI, before returning to Viterbo where he died in about 1196[1]. He was a lover of books, especially the works of Virgil, Horace, Ovid and Juvenal[2].

His own writings, though primarily historical and didactic, seek to be something more than mere vehicles of information. It has been customary to dismiss his work as 'curious' or worse[3]. Yet it ought to be acknowledged that his 'chronicle' has survived in some forty manuscripts[4], and was widely known throughout Europe for well over five hundred years. He is often quoted from by Gower, and is spoken of as an authority and with respect[5].

If we turn to the works themselves, we find, in the dedication of the Memoria Saeculorum, to "Henry the Sixth, son of Lord Frederick, the most august Emperor of the Romans", that his purpose is to teach[6]. No-one (says Godfrey) who is known to be ignorant of the world's history, its origin, or the doctrines of scripture, can make a good ruler; for if he were ignorant, he would need to beg wisdom from others and he would be seen to rule by virtue of another's wisdom rather than of his own. Henry, of course, has from childhood made a careful study of philosophy -- the love of wisdom -- and no matter how occupied with affairs of state, he has striven to read and study the histories of emperors and kings of bygone ages. Godfrey has realised that the reading of all the books of Scripture and history would take many years and would be imposible to commit to memory -- he himself has spent more than forty years collecting the stories for the present volume -- and so, his purpose is to condense them: "I have compiled this small, not overlengthy book from all histories, and have

inter-larded it with heroic metres for your youth's enjoyment"[7]. He then outlines the form the book will take, beginning with "the first creation" or rather, before that even, for he will discuss the nature of "the divine essence itself, who is before all time". He will discuss "where God was then, and what world He was in, what He did and how there are three persons and one God"[8], and so on, through creation and down to the times of Christ. Besides this summary of the Old and New Testaments, he is going to draw from the historians, Julius Africanus, Pope Clement I, Dionysius the Areopagite and many others, covering the stories "of all peoples", as well as listing the Roman Emperors, their deeds and times, and those of the Popes, right down to his own times. This book (he tells us) is for Henry's edification and delight: "Among all the rest [of the stories] and for your delight, we have written about Alexander the Great, Apollonius of Tyre, Gog and Magog[9] -- as well as about certain other more uncommonly heard ones -- which are more delectable and somewhat more lengthily told, for your glory, greater joy and entertainment."[10]

Godfrey continues outlining his intentions and explaining his methods, as well as urging the Emperor and all who would be wise to read his book which is of much greater worth than "fables", "plays" and "pastorals"[11]. Godfrey's intention is to give the young Emperor the benefit of all his wide learning and experience. Though he pleads inexperience and simplicity, he has laboured diligently to produce this work, the fruit of forty years' reading and ten years of writing in most adverse conditions and while performing his normal duties as chaplain in the imperial court. As an ambassador he had had to do much travelling "twice to Sicily, thrice to Provence, once to Spain, frequently to France, forty times from Germany to Rome..."[12] And on these journeys he had met ambassadors from all parts of the world and from them he had learned many stories. Nevertheless, he craves indulgence from those who are greater teachers than himself, begging them to be like Horace who said:

Non ego paucis
Offendor maculis, quas aut incuria fudit
Aut humana parum cavit natura.

(I am not offended by a few blemishes, which either negligence has scattered here and there or human nature has too little guarded against -- Ars Poetica, 352ff.)

This, in outline, is the author's intention in the Memoria Saeculorum, a book which in a modified form, and dedicated to Pope Gregory VIII, is given the name of Pantheon[13].

The 'proemium' of this latter work is similar to the one outlined above. However, Godfrey is seeking what amounts to a papal 'imprimatur'; he hopes his book will be profitable to the churches as well as to kings and princes.

Although the proemiums are similar, Godfrey adapts the introduction of the Pantheon to the wider audience. The passage that draws special attention to the two stories of Alexander (which includes the episode of Gog and Magog) and the Apollonius, has gone; and in its place he gives this explanation of his method: "I have written this work not only in prose, but also in verse, so that its readers, if they were to become somewhat bored by reading prose, should, when they come across the verses that follow, be jogged into further reading by their consonance and the delight of their metres; but those who, by chance, do not understand these verses, will at least be delighted by their readings of the proses"[14].

Such, then, is the gist of Godfrey's introduction, and there is no reason to doubt his stated purpose for writing the book. It was designed in the first place as a kind of guide book for the Emperor, a store-house of wisdom. Godfrey saw wisdom as deriving from a knowledge of God and an understanding of His purpose in creating the world[15]. A study of kings and rulers through the ages, set against this background of God and His divine purpose, was to him the best way of showing the young ruler what should and should not be done. The lives of men and women are presented and morals drawn so that their good

deeds are seen to merit a just reward and their evils a fitting punishment. The historicity of his material would add to the over-all authority of the book. The stories, he says, merit more attention than fables, plays and pastorals, yet it is noteworthy, perhaps, that in mentioning the stories of Alexander and Apollonius, he draws attention to two popular romances which might well be described as 'fabulous'[16]. They are "somewhat more lengthily told" than the other stories and are related for the youth's "greater joy and entertainment" -- suggesting perhaps that the young emperor delighted in romances and that the old chaplain deemed it wise to humour him. Furthermore, we are informed that these stories are told for the Emperor's "glory", though why this should be is not explicitly stated. It would seem, therefore, that Godfrey (or perhaps the emperor himself) saw in Alexander and Apollonius the qualities of leadership that Henry VI should emulate. Alexander, a great martial leader, is also portrayed as a follower of the one true God. Josephus, says Godfrey, has told us that he was a great Dei cultor, that is, "Worshipper of God"[17].

On his famous expedition into Asia, Alexander manages, among other things, to imprison Gog and Magog in the mountains. This race of canibals that "knows not what a king is, nor law, nor leadership nor justice" and "whose belly becomes their parents' tomb" is to remain imprisoned in these mountains until that time when "the new law and the old will pass away". "Then the strength of this Antichrist will be manifested..." until, in the end, a king will rise up who will defeat the enemy and establish Christ's kingdom on earth; After a hundred years of peace, the final "tribulation" will fall on the earth-born, and the world itself will be confused.[18]

Apollonius, on the other hand, is portrayed as a young king who, though he ruled an honoured man (1.22), endured great sufferings due to the evil king Antiochus and the effects of this monarch's sin. Like Gog and Magog, who devour their parents, Antiochus "devours" maternal flesh (1.19)[19]. Apol-

lonius, though, is no merely passive sufferer but one who still shows concern for others. He feeds the starving people of Tharsus (35ff.), he does not spurn the hospitality of the poor fisherman (58ff.), he accepts the role of servant to the king (92ff.) and of teacher to Cleopatra, the king's daughter (139) -- and in this is also seen, perhaps, as a patron of the arts --; he is certainly portrayed as a humble person when he acknowledges the very great debt he owes to his father-in-law (217ff.). It is true his insane mourning (461) and the rough refusal of his daughter's comforting words (472ff.) must be seen as unworthy of a king, but his immediate generosity on learning the truth contrasts with Antiochus's refusal to quit what is harmful to his daughter.

It would seem possible, then, that the two stories, both of which occur in part xi of the Pantheon, illustrate those necessary qualities of leadership: on the one hand, martial strength and the ability to control the Antichrist; and on the other, humility mingled with concern for one's subjects. These qualities, Godfrey would like to see in the young emperor, Henry VI.

That Godfrey should include the Apollonius story in the Pantheon as part of his history may lead us to suppose that he thought of the king as an historical monarch who ruled at about the same time as Alexander. But a study of Godfrey's lists of kings fails to confirm this[20]. The 'historicity' of Apollonius, like that of the Good Samaritan or of Lazarus and Dives, lies not in his being an historical 'fact', but rather in his being generally accepted as a person who has (or ought to have) lived -- even if not specifically under that name.

The Apollonius story, besides being ahistorical in this sense, is also noteworthy in that there is no prose version preceding the verse[21]. This feature, and the fact that the verse versions (we are told) are for the reader's enjoyment, may lead one to suppose that a lesser didactic importance is attached to them than to the prose. Nevertheless, the opposite

is true. While the proses in general recount the historical event (much as a newspaper might) the verses are interpretive and tend to point the moral (in the way of an editorial)[22]. The 'parable' of Apollonius of Tyre, then, serves an important purpose in this book, and as has been suggested earlier[23], it would seem that this lies in Apollonius's being a model for a king, just as the Good Samaritan is the model for all Christians.

Model or not, the "glory" of Henry VI or not, the Cronica de Appolonio is, at any rate, designed to entertain and delight. The Latin, though most unclassical, is (I believe) used effectively and has the power to please. An analysis of the opening five stanzas will reveal some of its 'delights'.

It will be noticed that while rhyme (both end of line and internal) is typical, it is by no means inevitably used. The patterns of rhyme vary considerably; as the opening stanzas (which might be represented as follows by using upper case for the end of line rhymes and lower case for the internal rhyming) demonstrate:

St.1: -A-A-B; St.2: aAaAbB; St.3: -A-A-A; St.4: aA-AbB; St.5: bAbA-A.

Typical of Godfrey's verse, too, is the frequent use of Assonance (alii... dari --15), half-rhymes (inhumanum... manu -- 6), consonance (Solus... voluit violentus -- 14), and alliteration (pressa puella --3), as well as verbal play (amator amari -- 14) of various kinds[24]. In addition to these merely technical virtuosities, however, this passage demonstrates admirably the way in which Godfrey uses images -- in this case, images of light and dark, of movement and stillness:

Filia Seleuci regis stat clara decore....

The daughter 'stands' (no movement) clara, i.e. 'clear' or 'shining' in beauty. Stat clara may mean 'is revealed'[25], and in this sense contrasts with Stat scelus occultum (1.4) -- 'the sin(lit.) stands hidden'. Stat clara and stat occultum take on a deeper significance when we learn that the girl's beauty in fact is not 'motionless', but becomes known far and

wide: Rumor volat, 'fame flies'; while the sin remains hidden -- in populo sordida culpa latet. The sin, though motionless, is nevertheless 'latently' capable of being spread abroad, like the girl's fame.

The passive brightness of the girl contrasts, too, with the very active 'burning' of the father: pater arsit in ejus amore. He burns with a love which, in the following line is referred to as res -- not 'amor habet effectum', but 'res' -- the thing, fact, event takes place. This unspeakable event, however, has visible and terrifying results. The girl who previously has seemed so beautiful and natural is now become a terrified little child -- we actually see her reduced in size, so to speak, from the pressa puella to pressa puellula: this girl, this little girl is weighed down, pressed upon, by her father both physically and spiritually; and looking up into her father's inhuman face as he satisfies his lust upon her, she weeps greatly (1.5). Ironically, it is because the girl's beauty shines abroad while the filthy sin remains hidden that she is sought after by the young princes. Had the fame of the sin flown here and there, they would not have come petitioning for her. It is owing to the opposition or conflict that the poet can assure us that the crime will not remain unavenged (1.4). Though the punishment they will both eventually suffer is to be burned to ashes by lightning (1.181), the unholy love of the father towards his child is almost immediately threatened by the unequal 'movement' of her beauty's fame and the secret of his guilt. The girl immediately and inevitably suffers because of her father's crime (1.6); the father, on the other hand, suffers when his 'freedom' to sin without fear is threatened by the arrival of the suitors. He suffers because he alone, a violent lover, wishes to be loved by his child. He recognises his sin (as the riddle he sets makes clear), but he fails, perhaps, to see the contradiction between violentus and amator -- a true lover does not behave in this way towards the one he loves -- and the impossibility of his wish

that his violent love should be returned with love. The use of alliteration and assonance in the clause voluit violentus amator amari at once jarrs on the ear and confuses 'wishes' with 'violence' and the 'violent lover' with being 'loved'. A confusion, in other words, of passive and active[26].

In a way, too, this opening passage begins to develop the theme of 'chance'. Godfrey has not merely retold the Apollonius story in verse, he has adapted it, introducing into it the figure of the goddess Fortune[27], who brings into the story the theme of the rise and fall of kings[28]: the light and dark, the moving in opposition, are characteristics of Fortune whose features are two-faced and whose wheel-rim rises on one side while it falls on the other[29].

The Cronica de Appolonio, as we have it in this text, has been extracted from the Pantheon[30]. Although it differs in a number of ways from the edition of Johann Pistorius[31], it is very similar to the contemporary MS, Vat.Lat. 2037[32]. It represents the kind of version that John Gower might have used and which is known to have been circulating during the fourteenth century. It is not the place here to discuss how much of the story (as we have it in this edition) is Godfrey's own work, and how much has been added to it during the three hundred years between his day and Gower's. The additions, apart from the summarised extracts in prose (taken presumably from the Historia), are for the most part of little significance.

NOTES TO THE INTRODUCTION TO THE CRONICA

1. See Encyclopedia Britannica (1970 edition) vol. 10, p. 515, F.J.E. Raby, A History of Secular Latin Poetry in the Middle Ages (Oxford, 1934) vol. II, p. 164-6, and by the same author, A History of Christian-Latin Poetry from the Beginnings to the Close of the Middle Ages (Oxford, repr. 1966) p. 291ff.

2. Raby, A Hist. of Christian-Latin Poetry, p. 291.

3. Raby, ibidem: "For his own poetry he invented a curious metrical arrangement, in which an hexameter couplet is followed by a pentameter; sometimes all these verses are rhymed together, and generally an effort is made to provide the pentameter with a leonine rhyme" (p. 291)... "Godfrey's most important work, on which his fame rested, is the Memoria Saeculorum, a universal history in prose and verse. The versified part, which is called the Pantheon, is a curious mixture of history and legend..." (p. 292)

Raby, here, as in his earlier work, is misleading in his description of the Pantheon; he seems to have been unfamiliar with the printed versions of the Pantheon, notably the Pistorius edition (ed. Ratisbon, 1726). Waitz's edition, because it selects only those passages of interest to German historians, is not able to give the reader any real sense of the scope and purpose of the book as a whole. Migne, PL 198 prints only the last five parts, and also fails to give a clear idea of the scope of the whole.

Raby continues: "the value of the work is mainly historical, and few readers other than historians in search of material, will turn its pages." (p. 292). Such judgements can only hinder an early appreciation of medieval literature and tastes.

4. See the introduction of Waitz, G. Monumenta Germaniae Historica, Scriptores, vol. 22 (1872), for a description of the MSS. In addition to the various MSS, there are two full printed editions, the first by Heroldus (Basle, 1569) and the second by J. Pistorius, ed. Ratisbon, 1726. Since that date, no complete edition of the Pantheon has been printed though lengthy extracts can be found in Waitz, op.cit. and PL 198.

5. In the Vox Clamantis alone, the Pantheon is quoted from some sixteen times. (See Stockton). In the CA, besides the Apollonius story, Gower includes the Story of Alboin and Rosamunda (CA. i. 2459ff.) -- see note 22 -- and uses Godfrey elsewhere some thirteen times. (See Macaulay, vol. II, p. 653).

6. For the full text of the Proemium to Memoria Saeculorum, see Waitz, op.cit., pp. 103-6 esp.

7. Waitz, op.cit., p. 103: ego libellum istum non superfluum ex omnibus ystoriis compilavi et eroico metro ad delectationem tue iuventutis composui,...

8. ib.: ut, cum de mundi principio, de varietate seculorum atque de cursu rerum scire volueris, omnium illorum flores et summas te

in hoc modico volumine satis lucide habere cognoscas. Intentionis autem et propositi nostri est in hoc opere, a prima rerum creatione, immo ante omnem creationem principium sumere, videlicet ab ipsa divina essentia, que est ante omnia tempora, ubi erat tunc Deus et in quo mundo, et quid operabatur Deus, et quomodo erat trinus et unus Deus,... p. 103.

9. "Gog and Magog" forms one episode in the Alexander story: De Gog et Magog, quos Alexander inter montes conclusit. Pistorius (p. 165-6) spells the names 'Goth et Magoth'.

10. Waitz, ib.: Inter cetera et ad tuam delectationem de Alexandro Magno et de Appollonio Tyro et de Gog et Magog atque de quibusdam aliis rarioribus et auditu dulcioribus aliquantulum diffusius adnotavimus, ad glorie tue maius gaudium et oblectamentum. p. 104.

11. ib.: Restat igitur, ut hii, qui in legendis fabulis et rebus dubiis se ipsos consumunt, si rerum omnium varietatem scire desiderant, huic operi generalissimo mentem apponant et inventa memoriter teneant, cum sit beatius divinas litteras et veritatis titulos animo legentis inprimere, quam ludos Coridonis et pecudes Melibei vel alias fabulas lectitare. p. 105.

12. ib.: Attendant magis humanos labores meos et rerum magnitudinem operisque prolixitatem, cum ego in angulis palatii imperialis, aut in via equitando sub aliqua arborum aut in silva aliqua absconsus ad horam ista scripserim, in obsidionibus castrorum, in periculo preliorum multorum, non in heremo vel in claustro aut aliquo quietis loco positus hec dictaverim, set in omni motu et rerum turbatione assidue, et in guerra et in rebus bellicis, in strepitu tante curie, ubi me oportebat cotidie esse assiduum, utpote capellanum, die ac nocte, in missa, in omnibus horis diei, in mensa, in causis agitandis, in epistolis conficiendis, in cotidiana cura novorum hospitiorum, in stipendiis conquirendis mihi meisque, in maximis legationibus peragendis, bis in Siciliam, ter in Provintiam, semel in Yspaniam, sepe in Franciam, 40 vicibus Romam de Alemania, et in omni labore et sollicitudine assidue magis, quam aliquis meus coetaneus in imperiali curia pertulisset. p. 105.

13. See Waitz, pp. 131-4 or Pistorius, p. 8-12.

14. Waitz, p. 132: Hoc autem opus non tantum in prosis, set versibus adnotavi, ut lectores eius, si aliquando legendo prosas fuerint fatigati, cum versus sequentes inspexerint, consonantia et delectatione metrorum ad legendum ulterius provocentur; illi autem, qui versus forte non intelligunt, prosarum saltem lectionibus delectentur.

15. Godfrey devotes the first and much of the second parts of the Pantheon to a discussion of this.

16. The romance story of Alexander, very popular throughout the middle ages, begins its career with the pseudo-Callisthenes Alexander Romance, written some time after 300 A.D. It was translated into Latin in the fourth century and added to over the years. See M.T.H. Jackson, The Literature of the Middle Ages (Columbia Univ. Press, 1962) pp. 157-9, et passim. The German version of Pfaffe

Lamprecht, dates from the early 12th c. -- see Das Alexanderlied / Das Rolandslied, ed. Friedrich Maurer (Darmstadt, 1964) -- some forty years before Godfrey incorporated Alexander into his Pantheon. For further information of the Alexanderlied, see P.B. Salmon, Literature in Medieval Germany (London, 1967) p. 207f. See also the medieval English versions: Kyng Alisaunder, ed. G.V. Smithers (EETS 227) and The Prose Life of Alexander, ed. J.S. Westlake (EETS 143). The Alexander romance certainly contains many exotic creatures and marvelous events.

The Apollonius tale, as has been suggested in the "Introduction to the Historia", has also been popular throughout the middle ages. A version which bears citing in full here is the song-version from the Carmina Burana. There are certain verbal similarities between this version and Godfrey's. Flos floris, for instance, recalls l. 287 of the Cronica: "Flos quasi per flores majores captat honores"

1. "O Antioche,
cur decipis me
atque quasi servum reicis me?
quid agam?
quid faciam?
dolo lugeo,
fleo.
luctus est doloris,
fletus mali moris.
pereo!

2. Heu me miserum,
passum naufragium!
Astragis suscipior ad hospitium.
video,
doceo
lyram, manu tango,
amo.
amor est flos floris,
lyra est decoris.
gaudeo!

3. 'Post tristitiam fient gaudia,
post gaudium erit tristitia':
sunt vera proverbia,
que fatentur talia.
dicta veritatis,
dicta claritatis
amantur.

4. Ab Astrage lecto suscipior
et in maris fluctibus relinquor.
Tharsia nascitur;
mater deicitur
pulchra cum merore;
Tharsia cum flore
nutritur.

5. Frugibus fames hinc tollitur.
Strangolio, Dyniasiadi committitur
flos floris.
doleo!"

6. Liocardadis hic moritur,
ex ere species monstratur
traditur
invidia
flos amoris Tharsia
servo.
naute eam liberant,
servum quoque fugant
gladio.

7. Apollonii nata venditur
et a lenone emitur.
pretium proponitur:
sexaginta nummos.
cottidie pretium hec redemit,
virgo tamen mansit
precibus.

8. Apollonius natam querens querentem
Dyniasiadem videt et flentem.
sepulcrum monstratur,
mors ut videatur
nate.
"quid non flent mei oculi?
Tharsia nunc vivit!
sileant!"

9. Puppes litori approximantur.
vera inveniuntur
Tharsiam lyrantem coram Tyrio.
hec prius despicitur,
postea cognoscitur.
post multa opposita
nata fuit reddita
patri.

10. Voce celesti Iohannis in insula
Astrages regi fit cognita.
Astrages cognoscitur,
Tharsia maritatur
Arfaxo.
leno destruitur,
Strangolius deicitur
omnibus.

See Carmina Burana, ed. Alfons Hilka und Otto Schumann, vol. I part 2 (Heidelberg, 1941), pp. 125-8, for text and notes.

Peter Dronke, Poetic Individuality in the Middle Ages (Oxford, 1970), comparing the Apollonius with Semiramis, says: "The Apollonius story contains motifs akin to those in Semiramis: sexual perversion in the incest-story of the opeining (1-4); the restoring of Arce-

strate, thought to be dead, by means that are tantamount to 'sciomantia vivificandi' (26-7); at the end of the story (50), Apollonius pretends to summon his daughter Tharsia up from the underworld, and she, sustaining the fiction, says to her evil foster-mother 'saluto te ego ab inferis revocata'. (This detail occurs only in the β version (according to Riese's classification of the manuscripts), ed. cit., p. 112). Like Semiramis, Apollonius is set in a fabulous ancient world." (p. 77).

To the medieval audience the raising of Apollonius's wife from the dead may well have seemed 'magical'. However, I feel there is a danger in stressing the fabulous at the expense of the 'probable' from a medieval point of view. After all, Gower called it a miracle (l. 1867), and miracles were a common enough experience for them not to be considered 'fabulous'.

Dronke also discusses the verse narrative version of the Apollonius which dates from the 10th or 11th c. and is ed. in Monumenta Germaniae Historica, Tom. II, pp. 483-506.

17. Pistorius, op.cit.: De Alexandro narrat Josephus, dicens: Cum Alexander persecutus Persae, usque ad Pamphilicum mare venisset, ipsum mare ultro aperum est ei: et ipse sicco pede transivit, sicut olim per mare rubrum filii Israel transierunt. Quod miraculum aut ideo fuit, quia Alexander erat magnus Dei cultor, aut quia per eum Deus superviam Persarum fuerat punituras. p. 163.

18. Pistorius, op.cit., p. 166.

19. Although the edition of 1726 does not include the riddle, it is found in very early MSS. Cod. Monacensis Lat. Nr. 22237 of the 12th or 13th c. inserts the riddle between lines 25 and 26:

> Tyrus apollonius praedoctus grammate legis.
> Problemata antiochii hec sunt. Materna car/
> ne uescor. scelere uereor. Quero patrem/
> meum matris mee uirum. vxoris mee filiam/
> et non inuenio
> Antyochi regis scelerum problemata legit
> Cum patre concubuit filia dixit ei (Folio 84, col. a)

20. Interestingly, perhaps, the Alexanderlied has Alexander plundering Tyre:

> Al zestôret was dô Tyrus.
> Die stifte sih ter chunich Apollonius,
> den Antioch uber mere jagete,
> wande er ime sagete
> daz rêtsce an einem brieve,
> daz er mit sîner tohter sliefe. (1009-14).

(Lit. "Tyre was then completely destroyed. This (city) was founded by King Apollonius for himself. He was chased over seas by Antiochus because Apollonius declared the riddle to him in a letter, that he was sleeping with his daughter'-- tr. Mr. P Oettli).

The 'tradition' linking Apollonius with the times of Alexander does not begin with Godfrey.

A.H. Smyth, Shakespeare's Pericles and Apollonius of Tyre (Phila-

delphia, 1898) believes Godfrey to have related the Apollonius story as 'authentic history'. However, I believe he has adopted the Biblical name Cleopatra for the wife of Apollonius (see Macabees I and II) in order to give authority and 'historicity' to a story which he knows to be unfactual. Following the lists of popes and Roman emperors, Godfrey lists all the kings of the various nations (pp. 375-82). Although he mentions the two sons of Antiochus Magnus, 'Seleucum et Soter', he makes no mention of Antiochus's incest or of Apollonius.

21. The Apollonius tale is not alone in being related only in verse. It is usual, however, for the verse versions to be preceded by a prose account (though prose accounts given are not always versified either). The story of Apollonius is preceded by an account in prose of the defeat of Hannibal, and is followed by the destruction of Carthage (also in prose). We are told that it is in these times that the adventures of Apollonius occur: His temporibus Apollonius, rex Tyri et Sidonis, ab Antiocho juniore Seleuco rege, a regno Tyri et Sidonis fugatur: qui navigio fugiens, mira pericula patitur. Sicut in subsequentibus versifice exponemus. Pistorius, p. 174-5.

22. The following prose and verse versions of the Story of Alboin and Rosemund (see Waitz, p. 214-6) will illustrate this:

Albuinus uxorem suam Rosimundam cogit bibere ex testa capitis patris sui Cunimundi regis Gepidorum, quam ipse in similitudinem scifi fecerat preparari.

Alboinus rex in quadam sua magna sollempnitate in convivio sollempniter residens cum scifo illo, quem de capite Cunimundi regis Gepidorum, soceri sui, sibi fecerat preparari, imperat, ut in presentia omnium regine propinetur. Que dum facti sceleris ignara poculum bibitura tulisset, dicit ei rex Alboinus: Bibe cum patre tuo. Quo dicto, Rosimunda regina magis quam credi valeat contristata, ingenium et animum ad huius sceleris ultionem convertit. Rogat igitur ad hoc perpetrandum ipsius regis pincernam nomine Helmegis et alium militem nomine Speradeum. Erat autem Helmegis nutritius et collactaneus regis, miles fortissimus. Qui dum prima fronte non consensisset, regina subtiliori usa ingenio, imperat ancille sue admodum speciose, ut sese pincerne ad coitum sequenti nocte supponat. Quod cum puella semel aut bis peregisset, regina in ipsa nocte, clam remota puella, se ipsam militi ignoranti subiecit, expletaque cum eo libidine, dixit: Quam feminam me esse existimas? Ille respondens nominavit puellam. Ait illa: Reginam me esse cognoscas. Unde, nisi meis dictis parueris, ipso Albuino te feriente, peribis. Elige igitur magis illum occidere mecumque regnare feliciter, quam illo vivente meque te accusante perire. Ad hec Helmegis pincerna in angustiis positus, quasi invitus sequitur mulieris preceptum, tandemque iniquum consilium pessimum sortitur eventum. Qualiter autem regina et Helmegis pincerna simul cum milite Speradeo hec scelera inchoaverint et terminaverint, qualiter etiam ipsi postmodum perierint, subiecta pagina versibus eroicis explicabit. Quibus perlectis, ad ystorias imperatorum iterum convertemur et de Karulo suisque successoribus ystorias proponemus.

Item de Albuino et de Rosimunda versifice, qualiter illa se vindicat et ipsa tandem veneno moritur.

Anni sexcenti fuerant post tempora Christi,
Quando per Italiam Lonbardus prelia sistit:
Lonbardus Winuli nomina prisca tulit.
Regibus ante novem iam preteritis Winulorum,
Venit in Italiam rex Albuinus eorum:
Sic Lonbardorum scripta priora volunt.
Ducta per Unguariam quondam Lonbarda corona,
Occupat Ytaliam, sedem tenet urbe Verona:
Taliter istorie scripta priora sonant.
Primus in Italiam rex Albuinus eorum
Vicit ab Unguaria bello gentem Gepidorum,
Interimens regem diripiensque forum.
Tunc Gepidi caput inde tulit regis Cunimundi,
Sub specieque scifi capitis parat ossa rotundi,
Victor et inde bibit pocula cara sibi.
Interea sua sponsa prior moritur Glodosunda;
Filia regis ei Gepidi fit sponsa secunda,
Hec Rosimunda fuit, cuius et arte luit.
Ipse caput soceri, quem fecerat ense necari,
Arte scifum fieri statuens auroque ligari,
Vina sue sponse precipit inde dari.
Femina nescisset, quod testa paterna fuisset,
Vina nec hausisset, nisi diceret impius ipse:
Testa tui patris est; cum patre, nata, bibe.
Dum bibit immunda data vina gemens Rosimunda,
Pectora pessumdat, lacrime vehementer inundant,
Occisique patris res fit amara satis.
Crimen inauditum regemque perorret iniquum,
Preparat invisum regina necare maritum,
Dum caput abscisum conperit esse scifum.
Instruit ancillam forma specieque decoram,
Ut sibi pincernam coitus coniungat in hora.
Illa quod inplorat perficit absque mora.
Nocte sequente venit regina, loquens mulieri:
Militis huius ego volo te lecto removeri,
Obto michi fieri, quod tibi fecit heri.
Hec abiit, se prostituit regina latenter,
Ignarum tenet ipsa virum, perpessa libenter,
Expletisque iocis, incipit ipsa loqui:
Quomodo reginam tu non tetigisse vereris?
Ecce tui regis gladio digne morieris;
Ni michi credideris, hostia mortis eris.
Vir putat ancillam, set vox sonuit Rosimunde,
Unde vir expavit; mulier confortat eundem;
Cepit et ordiri fata futura viri.
Elige quod cupias, duo sunt que conspicis in te,
Aut regem perimes, inquit, vel rex perimet te;
Elige sorte fori, vivere sive mori.
Te licet invitum, dixit, michi quero maritum,

Rex eris, et regem gladio iugulabis iniquum;
Si michi credideris, concito summus eris.
Dum regina dolet nimium pro morte paterna,
Vindice pincerna cito vindicat acta moderna;
Rege soporato, substulit ille caput.
In pretium mortis tribuit se femina forti
Thesaurosque suos in eum post pauca retorsit,
Indeque post plura preripuere fugam.
Namque Ravenatum ratibus rapuere meatum;
Dux urbis suscepit eos tribuitque teatrum;
Patria tunc illis magna Ravenna fuit.
Cum duce regina clamdestina federa querit:
Si pincerna perit, si morte postest removeri,
Sponsus regine dux ibi solus erit.
Dum pincerna venit, potum parat illa veneni;
Potans prebet ei, simul et potare coegit,
Femina mecha bibit nota venena sibi.
Illa prius moritur, defungitur ille sequenter,
Fraus ibi fraude perit, moritur mors morsa decenter,
Sic gravis ira Dei digna rependit ei.

23. See "Introduction to the Historia".

24. Ref. are to line numbers. This analysis is not intended to be exhaustive, but to point to the kinds of 'ornament' that Godfrey delights in. For a medieval handbook on the art of writing poetry, see Geoffrey of Vinsauf's Poetria Nova.

25. Refer also to notes on p. 1a.

26. Godfrey himself uses such grammatical terms as an image of the poem's theme: tempora passiva fugiunt, redeuntque dativa (l. 592), lit. 'passive times are fled, dative times return', i.e. the times of suffering are gone, and the times for giving (back) are returned.

27. For a fuller discussion of Fortune, see "Fortune and the Apollonius Story". Fortune does not figure in the Historia. Godfrey introduces her first of all at l. 53.

28. The figure of Fortune's wheel with four kings on it saying 'regnabo, regno, regnavi, sum sine regno' is common in medieval times. Godfrey's first mention of Fortune concerns her wheel.

29. See Alain de Lille's description of Fortune in his Anticlaudianus.

30. See the description of the MS cited below.

31. Johann Pistorius, Rerum Germanicarum Scriptores, tom. ii (ed. Ratisbon, 1726).

32. Vat.Lat. 2037 and Cotton Titus D iii are very similar. They contain the same 'interpolated' passages in the same wording (the variations are for the most part insignificant) and even make the same mistakes. e.g. l. xxxiv reads 'longa feror velox comitum stipata cateruis' in Cotton Titus, and 'Longe feror velox comitum stipata catervis' in Vat. Lat. (instead of 'longa feror velox, formosa filia silvae') Similarly, Cotton Titus reads cateruis (l. li), as does Vat.Lat, instead of 'cavernis'.

NOTES ON THE TEXT AND TRANSLATION of CRONICA DE APPOLLONIO

The Latin text is a transcription made from a microfilm copy of MS Cotton, Titus D iii. Some difficulty has been experienced in trying to read the film, especially those words made up largely of minims. For example, the last word of the first line appears to be in whilst the first word of the second line appears to be more; and whilst the phrase in more seleuco might possibly be rendered in English "[who], according to the custom of the Selucids [was]...", the context seems, rather, to demand a single word such as iuniore[1]. In making a choice, the reading which seems to make the easiest sense is the one chosen.

The MS makes no distinction, that I can see, between ae, oe and e; u and v; i and j. These have been distinguished in the transcription. The MS use of c for t in such words as raciocinium (ratiocinium) has also been 'normalized'; but the intrusive c's and p's in such words as michi (for mihi) and dampna (for damna) have been retained as they render no obstruction to an easy reading. If any defence is necessary for what must seem to be inconsistency, it is this: I have interfered with the text as little as possible whilst trying to make it immediately possible to recognise each word for what it is. A form such as spera for sphaera may unnecessarily hide its meaning from one not familiar with Latin or with medieval Latin spelling practices.

The abbreviations have been expanded silently. Where there is any doubt, the problem is discussed in the notes following the translation.

Although the MS has a system of marking off phrases and sentences, I have disregarded this, replacing it with a more accepted system.

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1. The B.M. Catalogue of Romances in the department of Manuscripts (vol. I, p. 169) so edits the word when it quotes the title of the poem.

The only other 'editing' is the correcting of such scribal slips as ildc for ille (l. 269), and in the capitalizing of the first letter of proper nouns.

The prose chapter headings of the MS, which seem to have been written in a different ink, have been underlined, and are not included in the line numbering. In the notes I have referred to them variously as "chapter heading" or "title".

The following is the description of the MS as found in the British Museum Catalogue of Romances in the Department of Manuscripts H.L.D. Ward, (1961 repr.), Vol. I, pp. 169-70.

Cotton, Titus D.iii ff. 127-137b

Vellum; early xivth cent. Small Octavo; ff. 11, having 33 lines to a page with initials in blue, flourished with red. In a vol. containing various portions of the Pantheon of Godfrey of Viterbo, together with plans, etc.

Appollonius of Tyre. In 594 lines[2], arranged in triplets, each triplet consisting of two rhyming hexameters and a pentameter, by Godfrey of Viterbo, about A.D. 1185; together with nine riddles of Tharsia, and a few other insertions. Latin.

(There follows a description of the poem in which the insertions are identified as follows:)

After line 468 there are 12 hexameters inserted. They are headed 'Isti sunt uersus tharsie quos ipsamet composuit'; and they begin:

'Per sordes gradior. sed sordis conscia non sum.
Vt rosa per spinas. no(n) nouit acumine pungi.'
f. 134b.

These lines are followed by abridged portions of the prose Apollonius, including nine riddles in hexameters.... At f. 136 the triplets of Godfrey begin again: "Tristis apollonius gemitans plenusque dolore;" and they end

'Visitat architrates rex. sponsa uidet genitorem.
Post apud antiochos regum ueneratus honore
Optinet imperium regna paterna fouens.'
f. 137b.

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2. Because I have included Antiochus's riddle in the line numbering (ll. 19-21) the present text appears to have 597 lines.

(The description then concludes:)

The present copy agrees with that in part xi of the Pantheon[3]; but, besides the above mentioned insertions, it is a little fuller than that in the printed editions. See the passage at f. 130b. where the wife of Apollonius is rescued from the sea. Printed in part xi of the two full printed editions of the Pantheon, the first by B.J. Heroldus, Basle, 1559, and the other by Joannes Pistorius, in his Rerum Germanicarum Scriptores, tom. ii (ed. Ratisbon, 1726.)

THE TRANSLATION

The translation which accompanies the text is not intended to be independent of the Latin, but is offered as a guide to it. Although the Latin verse style of Godfrey of Viterbo is all but impossible to imitate, I have remained as close to a literal translation as possible, and if I have stretched syntax or word-meanings beyond the normal bounds of 'good and acceptable' English, I can only plead that I am not concerned with producing an English version, but rather, I aim at making the Latin available to those who have but the rudiments of Latin to work with and would otherwise be unable to read the poem at all. Nevertheless, I have tried to introduce into the translation something of the tone and spirit of the original, and I have felt free to change the Latin present-historic tenses into English past tenses: similarly, gerundive and participial phrases are frequently rendered in English by clauses. The notes are meant to explain further any difficulties with the text, or to offer alternative translations.

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3. See Monumenta Germaniae Historica: Scriptores, vol. 22 ed. Georgius Heinricus Pertz (Hannover, 1872, reprint. by Kraus, 1963) where (p. 120) the Apollonius story is listed as being in 'Particula xviii'. Neither this book nor the PL (vol. 198) contains the complete Pantheon, and in both, the Apollonius story is among those not printed.

1

CRONICA DE APPOLONIO

(F 127a)

Nota quod Appollonius rex Tyri et Sydonis ab Antiocho junioro Selcuco rege Syriae a regno Tyri et Sydonis fugatur. Qui navigio fugiens, mira pericula patitur sicut in sequentibus versifice exponemus. De Appollonio rege Tyri et Sydonis, et de ejus infortuniis atque fortuniis tempore Seleuci Antiochi.

Filia Seleuci regis stat clara decore;
Matreque defuncta, pater arsit in ejus amore. 2.
Res habet effectum; pressa puella dolet.

Stat scelus occultum, sed non remanebit inultum. 4.
Ante patris vultum, flet pressa puellula multum
Crimen inhumanum corde patrasse manu, 6.

Sorde jacente patre. Rumor volat undique late,
Qua niteat specie sua filia, qua probitate. 8.
Haec tamen in populo sordida culpa latet.

Patre requisito, verboque satis repetito, 10.
Poscitur ut proprio traditur nata marito,
Progenies regum namque rogabat eum, 12.

Corde pater doluit pro nata saepe rogari,
Solus enim voluit violentus amator amari, 14.
Nec cupit hanc alii cum ratione dari;

Unde parat fraudem qua se queat ipse tueri.

Ante suam portam, problemata jussit haberi:

"Qui sciet haec," inquit, "dicere, sponsus erit:

Problema Antiochi:

Scelere vereor, materna carne vescor. Quaero patrem meum, matris meae virum, uxoris meae filiam; nec invenio."

Solutio Appollonii:

Tunc et Appolonius Tyrus regnabat honestus,

Cui satis infestus fuerat rex ille scelestus,

Cujus ab insidiis mira pericla tulit.

Tyrus Appolonius praedoctus gramate legis (F 127b)

Antiochi regis scelerum problemata legit.

Cum patre concubuit filia, dixit ei.

Crimine detecto, metuit poenalia lector,

Nam dolet Antiochus patulo problemate lecto;

Et parat ut pereat qui modo lector erat.

De Appollonio fugiente a facie Antiochi.

Cedit Appollonius tormenta timens inimici;

Navigio, sceleri Sydonia regna reliquit,

Quae prius incoluit, regna paterna sibi.

Dum fugiens plangit. Tarsentia litora tangit,
Qua populos inmensa fames tam duriter angit,
Ut pereant vita si [non] tribuentur ita:
Hic ubi praesenti populo favet esurienti,
Copia frumenti genti praestatur ementi,
Atque dedit gratis pondera multa satis.
Hoc erat auxilium quo salva fit illa propago,
Unde fit in pago mox aurea regis ymago
Qua sibi perpetuo munia laudis agunt.
Erigit interea pergens super aequora vela.
Dum sine cautela pergunt, movet unda querelam.
Ventus eam validus; turboque grandis erat.
Turbine de caelis ruptis super aequora velis,
Regia pompa perit, sed opes Neptunus ademit.
Enatat infelix rex; caro unda tremit;
Nuda sub algore stant viscera plena furore,
Dedita maerore nudataque prorsus honore;
Dum data dampna dolet, rex ea dicta movet:
"O male Neptune fallax, super aequora numen!
Quo rota Fortunae convertit nimia cacumen
Et cito praecipitat quae meliora parat;

4

Quae michi Sydonem Fortuna dedit regionem,
Nunc male perversa, nomen michi tollit et opem;
Fitque noverca fera quae michi mater erat." (F 128a)

Item de Apollonio naufragio passo.

Astitit interea misero piscator et inquit:
"Heu! quia te juvenum miserum Fortuna relinquit.
Dic, quis es? unde venis?" Naufragus inquit ei:.
"Qui fueram non sum: pelago quo nescio veni.
Naufragus egredior. Nomen Neptunus ademit.
Tu pietate Dei, mi, miserere mei."

Ille videns speciem juvenis formamque decoram,
Tradit ei mediam clamidis qua fungitur horam,
Contulit hospitium. Pavit et absque mora
Convaluit dum coaluit caro frigida regis.
Hospes ei bona pauca vehit, sed largus adegit.
Lectulus hospitii stramina pauca dedit.

Naufragus inquirit qua vir solet arte potiri
Quae bona sortiri, quod opus nunc posset iniri,
Ut valeant miseri surgere vita viri.

Parvulus hospes ait, "Soleo quandoque vagari;
Retia mando mari. Solitus sum pauca lucrari.
Esto michi socius si cupis arte pari;

Si tum ignores piscantis inire labores,
Aut si majores alibi sperabis honores,
Est tibi materies utilis ante fores.

Architrates rex est, dominus nostrae regionis.
Curia regalis satis est ornata patronis,
Qua bene te poteris plus recreare bonis.

Utere veste mea, regisque vagare platea.
Filia regis ea residet constante chorea;
Rexque parva meat. Vade, videbis ea."

Item de Appollonio qualiter suscepit eum rex Architrates.

Regis erant festa, juvenes lusere palaestra.
Naufragus ad gesta veniens perdoctior extat.
Aspicit Architrates; virque jocusque placet.

Dumque pila ludunt, jaciunt manibusque retrudunt, (F 128b)
Incaluit ludus. Placuit super omnia nudus;
Naufragus arte sui primus ubique fuit.

Balnea regis erant solita statione parata.
Dum venit Architrates regalia ferre lavacra,
Naufragus ingreditur obsequioque vacat.

Hic ubi se regi servi moderamine jungit,
Rex bonus injungit regalia membra perungi,
Pectora dans lavacro rite lavanda suo.

Dum placet obsequium, dum regia mensa paratur,
Naufragus ad mensam praecone vocante vocatur. 98.
Ast homo nudatus verba dedisse datur:
"Non ego regali sum dignus in aede vocari, 100.
Nec convivari, neque sedis honore locari,
Totus enim perii, me spoliante mari." 102.
Retulit haec regi missus qui jussa peregit.
Rex ubi dicta legit vestem miseratus adegit. 104.
Hic ubi dona vehit, nuda verenda tegit.
Curia regalis convivia magna perornat; 106.
Egregia norma rex gaudia magna reformat.
Inclitus ornatus lustrat utrumque latus. 108.
Gaudia de more resonant. Rex fulget honore.
Naufraga pauperies nimio depressa pudore, 110.
Erubit. Commedens dum sua dampna dolet;
Deflexo capite dum naufragus ille sederet, 112.
Et rex et proceres sua gesta notanda viderent.
Arguitur juvenis tristia facta gerens. 114.
Dicit ad hoc quidam, "Quod cogitat ille notavi:
Aurea si poterit clam tollere vasa putavit." 116.
Nobilis Architrates non ita sentit, ait:

I

"Immo recordatur quia naufragus expoliatur,
Non habet ornatus quales decet hos comitatus.
Tristior est cunctis, et dolet ipse sibi."

Advenit interea pulcherrima filia regis. (F 129a)
Organa cum citharis cantumque decenter adegit;
Unde domus regis gaudia magna vehit.

Virgineos gestus et cetera curia laudat;
Naufragus arguitur cur non super omnia plaudat.
Rex ait, "O socie, nonne puella placet?"

Ille refert, "Bone rex, strepitum nunc si placet,
Filia non artem novit, sed percipit artem.
Ars," ait, "arte mei plena patebit ei.

"Filia desistat. Si noscere vis cytharistam,
Porrigat huc cytharam; nos experiemur in ipsam.
Curia percipiet quid mea Musa potest."

Surgit Apollonius, facie formaque decora.
Intonuit cythara dedit organa voce sonora.
Visus ei satis est Orpheus arte bona;

Audit et obstipuit Cleopatra puella canorem;
Praebet Apollonio magnum reverenter honorem;
Hunc quoque doctorem vult sibi virgo fore.

8

Traditur extemplo Cleopatra docenda magistro;
Tradidit et juveni varios pater ipse ministros
Et loca distribuit cantibus apta sibi.

Docta satis tandem cythara miroque canore,
Doctoris bona virgo sui fervebat amore.
Languida de more pectora virgo fovet.

Nescit Apollonius qua langueat arte puella;
Indicat ista patri. Metuit pater edita verba,
Ingrediturque tacens qua gravis illa jacet;

Filia conticuit. Quaerit pater unde doleret.
Incipit haec flere lacrimas gemitumque movere;
Plorat et ipse pater viscera maesta ferens,

"Filia, quid pateris? Gravis est michi passio," dicit,
"Solvere quam medici nequeunt, neque prorsus amici.
Vae michi! cur moreris? Dicito, quaeso, michi."

Illa refert, "Discede, pater. Modicumque quiescas, (F 129b)
Nam michi plus morbi tua jam praesentia praestat,
Scriptaque suscipies ex quibus ista scies."

Filia scripta parat quibus haec dat gesta notari:
"Nolo maritari regi, neque sponsa vocari.
Naufragium passo me, pater, oro dari."

Naufragus ignorat quae filia scripta subegit,
Et tulit haec regi. Rex sustulit atque relegit;
Menteque collegit quae sibi carta vehit.

Visitat in talamo rursus pater ipse puellam,
Et quae scripta dedit manibus conclusa reservat;
Ac verbis placidis, intulit ista sibi,

"Quae michi scripsisti? Si, filia, corde petisti,
Quod volo quaesisti, nec in hoc tibi quaero resisti.
Quod petis, ecce dabo, namque libenter ago.

Non genus aut patriam juvenis, non nomina scimus;
Sed si virtutes actusque notare velimus,
Regibus est potior, nec probitate minor."

Laeta puella satis languoribus evacuatis,
Oscula dat patri, surgens gratissima satis;
Gaudet et optatis voce reversa patris.

Hoc ita praescito juveni favet illa cupito;
Laeta nec invito contraditur ipsa marito.
Quo satis ascito sana fit illa cito.

Copula regalis mandatur et aula parari;
Ille coronari rex et gener ille vocari.
In solio soceri sedit honore pari.

10

Item de Appollonio ubi mortuo Antiocho, ipse eligitur in imperium Antiochiae.

Antiochus moritur nam fulminis igne crematur;
Filia cum patre parili de forte necatur.
Materies cineris corpus utrumque fuit.

Rege carent proceres; regemque creare laborant:
Quilibet illorum dominum se velle perorat.
Quisque suum dominum quaerit Apollonium; (F 130a)

Hunc dominum fieri primatum turba requirit,
Poscit et asciri regnique decore potiri.
Haec ita sortiri Fata, dedere viri.

Litera missa foras, et missus ubique laborat
Et satis explorat qua rex manet orbis in hora.
Per varios fluctus missa carina volat.

Dum cito festina premit aequora missa carina,
Vidit Apollonius venientia vela marina;
Et stet in prora quaerere fata nova.

Quaerit et a nautis quid agant, quae sint nova rerum;
Si vel emenda gerunt vel ibi venalia quaerunt.
Respondent homines et nova magna ferunt:

11

"Mortuus Antiochus rex est, dominus dominorum.
Quaerit Apollonium regem robur seniorum;
Hunc etenim solum regna tenere volunt.

"Innumeri jam legati mittuntur in orbem
Quaerere per patrias, per singula regna vel urbes --
Nos quoque, legati mittuntur ista pati.

"Dicite quaeso, viri, quo debeat orbe requiri?
Quo studio, qua parte queat quaestus reperiri?
Orbis enim dominum patria quaerit eum."

Architrates loquitur, genero caute reticente,
"Quis sit Apollonius? Nescimus eumque potentem.
Miror ubi latuit qui modo tantus erit."

Ridet Apollonius, conceptaque gaudia celat.
Se prius ignotum socero post pauca revelat;
Exprimit et nomen quo reverendus erat,

"Hic ego sum," dixit, "quem nuntius iste requirit.
Ergo, pater, jubeas si me cupis orbe potiri.
Omne quod est vel erit, me quoque, subdo tibi.

"De nichilo nichilum; pietas tua me relevavit;
Rebus adornavit, socero sponsaque beavit,
Regem restituit, me recreavit," ait. (F 130b)

Hoc pater audito loquitur verbo redimito,
"Filia, quid facimus? Tu glorificata marito,
Ante virum propera; gaudia funde cito.
"Tolle, gener, gemmas, aurum totumque decorem.
Antiochum tollas, quo cum gaudeamus honore.
Sponsaque te sequitur, munera multa movens.
"Tu michi par fueras, nunc orbe tuo dominaris;
Filius ante michi, dominus nunc esse probaris.
Perge prior, fili! Suscipe regna tibi!"

Appollonius pergit Antiochiam, sed uxor ejus in partu mortua in mare proicitur.

Pergit Apollonius, socero cum pace manente.
Pergunt et nautae vento valido veniente.
Laetaque prosequitur sponsa vocata virum.
Conjuge praegnante, pergit qua venerat ante,
Sed maris in medio male tempestate minante,
Parturiens mater, mortua visa jacet.
Filia viva quidem, sed mater obisse putatur.
Capsa satis digne pro funere clausa paratur,
Quam sibi pro tumulo rex tribuisse datur.

13

Fertur et indulta pro morte pecunia multa,
Qua fierent pulcra pro nobilitate sepulcra,
Congrua reginae -- si maris unda sinet.

Flebilis hac arta dum femina ponitur archa,
Arca tulit cartam cum scripto gramate partam
Quae loquitur quae sit, quid velit, unde venit.

Dum modo Neptunus reicit per litora funus,
Funereum munus marium sinus excipit unus;
Fluctibus ejectum, sicca retentat humus.

Architrates nata defuncta jacet, Cleopatra.
Suscipit hanc Cerimon, medicus; capsa reserata,
Carta refert quid sit, quid velit, unde natat.

Ordine regali, tumulus de more parari; (F 131a)
Et rogus aptari mandatur et ille cremari.
Discipulus medici forte vocatus, ait:

"Non opus est uri corpus, tumulum ne parari.
Rursus ad hanc vitam regina potest revocari.
Hanc michi doctrinam phisica nostra parat."

Dicit ei Cerimon, "Puer, es stulte! Meditaris
Mortua mersa mari qua sorte potest animari?"
Discipulus saliens, "Ecce videbis," ait.

14

"Saepe fecundina partus, veniente ruina,
Se nimis inclinat: matrix male viscera minat,
Unde solet mulier mortis inire viam.

"Crede michi, Cerimon, vultumque remitte minacem;
Respice quod gelidum stringit dyafruma toracem.
Sic quasi defuncta visa puella jacet."

Alter ait, "Si reginam de morte vocabis,
Corpora mortua funera, torrida, viva probabis.
Me tibi discipulum mancipiumque dabis."

Ille parans aptum lectum modice calefactum,
Ex oleo tactum calido manibusque retractum,
Imposuit corpus saepe calente manu.

Ignibus appositis unguenta peroptima misit;
Mox ubi concaluit flatum pulsumque remisit.
Dum bene convaluit pauca loquela redit;

Mortua regina loquitur, sumpta medicina,
"Huc licet, o medice, me vexerit aura marina;
Sum quia regina turpia nulla sinam.

"Vivere casta volo. Mea jam tibi munera dono.
Ne violanda thoro tribuar lacrimosa peroro;
Non habitare foro prostituenda volo."

15

Sic medicus mane tulit hanc ad templa Dianae,
Ordine virgineo, qua praecipit hanc habitare,
Atque deae vanae pinguia thura dare.

Tristis et infelix, plorat regina fidelis, (F 131b)
Virginibus sociata sacris, velataque velis.
Cogitur Ephesiis solvere vota deis.

Dum genus et mores ejus didicere sorores,
Flos quasi per flores majores captat honores,
Summa fit in cunctis cum minor ante foret;

Sic apud Ephesios velud abbatissa moratur.
Virginibus multis probitate sua dominatur.
Est et apud Graecos majus ubique caput.

Appollonius relicta filia Tharsia in urbe pergit Antiochia/ m /.

Pergit Apollonius nimium pro conjuge plorans;
Tarsorum portum modica sortitur in hora.
Suscipit hunc populus pergit et ipse foras.

Parvula nata quidem cito commendatur iisdem.
Rex redit in patriam quam rexerat ordine pridem.
Hospita non tenuit cum pietate fidem.

Filia regis erat ex nomine Tharsia dicta,
Urbeque Tharsorum populo rogitante relicta;
Post data suppliciis hospitis arte fuit.

16

Tranquilio tunc hospes erat cui parva puella
Est dicta quam conjunx, Dionisia nomine, servat.
Tarsensis patria servat, honorat eam.

Hospitis unica filia parvula tunc generata,
Est aevi Tharsia; filia regia fit sociata,
Utraque nunc nata stat paritate rata.

Regis et ex talamis nutrix ibi digna remansit.
Ubere cujus ali pater hanc pro tempore sanxit,
Quae vacat obsequiis nocte dieque suis.

Una fuit nutrix, et vita coaeva puellis,
Gloria dissimilis: genus est et forma rebellis.
Parque deae Veneri Tharsia pulcra fuit.

Rebus in extremis, nutrix moritura laborat,
Nomine Licorides; fatum sua Tharsia plorat.
Illa loquens alios jussit abire foras,

"Regia tu proles, cognosce tuos genitores:
Tyrus Appollonius patrios tibi servat honores;
Antiochi regni tu dyadema coles.

"Est tibi rex avus, Architrates, Cleopatraque mater;
Quae moriens te parturiens partus feritate.
Nescio quo marium fine sepulta jacet.

302. 304. 306. 308. 310. 312. 314. (F 132a) 316. 318. 320.

"Me tibi nutricem dedit, extincta genitrice.
Te modo felicem video: me perdis alitem.
Tu michi post mortem, virgo, repende vicem."

Tharsia respondet, "Patrem michi Tranquilionem
Credideram; tu commemoras regem genitorem.
Non sum qui fueram. Quae nova dicta moves!"

Illa refert, "Ego vota tui patris omnia novi:
Non caput aut barbam tondere vel ungere vovit
Donec te videat. Spes tua vivat ob id."

Virgo decennalis fuerat dum sedula nutrix,
Licorides, moriens tulit ultima gaudia lucis.
Litore Neptuni tunc sibi tumba fuit.

Ingemuit pro morte nimis nutricis alumpna;
Cotidie lamenta movet quia luctus inundat.
Sola petit tumulum Tharsia saepe suum.

Regius ornatus dum virginis acta decorat.
Totus eam populus laudat, veneretur, honorat.
Hospitis invidia nascitur absque mora.

Filia, Flothemia, minus hac formosa putatur;
Et minor ornatus quo glorificetur habetur.
Omne tulit secum Tharsia, virgo, decus.

18

Praecipitur servis manibus clam virgo necari;
Ejus ut ornatu queat altera virgo parari;
Filia, Flothemia, splendeat arte pari.

Tranquilio dum saepe suo servo jubet ista;
Hospita pessima plus, Dionisia, mandat et instat.
Clam tamen id quaerit sponsus et illa geri. (F 132b)

Theophilus servus Tranquillionis vadit occidere Tharsiam ad tumulum nutricis suae supra mare.

More suo tumulum nutricis virgo requirit.
Servus, ut hanc perimant, clam mane Theophilus ivit.
Fata suae famulae Tharsia plorat ibi.

Virgo videns animum servi petiit misereri.
Vir mala corde gerit neque vult pietate moveri;
Immo tenens gladium, "Mors tibi," dixit, "erit."

Dum timet illa viri collum feritate feriri,
Plorat et inquirit cur debeat istud iniri:
"Dic, homo, cur morior?" Retulit ille sibi:

"Fata tuae mortis species tua pulcra meretur,
Et bonus ornatus, qui te gradiente videtur.
Auferat hoc secum nostra puella decus."

Dum ratiocinium perimenda puella moveret,
Concitus hanc pirata videt, satagitque tenere.
Servus abit fugiens, sola puella sedet.
Mirantur nautae faciem formamque decoram.
Praeda fit egregia quam tollere nauta laborat.
Tharsia dum rapitur, navigat absque mora.
Procidit ante pedes regina puella virorum,
Narrat et horribiles casus mortesque suorum,
Et petit ut parcat commaculare thorum.
Dicit eis, "Curate mei miserae misereri;
Turpibus obsequiis ne me jubeatis haberi.
Credite quod fueram filia regis heri.
"Me peto vobiscum sub virginitate tueri:
Artibus et meritis justis scio justa mereri;
Saepe meis manibus quaestus honestus erit."
Complacuit nautis quod provida Tharsia dicit,
Et juvenum mentes ornata locutio vicit;
Castaque pervaluit virgo relicta sibi.

Tharsia venditur a piratis in urbe Militena ubi regnat Athenagoras, qui salvat eam a stupro. (F 133a)

Vela dedit ventis, tulit altos nauta meatus.
Virgo suae carnis nullos capit inde reatus.
Urbs Militena rati litora prima facit.

Magnus Antenagoras rex praefuit in Militena.
Urbs populo plena fuit, inclita, dives, amoena.
Civibus in medio grande lupanar erat.

Tharsia venalis media producta platea;
Dum super arva meat, concurrit ab urbe chorea,
Nam maris esse deam turba putabat eam.

Venditur emptorii qui stupra tenet regionis;
Arte lupanari vendebat jura pudoris.
Auctor erat scorti, turpis amore fori,

Leoleoninus, dictus ductor meretricum,
Arte sua solitus corpus violare pudicum,
Unde solet patriae commaculare situm.

Primus Antenagoras rex quaerit habere puellam;
Primitias cui virgineas dum leno reservat.
In thalamum regis Tharsia tracta venit,

Solus ubi soli rex debita quaerit amoris.
Virgo suis lacrimis defendit jura pudoris,
Et petit audiri pro bonitate viri,

21

"Parce michi, bone rex; sed plus tibi parcere cura.
Respice praeterea potius perpende futura;
Tu tibi percipias nobilitate tua:

"Regis Apollonii sum filia. Tranquilioni
Dum comissa forem, dum tradita perditioni
Sumque manu servi jussa sub ense mori;

"Dum mediis pratis fueram quasi perdita gratis,
Piratis scito plena ratis venit husque citatis,
Me mea fata pati dum videt, ipsa rapit.

"Sic juvenem fortem fugiens, incurro choortem.
Sic mea mors mortem peperit, sors horrida sortem; (F 133b)
Perdita quae fueram, perdita prorsus eram.

"Regula mercati, contraria nobilitati,
Dedita luxuriis, gravis aemula virginitati,
Me tibi prostituit turpia lucra pati.

"Haec tibi displiceant quia te decet atra vereri.
Regia sum genere; cupio te rege tueri.
Sic michi virginitas cras peto sicut heri.

"Integra censeri cupio, volo casta teneri,
Unde tibi laudem poteris sine fine mereri;
Et tibi perpetuo gloria grandis erit."

Tharsia dum thalamo jam prostituenda putatur,
Optinuit probitate sua ne prostituatur.
Alterius generis lucra parantur ei.

Tharsia lenoni cupiens lucrosa videri,
Versibus et cytharis studuit quam pulcra mereri,
Unde lupanari distulit ipsa dari.

Villicus est et claviger est scorti [dampnatus],
Sed pius est et virginis est precibus miseratus;
Cujus ab auxiliis protegat ipsa latus.

Nobilium dona conquirere Tharsia prona,
Membra pudicitiae redimit laudisque coronam;
Lucraque multiplicat dum cytharista sonat:

Taliter optinuit ne corpore commaculetur
Neve lupanari vel sorde viri violetur.
Integra stat secum fertque, tenetque decus.

Magnus Apollonius cum jam sua regna teneret,
Pergit ut et natam secum mereatur haerere,
Atque sepulturam matris adire geret.

Rex pater ut venit ubi sua Tharsia quaerit.
Hospita defunctam satagit mentita fateri.
Rex sine fine gemit, spesque paterna perit.

Dicta pater credit; dolor inflitus intima laedit.
Tristior incedit, dum per maris alta recedit, (F 134a)
Urbis ad arva redit quae Militona dedit.

Appollonius recognoscit et recepit filiam suam in urbe Militena per regem Anthenagoram.

Grandis erat festiva dies recolenda per urbem.
Adveniunt turbae patremque venire perurgent,
Ut curet festis laetus adesse suis.

Rex cito festinat clausa latitare carina,
Qua sua sentina tenebras non gaudia minat;
Et jubet ut famuli gaudia nulla sinant.

Magnus Antenagoras rex advenit in Militona,
Tristitiam removere volens, ad gaudia plena.
Nec sibi permissum quod cupiebat erat.

Dicit Athenagoras, "O Tharsia, virgo decora,
Versibus et cytharis hunc laetificare labora.
Munera percies quae cupis absque mora."

Tharsia non cognoscitur a patre suo Appollonio.

Ad patris ignoti solacia Tharsia venit;
Nec tamen arte sua tormenta doloris ademit,
Nam pater in tenebris stans sua fata gemit:

Hic gemit, illa canit cantuque resultat inani,
Nam pater insanit; rumpuntur vertice cani,
Commotusque magis rex lacrimanter ait:
"Vade, puella, foras! mea mens maerore laborat.
Longius a prora, si vis, tua dicta perora.
Si mea vis dona, desine, vade foras."
"Non tua dona volo, sed quae problemata promo,
Nunc michi te solo solvi, reserante, peroro,
Surge, recede; solo te precor, absque dolo."
Tharsia fortunam memorat cantatque paternam,
Et mala quae patitur. Numerat psallendo moderna;
Fert sua vel patris tristia fata satis.

Isti sunt versus Tharsiae quos ipsamet composuit.

"Per sordes gradior, sed sordis conscia non sum. (F 134b)
Ut rosa per spinas, non novit acumine pungi.
Eripior gladio servi ferientis iniquo;
Vendita lenoni sum, non violata pudore.
Si lacrimae et luctus michi non tam grandis adessent, v.
Nobilior nulla me nata parentibus esset.
Regia sum genere de stirpe propago priorum;
Laetari jubeor casu dominante dolorum.
Fige modum lacrimis, curamque resolve tuorum

Redde polo faciem, mentemque ad sidera tolle. x.
Sic Deus hic aderit hominum Solator et Actor;
Qui sinit hos fletus fieri, jubet ipse resolvi."

Hiis versibus auditis, Apollonius levato capite dixit, "Heu, me miserum! Quamdiu contra pietatem luctabo!" Et erigens se resedit et ait ad Tharsiam, "Ago prudentiae tuae et nobilitati tuae maximas gratias; et si aliquando me laetari contigerit, consolationis tibi vicem rependam; et quia deciste regiis natalibus ortam, ego te forsita tuis parentibus reddam. Nunc accipe aureos .cc. et tanquam me in lucem duxeris, remunerata descede; xx. detentus enim luctu et renovata crudelitate tabesco. Peto te ut discedas." Ait Tharsia, "Ego salutem non pecuniam tuam quaero. Permitte me adhuc disputare tecum, et si nodos parabolarum mearum solveris, discedam." Respondit Apollonius, "Dic, cito, quod xxv. interrogatura es etiam discede et da spatium fletibus meis." Tunc ait illa:

Versus Tharsiae:

"Est domus in terris quae clare voce resultat.
Ipsa domus resonat, sed non tacitus sonat hospes.
Ambo tamen currunt hospes simul et domus una." xxx.

Responsio Appollonii: "Domus quae in terris resonat unda est; hospes tacens piscis est, qui simul cum domo sua currit. Est unda."

Versus Tharsiae:

"Longa feror velox, ⌜formosa filia silvae⌟.
Curro vias multas, vestigia nulla relinquo. xxxv.
Sum tunc innumeris comitum stipata catervis." (F 135a)

Responsio Apollonii: "Miror te tam teneram tantae prudentiae esse. Longa arbor est formosa filia silvae quae fertur velox vento inpellente, stipata catervis arborum et ventorum quae omnia nulla relinquint vestigia." xl.

Versus Tharsiae:

"Per totas aedes innoxius introit ignis.
Circiter hiis flammis ego sum vallata nec uror.
Nuda domus: nudus sudans, cui competit usus."

Responsio Appollonii: "Ego si in luctu non essem nudus intrarem domum illam balneariam, ubi per totam domum xlv. introit innoxius ignis et calor ubi etiam per totam domum flammae per tribulos pergunt, sed non nocet nudo homini ibi balneanti. Nuda domus dicitur quia nichil habet praeter sedilia sua."

Versus Tharsiae:

"Ipsa gravis non sum, sed aquae michi pondus adhaeret. l.
Viscera tota tument patulis diffusa ⌜cavernis⌟;
Intus limpha latet quae se non sponte profundit."

Responsio Appollonii: "Spongia cum sit levis viscera ejus tota tument patulis diffusa cavernis, infra quas limpha patet quae se non sponte profundit." lv.

Versus Tarsiae:

"Mucro michi geminus ferro contingitur uno.
Cum vento luctor et gurgite pugno profundo.
Scrutor aquas medias, imas quoque mordeo terras."

Responsio Appollonii: "Quae te in hanc navem continet, anchora est, quae mucrone gemino in duobus capitibus suis uno ferro contingitur; quae etiam vento luctatur et cum gurgite profundo et scrutatur aquas medias et ima tenet et terram mordet anchora dum terrae adhaeret." lx.

Versus Tharsiae:

"Non sum vincta comis, sed sum intus plena capillis.
Intus enim michi mucrones, quos non videt ullus. lxv.
Meque manus mittunt plerumque manusque remittunt."

Responsio Appollonii: "Sphaera est quae non vincta comis, sed intus plena capillis manibus mittitur manibusque remittitur."

Versus Tharsiae:

"Nulla michi certa est sed fit peregrina ⌈figura⌋. (F 135b)
Fulgens est intus divini sideris instar, lxxi.
Qui nichil ostendit nisi quod sibi viderit ante."

Responsio Appollonii: "Nulla certa figura speculum est, quia mutatur aspectu; nullam peregrinam figuram nisi quam ante se habet ostendit." lxxv.

Versus Tharsiae:

"Quatuor aequales forma sunt arte sorores,
Sic quasi certantes, ut sit labor omnibus unus,
Et prope cum fuerint non se contingere possunt."

Responsio Apollonii: "Quatuor sorores sunt quatuor rotae in quadriga quae certatim currunt sed nunquam se contingunt quamvis prope sint sibi." lxxx.

Versus Tharsiae:

"Possumus ad caelum qui tendimus alta petentes;
Montibus aequales; cum mansio constat in uno,
Altaque cum petimus: per nos comitantur ad auras."

Responsio Appollonii: "Grandae scalae sunt et gradus uno ordine conserti; aequali mansione manentes, alta illa ubicumque petit; altas comitatur ad auras." lxxxv.

Hiis dictis, misit se puella super eum, et apprehensa veste Apollonii traxit eum fortiter, dicens, "Egredire, domine, ad lucem et da honorem michi puellae quia non decet ut permittam perire virum tam prudentem." Apollonius ad haec in iram conversus surrexit, et calce eam graviter percussit. Tharsia inpulsa concidit et sanguis ab ejus crure fluere coepit. Sedensque puella in navi; coepit lacrimabiliter conqueri et dicere, "Ardua Potestas Caelorum! quae me innocentem pateris tantis calamitatibus ab ipsis nativitatis meae exordiis fati- xc. xcv.

29

gari! Nam statim ut nata fui, mater mea mortua est,
et a patre meo Apollonio cum competenti loculo est missa
in mare et terrae caruit sepultura. Et ego Tranqui- c.
lioni et Dionisiae parvula sum commendata cum ornamentis
et vestibus regalibus, pro quibus postea jussa sum
occidi a servo ejus; qui dum me percutere vellet,
rapta sum a piratis et in hac urbe sum lenoni distracta.
Deus reddet me Apollonio Tyro, patri meo, qui me homini- (F 136a)
bus impiis commendavit." cvi.

Item de eodem versifice.

Tristis Apollonius gemitans plenusque dolore, 472.
Gaudia non recipit neque carmina digna canore.
Pulsaque calce patris, Tharsia laesa dolet: 474.
Laesa puella dolens plangit nimis et lacrimatur.
Cum gemitu planctuque suo patris memoratur. 476.
Hiis quoque versiculis increpat acta patrum:
"Tharsia, vae! misera miseri proles genitoris, 478.
Regis Apollonii! Dolor et fortuna Doloris!
Nunc utinam moriar, quae data saepe mori. 480.
"O pater infelix! O nata caduca parentis!
Causa fui mortis genitricis -- mors morientis. 482.
Et patris et matris mortis origo fui.

"Nunc et ego moriar! Utinam nec nata fuissem!
Nec michi nec patribus tot fata nociva dedissem!
Mallem non nasci vel male nata mori.

"O Rota Fortunae que tempora cuncta revolvis,
Cur mala quae patior nullo michi tempore solvis?
Haec mala non merui, quae modo laesa lui.

"Quid merui quid desipui, quia laesa recedo?
Nunquid ob hoc patior quia fata mei patris edo?
Regis Apollonii filia semper ero,

"Quicquid agunt homines; quicquid Fortuna laboret:
Semper Apollonium deploro meum genitorem.
O utinam morerer jamque sepulta forem!"

Appollonius recepit filiam ignotam et fit laetitia magna in urbe Militena.

Gesta paterna canens dum versibus exprimit illa.
Nescia cui loquitur; patris est accensa favilla
Quae satis ardore pectora maesta movet.

Rex animo tristi dixit, "Dic, quid cecinisti?
Quo patre venisti? Patria qua nata fuisti?
Dic cito, quid loqueris? Quae nova mira geris?"

31

Illa genus patriamque refert et qualiter empta, (F 136b)
Quomodo perdita, captaque; vendita sicque redempta;
Et quod Athenagoras rex, suus hospes, erat.

Dum pater attente considerat, ista loquentem,
Mox ait ad flentem, "Me, Tharsia, nosce parentem! 506.
Jam tua causa patet. Filia, nosce patrem!

"Verus ego genitor; tu, filia, vera propago. 508.
Moribus et specie materna videris ymago.
Matris es indago: jus tibi patris ago." 510.

Rapta patris veri dulcedine Tharsia quaerit
Filia censeri, regalia jura mereri. 512.
A modo dives erit Tharsia, pauper heri.

Cognita nata patri fuit illico vera medela. 514.
Gaudia jam resonat natae resonante loquela.
Lux et vita patris filia regis erat. 516.

Rex dedit amplexus vivam redivivus adeptus,
Saepeque complexus; satis est super oscula fessus, 518.
Nam velud exanimis nata paterque cadit.

Deserit alta ratis; rex laetus adest tribulatis. 520.
Filia, vita patris, mediis stat Tharsia pratis,
Vestibus auratis glorificata satis. 522.

Stabat Apollonius populo rogitante vocatus,
Rite coronatus, solioque thronoque levatus.
Nobilis archatus stipat utrumque latus;
Narrat Athenagoras quos pertulit ipsa labores,
Et varios casus mortis variosque dolores,
Multorum lacrimas pro pietate movens;
Testaturque patri se testem virginitati.
Cum fuerint illam multi violare parati,
Ipsa tamen meruit turpia nulla pati.
Laetus Athenagoras nunc a patre praemia quaerit.
Cum meruisset heri, patris gener optat haberi.
Filia tunc tacuit, sed pater inquit, "Erit."
Ergo subarrari datur et regina vocari.
Gaudia regali mandantur in urbe parari,
Sponsaque pro meritis Tharsia virgo dari.
Urbs Militona congregat omnia cantica rerum;
Commovet organa, tympana, cymbala flos mulierum;
Militiae strepitus gaudia mira gerunt.
Exilii prisci jam Tharsia vult reminisci,
Et satis ulcisci quae pertulit amodo gliscit.
"Prima lupanari poena paretur," ait.

524. 526. 528. 530. 532. 534. (F 137a) 536. 538. 540. 542.

Tharsia contendit; reus in cruce leno pependit,
Quem rogus incendit. Sic Tharsia digna rependit;
Sic mala sunt reprobis, sic bona nata bonis;
Nititur et reliquas regina referre loquelas:
Quomodo perdita, tradita, vendita, capta revelat;
Quanta perfidia Tranquilionis erat.
Dum scelus ulcisci vult Tharsia Tranquilionis,
Dicit Apolloni, "Scelus hoc dimittere noli.
Denique jure fori debet uterque mori."
Ducitur in campum vir et uxor digna cremari,
Sede tribunali censetur uter vocari;
Affuit et populi turba, favore pari:
"Dic, Dionisia, dic: ubi filia nostra tenetur?
Mortua Tharsia, filia regia, nunquid habetur?
Nostra perit secum gloria, pompa, decus."
"Cede magis, vir," et uxor ait, "deposcere natam.
Jam cinis est defuncta; jacet dudum tumulata.
Quod facit en fata, stet ratione rata."
Dum tumulum mortis Dionisia fraude perorat,
Tharsia progreditur, forma specieque decora.
Mirantur populi dum venit illa foras.

34

Dicit Apollonius, "Populi, nunc cernite verum,
Crimina quot rerum fallacia dat mulierum.
Dicite, quae mortis digna flagella gerunt?"
"Non cruce, non igni pro tanto crimine digni!" (F 137b)
"Si valeat fingi magis aspera poena malignis,
Nescio quot poenis poena perhennis erit."
Rex ubi signa movet, perdit cito Tranquilionem,
Perdit et uxorem cujus Dionisia nomen.
Tharsenses cives gaudia multa movent.
Rex pater uxoris recolit nunc fata prioris;
Scire sepulturam, loca vult funusque doloris,
Qua potuit genitrix tunc paritura mori.
Gaudia post multa cum Tharsia jam foret ulta,
Vela vehunt ultra materna videre sepulcra,
Si qua revelare vir, mare, terra valet.
Dum modo regales laxant super aequora naves,
Ephesum mane veniunt ad templa Dianae,
Qua genitrix plane jam Cleopatra manet.
Hanc apud Ephesios meruit tunc ipse videre,
Notus ad ignotum coepit sua fata movere,
Tristia cum lacrimis pristina gesta ferens.

Rex prius uxoris dum signa refert morientis,
Viva sedens loquitur, cognoscit et acta loquentis;
Viva sedens nimium suscipit illa virum.

Laetus Apollonius reginaque cum regione
Exornant talamum. Gestantur utraeque coronae;
Filia cum genero gaudia mira movent.

Tempora passiva fugiunt, redeuntque dativa.
Mater adest vivam natamque videt redivivam.
Sic rota castigat: solvit et ipsa ligat.

Appollonius visitat socerum suum, Architratem, cum uxore et filia sua.

Visitat Architratem rex; sponsa videt genitorem.
Post apud Antiochos regum veneratus honore
Optinet imperium, regna paterna fovens.

THE CHRONICLE OF APOLLONIUS

Observe how Apollonius, the king of Tyre and Sidon, is put to flight by Antiochus the Younger, Seleucid king of Syria, from the kingdom of Tyre and Sidon. Taking ship, he suffers the following strange adventures. We will record in verse those things concerning Apollonius, the king of Tyre and Sidon -- his mishaps and his fortunes during the time of the Seleucid Antiochus.

The daughter of the Seleucid king stood shining with beauty, and when her mother died, her father burned with love for her. What was thought was done: and the forced girl grew sad. The sin lies hidden, but it shall not remain unavenged. Faced with her father's grim looks, and pressed upon, the young girl lamented greatly in her heart the inhuman crime accomplished at her father's hand when he lay filthily upon her. But the beauty, the goodness with which his daughter shone was rumoured far and wide. Yet all the while, the filthy sin lay undiscovered among the people. Then, when her father was questioned, and his reply well pondered -- for his daughter was sought after that she might be bestowed on her own husband, and the sons of kings indeed besought him -- the father grieved in his heart to be so often sought after for his child. For, being a violent lover, he alone wished to be loved by her. Nor did he want her to be given away in accord with another's will.

Title: MS fortuniis for fortunis is probably due to the influence of infortuniis. There are mistakes of a similar kind throughout the poem.

1. stat clara decore: it may be seen as a natural consequence of her mother's death that the daughter's beauty should now stand 'clear', i.e. 'manifested', to the king her father. It stands in contrast to 1.4 Stat scelus occultum, but it also prepares for 1.7 Rumor volat undique late....

--- decore: an important word in this poem, it defies a satisfactory translation

4. A typical 'proverb' of medieval rhetoric. It also serves the purpose of reassuring us -- Antiochus's crime will not

long go unpunished.

5. vultum, 'face' can mean 'a stern, grim look', e.g. Horace: Sat. II. vii. 44. It would seem that the father's evil intentions are to be understood as showing on his face.

--- flet appears to be transitive, taking crimen inhumanum as its object.

6. MS reads in humanum, which might mean 'towards mankind', i.e. 'against nature': 'the young girl weeps copiously the sin committed by thought (corde) and deed (manu) against nature'; or, taking in with corde: 'weeps copiously in her heart for having suffered by his hand (or, in deed) the human sin'.

7. Sorde jacente patre, lit. 'with the father lying in / with filth'.

10. verboque satis repetito, lit. 'and with the word well thought over', i.e. the reply he was going to give the suitors.

14. 'by her' understood.

15. cum ratione may refer to Antiochus rather than the hypothetical husband, in which case we would read: 'and with good reason he did not desire her to be given to another [because he wanted to keep her for himself]'.

2a

He therefore plotted how he himself might keep her. He gave orders that a riddle be posted on his gateway: "He who shall know how to answer this," he said, "will be her spouse:

Antiochus's riddle: "I am in awe with evil: my mother's flesh I eat. I seek my father, my mother's husband, the daughter of my wife; nor can I find them."

Apollonius's solution: And Apollonius of Tyre was at that time a ruler, an honoured man, who endured grave perils from traps set by that evil king who despised him utterly. Widely read in the writings of law, Tyrian Apollonius read the riddle of king Antiochus's evil deeds, told him the daughter had lain with her father. The crime laid bare, he who had read it feared the penalties, for Antiochus grieved over the riddle's being proclaimed abroad and he planned to destroy the man who had just made it public.

Concerning the flight of Apollonius from Antiochus's presence. 2a

Afraid of his enemy's torments, Apollonius withdrew by ship, and left the Sidonian realms to that evil man -- those paternal kingdoms where previously he had dwelt.

---

16. parat fraudem, lit. 'prepares a deceit', i.e. 'plots'.

17. suam does not necessarily refer back to the subject. In medieval Latin, se, suus often = eum, ejus (cf. 113 where sua gesta refers to Apollonius's deeds, not 'their deeds').

19-21. The riddle was presumably added to Godfrey's poem by the scribe. Nevertheless, for convenience' sake, it is numbered as if part of the poem. It differs in detail from both the marginal gloss in Gower's Apollonius and Riese's edition of the Historia.

23. satis in medieval usage has the force of 'very'.

26. legit usually meant 'reads aloud'. That it means this here is confirmed by the following stanza.

28-30. Note especially the way in which Godfrey plays with the sounds and meanings of words, e.g. detecto / lector; dolet / patulo / lecto; parat / pereat / lector erat, where alliteration, assonance and rhyme are all brought into use.

3a

And taking flight he wept bitterly. He landed on the coast of Tharsus where a fierce famine so grievously distressed the people that they had perished had they not received this help. For at once he succoured the starving inhabitants: an abundance of grain was given to the nation to buy, and a great quantity he gave to them free of all charge. It was by this aid that that generation was saved; whence, too, a golden image of the king was soon set up in the town, for with it they made him a lasting tribute of their praise.

Meanwhile, he hoisted sail and passed over the seas; but whilst they travelled with unconcern, the sea raised its complaint; a strong wind raised it, and great was the storm. The whirlwind from heaven scattered the sails over the sea; the royal retinue perished. Then Neptune took away their

wealth. The unfortunate king swam ashore, his flesh trembled in the wave. Given up to sadness and utterly stripped of honour, his body stood naked in the cold, filled with frenzy. Then bewailing his inflicted losses, the king uttered these words: "O damned, deceitful Neptune, divinity of the seas, at whose beck, alas, Fortune's wheel turns its topmost point so far round and soon dashes to the ground those better things that she prepares --

---

36. The sense seems to demand the addition of non here.

37. MS psenti could be either praesenti or persenti. The former can have the force of 'immediately' (lit. '[the people] being present'); whilst the latter would mean '[the people] being aware [of it]'.

39. satis may modify multa, but seems to incline towards gratis because of its rhyme. This internal rhyme, which is particularly common in Godfrey's pentameter verses, is known technically as a 'Leonine rime'.

41. pago, lit. 'in the country' or 'in the village'.

42. sibi, 'for themselves' ? See note to line 17 above.

45. Ventus eam validus: it would seem that we are meant to understand movet. eam probably refers back to querelam, but could also refer to undam; i.e. the wind moves the waves which move the complaint.

47. sed in medieval usage may be simply a connective. We may, however, be intended to understand opes as referring to the strength of wind and waves rather than the power of the regia pompa, and that Neptune's taking away their strength is what allowed Apollonius to swim ashore.

49. algore needs to be translated as 'pain and cold'.

51. Note the alliteration of this line. Godfrey's rhythms often seem 'Germanic' in a way that sometimes recalls the rhythms of such poems as Beowulf. See especially the passage beginning line 106.

53. Fortuna: see "Fortune and the Apollonius Story".

-- for Fortune, who gave me the Sidonian realm, now wretchedly perverse, carries off both my name and wealth: she who was my mother is now grown a fierce step-dame." 4a

Likewise concerning the shipwreck suffered by Apollonius.

Meanwhile, there stood near him in his sorry plight a fisherman who said, "Alas! How Fortune spurns you, sorry youth. Tell me, who are you? Whence do you come?" The sea-survivor answered him, "What I was I am not. Nor do I know by what sea I have come. I rise from it ruined, for Neptune has deprived me of my name. Woe is me! Have pity on me, for the love of God!" Seeing the youth's comely and noble bearing, the other gave him half the cloak that he was wearing at that time and brought him to his shack. He ate and at once grew stronger as his freezing limbs recovered, and though his host possessed but few goods, he gave them generously to him; his cottage-mattress afforded a little comfort. Then sought the sea-survivor how a man is wont to acquire what wealth he /is accustomed/ to obtain, what work might now be undertaken whereby wretched men might strive to rise in life. "Sometimes I am in the habit of wandering afield," said the mean host, "sometimes I cast my nets into the sea, and usually I earn a little wealth. Be my companion should you wish, on equal terms:

---

55. Quae seems to refer to Fortuna and is the subject of tollit.

56. MS omem: opem is probably intended; cf. 1.47 where Neptune has deprived them of their wealth (opes). Alternatively, omnem /regionem/ may be intended.

61. Qui fueram non sum: cf. 1.327. Godfrey seems to be fascinated by tense and grammatical images (as was Alain de Lille. See De Planctu Naturae).

63. The MS appears to read mi (voc. sing. of meus ?), and may be intended as a vocative 'Ah me!' More likely, however, it is a mistake and should be omitted.

65ff. I find difficulty in explaining qua fungitur horam. Fungor (+ dat.) can mean 'satisfy, employ oneself' and we may

understand '[the cloak] which he satisfied himself with' and we may then take horam as an acc. of duration, 'during that season / time'. At Pavit, it seems to be necessary to understand a change of subject from the fisherman to Apollonius; but we ought perhaps to take Apollonius as the subj. of fungitur as well

68. vehit and adegit, lit. 'he carried' and 'he forced' seem to be used metaphorically with the sense that although the fisherman gave him only a few goods (because that was all he possessed, vehit) he gave them freely (largus) not taking 'no' for an answer (adegit)'.

69. stramina pauca dedit, lit. 'yields a little straw'.

70. qua... arte, lit. 'with what art', i.e. 'how?'

73. Parvulus, lit. 'very small' seems to mean 'poor'.

--- vagari, i.e. he lives by beach-combing as well as fishing.

75. arte pari, lit. 'with equal art'. Cf. 1.345.

5a

but if you know not how to undertake the labours of fishing or if elsewhere you shall hope for greater honours, there is at our very doors an opening profitable to you. Architrates is lord and king of our country; greatly embellished with patrons is his regal court where, with good deeds, you could well regain once more your standing. Take my cloak and go into the king's thoroughfare where the king's daughter lives with a crowd in constant attendance and the king ventures forth but little. Go, and you shall see these things.

Likewise concerning Apollonius; how king Architrates succoured him.

The king's festivals had begun; youths wrestled in the open courts. When he came to the games, the sea-vexed man stood out as better trained and Architrates noticed him -- both the man and his jests delighted. And whilst they played ball, served and returned it with their hands, the game grew heated. Above all, the destitute man entranced him; by his skill, the sea-survivor was foremost everywhere. The king's baths were made ready in the usual place. When Architrates

5a

came to take his royal bath, the survivor from the seas came in and with obeisance gave his time to him; and when with slavely demeanour he joined the king, that good king submitted his royal limbs for anointing, giving his body up to the bath to be washed according to custom.

---

83. constante chorea, lit. 'with continual dancing'. (Cf. l. 386). The sense seems to be that the king's daughter has ladies-in-waiting continually in attendance upon her.

89. Placuit super omnia nudus: 'the naked', i.e. 'destitute man (Apollonius) pleased above all'. Various forms of 'nudus' are used to describe the shipwrecked condition of the man; see lines 50 and 99. However, the verb incaluit might suggest 'naked(ness) pleased above all things' because the game had grown so hot.

6a

As his service had pleased, and as the royal banquet was prepared, the sea-survivor was summoned by herald inviting him to the feast. And the sea-reft man was reported to have given this reply: "To be invited to the royal palace, I am unworthy, not to feast there, nor to be bestowed with the honour of a seat -- for being reft by the sea, I have been utterly ruined." Then the messenger who had fulfilled the king's command, brought back this reply, and having read the statement, the king took pity on him and presented him with vestments. These gifts he received and out of respect concealed his naked parts. The royal court embellished the great banquet; and as was his illustrious wont, the king wrought great joys. Splendid ornaments gleamed on either side. Traditional festivities resounded and the king shone with glory. The sea-reft pauper blushed, burdened by too great embarassment. While he ate, he grieved for his losses. Sea-vexed, his head bowed, he sat there while king and nobles observing his gestures looked at him. He was regarded as a youth meditating evil acts. One said concerning

6a

this, "What he is thinking, I have observed. He wonders if he can secretly remove the golden vessels." But noble Architrates felt otherwise and said:

---

97. Dum placet... dum: the first dum seems to introduce the 'why', the second the 'when' the shipwrecked man was called to the table.

108. by inclitus ornatus we may be meant to understand a 'famous and splendidly armoured man' on either side of the king.

110. Naufraga pauperies, lit. 'shipwrecked poverty'.

114. tristia facta: what these are, are revealed in the next line.

7a

"Not at all. The shipwrecked man recalls that he has been sea-reft, that he possesses not the embellishments befitting this company. He is more miserable than anyone else and grieves within himself." Meanwhile, the king's very beautiful daughter came nigh, and, as was proper, provided song and instrumental accompaniment with her lute, whence the house of the king was filled with great joys. While the rest of the court praised the virgin's performance, it was asked why the sea-reft man more than any other did not applaud. "Mon frère," said the king, "the girl surely pleases you?" But he replied, "Good king, if now this din pleases you, it is not because the girl knows her art, but because she shows some spark of understanding it. Art," he said, "the complete art shall be displayed to her by my art. Let your daughter cease. If you should like to meet a lutist, let her hand her cyther here and we will have a try at it. The court shall see what my Muse can do." Apollonius arose, noble in face and figure. The lute resounded; he furnished the chords with resonant voice, so skilfully that it seemed to her that he was Orpheus himself; the girl Cleopatra heard the song and was astounded. She respectfully proffered great honour to Apollonius; the maid wished, indeed, that he would be her teacher.

122. Organa seems to mean 'music' rather than 'instruments' both here and at 134 below.

124. et cetera, lit. 'all the rest': the next line explains how Apollonius alone did not applaud.

125. It is difficult to determine exactly why Apollonius super omnia should have been expected to applaud unless we are to understand that this performance was put on especially for his sake.

126. O socie: 'My friend' seems insufficient; 'O my companion' rather affected. 'mon frère' is a desperate translation.

127. strepitum: Apollonius's abruptness is perhaps in the same tradition as Beowulf's when he boasts with Unferth in the presence of king Hrothgar.

131. Nos experiemur: Apollonius slips into a royal 'we'.

134. organa, see 124 above.

135. Orpheus: cf. Historia where he is thought to be worthy of the name Apollo.

136. Cleopatra: Godfrey is not alone in calling Archistrates' daughter by this name. The Historia either does not name her, or gives her the name Lucina (after the goddess of childbirth). The name Cleopatra is almost certainly borrowed from Maccabees I, in which the names Antiochus, Apollonius, Tyre, Sidon, Antioch and Cleopatra all occur. In the Pantheon, the Cronica is followed first by: "Romana ystoria contemporanea de Cartaginis destructione per Scipionem Africanum." and then by "De rege Antiocho Epiphane, fratre Seleuci, in principio Machabeorum." See Maccabees I, i: 10; iii:10; x:57.

8a

Cleopatra was at once handed over to the master for teaching; and to this young man, her father gave a number of slaves and allocated to him rooms ideal for singing in. At length, trained well in lute playing and marvellous song, the good virgin caught fire with love for her tutor; the virgin fostered her wan feelings as girls are wont to do. Apollonius knew not why the girl languished; and he told her father of it. Her father became apprehensive of the words he uttered and went in to where she lay mutely ill. His daughter spoke not. Her father sought why she grieved, whereupon she began to weep tears and heave sighs; then, sorrowing at heart, her father himself wept, "My child, what ails you? Your suffering is

8a

burdensome to me," he said. "Neither physicians nor, indeed, our friends know how to ease it. Woe is me! Why must you die? Tell me, I pray." She replied, "Leave me, father; be patient a while -- for your being here now adds to my infirmity -- and you will receive a letter through which you will know my cares." This letter, his daughter wrote; in it she gave out what was to be known: 'I desire not to be spouse to a king, nor to be called his wife. Father, I pray to be given to him who suffered shipwreck."

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144. de more, 'as usual' (cf. l.250, 349) is probably a general expression 'as girls are wont to do'.

145. qua... arte, 'by what means', i.e. 'why?' Cf. l.70.

158. sponsa: that she is not against marrying is made clear in the following line. It is just that she does not want to be a king's wife, not realising that Apollonius is, in fact, a king.

9a

The sea-survivor knew not what the daughter had written, and he brought it to the king. The king received it and read it, and he pondered what the letter might mean. Again the father approached the girl in her room, and kept concealed in his hands the letter she had written; and then, with gentle words, he introduced the matter to her: "What have you written to me? If, my child, you seek with your heart, you request what I desire. Nor do I wish you to be thwarted in this. What you ask, behold, I shall give, for I act willingly indeed. We know not the youth's family, his homeland, nor his name; but if we wish to note his virtues and his prowess, he is greater than a king, nor is he less in goodness." The joyous girl, her faintness fairly banished, lept up with gratitude and kissed her father, and rejoiced over the wished-for reply, her father's answer. Thus she cherished this wanted and famous youth; nor was the joyous girl bestowed on a reluctant

9a

spouse -- no sooner agreed to than she recovered fully. A royal marriage was ordained, and the palace prepared. He was to be crowned king and called son-in-law. With equal honour, he sat upon his father-in-law's throne.

---

164. quae stands for ea quae, ea being the direct object of reservat.

165. sibi, 'to her' or 'for himself'?

167. tibi... resisti, impers. passive: 'that resistance should be offered to you'.

175. praescito from praescio, 'I know beforehand' may mean simply 'the aforementioned', or it may mean that the girl has, in the course of being taught by Apollonius, come to know him well. Alternatively, it may carry a force similar to Mdn Spanish 'conocido' = 'famous', 'well known'.

176. A kind of understatement (litotes) very common in OE and 'Germanic' verse.

178. mandatur is understood to govern the three infinitives: parari, coronari, vocari as well as being used intransitively in the first instance. Cf. lines 250-1 below.

10a

Likewise, concerning Apollonius when, with Antiochus dead, he was elected king of Antioch.

Antiochus is dead for he was burned in the fire of a thunderbolt; his daughter was killed in the same mischance as her father. Both bodies are become ashes. The nobles were without a king and were anxious to elect one: each of them promoted the lord he desired. And each sought Apollonius as his master; the crowd requested him to be their first lord, and begged him to agree to be king and reign with decorum. Thus what Fortune allots, men yield. The decree was sent out, the messenger toiled everywhere, investigated thoroughly where in the world the king dwelt at that time. Dispatched through many seas, the keeled vessel sped. When soon after the hastening messenger-ship pressed on the flood, Apollonius

10a

saw the approaching sea-sails -- and that he might stand in the prow to seek a new fortune. He inquired of the sailors what they did, what their news might be; if they were marketing or seeking what was for sale there. The men answered, and great news they bore:

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183. Materies cineris, lit. 'substance of ashes'.

185. The general sense is that each noble (procer), who wanted to plead on behalf of the lord he desired, and (l.186) each of those who did so, put in a request for Apollonius.

189. An interesting variation of 'man proposes, God disposes'. The sense seems to be that Fate decides what is to happen, but it is men who put it into effect. This is another example of a rhetorical proverb; the purpose of which is to embellish the work by rising from the specific subject matter of the story to some general truth. Cf. 1.4 above. On the subject of medieval rhetoric, see the Poetria Nova of Geoffrey of Vinsauf, which is available in the English translation of Margaret Nims (Toronto, 1967).

192. carina, lit. 'keel', is an example of synecdoche, a rhetorical device whereby a part is given for the whole (or the whole for a part).

195. fata, both here and at 189 seems to be a synonym for Fortuna.

--- stet: Vat.Lat. 2037 (also making the mood of the verb subjunctive) reads stent.

11a

"King Antiochus, lord of lords, is dead. The flower of nobility seeks king Apollonius; indeed, him alone do the kingdoms want to have. At this moment countless couriers are sent out into the world to seek him through nations, through every state and town -- and us, ambassadors sent to try these parts. Tell me, men, I beg you, where in the world should he be sought? By what study, in what part might he be discovered by our seeking him? -- for his nation seeks him as lord of their realm." Architrates spoke, his son-in-law keeping a cautious silence, "Who might Apollonius be? We know not him nor his power. It surprises me that he who

11a

has it in his power to be so great lies hidden." Apollonius smiled, and concealed the joys he had conceived. After a few words, the previously unknown revealed himself to his father-in-law and pronounced the name by which he was revered. "This man am I," he said, "whom this herald seeks. Therefore, father, you should confirm whether you wish me to rule in my realm. All that is or will be, indeed myself as well, I submit to you. Out of nothing, nothing: your piety raised me, adorned me with property, and blessed me with a wife and father-in-law; it restored the king, remade me," he said.

---

200. MS Apollunum.
--- robur, lit. 'oak', 'strength'.

204. pati, lit. 'to suffer' need not convey the idea of endurance; ista would seem to be its obj., and I take it to refer to 'these states and towns'.

--- Vat.Lat 2037 also reads mittuntur. mittimur would perhaps make better sense and also scans (as mittuntur does not).

207. orbis, lit. 'world's'. Both here and at 215, the word seems to have a narrower meaning, the 'orb' or 'rule' of his realm.

209. We have been told at 169 that neither Archistrates nor his daughter knew Apollonius's name. We must assume that even after his marriage he kept it secret.

12a

Her father heard this answer, and crowned it, saying, "Daughter, what must we do? Glorified by your husband, hasten ahead of your spouse and pour out your joys quickly. My son, accept these gems, gold and all ornamentation. May you banish Antiochus while we rejoice at your honour, and your wife shall accompany you, bringing great rewards. You were my equal, now you are master of your own realm; before you were my son, now you prove to be my lord. Advance, my son! Take up your reign!"

12a

Apollonius proceeds to Antioch, but his wife dies in childbirth and is cast into the sea.

Apollonius set sail, his father-in-law remaining behind in peace; and the sea-men journeyed with a strong following wind. And his joyous wife, when summoned, accompanied her spouse. With his pregnant wife, he sailed whence he had come before; but on the open sea, in the midst of a threatening storm, the mother was in labour, and lay apparently dead. It is true her daughter lived, but the mother was thought to have died. A chest was made ready, fit indeed to be her funeral coffer, one the king was said to have assigned for his own burial.

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224. tollas: we may be intended to understand Archistrates as saying, 'forget about Antiochus now -- he's no longer going to trouble you'. On the other hand, Tolle in the preceding line means 'accept'; we might understand Antiochum to refer to all this man had possessed and that Archistrates is saying 'take over all the realms that Antiochus used to rule.' Alternatively, Antiochum may be a mistake for Antiochiam.

225. sequitur, like prosequitur in line 231 seems to mean 'follow' in the sense of 'accompany'.

226. orbe: see note to l.207 above.

233. Sed maris in medio....: lit. 'in the middle of the sea with a tempest threatening'.

235. Filia, i.e. Apollonius's daughter, Tharsia.

237. sibi may mean simply 'for her'. However, the practice of having one's coffin prepared before one's death seems to have been common enough, though we might query how Apollonius would have come by this one.

13a

It was brought in and he provided for her death with great sums of money with which a beautiful tomb might have been built for her nobility, one befitting a queen -- had the sea's wave allowed it. Then, the bewept woman was laid in this narrow coffin; the coffin carried, in inscribed cyphers, a

13a

carefully composed letter which proclaimed who she was, what she wished for, whence she came. When Neptune cast the corpse onto the shore, a certain bay received the sea's funeral offering; dry ground held fast the wave's wrack. Architrates' child, Cleopatra, lay dead. A physician, Cerimon, took her up; with the coffin opened, the letter revealed who she was, what she wished for, whence she had floated. A tomb in regal order according to custom was ordered prepared, the pyre made ready and set alight. Summoned by chance, a student of the physician said, "There is no need to burn the corpse nor to prepare the tomb: it is possible to recall again life to this queen. Our knowledge of nature provides me with this learning." To him, Cerimon said, "Lad, you are a fool. Do you contemplate by what means a dead sea-washed corpse can be revivified?" The student lept up, "Look, you will see," he said.

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239. pulcra may modify nobilitate: 'on behalf of a beautiful nobility'; but rhyme associates it with sepulcra.

240. si maris unda sinet, lit. 'if the sea's wave will allow it.' The sense seems to be that if the sea washes the casket ashore where someone will find it, then the proper funeral arrangements can be made, but in doing precisely this, the sea in fact ensured that the tomb would be unnecessary.

241. It would seem that flebilis modifies femina, 'the woman who was wept over,"

242. partam from pario, 'I bring forth' must mean something like 'carefully composed' here.

244-46. Note the universal images of death and birth involved in these verses. Neptune may be seen as casting 'death' into the womb (sinus); what is expelled by the sea, the dry land lays hold of. It would seem that Cleopatra's 'rebirth' is prefigured in these images.

14a

"Often, with the approaching collapse, the fruitful of birth twists herself too much: the womb dangerously encroaches on

her intestines, whence the woman frequently falls into a coma. Trust me, Cerimon, and do away with your threatening looks; consider how the diaphragm contracts the cold chest so the girl lies as if apparently dead." The other said, "If you call the queen back from death, you will prove that dead bodies, that frost-bitten corpses, are alive; you will make me your student and slave." He made ready a suitable bed, warmed it moderately, and placed the body on it, repeatedly chafing and massaging it with oil and his warming hand. Fires having been set nearby, he bestowed on her the very best of ointments, whereupon she soon thawed and emitted pulse and breath. When she was well recovered, she uttered a few words, her cure effected, the dead queen spoke, "It is right, doctor, that the sea-breeze should have borne me hither. Because I am queen, I shall permit no dishonour. I wish to live chastely, and so I grant you my wealth; I plead tearfully that I be not forcefully given up to the marriage-bed, nor do I wish to dwell in the market-place a prostitute."

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260. The MS appears to have a single word minam. Vat.Lat. 2037 reads minat, lit. 'threatens'.

261. Unde solet..., lit. 'Whence a woman usually journeys into the way of death.'

262. vultumque: cf. 1.5 above.

266. torrida: 'frost-bitten' rather than 'parched'. But cf. Milton's 'parching':

> "He must not float upon his watry bier
> Unwept, and welter to the parching wind..." Lycidas.

268-70. I do not understand the syntax of this passage. tactum and retractum as adjj. could modify lectum: 'a bed touched (i.e. 'warmed') with the heat from the oil burners and drawn back with hands...'; or they could modify corpus: 'the body warmed with the heat from the oil and massaged...' In either case, 1.270 is left incomplete. Imposuit requires two objects: 'he placed the body (on something)'; therefore, understand ei: 'on it', 'on the bed'.

So in the morning, the physician brought her to Diana's Temple, where he admonished her to dwell in virgin-rule and offer rich incenses to the false goddess. Sad and unfortunate, the faithful queen wept; a companion with the holy virgins and veiled with the cloth, she is enclosed to fulfil her vows to the Ephesian gods. When the sisters learned of her noble birth and customs, it was as if a flower courted greater honours through other flowers and became the greatest of all when erstwhile it had been least. Thus among the Ephesians she dwelt as abbess, ruling over many virgins by her probity; and among the Greeks everywhere she was accounted a greater head.

Apollonius, having left his daughter Tharsia in the city, journeys to Antioch.

Apollonius continued his journey, weeping greatly for his wife; within a short time, he happened on the port of Tharsus. The people received him and themselves went out to him. In truth, his very small child was soon placed in their care while the king returned to his homeland which once he had ruled with order; but the hostess impiously did not keep faith. The king's daughter was called by the name of Tharsia when she was left behind in the city at the request of the Tharsian people; but afterwards, by strategy of her hostess, she was given up to torments.

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282. vana. From Godfrey's point of view as a Christian, the goddess must be vana. It is difficult to know just how to translate it though; perhaps 'pagan' would be better.

284. velataque velis: that Godfrey is thinking of the vestal virgins in terms of Christian nuns becomes clear when he refers to Cleopatra as abbatissa; the 'veils', therefore, are the nuns' habits.

286-88. The general sense seems to be that Cleopatra's royal lineage and her moral upbringing are such that she soon rises to the top. The simile, however, is not completely clear to

me. It may be that a flower cannot be shown off to its best advantage alone. It is in a bunch of flowers that it is seen in its best light.

291. majus is probably an adj. modifying caput rather than an adv. In this sense, the comparison may be intended between the Ephesians on the one hand and the Graecos on the other. 'To the Greeks, she was a greater head than even the Ephesians took her for.'

Title: MS antiochia 'from Antioch' seems to be a mistake for Antiochiam, 'to Antioch'.

293. sortitur may be intended to infer an element of 'fate' or 'chance' in Apollonius's decision to leave his daughter in Tharsus.

--- MS portu. Vat.Lat. 2037 reads portū.

294. pergit et ipse foras. Is the subject 'populus' or 'Apollonius'? It may be that the people went out of the city gates to meet him.

297. Typical of medieval story-telling techniques, we are given ample warning of what is to happen. There is no attempt made at 'giving the story a twist' in the manner of modern thriller-type novels.

299. rogitante relicta possibly refers both to her naming and to her being kept in the city. The people pleaded with Apollonius, first, to leave his child with them so that they could look after her for him; secondly, that she be called after their city.

300. suppliciis: I have understood in its ominous sense as 'torments' treating the line as similar in nature to 297 above. However, the passage may mean 'Afterwards, with the supplications and skil(ful) pleading of the hostess, she was given (to them)'.

16a

Then was Tranquilio host, with whom the young girl was entrusted -- his wife, Dionisia by name, watched over her. The people of Tharsus served and honoured her. An only young daughter of the hostess was then born. Tharsia was of her age and the royal daughter became her companion; and each offspring was now rated equally. From the king's chambers there stayed behind there a worthy nurse whom

16a

her father ruled should nourish her at her breast and he freed her both night and day for these duties. The girls had the same nurse, and their ages were the same, but their fame was unequal: their birth and their appearance contrary; and the beautiful Tharsia became like the goddess Venus. Then, in her last agony, the nurse, who was called Lichorida, lay in her death agony -- Tharsia bewailed her fate -- and speaking up, she ordered the others to depart: "Royal child, learn who your parents are. Tyrian Apollonius keeps for you hereditary honours. You will wear and cherish the royal diadem of Antiochus. Your grandfather is king Architrates; and your mother, Cleopatra, who died in the fury of her labour while giving birth to you. I know not by which sea-shore she lies entombed.

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305. Est aevi Tharsia, 'she is of an age with Tharsia', or 'Tharsia is of an age with her'. The filia regis would seem to be Tharsia as Tranquilio is nowhere called a king.

307. I understand 'et nutrix ex talamis regis', i.e. a nurse who worked in the king's court. The MS reads ⁊ extalamis.

310. The general sense of the passage seems to be that though both girls were brought up in the same environment, Tharsia nevertheless excelled. By genus and forma we are probably meant to understand 'breeding' and 'looks'. That Dionisia's child was despised by the people is implied by the words dissimilis and rebellis. See also 337ff.

313. moritura laborat, lit. 'being about to die, she labours'. This is a conventional use of laborat.

315. illa refers to nutrix not Tharsia.

318. coles seems to contain both the idea of 'cherishing' and 'adorning'. I.e. Tharsia will not only be queen of Antiochus's realms, but will make them better by being so.

17a

When your mother died, your father gave me to you as your nurse. I can see you presently happy. You are losing me, your nourisher. O virgin child, when I have died, perform

17a

your duties to me." Tharsia replied, "I thought Tranquilio my father; you inform me a king is my sire. I am not what I have been. What new reports you bring!" The other replied, "I know all your father's vows; head or beard, he vowed to shave not, nor anoint till he should see you. On this let your hope rest." Ten years old, the virgin was when her dutiful nurse, Lichorida, died bearing light's final joys. Then by Neptune's shore her tomb was placed. The foster-child mourned greatly her nurse's death; each day she wept tearfully as her grieving overflowed. Ofttimes, by herself, Tharsia sought her grave. Whilst royal embellishments graced the virgin's acts, all peoples praised, revered and honoured her; but envy soon was born in her guardian; whose daughter, Flothemia, was thought less beautiful than she; and fewer refinements had she by which she might be glorified. In everything, the virgin Tharsia brought honour to herself.

---

322. The subject of dedit must be understood as 'Apollonius'.

323. Te modo felicem video seems to mean that Lichorida foresees a bright future for Tharsia. It contrasts with the ominous hints of disaster given earlier, and may be intended to convey the hope of an ultimately happy ending. alitem: the MS seems to read alicem or abicem (rhyming with felicem). It may be derived from alo (or abeo): 'having nursed' (or 'having departed').

327. Non sum qui fueram: cf. 1.61 above.

332. tulit ultima gaudia lucis may mean something like 'drew her last breath', 'saw the light for the last time'; but it may also refer to the heavenly 'light' which is her 'final' goal.

18a

The virgin was ordered to be secretly killed by slavish hands that the other maiden could be adorned with her embellishments, that their child, Flothemia, might shine with a like art. Whilst Tranquilio often mentioned these matters to his slave, the more evil hostess, Dionisia, ordered and pursued them

18a

further. It was, nevertheless, secretly that spouse and wife planned for the deed to be done.

Theophilus, Tranquilio's slave, goes to kill Tharsia at her nurse's tomb by the sea.

As was her custom, the maiden sought her nurse's tomb. The servant Theophilus -- that they might kill her -- went there secretly in the morning. There Tharsia wept her matron's fate. Seeing the slave's intention, the virgin begged to be spared. The man bore evil in his heart and wished not to be moved by piety, rather, taking up his sword, he said, "Death will be yours." Whilst she feared her neck would be cleft by that man's frenzy, she wept and asked why that deed must be accomplished. "Tell me, man, why do I die?" He answered her, "Your beauty and your looks earn your death's-fate, and your fine ornaments, which, when you walk out, can be seen on you. By this deed, may our own girl win your honour."

---

348. illa seems to be subject of another understood quaerit: 'the spouse sought, and she sought it to be done'. The sense of the whole passage is that Tranquilio, whilst consenting to Tharsia's demise, was nonetheless a passive fence-sitter. It was Dionisia who did the ordering and saw to it that the deed was done.

350. perimant refers back to Tranquilio and Dionisia. Theophilus is merely the means by which they seek to kill Tharsia.

19a

While the doomed girl remonstrated, a pirate,who had been disturbed, saw her and scrambled to take her. The slave ran off in flight; the girl sat by herself. The sailors marvelled at her noble features and her form. She was made their marvellous booty, which a sailor laboured to drag away. As soon as Tharsia had been seized, the ship sailed away without delay. The royal girl threw herself at the feet of the men and related both her terrifying downfall and her

19a

agonies, and begged that she might refrain from defiling her bed. She said to them, "Take care to pity wretched me; do not order me to be held for base indulgences. Believe that I was yesterday a king's child. I ask you to keep me in a state of virginity among you. With arts and lawful service know I how to merit just rewards. Ofttimes there will be, by my hands, an honest profit." What the prudent Tharsia said, pleased the sailors; her polished speech subdued the youths' dispositions; and so the foresaken virgin remained chaste.

Tharsia is sold by the pirates in the city of Militena where reigns Athenagoras who rescues her from debauchery.

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361. ratiocinium... moveret: lit. 'had urged reasoned objections.'

366. navigat has no expressed subject unless it be Tharsia or nauta from the preceding line, neither of which is very satisfactory.

368. mortesque, lit. 'and deaths'.

369. parcat (cf. navigat in 366) seems to require Tharsia as subject, or the hypothetical nauta.

370. MS mei miserere misereri would seem to be an error for mei miserae (misere in medieval Latin spelling). The prayer 'Miserere mei' is very common and may have led to the scribe's unwittingly writing an extra -re. Vat. Lat. 2037 reads mei misere miserere, 'have mercy on wretched me'.

20a

The sailor set sails to the winds, he endured sea-flux. No guilt in her body did the virgin draw thence. For their ship, the city of Militena was first landfall. A great king Athenagoras ruled in Militena; the city was crowded, famous, rich and captivating. In its midst there was a large brothel for the citizens. Tharsia was offered for sale in mid-thoroughfare, and while she passed along the shore, a dance flocked out from the city, for the crowd thought she was a sea-goddess. She was sold to a buyer who owned the district bawdy-house;

20a

with whorish arts he made to sell her righteous modesty. Leader of harlots he was, ugly with market-place favours, Leoleoninus, appointed head of whores, wont to violate by his trade the chaste body, whence he was accustomed to defile the soil of his homeland. King Athenagoras sought first to possess the girl; since the bawd reserved her virgin first-fruits for him; Tharsia was dragged into the royal chamber where by himself, the king (for himself alone) sought the debt of her favours. The virgin, by her tears, defended her righteous modesty and begged to be heard by manly goodness:

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379. nauta in the singular, here and elsewhere, may be intended to mean 'captain' and is the subject of dedit and tulit. Altos may describe both the height of the movements (meatus) and their nature. The adj. corresponds in this sense to the English 'deep': not only are the movements deep, they are of the deep.

386. Cf. chorea 1.83. chorus has something of the sense 'a crowd in attendance', e.g. Boethius Consolat. Phil., first prose, 1.43 (Loeb).

391. MS Leoleoninus (so also in Vat.Lat. 2037) is probably in error for Leoninus, a name suited to his occupation as leno, and the one found in the Historia.

393. patriae... situm may mean something like 'the place of his origin'. The general sense is that his practices are a blot on the good name of his nation: it is Godfrey, the chaplain, speaking here.

21a

"Spare me, good king: but more than that, take care to spare yourself. Moreover, look into -- ponder, rather -- the future; with your nobility, you may perceive for yourself: I am king Apollonius's daughter. When I had been placed in the care of Tranquilio and when I was handed over to ruin, I was ordered to die by the sword at the hands of a slave. While I was in the field's midst, as if lost for naught, a ship full of brigands, beckoned by my fate, as you know, came alongside when they saw me suffering, and bore me away. Thus, fleeing

21a

a strong youth, I run into a whole company of men; thus my death begot death, my rude fate gave birth to fate; I who had been lost was now utterly lost -- the market-place rule, contrary to all nobility, devoted to lechery, a serious foe to virginity, prostitutes me to you to suffer sordid profits -- which ought to displease you, for it is right you should fear dark deeds. By birth, I am a royal child; I wish you to behave like a king. Thus, tomorrow, I petition for my virginity as I did yesterday. I wish to be thought pure, I desire to be held chaste, whence you shall be able to earn infinite praise for yourself, and for yourself there will be great glory endlessly."

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406. mediis pratis: cf. l.521 and note.

--- perdita gratis, perhaps 'utterly lost'.

407. husque for ? usque, 'right up to (me)' or, perhaps, '(excited) all the while'.

408. videt and rapit have plena ratis 'the ship full of pirates' as their subject, and Tharsia herself as their object.

--- citatis, the pirates are aroused by Tharsia's cries for help. Cf. l.362.

417. Tharsia's appeal to Athenagoras's kingly virtues must have pleased Gower. Not only must the king remain pure himself, he must see to it that Tharsia is seen to remain pure.

22a

Whilst Tharsia was thought to be already prostituting herself in the bedroom, she had made sure by her probity that she should not be prostituted. Earnings of another kind were procured for him. Wishing to seem profitable to the bawd, Tharsia applied herself, by her verses and lyric accompaniment, to merit such beautiful things; whence she delayed her being given over

22a

to the brothel....
He was both overseer and [hateful] doorkeeper of the harlot, but he was pious and heeded the virgin's pleas; by his aid she might protect her body. Tharsia, disposed to seek the gifts of nobles, redeemed her limbs of modesty and her garland of praise; while she performed as a cytharist, she increased her profits. In this way she made sure she was not defiled in body, nor was she violated either by bawdry or by the baseness of man. She remained pure in herself, sustained and kept her honour. The great Apollonius, since he had already taken up his kingdoms, set out, and once he had arranged for his daughter to come with him, he would also arrange to go to the mother's tomb. The king, her father, when he came, asked where his Tharsia was. The mendacious hostess was hard pressed to own she was dead. The king grieved endlessly, and his father's hope perished.

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425. pulcra may be a mistake. Vat.Lat. 2037 reads plura lucrari, 'to earn more'.

427. Villicus: it is unlikely that Athenagoras is intended. He is probably a third, previously unmentioned person (as in the Historia) whose job it is to look after the women in the brothel. scorti undoubtedly refers to Tharsia, not as she is, but as she is thought to be.

--- MS omits dampnatus. Vat.Lat. 2037 reads dapnatus (sic).

431. Membra pudicitiae ... laudisque coronam are both figures refering to her particular virtue of chastity.

436. teneret: Apollonius, we remember (l.296, and 228ff.) was on his way to take up his own and Antiochus's kingdom. By teneret we understand that he as secured his right to them.

437. ut seems to express purpose 'so that (he might merit)' and concession 'when (he had merited)' -- since the second verb geret (unless we understand gereret) is in the future indic. By adire geret we may be intended to understand his intention to seek out his wife's tomb and to take Tharsia with him. The whole passage would seem to be letting us know what is to happen in the future in much the same way as the rhetorical forewarning at l.297 and elsewhere.
--- haerere (lit. 'stay with') does not scan. Vat.Lat 2037 habere is probably the correct reading.

439. ut venit: 'ad Tharsum' is understood.

23a

The father believed what was said; inflicted grief rent his bosom. He journeyed on, a sadder man, when he withdrew across the deeps of the sea. He turned towards the city-haven that Militena granted.

Apollonius recognises his daughter and through king Athenagoras regains her in the city of Militena.

Great was the festive day being celebrated throughout the city. Crowds arrived and urged the father to come that he might care to be joyfully present at their feasts. The king quickly hastened to hide in the ship's hold where its bilge waters threatened darkness, not joys; and he bade his servants allow no merriment. The magnanimous king Athenagoras came to the great festivals in Militena wishing to do away with Apollonius's sadness; but what he wished for was not granted to him. Said Athenagoras, "Tharsia, virtuous maiden, try with your verses and lyre to bring joy to this man. You will at once excite the rewards you wish for."

Tharsia is not recognised by her father Apollonius.

Tharsia came to comfort the father she did not know, but took not away by her skill the torments of sadness, for her father, being in darkness bewailed his fate:

---

442. inflitus: MS may read (as does Vat.Lat. 2037) inclitus, in which case translate: 'renowned passion wounded his bosom'. inditus is another possibility: 'imparted'.

--- Note the six rhyming words, credit / laedit (MS ledit), etc. which have the effect of breaking the stanza into six rhyming half-lines.

443. dum per maris... may go with either the clause preceding or following it.

444. arva, lit. 'ploughed fields' is used in an extended sense of 'shore', 'coast', 'haven' (cf. 1.386 above), a usage justified by Virgil: Aeneid II, 209: iamque arva tenebant, describing the arrival of the two serpents at the place where Laocoon was

offering sacrifice.

448. clausa... carina, lit. 'in the locked-up keel'.

449. minat for ? minatur.

451. (Athenagoras) advenit... ad gaudia: in Militona is adverbial place-where.

452. That Tristitiam refers to Apollonius's sadness is made clear in the following stanza.

456. percies is possible, but Vat.Lat. 2037 percipies 'you will collect' makes better sense.

He grieved, she sang and echoed him with ineffectual song, for her father was distracted. He tore white hairs from his head, and angered the more, the lamenting king said, "Go, girl, go away! My soul is burdened with sorrowing. Plead your petitions, if you want, away from my ship. If you want my gifts, leave off, and go away!" "I do not wish for your gifts; but I beg you now, unravelling them by yourself, to solve for me these enigmas that I shall pose for you -- get up, and come on out -- you alone, I entreat, without guile." Tharsia recalled her father's fortune and sang about it, and about the evils she had suffered. Playing her lyre, she versified her present circumstances, relating her own and her father's very sad fate.

These are Tharsia's verses that she herself composed.

I walk through filth, but I am not involved with filth. Like a rose that by its thorns knows no wound from their points, I am torn from the unjust sword of a murderous slave; sold to a bawd am I, but in my modesty inviolate. If tears and mourning did not press on me in such profusion, there were no daughter more noble to her parents, for I am royal by birth, the offspring of my forefathers' family. Yet I am bid rejoice by misery's mastering chance. Fix a limit to your tears, and dissolve your cares.

---

460. cantuque: this is the reading of Vat.Lat. 2037 also.

cantusque would seem to make better sense : 'and her song rebounded ineffectual because her father was distracted.'

461. rumpuntur vertice cani, lit. 'the white [hairs] on his head are torn out'. The half line is not unlike the following line from Boethius Consolat. Phil. 'Intempestivi funduntur vertice cani' (Loeb) p.128, l.11.

464. Longius a prore, lit. 'further from the prow'; an example of synecdoche. Apollonius is telling her rather abruptly to do her praying somewhere else. Cf. the use of prora at l.195.

471. vel seems to be used as a mere connective here, with the force of 'and'.

Title: Isti sunt... The following 106 lines, numbered in lower case Roman numerals, has been taken from a version of the Historia and can be compared with the relevant section, chapters 41-44 of Riese's edition.

v. Si lacrimae..., lit. 'If tears and so great mourning were not present for me'.

25a

Turn your gaze upon the Pole Star and raise your mind to the heavens, for God, Consoler and Author of men, will be present there. He, who allows these tears to flow, Himself orders them to be wiped away."

When he heard these verses, Apollonius raised his head and said, "Alas, woe is me! How long shall I struggle with Piety?" And rising, he calmed down and said to Tharsia, "I extend my greatest thanks for your prudence and nobility, and if sometime it happens I should rejoice, I shall, in my turn, repay you your comfort and, because you say you are descended by birth from kings, I might perhaps lead you back to your parents. Now, take two hundred gold coins, and, as if you had led me into the light, go away rewarded; for indeed I am kept occupied with mourning and I waste away with renewed cruelty. I beg you that you go away." Tharsia said, "I seek your health, not your money. Allow me yet to dispute with you, and if you can untie the knots of my enigmas, I shall go away." Apollonius replied, "Quickly, then, tell me what questions you are about to ask

25a

and then go away and give space to my tears." Then she said:
Tharsia's verses: "A dwelling, it is, that on earth resounds with a loud voice. The house itself resounds, but its dumb occupant makes no noise. Yet both journey together: the guest and house as one."
Apollonius's reply: "The house which resounds upon the earth is the sea. Its silent guest is the fish which travels along with its house: it is the sea."

---

xi. Actor, lit. 'Advocate' is probably a mistake for Auctor, 'Author'.

xxi. MS credulitate is certainly a slip for crudelitate. The scribe may have had difficulty in reading the manuscript from which he took this extract as he has made a number of mistakes, especially in the riddles and answer section, which are of a kind not noticeably present in the rest of the poem.

xxvii. "Est domus...": these riddles, which are more or less common to all the versions of the Historia are, as has frequently been noted, from Symphosius (4th or 5th c. A.D.) The continuing popularity of riddles in England is attested, not only by the numerous OE riddles (Exeter MS) modelled on Symphosius's, but also by such inclusions as this one in a poem which apparently had deliberately omitted them. So also, Antiochus's riddle, lines 19ff.

xxviii. clare voce should perhaps read clara voce which is a stock phrase. Vat.Lat. 2037 reads clara.

26a

Tharsia's verses: "A tall and beautiful daughter of the forest, I am borne swiftly along. I travel many roads: I leave behind no tracks. Moreover, I am surrounded by crowds of innumerable companions."
Apollonius's reply: "I am surprised at you, that such a very young person should be so wise. The beautiful daughter of the forest is a tall tree which is borne swiftly along by the driving wind, surrounded by crowds of trees and winds, all of which leave behind no tracks."

26a

Tharsia's verses: "The harmless fire passes through all the house. I am entrenched around by flames, nor am I burned. A naked dwelling: a naked sweating man, to whom this practice is agreeable."

Apollonius's reply: "If I were not in mourning, I should have been entering naked into that bath-house where the harmless fire and heat passes through all the house and also where the flames pass through ducts throughout the building, but do not harm the naked man who bathes there. It is called a naked house because it has nothing but its seats."

Tharsia's verses: "I am not heavy myself, but a weight of water clings to me. All my body swells, expanding with open pores, within which lies hidden water that does not pour out freely of itself."

Apollonius's reply: "A sponge, when it is light, swells all its body, expanding with open pores in which it exposes water that does not pour out freely of itself."

---

xxxiv. MS comitum stipata catervis (which is repeated in line xxxvi) is obviously wrong. Apollonius's reply (line xxxviii) supplies the correct reading.

xxxvi. MS tū (so also in Vat.Lat. 2037) for tūc ? tum does not scan.

xl. The beautiful daughter of the forest is to be understood as being a ship (or a ship's mast).

xlvii. tribulos, lit. 'star-thistles' may be a technical term for a type of duct. Other versions have 'tabulas' (Gesta Romanorum), 'tabulos' (Historia 'C'), 'tubulos' (Historia, 'A'), 'tumulos' (Bodl. 834).

li. cavernis in place of MS catervis is suggested by Apollonius's reply (line liv).

27a

Tharsia's verses: "My twin points are joined by a single shaft. I struggle with the wind and fight against the waters

of the deep. I probe the shallows, and bite into the deepest lands."

Apollonius's reply: "What holds you in the ship is the anchor, which with twin points, with its two heads, is joined by a single shaft. It also struggles against the wind and waters of the deep; and it searches for shallow waters and grips the deepest land. An anchor bites into the land while it clings to the earth."

Tharsia's verses: "I am not fettered by hairs, but I am full within with fibres; moreover, my hairy ends, which none sees, are inside me; and hands hurl me and hands generally return me."

Apollonius's reply: "A ball it is which is not fettered by hair, but within is full of fibres. It is sent with the hands, and with the hands it is returned."

Tharsia's verses: "Nothing is fixed for me, but it becomes a pilgrim figure. It shines within with the appearance of a divine constellation which displays nothing but what it might see before it."

Apollonius's reply: "The uncertain figure is a mirror because it is changed in aspect. It displays no pilgrim figure but what it has before it."

---

lxiii. ima tenet should perhaps be ima tenetur.

lxv. mucrones, lit. 'points', refers to the rough ends of the hairs which were used for stuffing the ball.

lxx. figura is suggested by Apollonius's reply (line lxxiv) in place of MS futura

---

Tharsia's verses: "Four equal sisters are they, alike in shape; thus simulating competitors, so that in all, their effort is the same. But though they be propinquitous, they cannot touch each other."

28a

Apollonius's reply: "The four sisters are the four wheels on a chariot which run together but never touch each other no matter how close they are to each other."
Tharsia's verses: "We can reach the sky, we who stretch up seeking the heavens like mountains while our position remains constant, and while we seek the skies. It is by our means that men make their way towards the sky."
Apollonius's reply: "It is a great ladder, and steps strung together in order. Remaining in one postion it seeks the heavens everywhere and is at home in the sky."

These things said, the girl threw herself at him, and took hold of Apollonius's garment, and bravely pulled him, saying, "Come out, lord, towards the light, and give honour to me, a girl, because it is not right that I should let so wise a man die." Apollonius, having turned round in anger at this, stood up and struck her heavily with his foot. Tharsia, when she was hit, fell and blood began to flow from her leg. The girl sat down in the ship and with tears began to complain bitterly and to say, "O harsh Power of Heaven, You who allow me an innocent one to be tormented by such disasters from the very beginning of my life:

---

lxxxiv. ad auras, lit. 'towards the breezes'. The subject of comitantur is presumably those who use ladders.

29a

for the moment that I became a daughter, my mother died, and -- when he agreed -- she was cast into the sea in a coffin by my father Apollonius, and was denied a tomb on earth. And I, a young child, was placed in the care of Tranquilio and Dionisia together with ornaments and regal garments for which, afterwards, I was ordered to be killed by their servant. When he was hoping to strike me, I was carried off by pirates and retailed in this city to a bawd. May God give me back to Apollonius of

29a

me, my father, who placed me in the care of impious men."

Likewise, the same versified.

Grief-filled Apollonius, sad and lamenting, would receive no joys nor worthy, tuneful songs. And Tharsia, knocked down by her father's foot, was injured, and she wept. The injured girl wept, cried loudly and lamented. Amidst her lamentation and her weeping, she made mention of her sire, and with these few verses rebuked her parents' actions: "Alas, Tharsia! wretched child of a wretched father, king Apollonius! Sorrow and Sorrow's fate! Would I might die now, I who have often been given up to death. O unhappy father! O fallen-child of her father'. I was the cause of my mother's death -- the death of the dying was I; the cause, too, of my father's and my mother's death.

---

472. Godfrey's verse begins again here and follows on naturally from line 471.

478. vae! may be -ne: Tharsiane misera...? 'Surely Tharsia is the wretched offspring...?'.

30a

Would that I might die now! If only I had not been born! Nor that I had bestowed such an evil fate on myself or my parents! I had rather not been born, or, having been born amidst evil, to die. O Fortune's Wheel, you who revolve all temporal things, why do you never free me from the evils that I suffer? I have not merited these evils which I, having been wounded a moment ago, have expiated. What foolishness have I done that I should receive this injury? Do I suffer on this account because I begat my father's fate? King Apollonius's daughter I shall always be no matter what men do, no matter what Fortune attempts. I weep always for my father, Apollonius. O would that I were dead and already buried!"

30a

Apollonius receives again his daughter whom he had not recognised, and a great joy was made in the city of Militena.

Whilst she sang her father's deeds, moulding them with verses, she knew not whom she spoke to. The ashes within her father blazed up, setting his smouldering heart aflame. The king with sad soul spoke, "Tell me, what have you sung? From which father are you sprung? Which country were you born in? Tell me, quickly, what are you saying? What strange news do you relate?"

---

488. Tharsia questions Fortune's Wheel as it seems to have stopped turning for her. The listener, however, is well aware that the wheel is very busily turning. There is a great deal of this kind of irony throughout the poem.

489. quae modo laesa lui seems to refer specifically to the blow received from Apollonius at line 474.

493.Cf. Juvenal, Sat. I,85.

499ff. The rapid-fire questions, helped by the rhymes, convey the feeling of Apollonius's overwhelming realization of the truth concerning his daughter.

501. nova mira should perhaps be translated 'new marvels'.

31a

She related her birth, her homeland and how she had been bought, how lost and captured; how sold and then redeemed; and how Athenagoras the king had been her guardian. When her father had attentively listened to her speech, he said straightway, breaking into tears, "Know me, Tharsia, know your father! Your fate is already understood. Daughter, know your father! I am your true sire; you, my child, my true offspring! You seem the image of your mother, you have her nature and her looks; you are your mother's likeness: I plead from you a father's rights." Carried away by her true father's charm, Tharsia asked to be decreed his daughter, to merit her royal rights. From now on, Tharsia, who was poor yesterday, will be rich. Immediately she became known

31a

to her father, his child became his true remedy. Already joys resounded at the daughter's re-echoing words. Light and life of her father, the king's child was. Having regained his daughter alive, the king was brought back to life; he embraced her and ofttimes hugged her; utterly spent he was with kissing her; for the daughter and sire dropped as though dead. He left the high vessel; the king appeared joyful after tribulations. His daughter Tharsia, her father's life, stood in the field's midst, enhanced greatly by her golden vestments.

---

510. Matris es...: indago is obviously meant as the subject of es (though in form it could also be a verb, 'I hunt'). Its usual meaning is 'a hunting down', a sense almost impossible to explain unless we see it as a kind of metaphor paralleling ymago in the line above it. 'You are a hunting down (i.e.'a following in the footprints of') your mother'. The MS ius may read vis ('strength' or 'you wish'), but this would leave ago without an expressed object.

514. medela, 'a cure'. Cf. Cleopatra's sudden cure at l.172.

519. cadit for cadunt?

521. pratis probably has a meaning similar to 'on the shore'. Cf. arva at l.444.

32a

Summoned by the people begging for him, Apollonius was duly crowned and raised up on the throne and dais. A noble leader attends on either side. Athenagoras related the labours she had endured, her many near-deaths, and her various griefs, giving flow to the tears of many by her piety. And to her father, he proved himself a witness of her virginity. When many had been ready to violate her, she yet had deserved to suffer no disgrace. Now the joyful Athenagoras sought the prize from her father, since earlier he had deserved it. He wished to be held son-in-law of her father. The daughter said nought then, but her father spake: "It shall be so."

32a

Whereupon she was given to be espoused and called queen. Joys were ordered to be prepared in the royal city, and the virgin Tharsia to be bestowed as wife because of her merits. The city of Militena brought together all the epic songs; the finest women played their instruments, timbrels and cymbals: martial strains urged on the marvelous joys. Then Tharsia wished to recall her earlier banishment, and burned at once to avenge properly all she had borne. "Let the first punishment be prepared for the whoremonger," she said.

---

523. stabat (cf. Mdn Spanish estar) has about the force of a passive auxiliary verb 'he was', and is completed by the past participles: vocatus, coronatus, levatus.

525. archatus = leader (and is so used elsewhere in the Pantheon). The verb stipat normally means 'crowds around'. However, the noun stipator has the meaning 'attendant', and we may therefore understand the verb to be used in a similar sense: 'stands in attendance'. The two leaders, Apollonius and Athenagoras may be referred to, or it may refer to some cerimonial paraphernalia.

533. Cum meruisset heri, presumably by his actions of protecting her.

538. omnia cantica rerum, lit. 'all the songs of things'.

539. flos mulierum, lit. 'the flower of women'.

542. gliscet is normally intransitive, but here it seems to govern ulcisci much as vult governs reminisci in the line above, and so means something like 'burned (with the desire of) revenging...'

543. lupanarius can mean 'whoremonger' though leno is the more common word.

33a

Tharsia pursued her intention; the criminal bawd hung on the cross; the funeral pyre burned him. Thus Tharsia fittingly repaid him; thus are evils repaid with rebukes; thus the well-born with good things. And the queen continued to relate the rest of her speech: how lost, betrayed, sold and

held prisoner, she revealed, and how great was Tranquilio's perfidy. When Tharsia wished to avenge Tranquilio's crime; she said to Apollonius, "Do not dismiss this evil; both at last must die by the judgement of the law-courts." Both man and wife were led into the arena and from the seat of judgement were deemed fit for the stake; and a crowd of people was present with a like favour. "Say, Dionisia, say: where is our daughter held? Our dead Tharsia, the royal daughter, where is she kept? Our glory, pride and honour is lost with her." And the woman said, "Quit your further claims for your daughter, man. The dead girl is already ashes. She has long lain buried. Look you! What fate decrees, let your reason acknowledge." While Dionisia pleaded falsely concerning the tomb of death, Tharsia stepped forward, noble in form and face, and when she advanced, the people were amazed.

---

544. contendit, like gliscit at 542, is used elliptically: Tharsia's wish or intention to see justice done being understood throughout.

546. There appears to be a lack of concordance here, probably caused through the plural neuter form mala being similar in form to the feminine singular bona nata: it seems, too, that we are meant to understand the force of rependit (l.545) continuing into this line: 'Sic mala sunt ⌈repensa⌋ reprobis, sic bona nata est ⌈repensa⌋ bonis.'

550. ulcisci vult: cf. l.542.

552. jure fori, lit. 'with the justice of the market-place'.

553-54. If we understand uter as the true subject of Ducitur with vir et uxor in apposition to it, then digna cremari (lit. 'worthy to be burned') can be understood as a nominative-with-infinitive construction following the passive verb of saying, vocari. Although, strictly speaking, digna can refer only to uxor, it is probably meant to refer to both vir et uxor.

554. MS cencetur for censetur (which seems to be the reading of Vat.Lat. 2037)

--- uter: the Vat.Lat. 2037 reading uterque would restore the metre.

555. favore pari, probably intended ironically: 'The crowd was present and their judgement was similar to that given from the sede tribunali, hence 'with like favour'.

556ff. I cannot be sure of having distributed these speeches correctly.

559ff. The tone of this passage is difficult to gauge. The MS has:

Cede magis uir et uxor ait deposcere natam·
Iam cinis est defuncta iacet dudum tumulata
Quod facit en (or ?eu) fata stet racõne rata·

en = 'really?', 'there!' 'come now!'; eu ='well done!' It seems reasonable to suppose Dionisia to have a brash confidence. After all, she does not know that Tharsia is still alive.

526. perorat: she is pleading her case before the court, the main point of her argument being that Tharsia is dead and buried; hence the object of perorat: tumulum mortis.

564. Godfrey omits to mention the journey from Militena to Tharsus, but at line 573 it is made specific that this crowd is of people from Tharsus, not Militena.

34a

Apollonius said, "My people, discern now the truth: how many crimes women's deceitfulness leads to! Tell me, what fitting death-scourge shall they sustain?" "Not the cross, nor are they worthy of the stake for so great a crime!" "If a harsher punishment can be framed for the malignants, then I know not on what gallows there shall be such an effective penalty." When the king gave the sign, he straightway destroyed Tranquilio and his wife he destroyed, whose name was Dionisia. The Tharsian citizens rejoiced greatly. The king and father recalled now the fate of his former wife. Sorrow's resting place he wished to know, her funeral and sepulchre where the mother could have died, being then in her parturition. After the great joys when Tharsia had been avenged, sails bore them away to see their mother's tomb wheresoever man, sea, or land might disclose it. When now, the royal yacht reached across the seas, they came at daybreak to Ephesus to the Temple of Diana, where the mother Cleopatra now clearly dwelt. He succeeded then in seeing her among the Ephesians. Known to the unknown began to urge on his fate, relating his former sad chances tearfully.

566. Crimina...: lit. 'what great charges of guilty matters the deceit of women gives.'

568. This line may belong to Apollonius's speech, in which case the following lines would have to be differently interpreted. The si clause may then follow straight on from crimine digni.

570. quot poenis, lit. 'with what penalties'. poena perhennis, lit. 'permanent penalty'.

576. potuit... mori: the sense seems to be '(the father wished to know) where the mother who was about to give birth at that time could have (died, i.e.) been buried.' mori seems to be less concerned with the actual dying than with the burial. Apollonius's search is for her tomb which, in normal circumstances, is also the place of death.

578. Vela: synecdoche for 'ships'.

583. meruit: it is often difficult to know exactly what Godfrey intends by this word. Apollonius presumably 'merited' seeing her because of the suffering he had endured.

584. Notus ad ignotum: Notus, the recognised Apollonius, moves towars the ignotum ('the future'? -- or should we understand ignotam?) by relating his fortunes.

585. ferens, like movere in the line above, is used in the sense of 'speaking aloud'.

35a

While the king first recalled the tokens of his dying spouse, the living wife, who sat in the temple, spoke -- she had recognised the speaker's acts -- from her seat, the living wife reached out excitedly towards that man. The joyous Apollonius and his queen, and all the region, adorned the marriage-room. Both monarchs were borne in; daughter rejoiced marvelously with son-in-law. Suffering-times fled, bestowing-times returned. The mother was there and saw her daughter, brought back to life, alive. Thus fortune's wheel corrects: it sets loose and it binds.

Apollonius visits his father-in-law, Architrates, with his wife and daughter.

The king visited Architrates; his spouse saw her father. Afterwards, revered with kingly honour among the Antiochians,

he possessed his empire, cherishing his paternal realms.

587-88. Viva sedens..., lit. 'Alive, sitting, she speaks and she recognises the acts of him who was speaking; alive, sitting, she takes up very eagerly that man.'

589. cum regione, 'with all the people of the region' seems to be the meaning.

590. coronae appears to be a synecdoche of 'monarchs'. Otherwise translate: 'both crowns are worn' or 'both crowns are brought in'.

592. passiva and dativa are grammatical terms, but they also convey the basic meanings of 'having suffered' and 'having given'. Fortune's wheel has turned for Apollonius and his family. Suffering times are over, when they are given back to each other.

594. Another example of rhetorical 'proverb'. This can be regarded as the 'moral' of the poem as a whole.

ADDENDUM

p. 24, line ii. MS reads no novit.

INTRODUCTION TO GOWER'S APOLLONIUS

The Confessio Amantis, divided by the author into a Prologue and eight books of varying lengths, is a work of some 33,400 verses; a vast poem, which aims at and achieves a unity of purpose, form and theme[1].

PURPOSE

Its purpose, like that of Godfrey's Pantheon[2], is, first of all, to provide a manual of instruction for the king:

> I thenke make
> A bok for king Richardes sake (Prol. 1 recension 23-4)

and then, for every man who cares to read the poem wisely:

> Thogh I sekness have upon honde
> And longe have had, yit woll I fond
> To wryte and do my bisiness,
> That in some part, so as I gesse,
> The wyse man mai ben avised. (Prol. 3 recension 61-5)

But in a sense, these two audiences are one audience because every man is a king; and like the king, he will be held accountable for his own realm -- the kingdom of his body:

> Forthi, bot if it so befalle
> With good conseil that he be lad,
> Him oghte forto ben adrad,
> For conseil passeth alle thing
> To him which thenkth to ben a king;
> And every man for his partie
> A kingdom hath to justefie,
> That is to sein his oghne dom (viii. 2106-13)

Just as the king who rules badly will have disorder in his kingdom, so, too, the man who fails to rule the kingdom of his own body will have disorder in himself; but far more importantly, disorder in the realm of the man or in the realm of the state will also cause disorder in the world at large. To understand this fully, it is necessary to have an understanding of the medieval theory of the macrocosm and microcosm[3]. Man (says Gower) as Gregory the Great has pointed out in his Moralia[4], is a world in small, 'The lasse world'

> And that he proeveth redely;
> For man of Soule resonable
> Is to an Angel resemblable,
> And lich to beste he hath fielinge,
> And lich to Trees he hath growinge;
> The Stones ben and so is he: (Prol. 948-56)

And because man is so intimately involved in creation, so intimately a part of it, any fall on his part brings about a corresponding fall in the world at large:

> And when this litel world misterneth,
> The grete world al overtorneth. (Prol. 957-8)

Moreover, just as man has his own kingdom "to justefie", so, too, does the monarch have to "justefie / His lond and hem that beth withynne" (v... 3081f.), for the nation -- as the story of Nebuchadnezzar's dream makes clear[5] -- is also a kind of microcosm with its head, body, arms and legs made up of various 'elements'[6]. The king who cannot rule himself will be unable to rule his nation:

> First at hym self he mot begynne,
> To kepe and reule his owne astat,
> That in hym self be no debat
> Toward his god: for othre wise
> Ther may non erthly kyng suffise
> Of his kyngdom the folk to lede,
> Bot he the kyng of hevene drede. (viii. 3082-8)

It will be seen how the Prologue reveals the poet's didactic purpose, while the closing verses of Book Eight recall this purpose and bring out the underlying aim of the intervening books. In these books, the poet, whose confession is being heard by Genius, the priest of Venus, assumes the <u>persona</u> of the Lover, Amans; yet Amans is both Everyman and himself, he is (hopefully) the king of England, and John Gower; for the righting of the world, which men see on every side

> In sondry wyse so diversed,
> That it welnyh stant al reversed,
> As forto speke of tyme ago, (Prol. 3 recension 29-31)

depends upon every individual's carefully examining his own conscience, coming to know himself, and then -- with God's help -- restoring Reason to its rightful place over Will:

/My Sone,/...

... set thin herte under that lawe,
The which of reson is governed
And noght of will. (viii. 2134-6)

In choosing to parody the Lover's confession to Genius (which Gower probably adopted from the Roman de la Rose[7]) the poet has not only chosen a topic "somewhat of lust" (Prol. 19), which had already been proved popular, but he also cleverly makes use of the conventions that are both similar and opposed to the Christian law of Charity -- conventions that are present in the 'religion of love' which is practised by the proponents of fin amour (perhaps more commonly referred to as Courtly Love).

For Gower, Venus is the personification of the natural urge in man to propagate his species by seeking sexual union with one of the opposite sex. And in this respect, her urgings are not contrary to God's law. But if man's will should seek to enjoy sex for its own sake and outside of marriage -- which are the cardinal principles of fin amour -- then he makes of Venus a false goddess who must be condemned, not only by Genius, her priest[8], but indeed by Venus herself[9]. On the other hand, Genius is "the spirit of universal generation, and 'a higher self, a protective spirit who enforces moral conduct'"[10] who teaches man to know himself, and shows him the right way to true married love[11]. In this latter sense, he is a personification of Conscience and, at the same time, a personification of the poem's purpose.

FORM

The form of the poem is both simple and complex. The simple over-all structure is one familiar to medieval story-tellers: a statement of the aims of the story, followed by an exemplum which illustrates these aims, followed by the moralitas[12] drawing out the 'truths' which are relevant to the story's original aim.

Thus Gower sets out as his aim the desire to make all men (but especially the king of England) aware of their responsi-

bilities to themselves and to their neighbours. He then gives as exemplum his own waking vision[13] in which the poet, who is a practising -- albeit unsuccessful -- member of the false religion of fin amour, on a day in the month of May

> Whan every brid hath chose his make
> And thenkth his merthes forto make
> Of love that he hath achieved; (i. 101-3)

walks through the woods, not to sing with the birds, but to complain of his unrequited love. Coming across a "swote grene pleine", he begins his lament, begging Cupid and Venus to come to his aid. Cupid, however, regards him sternly and casts a fiery dart through his heart before departing without a word. Venus, on the other hand, stays to question him:

> Tell thi maladie:
> What is thi Sor of which thou pleignest? (i. 164-5)

(The Lover, at this point, sees Venus as the goddess of fin amour, unaware that she sees his 'love' to belong to the code to which she is opposed).

She says he will have to be shriven before she can cure him, and she summons her priest. Genius begins the confession by asking the Lover to recount carefully everything that has happened. Amans, however, asks for guidance as his "wittes ben so blinde" (i. 228); and so, they begin an examination of conscience which takes the following form.

First, Amans is asked to consider the ways he has been led into sin by his senses, especially by his sight and hearing. To help him understand more fully what is intended, the priest recounts stories from classical and Biblical sources that illustrate the ways in which others have sinned or have avoided sin. Thus Acteon allowed himself to be led into sin by his eyes by continuing to watch the naked Diana -- and for this he received a terrible punishment[14]. Perseus, however, preserved himself from sin by his "wisdom and prouesse", shielding his eyes from the sight of Medusa's head[14].

Following the examination of the senses of sight and hearing,

Genius proceeds to take Amans through the deadly vices (or sins), dividing each into its various species and recounting stories to illustrate either the vice or its opposing virtue. Book One is devoted largely to an analysis of the sin of Pride, Book Two to Envy, Book Three to Wrath, Book Four to Sloth, Book Five to Avarice, Book Six to Gluttony[15]. At the end of Book Six, Amans 'sidetracks' Genius into telling him about the education of Alexander, in the course of which Genius discusses the virtues, especially of Truthfulness, Liberality, Justice, Pity and Chastity[16]. Book Eight returns to the confession of the Lover and examines the marriage laws: has Amans broken these laws by seeking an incestuous relationship? To help him realize more fully the consequences of blind lust -- and it is becoming increasingly clear that the whole code of fin amour is being called into question, since married love is impossible for the courtly lover[17] -- three examples are given before introducing the last and longest story of the entire poem, the tale of Apollonius of Tyre[11].

The examination of conscience over, Genius asks Amans to choose "if thou wolt live or deie" (viii. 2184). Although unable to help the Lover in his choice, Genius is persuaded by him to bear a supplication to Cupid and Venus. Venus approaches, tells Amans he is too old to love; the old man faints, and while in the swoon, sees a vision of the companies of lovers -- almost all of them being those who peopled the stories of the preceding seven books[18]; he is laughed at by the younger ones; but the old lovers take up his cause and beg Venus to aid him. Cupid, who in one sense is a personification of the spur to love -- or lust (the 'occasion' which gives rise to action precedes any moral decision for good or evil and is therefore, in contrast to Venus, one-dimensional) -- withdraws the fiery dart while Venus applies the healing ointment. Amans regains his reason, and his 'love' vanishes. He is now ready to receive absolution, and the story is brought to an end by recalling the themes of the Prologue, making it clear that the Lover's vision is an

exemplum, the moral of which applies to John Gower, to the king of England, to Henry Lancaster, and to every wise man.

This simple over-all structure is repeated time and again within the Prologue and the framework of the vision. Each aspect of the Lover's examination of conscience begins with a statement of the sin or virtue in question; it is followed by an exemplum (or more commonly two or three), and this is followed by the moralitas.

Furthermore, this structural patterning is parallelled in the accumulating motifs of the stories, a large number of which concern Troy or the heroes whose fortunes were at some time or another connected with Troy. The significance of this is that in Gower's England, London was regarded as the New Troy[19]: there was no doubt as to their moral relevance.

Ovidian and Biblical tales of metamorphoses also help to develop the theme of Fortune's turning wheel[20] (changing the poor man into a king and the king into a raving beast), stressing how sin turns the world upside down. Thus, with the gradual accumulation of images, patterns and themes, Gower forges a poem which, no matter which way one looks at it, is a unified whole.

THEME

In the first recension of the Confessio, Gower explicitly states that the book may be read at different levels:

> /I wol fonde to/...
> ...write in such a maner wise,
> Which may be wisdom to the wise
> And pley to hem that lust to pleye. (Prol. 83-5)

Furthermore, his own treatment of Nebuchadnezzar's dream demonstrates the way in which the literal story of the statue's collapse is seen by the king, interpreted in one way by Daniel and in another way by the poet. It is possible to read the Confessio at the literal level; and to this end the poet has been at pains to keep the machinery of the Lover's confession

constantly in mind. Even during the lengthy digressions, especially of Book Seven, Genius reminds us from time to time that he is speaking to his spiritual son[21]. At this level, however, the poem must appear as a not altogether humourless parody of the genre of courtly love. Far from being a successful lover, the poet has achieved no success with his lady; and it comes as something of a surprise when, after some thirty thousand verses, Venus tells him he is too old to indulge in sexual love[22]:

> And wel I wot, thogh thou beseche
> Mi love, lustes ben thei none,
> Whiche I mai take in thi persone:
> For loves lust and lockes hore
> In chambre acorden neveremore,
> And thogh thou feigne a yong corage,
> It scheweth wel be the visage
> That olde grisel is no fole.
> . . . . . .
> Forthi mi conseil is that thou
> Remembre wel hou thou art old. (viii. 2400-7; 2438-9)

The laugh, of course, is on the Lover, and through him, on the whole sham structure of the Court of Love with its false religion, ideals and self-centred desires.

In recognizing the parody, one begins to see Venus, not as a false goddess, but as a figure of the Church (in Heaven) or of the Virgin Mother[23]. Genius, too, is both a Catholic priest (the Church on Earth) and the Lover's conscience[24]. The story's theme is not 'lust' as the Lover understands it, but 'love' as the Church understands it[25]. Yet, it is because this false religion of Courtly Love contains much that is good and virtuous (from the Christian point of view)[26] that the poet has been able to make use of the tensions created when what at first appears to be an ordinary tale of a Courtly Lover's experience fails on many occasions to fulfil the reader's expectations. In addition, when the Prologue is seen to be an integral part of the poem, the allegorical sense and purpose of the book becomes clear. It is a book, first, "for king Richardes sake "[27], and secondly,

"for Engelondes sake"[28]. The book is required because the king (and indeed every Englishman) needs to examine his conscience and to be counselled with regard to the ruling of his kingdom:

> For conseil passeth alle thing
> To him which thenkth to ben a king. (viii. 2109-10)

The terrible state of affairs in England is clear for all to see[29], and it cannot be blamed on Fortune[30], because man brings about his own fortune -- as can be seen by studying the history of the Jews[31]. Man is a microcosm[32]. Irregularities in man will be reflected in the state[33]. If the man is blinded by lusts, the state will be blinded also. It is therefore necessary to realize that England's bad state is due to its forgetting how to love. England, in the person of the king, has had its reason blinded and its wisdom lost[34].

Although Gower ends the Prologue

> And now nomore,
> As forto speke of this matiere,
> Which non bot only god may stiere. (Prol. 1086-8)

it becomes clear that the purpose of the confession is to bring the sinner back to God in order that He may once more protect and 'steer' him[35]. When we understand this, the importance of Book Seven is openly revealed. In the first place, it is designed as a handbook for king Richard II[34]. As a king, he should be taught all wisdom as Alexander was[36]. But not only must the king be able to rule the kingdom of England, every man, including the king, must be able to rule the kingdom of his own self. It is the job of the Church (in the person of Genius) to teach. The priest, however, is an intermediary: he cannot take over our responsibilities to choose between good and evil, or the obligation each of us has to pray. The supplication of Cupid and Venus (viii. 2217ff.) at an allegorical level becomes a prayer to God and the Virgin Mary. Venus is the mediatrix who is able to persuade the King of Love to remove his dart; that is, the temptation to sin[37]. It is therefore significant that Venus should leave John Gower with a rosary in order that he may sup-

plicate, not Venus or Cupid, but Heaven[38]. And this is in fact how he ends the book.

THE PLACE OF THE APOLLONIUS STORY WITHIN THE CONFESSIO AMANTIS

It is in relation to this allegory that the Apollonius story should be read. It is not, as some critics have maintained, an example of Lechery[39]. Book Eight is not a study of the seventh deadly sin; it is, on the literal level, a study of the marriage laws. The state of marriage is absolutely contrary to the lore of courtly love[40], and so the parody of the genre is made clear.

At the allegorical level, marriage is, or ought to be, the source of true love (or caritas: "Husband, love your wives, as Christ also loved the Church...." Eph. 5, 25); and it is with love that begets peace that one should rule his kingdom (whether it be the microcosm of one's own body or the microcosm of the state). Furthermore, true charity sums up the entire law[41].

The Apollonius story, then, far from being a mere appendage, is an integral part of the poem -- and its climax: it brings into its cosmos, the world of Apollonius, all the important themes of the Confessio. Antiochus, like Satan[42], introduces sin into this world. It is the sin of Pride, the leader of all sins[43], and one resulting from the king's not practising penance[44]. It makes him avaricious and he becomes a bad monarch such as we have seen in Book Seven, and not least among his failings is his cruelty towards the suitors. Book Eight begins with a description of the First Fall of Satan, and this not only looks forward to the Antiochus episode, but also recalls the themes of the Prologue, especially the discussion of the evil which resulted from the war in heaven[45]. Into this 'post-lapsarian' world steps Apollonius, blinded by his love for the unnamed daughter of Antiochus (Amans's love is also 'blind'), and he becomes tainted by this 'original' sin. His life's journey begins. A weak man, and prone to error, he flees his kingdom without seeking the aid and confidence of his subjects.

Nevertheless, his kingly nature is renewed when he shows liberality towards the people of Tharsus[46]. But no sooner does he hear from Hellican of Antiochus's desire to track him down in order to kill him (which is contrary to what we have been told of Antiochus[47]) than he flees again, unable to face up to and overcome the consequences of the sin. The shipwreck which follows may be symbolic of his baptism: his nakedness (as a result of the shipwreck) reduces him again to the state of a newborn child, and he is succoured by a poor fisherman who reminds us of St Martin[48] at a time when he thought "alle grace aweie" (viii. 645). He is introduced into the court of a 'good' king whose behaviour contrasts with that of Antiochus. The young prince passes through a series of 'stages' -- first playing in the games (naked and therefore on an equal footing with all the others in the game), then as a servant and teacher in the king's court, and finally as the husband of the king's daughter. He has, in fact, been serving an apprenticeship in kingship (like Alexander in Book Seven).

The effects of original sin now vanquished -- he hears of Antiochus's death -- the young prince takes his leave of his erstwhile tutor in order to take up the rule of his kingdom again. Before he can do this, however, he is put to the test. The apparent death of his wife shakes him badly. He returns to Tyre and takes up his duties as monarch. But when he returns to Tharsus, where he had left his motherless child in the keeping of Dionysia, and finds her supposedly dead, he loses his self-control and falls into the sin of Melancholy (a species of Wrath, the subject of Book Three). The effect of this sin is similar to the effect of Antiochus's sin: he loses his reason. It is only through the dedication and constant prayer of his wife[49] and the intercession of his daughter that he is brought back to a state of grace, is reunited to his family and settles down to rule with mercy and justice[50] for the rest of his life.

CONCLUSION

If we are prepared to see in the Apollonius story this kind of allegorical meaning, then the whole of Book Eight (and not merely the final few hundred lines) forms an 'epilogue' which brings together all the themes of the preceding seven books (which are united to it by the framework of the confession) and those of the Prologue. In this way, the eight books following the Prologue are not seen as somehow being baser or different from the Prologue, but are shown to be developing and giving application to those very themes that are first brought out by it.

NOTES TO THE INTRODUCTION TO GOWER'S APOLLONIUS

1. An interesting and well presented discussion of "Theme and Structure in John Gower's Confessio Amantis" is the unpublished Ph.D. Thesis of Donald Frederick Chapin, University of Toronto, 1964.

2. See "Introduction to the Cronica".

3. Gower elaborated on the theory more fully in the Vox Clamantis:

> O the goodness of the Lord, O what power, what grace, which made man to be so great! Together with the angelic hosts, man possesses the wisdom whereby he knows that God is the supreme creator in the world. Man feels, hears, tastes, sees, and walks; hence man possesses a kind of animal nature. Man also grows in height together with the trees; and by virtue of his special quality he possesses existence in the manner of stones. Thus man, who alone does everything, is a microcosm; and man alone pays sacred devotion to God alone. The man who is pure in his own right subjects the world to himself, and accordingly guides its circumstances for the better. If he is impure, however, he is injurious to everything which pertains to the world, and redirects its whole fabric for the worse. He rules his world by his own command as he wishes: If he is good, it is good; if he is evil, it is evil. One who is a microcosm brings the greatest misfortunes upon the world, if he falls because guilty of impurities. If one who is a microcosm does not check his impurities, he weighs heavily upon everything in the world, which is impaired by his wickedness. But if one who is a microcosm worships the Omnipotent, he is the source of everything pure in human affairs. If one who is a microcosm meditates upon the laws of God, he will possess the great kingdom of heaven for himself. (VC viii. 637-60) (Stockton's tr., p. 268). See also Alain the Lille's De Planctu Naturae (Moffats tr., p. 25).

4. Macaulay, The English Works of John Gower, vol. I, p. 465, quotes the relevant passage from Gregory's Moralia.

5. CA Prol. 585-848.

6. Daniel expounds how the 'figure strange / Betokneth how the world schal change...' (my emphasis). The golden head and neck betokens 'A worthi world, a noble, a riche...', whilst the silver is 'a world of lasse worth', and so on. Gower, on the other hand, explains the figure in terms of the various empires or kingdoms 'Of gold the ferste regne of all / Was in that kinges time tho, / ... Therewhiles that the monarchie / Of al the world in that partie / To Babiloyne was soubgit', etc.

7. Chapin, op.cit. suggests that Gower may have been influenced by Alain de Lille's De Planctu

8. CA v. 1382-1452.

9.
Bot of these othre ynowe be,
Whiche of here oghne nycete
Aycin Nature and hire office
Deliten hem in sondri vice,
Wherof that sche fulofte hath pleigned,
And ek my Court it hath desdeigned
And evere schal; for it receiveth
Non such that kinde so deceiveth.
For al onliche of gentil love
Mi court stant alle courtz above
And takth noght into retenue
Bot thing which is to kinde due,
For elles it schal be refused. (viii. 2337-49)

On the ambiguous nature of Venus, cf. Alain de Lille's De Planctu, Metre I (p.3). Gower's Venus is, perhaps, more like Alain's Nature, 'vicegerent of God the Creator' (p.24). For Alain, Venus is 'under-deputy' of Nature's work. (p.45).

10. Chapin, op.cit. p. 93. He is also quoting from Knowlton, "Genius as an Allegorical figure" MLN xxxix (1924) p. 89. In the De Planctu, Genius is Nature's 'other self' (p. 85) who lays aside his common garment to put on 'the higher ornaments of sacerdotal vestment' (p. 94) in order to excommunicate those who have acted contrary to Nature.

Chapin also draws attention to Spenser's Fairie Queene:

They in that place him Genius did call:
Not that celestiall powre, to whom the care
Of life, and generation of all
That liues, pertains in charge particulare,
Who wondrous things concerning our welfare,
And straunge phantomes doth let vs oft forsee,
And oft of secret ill bids vs beware:
That is our Selfe, whom though we do not see,
Yet each doth in him selfe it well perceiue to bee.
(II xii. 47)

11. See below "The Place of the Apollonius Story within the Confessio Amantis", p. 233.

12. Among the terms employed in the Gesta Romanorum are moralitas, mistice, ad propositum, moralizacio, applicacio. They all mean approximately, "this is what the story should mean to you".

13. The fact that Gower is not dreaming when he sees his vision of Venus and Genius is stressed by Chapin.

14. For the stories of Acteon and Perseus, see CA i. 333-435.

15. There is no book devoted specifically to Lechery. Macaulay is misleading when he attributes Book Eight to the study of Lechery, English Works vol II, p. 386. The theme of the book is summed up

in the Latin verses which prefix it:

> Quae favet ad vitium vetus haec modo regula confert,
> Nec novus econtra qui docet ordo placet.
> Caecus amor dudum nondum sua lumina coepit,
> Quo Venus impositum devia fallit iter.

(This ancient law that favours vice is now transformed, and the new order, set against whoever teaches it, does not please. A while ago, love was blind, nor does its light shine yet where inconstant Venus beguiles the appointed way). That is, where Lust (Venus as goddess of the religion of fin amour) still rules the will of men, where she urges one to take sex where it can be found "as a cock among the Hennes, / Or as a Stalon in the Fennes, / Which goth amonges al the Stod." (viii. 159-61), the light of true love cannot shine in him.

16. In the discussion of Chastity (the last 1200 lines of Book Seven) Gower has obviated the necessity of speaking about Lechery specifically. In another sense, of course, the entire CA is a book about Lechery and its opposite virtue.

17. See Andreas Capellanus, The Art of Courtly Love (tr. Parry) p. 106 esp.: "We declare and we hold as firmly established that love cannot exert its powers between two people who are married to each other".

18. Chapin notes that only seven out of almost sixty lovers and their ladies mentioned are not discussed or mentioned by Genius in the course of the confession.

19. VC I, 880, et passim. CA Prol. 1 recension 37ff.

20. See "Fortune and the Apollonius Story".

21. E.g. vii. 368, 622, 699, 710, etc.

22. See Donald Scheuler, "The Age of the Lover in Gower's Confessio Amantis" Medium Aevum xxxvi (1967) p. 152-8. I agree with the thesis that "There is nothing in all the thousands of lines of the Confessio Amantis which contradicts the idea that the narrator is a man of advanced years". Nevertheless, I believe it is a surprise to learn that the Lover is too old to love, i.e. impotent. Nor can I support Scheuler's thesis that the goddess and Genius are deity and priest of the court of Love. Venus, however, is patroness of caritas in the figure of married (sexual) love, not cupiditas. Age is no bar to caritas; it is to cupiditas.

23. Venus gives John Gower a 'peire of bedes', that is, a rosary, the particular prayer of the Virgin.

24. In the De Planctu, Genius is referred to by Nature as her 'other self' and becomes her worldly minister. Cf. note 10 above.

25/ I.e. cupiditas and caritas. See Robertson, A Preface to Chaucer, (Princeton Univ. 1962), "Some medieval doctrines of love" pp. 391-503.

26. See for instance, The Art of Courtly Love, p. 59, 81, et passim where the Lover is warned to avoid avarice, falsehood, slander, blasphemy, etc., while being encouraged to practise generosity, humility, chastity "for the sake of her whom thou lovest", obedience, courtesy, etc.

27. First recension, Prol. 24.

28. Third recension, Prol. 24. Is it a coincidence that Godfrey of Viterbo first dedicated his work to Henry VI and later to Pope Urban VIII? Or has Gower followed him here as in other things, by writing one version specifically for the king's edification and a slightly adapted version for public consumption?

29. See Prol. 56ff. and elsewhere.

30. See "Fortune and the Apollonius Story" for a fuller discussion of the significance of Fortune.

31. Prol. 529ff.

32. Prol. 945ff.

33. "And whan this litel world (i.e. man) mistorneth,
The grete world al overtorneth." (Prol. 957f.)

34. viii. 2108ff. seems to make clear beyond doubt that Gower intends the poem to be read and understood first of all by the king himself in relation to the kingdom of England, and in relation to the kingdom of his own body; and then by every person who reads the book.

35. One of the most frequently used images in the book is the ship being storm-tossed, rudderless, or sinking. Note particularly the prominent place held by storms and ship images in the Apollonius story. The ship, since Apostolic times, has been a symbol of Christ's Church on earth.

36. We may remember that Godfrey of Viterbo seemed to attach particular importance to the Alexander and Apollonius stories (see "Introduction to the Cronica"). It would seem that Gower followed him in this too, for the education of Alexander and the Apollonius story between them make up more than one fifth of the entire Confessio.

37. The fiery dart is received by Gower at the opening of the vision (i. 144) and may represent the withdrawal of God's grace without which the Lover becomes blind -- like fortune. However, Venus, "Source and Welle / Of wel or wo" (i. 148-9) -- who becomes the source and well of grace, the Virgin Mary -- intercedes, first by bringing Gower back to the sacrament (of Penance) and finally by getting Cupid to remove the dart and to restore the sinner to health. Cf. The Art of Courtly Love, esp. pp. 74-83, where the King and Queen of Love are seen to rule over the realm (and religion) of Love, laying down commandments and dispensing eternal bliss or pain to the dead according to their merits in a way that parallels the Christian vision of Heaven

where Christ the King and Mary the Queen sit enthroned in the presence of the Angels and saints. Furthermore, the imagery of arrows and darts spurring the sinner to good (or evil) is common to the Bible. See for instance, Job 6,4; Ps. 37,3; Isa. 49,2; etc.

38. viii. 2901ff; viii. 2913. The rosary is the Virgin's special prayer.

39. Macaulay, English Works, vol. II, p. 536: "We may suppose that our author had some embarrassment as regards the subject of his eighth book. It should properly have dealt with the seventh Deadly Sin and its various branches, that is, as the Mirour de l'Omme gives them, 'Fornicacioun', 'Stupre', 'Avolterie', 'Incest,' 'Foldelit'. Nearly all of these subjects, however, have already been treated of more or less fully, either in the fifth book, where branches of Avarice are spoken of with reference to the case of love, or in the seventh, under the head of Chastity as a point of Policy. Even the author's commendation of Virginity, which might well have been reserved, and which would have been rather less incongruous at the end than in the middle of the shrift, has already been set forth in the fifth book. There remained only Incest, and of this unpromising subject he has made the best he could, first tracing out the gradual development of the moral (or rather the ecclesiastical) law with regard to it, and then making it an excuse for the tale of Apollonius (or Appolinus) of Tyre, which extends over the larger half of the book. The last thousand lines or so are occupied with the conclusion of the whole poem."

The Penguin translator of the Confessio follows Macaulay in this judgement, and omits the Apollonius story from his version.

40. See Andreas Capellanus, The Art of Courtly Love, where the rules of fin amour are set out in full, esp. pp. 184-6.

41. Tim. I, 1,5; Col. 3, 14; etc.

42. Cf. MO 205ff. where "Sin is born of the devil and becomes the mother of Death, and how Death marries his mother and begets upon her the seven Deadly Sins."

43. CA i. 575ff. Hic loquitur quod septem sunt peccata mortalia, quorum caput Superbia varias species habet...

> Mi Sone, as I thee schal enforme,
> Ther ben yet of an other forme
> Of dedly vices seven applied,
> Wherof the herte is ofte plied
> To thing which after schal him grieve.
> The ferste of hem thou schalt believe
> Is Pride, which is principal....

44. viii. 288.

45. Prol. 1002ff.

46. Cf. vii. 1985ff.

47. See note to l. 579 of Gower's Apollonius.

48. Bishop of Tours. See note to l. 655 of Gower's Apollonius.

49. She dedicates herself to prayer in the temple of Diana.

50. Cf. Apollonius's handling of the various 'criminals' and the section on Mercy and Justice in Book Seven of CA.

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FORTUNE AND THE APOLLONIUS STORY

THE FIGURE OF THE GODDESS

For a medieval view of the Goddess, who is referred to often in the Confessio, and who plays an important role in Gower's version of the Apollonius story, we can perhaps do little better than to turn to the Vox Clamantis, Gower's major Latin work in which he examines the troubles besetting Richard's England at the time of the 1381 Peasants' Revolt. Here he describes

"Fortune according to others, who say that fate and chance belong to Fortune:

> O Fortune, hear what is openly said to you: fickle in spirit, you are neither here nor there. You are two-faced: one of them looks about in an ugly way and your wrath fulminates from it; the other glows with a happy mien, and people who gaze at it conduct all their affairs prosperously. Accordingly, your hateful face often destroys happy hearts, and your lovable face lifts up troubled ones. With one eye you cry and with the other you laugh, and in return a man does not recognize you. As long as you change and wear a double aspect throughout the world, it is plain you are not going about your way innocently. If I should remain happy on your wheel because of your favoring interest, even as I think I stand secure I suddenly fall. And in the darkness my heart is often apprehensive over the uncertainties of grief, even though new happiness comes to me upon the morrow. All things are hanging by your slender thread, and the more one trusts in them the more he is deceived. And if the glances of your eye are capricious, your pendulous destinies are, to a dangerous degree, even more capricious.
>
> No bribes can help to hold you in check, and no household which relies on your wheel is secure. You are heavier than rocks, lighter than a gentle breeze, sharper than thorns, and softer than roses. You are fleeter than the sere leaves which lightly flutter along, dried out by the swift winds. And there is less weight to you than to the tip of a spear of grain which stands up stiffly, delicately parched by constant sunlight. Now you are at peace, tomorrow you will be calling for your weapons. Now your lot beams with joy, now it grows sallow with bitterness, in order that you may confer your uncertain goods and evils.

You bestow all your rewards with both a niggardly and a generous hand, you carry out and take back your decrees for whom you please.

Iris does not have so many variegated colors in her clouds nor the month of March so many changeable moments but that you, wearing everything tinged with a different hue, divide your own seasons into a thousand more portions. Your love is falser than any harlot, and you come and go like a wave of the sea. No one can know late at night what your will may be early in the morning, for your mind does not know how to concentrate. You beam upon every nation, but you do not definitely settle down in any, and you make yourself like the blast of a whirlwind. Your kisses do not promise that you have made peace with me, for your beginnings refuse to have an end. Your plant is rootless, and does not possess the worth of a long-lasting flower, for it quickly wilts. Your wisdom brings nothing that endures, but your gifts are all untrustworthy. Your prosperity is very near to disaster, and your glory, if it exists, is rightly short-lived.

Here he treats further of the mutability of Fortune, according to what people say. He finally concludes, however, that the things which happen to men are due neither to fate nor to chance, but to their merits or faults.

All who desire the pleasures of the world are thwarted, for Fortune does not know how to give honey without gall. Fortune is a very good ally of envy, and she never remains quite sure to anyone, but instead is inconstant. What heedless wretch could be ignorant of Fortune's doings? She takes away the same thing she gives, she humbles the lofty. Fortune moves her sphere like the wandering moon: she quickly waxes and quickly wanes. She grows larger and smaller and does not remain fixed in her course. On her wheel she is now below and now above. "I shall reign, I reign, I have reigned, I am without reign" -- just this quickly does her course beguile us all. Her decrees allow the moments of the day to change with innumerable alterations, and her decrees allow all that they ordain to pass away. Beware when Fortune favors, for her round wheel turns and hurls down what it bore aloft. She drives away those whom she summons, she overthrows those whom she raises up. She demands everything. She claims that deceit is her rightful property. Fortune wanders about, circling with aimless steps, and nowhere does she tarry for a day. But she seizes upon what ever happiness chance has brought,

and the man who was fat but a little while ago suddenly becomes thin. When Fortune is helpful and smiles with serene face, then riches attend upon all the favored kingdoms; when she flees, the riches flee with her, and the man who has been surrounded by a host of companions is now not even recognized by them.

The changing season of the year shows by its example how Fortune is necessarily varying in her ways. Fortune is not such a good friend but that she is false, as long as the law of her wheel governs her deceitful actions. Her wheel is forever turning lightly through a circle, and at no time does it remain fixed. This wheel does not except any people in the world; this wheel binds, punishes, and releases everything. You will not bend her with prayers, you will not appease her with gifts. No one will move her with any tears. Nothing -- not sex, not condition, not rank or age -- compels her to feel pity. If by chance she is judge, in her judgment townsman and farmer, king and peasant, white and black, learned and stupid, both rich and poor, the meek and the impatient, the devout, the wicked, the just, the unjust are all alike. Some she oppresses, others she comforts, and still others she raises up so that she may thrust them back down. She calls to one as well as another, and mocks them each in turn. She sports and jests with things when her slippery wheel falls downward, and she makes everything slippery along with herself. And this capricious wheel is whirled about in this way lest there be peace and quiet in our affairs.

Its violent motion overthrows whatever Fortune provides when propitious, and she herself has never rendered any station fixed. Alas! Why was so much power granted to such a one? No rights in the world were rightly given to her. If she has any justice, it is said to be surreptitious, for by rights she has nothing over which she should rule. So say men who by chance believe that she has power to control everything which God created. But in spite of this, Fortune is nothing, and neither destiny nor fate nor chance has anything to do with human affairs. But each man fashions his own destiny and opposes chance as he pleases and creates his own fate. And indeed, a free mind considers what it voluntarily does for its own benefit as done in the name of fate. For fate ought always to be the handmaiden of the mind, by which is chosen the very name that is to be its own. If your will is good, a good fate follows: if your will is bad, through the operation of your mind you cause fate to be bad. If you should lift up your mind above the stars by the help of virtue, Fortune will conduct you to the top of her

> wheel; but if you should become corrupted by a heavy burden of sins, you will quickly bring your fortune to the bottom with you. It is to your advantage to shun the worse fate, for your soul is free to follow the one as well as the other.
>
> (VC II 93-216; Stockton, pp. 100-3)

FORTUNE'S ROLE IN THE APOLLONIUS STORY

Throughout the middle ages, Fortune figuratively controlled the fates and destinies of kings[1]. It is not surprising therefore that a story such as the Apollonius tale, which was long held to be a mirror for monarchs, should portray the young prince as the subject of her apparent whims and relentlessly turning wheel. Nevertheless, it is true to say that Fortune plays no role in the life of the prince in the Historia[2]. Nor does she enter the life of the Gesta Romanorum Apollonius[3]. In these versions, the young king's fate is determined by men such as Antiochus or gods such as Neptune.

Though not the first[4] to introduce the goddess into the narrative, the Cronica of Godfrey of Viterbo is the earliest example we have where Fortune's wheel is seen to govern the destiny of the hero. Godfrey conflates the identities of Neptune and Fortune, making Neptune appear as controlling her wheel. Contrast, for instance, Apollonius's desperate cry in the Historia:

> "O Neptune fraudator hominum, deceptor innocentium, Antiocho rege crudelior, propter hoc me reservasti ut inopem et egenum rex crudelissimus persequator..."[5]

and the curses that Godfrey puts into his mouth:

> "O male Neptune fallax, super aequora numen!
> Quo rota Fortunae convertit nimia cacumen
> Et cito praecipitat quae meliora parat;
>
> Quae michi Sydonem Fortuna dedit regionem,
> Nunc male perversa, nomen michi tollit et opem;
> Fitque noverca fera quae michi mater erat."[6]

The Neptune of the Historia is a hostile god, who, because he controls the sea, is able to inflict injury on Apollonius while he travels over his realm. In this, he is like Antiochus, only "more cruel". Godfrey's Neptune, however, reaches out beyond

the confines of his kingdom, losing his identity as the sea-god, and becoming a ruler of Apollonius's destiny. The Prince is made by him into something different from what he was -- Qui fueram non sum[7] -- and the wheel of Fortune begins to whirl him through the tenses of regno[1]. A prince and ruler to start with, he is made to flee his kingdom, marries a king's daughter, becoming eligible again to rule, leaves to take up his kingdom, is dashed down once more when his wife 'dies', before being raised again by his daughter:

O Rota Fortunae quae tempora cuncta revolvis,
Cur mala quae patior nullo michi tempore solvis?[8]

she cries: "Why do you never free me from the evils that I suffer?", not realising that in uttering these and the following words that she is actually making the wheel turn[9]. She recognizes, however, that in one respect neither man nor Fortune can change her:

Regis Apollonii filia semper ero[10].

And in the act of recalling this unchangeable fact, she discloses who she is, allowing Fortune's wheel to correct, to free and to bind[11] by releasing Apollonius and Tharsia from their mourning and grief and by reuniting them to each other.

Godfrey's Fortune, then, is first seen to be in the control of a seemingly pagan deity, Neptune. But Neptune, as god of the sea, cannot be held responsible for Antiochus's death and the subsequent search by the people of Antioch for Apollonius whom they wish to be their ruler. However, when Apollonius is approached by them, the poet assures us that Fate will have its way:

Haec ita sortiri Fata, dedere viri[12].

In fact, it now seems the hero's destiny is controlled by a greater power than the storm-raising Neptune-Fortune whom we first met; indeed, his fortune will in the end be seen to be just, when (after Tharsia has called for the punishment of Tranquilio and Dionysia) the poet declares that evil must result in evil and good in good.

Sic mala sunt reprobis, sic bona nata bonis[13].

Thus the goddess Fortune, at first a hostile and pagan deity, takes on features more like divine Providence, able to be moved by prayer, and guiding the destinies of the good who, though they suffer for a while, yet in the end come through happily.

For Gower, Fortune assumes a major role, not only in the Apollonius story, but also throughout the Confessio, and although it is not possible here to give a detailed account of all the complex and varied roles she plays in the poem as a whole, it is important to grasp the major implications of her nature. Fortune, as we have seen,-- that is, the pagan goddess Fortuna -- does not exist[14]. However, when Satan declared war in heaven, division was born[15], and with division came change[16]. It is this change that Gower names Fortune[17]. Man, like Satan, has sinned and in his fall brought all Nature down with him[18]. Fortune therefore appears to control the world[19], but man has it in him to control Fortune[20]. If he could learn to be charitable (that is, to live without sin), then Peace would reign and 'good' fortune prevail[21]. The nature of Fortune is one of the major themes of the Prologue[22]; and although it is never for long out of mind, the theme once again takes on a major importance in the Apollonius story.

At her first mention, in connection with the death of Antiochus's wife (279), she is seen in the role of death-dealer. The figure of a monarch tumbling from her wheel into an open coffin beneath it is common enough[23]. The birth of Death, resulting from the incestuous relationship of Satan and Sin is also a theme dealt with in detail by Gower in the Mirour de l'Omme, hinted at in the Prologue of the Confessio, and again in the opening lines of Book viii[24]. It now becomes an important motif and the beginning of the Apollonius story.

Apollonius is introduced to Fortune when he suffers his first shipwreck (585ff.) As in Godfrey, Neptune and Fortune are brought together: Neptune "hath the See on honde" (622), but

Apollonius (we are told) took his way "Wher as fortune doth the lawe" (600): that is, both Fortune and Neptune rule the sea. But both are subject to a higher command (628), and Apollonius escapes from the shipwreck.

Having been born into a world where sin and change occur, Apollonius becomes subject to them. However, there is a higher being who protects him, leading him to safety and restoring him to grace[25]. It is Fortune who, like a ministering angel, sends him this help. Thereafter, his luck seems to improve until news comes that Antiochus is dead[26], killed (we are told), not by Fortune, but by thunder and lightning "as god it wolde". It is as if the Prince of this World (Satan -- in the person of Antiochus) were having his last vain attempt at reconquering the destiny of man[27], so that Apollonius is once more subject to a downturn of Fortune's wheel. His wife appears to die, and his daughter is later reported dead. He loses faith, curses Fortune[28], and is unable to pull himself out of the spiritual darkness into which he has cast himself. Having turned his back on Fortune-Providence, it is not until his wholly innocent daughter comes to him that he is restored to the light, and to his kingdom "Which god hath yove him and fortune" (1975, my emphasis).

Finally, we are assured that though suffering and bad luck cannot be wholly eliminated (Thaise and Apollonius's wife have both, through no fault of their own, had to suffer, but did so without despair), those who persevere in the ways of love, that is charity, will find that

> Fortune, thogh sche be noght stable,
> Yit at som time is favorable. (2031-2)

Apollonius's end is a happy one. John Gower, the Lover, is also set back in the way of true love, and he ends his days (?like Thaise) praying for the well-being of his country and king.

NOTES TO FORTUNE AND THE APOLLONIUS STORY

1. There are innumerable references to Fortune as well as countless illustrations depicting Fortune as turning a wheel upon which are four kings saying respectively: 'I shall reign, I reign, I have reigned, I am without reign'. So also Gower, VC II 155f.

> Regnabo, regno, regnavi, sum sine regno,
> Omnes sic breviter decipit illus iter.

2. See Appendix C under Fortuna. The phrase 'a fortuna deceptum' is used twice in MS Bodl. 834, but not in Riese's 'A' version. It is not sufficient to give the goddess any real role in the Historia.

3. Oesterly, H. von, Gesta Romanorum (Berlin, 1872).

4. The 11th c. Gesta Apollonii (ed. Dümmler, Monumenta Germaniae Historica, tom. II, pp. 483-506) a 792-line fragment of what seems to have been designed as a poem of epic proportions, (it breaks off when Apollonius reaches Tharsus for the first time) contains a number of references to Fortune. It is difficult, though, to see what role she would have had in the larger work. Godfrey's is the earliest complete verion in which Fortune has a definite function.

5. Hist. 7,26ff.

6. Cron. 52ff.

7. Cron. 61.

8. Cron. 487f.

9. Gower's Thaise, who does not complain against Fortune or wish to be dead, is very different from Godfrey's Tharsia.

10. Cron. 492f.

11. Cron. 594.

12. Cron. 189.

13. Cron. 546.

14. VC II 201ff.

> Set fortuna tamen nichil est, neque sors, neque fatum
> Rebus in humanis nil quoque casus habet.
> Set sibi quisque suam sortem facit, et sibi casum
> Ut libet incurrit, et sibi fata creat.

(However, Fortune is nothing, neither chance nor fate; she has nothing to do with the affairs of man -- on the contrary, man fashions his own fortunes and, as it pleases him, meets with his chance, creating his own destiny.) Similarly CA Prol. 524ff.

15. CA Prol. 1002ff.

16. ib. 851ff.

17. ib. 548.

18. ib. 913ff.

19. ib. 531ff.:

> And som men holde oppinion
> That it is constellacion,
> Which causeth al that a man doth...

20. ib. 546f.:

> So that the man is overal
> His oghne cause of wel or wo (my emphasis).

21. See esp. Prol. 95-121. Cf. Prol. 1026-52.

22. Esp. Prol. 92ff.

23. For some illustrations, see Courcelle, La Consolation de Philosophie dans la Tradition Littéraire (Paris, 1967), or Patch, The Goddess Fortuna in Medieval Literature (1927, reprint 1967 by Frank Cass).

24. See "Introduction to Gower's Apollonius" and note 41.

25. CA viii. 628, 642ff.

26. ib. 999ff.

27. Cf. Prol. 1032ff:

> For so seith Crist withoute faile,
> That nyh upon the worldes ende
> Pes and acord awey schol wende
> And alle charite schal cesse,
> Among the men and hate encresce...

28. viii. 1066ff., 1585ff.

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GOWER'S APOLLONIUS

NOTE ON THE TEXT

The text of the Apollonius story is based on MS Fairfax 3. The manuscript is fully described in Macaulay's edition of The English Works of John Gower (vol.1, pp. clvii-clix). The present editor has followed Macaulay in transcribing 'þ' as 'th' and 'ȝ' as 'g' or 'y', in distinguishing between 'u' and 'v' according to Mdn usage, in expanding the manuscript abbreviations silently, and in capitalizing all proper names[1]. Otherwise, the manuscript orthography is unchanged. Since this is an edition of the Fairfax MS, there is no attempt to edit the text in the light of other MSS. There are, therefore, a few places where this edition differs from Macaulay's. Any emendations made are recorded at the foot of the page (e.g. the repetition of 'of', l.416).

The greatest differences with Macaulay's text will be found in the punctuation. The reader is referred to Appendix A where an example of the manuscript punctuation is given and a brief discussion of its relevance is made.

The Latin margins are written as chapter (or paragraph) headings, and the spelling is 'normalised' in the manner of the editions of the two Latin versions of the story.

The glossary of terms at the foot of the page is designed to facilitate reading. It is not definitive. Notes and a fuller glossary follow the text.

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1. Upper case letters introducing substantives other than proper nouns are left unchanged as they are sometimes used to distinguish between otherwise homographic words. See "Gower's Orthography and Pronunciation" §2.

C O N F E S S I O A M A N T I S

LIBER OCTAVUS

Summary of lines 1-246

God, who is Himself without beginning, created all other things. He sits enthroned in heaven where his angels serve Him; but Lucifer and all his company of rebellious angels were thrust out of heaven into hell where there is no light and where the fires of torment burn invisibly in the darkness. It was pride which conveyed Lucifer's court to that place. Meanwhile, God created Adam and Eve and bade them increase and multiply so that the number of angels that fell could be made good by their progeny and heaven be filled again. But, as we know, Adam was in Paradise but a short while before he was driven out (the cause of this may be read in the book of Genesis); and in this woeful world, he and Eve soon learned the ways of nature. They begat a fair issue: Cain and Abel were their first born sons; then two daughters, Calmana and Delbora, and this was how mankind began. Cain married Calmana and Abel, Delbora. From this, we can see that necessity has no law; and indeed, this practice lasted till the second age when the world was flooded and all but eight lives were drowned. Then from these, Noe's sons (Sem, Cham, and Japheth) and their three wives, the nations were restored. And in those days, sister married brother as nature led them, right down to the time of Abraham. Here the third age began and necessity was overrun because there were enough people in the world. Marriage was now restricted to cousins; and cousins married cousins for Abraham laid this charge on his servant, that his son Isaac should marry his own blood. And through the marriages down from Isaac we can see this practice continuing to the time of Christ. But since that time, among us who have been baptized, the Pope has ordered that none should marry his relatives, neither his second nor his third cousins, unless first the

church permit it. Nevertheless, many still take love where they find it, and are like a cock among the hens, or a stallion on the moors which roams among the whole herd.

"My son," says Confessor, "you will learn that such behaviour is wrong; and if you have behaved like this, you should confess it now."

"My father," answers Lover, "I was never such a wild man that I loved my own relations in such a manner; nor do I know what boldness would lead me to dote on a nun even though I had won her love. In fact, when all is said and done, there is only one in all this world that my heart is set upon."

"Well then, my son," replies Confessor, "I see your word is constant. The love that I have just spoken of is bittersweet, for though it seems sweet at first, it is soon found to be sour; and there are many examples of this kind of love." (The examples of incest which follow are:

(i) Caligula, who bereft the virginity of his three sisters and was punished by God (l.199-212)

(ii) Amon, who was killed by his own brother Absolon, when the latter discovered he had defiled his own sister (l.213-222)

(iii) Lot and his daughters, who by their incest gave rise to two unholy races, the Amonites and the Moabites. (l.223-246).

It is at this point that the present extract begins -- F. 170a)

Confessor

Lo thus, my Sone, as I thee seie,
Thou miht thiselve be beseie
Of that thou hast of othre herd,
For evere yit it hath so ferd
Of loves lust if so befalle

---

248. beseie, 'forewarned'. 249. Of that, 'from what'.
250. ferd, 'happened'. 251. lust, 'desire'.

That it in other place falle
Than it is of the lawe set,
He which his love hath so beset
Mote afterward repente him sore.
And every man is othres lore,
Of that befell in time er this
The present time which now is
May ben enformed hou it stod,
And take that him thenketh good,
And leve that which is noght so.
Bot forto loke of time go
Hou lust of love excedeth lawe,
It oghte forto be withdrawe;
For every man it scholde drede,
And nameliche in his Sibrede,
Which torneth ofte to vengance:
Wherof a tale in remembrance,
Which is a long process to hiere,
I thenke forto tellen hiere.

Omnibus est communis amor, set et immoderatos
Qui facit excessus, non reputatur amans.
Sors tamen unde Venus attractat corda, videre
Quae rationis erunt, non ratione sinit.

(Love is common to all, but he who goes beyond it and loves immodestly is not deemed a lover. The chance event, too, by which love allures his affections cannot reasonably let him see what things were reasonable.)

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254. beset, 'employed'. 256. lore, 'lesson'. 266. nameliche, 'especially'; Sibrede, 'kindred'. 269. process, 'narrative'.

Hic loquitur adhuc contra incestuosos amantum coitus. Et narrat mirabile exemplum de magno Rege Antiocho, qui uxore mortua propriam filiam violavit: et quia filiae Matrimonium penes alios impedire voluit, tale ab eo exiit edictum, quod si quis eam in uxorem peteret, nisi ipse prius quoddam problema quaestionis, quam ipse Rex proposuerat, veraciter solveret, capitali sententia puniretur. Super quo veniens tandem discretus juvenis princeps Tyri Appolinus quaestionem solvit; nec tamen filiam habere potuit, set Rex indignatus ipsum propter hoc in mortis odium recollegit. Unde Appolinus a facie Regis fugiens, quamplura, prout inferius intitulantur, propter amorem pericla passus est.

(here he [Confessor] continues to speak against incestuous unions of lovers, and he relates wonderfully the example of the great king Antiochus who, when his wife died, violated his own daughter. Because he wished to prevent his daughter's marriage to another, an edict went out from him as follows: if anyone should seek her as his wife, except he first answered a certain puzzling enigma which the king himself had drawn up, he should be punished with a capital judgement. Concerning this, Apollonius, a distinguished young prince of Tyre, came at last and solved the question. He was, however, unable to have the daughter. The king became angry because of his claims, and held him in mortal hatred, so that Apollonius fled from the presence of the king and, because of this love, endured the very many dangers which are enumerated here.)

Of a Cronique in daies gon
The which is cleped Pantheon,
In loves cause I rede thus,
Hou that the grete Antiochus,
Of whom that Antioche tok

271. Cronique, 'chronicle'. 272. cleped, 'called'.

His ferste name, as seith the bok,
Was coupled to a noble queene
And hadde a dowhter hem betwene.
Bot such fortune cam to honde
That deth, which no king mai withstonde,
Bot every lif it mote obeie,
This worthi queene tok aweie.
The king, which made mochel mone,
Tho stod, as who seith, al him one
Withoute wif, bot natheles
His doghter, which was piereles
Of beaute, duelte aboute him stille.
Bot whanne a man hath welthe at wille,
The fleissh is frele, and falleth ofte.
And that this maide tendre and softe,
Which in hire fadres chambres duelte,
Withinne a time wiste and felte,
For likinge and concupiscence
Withoute insihte of conscience,
The fader so with lustes blente,
That he caste al his hole entente
His oghne doghter forto spille.
This king hath leisir at his wille
With strengthe and whanne he time sih,
This yonge maiden he forlih;
And sche was tendre and full of drede.
Sche couthe noght hir Maidenhede

278. hem, 'themselves'. 283. mochel, 'great'. 284. Tho, 'then'; as who seith, 'as one may say'; him one, 'by himself'. 285. natheless, 'nevertheless'. 286. piereles, 'without an equal'. 291. chambres, 'house'. 292. wiste, 'knew'. 293. concupiscence, 'longing'. 295. blente, 'blinded'. 297. spille, 'ruin'. 299. sih, 'saw'. 300. forlih, 'violated'. 302. couthe, 'knew how to'.

Defende, and thus sche hath forlore
The flour which sche hath longe bore.
It helpeth noght althogh sche wepe,
For thei that scholde hir bodi kepe
Of wommen were absent as thanne;
And thus this maiden goth to manne.
The wylde fader thus devoureth (F 170b)
His oghne fleissh, which non socoureth,
And that was cause of mochel care.
Bot after this unkinde fare
Out of the chambre goth the king;
And sche lay stille, and of this thing,
Withinne hirself such sorghe made,
There was no wiht that mihte hir glade
For feere of thilke horrible vice.
With that cam inne the Norrice
Which from childhode hire hadde kept,
And axeth if sche hadde slept,
And why hire chiere was unglad.
Bot sche, which hath ben overlad
Of that sche myhte noght be wreke,
For schame couthe unethes speke;
And natheles mercy sche preide
With wepende yhe and thus sche seide:
"Helas, mi Soster, waileway,
That evere I sih this ilke day!
Thing which mi bodi ferst begat
Into this world, onliche that

---

303. forlore, 'lost utterly'. 306. kepe, 'keep watch over'. 307. as thanne, 'at that time'. 312. unkinde fare, 'unnatural business'. 315. sorghe, 'sorrow'. 316. wiht, 'creature'. 317. thilke, 'that self-same'. 318. Norrice, 'nurse'. 321. chiere, 'countenance'. 322. overlad, 'overpowered'. 323. wreke, 'avenged'. 324. unethes, 'hardly'. 326. yhe, 'eye'. 327. waileway, 'woe's me!' 330. onliche, 'only'.

Mi worldes worschipe hath boroft."
With that sche swouneth now and eft,
And overe wissheth after deth,
So that welnyh hire lacketh breth.
That other, which hire wordes herde,
In confortinge of hire ansuerede,
To lette hire fadres fol desir
Sche wiste no recoverir,
"Whan thing is do, there is no bote,
So suffren thei that suffre mote."
Ther was non other which it wiste.
Thus hath this king al that him liste
Of his likinge and his plesance,
And laste in such continuance;
And such delit he tok therinne,
Him thoghte that it was no Sinne;
And sche dorste him nothing withseie.
Bot fame, which goth every weie
To sondry regnes al aboute,
The grete beaute telleth oute
Of such a maide of hih parage,
So that for love of mariage
The worthi Princes come and sende,
As thei the whiche al honour wende,
And knewe nothing hou it stod.
The fader, whanne he understod
That thei his dowhter thus besoghte,
With al his wit he caste and thoghte
Hou that he myhte finde a lette.

---

332. swouneth, 'swoons'; eft, 'again'. 337. lette, 'hinder'; fol, 'sinful'. 338. recoverir, 'remedy'. 339. bote, 'help','remedy'. 342. liste, 'pleases'. 344. laste, 'persisted'. 347. dorste, 'dared'; withseie, 'say in opposition'. 349. regnes, 'kingdoms'. 351. parage, 'social standing'. 354. wende, 'expected'. 358. caste, 'planned'. 359. lette, 'hindrance'.

And such a Statut thanne he sette;
And in this wise his lawe he taxeth,
That what man that his doghter axeth,
Bot if he couthe his question
Assoile upon suggestion
Of certein thinges that befelle,
The whiche he wolde unto him telle,
He scholde in certein lese his hed.
And thus there weren manye ded,
Here hevedes stondende on the gate,
Till ate laste longe and late,
For lacke of ansuere in the wise,
The remenant that weren wise
Eschuieden to make assay.

De adventu Appolini in Antiochiam, ubi ipse filiam Regis Antiochi in uxorem postulavit.

(On the arrival of Apollonius in Antioch where he asked for the daughter of king Antiochus as his wife.)

Til it befell upon a day
Appolinus the Prince of Tyr,
Which hath to love a gret desir,
As he which in his hihe mod
Was likende of his hote blod,
A yong, a freissh, a lusti knyht,
As he lai musende on a nyht
Of the tidinges which he herde,
He thoghte assaie hou that it ferde.

---

361. wise, 'manner'; taxeth, 'appoints'. 363. Bot if, 'unless'. 364. Assoile, 'answer'; suggestion, 'the posing of a question'. 367. lese, 'lose'. 369. Here hevedes, 'their heads'. 373. Eschuieden, 'avoided'; assay, 'an attempt'. 377. hihe mod, 'high spirits'. 378. likende, 'seeming'; hote, 'hot'. 380. musende, 'reflecting'.

He was with worthi compainie
Arraied, and with good navie
To schipe he goth -- the wynd him dryveth --
And seileth, til that he arryveth
Sauf in the port of Antioche.
He londeth, and goth to aproche
The kinges Court, and his presence.
Of every naturel science,
Which eny clerk him couthe teche,
He couthe ynowh, and in his speche
Of wordes he was eloquent.
And whanne he sih the king present,
He preith he moste his dowhter have.
The king ayein began to crave,
And tolde him the condicion,
Hou ferst unto his question
He mote ansuere and faile noght,
Or with his heved it schal be boght;
And he him axeth what it was. (F 171a)

Quaestio Regis Antiochi: Scelere vehor, materna carne vescor, quaero patrem meum, matris meae virum, uxoris meae filium.

(King Antiochus's question: I am conveyed with evil; my mother's flesh I devour, I search for my father, my mother's husband, my wife's son.)

The king declareth him the cas
With sturne lok and sturdi chiere,
To him and seide in this manere,
"With felonie I am upbore,

---

384. arraied, 'provided'. 392. ynowh, 'enough'. 396. ayein, 'in reply'; crave, 'inquire'. 402. cas, 'matter' (i.e. 'enigma'). 403. sturdi, 'harsh'. 405. felonie, 'grave crime'; upbore, 'nourished'.

I ete and have it noght forbore
Mi modres fleissh, whos housebonde
Mi fader forto seche I fonde,
Which is the Sone ek of my wif.
Hierof I am inquisitif;
And who that can mi tale save,
Al quyt he schal my doghter have;
Of his ansuere and if he faile,
He schal be ded withoute faile.
Forthi my Sone," quod the king,
"Be wel avised of this thing,
Which hath thi lif in jeupartie."

Responsio Appolini:

(Apollonius's reply:)

Appolinus for his partie,
Whan he this question hath herd,
Unto the king he hath ansuerd
And hath rehersed on and on
The pointz, and seide therupon,
"The question which thou hast spoke,
If thou wolt that it be unloke,
It toucheth al the privete
Betwen thin oghne child and thee,
And stant al hol upon you tuo."

416. MS of of

408. fonde, 'devise', 'plan'. 411. take, 'question'; save, 'solve'. 412. quyt, 'free(ly)'. 415. Forthi, 'therefore'; quod, 'said'. 421. rehersed on and on, 'declared one by one'. 424. wolt, 'desire(st)'.

Indignatio Antiochi super responsione Appolini.

(Antiochus's indignation at the reply of Apollonius.)

The king was wonder sory tho,
And thoghte if that he seide it oute
Than were he schamed al aboute.
With slihe wordes and with felle
He seith, "Mi Sone, I schal thee telle,
Though that thou be of litel wit,
It is no gret merveile as yit,
Thin age mai it noght suffise.
Bot loke wel thou noght despise
Thin oghne lif, for of my grace
Of thretty daies fulle a space
I grante thee, to ben avised."

De recessu Appolini ab Antiochia.

(Concerning Apollonius's withdrawal from Antioch.)

And thus with leve and time assised
This yonge Prince forth he wente,
And understod wel what it mente
Withinne his herte, as he was lered,
That forto maken him afered
The king his time hath so deslaied.
Wherof he dradde and was esmaied
Of treson that he deie scholde,
For he the king his sothe tolde;
And sodeinly the nyhtes tyde,

---

431. slihe, 'cunning'; felle, 'deceitful'. 438. thretty, 'thirty'. 439. avised, 'informed'. 440. assised, 'arranged'. 443. lered, 'learned'. 445. deslaied, 'delayed'. 446. esmaied, 'dismayed'. 448. sothe, 'truth'. 449. tyde, 'time.'

That more wolde he noght abide,
Al prively his barge he hente
And hom ayein to Tyr he wente.
And in his oghne wit he seide
For drede, if he the king bewreide --
He knew so wel the kinges herte --
That deth ne scholde he noght asterte,
The king him wolde so poursuie.
Bot he, that wolde his deth eschuie,
And knew al this tofor the hond,
Forsake he thoghte his oghne lond,
That there wolde he noght abyde;
For wel he knew that on som syde
This tirant of his felonie
Be som manere of tricherie
To grieve his bodi wol noght leve.

De fuga Appolini per mare a Regno suo.

(On Apollonius's flight by sea from his kingdom).

Forthi withoute take leve,
Als priveliche as evere he myhte,
He goth him to the See be nyhte
In Schipes that be whete laden.
Here takel redy tho thei maden
And hale up Seil and forth thei fare.
Bot forto tellen of the care
That thei of Tyr begonne tho,
Whan that thei wiste he was ago,
It is a Pite forto hiere.
They losten lust, they losten chiere,

Latin: MS omits 'mare'

451. prively, 'secretly'; hente, 'took'. 452. ayein, 'back'. 454. bewreide, 'exposed','revealed'. 456. asterte, 'escape'. 459. tofor the hond, 'beforehand'. 462. on som syde, 'somewhere or other'. 464. Be, 'by'. 469. whete, 'wheat'. 470. Here takel, 'their gear'. 472. care, 'distress'. 473. begonne, 'raised'. 474. ago, 'gone away'.

Thei tok upon hem such penaunce,
Ther was no song, ther was no daunce,
Bot every merthe and melodie
To hem was thanne a maladie;
For unlust of that aventure
Ther was noman which tok tonsure;
In doelful clothes thei hem clothe;
The bathes and the Stwes bothe
Thei schetten in be every weie;
There was no lif which leste pleie
Ne take of eny joie kepe,
Bot for here liege lord to wepe;
And every wyht seide as he couthe,
"Helas, the lusti flour of youthe,
Our Prince, oure heved, our governour,
Thurgh whom we stoden in honour,
Withoute the comun assent (F 171b)
Thus sodeinliche is fro ous went!"
Such was the clamour of hem alle.

Nota qualiter Thaliartus Miles, ut Appolinum veneno intoxicaret, ab Antiocho in Tyrum missus, ipso ibidem non invento Antiochiam rediit.

(Note how Thaliartus the Soldier was sent to Tyre to poison Apollonius with a drug; but when he did not find him there, he returned to Antioch.)

Bot se we now what is befalle
Upon the ferste tale plein,

---

481. unlust, 'sorrow'; aventure, 'event'. 482. tonsure, 'haircut'. 484. bathes, 'public baths', 'mineral springs'; stwes, 'steam-rooms (in public baths)', 'brothels'. 485. schetten, 'closed down'. 486. leste, 'wished'. 487. take... kepe, 'take care'. 489. wyht, 'person'. 497. Upon the ferste tale, 'concerning the first things we spoke of'; plein, 'fully'.

And torne we therto ayein.
Antiochus the grete Sire,
Which full of rancour and of ire
His herte berth, so as ye herde,
Of that this Prince of Tyr answerde,
He hadde a feloun bacheler,
Which was his prive consailer,
And Taliart be name he hihte.
The king a strong puison him dihte
Withinne a buiste and gold therto,
In alle haste and bad him go
Strawht unto Tyr, and for no cost
Ne spare he, til he hadde lost
The Prince which he wolde spille.
And whan the king hath seid his wille,
This Taliart in a Galeie
With alle haste he tok his weie:
The wynd was good, he saileth blyve,
Til he tok lond upon the ryve
Of Tyr, and forth with al anon
Into the Burgh he gan to gon,
And tok his In, and bod a throwe.
Bot for he wolde noght be knowe,
Desguised thanne he goth him oute;
He sih the wepinge al aboute,
And axeth what the cause was;
And thei him tolden al the cas,
How sodeinli the Prince is go.
And whan he sih that it was so,

501. berth, 'carries'. 502. Of that, 'concerning what'. 505. hihte, 'was called'. 506. dihte, 'prepared'. 507. buiste, 'box'. 510. lost, 'got rid of'. 511. wolde spille, 'wished to kill'. 513. Galeie, 'ship','galley'. 515. blyve, 'quickly'. 516. ryve, 'shore'. 517. anon, 'immediately'. 518. Burgh, 'city'; gan, 'began'. 519. In, 'inn'; bod a throwe, 'stayed a short while'. 520. for, 'because'

And that his labour was in vein,
Anon he torneth hom ayein,
And to the king, whan he cam nyh,
He tolde of that he herde and syh,
Hou that the Prince of Tyr is fled,
So was he come ayein unsped.
The king was sori for a while,
Bot whan he sih that with no wyle
He myhte achieve his crualte,
He stinte his wraththe and let him be.

Qualiter Appolinus in portu Tharsis applicuit, ubi in hospitio cujusdam magni viri nomine Strangulionis hospitatus est.

(How Apollonius sailed to the port of Tharsus where he was the guest in the home of a certain great man named Strangulio.)

Bot over this now forto telle
Of aventures that befelle
Unto this Prince of whom I tolde:
He hath his rihte cours forth holde
Be Ston and nedle, til he cam
To Tharse, and there his lond he nam.
A Burgeis riche of gold and fee
Was thilke time in that cite,
Which cleped was Strangulio,
His wif was Dionise also.
This yonge Prince, as seith the bok,
With hem his herbergage tok;
And it befell that Cite so

535. MS 'his' for 'He'.

532. unsped, 'without success'. 534. wyle, 'cunning'. 536. stinte, 'ceased'. 541. Be Ston and nedle, 'by compass'. 542. nam, 'took'. 543. Burgeis, 'citizen'; fee, 'property'. 548. herbergage, 'lodging'.

Before time and thanne also,
Thurgh strong famyne which hem ladde
Was non that eny whete hadde.
Appolinus, whan that he herde
The meschief, hou the cite ferde,
Al freliche of his oghne yifte
His whete, among hem forto schifte --
The which be Schipe he hadde broght --
He yaf, and tok of hem riht noght.
Bot sithen ferst this world began,
Was nevere yit to such a man
Mor joie mad than thei him made,
For thei were alle of him so glade,
That thei for evere in remembrance
Made a figure in resemblance
Of him, and in the comun place
Thei sette him up, so that his face
Mihte every maner man beholde,
So as the cite was beholde;
It was of latoun overgilt.
Thus hath he noght his yifte spilt.

Qualiter Hellicanus civis Tyri Tharsim veniens Appolinum de insidiis Antiochi praemunivit.

(How Hellicanus, a citizen of Tyre, came to Tharsus and warned Apollonius of Antiochus's treachery.)

Upon a time with his route
This lord to pleie goth him oute,
And in his weie of Tyr he mette

553. MS 'whanne'.

550. Before time...,'before and also now'. 551. Thurgh, 'because of'; ladde, 'gripped'. 555. yifte, 'gift'. 556. schifte, 'distribute'. 558. yaf, 'gave'; of, 'off'; riht noght, 'absolutely nothing'. 559. sithen, 'since'. 567. beholde, 'see'. 568. so as, 'since'; beholde, 'obliged'. 569. latoun overgilt, 'bronze plated with gold'. 570. spilt, 'wasted'. 571. route, 'company'.

A man, the which on knees him grette,
And Hellican be name he hihte,
Which preide his lord to have insihte
Upon himself, and seide him thus,
Hou that the grete Antiochus
Awaiteth if he mihte him spille.
That other thoghte and hield him stille,
And thonked him of his warnynge,
And bad him telle no tidinge
Whan he to Tyr cam hom ayein,
That he in Tharse him hadde sein.

Qualiter Appolinus portum Tharsis relinquens, cum ipse per mare navitio securiorem quaesivit, superveniente tempestate navis cum omnibus praeter ipsum solum in eadem contentis juxta Pentapolim periclitabatur. (F 172a)

(How Apollonius forsook the port of Tharsus; and when he sought a safer refuge across the sea by ship, his ship was overtaken by a storm and all who were in it, except he alone, perished (lit. 'were exposed to danger') near Pentapolis.)

Fortune hath evere be muable
And mai no while stonde stable,
For now it hiheth, now it loweth,
Now stant upriht, now overthroweth,
Now full of blisse, and now of bale,
As in the tellinge of mi tale
Hierafterward a man mai liere,
Which is gret routhe forto hiere.
This lord, which wolde don his beste,
Withinne himself hath litel reste,

576. insihte, 'care'. 582. tidinge, 'news'. 585. muable, 'changeable'. 587. hiheth, 'rises'. 589. blisse, 'happiness'; bale, 'sorrow'. 591. liere, 'learn'. 592. routhe, 'pity'.

And thoghte he wolde his place change
And seche a contre more strange.
Of Tharsiens his leve anon
He tok, and is to Schipe gon.
His cours he nam with Seil updrawe,
Where as fortune doth the lawe,
And scheweth, as I schal reherse,
How sche was to this lord diverse,
The which upon the See sche ferketh.
The wynd aros, the weder derketh,
It blew and made such tempeste
Non ancher mai the schip areste,
Which hath tobroken al his gere;
The Schipmen stode in such a feere,
Was non that myhte himself bestere,
Bot evere awaite upon the lere,
Whan that thei scholde drenche at ones.
Ther was ynowh withinne wones
Of wepinge and of sorghe tho;
This yonge king makth mochel wo
So forto se the Schip travaile.
Bot al that myhte him noght availe.
The mast tobrak, the Seil torof,
The Schip upon the wawes drof
Til that thei sihe a londes cooste.
Tho made avou the leste and moste,
Be so thei myhten come alonde.

---

596. seche, 'seek'. 599. nam, 'set'. 600. Where as, 'where'; doth the lawe, 'holds sway'. 601. reherse, 'relate'. 602. diverse, 'perverse'. 603. ferketh, 'conveys'. 604. weder derketh, 'weather grows dark'. 606. areste, 'hold'. 607. his, 'its'. 609. bestere, 'move'. 610. lere, 'outcome'. 611. drenche at ones, 'drown at once'. 612. withinne wones, 'in their keeping'. 615. travaile, 'founder'. 617. torof, 'tore to pieces'. 618. wawes, 'waves'. 620. Tho made..., 'Then the least and the greatest made promises (to God)'. 621. Be so, 'if only'.

Bot he which hath the See on honde,
Neptunus, wolde noght acorde,
Bot altobroke cable and corde;
Er thei to londe myhte aproche,
The Schip toclef upon a roche,
And al goth doun into the depe.
Bot he that alle thing mai kepe
Unto this lord was merciable,
And broghte him sauf upon a table,
Which to the lond him hath upbore;
The remenant was al forlore,
Wherof he made mochel mone.

Qualiter Appolinus nudus super litus jactabatur ubi quidam piscator ipsum suo collobio vestiens ad urbem Pentapolim direxit.

(How Apollonius was cast up naked upon the shore where a certain fisherman dressed him in his own garment and directed him to the city of Pentapolis.)

Thus was this yonge lord him one,
Al naked in a povere plit.
His colour, which whilom was whyt,
Was thanne of water fade and pale,
And ek he was so sore acale
That he wiste of himself no bote;
It halp him nothing forto mote
To gete ayein that he hath lore.
Bot sche which hath his deth forbore,

---

622. on honde, 'in his control'. 623. acorde, 'agree'. 625. Er, 'before'. 626. toclef, 'split asunder'. 630. table, 'plank'; forlore, 'utterly lost'. 633. mochel mone, 'great lamentation'. 634. him one, 'by himself'. 635. povere plit, 'sorry state'. 636. whilom, 'formerly'. 638. ek, 'also'; acale, 'cold'. 639. bote, 'remedy'. 640. forto mote, 'to wish'. 641. lore, 'lost'. 642. forbore, 're-frained from'.

Fortune, thogh sche wol noght yelpe,
Al sodeinly hath sent him helpe,
Whanne him thoghte all grace aweie;
Ther cam a Fisshere in the weie,
And sih a man ther naked stonde,
And whan that he hath understonde
The cause, he hath of him gret routhe,
And onliche of his povere trouthe
Of suche clothes as he hadde
With gret Pite this lord he cladde.
And he him thonketh as he scholde,
And seith him that it schal be yolde,
If evere he gete his stat ayein,
And preide that he wolde him sein
If nyh were eny toun for him.
He seide, "Yee, Pentapolim,
Wher bothe king and queene duellen."
Whanne he this tale herde tellen,
He gladeth him and gan beseche
That he the weie him wolde teche:
And he him taghte; and forth he wente
And preide god, with good entente,
To sende him joie after his sorwe.

Qualiter Appolino Pentapolim adveniente ludus gignasii per urbem publice proclamatus est.

(How, as Apollonius arrived in Pentapolis, a game in the sports-arena was proclaimed publically throughout the city.)

It was noght passed yit Midmorwe,
Whan thiderward his weie he nam,

643. wol noght yelpe, 'does not wish to boast'. 645. grace, 'favour'. 650. trouthe, 'charity'. 652. cladde, 'wrapped'. 654. yolde, 'repaid'. 655. stat, 'estate'. 656. sein, 'tell'. 661. He gladeth him, 'he rejoiced'; beseche, 'implore'. 664. entente, 'purpose'. 665. sorwe, 'sorrow'.

Wher sone upon the Non he cam.
He eet such as he myhte gete,
And forth anon, whan he hadde ete,
He goth to se the toun aboute,
And cam ther as he fond a route
Of yonge lusti men withalle;
And as it scholde tho befalle,
That day was set of such assisse,
That thei scholde in the londes guise --
As he herde of the poeple seie --
Here comun game thanne pleie;
And crid was that thei scholden come
Unto the gamen alle and some
Of hem that ben delivere and wyhte,
To do such maistrie as thei myhte.
Thei made hem naked as thei scholde,
For so that ilke game wolde,
As it was tho custume and us,
Amonges hem was no refus.
The flour of al the toun was there
And of the court also ther were,
And that was in a large place
Riht evene afore the kinges face,
Which Artestrathes thanne hihte.
The pley was pleid riht in his sihte,
And who most worthi was of dede

(F 172b)

668. Non, 'noon'. 672. ther as, 'where'. 673. withalle, 'therewith'. 675. assisse, 'condition'. 676. guise, 'manner'. 679. crid, 'announced'. 681. delivere and wyhte, 'active and nimble'. 682. maistrie, 'great feats'. 685. custume and us, 'custom and usage'. 686. refus, 'denial'. 691. hihte, 'was called'.

Receive he scholde a certein mede
And in the cite bere a pris.

Qualiter Appolinus laudum gignasii vincens in aulam regis ad cenam honorifice receptus est.

(How Apollonius won the game at the sports-arena and was admitted with compliments to the king's palace for dinner.)

Appolinus, which war and wys
Of every game couthe an ende,
He thoghte assaie how so it wende,
And fell among hem into game:
And there he wan him such a name,
So as the king himself acompteth
That he alle othre men surmonteth,
And bar the pris above hem alle.
The king bad that into his halle
At Souper time he schal be broght;
And he cam thanne and lefte it noght,
Withoute compaignie al one.
Was non so semlich of persone,
Of visage and of limes bothe,
If that he hadde what to clothe.
At Soupertime natheles
The king amiddes al the pres
Let clepe him up among hem alle,
And bad his Mareschall of halle
To setten him in such degre
That he upon him myhte se.

694. mede, 'reward'. 695. bere a pris, 'win renown'. 696. war and wys, 'careful and wise'. 697. couthe an ende, 'knew a bit'. 698. assaie, 'try'; wende, 'should turn out'. 701. acompteth, 'reckons'. 708. semlich, 'decorous'. 709. visage, 'face'; limes, 'limbs'. 712. amiddes, 'in the midst'. 713. Let clepe, 'summoned'. 715. degre, 'position'.

The king was sone set and served,
And he, which hath his pris deserved,
After the kinges ogbne word
Was mad beginne a Middel bord,
That bothe king and queene him sihe.
He sat and caste aboute his yhe
And sih the lordes in astat,
And with himself wax in debat
Thenkende what he hadde lore;
And such a sorwe he tok therfore,
That he sat evere stille and thoghte,
As he which of no mete roghte.

Qualiter Appolinus in cena recumbens nichil comedit, set dolorose vultu, submisso capite, ingemiscebat; qui tandem a filia regis confortatus cytharam plectens cunctis audientibus citharisando ultra modum complacuit.

(How Apollonius, when he sat at the meal, ate nothing, but with a sad look and his head lowered, began to sigh. At last he was comforted by the king's daughter who, when she plucked at her lyre, pleased everyone immeasurably with her cither-playing.)

The king behield his hevynesse;
And of his grete gentillesse
His doghter, which was fair and good
And ate bord before him stod --
As it was thilke time usage --
He bad to gon on his message
And fonde forto make him glad.

---

719. after, 'according to'. 720. beginne a Middel bord, 'to sit at the head of a centre table'. 722. yhe, 'eye'. 723. astat, 'ceremonial pomp'. 724. wax in debat, 'became vexed'. 728. of no mete roghte, 'cared for no food'. 730. gentillesse, 'nobility'. 735. fonde, 'try'.

And sche dede as hire fader bad,
And goth to him the softe pas
And axeth whenne and what he was,
And preith he scholde his thoghtes leve.
He seith, "Ma Dame, be your leve
Mi name is hote Appolinus,
And of mi richesse it is thus,
Upon the See I have it lore;
The contre wher as I was bore,
Wher that my lond is and mi rente,
I lefte at Tyr, whan that I wente;
The worschipe of this worldes aghte,
Unto the god ther I betaghte."
And thus togedre as thei tuo speeke,
The teres runne be his cheeke.
The king, which therof tok good kepe,
Hath gret Pite to sen him wepe,
And for his doghter sende ayein,
And preide hir faire and gan to sein
That sche no lengere wolde drecche,
Bot that sche wolde anon forth fecche
Hire harpe, and don al that sche can
To glade with that sory man.
And sche to don hir fader heste
Hir harpe fette, and in the feste
Upon a Chaier which thei fette
Hirself next to this man sche sette.
With harpe bothe and ek with mouthe
To him sche dede al that sche couthe
To make him chiere, and evere he siketh.
And sche him axeth hou him liketh.

737. the softe pas, 'leisurely'. 738. whenne, 'whence'. 741. hote, 'called'. 743. lore, 'lost'. 747. aghte, 'possessions'. 748. betaghte, 'gave up'. 754. faire, 'respectfully'. 755. drecche, 'torment'. 759. heste, 'command'. 760. fette, 'fetched'; feste, 'banquest'.

"Ma dame, certes wel," he seide,
"Bot if ye the mesure pleide
Which, if you list, I schal you liere,
It were a glad thing forto hiere."
"Ha, lieve sire," tho quod sche,
"Now tak the harpe and let me se
Of what mesure that ye mene."
Tho preith the king, tho preith the queene,
Forth with the lordes alle arewe,
That he some merthe wolde schewe;
He takth the Harpe and in his wise
He tempreth, and of such assise
Singende he harpeth forth withal,
That as a vois celestial
Hem thoghte it souneth in here Ere,
As thogh that he an Angel were.
Thei gladen of his melodie;
Bot most of all the compainie
The kinges doghter, which it herde,
And thoghte ek hou that he ansuerde
Whan that he was of hire opposed,
Withinne hir herte hath wel supposed
That he is of gret gentilesse.
Hise dedes ben therof witnesse
Forth with the wisdom of his lore.
It nedeth noght to seche more;
He myhte noght have such manere,
Of gentil blod bot if he were.
Whanne he hath harped al his fille,

768. mesure, 'tune'. 769. you list, 'it pleases you'; liere, 'teach'. 771. lieve, 'dear'. 775. arewe, 'one after the other'. 778. tempreth, 'tunes'; assise, 'style'. 787. opposed, 'questioned'. 788. hath wel supposed, 'well it seemed'. 791. Forth with, 'together with'. 794. gentil, 'noble'; bot if, 'unless'.

(F 173a)

The kinges heste to fulfille,
Awey goth dissh, awey goth cuppe,
Doun goth the bord, the cloth was uppe,
Thei risen, and gon out of halle.

Qualiter Appolinus cum rege pro filia sua erudienda retentus est.

(How Apollonius was kept back by the king for the purpose of instructing his daughter.)

The king his chamberlein let calle,
And bad that he be alle weie
A chambre for this man pourveie,
Which nyh his oghne chambre be.
"It schal be do, mi lord," quod he.
Appolinus of whom I mene
Tho tok his leve of king and queene,
And of the worthi Maide also
Which preide unto hir fader tho
That sche myhte of that yonge man
Of tho sciences whiche he can
His lore have; and in this wise
The king hir granteth his aprise,
So that himself therto assente.
Thus was accorded, er thei wente,
That he with al that evere he may
This yonge faire freisshe May
Of that he couthe scholde enforme;
And full assented in this forme,
Thei token leve as for that nyht.

---

801. be alle weie, 'by every means'. 802. pourveie, 'provide'. 804. mene, 'speak'. 810. sciences, 'knowledge'; can 'knew'. 812. aprise, 'teaching'. 813. So that, 'if'. 816. May, 'maiden'.

Qualiter filia regis Appolinum ornato apparatu vestiri fecit, et ipse ad puellae doctrinam in quampluribus familiariter intendebat: unde placata puella in amorem Appolini exardescens infirmabatur.

(How the king's daughter arranged for Apollonius to be clothed in excellent vestments, and how he, in a very friendly way, began to instruct the girl in a great many things: and how the girl was pleased and, blazing up with love for Apollonius, began to grow weak.)

And whanne it was amorwe lyht,
Unto this yonge man of Tyr
Of clothes and of good atir
With gold and Selver to despende
This worthi yonge lady sende;
And thus sche made him wel at ese,
And he with al that he can plese
Hire serveth wel and faire ayein.
He tawhte hir til sche was certein
Of Harpe, of Citole and of Rote,
With many a tun and many a note
Upon Musique, upon mesure,
And of hire Harpe the temprure
He tawhte hire ek, as he wel couthe.
Bot as men sein that frele is youthe,
With leisir and continuance
This Mayde fell upon a chance,
That love hath mad him a querele
Ayein hir youthe freissh and frele,
That malgre wher sche wole or noght,

820. amorwe, 'in the morning'. 823. despende, 'spend'. 827. ayein, 'in return'. 828. certein, 'accomplished'. 829. Citole, 'zither'; Rote, 'fiddle'. 832. temprure, 'tuning'. 836. upon a chance, 'by chance'. 837. querele, 'cause'. 838. Ayein, 'against'. 839. malgre wher, 'whether'.

Sche mot with al hire hertes thoght
To love and to his lawe obeie;
And that sche schal ful sore abeie;
For sche wot nevere what it is,
Bot evere among sche fieleth this,
Thenkende upon this man of Tyr,
Hire herte is hot as eny fyr,
And otherwhile it is acale;
Now is sche red, nou is sche pale
Riht after the condicion
Of hire ymaginacion;
Bot evere among hire thoghtes alle,
Sche thoghte, what so mai befalle,
Or that sche lawhe, or that sche wepe,
Sche wolde hire goode name kepe
For feere of wommanysshe schame.
Bot what in ernest and in game,
Sche stant for love in such a plit,
That sche hath lost al appetit
Of mete, of drinke, of nyhtes reste,
As sche that not what is the beste;
Bot forto thenken al hir fille (F 173b)
Sche hield hire ofte times stille
Withinne hir chambre, and goth noght oute.
The king was of hire lif in doute,
Which wiste nothing what it mente.

Qualiter tres filii principum filiam regis singillatim in uxorem suis supplicationibus postularunt.

---

840. mot, 'must'. 842. abeie, 'pay for'. 843, wot, 'knew'. 844. evere among, 'meanwhile'. 849. Riht after, 'exactly according to'. 851. evere among, 'nevertheless'. 853. Or that sche lawhe, or that, 'Whether she laughs or whether'. 856. Bot what, 'But'. 857. plit, 'condition'. 859. mete, 'food'. 860. not, 'does not know'. 865. Which wiste, 'who knew'.

(How three princes' sons, one by one, petitioned for the king's daughter as their wife.)

Bot fell a time, as he out wente
To walke, of Princes Sones thre
Ther come, and felle to his kne;
And ech of hem in sondri wise
Besoghte and profreth his servise,
So that he myhte his doghter have.
The king, which wolde his honour save,
Seith, "sche is siek;" and of that speche
Tho was no time to beseche;
Bot ech of hem do make a bille
He bad, and wryte his oghne wille,
His name, his fader, and his good.
And whan sche wiste hou that it stod,
And hadde here billes oversein,
Thei scholden have ansuere ayein.
Of this conseil thei were glad,
And writen as the king hem bad,
And every man his oghne bok
Into the kinges hond betok,
And he it to his dowhter sende,
And preide hir forto make an ende
And wryte ayein hire oghne hond,
Riht as sche in hire herte fond.

Qualiter filia regis omnibus aliis relictis Appolinum in maritum preelegit.

(How the king's daughter rejected all the others and chose Apollonius as her husband.)

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870. profreth, 'offers'. 873. of that speche, 'concerning their request'. 875. bille, 'letter'. 876. wille, 'desire'. 877. good, 'possessions'. 879. here, 'their'. 880. ayein, 'back'.

The billes weren wel received,
Bot sche hath alle here loves weyved,
And thoghte tho was time and space
To put hire in hir fader grace,
And wrot ayein and thus sche saide,
"The schame which is in a Maide
With speche dar noght ben unloke,
Bot in writinge it mai be spoke;
So wryte I to you, fader, thus:
Bot if I have Appolinus,
Of al this world, what so betyde,
I wol non other man abide.
And certes if I of him faile,
I wot riht wel withoute faile
Ye schull for me be dowhterles."
This lettre cam, and ther was press
Tofore the king, ther as he stod;
And whan that he it understod,
He yaf hem ansuer by and by,
Bot that was do so prively,
That non of othres conseil wiste.
Thei toke her leve, and wher hem liste
Thei wente forth upon here weie.

Qualiter rex et regina in maritagium filiae suae cum Appolino consentierunt.

(How the king and queen agreed to the marriage of their daughter with Apollonius.)

The king ne wolde noght bewreie
The conseil for no maner hihe,

890. weyved, 'refused'. 899. betyde, 'happens'. 900. abide, 'put up with'. 904. press, 'crowd'. 905. Tofore, 'before'; ther as, 'where'. 907. yaf, 'gave'; by and by, 'one by one'. 912. bewreie, 'reveal'. 913. for no maner hihe, 'no matter what haste (he was in)'.

Bot soffreth til he time sihe:
And whan that he to chambre is come,
He hath unto his conseil nome
This man of Tyr, and let him se
The lettre and al the privete,
The which his dowhter to him sente:
And he his kne to grounde bente
And thonketh him, and hire also,
And er thei wenten thanne atuo,
With good herte and with good corage
Of full Love and full mariage
The king and he ben hol acorded.
And after, whanne it was recorded
Unto the dowhter hou it stod,
The yifte of al this worldes good
Ne scholde have mad hir half so blythe.
And forth withal the king als swithe --
For he wol have hire good assent --
Hath for the queene hir moder sent.
The queene is come, and whan sche herde
Of this matiere hou that it ferde,
Sche syh debat, sche syh desese,
Bot if sche wolde hir dowhter plese,
And is therto assented full;
Which is a dede wonderfull,
For noman knew the sothe cas --
Bot he himself -- what man he was;
And natheles, so as hem thoghte,
Hise dedes to the sothe wroghte

914. soffreth, 'waits'. 916. nome, 'taken'. 918. privete, 'private thoughts'. 922. atuo, 'in different directions'. 925. blythe, 'happy'. 930. forth withal, 'moreover'; als swithe, 'straight away'. 935. debat, 'dispute'; desese, 'trouble'. 939. sothe cas, 'true state of affairs'. 942. wroghte, 'pointed'.

That he was come of gentil blod. 943.
Him lacketh noght bot worldes good;
And as therof is no despair,
For sche schal ben hire fader heir, 946.
And he was able to governe,
Thus wol thei noght the love werne
Of him and hire in none wise. 949.

Qualiter Appolinus filiae regis nupsit, et prima nocte cum ea concubiens ipsam impraegnavit.

(How Apollonius was married to the king's daughter and on the first night when he lay with her, got her with child.)

Bot ther acorded thei divise
The day and time of Mariage:
Wher love is lord of the corage, 952.
Him thenketh longe er that he spede. (F 174a)
Bot ate laste unto the dede
The time is come, and in her wise 955.
With gret offrende and sacrifise
Thei wedde and make a riche feste,
And every thing which was honeste 958.
Withinnen house and ek withoute
It was so don, that al aboute,
Of gret worschipe, of gret noblesse 961.
Ther cride many a man largesse
Unto the lordes hihe and loude;
The knyhtes that ben yonge and proude, 964.
Thei jouste ferst and after daunce.
The day is go, the nyhtes chaunce
Hath derked al the bryhte Sonne; 967.
This lord, which hath his love wonne,

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948. werne, 'put a stop to'. 949. in none wise, 'in any way'. 950. divise, 'decide on'. 952. corage, 'heart'. 953. spede, 'succeed'. 959. withoute, 'outside'. 962. cride, 'proclaimed'; largesse, 'liberality'. 966. chaunce, 'event'.

Is go to bedde with his wif,
Wher as thei ladde a lusti lif,
And that was after somdel sene,
For as thei pleiden hem betwene,
Thei gete a child betwen hem tuo,
To whom fell after mochel wo.

Qualiter ambatiatores a Tyro in quadam navi Pentapolim venientes mortem regis Antiochi Appolino nuntiarunt.

(How ambassadors from Tyre came one day to Pentapolis by ship and announced the death of King Antiochus to Apollonius.)

Now have I told of the spousailes.
Bot forto speke of the mervailes
Which afterward to hem befelle,
It is a wonder forto telle.
It fell adai thei riden oute,
The king and queene and al the route,
To pleien hem upon the stronde,
Wher as thei sen toward the londe
A Schip sailende of gret array.
To knowe what it mene may,
Til it be come thei abide;
Than sen thei stonde on every side,
Endlong the schipes bord to schewe,
Of Penonceals a riche rewe.
Thei axen when the schip is come.
"Fro Tyr," anon ansuerde some;
And over this thei seiden more
The cause why thei comen fore
Was forto seche and forto finde

975. MS 'spousales'

970. wher as, 'where'. 971. somdel, 'in some measure'. 973. gete, 'beget'. 975. spousailes, 'wedding'. 979. It fell adai, 'It happened one day'. 981. stronde, 'beach'. 983. array, 'adornment'. 986. stonde, 'displayed'. 987. Endlong..., 'along the ship's side to be seen'. 988. Penonceals, 'flags'. 989. when, 'whence'.

Appolinus, which was of kinde
Her liege lord. And he appiereth,
And of the tale which he hiereth
He was riht glad; for thei him tolde,
That for vengance, as god it wolde,
Antiochus -- as men mai wite --
With thondre and lyhthnynge is forsmite;
His doghter hath the same chaunce,
So be thei bothe in o balance.
"Forthi, oure liege lord, we seie
In name of al the lond, and preie,
That left al other thing to done,
It like you to come sone
And se youre oghne liege men
With othre that ben of youre ken,
That live in longinge and desir
Til ye be come ayein to Tyr."
This tale after the king it hadde
Pentapolim al overspradde,
Ther was no joie forto seche;
For every man it hadde in speche
And seiden alle of on acord,
"A worthi king schal ben oure lord.
That thoghte ous ferst an hevinesse
Is schape ous now to gret gladnesse."
Thus goth the tidinge overal.

Qualiter Appolino cum uxore sua impraegnata a Pentapoli versus Tyrum navigantibus, contigit uxorem, mortis articulo angustiatam, in navi filiam, quae postea Thaisis vocabatur, parere.

994.of kinde, 'by birth'. 995. Her, 'their'. 999. wite, 'know'. 1002. o, 'one'. 1008. ken, 'kin'. 1017. That thoghte ous, 'what seemed to us'.

(How, when Apollonius sailed back to Tyre from Pentapolis with his pregnant wife, it happened that his wife, who became critically ill and was at the point of death, gave birth on board ship to a daughter who was afterwards called Thaise.)

Bot nede he mot, that nede schal.
Appolinus his leve tok,
To god and al the lond betok
With al the poeple long and brod,
That he no lenger there abod.
The king and queene sorwe made,
Bot yit somdiel thei weren glade
Of such thing as thei herden tho.
And thus betwen the wel and wo
To schip he goth, his wif with childe,
The which was evere meke and mylde
And wolde noght departe him fro,
Such love was betwen hem tuo.
Lichorida for hire office
Was take, which was a Norrice,
To wende with this yonge wif,
To whom was schape a woful lif.
Withinne a time, as it betidde,
Whan thei were in the See amidde,
Out of the North they sihe a cloude;
The storm aros, the wyndes loude
Thei blewen many a dredful blast,
The welkne was al overcast,
The derke nyht the Sonne hath under,
Ther was a gret tempeste of thunder;

1022. betok, 'commended'. 1028. wel, 'happiness'. 1029. with childe, i.e. 'pregnant'. 1033. office, 'employment'. 1034. Norrice, 'nurse'. 1035. wende, 'journey'. 1036. schape, 'fated'. 1037. betidde, 'happened'. 1042. welkne, 'sky'. 1043. Sonne, 'sun'.

The Mone and ek the Sterres bothe (F 174b)
In blake cloudes thei hem clothe,
Wherof here brihte lok thei hyde.
This yonge ladi wepte and cride,
To whom no confort myhte availe;
Of childe sche began travaile,
Wher sche lay in a Caban clos.
Hire woful lord fro hire aros,
And that was longe er eny morwe,
So that in anguisse and in sorwe
Sche was delivered al by nyhte
And ded in every mannes syhte;
Bot natheles for al this wo
A maide child was bore tho.

Qualiter Appolinus uxoris suae mortem planxit.

(How Apollonius bewailed the death of his wife.)

Appolinus whan he this knew,
For sorwe a swoune he overthrew,
That noman wiste in him no lif.
And whanne he wok, he seide, "Ha, wif!
Mi lust, mi joie, my desir,
My welthe and my recoverir,
Why schal I live, and thou schalt dye?
Ha thou fortune, I thee deffie!
Nou has thou do to me thi werste.
Ha, herte, why ne wolt thou berste,
That forth with hire it myhte passe?
Mi peines weren wel the lasse."
In such wepinge and in such cry
His dede wif, which lay him by,

1051. clos, 'confined'. 1058. bore, 'born'. 1060. a swoune he overthrewe, 'he fell down in a swoon'. 1061. that, 'so that'. 1064. recoverir, 'remedy'. 1070. lasse, 'less'.

A thousand sithes he hire kiste;
Was nevere man that sih ne wiste
A sorwe unto his sorwe lich;
For evere among upon the lich
He fell swounende, as he that soghte
His oghne deth, which he besoghte
Unto the goddes alle above
With many a pitous word of love;
Bot suche wordes as tho were
Yit herde nevere mannes Ere,
Bot only thilke whiche he seide.
The Maister Schipman cam and preide
With othre suche as be therinne,
And sein that he mai nothing winne
Ayein the deth, bot thei him rede,
He be wel war and take hiede,
"The See be weie of his nature
Receive mai no creature
Withinne himself as forto holde,
The which is ded." Forthi thei wolde,
As thei conseilen al aboute,
The dede body casten oute.
For betre it is, thei seiden alle,
That it of hire so befalle,
Than if thei scholden alle spille.

Qualiter suadentibus nautis corpus uxoris suae mortuae in quadam cista plumbo et ferro obtusaque circumligata Appolinus cum magno thesauro una cum quadam littera sub ejus capite scripta recludi et in mare proici fecit.

(How, when he was persuaded by the sailors, Apollonius

1073. sithes, 'times'. 1075. lich, 'like'. 1076. lich, 'body'. 1081. tho, 'then'. 1087. rede, 'advise'. 1088. war, 'careful'. 1093. conseilen, 'sought advice'. 1097. spille, 'perish'.

arranged for the body of his dead wife to be enclosed in a casket, which had been 'enclowed' and bound round with lead and iron, together with a great treasure and an inscribed letter under her head, and for it to be cast into the sea.)

The king, which understod here wille
And knew here conseil that was trewe,
Began ayein his sorwe newe
With pitous herte, and thus to seie,
"It is al reson that ye preie.
I am," quod he, "bot on al one,
So wolde I noght for mi persone
Ther felle such adversite.
Bot whan it mai no betre be,
Doth thanne thus upon my word:
Let make a cofre strong of bord,
That it be ferm with led and pich."
Anon was made a cofre sich,
Al redy broght unto his hond;
And whanne he sih and redy fond
This cofre mad, and wel enclowed,
The dede bodi was besowed
In cloth of gold, and leid therinne.
And for he wolde unto hire winne
Upon som cooste a Sepulture,
Under hire heved in aventure
Of gold he leide Sommes grete
And of jeueals a strong beyete
Forth with a lettre, and seide thus:

Copia litterae Appolini capiti uxoris suae supposita.

(The contents of Apollonius's letter which had been placed under his wife's head.)

1100. newe, 'to renew'. 1103. on, 'one'. 1106. whan, 'since'. 1113. enclowed, 'nailed'. 1119. Sommes, 'sums'. 1120. strong beyete, 'great pile'.

'I, king of Tyr Appollinus,
Do alle maner men to wite,
That hiere and se this lettre write,
That helpeles withoute red
Hier lith a kinges doghter ded.
And who that happeth hir to finde,
For charite tak in his mynde,
And do so that sche be begrave
With this tresor, which he schal have.'
Thus whan the lettre was full spoke,
Thei have anon the cofre stoke,
And bounden it with yren faste,
That it may with the wawes laste,
And stoppen it be such a weie,
That it schal be withinne dreie,
So that no water myhte it grieve.
And thus in hope and good believe
Of that the corps schal wel aryve,
Thei caste it over bord als blyve.

Qualiter Appolinus, uxoris suae corpore in mare projecto, Tyrum relinquens cursum suum versus Tharsim navigio dolens arripuit.

(How, after his wife's body had been cast into the sea, Apollonius abandoned his course for Tyre and, grieving, steered towards Tharsus in the ship.)

The Schip forth on the wawes wente;
The prince hath changed his entente,
And seith he wol noght come at Tyr
As thanne, bot al his desir

1131. MS 'whanne'

1123. Do... to wite, 'make... know'. 1124. hiere, 'hear'. 1125. red, 'counsel'. 1129. begrave, 'buried'. 1131. spoke, 'composed'. 1132. stoke, 'shut'. 1137. grieve, 'harm'. 1139. aryve, 'come to land'. 1140. als blyve, 'forthwith'.

Is ferst to seilen unto Tharse.
The wyndy Storm began to skarse,
The Sonne arist, the weder cliereth,
The Schipman which behinde stiereth,
Whan that he sih the wyndes saghte,
Towards Tharse his cours he straghte.

Similiter corpus praedictae defunctae super litus apud Ephesim quidam medicus nomine Cerymon cum aliquibus suis discipulis invenit; quod in hospitium suum portans et extra cistam ponens, spiraculo vitae in ea adhuc invento, ipsam plene sanitati restituit.

(How a certain doctor named Cerimon, with some of his students, discovered the aforementioned body of the dead woman on the shore near Ephesus; and how, when he carried it to his lodging and took it out of the casket, he found the breath of life still in her; and how he restored her completely to health.)

Bot now to mi matiere ayein,
To telle as olde bokes sein,
This dede corps of which ye knowe
With wynd and water was forthrowe
Now hier, now ther, til ate laste
At Ephesim the See upcaste
The cofre and al that was therinne.
Of gret merveile now beginne
Mai hiere who that sitteth stille;
That god wol save mai noght spille.
Riht as the corps was throwe alonde,
Ther cam walkende upon the stronde
A worthi clerc, a Surgien,

1146. skarse, 'weaken'. 1149. saghte, 'at peace'. 1150. straghte, 'directed'. 1160. That, 'whatsoever'.

And ek a gret Phisicien,
Of al that lond the wisest on,
Which hihte Maister Cerymon;
Ther were of his disciples some.
This Maister to the Cofre is come;
He peiseth ther was somwhat in,
And bad hem bere it to his In,
And goth himselve forth withal.
Al that schal falle, falle schal;
They comen hom and tarie noght;
This Cofre is into chambre broght,
Which that thei finde faste stoke,
Bot thei with craft it have unloke.
Thei loken in, where as thei founde
A bodi ded, which was bewounde
In cloth of gold, as I seide er;
The tressor ek thei founden ther
Forth with the lettre, which thei rede.
And tho thei token betre hiede;
Unsowed was the bodi sone,
And he, which knew what is to done,
This noble clerk, with alle haste
Began the veines forto taste,
And sih hire Age was of youthe,
And with the craftes whiche he couthe
He soghte and fond a signe of lif.
With that this worthi kinges wif
Honestely thei token oute,
And maden fyres al aboute;
Thei leide hire on a couche softe,
And with a scheete warmed ofte

1169. peiseth, 'feels by its weight'. 1172. falle, 'happen'. 1176. craft, 'skill'. 1186. taste, 'test'. 1191. Honestely, 'honourably'.

Hire colde brest began to hete,
Hire herte also to flacke and bete.
This Maister hath hire every joignt
With certein oile and balsme enoignt,
And putte a liquour in hire mouth,
Which is to fewe clerkes couth
So that sche coevereth ate laste;
And ferst hire yhen up sche caste,
And whan sche more of strengthe cawhte,
Hire Armes bothe forth sche strawhte,
Hield up hire hond and pitously
Sche spak and seide, "Ha, wher am I?
Where is my lord? What world is this?"
As sche that wot noght hou it is.
Bot Cerymon the worthi leche
Ansuerde anon upon hire speche
And seith, "Ma dame, yee ben hiere
Where yee be sauf, as yee schal hiere
Hierafterward; forthi as nou
Mi conseil is, conforteth you;
For trusteth wel withoute faile,
Ther is nothing which schal you faile,
That oghte of reson to be do."
Thus passen thei a day or two;
Thei speke of noght as for an ende,
Til sche began somdiel amende,
And wiste hireselven what sche mente.

Qualiter uxor Appolini sanata domum religionis petiit, ubi sacro velamine munita castam omni tempore se vovit.

(How, when she had regained her health, Apollonius's wife sought out a house of religion where she secured her chastity

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1196. flacke, 'flutter'. 1198. balsme, 'balsam'; enoignt, 'anointed'. 1200. couth, 'known'. 1201. coevereth, 'recovers'. 1209. leche, 'doctor'. 1219. Thei speke..., 'in short, they speak of nothing'. 1221. mente,'intended'.

by taking the holy veil, and devoted herself for all time.)

Tho forto knowe hire hol entente, 1222.
This Maister axeth al the cas,
Hou sche cam there, and what sche was.
"Hou I cam hiere wot I noght," 1225.
Quod sche, "bot wel I am bethoght
Of othre thinges al aboute."
Fro point to point and tolde him oute 1228.
Als ferforthli as sche it wiste. (F 175b)
And he hire tolde hou in a kiste
The See hire threw upon the lond, 1231.
And what tresor with hire he fond,
Which was al redy at hire wille,
As he that schop him to fulfille 1234.
With al his myht what thing he scholde.
Sche thonketh him that he so wolde,
And al hire herte sche discloseth, 1237.
And seith him wel that sche supposeth
Hire lord be dreint, hir child also;
So sih sche noght bot alle wo 1240.
Wherof as to the world nomore
Ne wol sche torne, and preith therfore
That in som temple of the Cite, 1243.
To kepe and holde hir chastete,
Sche mihte among the wommen duelle.
Whan he this tale hir herde telle, 1246.
He was riht glad, and made hire knowen
That he a dowhter of his owen
Hath, which he wol unto hir yive 1249.
To serve, while thei bothe live,
In stede of that which sche hath lost;

1226. I am bethoght, 'I can remember'. 1229. Als ferforthli, 'as thoroughly'. 1230. kiste, 'chest'. 1234. As he that schop him, 'as he prepared himself to fulfil that (i.e. her will)'. 1236. thonketh, 'thanks'. 1239. dreint, 'drowned'.

Al only at his oghne coost
Sche schal be rendred forth with hire.
Sche seith, "Grant mercy, lieve sire,
God quite it you, ther I ne may."
And thus thei drive forth the day,
Til time come that sche was hol;
And tho thei take her conseil hol,
To schape upon good ordinance
And make a worthi pourveance
Ayein the day whan thei be veiled.
And thus, whan that thei be conseiled,
In blake clothes thei hem clothe --
This lady and the dowhter bothe --
And yolde hem to religion.
The feste and the profession
After the reule of that degre
Was mad with gret solempnete,
Where as Diane is seintefied;
Thus stant this lady justefied
In ordre wher sche thenkth to duelle.

Qualiter Appolinus Tharsim navigans, filiam suam Thaisim Strangulioni et Dionisiae uxori suae educandam commendavit; et deinde Tyrum adiit, ubi cum inaestimabili gaudio a suis receptus est.

(How Apollonius sailed to Tharsus and placed his daughter Thaise in the care of Strangùlio and Dionysia, his wife, to be brought up by them; and how he went from there on to Tyre where he was received by his people amidst inestimable joy.)

1252. Al only..., 'all at his expense alone'. 1253. rendred, 'delivered'. 1255. quite it you, 'repay you for it'. 1256. drive forth, 'spent'. 1257. hol, 'better'. 1258, hol, 'wholly'. 1259. ordinance, 'resolve'. 1260. pourveance, 'provision'. 1265. yolde hem, 'gave themselves'. 1270. justefied/In, 'ruled by'.

Bot now ayeinward forto telle
In what plit that hire lord stod inne:
He seileth, til that he may winne
The havene of Tharse, as I seide er;
And whanne he was aryved ther,
And it was thurgh the Cite knowe,
Men myhte se withinne a throwe,
As who seith, al the toun at ones,
That come ayein him for the nones,
To yiven him the reverence,
So glad thei were of his presence.
And thogh he were in his corage
Desesed, yit with glad visage
He made hem chiere, and to his In,
Wher he whilom sojourned in,
He goth him straght and was resceived.
And whan the presse of poeple is weived,
He takth his hoste unto him tho,
And seith, "Mi frend Strangulio,
Lo thus and thus it is befalle,
And thou thiself art on of alle,
Forth with thi wif, whiche I most triste.
Forthi, if it you bothe liste,
My doghter Thaise be youre leve
I thenke schal with you beleve
As for a time; and thus I preie,
That sche be kept be alle weie,
And whan sche hath of age more,
That sche be set to bokes lore.
And this avou to god I make,
That I schal nevere for hir sake

1278. throwe, 'short while'. 1279. As who seith, 'as it were'. 1280. for the nones, 'on the spur of the moment'. 1284. Desesed, 'troubled'; visage, 'face'. 1288. weived, 'turned aside'. 1293. triste, 'trust'. 1296. beleve, 'entrust'.

Mi berd for no likinge schave,
Til it befalle that I have
In covenable time of age
Beset hire unto mariage."
Thus thei acorde, and al is wel,
And forto resten him somdel,
As for a while he ther sojorneth,
And thanne he takth his leve and torneth
To Schipe, and goth him hom to Tyr,
Wher every man with gret desir
Awaiteth upon his comynge.
Bot whan the Schip com in seilinge,
And thei perceiven it is he,
Was nevere yit in no cite
Such joie mad as thei tho made;
His herte also began to glade
Of that he sih the poeple glad.
Lo, thus fortune his hap hath lad;
In sondri wise he was travailed, (F 176a)
Bot hou so evere he be assailed,
His latere ende schal be good.

Qualiter Thaysis una cum Philotenna Strangulionis et Dionisiae filia omnis scientiae et honestatis doctrina imbuta est: set Thaisis Philotennam praecellens in odium mortale per invidiam a Dionisia recollecta est.

(How Thaise, together with Philotenna, the daughter of Strangulio and Dionysia, was imbued with all knowledge and virtuous learning. But when Thaise surpassed Philotenna, she was held in mortal hatred by Dionysia because of envy.)

1303. likinge, 'pleasure'. 1305. covenable, 'suitable'. 1319. Of that, 'because'. 1320. his hap hath lad, 'has guided his fortunes'. 1321. travailed, 'troubled'.

And forto speke hou that it stod
Of Thaise his doghter, wher sche duelleth,
In Tharse, as the Cronique telleth,
Sche was wel kept, sche was wel loked,
Sche was wel tawht, sche was wel boked,
So wel sche spedde hir in hire youthe
That sche of every wisdom couthe,
That forto seche in every lond
So wys an other noman fond,
Ne so wel tawht at mannes yhe.
Bot wo worthe evere fals envie!
For it befell that time so,
A dowhter hath Strangulio,
The which was cleped Philotenne:
Bot fame, which wole evere renne,
Cam al day to hir moder Ere,
And seith, wher evere hir doghter were
With Thayse set in eny place,
The comun vois, the comun grace
Was al upon that other Maide,
And of hir doghter noman saide.
Who wroth but Dionise thanne?
Hire thoghte a thousand yer til whanne
Sche myhte ben of Thaise wreke
Of that sche herde folk so speke.
And fell that ilke same tyde,
That ded was trewe Lychoride,
Which hadde be servant to Thaise,
So that sche was the worse at aise,
For sche hath thanne no servise

1327. loked, 'taken care of'. 1328. boked, 'read'. 1334. wo worthe evere fals envie, 'may false envy ever be cursed'. 1338. renne, 'travel about (fast)'. 1339. al day, 'every day'. 1345. wroth, 'was angry'. 1347. wreke, 'avenged'. 1349. ilke same tyde, 'very same time'. 1352. aise, 'ease'.

Bot only thurgh this Dionise, 1354.
Which was hire dedlich Anemie
Thurgh pure treson and envie.
Sche, that of alle sorwe can, 1357.
Tho spak unto hire bondeman,
Which cleped was Theophilus,
And made him swere in conseil thus, 1360.
That he such time as sche him sette
Schal come Thaise forto fette,
And lede hire oute of alle sihte, 1363.
Wher as noman hire helpe myhte,
Upon the Stronde nyh the See;
And there he schal this maiden sle. 1366.
This cherles herte is in a traunce,
As he which drad him of vengance
Whan time comth an other day; 1369.
Bot yit dorste he noght seie nay,
Bot swor and seide he schal fulfille
Hir hestes at hire oghne wille. 1372.

Qualiter Dionisia Thaysim, ut occideretur, Theophilo servo suo tradidit, qui cum noctanter longius ab urbe ipsam prope litus maris interficere proposuerat, piratae ibidem prope latitantes Thaisim de manu carnificis eripuerunt, ipsamque usque civitatem Mitelenam ducentes, cuidam Leonino scortorum ibidem magistro vendiderunt.

(How Dionysia handed Thaise over to her slave Theophilus so that she might be killed; but when he made to kill her by night far from the city and close by the sea-shore, pirates who were lurking nearby at that time, tore Thaise from the hand of her executioner and led her right into the city of Mitelene and sold her to a certain Leoninus, the whore-

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1360. in conseil, 'secretly'. 1362. fette, 'fetch'. 1367. cherles, 'churl's', 'slave's'. 1372. hestes, 'commands'.

monger in that place.)

Tho treson and the time is schape,
So fell it that this cherles knape
Hath lad this maiden ther he wolde
Upon the Stronde; and what sche scholde,
Sche was adrad; and he out breide
A rusti swerd, and to hir seide,
"Thou schalt be ded." "Helas!" quod sche,
"Why schal I so?" "Lo thus," quod he,
"Mi ladi Dionise hath bede,
Thou schalt be moerdred in this stede."
This Maiden tho for feere schryhte,
And for the love of god almyhte
Sche preith that for a litel stounde
Sche myhte knele upon the grounde,
Toward the hevene forto crave,
Hire wofull Soule if sche mai save.
And with this noise and with this cry,
Out of a barge faste by,
Which hidd was ther on Scomerfare,
Men sterten out and weren ware
Of this feloun, and he to go;
And sche began to crie tho,
"Ha, mercy, help for goddes sake!"
Into the barge thei hire take
As thieves scholde; and forth thei wente
Upon the See; the wynd hem hente,
And malgre wher thei wolde or non,
Tofor the weder forth thei gon;
Ther halp no Seil, ther halp non Ore,

1373. schape, 'determined'. 1374. cherles knape, 'churlish slave'. 1376. what sche scholde, 'what must happen to her'. 1377. breide, 'drew'. 1381. bede, 'commanded'. 1382. stede, 'place'. 1385. stounde, 'time'. 1391. on Scomerfare, 'on a pirate-raid'. 1392. ware, 'aware'. 1393. he to go, 'he departed'. 1398. hente, 'caught'. 1399. malgre, 'in spite of'; wher, 'whether'.

Forstormed and forblowen sore; 1402.
In gret peril so forth thei dryve,
Til ate laste thei aryve
At Mitelene the Cite. 1405.
In havene sauf and whan thei be,
The Maister Schipman made him boun,
And goth him out into the toun, 1408.
And profreth Thaise forto selle.
On Leonin it herde telle,
Which Maister of the bordel was, 1411.
And bad him gon a redy pas
To fetten hire; and forth he wente, (F 176b)
And Thaise out of his barge he hente, 1414.
And to this bordeller hir solde.
And he, that be hire body wolde
Take advantage, let do crye 1417.
That what man wolde his lecherie
Attempte upon hire maidenhede,
Lei down the gold, and he schal spede. 1420.
And thus whan he hath crid it oute
In syhte of al the poeple aboute,
He ladde hire to the bordel tho. 1423.

Qualiter Leoninus Thaisim ad lupanar destinavit, ubi dei gratia praeventa ipsius virginitatem nullus violare potuit.

(How Leoninus destined Thaise for the brothel; but no-one was able to violate her virginity there because the grace of God prevented them.)

1423. MS begins new paragraph here.

1402. Forstormed, 'driven by storms'. 1407. boun, 'ready'. 1410. On Leonin, 'A certain Leonin'. 1412. bad, 'invited'; a redy pas, 'quickly'. 1415. bordeller, 'brothel-keeper'. 1417. avantage, 'profit'; let do crye, 'caused to be advertised'. 1419. Attempte, 'try'. 1420. Lei, 'let him lay'; spede, 'succeed'.

No wonder is thogh sche be wo.
Clos in a chambre be hireselve,
Ech after other, ten or tuelve
Of yonge men to hire in wente;
Bot such a grace god hire sente,
That for the sorwe which sche made
Was non of hem which pouer hade
To don hire eny vileinie.
This Leonin let evere aspie,
And waiteth after gret beyete;
Bot al for noght, sche was forlete,
That mo men wolde ther noght come.
Whan he therof hath hiede nome,
And knew that sche was yit a maide,
Unto his oghne man he saide,
That he with strengthe ayein hire leve
Tho scholde hir maidenhod bereve.
This man goth in, bot so it ferde,
Whan he hire wofull pleintes herde
And he therof hath take kepe,
Him liste betre forto wepe
Than don oght elles to the game.
And thus sche kepte hirself from schame;
And kneleth doun to therthe and preide
Unto this man, and thus sche seide,
"If so be that thi maister wolde
That I his gold encresce scholde,
It mai noght falle be this weie.
Bot soffre me to go mi weie
Out of this hous wher I am inne,

1425. Clos, 'shut up'. 1430. pouer, 'strength'. 1432. aspie, 'to be watched'. 1433. beyete, 'gain'. 1434. forlete, 'left alone'. 1435. That mo, 'so that more'. 1439. ayein hire leve, 'against her permission'. 1442. pleintes, 'complaints'. 1445. oght elles, 'anything else'. 1447. therthe, 'the earth'. 1452. soffre, 'let'.

And I schal make him forto winne
In som place elles of the toun,
Be so it be religioun,
Wher that honeste wommen duelle.
And thus thou myht thi maister telle,
That whanne I have a chambre there,
Let him do crie ay wyde where,
What lord that hath his doghter diere,
And is in will that sche schal liere
Of such a Scole that is trewe,
I schal hire teche of thinges newe,
Which as non other womman can
In al this lond." And tho this man
Hire tale hath herd; he goth ayein,
And tolde unto his maister plein
That sche hath seid; and therupon,
Whan than he sih beyete non
At the bordel be cause of hire,
He bad his man to gon and spire
A place wher sche myhte abyde,
That he mai winne upon som side
Be that sche can. Bot ate leste
Thus was sche sauf from this tempeste.

Qualiter Thaisis a lupanari virgo liberata, inter sacras mulieres hospitium habens, scientias quibus edocta fuit nobiles regni puellas ibidem edocebat.

(How Thaise, when she was freed from the brothel, took her lodging among the holy women by whom she was thoroughly instructed, and how she began to teach the noble girls of the kingdom.)

1460. ay wyde where, 'increasingly far and wide'. 1462. liere, 'learn'. 1466. tho, 'when'. 1468. plein, 'fully'. 1470. than, 'then'. 1472. spire, 'inquire for'.

He hath hire fro the bordel take,
Bot that was noght for goddes sake,
Bot for the lucre, as sche him tolde.
Now comen tho that come wolde
Of wommen in her lusty youthe,
To hiere and se what thing sche couthe.
Sche can the wisdom of a clerk;
Sche can of every lusti werk
Which to a gentil womman longeth,
And some of hem sche underfongeth
To the Citole, and to the Harpe,
And whom it liketh forto carpe
Proverbes and demandes slyhe;
An other such thei nevere syhe,
Which that science so wel tawhte:
Wherof sche grete yiftes cawhte,
That sche to Leonin hath wonne;
And thus hire name is so begonne
Of sondri thinges that sche techeth,
That al the lond unto hir secheth
Of yonge wommen forto liere.

Qualiter Theophilus ad Dionisiam mane rediens affirmavit se Thaisim occidisse, super quo Dionisia una cum Strangulione marito suo dolorem in publico confingentes, exequias et sepulturam honorifice quantum ad extra subdola conjectatione fieri constituerunt.

(How Theophilus returned to Dionysia in the morning and confirmed that he himself had killed Thaise. When she heard this news, Dionysia, together with Strangulio her husband, feigned sadness in public and deceitfully organized her funeral rites and arranged for a tomb to be built with much honour outside [the city].)

Latin: MS 'configentes'

1479. lucre, 'money'. 1480. tho, 'those'. 1485, longeth, 'belongs'. 1486. underfongeth, 'accepts'. 1488. carpe, 'utter'. 1489. demandes slyhe, 'cunning enigmas'. 1494. begonne, 'spread'.

Nou lete we this maiden hiere,
And speke of Dionise ayein
And of Theophile the vilein,
Of whiche I spak of nou tofore.
Whan Thaise scholde have be forlore,
This false cherl to his lady
Whan he cam hom, al prively
He seith, "Ma Dame, slain I have
This maide Thaise, and is begrave
In prive place, as ye me biede.
Forthi, ma dame, taketh hiede
And kep conseil, hou so it stonde."
This fend, which this hath understonde,
Was glad, and weneth it be soth.
Now herkne hierafter hou sche doth.
Sche wepth, sche sorweth, sche compleigneth,
And of sieknesse which sche feigneth
Sche seith that Taise sodeinly
By nyhte is ded, "as sche and I
Togedre lyhen nyh my lord."
Sche was a womman of record,
And al is lieved that sche seith;
And forto yive a more feith,
Hire housebonde and ek sche bothe
In blake clothes thei hem clothe,
And made a gret enterrement;
And for the poeple schal be blent,
Of Thaise as for the remembrance,
After the real olde usance
A tumbe of latoun noble and riche

1498. 1501. 1504. (F 177a) 1507. 1510. 1513. 1516. 1519. 1522. 1525.

1498. lete, 'leave'. 1502. forlore, 'killed'. 1509. conseil, 'secret'. 1510. fend, 'fiend'. 1511. weneth it be soth, 'believes it to be true'. 1518. of record, 'of good repute'. 1519. lieved, 'believed'. 1523. enterrement, 'funeral'. 1524. blent, 'blinded'. 1526. real, 'royal'.

With an ymage unto hir liche
Liggende above therupon
Thei made and sette it up anon.
Hire Epitaffe of good assisse
Was write aboute, and in this wise
It spak: 'O yee that this beholde,
Lo hier lith sche, the which was holde
The faireste and flour of alle,
Whos name Thaisis men calle.
The king of Tyr Appolinus
Hire fader was: now lith sche thus.
Fourtiene yer sche was of Age,
Whan deth hir tok to his viage.'

Qualiter Appolinus in regno suo apud Tyrum existens parliamentum fieri constituit.

(How Apollonius arranged for a parliament to be established when he appeared in his own kingdom at Tyre.)

Thus was this false treson hidd,
Which afterward was wyde kidd,
As be the tale a man schal hiere.
Bot forto clare mi matiere,
To Tyr I thenke torne ayein,
And telle as the Croniqes sein.
Whan that the king was comen hom
(And hath left in the salte fom
His wif, which he mai noght foryete)
For he som confort wolde gete,
He let somoune a parlement,
To which the lordes were asent;
And of the time he hath be oute,
He seth the thinges al aboute,

1528. liche, 'likeness'. 1529. Liggende, 'lying'. 1531. assisse, 'manner'. 1540. viage, 'journey'. 1542. wyde kidd, 'known far and wide'. 1544. clare, 'declare'. 1549. foryete, 'forget'. 1552. asent, 'sent for'. 1554. seth, 'tells'.

And told hem ek hou he hath fare,
Whil he was out of londe fare;
And preide hem alle to abyde,
For he wolde at the same tyde
Do schape for his wyves mynde,
As he that wol noght ben unkinde.
Solempne was that ilke office,
And riche was the sacrifice,
The feste reali was holde;
And therto was he wel beholde,
For such a wif as he hadde on
In thilke daies was ther non.

Qualiter Appolinus post parliamentum Tharsim pro Thaise filia sua quaerenda adiit, qua ibidem non inventa abinde navigio recessit.

(How after the parliament Apollonius went to Tharsus to look for his daughter Thaise, and how when he did not find her there, he withdrew from that place in his ship.)

Whan this was do, thanne he him thoghte
Upon his doghter, and besoghte
Such of his lordes as he wolde,
That thei with him to Tharse scholde,
To fette his doghter Taise there;
And thei anon al redy were.
To schip they gon and forth thei wente
Til thei the havene of Tharse hente;
They londe and faile of that thei seche,
Be coverture and sleyhte of speche,
This false man Strangulio,
And Dionise his wif also,
That he the betre trowe myhte,

1556. fare, 'gone'. 1559. Do schape..., 'have his wife's memorial made'. 1561. office, 'service'. 1563. reali, 'royally'. 1565, as he hadde on, 'as the one he had'. 1574. hente, 'reached'. 1576. coverture, 'disguise'; sleight, 'cunning'.

Thei ladden him to have a sihte
Wher that hir tombe was arraied.
The lasse yit he was mispaied, 1582.
And natheles, so as he dorste,
He curseth, and seith al the worste
Unto fortune, as to the blinde, 1585.
Which can no seker weie finde;
For sche him neweth evere among,
And medleth sorwe with his song. 1588.

Qualiter navis Appolini ventis agitata portum urbis Mitelene in die quo festa Neptuni celebrare consueverunt applicuit; set ipse prae dolore Thaysis filiae suae, quam mortuam reputabat, in fundo navis obscuro jacens lumen videre noluit.

(How Apollonius's ship was driven by the winds and made for the port of the city of Mitelene on the day when Neptune's festivals were customarily celebrated. But he, because of his grief for his daughter Thaise whom he thought to be dead, lay in the dark depths of the ship and did not wish to see the light.)

Bot sithe it mai no betre be,
He thonketh god and forth goth he
Seilende toward Tyr ayein. 1591.
Bot sodeinly the wynd and reyn
Begonne upon the See debate,
So that he soffre mot algate 1594.
The lawe which Neptune ordeigneth;
Wherof fulofte time he pleigneth,
And hield him wel the more esmaied (F 177b)
Of that he hath tofore assaied. 1598.
So that for pure sorwe and care,

1590. MS begins new paragraph here.

1582. mispaied, 'upset'. 1586. seker, 'certain'. 1587. neweth evere among, 'is always changing'. 1588. medleth, 'mingles'. 1589. sithe, 'since'. 1594. algate, 'certainly'. 1597. esmaied, 'dismayed'. 1598, Of that, 'by what'; assaied, 'experienced'.

Of that he seth his world so fare,
The reste he lefte of his Caban,
That for the conseil of noman
Ayein therinne he nolde come,
Bot hath benethe his place nome,
Wher he wepende al one lay,
Ther as he sih no lyht of day.
And thus tofor the wynd thei dryve,
Til longe and late thei aryve
With gret distresce, as it was sene,
Upon this toun of Mitelene,
Which was a noble cite tho.
And hapneth thilke time so,
The lordes bothe and the comune
The hihe festes of Neptune
Upon the stronde at the rivage,
As it was custumme and usage,
Sollempneliche thei besihe.

Qualiter Athenagoras urbis Mitelenae princeps navim Appollini investigans ipsum sic contristatum nichilque respondentem consolari satagebat.
(How Athenagoras, prince of the city of Mitelene, looked over Apollonius's ship and began to concern himself about consoling the man who was so saddened and who would not answer him.)

Whan thei this strange vessel syhe
Come in, and hath his Seil avaled,
The toun therof hath spoke and taled.
The lord which of the cite was,
Whos name is Athenagoras,

1600. Of that, 'since'. 1601. The reste..., 'He quit the quiet of his cabin'. 1603. nolde, 'did not wish'. 1604. nome, 'taken'. 1606. Ther as, 'where'. 1613. comune, 'common people'. 1614. hihe, 'high'. 1615. rivage, 'landing-place'. 1617. besihe, 'prepared'. 1619. avaled, 'lowered'.

Was there, and seide he wolde se
What Schip it is, and who thei be
That ben therinne. And after sone,
Whan that he sih it was to done,
His barge was for him arraied,
And he goth forth, and hath assaied.
He fond the Schip of gret Array,
Bot what thing it amonte may,
He seth thei maden hevy chiere,
Bot wel him thenkth be the manere
That thei be worthi men of blod,
And axeth of hem hou it stod;
And thei him tellen al the cas,
Hou that here lord fordrive was,
And what a sorwe that he made,
Of which ther mai noman him glade.
He preith that he here lord mai se,
Bot thei him tolde it mai noght be,
For he lith in so derk a place,
That ther may no wiht sen his face.
Bot for al that, thogh hem be loth,
He fond the ladre and doun he goth,
And to him spak, bot non ansuere
Ayein of him ne mihte he bere
For oght that he can don or sein;
And thus he goth him up ayein.
Tho was ther spoke in many wise
Amonges hem that weren wise,
Now this, now that.

1625. sone, 'soon'. 1628. assaied, 'tried (to find out)'. 1630. amonte, 'mean'. 1631. hevy chiere, 'sad looks'. 1633. be worthi men of blod, 'are men of worthy blood'. 1636. fordrive, 'driven about'. 1641. lith, 'lies'. 1642. wiht, 'person'. 1643. hem be loth, 'it was unpleasing to them'. 1646. bere, 'carry'.

...uliter praecepto principis, ut Appolinum consolaretur, Thaisis cum cithara sua ad ipsam in obscuro navis, ubi jacebat, producta est.

(How, when the prince ordered that Apollonius should be comforted, Thaise was brought with her lyre to the ship itself where he lay in the darkness.)

Bot ate laste 1651.
The wisdom of the toun this caste,
That yonge Taise were asent --
For if ther be amendement 1654.
To glade with this woful king,
Sche can so moche of every thing,
That sche schal gladen him anon. 1657.
A Messager for hire is gon,
And sche cam with hire Harpe on honde,
And seide hem that sche wolde fonde 1660.
Be alle weies that sche can,
To glade with this sory man.
Bot what he was sche wiste noght, 1663.
Bot al the Schip hire hath besoght
That sche hire wit on him despende,
In aunter if he myhte amende, 1666.
And sein it schal be wel aquit.
Whan sche hath understonden it,
Sche goth hir doun, ther as he lay, 1669.
Wher that sche harpeth many a lay
And lich an Angel sang withal;
Bot he nomore than the wal 1672.
Tok hiede of eny thing he herde.
And whan sche sih that he so ferde,
Sche falleth with him into wordes, 1675.

1652. MS begins new paragraph here.

1652. caste, 'agreed'. 1654. amendment, 'remedy'. 1665. despende, 'use'. 1666. in aunter if, 'on the chance that'. 1667. sein, 'they said'; acquit, 'requited'. 1670. lay, 'song'.

And telleth him of sondri bordes,
And axeth him demandes strange,
Wherof sche made his herte change; 1678.
And to hire speche his Ere he leide
And hath merveile of that sche seide,
For in proverbe and in probleme 1681.
Sche spak, and bad he scholde deme
In many soubtil question.
Bot he for no suggestioun 1684.
Which toward him sche couthe stere,
He wolde noght o word ansuere,
Bot as a madd man ate laste 1687.
His heved wepende awey he caste,
And half in wraththe he bad hire go. (F 178a)
Bot yit sche wolde noght do so, 1690.
And in the derke forth sche goth
Til sche him toucheth, and he wroth,
And after hire with his hond 1693.
He smot. And thus whan sche him fond
Desesed, courtaisly sche saide,
"Avoi, my lord, I am a Maide! 1696.
And if ye wiste what I am,
And out of what lignage I cam,
Ye wolde noght be so salvage." 1699.

Qualiter sicut Deus destinavit, pater filiam inventam recognovit.
(How, just as God had destined it, the father recognised his daughter who had been found.)

With that he sobreth his corage
And put awey his hevy chiere.
Bot of hem tuo a man mai liere 1702.

1687. MS 'madd mad man'.

1676. bordes, 'jests'. 1677. demandes, 'questions'. 1682. deme, 'judge'. 1685. stere, 'move'. 1688. awey he caste, 'he turned away quickly'. 1698. lignage, 'lineage'. 1699. salvage, 'savage'. 1700. corage, 'spirit'.

What is to be so sibb of blod.
Non wiste of other hou it stod,
And yit the fader ate laste
His herte upon this maide caste,
That he hire loveth kindely,
And yit he wiste nevere why.
Bot al was knowe er that thei wente;
For god, which wot here hol entente,
Here hertes bothe anon descloseth.
This king unto this maide opposeth,
And axeth ferst what was hire name,
And wher sche lerned al this game,
And of what ken that sche was come.
And sche, that hath hise wordes nome,
Ansuerth and seith, "My name is Thaise,
That was som time wel at aise.
In Tharse I was forthdrawe and fed;
Ther lerned I til I was sped
Of that I can. Mi fader eke
I not wher that I scholde him seke;
He was a king, men tolde me.
Mi Moder dreint was in the See."
Fro point to point al sche him tolde,
That sche hath longe in herte holde,
And nevere dorste make hir mone
Bot only to this lord al one,
To whom hire herte can noght hele,
Torne it to wo, torne it to wele,
Torne it to good, torne it to harm.
And he tho toke hire in his arm;
Bot such a joie as he tho made

1703. sibb of blod, 'closely related by blood'. 1707. hire loveth kindely, 'loves her as a father'. 1712. opposeth, 'questions'. 1715. ken, 'family'. 1718. som time, 'once'. 1719. forthdrawe, 'brought up'. 1729. hele, 'conceal'.

Was nevere sen; thus be thei glade
That sory hadden be toforn.
Fro this day forth fortune hath sworn
To sette him upward on the whiel;
So goth the world, now wo, now wel.
This king hath founde newe grace,
So that out of his derke place
He goth him up into the liht;
And with him cam that swete wiht,
His doghter Thaise, and forth anon
Thei bothe into the Caban gon
Which was ordeigned for the king;
And ther he dede of al his thing,
And was arraied realy.

Qualiter Athenagoras Appolinum de navi in hospitium honorifice recollegit, et Thaisim, patre consentiente, in uxorem duxit.
(How Athenagoras takes Apollonius with honour from the ship to his lodging, and how he took Thaise as his wife once her father had given his consent.)

And out he cam al openly,
Wher Athenagoras he fond,
The which was lord of al the lond.
He preith the king to come and se
His castell bothe and his cite;
And thus thei gon forth alle in fiere,
This king, this lord, this maiden diere.
This lord tho made hem riche feste
With every thing which was honeste;
To plese with this worthi king,
Ther lacketh him no maner thing.

1745. ordeigned, 'appointed'. 1746. dede of, 'took off'.
1753. in fiere, 'in company together'.

Bot yit for al his noble array
Wifles he was into that day
As he that yit was of yong Age;
So fell ther into his corage
The lusti wo, the glade peine
Of love, which noman restreigne
Yit nevere myhte as nou tofore.
This lord thenkth al his world forlore,
Bot if the king wol don him grace;
He waiteth time, he waiteth place --
Him thoghte his herte wol tobreke --
Til he mai to this maide speke
And to hir fader ek also
For mariage. And it fell so
That al was do riht as he thoghte,
His pourpos to an ende he broghte --
Sche weddeth him as for hire lord;
Thus be thei alle of on acord.

Qualiter Appolinus una cum filia et ejus marito navim ingredientes a Mitelena usque Thaisim cursum proposuerunt. Set Appolinus in sompnis ammonitus versus Ephesim, ut ibidem in templo Dianae sacrificaret, vela per mare divertit.

(How Apollonius together with his daughter and her husband boarded ship and set course from Mitlene all the way to Tharsus. But Apollonius was warned in a dream and turned his sails across the sea towards Ephesus so that he might make sacrifice in that place, in the temple of Diana.)

Whan al was do riht as thei wolde,
The king unto his Sone tolde
Of Tharse thilke traiterie,

1778. Sone, 'son-in-law'.

And seide hou in his compaignie
His doghter and himselven eke
Schull go vengance forto seke.
The Schipes were redy sone,
And whan thei sihe it was to done,
Withoute lette of eny wente
With Seil updrawe forth thei wente
Towardes Tharse upon the tyde.
Bot he that wot what schal betide,
The hihe god, which wolde him kepe,
Whan that this king was faste aslepe,
Be nyhtes time he hath him bede
To seile into an other stede:
To Ephesim he bad him drawe,
And as it was that time lawe,
He schal do there his sacrifise;
And ek he bad in alle wise
That in the temple amonges alle
His fortune, as it is befalle,
Touchende his doghter and his wif
He schal beknowe upon his life.
The king of this Avisioun
Hath gret ymaginacioun,
What thing it signefie may;
And natheles, whan it was day,
He bad caste Ancher and abod;
And whil that he on Ancher rod,
The wynd, which was tofore strange
Upon the point, began to change
And torneth thider as it scholde.

(F 178b)

1785. of eny wente, 'of any diversion'. 1792. stede, 'place'.
1800. beknowe, 'make known'. 1807. strange, 'contrary'.
1808. Upon the point, 'in the direction (of the compass point)'.

Tho knew he wel that god it wolde,
And bad the Maister make him yare,
Tofor the wynd for he wol fare
To Ephesim, and so he dede.
And whanne he cam unto the stede
Where as he scholde londe, he londeth
With al the haste he may; and fondeth
To schapen him by such a wise,
That he may be the morwe arise
And don after the mandement
Of him which hath him thider sent.
And in the wise that he thoghte,
Upon the morwe so he wroghte;
His doghter and his Sone he nom,
And forth unto the temple he com
With a gret route in compaignie,
Hise yiftes forto sacrifie.
The citezeins tho herden seie
Of such a king that cam to preie
Unto Diane the godesse;
And left al other besinesse,
Thei comen thider forto se
The king and the solempnete.

Qualiter Appolinus Ephesim in templo Dianae sacrificans, uxorem suam ibidem velatam invenit; qua secum assumpta in navim, versus Tyrum regressus est.

(How while he was sacrificing in the temple of Diana in Ephesus, Apollonius found his wife who had taken the veil in the same place. She was taken also with him into the ship and he turned back towards Tyre.)

1811. yare, 'ready'. 1817. schapen, 'prepare'. 1819. mandement, 'command'. 1832. solempnete, 'ceremony'. 1833. environed, 'encompassed'.

With worthi knyhtes environed,
The king himself hath abandoned
Into the temple in good entente.
The dore is up, and he in wente,
Wher as with gret devocioun
Of holi contemplacioun
Withinne his herte he made his schrifte;
And after that a riche yifte
He offreth with gret reverence;
And there in open Audience
Of hem that stoden thanne aboute,
He tolde hem and declareth oute
His hap, such as him is befalle;
Ther was nothing foryete of alle.
His wif, as it was goddes grace,
Which was professed in the place,
As sche that was Abbesse there,
Unto his tale hath leid hire Ere.
Sche knew the vois and the visage;
For pure joie as in a rage
Sche strawhte unto him al at ones,
And fell aswoune upon the stones,
Wherof the temple flor was paved.
Sche was anon with water laved,
Til sche cam to hirself ayein,
And thanne sche began to sein,
"Ha, blessed be the hihe sonde,
That I mai se myn housebonde,
That whilom he and I were on!"
The king with that knew hire anon,
And tok hire in his Arm and kiste;
And al the toun thus sone it wiste.

1834. abandoned, 'betaken'. 1839. schrifte, 'confession'.
1853. strawhte, 'reached out'. 1859. sonde, 'decree'.

Tho was ther joie manyfold,
For every man this tale hath told
As for miracle, and were glade;
Bot nevere man such joie made
As doth the king, which hath his wif.
And whan men herde hou that hir lif
Was saved, and be whom it was,
Thei wondren alle of such a cas.
Thurgh al the Lond aros the speche (F 179a)
Of Maister Cerymon the leche
And of the cure which he dede.
The king himself tho hath him bede,
And ek this queene forth with him,
That he the toun of Ephesim
Wol leve and go wher as thei be,
For nevere man of his degre
Hath do to hem so mochel good;
And he his profit understod,
And granteth with hem forto wende.
And thus thei maden there an ende,
And token leve and gon to Schipe
With al the hole felaschipe.

Qualiter Appolinus una cum uxore et filia sua Thyrum applicuit.

(How Apollonius together with his wife and daughter sail towards Tyre.)

This king, which nou hath his desir,
Seith he wol holde his cours to Tyr.
Thei hadden wynd at wille tho
With topseilcole, and forth they go,
And striken nevere til thei come
To Tyr, where as thei havene nome,

1873. speche, 'talk'. 1874. leche, 'doctor'. 1880. degre, 'estate'. 1890. topseilcole, 'top-sail set'. 1891. striken, 'struck sail'.

And londen hem with mochel blisse.
Tho was ther many a mowth to kisse;
Echon welcometh other hom.
Bot whan the queen to londe com,
And Thaise hir doghter be hir side,
Tho joie which was thilke tyde
Ther mai no mannes tunge telle.
Thei seiden alle, "Hier comth the welle
Of alle wommannysshe grace."
The king hath take his real place;
The queene is into chambre go.
Ther was gret feste arraied tho.
Whan time was, thei gon to mete --
Alle olde sorwes be foryete --
And gladen hem with joies newe.
The descoloured pale hewe
Is now become a rody cheke;
Ther was no merthe forto seke,
Bot every man hath that he wolde.

Qualiter Appolinus Athenagoram cum Thaise uxore sua super Tyrum coronari fecit.

(How Apollonius has Athenagoras crowned king of Tyre along with his wife Thaise.)

The king, as he wel couthe and scholde,
Makth to his poeple riht good chiere;
And after sone, as thou schalt hiere,
A parlement he hath sommoned,
Wher he his doghter hath coroned
Forth with the lord of Mitelene;
That on is king, that other queene.
And thus the fadres ordinance
This lond hath set in governance;

1905. mete, 'meal'. 1919. ordinance, 'command'.

And seide thanne he wolde wende
To Tharse, forto make an ende
Of that his doghter was betraied.
Therof were alle men wel paied;
And seide hou it was forto done.
The Schipes weren redi sone,
And strong pouer with him he tok;
Up to the Sky he caste his lok,
And syh the wynd was covenable.

Qualiter Appolinus a Tyro per mare versus Tharsim iter arripiens vindictam contra Strangulionem et Dionisiam uxorem suam pro injuria, quam ipsi Thaisi filiae suae intulerunt, judicialiter assecutus est.

(How Apollonius took his way by sea from Tyre to Tharsus and judicially attained his vengeance against Strangulio and Dionysia his wife for the wrong they had caused his daughter Thaise.)

Thei hale up Ancher with the cable --
The Seil on hih, the Stiere in honde --
And seilen, til thei come alonde
At Tharse, nyh to the cite.
And whan thei wisten it was he,
The toun hath don him reverence.
He telleth hem the violence,
Which the tretour Strangulio
And Dionise him hadde do
Touchende his dowhter -- as yee herde.
And whan thei wiste hou that it ferde --
As he which pes and love soghte --
Unto the toun this he besoghte:
To don him riht in juggement.
Anon thei were bothe asent
With strengthe of men, and comen sone;

1924. paied, 'satisfied'. 1929. covenable, 'favourable'.
1931. Stiere, 'helm'.

And as hem thoghte, it was to done.
Atteint thei were be the lawe,
And diemed forto honge and drawe,
And brent, and with the wynd toblowe,
That al the world it myhte knowe.
And upon this condicion
The dom in execucion
Was put anon withoute faile.
And every man hath gret mervaile,
Which herde tellen of this chance,
And thonketh goddes pourveance
Which doth mercy forth with justice.
Slain is the moerdrer and moerdrice
Thurgh verray trowthe of rihtwisnesse;
And thurgh mercy, sauf is simplesse
Of hire whom mercy preserveth;
Thus hath he wel that wel deserveth.

Qualiter Artestrate Pentapolim rege mortuo, ipsi de regno epistolas super hoc Appolino direxerunt: unde Appolinus una cum uxore sua ibidem advenientes ad decus imperii cum magno gaudio coronati sunt.

(How, when Artestrates, the king of Pentapolis, died, they sent letters of the news from the kingdom to Apollonius, and how, when they reached that place, Apollonius and his wife were crowned amidst great joy to the honour of the empire.)

Whan al this thing is don and ended,
This king, which loved was and frended,
A lettre hath, which cam to him (F 179b)
Be Schipe fro Pentapolim,
Be which the lond hath to him write,
That he wolde understonde and wite
Hou in good mynde and in good pes

1947. Atteint, 'convicted'. 1949. brent, 'burned'. 1959. verray trowthe of rihtwisnesse, 'the true promise of righteousness'.

Ded is the king Artestrates,
Wherof thei alle of on acord
Him preiden, as here liege lord,
That he the lettre wel conceive
And come his regne to receive,
Which god hath yove him and fortune;
And thus besoghte the commune
Forth with the grete lordes alle.
This king sih how it was befalle.
Fro Tharse and in prosperite
He tok his leve of that Cite
And goth him into Schipe ayein.
The wynd was good, the See was plein;
Hem nedeth noght a Riff to slake
Til thei Pentapolim have take.
The lond, which herde of that tidinge,
Was wonder glad of his cominge;
He resteth him a day or tuo
And tok his conseil to him tho,
And sette a time of Parlement,
Wher al the lond of on assent
Forth with his wife hath him corouned,
Wher alle goode him was fuisouned.
Lo, what it is to be wel grounded!
For he hath ferst his love founded
Honesteliche, as forto wedde,
Honesteliche his love he spedde
And hadde children with his wife;
And as him liste he ladde his life.
And in ensample -- as it is write --
That alle lovers myhten wite
How ate laste it schal be sene

1983. a Riff to slake, 'to take in a reef (of sail)'. 1986. wonder, 'wondrously'. 1992. fuisouned, 'supplied in abundance'.

Of love, what thei wolden mene --
For se now on that other side:
Antiochus with al his Pride,
Which sette his love unkindely,
His ende he hadde al sodeinly
Set ayein kinde upon vengance;
And for his lust hath his penance.

Confessor ad Amantem.
(Confessor to Lover.)

Lo thus, mi Sone, myht thou liere
What is to love in good manere,
And what to love in other wise.
The mede arist of the servise;
Fortune, thogh sche be noght stable,
Yit at som time is favorable
To hem that ben of love trewe.
Bot certes it is forto rewe
To se love ayein kinde falle,
For that makth sore a man to falle --
As thou myht of tofore rede.
Forthi, my Sone, I wolde rede
To lete al other love aweie,
Bot if it be thurgh such a weie
As love and reson wolde acorde.
For elles, if that thou descorde,
And take lust as doth a beste,
Thi love mai noght ben honeste;
For be no skile that I finde
Such lust is noght of loves kinde.

2007-8. Set ayein kinde..., 'as a retribution for his having made an attack against nature and because of his concupiscence, he receives his punishment'. 2112. mede arist of, 'reward derives from'. 2017. ayein, 'contrary to'. 2020. rede, 'advise'. 2027. skile, 'reasoning'.

Resume of lines 2029-3172:

Amans replies that he has heard and understood the tale and assures Confessor that he was never yet

Assoted in my wit,
Bot only in that worthi place
Wher alle lust and alle grace
Is set, if that danger ne were. 2036-39.

And it is 'danger' which is his greatest fear. I do not know what you reckon Fortune is, he continues,

Bot what thing danger mai amonte
I wot wel, for I have assaied; 2042-43.

He has used his reason and pleaded with love, but always the single syllable 'Nay' caps his 'thousand wordes on a rowe / Of such as I best speke can'. Acknowledging his 'lewedness', that is, his ignorance, he asks the Confessor ('for ye ben a clerk / Of love') to show him what he ought best to do.

Confessor promises to go straight to the truth and 'lete alle othre truffles be.' He recalls how, when Venus first set him as Confessor to Amans, he had promised to incline 'To vertu more than to vice' (2082). His advice is to take love where it cannot fail. Sin cannot profit one and to work without profit is foolish. Moreover, lust ends in pain and it is a good thing to flee pain. It is a wonder, then, that such a thing should be so sought after. Love is blind and cannot see where it is going until it falls. Therefore, unless it happens that one is led by good counsel, he ought to be fearful

For conseil passeth alle thing
To him which thenkth to ben a king;
And every man for his partie
A kingdom hath to justefie,
That is to sein his oghne dom. 2109-13.

2039. danger, see note to line 2039.

a man misrules the kingdom of his own self, he will lose himself -- and that is a greater loss than if he lost the ship, its oar, and all worldly goods. For if a man has lost himself, he cannot win anything else, neither the pearl nor the shell. Even

Thogh he hadde at his retenue
The wyde world riht as he wolde,
Whan he his herte hath noght withholde
Toward himself, al is in vein. 2122-25.

You have my advice, says Confessor; you have heard many examples by which you can learn that every lust is of short duration. I can do no more than show you the way. You must choose, then, to live or die.

Amans replies that he has heard what Confessor has to say. But, he says, Confessor does not feel the woe that he does:

I mai noght, thogh I wolde, asterte,
And ye be fre from al the peine
Of love, wherof I me pleigne. 2156-58.

It is all very well for him to say what I should do, but if he himself felt as I, says Amans, he would do exactly the same, or even worse:

For wel I wot, and so do ye,
That love hath evere yit ben used,
So mot I nedes ben excused. 2168-70.

Amans then begs Confessor to intercede with Cupid and Venus so that they be friendly towards his cause. He wants to write to the goddess and to get her answer, but

Tho was betwen mi Prest and me
Debat and gret perplexete:
Mi resoun understod him wel,
And knew it was soth everydel

2156. asterte, 'escape'.

That he hath seid, bot noght forthi
Mi will hath nothing set therby. 2189-94.

However, the dispute is resolved and Confessor bids Amans write his letter, "And I,' he says,

sat doun upon the grene 2210.
Fulfilt of loves fantasie,
And with the teres of myn ye
In stede of enke I gan to wryte 2213.
The wordes which I wolde endite
Unto Cupide and to Venus,
And in mi lettre I seide thus. 2216.

Hic tractat formam cujusdam Supplicationis, quam ex parte Amantis per manus Genii Sacerdotis sui Venus sibi porrectam acceptabat.

(Here he deals with the form of the prayer -- the offering which Venus received from the Lover and which was brought to her by the hands of her priest, Genius.)

The wofull peine of loves maladie, 2217.
Ayein the which mai no phisique availe,
Min herte hath so bewhaped with sotie,
That wher so that I rest or I travaile, 2220.
I finde it evere redy to assaile
Mi resoun, which that can him noght defende:
Thus seche I help, wherof I mihte amende. 2223.

Ferste to Nature if that I me compleigne,
Ther finde I hou that every creature
Som time ayer hath love in his demeine, 2226.
So that the litel wrenne in his mesure
Hath yit of kinde a love under his cure;
And I bot on desire, of which I misse: 2229.
And thus, bot I hath every kinde his blisse.

2214. endite, 'compose'. 2219. bewhaped, 'bewildered'; sotie, 'folly'. 2226. ayer, 'in the year'; demeine, 'possession'. 2230. Bot I..., 'every species has its happiness except me'.

The resoun of my wit it overpasseth,
Of that Nature techeth me the weie
To love, and yit no certein sche compasseth
Hou I schal spede, and thus betwen the tweie
I stonde, and not if I schal live or deie.
For thogh reson ayein my will debate,
I mai noght fle, that I ne love algate.

Upon miself is thilke tale come,
Hou whilom Pan, which is the god of kinde,
With love wrastlede and was overcome:
For evere I wrastle and evere I am behinde,
That I no strengthe in al min herte finde,
Wherof that I mai stonden eny throwe;
So fer mi wit with love is overthrowe.

Whom nedeth help, he mot his helpe crave,
Or helpeles he schal his nede spille:
Pleinly thurghsoght my wittes alle I have,
Bot non of hem can helpe after mi wille;
And als so wel I mighte sitte stille,
As preie unto mi lady eny helpe:
Thus wot I noght wherof miself to helpe.

Unto the grete Jove and if I bidde,
To do me grace of thilke swete tunne,
Which under keie in his celier amidde
Lith couched, that fortune is overrunne,
Bot of the bitter cuppe I have begunne,
I not hou ofte, and thus finde I no game;
For evere I axe and evere it is the same.

2233. certein, 'certainty'; compasseth, 'achieves'. 2237. algate, 'in any case'. 2243. throwe, 'throe' or 'time'. 2246. his nede spille, 'fail in his need'. 2247. thurghsoght, 'sought through'. 2253. tunne, 'barrel'.

I se the world stonde evere upon eschange,
Nou wyndes loude, and nou the weder softe;
I mai sen ek the grete mone change,
And thing which nou is lowe is eft alofte;
The dredfull werres into pes fulofte
Thei torne; and evere is Danger in o place,
Which wol noght change his will to do me grace.

Bot upon this the grete clerc Ovide,
Of love whan he makth his remembrance,
He seith ther is the blinde god Cupide,
The which hath love under his governance,
And in his hond with many a fyri lance
He woundeth ofte, ther he wol noght hele;
And that somdiel is cause of mi querele.

Ovide ek seith that love to parforne
Stant in the hond of Venus the goddesse,
Bot whan sche takth hir conseil with Satorne,
Ther is no grace, and in that time, I gesse,
Began mi love, of which myn hevynesse
Is now and evere schal, bot if I spede:
So wot I noght miself what is to rede.

Forthi to you, Cupide and Venus bothe,
With al myn hertes obeissance I preie,
If ye were ate ferste time wrothe,
Whan I began to love, as I you seie,
Nou stynt, and do thilke infortune aweie,
So that Danger, which stant of retenue
With my ladi, his place mai remue.

2259. eschange, 'flux'. 2263. werres, 'wars'. 2273. parforne, 'perform'. 2284. stynt, 'cease'. 2285. retenue, 'service'. 2286. remue, 'remove'.

O thou Cupide, god of loves lawe,
That with thi Dart brennende hast set afyre
Min herte, do that wounde be withdrawe,
Or yif me Salve such as I desire:
For Service in thi Court withouten hyre
To me, which evere yit have kept thin heste,
Mai nevere be to loves lawe honeste.

O thou, gentile Venus, loves queene,
Withoute gult thou dost on me thi wreche;
Thou wost my peine is evere aliche grene
For love, and yit I mai it noght areche:
This wold I for my laste word beseche,
That thou mi love aquite as I deserve,
Or elles do me pleinly forto sterve.

The priest, Genius, departs with this letter, and presently Venus herself appears:

Sche caste hire chiere upon mi face,
And as it were halvinge a game
Sche axeth me what is mi name.
"Ma dame," I seide, "John Gower," 2318-21.

She points out to John that some of his complaint is directed to Cupid and to herself, but some is also directed at Nature, who is 'under the Mone' which is out of (Venus's) sphere:

Bot that schal stonde among you tuo,
For therof have I noght to done; 2328-29.

Everyone is subject to Nature's law except those few holy men who are called to celibacy. Others there are, however,

---

2288. brennende, 'burning'. 2295. wreche, 'vengeance'. 2296. wost, 'know(est)'; aliche, 'alike'. 2297. areche, 'attain'. 2299. aquite, 'satisfy'. 2319. halving a game, 'half in jest'.

Whiche of here oghne nycete
Ayein Nature and hire office
Deliten hem in sondri vice,
Wherof that sche fulofte hath pleigned,
And ek my Court it hath desdeigned
And evere schal; for it receiveth
Non such that kinde so deceiveth.
For al onliche of gentil love
Mi court stant alle courtz above
And takth noght into retenue
Bot thing which is to kinde due,
For elles it schal be refused. 2338-49.

However, in this, John is held excused, and Venus promises to consider his plea as made in the letter, but warns him against expecting too much. While he is waiting for the answer, John complains about Venus

which stant withoute lawe
In noncertein, bot as men drawe
Of Rageman upon the chance,
Sche leith no peis in the balance,
Bot as hir lyketh forto weie;
The trewe man fulofte aweie
Sche put, which hath hir grace bede,
And set an untrewe in his stede. 2377-84.

Expecting the worst, John listens to her scornful reply:

"Thou wost wel that I am Venus
Which al only my lustes seche;
And wel I wot, thogh thou beseche
Mi love, lustes ben ther none,
Which I mai take in thi persone;
For loves lust and lockes hore
In chambre acorden neveremore,

2338. nycete, 'folly'. 2378. noncertein, 'uncertainty'. 2379. Of Rageman, 'from a lucky dip'. 2380. peis, 'weight'. 2381. weie, 'weigh'. 2403. lockes hore, 'grey hairs'.

And thogh thou feigne a yong corage,
It scheweth wel be the visage
That olde grisel is no fole:..." 2398-407.

There is no point, she says, in trying to do something which is beyond you. And after stressing the point, she ends with this advice:

"... mi conseil is that thou
Remembre wel hou thou art old." 1438-39.

This news, however, is so bad that John swoons:

And as a man the blase of fyr
With water quencheth, so ferd I;
A cold me cawhte sodeinly,
For sorwe that myn herte made
Mi dedly face pale and fade
Becam, and swoune I fell to grounde. 2444-49.

In this state, he sees Cupid and all the company of lovers. First Youth and the young lovers, dressed in garlands of leaves, flowers, jewels, all gay, dancing and singing:

And as me thoghte, in the manere
Al freissh I syh hem springe and dance,
And do to love her entendance
After the lust of youthes heste. 2486-89.

He saw there 'Tristram, which was believed / With bele Ysolde', Lancelot, Jason, Hercules and many others of the famous lovers of literature and history: those who had been unfaithful such as Theseus, or deserted, such as Dido; and those faithful wives, Penelope, Alceste, Alcione and Lucrece.

Then came Elde:

A softe pas thei dance and trede;
And with the wommen otherwhile
With sobre chier among thei smyle,
For laghtre was ther non on hyh. 2682-85.

2407. grisel, 'old horse', 'old man'; fole, 'foal'.
believed, 'entrusted'; bele, 'beautiful'.

He sees now King David with Bersabee, Salomon and the other great lovers of Biblical and Classical times, and it gives him hope:

I thoghte thanne how love is swete,
Which hath so wise men reclamed,
And was miself the lasse aschamed,
Or forto lese or forto winne
In the meschief that I was inne:
And thus I lay in hope of grace. 2720-25.

These old lovers (and a few young ones), when they saw John lying there, asked Venus to have pity, and she in turn prayed Cupid that he would send some comfort. While he awaits the god, John listens to the crowd that has gathered around him.

Tho myhte I hiere gret partie
Spekende, and ech his ohne avis
Hath told, on that, an other this: 2760-62.

Some were of the opinion that

An old man scholde noght assote 2766.

But others believed

that the wylde loves rage
In mannes lif forberth non Age. 2773-74.

At last, the blind god, Cupid, gropes his way towards John

And as he pitte forth his hond
Upon my body, wher I lay,
Me thoghte a fyri Lancegay,
Which whilom thurgh myn herte he caste,
He pulleth oute,... 2796-800.

At once he vanishes together with all the crowd of lovers. Only Venus and her priest, Genius, remained. The goddess then anointed John's wounds and held a mirror up to him so that he could behold his wizened looks and grey hairs.

2721. reclamed, 'summoned'. 2722. lese, 'lose'. 2761. avis, 'opinion'. 2766. assote, 'dote'. 2774. forberth, 'spares'. 2798. Lancegay, 'dart'.

Like the year in its seasons, he realises, no summer can be expected in the winter months. His 'Reson' returns

And hath remued the sotie
Of thilke unwise fantasie,
Wherof that I was wont to pleigne,
So that of thilke fyri peine
I was mad sobre and hol ynowh. 2865-69.

Venus, as if joking, then asks the poet what love is.

And I for schame
Ne wiste what I scholde ansuere;
And natheles I gan to swere
That be my trouthe I knew him noght;
So ferr it was out of mi thoght,
Riht as it hadde nevere be. 2872-77.

Now that he is no longer a lover, John begs one last favour:

Touchende mi confession
I axe an absolucion
Of Genius, er that I go. 2891-93.

The pardon is granted, and he makes to take his leave, but

A Peire of Bedes blak as Sable
Sche tok and heng my necke aboute;
Upon the gaudes al withoute
Was write of gold, Por reposer. 2904-07.

With a last farewell, Venus gives her advice:

go ther vertu moral duelleth,
Wher ben thi bokes, as men telleth,
Which of long time thou hast write. 2925-27.

and disappears, and Genius with her, into a starry sky. For a moment the poet seems a little at a loss, but then

Homward a softe pas y wente,
Wher that with al myn hol entente

2904. Peire of Bedes, 'a rosary'. 2906. gaudes, 'the large beads (of a rosary)'. 2907. Por reposer, 'for the sake of rest'.

Uppon the point that y am schryve
I thenke bidde whil y live. 2967-70.

And so he prays for the state of England:

Parce precor, Criste, populus quo gaudeat iste;
Anglia ne triste subeat, rex summe, resiste.
Corrige quosque status, fragiles absolve reatus;
Unde Deo gratus vigeat locus iste beatus.

(Humbly I pray, O Christ, that this people might be glad.
Lest England suffer sadly, O supreme King, stand firm.
Direct all our attitudes, absolve our brittle sins, for then
with God, this blest and grateful land might thrive.)

He prays particularly for peace and an end to division within the land. The clergy and the knights and the lawyers are appealed to do do their respective duties. But all these owe their allegeance to the king. In this man stands all power, and he can either 'spille' or 'save'. But because he has such enormous power, he has the duty

First un to rightwisnesse entende, 3069.
Wherof that he hym self amende
Toward his god and leve vice,
Which is the chief of his office; 3072.
And aftir al the remenant
He schal uppon his covenant
Governe and lede in such a wise, 3075.
So that ther be no tirandise,
Wherof that he his poeple grieve,
Or ellis may he nought achieve 3078.
That longith to his regalie.
For if a kyng wol justifie
His lond and hem that beth withynne, 3081.
First at hym self he mot begynne,
To kepe and reule his owne astat,

2970. bidde, 'pray'

That in hym self be no debat
Toward his god; for othre wise
Ther may non erthly kyng suffice
Of his kyngdom the folk to lede,
Bot he the kyng of hevene drede.
For what kyng sett hym uppon pride
And takth his lust on every side
And wil nought go the righte weie,
Though god his grace caste aweie
Non wondir is, for ate laste
He schal wel wite it mai nought laste,
The pompe which he secheth here.
Bot what kyng that with humble chere
Aftir the lawe of god eschuieth
The vices, and the vertus suieth,
His grace schal be suffisant
To governe al the remenant
Which longith to his duite;
So that in his prosperite
The poeple schal nought be oppressid,
Wherof his name schal be blessid,
For evere and be memorial.

The prayer made, Gower recapitulates by recalling his former purpose in writing the book. He begs us to overlook his lack of 'Curiosite' -- that is 'the artful skills of rhetoric' -- since he is unskilled in that. He works, he claims, with 'rude wordes and with pleyne'. Nevertheless, he has completed his work, and in its completion, his Muse has bid him leave worldly love. But that other love which stands confirmed in charity:

Such love is goodly forto have,
Such love mai the bodi save,

3098. suieth, 'follows'.

Such love mai the soule amende,
The hyhe god such love ous sende
Forthwith the remenant of grace;
So that above in thilke place
Wher resteth love and alle pes,
Oure joie mai ben endeles. 3165-72.

Here Book Eight of the Confessio Amantis ends.

Explicit iste liber, qui transeat, obsecro liber
Ut sine livore vigeat lectoris in ore.
Qui sedet in scannis coeli det ut ista Johannis
Perpetuis annis stet pagina grata Britannis.
Derbeie Comiti, recolunt quem laude periti,
Vade liber purus, sub eo requiesce futurus.

(This book is ended. As it passes over, I solemnly entreat and pray that it may flourish without envy in the reader's mouth. May He who sits on heaven's throne grant that this book of John's may remain agreeable to Britons through continuing years. Go, unadorned book, to the Count of Derby whom theskilled honour -- under him, find your future refuge.)

NOTES ON GOWER'S APOLLONIUS

These notes are intended to be both explanatory and interpretive, but not definitive. Reference is made throughout to the Spanish translation of the Confessio Amantis which was made by a certain Juan de Cuenca towards the end of the fourteenth or perhaps early in the fifteenth century. The MS is held in the library of El Escorial (g.ii.19), and has been edited by A. Birch-Hirschfeld, Confision del Amante por Juan Guer. Spanische Übersetzung von John Gowers Confessio Amantis aus den Vermächtnis von H. Knust nach der Handschrift in Escorial, (Leipzig, 1909).

Though the translation into Castillian claims to have been made from the Portuguese of 'Roberto Payn', it is, nevertheless, fairly close to the original and offers us the only extant 'reading' of the Confessio Amantis made by someone during, or shortly after, Gower's own day. The readings of the Spanish translator do not 'prove' anything; but they do suggest the ways in which a contemporary of the poet understood (or misunderstood) his work. They also throw an interesting light on the way words or passages could be interpreted.

Other books referred to in the making of these notes are recorded in the notes.

247. Confessor. The priest of Venus (Queen of Love), called Genius (CA. i. 196), has been ordered by the goddess to hear the confession of Amans, the Lover (i.e. John Gower, himself). As Macaulay notes (Vol.I, p.467): "The idea of 'Genius' is taken from the Roman de la Rose, where Genius is the priest of Nature...". The Roman is an important influence of Gower's poem, and indeed, on a great deal of contemporary English verse. It was translated, at least in part, by Chaucer. (For a parallel text of this translation and the French, see R. Sutherland, The Romaunt of the Rose and Le Roman de la Rose, (Blackwell, Oxford,

1968)). "This poem Chaucer tells us he translated, and it is altogether likely that it is one of the ways in which he served his apprenticeship in poetry". (A.C. Baugh, A Literary History of England, the Middle Ages, (Routledge & Kegan Paul, London, 1967)).

The Roman is available in the modern English verse translation of H.W. Robbins, The Romance of the Rose (E.P. Dutton, New York, 1962).

---- my Sone refers to Amans whose confession the priest of Love is hearing.

---- as I thee seie. On the position of pronouns see "Gower's Syntax" §15 (a).
The present tense seie is perhaps best rendered in MdnE by the perfect tense: 'as I have [already] told you'.

249. Of that. On the usage of prepositions, see "Gower's Syntax" §6.

253. lawe. Gower is here speaking of the jus positivum (perhaps more often referred to as lex positiva*), that is, the 'positive law' established by God through revelation (Moses, Christ) or by man. He makes it quite clear that incest is not contrary to the 'natural law'(jus naturale). See especially viii. 50-163, where he discusses the growth of the human race from Adam and Eve who begat Cain and Abel, who in turn married their sisters 'Forthi that time it was no Sinne / The Soster forto take hire brother...' (viii. 68-9). The ban against close relations marrying was established (and extended) by God's Church on Earth. This in no way excuses those guilty of incest, as the arguments presented by the exempla that follow make clear; however, it does hint at the medieval interest in the theological problems raised by the ban. A Spanish poet of the fifteenth century, Esteban de Zafra, speaks of the rose tree (i.e., the Virgin Mary) that produced a rose which is at once her son, husband and father: 'la rosa que producía /

es su hijo, esposo y padre'. Spiritual relationships were included in the ban, and to make love to a clerk (priest) or nun was considered incestuous. See viii. 175. On the 'rules' of fin amour (also referred to as 'Courtly Love'), which includes the defining of the limits of 'love', see Andreas Capellanus, The Art of Courtly Love (available in the English trans. of J.H. Parry, Columbia Univ. Press, 1964; first pub. 1941). On forbidden or incestuous relationships especially, see pp. 142-43, 192.

* On the distinction between the 'positive' and 'natural' laws, see Hastings, Encyclopedia of Religion and Ethics (under "Law").

254. He which. 'which' is the regular form of the relative pronoun. 'who' is used (i) in questions (e.g. viii. 1345); and (ii) to refer to an indeterminate subject (i.e. 'whosoever', 'one'). However, in the oblique cases, 'whom' or 'whos' is used to refer to persons, 'which' to things: e.g. 'this dede corps of which...' (viii. 1153); but: '⌈Antiochus⌋... of whom' (viii. 275), '⌈Our prince⌋... Thurgh whom' (viii. 1871) and '⌈sche⌋... whos name' (viii. 1536). See also "Gower's Syntax" §§11-14.

255. sore. Adverb. The instrumental case (i.e. the case expressing the 'means by which') of OE adjj. characteristically ended in '-e', and was used adverbially. There is a large number of ME advv. in '-e'.

256ff. The Spanish translation reads: 'E porque del destruimiento de unos a otros viene dotrina, los onbres al tienpo de agora devian de tomar ynformaçion del tienpo pasado, para usar del bien e dexar el mal.' ("And because the destruction of some becomes the doctrine (teaching) of others, men now-a-days ought to receive instruction from time past in order to use the good and to quit the evil").

It is interesting to note how the translator seems to have seen in the word 'lore' its two basic 'dictionary' meanings: (i) the past participle of 'lesen', i.e. 'lost', and (ii)

the noun meaning 'doctrine' or 'what is learned or taught'. Although the latter is the only possible contextual meaning, the translator has managed to 'include' the former by translating what is, in Gower, merely implied: the 'destruimiento' or 'destruction' of others.

The recording of men's lives, both good and bad, as examples to follow or as grave warnings of what happens to evil doers is a common practice, especially among medieval moralisers. It does not matter that such and such a character is fictitious; it is the moral that is important. Gower has said before (CA. i. 330, 758, etc.) and repeats it again here that stories are for the reader's edification; they offer 'proof' of his doctrine, which is, essentially: We are not Fortune's playthings; what we call bad fortune is, in fact, what we bring upon ourselves by our own folly and crime.

260. that. MdnE would require 'that which', 'what' or possible 'that thing which'. Cf. that which in the following line.

---- him thenketh. Lit. 'it seems to him' -- an example of a reflexive verb of the kind no longer found in MdnE, except, perhaps, in the semi-jocular 'methinks' (lit. 'it seems to me').

262. Bot is not so much a disjunctive co-ordinating conjunction here as an adverbial 'link-word' with the force of 'however' or, perhaps, 'be that as it may'.

---- forto loke. There appears to be no essential difference in meaning or emphasis between the forms 'forto' and 'to' + infin. The preposition 'to' before an infinitive appears never to be stressed, and since the majority of verbs are stressed on the first syllable of the infin. form, it is frequently necessary for the poet to insure that the syllable immediately before the 'to' is stressed. The word 'forto' is therefore very useful. Cf. 1.269. See also "Gower's Syntax" §7 (z).

---- of time go, 'from times gone by'. On the forms of the verb 'to go', see "Gower's Grammar" §15.

263. lust of love means basically the 'desire(s) of love'. The present context suggests more the 'excessive desires of love', i.e. 'lust' in the modern sense. This contrasts with 'loves lust' (l. 251) where the 'lust' or 'desire' is considered wrongful only if it falls elsewhere than the law allows. The Sp(anish tr(anslates: 'Mas para traher a la memoria commo todo onbre devria escusarse del delectamiento carnal e de lo non faser, espeçialmente donde ay parentesco, por lo pasado lo puede onbre entender, porque la mayor parte rreçiben por ello gualardon qual lo mereçen;' ("But in order to bring to mind how every man should avoid carnal pleasure and not perform such, especially where there is blood relationship, a man can understand from what has gone before, because the greater number of men have received for it (i.e. carnal pleasure) the reward that they deserve.") In translating 'lust of love' by the phrase 'delectamiento carnal', the translator shows that he understands the phrase to mean quite specifically physical sexual union. It would also seem that he understood this particular pleasure to be sinful at all times, and therefore to be eschewed; but especially sinful was any incestuous relationship.

For an amusing discussion of 'sin' (that is, against the sixth commandment), see E. Talbot Donaldson, Speaking of Chaucer (Athlone Press, London, 1970), pp. 164-74.

262ff. The syntax of this passage is made difficult by the anacoluthon, or lack of grammatical sequence. It seems as if 'hou' should be read as governing both lines 263 and 264, thus giving a paraphrase for the whole passage: 'however, to see from times gone by how carnal lust goes beyond the law, [and how] it ought to be eschewed... because every man should dread it, [dread] that [lust of the flesh] which frequently turns to harm, and especially so [when practised] with his own relations... concerning which, I

intend telling a tale'.

269f. hiere / hiere. On this kind of homophonic rhyme, see "Gower's Prosody" § 19.

The Latin verses. These seem to be used by Gower as a kind of motto establishing the theme of the following story or passage. The themes of the Apollonius story would seem to be: (a) that all men experience love, (b) that some men are immoderate in their love, and such people cannot be called true lovers, and (c) that Venus, as Goddess of Love, brings lovers together by means of Chance (that is, their attraction for one another is blind and inscrutable), with the result that lovers cannot see with their reason (intellect) what things belong in the domain of Reason, i.e. lovers are ruled by their passions and emotions, not by their reason or intellect.

The Latin margins. These act as summaries of what follows, and fulfil, in effect, the functions of chapter headings. In the MS these prose summaries are written in the margins of the page.

271ff. On the syntax of this passage, see "Gower's Syntax" § 4.

272. Pantheon. This book, written by Godfrey of Viterbo in about 1185 A.D., is a modification of his earlier Memoria Saeculorum (The Memory of the Ages) which was dedicated to the Emperor Henry VI, son of Frederick I. See the "Introduction to the Cronica" for a fuller discussion of the purpose of the Pantheon, and its influence on Gower's works. (Note: Throughout these notes, the version of the Apollonius story that appears in the Pantheon is referred to as the Cronica.)

274. Antiochus. The Antiochus who gave his name to the city of Antioch was Antiochus III, known also as Antiochus the Great. He was king of Syria from 223-187 B.C. There is no historical evidence for this Antiochus, or any king of this name, having lived incestuously with his daughter. Godfrey of Viterbo, in the Pantheon, wants us to associate

the king with Antiochus IV (Antiochus Epiphanes) who persecuted the Jews between 175 and 164 B.C. (For the Biblical account of this persecution, see Maccabees I and II).

The use of a genuinely 'historical' character in the earlier romance version of the Historia is thought by some critics to have lent 'authority' to the story. From Gower's point of view, however, there would hardly have been any necessity to question either Godfrey's information, or the thousand-year old traditional opening to the story. It does not affect the moral of the story either way to question which, if indeed any, Antiochus is the villain of the piece.

267. His, i.e. 'its'. See "Gower's Grammar" § 7.

---- ferste. Adv. or adj.? The Sp. tr. 'originalmente', treating it as adv.: 'in the first place'.

---- as seith the bok, i.e. the Pantheon.

269. fortune. The standard medieval 'texts' on Fortune were Boethius's Consolation of Philosophy (available in the English translation of V.E. Watts, (Penguin, 1969)) -- see especially Book II; and the Anticlaudianus of Alan de Lille, which has been translated into English by W.H. Cornog (University Microfilms reprint, 1969). The best of the more recent studies of Fortune is by J.J. Courcelle, La Consolation de Philosophie dans la Tradition Littéraire (Paris, 1967); whilst H.R. Patch's The Goddess Fortuna in Medieval Literature (first pub. 1927) is available in reprint (Frank Cass, 1967). See "Fortune and the Apollonius Story", for a fuller account of Gower's Fortune.

280. which no king... Cf. Psalm 82: 6-7; and Chaucer's Knight's Tale, l.3030 'He moot be deed, the king as shal a page'.

284. as who seith. "i.e. 'as one may say'" (Macaulay). The phrase is a common one.

288f. These two lines recall CA. Prol. 473ff.:

> Bot pleinly forto speke of that,
> I not how thilke body fat,
> Which thei with deynte metes kepe

And leyn it softe forto slepe,
Whan it hath elles al his wille,
With chastite schal stonde stile;

The Sp. tr.: 'Mas el onbre quando es viçioso e bive a su voluntad, por la flaquesa de su carne muchas veses cahe en pecado' ("But when man is excessive (?) and lives according to his desires, because of the weakness of his flesh, he frequently falls into sin") It is difficult to determine the exact meaning of 'viçioso','vicious', but capable of meaning 'spoilt' as in 'niño vicioso', 'a spoilt child'.

Unlike the Historia or the Cronica, where there is no explanation as to why Antiochus should be so morally weak, Gower suggests that his fall is due to the luxury of his living. It seems reasonable to suppose that Gower had the court of Richard II in mind, as well as the supposed court of Antiochus. Antiochus is the antithesis of the 'Blessed' who are 'poor in spirit'. Those who do no penance to tame their flesh cannot hope to be spiritually strong.

290. that, (i.e. the precept given in the two preceding lines) is the object of the verbs 'wiste and felte' (l. 292).

291. in hire fadres chambres, i.e. in the same house, not necessarily in the same room, as her father.

293. For. 'because of'. see "Gower's Syntax" § 7 (n).

---- likinge and concupiscence. The use of an English word and its Latin (or French) synonym was common at this stage in the development of the English language. Most of the technical terms of Church and State were, of course, derived from Latin. The practice of glossing them in English for the benefit of the uneducated began early. In time, it seems to have become a literary flourish and accepted form of amplificatio or 'amplification'. There are many such examples in Gower. Cf. 403, below.

concupiscence, f. L. 'concupisco' = 'long for', 'covet', 'strive after'. As the name of a sin it denoted 'lust'

or the 'inordinate desire of pleasure, esp. sexual gratification'.

294. insihte of conscience. It would be interesting to know if the author intended any conscious echo of the title of one of the most widely read books of the fourteenth century, The Prick of Conscience (over a hundred MSS still extant). "In a prologue and seven parts it tells of the wretched nature of man, the unstableness of the world, and of death which is inevitable, thus building up to the last four parts which treat of Purgatory, Doomsday, the pains of Hell, and the joys of Heaven." A.C. Baugh, A Literary History of England, Vol. I, (Routledge & Kegan Paul, London, 1967), p. 205.
insihte, lit. 'insight', 'perception' is taken up again in the following line with the word 'blente', 'blinded'. Without the eye of conscience, the father was spiritually blinded by his lusts.

298. leisir. The Sp. tr. 'lugar', i.e. 'place' or perhaps 'opportunity'. This verse echoes lines 288-89.

299. With strengthe. Adverbial, modifying 'forlih'. On the position of the and, see "Gower's Syntax" § 9 (b).
The Sp. tr.: 'quando el vido tienpo para ello, echo mano de aquesta su fija' ("when he saw the time for it, he laid his hand upon this his daughter").

301. A line poignant in its simplicity. Gower seldom paints word-pictures. Rather, he describes actions and conveys the feelings of the characters.

302. couthe.
The form 'couthe' survives in MdnE in the adj. 'uncouth', lit. 'ignorant'.

---- noght is always so spelt when it means 'no', 'not'. The spelling 'not' is a contracted form of 'ne wot', i.e. 'did not know'. See "Gower's Orthography and Pronunciation" § 2.

303. forlore, 'utterly lost', (cf. MdnE 'forlorn'). The prefix

'for-' either denotes loss or destruction, or it intensifies the verb it is attached to. Other examples are: 'forblowen' (l. 1402), 'fordrive' (l. 1636), 'forlete' (l. 1434), 'forlih' (l. 300), 'forsmite' (l. 1000), 'forstormed' (l. 1402), etc.

304. flour. Fig. 'virginity', also signified 'reputation', 'moral or spiritual virtue'. The Sp. omits to tr. this line.

306f. The Sp. tr. 'Ca las mugeres que le eran dadas por guarda e commo su fortuna lo quiso, todas estavan fuera de la camara.' ("But, as Fortune wished it, the women who had been given to her to keep guard [over her] were all absent from the room".) It would seem as if the translator saw in the phrase 'as thanne' an equivalent, perhaps, to the expression 'as it chanced'.

Gower differs from the Historia where the king deliberately sends the women out of the room.

---- Of wommen means something like 'as regards the women', and refers back to 'thei' in line 306. (See also note to l. 354).

308. And thus... The Sp. tr.: 'Por esta guisa aquesta donsella por causa de su padre supo primeramente que cosa era tastar omne.' ("In this way, the maiden, on her father's account, knew for the first time what thing it was to taste of man.") The translator, however, neglects to tr. the following three verses.

309ff. The wylde father... These three lines look forward to the riddle (l. 406ff.) and the great woe which is to result from Antiochus's sin. Medieval writers did not attempt to 'spring surprises' on their audience in the way of many modern novelists. Aware of the distractions that occured in any reading situation (see the famous illustration of Chaucer reading to the Court of Richard II in MS Corp. Chr. Coll. Cam. 60 -- reproduced in J.A. Burrow (ed.), Geoffrey Chaucer (Penguin Critical Anthologies, 1969), or M. Rickert, Painting in Britain: Middle Ages, (Penguin Books, 1965)

and elsewhere), writers would repeat important ideas, often many times. Like a good mime artist, the poet indicates what he is going to say, says it, and then points to what he has said, in order to make sure that no-one misses what he is trying to say.

The Middle ages saw the production of many manuals on how to write well. Among the more famous of these books is the Poetria Nova of Geoffrey of Vinsauf, now available in the English translation of Margaret F. Nims. (Toronto, 1967).

312. unkinde. Lit. 'unnatural'. It seems strange that Gower should use the term after having seemingly taken pains to show (in the opening verses of Book viii) how incest was not against nature. It would seem, therefore, that the unnatural act is the manner in which the father forced himself upon his daughter, and the word is to be understood in its modern sense of 'cruel' (cf. l. 1560). The Spanish translator, however, understood it to mean 'abhorrent and contrary to nature': 'Que segun rrason es muy aborreçible e contra naturalesa' ("which according to reason is very abhorrent and contrary to nature").

317. For feere..., is probably meant to apply to 'hir' rather than to the 'wiht'. The Sp. tr.: 'E ella quedo dentro con muy grande enojo e miedo que ovo de la verguença...' ("And she stayed inside [her room] with the very great vexation and fear which she had from her shame...") Nevertheless, there seems to be no point in restricting the phrase in such a way; the fear, after all, becomes very widespread.

318. With that. It is difficult to give any precise 'meaning' to such phrases. Apart from the useful purpose they serve in providing the verse with two syllables, they should be thought of as little more important than, say, the 'he said's' of a modern novel. Translate, perhaps, as 'in the meantime'.

323. of that may be 'the means by which' she was 'overlad', the 'what' that she cannot be avenged of, and the 'what' that she can scarcely speak of. The Sp. tr.: 'Mas ella seyendo

en si muy enojosa por cosa que no podia ser vengada, con verguença que ovo non pudo rresponder a su ama' ("But she, being very troubled in herself because she could not be avenged, could not reply to her nurse for the shame that she had"). Contrast with the Cronica where we are assured (l. 4) that the sin will not remain unavenged.

327. Soster. Used as a mode of address; it does not imply blood relationship.

328. I sih this ilke day. The Sp. tr.: 'por que in este mundo naçida fui' ("that I was ⌈ever⌋ born into this world"). Cf. 'to see the light of day', meaning 'to be born'.

329. Thing. It is difficult to determine quite what significance this neuter word has. Gower may be attempting to reproduce the impersonal manner of the Historia where the girl speaks of the decease of 'two noble names'; where 'Impiety has done this evil deed'. Thing in its older usage could mean 'creature' and it seems best to translate it so here. The Sp. simply tr.: 'aquel' ("that ⌈person⌋").

330. onliche that. that would seem to refer back to 'Thing' and is subject of 'hath bereft'. Onliche would seem to be adj. modifying 'that', but may possibly be adv. used ironically. The whole passage (l. 329ff) may be translated: 'The creature who first begot my body into this world, he alone has bereft me of my ⌈worldly⌋ honour'.

332. now and eft. Lit. 'now and again'. Sp. tr.: 'muchas veses' ("many times").

334. lacketh breath, i.e. 'is without the breath of life'.

335. That other, i.e. the nurse.

337ff. The Sp. tr. the following four lines as direct speech. In fact, lines 339-40 could be regarded as spoken by the nurse. The saying "What's done is done: those who must suffer, will" is a kind of rhetorical 'proverb' so beloved of medieval rhetoricians such as Geoffrey of Vinsauf. See for instance Margaret F. Nims (tr.) Poetria Nova of Geoffrey of Vinsauf, p. 22. Gower frequently points the

moral in this way. Not only does he here refer to the suffering so far related to us, he points to all the suffering which is going to happen as a result of this one sin.

---- lette (not to be confused with 'lete', 'to allow') means 'hinder'. It survives in MdnE in the phrase 'without let or hindrance'.

---- fol, adj. f. OF fol, here means 'sinful', 'wicked', 'lecherous'.

341. it refers to the sin, not the recoverir.

347. withseie, 'say against'. The prefix 'with-' often expresses the idea of opposition, 'away from', 'against'. So also 'withdrawe' (l. 264) and 'withstonde' (l. 280).

So far, Gower's version seems to have depended more on his knowledge of the Historia than the Cronica. The latter manages to compress all that has happened so far into six lines of verse.

348ff. Bot fame... Cf. Cronica, l. 7.

---- al aboute modifies 'regnes' rather than 'beaute'. The Sp. tr.: 'La fama por desvariados caminos en muchas partes fiso saber la fermosura e alto linaje de aquesta donsella' ("Fame, along various byways in many regions, made known the beauty and high lineage of this maiden").

352. for love of mariage. In practice, marriage in Medieval Europe was usually a contract motivated by the interests of family or state rather than the individual's 'love' for the other person. (See, for instance, Marc Bloch (tr. by L.A. Manyon), Feudal Society (Univ. of Chicago Press, Chicago, 1961) pp. 135ff. and 226ff.) Gower, however, speaks out strongly for the idea of marrying for love. See especially MO. 17245ff. The theme of 'married love' is important to the CA as a whole.

353. come and sende, 'came and sent'. I.e. some came in person, others sent envoys, to seek permission to marry the daughter.

354. As thei. thei appears to be used as a pronoun equivalent to 'ones' or perhaps 'those': 'as ones who expected all honour, being ignorant of the truth.' Sp. tr.: 'aquellos' ("those"). Cf. 'thei' l. 306.

356ff. Cf. Cronica, l. 10-18.

362. his doghter is the object of 'axeth'.

363. Bot if, 'unless'. See "Gower's Syntax" § 9 (d).

---- couthe is completed by 'Assoile'. On Gower's use of the run-on line, see "Gower's Prosody" §§ 7, 8, 11.

364. suggestion f. L. 'suggestio', 'the posing of a question by a rhetor which he then answers himself'. The word here means simply 'the posing of the question'.

365. The whiche refers back to 'question'.

366. in certain, (cf. MdnE 'for certain'), an adverbial phrase, 'certainly'.

367ff. The Cronica unlike the Historia, makes no mention of the fate of the unsuccessful suitors.

369. Here hevedes scans 'Here hevedes'. See "Gower's Prosody" §§ 2, 3, 5 (e). The Sp. tr.: 'Por la qual cosa las cabeças de muchos que por ello murieron, estavan puestas sobre lanças en derecho de la puerta de los palaçios del rrey' ("For which reason, the heads of many who had died because of [the statute], were placed on pikes right in [the line of] the gateway to the king's palace").

370. ate laste... This kind of alliteration is sparingly used by Gower. See "Gower's Prosody" §§ 9, 16.

371f. wise / wise. (Cf. note to l. 269f.) A delightful play on the word 'wise' here.

375. Prince of Tyre. In the Historia he is usually known as rex Tyri. He does, however, refer to himself twice as 'princeps' (5,20 & 8,6). The Cronica refers to him simply as Appolonius Tyrus.

375-382. See "Gower's Syntax" § 16 (b) for a 'grammatical' analysis of these lines. The Sp. tr.: 'el noble rrey Apolonio señor de Tiro commo cavallero nuevo enamorado e talantoso muy esforçado, pensando en las nuevas que oyera desir del fecho del rrey de Antiocha, propuso en su coraçon de se poner a aventura por provar la sotilesa de aquella quistion, si la adevinaria.' ("the noble king Apollonius,

Lord of Tyre, like a knight newly in love, talented and very spirited, pondering the news he heard tell of the king of Antioch's deeds, proposed in his heart to hazard his life to reveal the subtleties of the riddle, if he could divine them").

383. The Sp. adds (after translating l. 382): 'E teniendo presto para su yda e aparejado lo que menester avia' ("And being in a hurry to go, and having got ready all that he required").

386. And seileth. Macaulay draws attention to passages of similar construction: v. 3291, 4590; vi. 1636. Whilst the subject of 'seileth' may be 'the wynd', it is perhaps more satisfactory to understand it as 'he', and to treat 'the wynd him dryveth' as a parenthesis. The Sp. makes no mention of the wind.

---- Macaulay punctuates 'arryveth:' (See Appendix A where the punctuation of this and other passages is discussed). The Spanish, however, tr.: 'entro en la mar e siguio su camino fasta que en el puerto de Antiocha arribo en salvo.' ("he took to the sea and followed his course until he arrived safely in the port of Antioch"). The similarity in construction of lines 541-42 and 516-17 (both in their sense and in their use of run-on lines) perhaps argues for a run-on line in the way understood by the Sp. translator.

389. His presence, i.e. the king himself.

390. naturel science. Lit. 'knowledge based on the innate moral feeling of mankind', 'knowledge having its basis in the normal constitution of things'. The phrase is probably used here to refer to the seven 'sciences' or liberal arts. On the origin of the concept of the seven liberal arts, see R.R. Bolgar, The Classical Heritage and its Beneficiaries (Camb. Univ. Press, repr. 1963), pp. 35-7. L.J. Daly, S.J. The Medieval University, 1200-1400 (Sheed and Ward, New York, 1961) provides an introduction to the university education of medieval times, and describes the scope and function of the

liberal arts (pp. 8-10).

391. clerk is used by Gower to signify an educated or learned man, whether lay or religious.

392. ynowh. (Cf. use of 'satis' in Cronica), lit. 'enough', 'sufficiently'.

393. Of wordes. The phrase would seem to modify 'eloquent' rather than 'his speche'. Wordes may carry the sense 'speeches', 'topics of discussion', 'disputes'. As a verb, 'worde' is used in the sense 'to dispute' at CA. iii. 742. The Sp. tr.: 'e demas las palabras que fablava eran tan graçiosamente dichas que los que lo escuchavan, avian muy grant sabor de lo oir rrasonar.' ("and moreover, the words he uttered were so graciously spoken that those who heard him held a very clear understanding of what they heard reasoned.")

394. And whanne he sih. The Sp. tr.: 'E despues que llego a su presençia quando vido tienpo, fablole' ("And after he was in his presence, when he saw the opportunity, he spoke to him"). Cf. l. 299.

395. moste. Macaulay notes (vol. II, p. 538): "'that he might', 'ut sibi liceret,' a common use of the word in older English (see examples in Bosworth and Toller's Dictionary)".

396. ayein. (f. OE ongean) 'in reply'. See "Gower's Syntax" § 7 (i).

400. it refers back to no specific noun, but to the idea of (Apollonius's possible) ignorance or inability to answer the riddle.

---- heved is scanned as one syllable. Cf. l. 369.

401. he, i.e. Apollonius asks the king what the question is.

403. sturne lok and sturdi chiere, f. OE styrne and locian, and f. OF estourdi and chere (cf. note to l. 293). The Sp. tr.: 'con mirar espantoso e cara rrobusta' ("with a fearful expression and stout features").

404. To him and seide. On the position of the conjunction 'and'

see "Gower's Syntax" § 9 (b).

Latin margin (l. 405). Macaulay notes (vol. II, p. 538): "The riddle as given in the Laud MS. is, 'Scelere uehor. Materna carne uescor. Quero patrem meum matris mee uirum uxoris mee filiam, nec inuenio.' Most copies have 'fratrem meum' for 'patrem meum,' but Gower agrees with the Laud MS. I do not attempt a solution of it beyond that of Apollonius, which is, 'Quod dixisti scelere uehor, non es mentitus, ad te ipsum respice. Et quod dixisti materna carne uescor, filiam tuam intuere.'" The Sp. tr. Gower's English as 'yo fago a mi mesmo grant traiçion, comiendo la carne de mi madre cuyo marido mi padre yo cuido buscar, lo qual otrosi es fijo de mi muger.' ("I do great treason to myself by devouring my mother's flesh, her, whose husband I am at pains to discover, my father who is also the son of my wife.").

408. fonde, pret. of 'finde', 'to find'. Used in an extended sense here of 'devise', 'plan'.

411. tale. Lit. 'that which has been told', i.e. the question or riddle.

---- save. Sp. tr.: 'dar asoluçion' ("to give an answer").

412. Al quyt. The Sp. tr.: 'çiertamente', 'certainly'.

413. Of his ansuere and if. Cf. l. 404. See "Gower's Syntax" § 9 (b).

417. jeupartie. Sp. tr.: 'aventura'.

420ff. Is an example of the type of amplification by use of synonyms expressing the same idea in various ways. Geoffrey of Vinsauf advised: "Let one and the same thing be concealed under multiple forms -- be varied and yet the same." op.cit., p. 24.

421. on and on. Lit. 'one and one' corresponds to MdnE 'one by one'.

425. privete. Stressed prívété. 'It toucheth al the privete', i.e. 'it concerns all the private actions'. See also Glossary.

427. al hol, 'wholly', entirely'. Cf. 'al quyt', l. 412.

428. The king was wonder sory tho. Cf. Cronica l. 29.

429. he would seem to refer to Apollonius, whilst 'he' in the following line refers back to Antiochus.

430. al aboute, 'everywhere'. Sp. tr.: 'para sienpre' ("for all time").

431. slihe... felle. f. ON slægr and OF fel (cf. 'felon') resp. mean 'cunning' and 'deceitful'. Only 'slihe' (i.e. 'sly') is common in MdnE. Cf. l. 403, 293, etc.

432ff. 'Mi Sone...' Sp. tr.: 'Fijo mio, puesto que por agora tu seas de poco saber, no es de maravillar, pues que no eres llegado a hedad conplida.' ("My son, although at the moment you are of small understanding, there is nothing to marvel at since you have not reached the fullness of age"). It would seem as if the translator saw 'as yit' as both a conj. (pues que) equivalent to 'since' and as an adv. (por agora) meaning 'at this moment'. Cf. note to l. 256.

Neither the Historia nor the Cronica include this detail. It is, however, in the Historia that mention is made of the thirty days' respite.

437. grace, i.e. 'favour'. It is difficult to determine whether any irony attaches itself to Antiochus's use of this word. In its theological usage it denotes the 'grace' or 'favour' of God. If Antiochus is conscious of this, then his use of the word would give a greater sense of the enormity of his hypocrisy.

438. Of thretty daies... i.e. 'a space of thirty full days'. See "Gower's Syntax" § 6 (12) and (13).

439. to ben avised. (Cf. l. 416). Sp. tr.: 'para en que puedas rresponder'. ("in order that you may be able to reply.")

440. And thus with leve... 'assised' seems to modify both 'leve' and 'time', but with two different meanings: 'leave granted' and 'time appointed'. The Sp. tr.: 'Con liçençia e tienpo señalado' ("With permission and time indicated"), achieving a similar effect.

442. it refers forward to lines 444-45.

443. Scan: 'withinne his herte as he was lered'. The phrase 'withinne his herte' is probably adverbial, modifying 'understod', with 'as he was lered' modifying the same verb parenthetically: 'And,(since he was learned) he understood well in his heart what it meant'. The Cp., however, understands 'lered' to mean 'instructed' and tr.: 'entendiendo muybien dentro en su coraçon e aun por ynformaçion de otras personas' ("understanding very well in his heart, and through information [received] from other people"). Neither the Historia nor the Cronica suggest that anyone told Apollonius the truth; rather, he is presented as being so wise as to see it for himself.

444f. That forto maken... See "Gower's Syntax" § 10 (b) (ii). Gower usually spells the infin. without the '-n'. Here, however, metre demands its inclusion if he is to prevent the elision of the final '-e' with the following unstressed 'h-' of the pronoun.

446. he, i.e. Apollonius.

---- dradde and was esmaied. f. OE drædan and OF esmayer (cf. l. 431, etc.) 'esmayer', 'dismay' have an interesting etymology, being derived originally from OHG magan, 'to have power' and the L. prefix ex- or dis- . Used at first intransitively, with the sense 'to lack power', 'to be discouraged', the word was later used actively with the sense 'to discourage'.

447. Of treson... Cf. l. 438. 'that he should die by treason'.

448. For, i.e. 'because', introducing the reason for his fear of death.

---- he the king his sothe tolde. Lit. 'he told the king his (i.e. the king's) truth'. The English construction (masc.) noun + his to express the genitive case is first recorded about 1000 A.D. "Found already in OE; but most prevalent from c. 1400 to 1750; sometimes identified with the genitive inflexion -es, -is, -ys, especially in 16 - 17 c. when it

was chiefly (but not exclusively) used with names ending in -s, or when the inflexional genitive would have been awkward..." (O.E.D.)

The Sp. tr.: 'porque dixera la verdad' ("because he had told the truth").

449. the nyhtes tyde. Lit. 'the time of night', i.e. 'during the night'.

450. That appears to be used as a conj. with the force 'because', especially if wolde is understood in the sense 'he did not wish '. However, it may introduce a 'wish': 'so that he would not [have to] stay any longer, he secretly took...' Cf. Gower's Syntax' §11 (iv).

452. ayein. Either a prep. 'towards [home]' or an adv. 'back [to Tyre]'. Cf. note to line 396.

454ff. if he... The line 'He knew so wel the kinges herte' is a kind of parenthesis ('so well did he know the king's intentions') which looks backwards to 'And in his oghne wit he seide' as well as forwards to 'The king him wolde so poursuie'.

---- ne... noght. The double negative emphasises the judgement that he would be unable to escape with his life. See "Gower's Syntax" §15 (c).

459. tofor the hond, i.e. 'in advance'. It is not certain how 'beforehand' developed its sense. See "Gower's Syntax" §7.

460f. An example of amplification by opposition: "... any statement at all may assume two forms: one form makes a positive assertion, the other negates its opposite". Geoffrey of Vinsauf, op.cit., p. 39.

461. That. Cf. l. 450.

462ff. These four lines say again what has already been said in the preceding nine verses. Gower seems to have depended more on his knowledge of the Historia (3,31 to 4,6) than on the Cronica at this point. The latter manages to compress the passage into three lines (31-33). The Sp. tr.: 'donde andovo ymaginando el peligro que le podia venir, si des-

cubriese el fecho de entre el rrey e su fija, porque sabia el de çierto que segunt su coraçon por algunt aleve o traiçion no dexaria de lo perseguir por ello fasta la muerte.' ("where he was pondering the danger which could come to him should he disclose the deed between the king and his daughter -- because he knew for certain that according to his heart/'s desire/ he would not leave off persuing him with some treachery or treason until he was dead by it.")

464. Be. prep. 'by'. Gower seems to distinguish the adv. 'by' from the prep. 'be' (cf. l. 464, 468, with 907, 1072, etc.) But see "Gower's Syntax" § 7 (j).

466. withoute take. prep. + infin. where MdnE would require prep. + gerundive, 'taking'.

467. Als priveliche as, 'as secretly as'. Contrast 'al prively' (l. 451) where al is an adv. meaning 'entirely'. 'priveliche' and 'prively' are variant spellings for the same word. See "Gower's Grammar" § 9, Note (ii). On the conj. 'als... as', see "Gower's Syntax" § 10 (a) vii.

468. He goth him, 'he takes himself off'. The refl. form of this verb intensifies the action.

469. that be whete laden. 'be' is probably intended as a prep. 'by' or 'with'; but the absence of a verb suggests it might be doubling for the verb 'be' (an alternative form to 'are; cf. l. 1212 & 1406). 'be' in the present tense, though, usually expresses the subjunctive mood, whilst 'is' and 'are' are indicative.

473. thei of Tyr, i.e. the citizens of Tyre. MdnE would require 'those' (cf. l. 354). There is no mention of the lamentation of Tyre in the Cronica.

474. Whan that, i.e. 'when'. See "Gower's Syntax" §§ 9 (c), 11 (i).

475. It is a Pite... Here Confessor intrudes his own comment into the story, addressing his remark to Amans. However, it is also Gower's voice addressing his audience.

481. aventure. Sp. tr.: 'lo que era acaesçido' ("that which had happened"). Cf. l. 417.

484. Stwes, 'stews', is translated by the Sp. as 'estufas' ("hot-house," "hot room [in baths]"). The word does not necessarily imply 'brothels', though in English it does have this meaning as well. Macaulay notes that the spelling 'Jwes' is also found, CA. v. 1713, 1808.

485. be every weie. Sp. tr.: 'por toda la çibdad' ("throughout the entire city").

486. lif. The use of abstract for concrete is a rhetorical device (metonymy) favoured by Geoffrey of Vinsauf, (see p. 51). Further, by not specifying 'human' life, it allows all living creatures to be included in the comment. The Sp. tr.: 'criatura'.

---- leste. An alternative form of 'liste' = 'wished', 'desired'. Cf. l. 1444.

487. take of eny joie kepe. See "Gower's Syntax" § 6 (c)(iii)(1).

488. For here leige lord. The 'leige lord' in the feudal society is the 'absolute' lord, the sovereign or superior entitled to receive the fealty of his liege men or vassals. On the ties between man and man in the feudal society, see M. Bloch, Feudal Society, p. 145ff. On the question of the 'liege' homage, see pages 214ff. esp.

490. Helas. The Sp. tr.: 'ay señor, y que sera de nos...?' ("Alas, sire, and what will become of us...?"), suggesting this word conveyed a strong feeling of loss and anxiety.

493. comun assent. Gower had outspoken views on the 'vox populi' which (according to tradition) agreed with the voice of God ('vox Dei'). These views are best seen in the VC., esp. iii. 1267: "The voice of the people agrees with the voice of God", and vii. 1469. See Stockton, notes to iii. Prol. 11-13 (p. 386), and iii. 1267 (p. 402), as well as the comments in his Introduction (p. 19). There may be a suggestion here, in view of Gower's previously held convictions, that Apollonius acted wrongly in not seeking the 'comun assent'. Contrast his subsequent behaviour at Tharsus (l. 597ff.) and

Pentapolim (l. 1021ff.) where he 'takes his leave' of king and people before sailing from their cities.

The Sp. tr.: 'sin querer e sin grado nin plaser de su pueblo' ("without the wish, will or pleasure of the people") in an apparent attempt to convey something of the rebuke implied by the English.

496. Bot se we, 'But let us see'. See "Gower's Syntax" § 15 (a).

497. Upon the ferste tale, i.e. in the story we began with. In other words, 'Let us see what is happening to Antiochus now'. As a method of transition, it is frequently used: l. 1151, 1272, 1498, etc. The poet is here addressing his audience.

---- plein. f. L. 'planus', 'flat', is either an adj. 'plain', 'simple' or an adv. 'plainly'. 'plein' f. L. 'plenus' 'full' is also either an adj. 'full' or an adv. 'fully'. The last mentioned is probably the meaning here: 'But let us see now fully what happened in the story we began with...' Cf. l. 1468, below.

498. ayein has here the MdnE sense 'again'. Cf. l. 396, 452.

499-536. Gower brings together two passages in the Historia: 3,23-31; 4,12-33.

503. feloun bacheler. "Sometimes the term 'bachelor', literally 'young man', was used in almost the same sense [as 'vavasour'] for such was naturally the condition of many young men not yet enfeoffed or still insufficiently endowed..." M. Bloch, op.cit. p. 332.

Note: 'vavasour' or 'vassal of vassals' "who was not himself the lord of any other warrior" ibidem p. 332

The Sp. tr.: 'un cavallero muy traidor en sus obras' ("a knight most treacherous in his deeds").

505. Taliart. The Cronica does not mention him; the Historia calls him T(h)aliarchus. See Appendix C.

506. dihte has as its object 'puison' and 'gold' (cf. 'assised', l. 440) with the meanings 'prepared a strong poison' and 'provided gold'. The Sp. uses two words to tr. 'dihte':

'E diole ponçoña conpuesta en una bujeta e de oro una grant summa' ("And gave him poison prepared in a small chest and a great sum of gold").

507. therto seems to refer to the as yet unspecified purpose for which Taliart has been summoned and given the gold and poison.

508. On the word order, see "Gower's Syntax" § 9 (b).

509f. for no cost / Ne spare he. On the word order, see "Gower's Syntax" § 15 (c). 'cost', i.e. expense and effort.

510. lost, i.e. 'got rid of'. The ME verbs for 'lose' and 'loose' were lese f. OE -leosan, 'to lose' and lose formed from the OE adj. leas, 'slack', 'vain', 'false'. The pret. tenses were les and lost respectively, but lost seems to be often used by Gower as a pret. of lese. (Cf. l. 476, 858, 1251 & CA. vii. 3658-9: Wherof upon the morwe he les (i.e. 'lost')/ Wel twenty thousend men and mo.)

The Sp. tr.: 'no dexase de matar' ("and not leave off from killing").

511. which he wolde spille, i.e. whom Antiochus desired killed. The Sp. does not tr. this clause.

513. Galeie. 'A sea going vessel having both sails and oars'. Gower uses a number of synonyms for 'ship', apparently more-or-less indiscriminately.

517. forth with al anon. 'forth' modifies 'gon' in the following line; 'with al' ('moreover') modifies 'anon' ('immediately'). Sp. tr.: 'E se fue al burgo a tomar posada por un tienpo' ("And he went into the city to take up lodgings for a while").

519. In. See "Gower's Orthography and Pronunciation" § 2.

520. for, 'because'.

522. al aboute. Lit. 'everywhere'. Sp. tr.: 'vido las gentes faser su llanto muy doloridamente' ("he saw the people very sadly making their lamentation"), suggesting the phrase had rather more force than in MdnE.

524. thei him tolden, see "Gower's Syntax" § 15 (a).

525. The Sp. enlarges on Gower: 'commo su señor sin lo faser saber a ninguno dellos, se era ydo de aquella tierra e que non sabian para donde.' ("how their lord, without letting any of them know, had gone from that land, and that they did not know where to." Cf. note to l. 493.

527. labour. The Sp. tr.: 'camino' ("way" or "journey").

530. he herde and syh. An example of the pret. used with pluperfect sense: 'had heard and seen'.

532. Sp. omits to tr. this line.

534. wyle, 'cunning'. Cf. 'guile'. The northern (Norman) French pronunciation 'w-' is equivalent to southern 'g-' and this accounts for the many pairs of English words such as 'guise'/'wise' (manner); 'guarantee'/'warranty'; 'guard'/'ward', etc.

536. wraththe. (MS wraþþe is less cumbersome than -thth-). Macaulay notes (vol. II, p. 538): "This is by no means in accordance with the original. Antiochus exclaims on hearing of the flight of Apollonius, 'Fugere modo quidem potest, effugere autem quandoque me minime poterit,' and at once issues an edict, 'Quicunque mihi Apollonium contemptorem regni mei uiuum adduxerit, quinquaginta talenta auri a me dabuntur ei: qui uero caput eius mihi optulerit, talentorum c. receptor erit'... and he causes search to be made after him both by land and sea. The change made by Gower is not a happy one, for it takes away the motive for the flight from Tarsus, where Apollonius heard of this proscription." However, see note to l. 579.

537. Bot over this means something like 'Be that as it may', 'enough of that'. The Sp. tr.: 'Allende de aquesto' ("Besides this").

538. aventures. (Sp. tr.: 'aventuras'). Here the word has almost its MdnE meaning. The underlying meaning, however, is always 'hazardous events', 'chance events'. Travelling was, in medieval times, always a 'hazardous event'. See, for instance, M.Bloch, op.cit., p. 61ff. One did not have

to travel in order to have 'aventures' though.

540. rihte cours should probably be translated 'direct course'. Cf. Sp. 'curso derecho', lit. 'right course' but meaning here 'straight' or 'direct' course.

541. Be ston and nedle, i.e. 'by compass'. "The earliest known European mention of the orienting property [of a magnet] appears in the writings of the Englishman Alexander Neckam (1157-1217)...", Roller, D.H. Du Bose. The De Magnete of William Gilbert (Amsterdam, 1959).

543. fee. f. OE feoh, 'cattle', 'property'. Cf. L. pecus, 'cattle' and pecunia, 'money'.

545. which, i.e. the 'Burgeis'.

---- Strangulio and Dionise. The names are variously spelt in the different versions and MSS: Stranquillio, Starquilio, Tranquilio; Dionysia, Dionisia. See Appendix C.

547. as seith the bok. Cf. l. 276. Ostensibly, this refers to the Pantheon. However, the Cronica does not mention 'Tranquilio' until much later in the story (l. 301). Gower has learnt these names and details from the Historia. The Sp. tr. this clause with the preceding line: 'un rrico burges llamado Estrangulio, e su muger Dionisia ovo nonbre segun cuenta el libro, en cuya casa deste burges poso este Apolonio prinçipe en tanto que alli estovo.' ("a rich burgher called Strangulio, and his wife was named Dionisia, as the book relates, in whose house this lord Apollonius had his rest while he was there.")

549. so, adv. 'It so happened to that city... that [there] was none...' The Sp. tr.: 'E asi fue que' ("and thus it was that").

550. Before time and thanne also. Lit. 'in earlier times and then also'.

551. ladde. f. 'lede', 'to lead', 'guide', 'take'. The word seems to be used in an extended sense 'took control' or 'seized'. However, it may echo lade 'to load' which has already been used (with the word 'whete') at l. 469.

552. The Sp. adds the following details: 'en tanto que todos generalmente estavan a punto de se perder.' ("so that everyone in general was on the point of perishing.")

---- Philostratus's Life of Apollonius (tr. C.P Jones, ed. & abridged by G.W. Bowerstock, Penguin Classics, 1970) records the life and travels of the first century philosopher Apollonius of Tyana. Some critics have seen a parallel between the philosopher and Apollonius of Tyre (e.g. Valbuena Prat, A., Historia de la literatura española, tomo I, p.73 "El tema del poema [Libro de Apolonio] es una variante de la leyenda de Apolonio de Tiana..."). Among the 'parallels' is Apollonius of Tyana's relieving of the famine in Aspendus in Pamphilia (Penguin, p. 41) -- though the manner in which he does it differs from the Tyrian's. There is also the philosopher's association with the cities familiar to Apollonius of Tyre, especially Ephesus, Tharsus and Antioch. The philosopher, however, travels very much further afield, to India, Ethiopia, Spain, and Italy, among other places. Being a neo-Pythagorean, Apollonius of Tyana sees in musical harmony (penguin, p. 161) a symbol of the harmony in the state (cf. note to l. 756ff. below). Furthermore, the Life of Apollonius includes trial-scenes -- contrast the trials of the bawd and the evil hosts. Nevertheless, the two Apollonius's are very different persons. The similarities in their 'lives' are either fortuitous or due to the process of attributing to two people with the same name legendary material which derives from another source. (See Appendix B).

555. Al freliche, i.e. without being coerced at all, but also implying the idea of 'gratis', 'without charging anything'. The Sp. paraphrases the line: 'de su propia e liberal voluntad' ("of his own free will").

556. His whete is the object of the verb 'He yaf', l. 558.

558. riht noght, i.e. he accepted no payment. The Sp. tr.: 'sin rreçebir por ello preçio alguno.' ("without receiving

any price for it".)

559ff. An example of hyperbole or exaggeration, used for rhetorical effect. See Geoffrey of Vinsauf, p. 52.

561. For joie mad, 'more rejoicing made'. The Sp. tr.: 'fue fecho tanto plaser' ("was so much entertainment made").

562. of him. Lit. 'from him', 'by him' (because of his gift to them).

563. for evere in remembrance, i.e. they made the statue so that they should never forget his generosity. 'for' expresses purpose.

565. comun place, i.e. the forum, public-place, market-place. Sp. tr.: 'la general plaça'.

566. him / his refer to the statue: 'it' and 'its'. See "Gower's Grammar" § 7. An element of personification enters here in that the usual accusative form of 'it' is 'it' not 'him'.

---- his face may be either subject or object of the sentence, with 'every maner man' being the object or subject: 'so that his face might look upon every kind of man', and 'so that every kind of man might look upon his face'.

The Sp. tr.: 'por tal que veyendo su rrostro oviesen memoria del bien que aquella çibdad avia por el rreçebido, e para sienpre quedase en los coraçones de los onbres.' ("so that such as look upon his face may be reminded of the good that the city had received from him and so that he (or 'it', i.e. the memory) should remain always in the hearts of men.")

567f. beholde / beholde. (Cf. l. 371, etc.) 'To behold' is 'to see', to 'be beholden' is to 'be bound', 'be obliged'.

569. latoun, 'latten', a compound metal like pinchbeck, a mixed yellow metal containing chiefly zinc and copper, bronze(-like).

570. spilt, 'wasted'. (Cf. 'spille', l. 511, 579). The Sp. omits to tr. this line.

---- Gower makes no mention of Apollonius's bargain with the people that they should hide his flight in return for his

aid. (See Historia, 6,26ff.)

571. Upon a time, 'one day'. his route. The Sp. simply says: 'con otros' ("with others"). The word 'route' usually refers to a 'company', 'troop' or 'band', but may mean simply 'a number of people gathered together'.

573f. of Tyr. See "Gower's Syntax" § 6.

574. the which, i.e. the man knelt before Apollonius.

575. Hellican. Not mentioned in the Cronica, he is called Euglanicus in MS Bodl. 834, and Hellenicus in the 'A' text of Riese. See Appendix C.

576. have insihte. Cf. l. 294. 'keep a look out', 'have care', 'be wide awake to what is happening'.

579. Awaiteth... Cf. note to l. 536. In the Latin margin, (l. 571), Gower uses the word 'insidiis' = 'with plots, traps, treacheries'. The Sp. tr.: 'señor, pidovos ante todos que sobre todas las cosas mires por vos mismo e vos guardes del grande e poderoso rrey Antioco que anda buscando vuestra muerte por quantas maneras puede.' ("Sire, I pray you before all else to look first to yourself and keep yourself from the great and powerful Antiochus, who goes around seeking your death by whatever means he can.") Awaiteth would seem to mean more than simply 'he is on the look-out'. Nevertheless, in view of Macaulay's note, it needs to be pointed out that Gower has at no time said that Antiochus gave up his desire to avenge himself of Apollonius's cleverness in discovering his secret, but simply that he saw that his cruelty could be achieved without guile. (l. 534-5). What the 'cruelty' is, is not known, but Apollonius's cowardice, his failure to seek the 'comun assent', his too ready acceptance of Hellican's warning, all lead him into the 'cruelty' of his shipwreck and subsequent sorrows.

580. That other, i.e. Apollonius. Contrast this with the more detailed account of the Historia. The Sp. omits to tr. this line.

581. of his warnynge, 'concerning his warning'. The Sp. tr.:

'su buena voluntad e deseo' ("his good intention and desire"). The Cronica gives no motive for Apollonius's departure from Tharsus.

585ff. Fortune... See l. 269 and "Gower's Prosody" § 5. There is no mention of Fortune in the Historia. Her inclusion here would seem to derive from her introduction into the Cronica at l. 53.

590f. Note the author's intrusion into the story, telling the audience what to expect, and how to feel about it. Ostensibly the Apollonius story is being related by Confessor to Amans. However, this narrative posture is frequently discarded by the poet when he adopts the persona of a glossator or commentator. See l. 539, 601, etc.

593. which wolde don his beste. The Sp. tr.: 'Aqueste señor no dexava de pensar en lo que mas le cunplia de faser en este caso.' ("This lord did not leave off thinking about what more must be done in this case.") Apollonius is presented as desirous of doing his best. This implies that he is no perfect or model king, at least, as yet.

595. In the Historia, it is Starquilio's suggestion (7,12f.) Gower focuses attention more on Apollonius's actions.

600. Wher as, i.e. 'where'. See "Gower's Syntax" § 10 (a). The Sp. tr.: 'adonde fortuna lo quisiese guiar.' ("wherever Fortune might wish to lead him.") The English would seem to mean 'Where Fortune holds her sway', but may also mean 'Wheresoever Fortune holds her sway'. The Sp. continues: 'Mas fortuna queriendo usar de su acostunbrada manera, quiso mostrar que queria ser contraria a este nuevo prinçipe.' ("But Fortune, wishing to behave in her usual manner, wanted to show how she wished to be contrary to this young prince.")

603. ferketh. Macaulay notes (vol. II, p. 539): "'conveys,' from OE 'fercian': cp. Anglo-Saxon Chron. 1009, Hi fercodon đa scipo eft to Lundenne' (quoted in Bosworth and Toller's Dictionary)." The Sp. tr.: 'E yendo asi por su camino'

("and moving thus along her course"). The English, however, seems to mean '[this lord] whom she conveys across the sea.'

607. tobroken, 'completely shattered'. The prefix 'to-' is frequently used to express the idea 'asunder'. Cf. 'to-blowe' (l. 1949), 'toclef' (l. 626), 'torof' (l. 617), etc.

---- his, i.e. 'its'.

608f. stode in such a feere. The Sp. tr.: 'Los marineros con miedo que avian, no sabian dar rremedio commo salvasen sus vidas' ("The sailors, for the fear they were in, did not know how to remedy matters so as to save their lives"):

610. Bot evere... The Sp. tr.: 'mas estava mirando quando...' ("but were looking [to see] when...") 'lere' < 'lese', to lose, with a possible pun on 'lere', to 'learn' or 'teach', giving the idea 'outcome'. Macaulay glosses as 'loss'.

612. Withinne wones. Macaulay glosses 'wones' as 'possession', which is more-or-less how the Sp. tr.: 'E estonçes avia entre ellos grant tristesa e llanto.' ("And then they possessed among themselves a great sadness and weeping"). The verb 'wone' means 'to dwell' so that the underlying meaning of 'withinne wones' is 'in one's own dwelling place'.

616. Bot al that mighte him noght availe. This is the author's commentary on the situation. Apollonius's 'wo' is excessive and of no avail. It is a weakness in his character, and seems to be one of the themes of the story. Cf. his woe at the supposed death of his wife and again at that of his daughter.

620. Tho made avou. The Sp. tr.: 'Estonçes no avia y grande nin pequeño que por se salvar no fisiese boto para algun rromeraje' ("Then there was neither great nor small who, that he might save himself, did not vow to undertake a pilgrimage.") Neither the Historia nor the Cronica mentions the sailors' vows.

621ff. Be so. See "Gower's Syntax" § 10 (b). The Sp. tr.: 'pero no enbargante todo lo que asi fisieron nin por arte de marear que los marineros supiesen, Neptunus no quiso con

ellos aver piadad, mas antes commo aquel que de la mar es prinçipal señor dio con el navio en un fuerte peñedo e fisolo pedaços antes que a tierra pudiesen llegar.' ("but in spite of all they did now and in spite of the seamanship of the mariners, Neptune did not wish to have pity on them, but on the contrary, he who is the first lord of the sea thus drove the ship upon a cruel crag, breaking it asunder before it could reach land.")

623. acorde, 'agree' to the vows made by the sailors.

Making vows in times of dire need or distress appeárs to have been common both in ancient Greece and Ancient Rome (see Hastings, Encycl. of Relig. and Ethics, under "vows"); whilst the 'pilgrimage' appears to have been a very common form of penance in medieval times (see McNeill and Gamer, Medieval Handbooks of Penance, New York, 1965), as well as a means of winning graces or indulgences (as is witnessed by the very large number of shrines and accounts of pilgrimages).

624. altobroke. Macaulay notes (vol. II, p. 539): "'But with cable and cord broken asunder... the ship' &c., past participle absolute, as ii. 791, viii. 1830."

628. he that alle thing mai kepe. The Sp. tr. this line quite literally. 'he' would seem to refer to God. Neptune's domain has already been spoken of, limiting it to the sea (l. 622) not to 'alle thing'.

634f. The Sp. tr.: 'E teniendo el color de su rrostro de buen pareçer, fue tornado amarillo e botado por causa del agua de la mar en que estovo.' ("And possessing a ruddy face of good appearance, he was turned pale and (?) downcast by the sea-water in which he had been.")

637. Note the assonance of 'a's' in this verse.

638. acale, adj. 'cold'. Sp. tr.: 'E demas el frio era tan grande en el que...' ("And moreover, the cold was so great in him that...").

640f. forto mote. Macaulay notes (vol. II, p. 539): "Apparently this means 'to wish to get again', a meaning derived from the phrase 'so mot', &c., expressing a wish. The infinitive is very unusual. For the gerund with 'to' which follows it cp. ii. 510, vii. 437, where we have this construction with 'mai', 'mihte'." The Sp. tr.: 'E asi mesmo çerca de las rriquesas que consigo traxiera, bien entendia que para las cobrar en vano pornia su travajo en ello.' ("And likewise, concerning the riches which he had brought with him, he well understood that to recover them he would exert his labour in vain.")

642. Bot sche. Fortune and Neptune seem to have become identified with each other. In the Cronica, Fortune's Wheel is spoken of as being turned by Neptune (l. 51). The Historia does not mention Fortune at all.

643. thogh sche wol noght yelpe. Lit. 'though she did not desire to boast'. The Sp. does not tr. this. Instead, it states: 'Mas aquella fortuna que lo guardo de muerte en su mayor desesperança, supitamente le enbio otro acorro.' ("But Fortune, who kept him from death during his deepest despair, suddenly sent him other assistance.") In VC. II. 1. 188, Fortune is spoken of as 'sporting' and 'jesting' as her wheel turns downward. Here, she has seemingly cast Apollonius down, but in providing for him to rise again almost immediately, omits to sport and jest, 'yelpe', that is.

645. Whanne him thoghte... In both the Historia and the Cronica Apollonius curses Neptune. It is perhaps significant that Gower should omit this curse.

646. Ther cam a Fisshere. Note how the focus of the story-teller switches from Apollonius to the fisherman, so that we see things from the fisher's point of view.

---- in the weie, i.e. 'by that way'. See "Gower's Syntax" § 7 (r).

650ff. And onliche of his povere trouthe... The Sp. tr.: 'aviendo del grant dolor, diole parte de los vestidos que

traya que eran asas pobres' ("having great pity on him, he gave him part of the clothes he was wearing; they were rather poor"). 'trouthe' may mean 'loyalty' or 'allegiance' though neither is strictly applicable here as the fisherman is not Apollonius's subject. It would seem, therefore, that 'trouthe' signifies his 'loyalty' to a righteous or charitable way of life. The word is 'troth' rather than 'truth'. See O.E.D. under both entries.

652. With gret Pite. Cf. l. 649. This describes the fisherman's emotional attitude towards the prince. Cf. Historia 'misericordia motus', 'moved with pity'.

654. yolde, (MdnE 'yield') here means 'repaid'.

655. stat refers generally to his worldly possessions and his position of authority as prince or king, both of which he has lost. Sp. tr.: 'disiendole que si dios en algun tienpo lo quisiese tornar a su onrra que aquello le seria bien gualardonado que por el avia fecho.' ("saying to him that if God someday should wish to return him his honour that he (the fisherman) would be well rewarded for what he had done.") The fisherman's charity recalls St Martin's, whose story is told by Venantius Fortunatus (PL. vol. 88, pp. 363-426). Other versions of the saint's life are related in the various medieval legendaries and martyrologies. Cf. note to l. 1428 below.

657. any toun. Sp. tr.: 'alguna villa o lugar' ("Any villa(ge) or place").

658. Pentapolim. See Appendix C.

659. and queene. The Sp. omits these words. By 'queene', Gower means the king's wife (he later uses the word to describe the daughter). Archistrates' wife is not mentioned either in the Historia or the Cronica.

660ff. Gower's use of pronouns is sometimes ambiguous. This passage would seem to mean: 'When he (Apollonius) heard this tale told, he rejoiced and began to implore that he

(the fisherman) would show him (Apollonius) the way, and he (the fisherman) showed him; and he (Apollonius) went away and beseeched God purposefully to send him (Apollonius) joy after his sorrow.' The Sp., however, tr.: 'E quando Apolonio aquello oyo, començó un poco de se alegrar, rrogando al pescador que le mostrase el camino para alla. E el asi lo fiso. E asi se despidio del rrey e se fue para donde le cunplia, rrogando muy debotamente a dios que su grant enojo quisiese tornar en plaser e alegria.' ("And when Apollonius heard that, he began a little to rejoice, beseeching the fisherman to show him the way there. And he did so. And so he said goodbye to the king and went on his way to where he had to go, praying very devoutly to God that he might wish to turn his (Apollonius's) great vexation into pleasure and joy.") Gower agrees with the Historia rather than the Cronica in this detail. In the latter version, Apollonius goes with the fisherman to his hut before seeking his fortunes in the city.

666. Midmorwe. Gower uses a number of expressions referring to a particular time of the day. However, it is unlikely that any of them have any precise meaning. For a discussion of the medieval man's efforts to measure time, and his uncertainty concerning it, see M. Bloch, op.cit., pp. 73-4.

668. Wher sone. 'Wher' modifies 'cam': 'where he arrived'; 'sone', 'upon the Non': 'at about midday'. The Sp. tr.: 'antes de ora de nona' ("before the hour of nones"). The word 'noon' derives from 'nones', the ecclesiastical name for the daily office which was originally said at three in the afternoon (the 'ninth' hour, or 'nones'). The time for the service 'nones' was later shifted to midday. Cf. note to l. 666. ('sone' may be an adv. modifying 'cam': 'where he soon arrived').

671. aboute. Sp. tr.: 'que tal era la çibdad' ("what kind of place the city was").

673. withalle, ?'moreover' or 'when'. The sense seems to be 'when' he was touring the town, he came across the group of youths. The Sp. tr.: 'E llegando adonde fallo gente grant conpaña della, fallo...' ("And coming across (lit. 'arriving where he found') a large company of people, he found..."). Cf. 779, 930, etc.

676. scholde is completed by 'pleie', l. 678. See "Gower's Syntax" § 15 (b).

---- guise. Cf. note to l. 534, 777.

677. of the poeple, i.e. 'from' or 'by' the people.

678ff. The sports as described in the Historia would appear to be some athletic meeting open to all-comers. On the question of exercise, games and baths in Ancient Greece, see L. Whibley, A Companion to Greek Studies (New York, 1963) pp. 644-46).

Macaulay notes (vol. II, p. 539, note to l. 679): "The account in the original story is here considerably different. Gower did not understand the Greek customs. 'Et dum cogitaret unde uite peteret auxilium, uidit puerum nudum per plateam, currentem, oleo unctum, precinctum sabana, ferentem ludos iuueniles ad gymnasium pertinentes, maxima uoce dicentem: Audite ciues, audite peregrini, liberi et ingenui, gymnasium patet. Apollonius hoc audito exuens se tribunario ingreditur lauacrum, utitur liquore palladio; et dum exercentes singulos intueretur, parem sibi querit et non inuenit. Subito Arcestrates rex totius illius regionis cum turba famulorum ingressus est: dumque cum suis ad pile lusum exerceretur, uolente deo miscuit se Apollonius regi, et dum currenti sustulit pilam, subtili uelocitate percussam ludenti regi remisit' &c...

"The story proceeds to say that the king, pleased with the skill of Apollonius in the game of ball, accepted his services at the bath, and was rubbed down by him in a very pleasing manner. The result was an invitation to supper.

"Gower agrees here with the Pantheon in making the king

a spectator only."

Macaulay does not say which Greek customs Gower did not understand. The Pantheon may hint, but does not say, that the king was a spectator only. (See Cronica, l. 85-95).

686. Amonges hem was no refus. The Sp. tr.: 'E aun mas que aquel onbre que de estado o condiçion fuese que quisiese en el jugar, que no le fuese negado.' ("And, moreover, regardless of the state or condition of the man who wished to play in it, he should not be refused it.") I am not sure what interpretation should be given to the Spanish. The English would seem to mean 'there was no refusing to conform with the customs of the game'. The Sp. seems to imply, however, that all-comers are welcome since there was no refusing anyone admittance. However, if 'que no le fuese negado' means that the custom should not be denied, then it would seem that all-comers, regardless of rank, have to strip to the common level of the 'naked man'.

689. place. The Sp. tr.: 'El lugar era en un canpo luengo e fermoso' ("The place was in a long and fair field"). The Cronica speaks of the 'palaestra' (courtyard, wrestling palace); the Historia, of the 'gignasium' (gymnasium, sportsground).

690. Riht evene... Lit. 'just exactly before the king's face', i.e. 'right in front of the king'.

691. Artestrates. See Appendix C.

695. bere a pris. Lit. 'carry a price'. It is a kind of cliché (cf. Chaucer's Prol. to Canterbury Tales, l. 237). The Sp. tr.: 'avia de aver... para sienpre grant loor' ("had to have... great praise for ever"), i.e. win great renown. Cf. l. 703.

697. couthe an ende would seem to be an understatement. The Sp. tr. lines 696-8: 'Apolonio que en todas las cosas era muy diestro' ("Apollonius, who in all things was very skilled").

702f. Sp. tr.: 'que el sobre quantos alli estavan, llevara lo mejor e mereçia la onrra.' ("that he above all who were

there should carry the best and merited honour"). Cf. l. 695 for the tr. of 'bar the pris'. Gower omits all mention of the king's bath. See Cronica, l. 91ff. and Historia, 2,12f.

705. Souper time. An evening meal, often extending over many hours. See note to line 711.

706. lefte it noght. Macaulay notes (vol. II, p. 539): "'did not neglect it'." The Sp. tr.: 'E el solo vino luego a su mandado; pero aunque estonçes viniese solo, si el bien vestido fuera no oviera a el semejante de cuerpo nin de gesto.' ("And he only came then at his command; but although he came by himself then, had he been well dressed, he had not had an equal to him in body or appearance").

709. Of visage and of limes bothe. Probably in imitation of the Cronica 'speciem... formamque decoram' (l. 64) and similar expressions here and there.

710. If that. See "Gower's Syntax" §§ 9 (c) and 11 (i).

711ff. It is interesting to compare this 'souper' with the description of the meal in The Romance of Flamenca (a thirteenth century Provencal poem, ed. Marion Porter, and tr. M.J. Hubert -- Univ. of Cincinnati, 1962) l. 460-710. Among the tales told after the tables had been cleared away is the story of Apollonius and 'how he retained Tyre and Sidon':

L'autres comtava d'Apolloine,
Consi retenc Tyr et Sidoine. (l. 636-7)

713. Let clepe. Lit. 'caused to be summoned'. See "Gower's Grammar" § 22 (iii).

714. Mareschall of halle. The Sp. tr.: 'vehedor de la sala' ("overseer of the hall"). Originally the marshall was the head-servant in charge of the stables, and as such was usually a petty noble. The term came to be used generally of the head steward or organizer. See M. Bloch, op.cit. pp. 340, 343.

720. beginne a Middel bord. Macaulay notes (vol. II, p. 539): "'Ingressus Apollonius in triclinium, contra regem adsignato loco discubuit.' Gower apparently sets him at the head of

the second table. For 'beginne' cp. Cant Tales Prol. 52, with Skeat's note." The Sp. tr.: 'fisolo asentar en la cabeçera de la mesa en meitad e en derecho de donde el rrey e su muger estavan asentados.' ("[The marshall of the hall].. made him sit at the head of the table in the centre and straight in front of where the king and his wife were seated.")

723. astat. The Sp. tr.: 'en su estrado' (lit. "on his dais"). i.e. each man was in his proper place of honour. It is difficult to determine exactly what is intended by 'astat'.

729. Gower omits the comments of the 'envious lord'. Cf. Cronica l. 115f. and Historia, 2,30ff.

730. gentillesse expressed those best qualities in a knight and 'gentleman'; his compassion, noble kindness, courtesy, gentility, charm, good breeding, and so on. Cf. l. 789, 794.

732f. The Historia has the girl come in, greet her father with a kiss, and then greet all the guests in turn. The Cronica has her coming into the room in order to play and sing. Cf. note to line 711.

734. message, derived f. L. 'mitto', to 'send', may best be tr. here as 'embassy'. Sp. tr.: 'el mandado' ("the order").

737. the softe pas. Sp. tr.: 'se fue derecha para donde el estava asentado' ("she went straight to where he was sitting"). The phrase is adverbial and means 'leisurely', 'not hastily'.

739. thoghtes. Sp. tr.: 'sus pensamientos tan pesados' ("his so weighty (sorrowful) thoughts").

745. rente, i.e. the income of his lands. Sp. tr.: 'mis rrentas e bienes' ("my rents and property").

746. lefte. Sp. tr.: 'dexe encomendados' ("I left entrusted").

747f. Sp. omits to tr. The sense of these two lines seems to be 'I handed over the worldly honour (which is bestowed on me by) the riches of this world, to the god (?of the sea)'. In the Historia, there are just three parts to Apollonius's speech: 'si nomen quaeris, Appolonius vocor', corresponding to 740f.; 'si opes, in mare perdidi', 742f.; 'si nobilitatem, Tyro

reliqui', 744f.

756ff. Music has long been believed to help 'sooth the emotions'. See, for instance, Plutarch's remark: "And the Muses would most assuredly feel aggrieved if we should regard as their task a lyre or flutes, and not the development of the characters and the soothing of the emotions of those who make use of songs and melodies." Plutarch's Moralia II (Loeb) "The Dinner of the Seven Wise Men", p. 405. In the MO, Gower says of King David that he is exemplary in six points, one being his ability as a harper (l. 22876). In contrast, England's harper (i.e. Edward III) is spoken of by the French as having his harp in discord (l. 22966). In other words, the musical image symbolizes harmony in the kingdom. Apollonius of Tyana, speaking to Titus (son of Vespasian), says: "When youth, moreover, joins with age in government, there is a beautiful, concordant harmony to surpass that of any lyre or any pipe." (See note to l. 552 above.)

---- Harpe. See note to l. 829 below.

758. To glade with. See "Gower's Syntax" § 7 (ae).

759. fader heste. On the genitive form 'fader' see "Gower's Grammar" § 6 (iii).

765. chiere. Sp. tr.: 'todo deporta' ("all sport" or "entertainment").

766. him liketh. An impersonal verb. Lit. 'it pleases him'.

767ff. Macaulay notes (vol. II, p. 539): "In the original all applaud the performance of the king's daughter except Apollonius, who being asked by the king why he alone kept silence, replied, 'Bone rex, si permittis, dicam quod sentio: filia enim tua in artem musicam incidit, nam non didicit. Denique iube mihi tradi liram, et scies quod nescit'. Gower has toned this down to courtesy." The Cronica, if anything, is blunter than the Historia; see l. 127ff. Note how Apollonius, being courtly, speaks a Frenchified English.

768. ye. Plural in form, singular in meaning, the word is used to show respect. See "Gower's Grammar" § 7.

775. arewe, adv. Although the word lit. means 'in a row', 'successively', the sense is probably 'all together'. Sp. tr.: 'con todos los otros señores que ai estavan, todos le rrogavan' ("with all the other gentlemen who were there, they all begged him").

777. wise. Cf. 'guise', l. 676.

779. forth withal, 'moreover'. Cf. l. 673.

782. Angel. The Historia reads: 'ut omnes non Appolonium sed Appolinem existimarent' ("so that everyone esteemed him to be Apollo, not Apollonius"). The Cronica has 'Visus ei satis est Orpheus arte bone' ("so skilfully that it seemed to her he was Orpheus" -- l. 135). Gower has certainly 'Christianised' the story to a certain extent, and it probably seemed more appropriate to him to have his model king likened to an angel rather than to a pagan deity. He does not attempt to remove all pagan references, though, as the more-or-less contemporary Spanish verse version El libro de Apolonio does. (See C. Carroll Marden, ed. Libro de Apolonio, Elliott Monographs, 1917, Kraus reprint, New York, 1965).

786. And thoghte, i.e. she thought. Ansuerede. See lines 740ff.

788f. hath wel supposed appears to be used impersonally though the subject 'sche' may be understood. Sp. tr.: 'entendio en su coraçon lo que podia ser e que el podia ser y era de linpia sangre e muy noble linaje, porque las sus obras davan testimonio dello e de su sabiduria.' ("she understood in her heart what was possible and that he could be and was of pure blood and very noble lineage, because his deeds gave testimony of it and of his wisdom.")

794. gentil. Note how the Sp. tr.: 'linpia' ("clean" or "pure"). Cf. 'gentilesse', l. 789 and 730.

795f. Sp tr.: 'E desque ella vido que avia dexado de tañer por seguir la voluntad del rrey' ("And after, she saw that he had left off playing so as to follow the king's will"). I.e. the Sp. understands the king as having requested him to stop. The English, on the other hand, seems to mean that

his playing was at the king's request, and it was not until he had finished playing that the tables were cleared. In the Romance of Flamenca, the tables are cleared before the story-telling and entertainments. (See note to l. 711).

797f. An example of 'brevitas' or 'shortness' in composition achieved through the omission of all unnecessary words: conjunctions, demonstratives, adjectives, etc.: and by attributing actions to the inanimate objects themselves without reference to the real movers. (Geoffrey of Vinsauf, pp. 40-2). The Sp. tr.: 'levantose e levantaron luego las mesas.' ("she arose and then they bore away the tables.")

800. chamberlein, the person who has care of the rooms. See M. Bloch, op.cit., p. 340, where he points out that head-servants frequently were raised positions of high dignity.

801. be alle weie. Cf. l. 485.

805. of whom I mene. The author, who has allowed the point of view to shift from the hero, now re-focuses his attention upon him and his point of view.

815ff. withal that evere he may... Of that he couthe, i.e. 'with all ⌈the skill⌋ that he could muster', 'concerning that ⌈art in music⌋ that he knew'. Sp. tr.: 'que Apolonio avia de faser su deligençia por enseñar a aquesta donsella fermosa el arte de la musica, la qual ella mucho deseava saber.' ("that Apollonius had to be diligent in teaching this beautiful maiden the Art of Music, which she was most desirous of knowing.")

818. in this forme, 'in this manner', 'thus'. Sp. tr. the whole line as 'E esto asi fecho' ("And this done thus").

819. as for. See "Gower's Syntax" § 10 (a).

820ff. Note how the main verb, 'sende', together with its subject, is kept back for four lines. The focus is on Apollonius even while he is the object of the sentence.

822. clothes / atir. f. OE clāþ, and OF atir, resp. Cf. l. 403, etc. The Sp. tr.: 'muchos vestidos e buenos apostamientos' ("many garments and fine adornments").

826. With al that... Cf. l. 815.

829. Of Harpe, of Citole and of Rote. See Grove's Dictionary of Music and Musicians, ed. Eric Blom (London, 1954), also The New Oxford History of Music, III Ars Nova and the Renaissance 1300-1540 (Oxford, 1964) which contains photographic reproductions of various MS illustrations depicting, among other things, musical instruments of the medieval world. There is also a chapter of 'Musical Instruments' pp. 466-502. See also K.L. Harrison, Music in Medieval Britain (London, 1963).

834ff. Compare this with Antiochus's 'fall', l. 288ff. The parallel appears to be deliberate.

837. love, i.e. the god Love, or Cupid. The language used here is of the Courtly Love convention. In the Historia, the girl falls in love with Apollonius when she sees how skilled he is in everything (11,23ff.) Gower therefore agrees with the Cronica in delaying her falling in love until after he had been appointed her teacher (l. 143ff.) Nevertheless, the Historia draws a parallel between the two loves, that of Antiochus and his daughter, and that of Archistrates' daughter and Apollonius. Cf. Historia, 1,12ff. and 12,13ff.

841. obeie, here has the sense, 'submit to'. Note the clever pairing of obeie / abeie.

842. abeie, 'pay for'. Note, however, that abeien f. OE abygan (partly confused with obeien) means 'to bend down', 'to subject' or 'submit', 'to render obedience'. A pun may be intended. abien f. OE abycgan means 'to pay for', 'to pay the penalty for', 'to suffer because of'.

843. For sche wot nevere what it is. The Sp. places no stop between the preceding line and this one: 'en el qual amor ella padeçia mucho mayor pena, porque fasta aquella ora nunca los padeçimientos del amor los avia conoçido.' ("in which love she suffered much greater pain, because until that hour she had never known the sufferings of love.")

844. evere among. Sp. tr.: 'Asi fue que' ("Thus it was that"). Cf. l. 851 where Sp. tr.: 'Mas no enbargante' ("But notwithstanding").

846ff. The locus classicus of Love's contraries is Alain de Lille's De Planctu Naturae, where Cupid is asked by Nature to define Love. See also ll. 2274 of Le Roman de la Rose or ll. 2397ff. of the 'Chaucerian' translation, some of which I quote here:

> Thou shalt no whyl be in oo stat,
> But whylom cold and whylom hat;
> Now reed as rose, now yelowe and fade.
> Such sorowe, I trowe, thou never hade;...

Compare with the Cronica, ll. 143ff.

849f. Riht after..., 'According to the quality of her fancy'.

853. Or that... See "Gower's Syntax" § 9 (c).

855. wommanysshe schame is to a woman what 'honour' is to a man. The Sp. tr.: 'la verguença feminina'.

856f. Bot what... Sp. tr.: 'Pero a cabo de tienpo el su amor estava en tal punto que ella perdia el apetito' ("But after a while her love stood at such a point that she lost her appetite"). 'what' introduces the prepositional phrases 'in ernest and in game' and implies 'considering': "But considering [it is] in all seriousness and in fun, she has (because of her love) reached such a state that she has lost all her appetite".

859. Sp. reads as if there is a stop after 'reste'.

860ff. Sp. tr.: 'E commo aquella que non sabia otro consejo sino por aver lugar de pensar a su voluntad, muchas veses se estava en su camara e non salia della.' ("And as she did not know of any counsel other than to have somewhere to think as much as she desired, she frequently stayed in her room and did not leave it.")

866ff. Macaulay draws attention to the account as given in the Historia (13,to 14). The Cronica makes no mention of the three youths. Instead, the father seeks to find the cause of his daughter's illness. She begs him to leave

her alone promising to write (l. 151ff.).

---- he, i.e. the king.

868. to his kne, 'at his knees'. Sp. tr.: 'delante del' ("before him").

870. Besoghte and profreth..., 'begged earnestly [that he might have his daughter] and offered his 'service', that he might have his daughter'.

872. his honour save. Sp. tr.: 'guardar la onrra della' ("to keep her honour safe"). Macaulay notes 'hir(e' as being a variant reading in some of the MSS. 'To keep his honour safe' means to present a good face to the world. 'Honour' depends on what the world thinks and says of you, not on your own motives or deeds. Because actions or words could be misconstrued, it was necessary to be very careful to give good and valid reasons for everything that one did publically. Compare the king's 'honour' with his daughter's 'wommanysshe schame' (l. 855).

877. his fader. Sp. tr.: 'e [del] linaje suyo e de su padre' ("and of his lineage and his father's")giving a translation and gloss combined.

883. bok, i.e. 'letter'. Cf. Historia, 'codicellis'.

891. time and space, a somewhat clichéd ME expression meaning 'opportune moment', 'opportunity'. Cf. Chaucer's Prol. to the Canterbury Tales, l. 35. Sp. tr.: 'commo estonçes era tienpo de' ("how that was the time to"),

892. fader grace, 'father's favour'. Cf. l. 759.

894. The schame... This seems to be a paraphrase of the Historia (14,7-9). 'Schame' is approximately equal to 'modesty'.

898. Gower has conflated the letter with what the girl later said to her father when he visited her in her room: Historia, 15,5ff.

904. ther was press. Sp. tr.: 'asas se apresuravan' ("fairly hurried around"). The meaning is 'there was an eager crowding around the king.'

905. ther as. See "Gower's Syntax" § 10 (a).

908ff. Gower does not tell us what the king's answer to each suitor was. Contrast this with the Historia where the king sends them off with a piece of equivocation, 14,29ff.

912ff. Again, there seems to be a deliberate contrast between Antiochus's actions and Artestrathes'. The former concealed 'al the privete' between himself and his daughter from the prince, the latter reveals it openly to him.

The Sp. tr.: 'Mas el rrey con tardança no fue tanto vençido que el quisiese por estonçes descobrir la poridad de su fija a ninguno. Mas gentilmente lo sufrio dentro en si. E commo llego a su casa, aparto a este onbre de Tiro e mostrole la carta de la poridad que su fija le enbiara' ("But the king, delaying, was not so overcome that he wished straight away to disclose his daughter's secret to anyone, but he patiently endured it within himself. And as he came to his house, he took this man of Tyre to one side and showed him the letter concerning the secret which his daughter had sent him").

913. conseil, i.e. the girl's 'secret'. Cf. l. 916 'He has taken this man of Tyre into his secret'.

920. he, i.e. Apollonius.

923ff. Sp. tr.: 'en rrason del casamiento de coraçon e de una voluntad quedaron acordados,' ("concerning the marriage, they remained in agreement both in heart and in will.") herte / corage f. OE heorte and OF corage resp., both meaning 'heart', both capable of meaning 'intent'.

Verse 923 probably scans

× / / × × / × / ×
With good herte and with good corage

924. Of full love and full mariage. One of the major themes of CA is the promotion of true love within marriage. This contrasts with the conventions of fin amour where adulterous love is the norm. See, for instance, Andreas Capellanus, op.cit. p. 171 "we consider that marital affection and the true love of lovers are wholly different..."; p. 185 "Marriage is no real excuse for not loving...", etc.

930ff. Macaulay notes (vol. II, p. 540): "There is no mention of the queen in the original. The king calls his friends together and announces the marriage. The description of the wedding, &c, ll. 953-974, is due to Gower".

933ff. Contrast the queen's generosity towards her daughter and the 'unknown' Apollonius, with Venus's harshness towards Amans. The point is, although Gower uses the conventions of fin amour, he is not advocating that species of love.

940. he himself, i.e. Apollonius.

947. Sp. tr.: 'que el asas era de sesudo e entendido para rregir e governar aquel rreino.' ("that he was sufficiently prudent and knowledgeable to rule and govern that kingdom").

950. Bot thei acorded. A kind of absolute construction: 'But they, having come to an agreement,...' Sp. tr.: 'Por esta guisa por no turbar el amor que entre ellos avia, el rrey e la rreina tovieron por bien de consentir en ello.' ("In this way, so as not to disturb the love there was between them, the king and queen held it fitting to agree to it.")

---- MS Fairfax 3 begins a new paragraph here. Macaulay begins the new paragraph at 952.

952f. A 'sententia' or 'proverb' (Geoffrey of Vinsauf, op.cit., p. 22). Note how Gower quite frequently uses this technique to effect a transition from one topic to another, or from one time or place to another. We move here from the setting of the marriage day to the day itself. Cf. ll. 585-6, and 1020.

955. in her wise. 'in their manner of doing things'.

957-63. On the syntax of this passage, see "Gower's Syntax" § 16 (a). Sp. tr.: 'fueron casados, en el qual dia fue ordenada una tan alta e costosa fiesta que la noblesa della por todos las tierras fue sonada. Ca los cavalleros nuevos aquel dia justaron e dançaron e fisieron todo el plaser que pudieron. Los rreyes darmas e juglares con sus altas boses

a menudo gritava e pregonava las larjesas que contra los señores que ai estava se fasian, asi que con mucho plaser e alegria fue llevado aquel dia fasta el cabo.' ("they were wed; on which day there was ordained such a high and costly feast that the nobility of it was rumoured through all the lands. For the young knights jousted that day and danced and made all joy they could. The kings of arms and minstrels with their loud voices frequently shouted and proclaimed abroad the munificence which was made towards the lords who were there so that amidst much pleasure and joy that day was brought to its close.")

970. Wher as... Sp. tr.: 'donde entre si ovieron conplido plaser' ("where between them they have completed their pleasure").

971. somdel. Sp. tr.: 'bien' ("well"). However, Gower may mean 'somdel' literally: 'And it was clear afterwards (to a certain extent)/ that they had had an enjoyable night/ because... she became pregnant.'

974. An advance warning to the audience to prepare for the worst. Revealing the event before it takes place in the narrative was considered an essential part of the narrative technique.

975-8. The author, addressing his audience, recapitulates, then prepares his audience for the next episode. Gower may have intended the pause between ll. 974 and 975 to be large enough for an 'interval'. On the question of the poet's dividing his poem into readable sections, see Chaytor, H.J., From Script to Print (Cambridge, 1945) pp. 58ff. esp. It would seem, however, that Gower intended his poems to be read silently. At least, it is difficult to determine where the 'intervals' should come, and there appears to be no MS evidence for them. An equally satisfactory 'interval' pause can be found following l. 1150. The occasional lapses such as the one found at l. 2019 support the thesis that Gower wrote for a reading (as distinct from a listening) audience. It might be better to treat this as another method of

transition from one topic to another. Cf. note to l. 952.

980. The king and queene... In the Historia, it is Apollonius and his wife who are walking along the beach.

983. A Schip of gret array. Sp. tr.: 'una naho mucho fermosa' ("a very beautiful ship").

987f. Sp. omits to tr. These lines go on to develop in more detail what has already been said, (l. 983). This method of amplification is used often.

990. 'Fro Tyr'. Macaulay treats as indirect speech. Sp. tr.: 'E ellos dixeron: 'somos de Tiro e venimos a buscar a Apolonio que es nuestro rrey e verdadero señor;' a lo qual seyendo muy alegre Apolonio se allego.' ("And they said, 'We are from Tyre and come to seek Apollonius who is our king and true lord'. Being very pleased by this, Apollonius drew nearer.")

991. And over this, i.e. 'besides this'.

999f. of kinde / Her liege lord. Lit. 'their leige lord according to nature (birth or race)' -- another way of saying 'their true lord'.

1000. 'Natural' disasters were (and still are, by some) seen as proofs of God's displeasure. However, in Gower, the natural harmony is seen as being dependent on the moral order. This theme is developed especially in the Prologue of CA. In the Apollonius story itself the storms at sea which afflict the hero so drastically are figuratively the result of the disturbed moral order. Once the moral order is re-established the fair winds and calm seas return. Antiochus's being struck by lightning, then, is something he has brought upon himself. Nevertheless, as a literary device, (especially in 'Romance' literature) this kind of apparent deus ex machina is a convenient and much used way of punishing and getting rid of the undesirable characters.

1002. balance, i.e. 'scales', refers to the figure of the 'scales of Justice' on which a punishment to fit the crime is measured.

1003ff. Macaulay notes (vol. II, p. 540): "In the original story

it is here announced to Apollonius that he has been elected king in succession to Antiochus; but this was regarded by our author as an unnecessary complication."

1005. That left al other thing to done. Sp. tr.: 'vos suplicamos que dexadas todas las cosas, vos plega de venir' ("we entreat you, that, having left all things, it will please you") I.e. left is seen as a past participle used in a kind of ablative absolute construction: 'we pray, that having left all other things to be done, it might please you to come soon...'

1013. no joie forto seche, i.e. the joy was everywhere apparent. One did not have to look for it. Sp. tr.: 'E el plaser que estonçes ovieron, era sin cuento' ("And the joy that they then had was without telling" -- i.e. language is incapable of expressing their joys).

1018f. A favourite theme of medieval literature is contained in these lines -- that of the 'fortunate fall'. The Sp. tr.: 'e lo que primeramente pensamos que era por nuestro mal, por la voluntad de dios es agora ordenado por nuestro grant bien.' ("and that which first we thought was for our ill, by the will of God is now ordained for our great good.")

1020. A typical 'proverb'. The sense 'One must necessarily do what shall needs be done'. Gower may be deliberately trying to give an English equivalent to l. 189 of the Cronica: 'Haec ita sortiri Fata, dedere viri.' which may be paraphrased 'thus, what things it is for Fate to allot, it is for men to yield'.

We may be intended to contrast the manner of Apollonius's leaving Pentapolis with that of his departure from Tyre -- without the 'comun assent'. The Sp. tr.: 'Apolonio fiso adereçar lo que le cunplia para yr a su reino de Tiro' (Apollonius made to get ready whatever it behoved him in order to go to his kingdom of Tyre.")

1022. To God and... 'and commended all the land to God'. See "Gower's Syntax" § 9 (b).

1023. long and brod. ?'the tall and the stout' (i.e. everyone), or

adverbial phrase 'far and wide'. The Sp. perhaps suggests the latter: 'con todo el pueblo que en el morava' ("with all the people who lived in [the kingdom]").

----- Contrast Macaulay's punctuation 'brod,/ ... abod.' with the Spanish: 'e commo quier que el rrey e la rreina e todas las gentes ovieron pesar por su partida' ("and no matter how the king and queen and everyone else were sad at his leaving"). See Appendix A.

1032. Throughout the CA, Gower repeatedly promotes the ideal of true married love.

1033. Lichorida. See Appendix C.

1036. Cf. l. 974. Not only is the child to suffer, but so is the mother. 'schape' = 'fated'. Sp. tr.: 'fue ordenada' ("was ordained").

1039. Out of the North they sihe a cloude. Sp. tr.: 'vieron levantar una nuve muy negra del cabo del aguyon' ("they saw a very black cloud rise from [the direction of] the Great Pointer"). The North Wind (Boreas, Aquilo), in Europe, is notorious for the storms it brings in its wake. Interestingly, though, the Historia, when it mentions the name of the wind, has it coming from the south. See note to l. 1055.

1040. loude seems to be an adv. 'loudly' modifying 'blewen' or an adj. 'loud' modifying 'wyndes'. One might be tempted, however, to read it as a verb 'lowed', i.e. 'bellowed', 'roared' (f. a strong class 7 OE verb hlowan. But the regular pret.pl. form would have been 'lewen'. Cf. blowan 'blewen' in the following line.)

1042. welkne, 'welkin'. The OE for 'cloud', it gradually came to mean 'sky' as here.

1043. The Sonne is the object of 'hath'. 'The Dark night has covered the sun'. On the spelling 'Sonne' see "Gower's Orthography and Pronunciation" § 2.

1045f. One of Gower's more 'lyrical' moments. The images in Gower seem to have suggested rather different images to the Sp. translator: 'e la luna e las estrellas por causa de las

nuves quedaron çiegas. E los turbones e rrelanpagos eran tan grandes que esta rreina nueva con espanto començó de llorar...' ("and the moon and stars remained blind because of the clouds. And the squalls and lightning flashes were so fierce that this young queen began to weep with terror...")

1051. clos is an adv. 'securely', 'tightly'. But it may possibly be a pp. adj. form of 'close' = 'to confine' with the sense 'confined'. Sp. tr.: 'bien çerrada' ("well closed").

1052f. Sp. tr.: 'por la qual rrason el antes del dia se levanto de a par della' ("for which reason [the labours of birth] he rose before daybreak (?) to leave her"). The sense of the English seems to be 'It was long before daybreak that her woeful lord left her'. On the other hand, l. 1053 may be expressing the way time drags in difficult and painful situations. Cf. l. 952.

1054. So that refers back to the ideas expressed in l. 1050.

1055. al be nyhte, 'during the night'. Neither the Historia nor the Cronica specify that it was night-time. On ll. 1054ff. Macaulay notes (vol. II, p. 540): "So far as the original can be understood, it seems to say that the birth of the child was brought about by the storm and that the appearance of death in the mother took place afterwards, owing to a coagulation of the blood caused by the return of fair weather." The Latin of the 'A' version (ed. Riese) reads: 'Qui dum per aliquantos dies totidemque noctes Austri (ventorum) flatibus diu pelago detinerentur, nono mense cogente Lucina enixa est puella. Sed secundi rursum redeuntibus coagulata sanguine conclusoque spiritu subdito defuncta est.' ("While for many days and as many nights, they were being delayed on the high seas by the blowing of the South Winds, the girl was taken in her ninth month by Lucina (Goddess of Childbirth) and gave birth. But her afterbirth returning again [into her womb], her blood congealed, her spirit closed up (i.e. her breathing stopped) and she suddenly died.") The difficulty experienced by Macaulay in understanding this passage results

from his reading 'secundis' in its perhaps more common but transferred meaning of 'favourable, propitious (times)'. It is clearly used here as a technical term for the afterbirth, the 'second' or inferior birth.

1061. That noman wiste in him no lif. Sp. tr.: 'de tal guisa que todos pensavan que era muerto e ydo ya de aqueste mundo.' ("in such a way that everyone thought he was dead and already gone from this world.") The negatives confirm each other: 'so that no-one saw any life in him'. Note: 'wiste', lit. 'knew', 'discovered'.

1062ff. Gower frequently succeeds in making his speeches vigorous whilst still conforming to the octosyllabic line.

1063. Scan: Mi lust, mi joië, my desir.

1064. recoverir. Sp. tr.: 'rrelevamiento' ("relief", "remedy"). The idea may have been suggested by the Historia reading, 16,32: 'qui me naufragus suscepit' ("who succoured me, a shipwrecked man"). The daughter was the cure to his sadness.

1066. thou is used disrespectfully here. Cf. note to l. 768. Neither the Historia nor the Cronica have Apollonius cursing Fortune at this point. The Sp. tr.: 'pues asi es que mi fortuna quiere que tu ayas de morir, yo non se para que a mi de aqui adelante sea acreçentada vida[1]; o fortuna, que agora me fases la peor obra que puedes. De aqui adelante para sienpre te despreçiare[2]; o mi coraçon y porque no rrebientas por tal que aconpañando a mi muger y señora la mi pena fuese apocada.' ("since thus it is that my fortune wishes that you must die, I know not why my life shall continue for me from now on. O Fortune, you who now do the worst work you can. From now on, and for always, I shall deprecate you. O my heart, and why do you not burst? Then, by accompanying my wife and lady, my pain might be reduced.")

1. Birch-Hirschfeld punctuates: 'vida o fortune, que' which would make the subject of 'fases' and 'puedes' Apollonius's wife.

2. Birch-Hirschfeld punctuates: 'despreçiare, o mi coraçon'.

1069. it myhte. Macaulay's edition reads 'I myhte'.

1075f. lich / lich, f. OE adj. lic, 'similar', 'alike', 'like' and OE s. lic, 'body', 'corpse', resp. The words are cognate.

1076. evere among. Cf. l. 844. Perhaps has the meaning 'from time to time'. Sp. tr.: 'Ca el estava commo onbre que pareçia loco, ca unas veses se echava e otras se levantava, e otras se pasmava e quedava sin fabla, otras veses dava muy temerosos gritos, otras veses con doloridas palabras de amor pidia a los dioses que le rreçuçitasen a su muger o diesen a su vida acabamiento.' ("Then he was like a man who seemed mad, sometimes, now, he would cast himself down and at other times raise himself up; at other times he would be stunned and remain silent, at others he would let out fearful cries; and again at times, he would beg the gods with sad words of love to give him back his wife alive or bring his own life to an end.")

1[illegible]. The sense of the passage is 'Man has never heard such words (of woe) unless it be he heard the lamenting of this prince'.

[illegible]. The Maister Schipman, i.e. the ship's captain.

[illegible]f. he mai nothing winne / Ayein the deth, i.e. 'he was unable to fight against death at all'. 'Winne' here is used in its older sense of 'struggle', 'fight'.

1089ff. Macaulay notes (vol. II, p. 540): "Apparently the meaning is that the sea will necessarily cast a dead body up on the shore, and therefore they must throw it out of the ship, otherwise the ship itself will be cast ashore with it. The Latin says only, 'nauis mortuum non suffert: iube ergo corpus in pelago mitti'." The superstition is referred to in Classical and other literatures. See Notes and Queries 9 Ser. vi (1900) pp. 246-7, & vii (1901) pp. 75-6.

1091. as forto. See "Gower's Syntax" § 10 (a).

1092. The Sp. tr., turning all this passage into direct speech:

'E asemesmo sabes commo la mar de su propia naturalesa no quiere sofrir ninguna cosa muerta, por ende considerando el grant peligro en que estamos con esta grant tormenta, vos consejamos e pedimos de merçed que lançes de la naho este cuerpo finado.' ("And likewise you know how the sea according to its own nature does not wish to suffer anything dead ⌈to remain in it⌋; therefore, considering the great peril we stand in with regard to the storm, we advise you and beg you of your mercy to throw this dead corpse from the ship.")

1097. Than if. See "Gower's Syntax" § 9 (d).

1098. The king, i.e. Apollonius, who had been recognized as a 'king' at l. 1016.

1101. Macaulay notes (vol. II, p. 540): "The punctuation is that of F⌈airfax⌋". The Sp. tr.: 'El rrey veyendo la voluntad dellos qual era, e otrosi que lo que le disian era verdad, con piadad que ovo de los otros mas que de si, començó de forçar su coraçon e dixo en esta guisa' ("The king, seeing what their will was, and also that what they said to him was true, began to control his feelings with a piety which he held more towards the others than to himself, and said as follows"). This tr. places 'with pitous herte' with 'seie' rather than 'newe'.

1103ff. Contrast Apollonius's action here, which is determined by what he believes is in the interest of the people, with earlier actions which were motivated mainly by self-interest.

1109. ferm with led and pich. Lead sheeting was used quite extensively for roofing and waterproofing in medieval times. Note, for instance, the following lines from Piers Plowman:

> And all þe houses ben hiled halles and chambres,
> With no lede, but with loue....

(And all the houses are roofed, halls and rooms, not with lead, but with love....)

The lead is here ordered to be used in conjunction with pitch to waterproof the coffin. The detail is probably due to the Historia (17,7).

1118. in aventure, i.e. on the chance that she would arrive on some coast.

1124. write. Possibly a pp. 'this written letter'. On the other hand, those who were there to 'see' the letter 'written' may be regarded as witnesses to the plea -- this is suggested by l. 1131f. The Sp. simply tr.: 'Todos quantos esta carta vieron e oyeren' ("All who see or hear this letter").

1128. tak in his mynde. Macaulay notes (p. 540): "'let him take thought', cp. v. 3573, and l. 1420 below."

1130. With this tresor. Not 'that this treasure be buried with her', but 'that the expenses be met by this treasure', as the second half of the line makes clear.

1131. spoke. Lit. 'spoken'. Sp. tr.: 'Escrita esta carta' ("This letter having been written").

1134. With the wawes laste. 'stand up against the waves'. Cf. note to l. 347.

1141. The Sp. tr.: 'E luego en continente la fortuna çeso.' ("And then, in her present disposition, Fortune ceased.") It would seem to be a gloss on the English, implying that having got rid of the corpse, the ship was now in no danger of any kind. Fortune's face has changed.

1146ff. Sp. paraphrases: 'El maestro de la naho por conplir el mandado de su señor, guio la naho derechamente para Tarsea donde su señor le mando.' ("The master of the ship, in order to fulfil the order of his lord, steered the vessel straight for Tharsus where his lord had ordered him ⌜to go⌝").

1151f. Cf. note to l. 975ff. 'matiere' is a technical term signifying the 'materials (plot, story-line, etc.) used in a literary composition'. It is here more or less synonymous with 'story'. Compare l. 496f. Having got Apollonius safely pursuing his way to Tharsus, Gower can now proceed with the account of his wife's supposed death.

1152. olde bokes. Some commentators have seen this as evidence that Gower used more than one 'source'. It seems preferable

to speak of Gower as writing one further tale in the Apollonius tradition. This story is simply a new version of an old story which he has heard and perhaps read many times. The rhetorical technique of quoting old books, especially books which are deemed to be authorities, in no way implies that the author is quoting directly from them. It means simply that the quoted 'source' has also treated of this theme or story in a similar manner.

1156. Ephesim, 'Ephesus'. See Appendix C.

1158f. Gower is addressing the audience here. Such pleas to pay attention were fairly commonly intruded into the medieval poem. See Chaytor, op.cit. pp. 57f. The Sp. tr.: 'Agora quien toviere sabor de escuchar la maravilla de aquesta estoria, podra bien entender que a lo que dios quiere guardar, ninguna cosa le puede enpeçer.' ("Now whoever desires to listen to the marvels of this story, will be able to understand well that whatever God wishes to look after, nothing can bring to harm.")

1160. Cf. l. 974, 1036, et passim. Gower constantly indicates the direction his narrative is about to take.

1163f. On medieval medical knowledge, see W.C. Curry, Chaucer and the Medieval Sciences (New York, 1926, 2nd ed. 1960), and G. Fox, Medieval Sciences in the works of John Gower (Princeton, 1931).

1166. Maister Cerymon. See Appendix C.

----- The Sp. interprets the following lines fairly freely: 'Tanto que aqueste cuerpo fue lançado en tierra, açertose a venir por alli un grant maestro en fisica e çurujia por nonbre llamado Çirimo, el qual en aquestas çiençias era muy grande y famoso esperimentador tal que non avia en aquellas tierras otro. Este maestro luego commo llego a la playa donde el arca yasia, porque la fallo pesada, penso dentro en su coraçon que vinia dentro en ella muy grant tesoro.' ("As soon as this body was cast ashore, a great master of physic

and surgery happened to come by that way, a man named Cirimon, who was a very great and famous experimenter in those sciences such as was none other in those lands. This master, then, when he arrived on the beach where the coffin lay, because he discovered it was heavy, thought to himself that a very great treasure must lie inside it.")

1167. Ther were..., i.e. 'there were some of his disciples there'.

1171. forth withal. Cf. l. 779.

1172. Cf. l. 1020. Whilst this 'proverb' may appear 'fatalistic', there seems to be a great sense of God's Providence working throughout the poem. If there is a difference between 'fate' and 'providence' it is this: Fate is blind, undirected and frequently unjust; Providence is directed by God, frequently inscrutable, but ultimately always just. I do not think it is correct (with Stockton, p. 377, note to II, 86-7) to call Gower a 'fatalist at heart'. See Boethius's De Consolat. Phil. V, for a definition of 'Chance' or 'fate'.

1183. The Sp. gives more details: 'descosio el paño de oro en que el cuerpo vinia enbuelto por lo ver en que forma estava. E porque lo vido fresco que no hedia nin en cosa ninguna estava corronpido e la vida en hedad asas mançeba, commo grant letrado e sotil esperimentador començó primeramente de buscar en ella algunas señales e provar su pulso segun a su çiençia pertenesçia, por las quales cosas fallo que podria cobrar la vida, seyendo deligentemente curada.' ("he unsewed the cloth of gold in which the body came wrapped so as to see what shape it was in. And because he saw that it was fresh, that it was not stinking, that it was not in any way corrupted, and that she was fairly young in age, he began first, like a great scholar and skilful experimenter, to seek in her some signs of life and to test her pulse (as pertains to his learning) by which means he discovered that she could recover her life if she were diligently cared for.")

1184ff. Macaulay notes (vol. II, p. 540f.): "In the original it

is not Cerimon himself, but a young disciple of his, who discovers the signs of life and takes measures for restoring her. She has already been laid upon the pyre, and he by carefully lighting the four corners of it (cp. l. 1192) succeeds in liquefying the coagulated blood. Then he takes her in and warms her with wool steeped in hot oil". By 'the original', Macaulay means the 'A' text as edited by Riese. There, the young disciple said 'Supponite faculas per iiii partes' ("Place torches by the four corners"). MS Bodl. 834 adds the word 'lectus' (of the bed). The Cronica agrees in having the disciple perform the cure, but he specifically prepares a bed for her. See l. 268ff. And Gower, in this passage, perhaps, is closer to the Cronica than to the Historia.

1191. Honestely. The sense is that in everything they did to her, they were honourable and modest.

1195. Macaulay notes (vol. II, P. 541): "'began' is singular, and the verbs 'hete', 'flacke', 'bete' are used intransitively: 'to flacke' means to flutter."

1202ff. Compared with the Historia and the Cronica, Gower's narrative gives a 'realistic' account of someone regaining consciousness. The Sp. tr.: 'Asi que por la muy buena cura que este grant maestro fiso, naturalesa començo de obrar en ella por tal modo que abrio los ojos e desi rreçibio fuerça e alço las manos en alto, disiendo muy doloridamente commo muger que estava fuera de si' ("Thus through the very efficient cure which this great doctor effected, nature began to work in her in such a way that she opened her eyes, then received back her strength, and raised her hands up high, saying very sadly like a woman who was beside herself...")

1208. I.e. 'like one who knows not what has happened'.

1211. Macaulay punctuates 'hiere, '. The Sp. reads: 'vos en salvo estaes' ("you are safe").

1216. faile, 'need'. Sp. tr.: 'ca sed çierta que vos non falleçera cosa alguna que de rrason vos deva ser fecha.' ("but be sure that nothing at all shall you lack that ought reasonably be done for you.")

1219. Macaulay notes (vol. II, p. 541): "'In short, they speak of nothing': 'as for an ende' seems to mean the same as 'for end' or 'for an end' in later English; cp. New English Dictionary, 'end'."

1221. This line refers back to 1208 where we are told she did not know what she was saying. The line scans as follows:
And wiste hireselven what sche mente.

1222. hire hol entente, i.e. what she intended doing.

1223. tolde him oute, 'related all to him'.

1230ff. Sp. tr.: 'E el maestro le dixo por que guisa la fallara en un arca bien çerrada, descubriendole el tesoro que con ella fallara en el arca, el qual le disia que ella lo tenia todo tienpo bien presto a su mandado.' ("And the doctor told her the manner in which he had found her in a well sealed coffin, and revealed to her the treasure which he had found with her in the coffin. He told her she had this treasure at her immediate disposal").

1234f. These two lines would go equally well with the following sentence (if the punctuation were altered). The Sp., indeed, seems to treat it so: 'E a el mismo en todas cosas que a su serviçio cunpliesen e que de alli a delante le queria ser muy obediente; la qual cosa ella le mucho agradeçio commo a onbre en quien tenia puesta toda su confiança.' ("And with regard to himself -- in everything that might fit him to her service; and [he added] that from then on he wished to be most obedient to her; which concern pleased her greatly, as to a man in whom she had placed all her trust"). This quotation continues on from the one given in the preceding note. I am a little doubtful as to how the Spanish should be read.

1238. And seith him wel. 'wel' (with the meaning 'certainly') should probably be understood as modifying 'supposeth'. The Sp., however, tr.: 'disiendole çiertamente que el rrey...' ("telling him certainly that the king...")

1239. Unlike the Historia and the Cronica which give no 'motive' for the queen's remaining in Ephesus, Gower does give reasons for her actions.

1247. made hire knowen, i.e. 'revealed to her'.

1248. Macaulay notes (vol. II, p. 541): "This daughter is apparently an invention of Gower's, who perhaps misread the original, 'adhibitis amicis filiam sibi adoptauit,' that is, he adopted her as his daughter." Gower did not read Riese's edition of the Apollonius story, and if he could have, it is unlikely that he would have misread it. The Apollonius story has as one of its themes the father-daughter relationship. This alone may have been sufficient to suggest to him the idea of giving Cerimon a daughter. Unfortunately, we do not see much of their relationship and she is not mentioned again. As a 'good physician' he has seen to it that she is well placed in life -- in a convent.

1252. Al only at his oghne cost. Probably, 'all at his expense and his alone'.

1256. the day. Sp. tr.: 'algun tienpo' ("some time").

1258ff. Sp. tr.: 'Estonçes por consejo dellos amos señalando el dia en que ella e la fija del maestro oviesen de entrar en orden, en el qual vestidas de prieto e con proçesion onrrada e grant solenidad e fiesta se obligaron a la rreligion segunt la rregla del lugar onde Diana era santificada.' ("Then, through their mutual counsel, having appointed the day on which she and the doctor's daughter were to enter their order, being vested in black, and amidst an honourable procession and great solemnity and feasting, they took their vows to religion according to the rule of the place where Diana was sanctified.")

It is not always easy to determine the meaning of pronouns.

The following is a suggested reading for this passage: 'And then they (i.e. 'This lady and the dowhter both') took their (the ladies' and the doctor's) advice in its entirety, to 'determine on a suitable resolve and to make a noble arrangement for the day when they (the two ladies) should take their veils....

1266ff. Although the temple is ostensibly a pagan one, Gower describes it in terms of a Christian convent. In this, he is following the Cronica where Apollonius's wife becomes the 'abbess' (l. 289). For a medieval view on what a convent life should be like, see The Ancrene Riwle, tr. into MdnE by M.B. Salu (Orchard Books, London, 1955). This handbook for achoresses appears to have been both popular and widely known during the thirteenth and fourteenth centuries. Besides a number of English versions, there are versions in French and Latin.

1270f. justefied / In ordre, 'bound' or 'subject to a religious order'. Sp. tr.: 'que es puesta en orden' (who is placed in an order").

1272. Now that Apollonius's wife is satisfactorily settled in the temple of Diana, Gower is able to pursue the story of Apollonius. Compare this transition with that of l. 1151f.

1275. as I seide er. Cf. l. 1150.

1278. Men myhte. An example of 'men' used indefinitely: i.e. 'one might'.

1279. As who seith. See note to l. 284.

----- al the toun, i.e. 'all the townsfolk'. Sp. tr.: 'Quando fue sabido por la çibdat que Apolonio era venido, todos generalmente con voluntad que avian de lo ver lo fueron rreçebir con grande onrra.' ("When it was known throughout the city that Apollonius was come, everyone in general, because they desired to see him, went to receive him amidst great honour.")

1285. In, i.e. Strangulio's house. Translate here as 'his lodging'. Sp. tr.: 'la casa de su huesped' ("the house of his host").

1286. and was resceived. Sp. tr.: 'donde fue muy bien rreçebido.' ("where he was very well received.")

1291. Le, thus and thus it is befalle. Sp. tr.: 'e le conto todos las fortunas e desastres que le avian acaesçidos.' ("and related to him all the fortunes and disasters which had befallen him.") The English begins by addressing Strangulio who, in the author's mind, seems at once to become the audience or reader of the book, for whom it is unnecessary to relate the adventures of Apollonius since they have already heard them.

1293. Macaulay notes (vol. II, p. 541): "whiche: note the plural, referring to Strangulio and his wife."

We are given no reason as to why Apollonius should trust Strangulio more than anyone else in the world. The lesson to be learned may be this: it does not necessarily follow that one will return his help just because he has been helped by another.

1295. Macaulay notes (vol. II, p. 541): "The name here in the original is 'Tharsia,' given to her by her father's suggestion from the name of the city, Tharsus, where she was left; but the Laud MS. afterwards regularly calls her Thasia."

1298. be alle weie, 'by all means', or 'in every way (befitting a king's daughter)'. It is difficult to determine what force this phrase has. The Sp. does not help here as it omits to tr. the entire verse.

1300. Tharsia's schooling is mentioned in the Historia and the Cronica. It seems as if at all times in ancient and medieval Europe a few girls found it possible to receive a good education. On education in ancient Greece, see Leonard Whibley, A Companion to Greek Studies (new York, 1931) p. 599f. esp. On the education of girls in medieval times, see The Cambridge Medieval History, vol. VIII, p. 701f. For an interesting discussion on education generally in the middle ages, see Sir Maurice Powicke, The Christian Life in the Middle Ages (Oxford, 1935), chap. IV, "Medieval Education".

1302. The vow to refrain from shaving, cutting the hair or fingernails, derives from the Historia and is common also to the Cronica (l. 328ff.) It has been suggested that originally this vow had something to do with the myths connected with the Sun God who goes into mourning each night -- the rays of the sun being the unshaved locks of the God visible in the early morning. I have been unable to trace the reference. (See, however, Appendix B § 3C). There is a possibility of the Apollonius story being a romance which arose out of the myths surrounding Apollo and Diana. On the parallels between the Apollonius story and these myths, see Appendix B.

It might also be interesting to compare Apollonius's excessive mourning here, and again at l. 1601ff., with Plutarch's condemnation of such mourning in "The Letter to Apollonius", Plutarch's Moralia, II (Loeb), pp. 159ff. Especially the following passage which may throw some light on Apollonius's behaviour:

> Yes, mourning is verily feminine, and weak, and ignoble, since women are more given to it than men, and barbarians more than Greeks, and inferior men more than better men; and of the barbarians themselves, not the most noble, Celts and Galatians, and all who by nature are filled with a more manly spirit, but rather, if such there are, the Egyptians and Syrians and Lydians and all those who are like them, for it is recorded that some of these go down into pits and remain there for several days, not desiring even to behold the light of the sun since the deceased also is bereft of it... (pp. 165, 167).

(Apollonius is, one supposes, a 'Syrian')

> ... And some of the barbarians even cut off parts of their bodies, their noses and ears, and mutilate other portions of their bodies also, thinking to gratify the dead by abandoning that moderation of feeling which Nature enjoins in such cases. (P. 167).

Apollonius, of course, does not mutilate himself in the way described here, but his mourning shows an abandonment of moderation.

Mourning disfigurements are also condemned by Moses: "There must be no tonsuring of heads and mutilating of beards,

no gashing your bodies when a man dies..." Lev. 19. 27f.

1307. Thus thei acorde, i.e. Strangulio and Dionise agree to look after Thaise.

1311ff. Macaulay notes (vol. II, pl 541): "This is not in accordance with the Latin prose story. He is there represented as telling Strangulio that he does not care, now that he has lost his wife, either to accept the offered kingdom or to return to his father-in-law, but intends to lead the life of a merchant. Here the expression is 'ignotas et longinquas petens Egypti regiones.' On the other hand the Pantheon makes him proceed to his kingdom, apparently Antioch."

1317-20. The rhyming words in these lines are offered as evidence that the final '-e' at the end of a verse was also pronounced (at least in Gower). However, see Southworth, The Prosody of Chaucer and his Followers, (Oxford, 1962), pp. x, 2ff. et passim.

1320ff. Gower prepares to leave Apollonius in Tyre so that he can continue with the story of Thaise. In these four lines, he summarizes the previous action: 'Apollonius has suffered, but Fortune has raised him up again', and he looks to the future: 'he will suffer again, but in the end everything will be all right.'

1324. (Latin Prose) Philotenna. Macaulay notes (to l. 1337, vol. II, p. 541): "the name in the Laud MS. is 'Philothemia,' but it is not distinguishable in writing from Philothenna. There is much variation as to this name in other copies." See Appendix C.

----- And forto.... Sp. tr.: 'Agora dexemos a el e tornemos a fablar de Taysa su fija que dexo en la çibdad de Tarsea segun aves oido. E segun cuentan los libros ella fue criada e guardada en tanto que en la su criaçion en lo que ovo menester, no padeçio mengua ninguna.' ("Let us leave him now and turn to speak of Thaise, his daughter whom he left in the city of Tharsus as you have heard. And as the books

say, she was brought up and kept in such a way that in her upbringing she suffered no lack of those things that she had need of.") The Sp. would read 'as the Cronique telleth' as going both with the preceding sentence and the one following it, and it makes this reading specific.

1325. Of Thaise, 'concerning Thaise'. Cf. l. 249.

1326. the Cronique, i.e. 'the Pantheon'.

1328. boked. The verb 'to be boked' carried more-or-less the meaning 'to be well read, widely read, deeply versed in the study of books'.

1331. That forto seche. The meaning seems to be 'were one to search'. It is difficult to explain, then, 'noman fond', which appears to be presented as a fact in the indicative mood. MdnE would require 'no-one would find'. Sp. tr.: 'que en saber en aquella tierra non avia otra su par' ("so that in wisdom she had no equal in that land".)

1333. at mannes yhe. See "Gower's Syntax" § 7 (h).

1334. fals envie. One of the seven deadly vices, and mother of various sins, she is the major theme of Book II of CA. It may be mere coincidence, but the second longest story in the CA, and one which bears resemblances to the Apollonius tale, is the "Tale of Constance" (l. 587-1600). Both stories can be called 'romances' according to the definition given by Nicetas Eugenius:

> Here read Drusilla's fate and Charicles' --
> Flight, wandering, captures, rescues, roaring seas,
> Robbers and prisons, pirates, hunger's grip;
> Dungeons so deep that never sun could dip
> His rays at noon-day to their dark recess,
> Chained hands and feet; and, greater heaviness,
> Pitiful partings. Last the story tells
> Marriage, though late, and ends with wedding bells.
>
> (quoted by E. Haight, Essays. op.cit.)

The mention of Envy serves as a reminder of the purpose of this story within the larger framework of the CA.

The Sp. tr.: 'Falsa enbidia con que dios no plase, obro despues tal cosa con que aquesta Taysa en grandes afliçiones

fue puesta.' ("False Envy, with whom God is not pleased, worked such things after this that this Thaise was placed in great affliction.") The ME expression 'wo worthe' usually means 'May evil befall'. However, the line may also mean 'But false envy always works evil'. The Sp. appears to have understood it in this way.

1338. fame. Cf. l. 348. We are reminded of Antiochus's daughter whose beauty's fame spread abroad. The parallel between Antiochus's relationship with his daughter and Apollonius's relationship with Thaise is being deliberately built up. See l. 1677, below.

1339. moder Ere, 'mother's ear'. Cf. note to l. 759.

1344. noman saide, 'no-one spoke'. Sp. tr.: 'e que de su fija no avia memoria' ("and that no-one had any memory of her daughter").

1345. Note the rhetorical question. Sp. tr.: 'Por la qual cosa Dionisia su madre fue en si tan sañuda que cada dia sele fasia un año fasta que pudiese tomar vengança de aquesta donsella fermosa.' ("For which reason, Dionisia her mother was so angry within that every day became for her a year until she could take her vengeance on that beautiful girl.") , turning Gower's question into a statement

1350ff. Macaulay notes (vol. II, p. 541): "Much is made in the original story of the death of this nurse and of the revelation which she made to Tharsia of her real parentage. Up to this time she had supposed herself to be the daughter of Strangulio. The nurse suspected some evil, and advised Tharsia, if her supposed parents dealt ill with her, to go and take hold of the statue of her father in the market-place and appeal to the citizens for help. After her death Tharsia visited her tomb by the sea-shore every day, 'et ibi manes parentum suorum inuocabat.' Here Theophilus lay in wait for her by order of Dionysiades." It might be noted, too, that the Cronica devotes some twenty lines (313ff.) to the death of Licorides.

1352. was the worse at aise. Sp. tr.: 'padeçio mucho mal' ("she suffered much evil").

1356. pure treson and envie. The treason against Apollonius is motivated by the envy. Sp. tr.: 'su mortal enemiga, la qual conpaso una sotil traiçion en esta guisa' ("her deadly enemy who arranged a cunning treason in this way").

1357. that of alle sorwe can would seem to mean that the envious person knows all about sorrow because he suffers in every way. In CA, II, Gower tells us of the envious person:

> ... in his thoght he brenneth evere,
> Whan that he wot an other levere
> Or more vertuous than he
> Which passeth him in his degree (CA. ii. 5ff.)

The Sp. does not tr. this line.

1358. bondeman. Lit. 'slave', 'serf'. Sp. tr.: 'un serviente'. On the relationships of servant to master, see M. Bloch, op.cit., pp. 145ff.

1359. Theophilus. See Appendix C.

1361ff. Sp. tr.: 'E estonçes le enseño tienpo çierto en que de noche calladamente viniese por esta donsella, e la llevase a un lugar muy secreto junto con la mar' ("And then she appointed him a certain time in which by night he should come silently for this maiden and take her to a very secret place close by the sea"). Cf. Latin prose following l. 1372: 'qui cum noctanter' ("who by night").

1367. cherles. Genitive case 'churl's'. But cf. l. 1374 below. Sp. tr.: 'su coraçon se turbo muy mucho' ("his heart was very greatly disturbed"). See also l. 1503.

1369. Whan time comth... Sp. tr.: 'con temor de la vengança que por ello le podia venir' ("with fear of the vengeance which could come upon him because of it",i.e. the 'murder') The English means he dreads the day when his vengeance will befall him as it is sure to some time in the future. Unlike Taliart, who appears to have been a more-or-less free man, a 'consailer', Theophilus is in no position to refuse what he recognizes as a wicked deed.

1374. cherles. Macaulay notes (vol. II, p. 541): "This is the reading of the best copies of each recension: cp. 'lyves' for 'livissh' i.e. living, 'worldes' for 'worldly,' 'dethes' for 'dedly,' iii. 2657, iv. 382, &c." Cf. l. 1367 above.

Gower agrees with the Cronica rather than the Historia in making such a vilain of Theophilus. Cf. Cronica, l. 353 and Historia, 21,26ff.

1376. what sche scholde. Macaulay notes (vol. II, p. 541): "that is, what should become of her."

1384. Sp. tr.: 'por amor de dios e por la salvaçion de su alma' ("for the love of God and for the salvation of her (?or his) soul"). See l. 1388.

1391. Scomerfare. Macaulay notes (vol. II, p. 541): "The first part of this word must be the French 'escumerie', meaning piracy: see Du Cange under 'escumator', e.g. 'des compaignons du pays de Bretaigne, qui étaient venuz d'Escumerie.'" Sp. tr.: 'çiertos cosarios que alli avian tomado tierra' ("certain travelling merchants who had landed there").

1393. feloun. Taliart was also referred to as a 'feloun bacheler', l. 503.

----- and he to go. Macaulay notes (vol. II, pp. 541-2): "that is, 'and he proceeded to go,' a kind of historic infinitive: cp. Chaucer, Troilus, ii. 1108, 'And she to laughe,' Leg. of Good Women, 653 'And al his folk to go.' (In Piers Plowman, A. Prol. 33, 'And somme murthes to make,' quoted by Mätzner, it is more probable that 'to make' is dependent on 'chosen'.) In addition to these instances we have the repeated use of 'to ga' in Barbour's Bruce, e.g. viii. 251, ix. 263, which is much more probably to be explained in this way than as a compound verb. Cp. Skeat's Chaucer, vol. vi. p. 403, with C. Stoffel's note on Troilus, ii. 1108, which is there quoted."

1397ff. Sp. tr.: 'E commo eran ladrones, fueronse luego la mar adelante por donde a dios plogo. E porque fue la voluntad de nuestro señor, ovieron viento con tormenta muy grande'.

("And as they were thieves, they departed then by sea [going] forward wherever it pleased God [they should go]. And because it was our Lord's will, they had a very tempestuous wind...")

1405. Mitelene. See Appendix C. The Sp. adds 'el qual puerto se llamava el Panteon' ("which port the Pantheon itself names" or "which port is called the Pantheon"). The former is probably what is intended; the latter is what the Sp. actually seems to say.

1410. Leonin. See Appendix C. Sp. transcribes as 'Leovinius'.

1412. a redy pas. Cf. 'softe pas', l. 737.

1415. Gower omits the bargaining scene of the Historia (23,20ff.) And omits all mention of Athenagoras at this point. Cf. Cronica, l. 382.

1416. And he, i.e. Leonin.

1419. Attempte. Sp. tr.: 'atentar o provar' ("to violate or to test"). 'Atentar' has the sense 'to do illegally', 'to attempt a crime'.

1420. Lei doun. Macaulay notes (vol. II, p. 542): "'let him lay down': cp. l. 1128."

1424ff. Macalay notes (ibidem): "There is much in the original about the visit of Athenagoras and of other persons who are successively so far overcome by the tears and entreaties of Tarsia, as not only to spare her but to give her large sums of money, while at the same time they make a jest both of themselves and of one another for doing so." Macaulay also draws attention to the scene involving the statue of Priapus (Hist. 24,3ff.) making the comment that it 'would not be intelligible to Gower'.

1428. Compare the story of St Agnes in the Lives of the Saints to this scene. See The Lives of Women Saints (EETS, OS 86, London, 1886)pp. 143ff. An Old English Martyrology (EETS, OS. 116, London, 1900) and The South English Legendary, 2 vols. (EETS, 235, 236, 1956). The last two also contain a life of St Martin of Tours. See note to l. 655.

1432-5. The Sp. omits to tr. these four verses: The sense of the English is 'This Leonin maintained a continual watch over her and expected a great profit from her, but all for nothing. She was left alone, in that no other men would come there.' In the Historia, the girl is profitable even though she retains her chastity. The Cronica differs quite considerably from both Gower and the Historia. See l. 391ff.

1445. to the game, 'to the object of his pursuit'. The ME 'game' was capable of expressing a wide range of meanings such as pleasure, delight, mirth, revelry, love making, project, trick, plot, besides the more usual meanings of 'sports', 'game-birds, and animals', 'contests', etc.

The Sp. tr.: 'mayor sabor ovo de llorar que no de faser lo que su amo le mandava.' ("he found it better to weep than to do what his master had ordered him.")

1451f. weie / mi weie. Macaulay notes (vol. II, p. 542): "The rhyme is saved from being an identical one by the adverbial use of 'weie' in the second line, 'mi weie' being equivalent to 'aweie'."

1452ff. Sp. tr.: 'Ca si el me quisiere tirar de aquesta casa e me pudiere en algun lugar onesto donde mugeres rrelijosas e de buena vida moran, yo le dare camino commo por mi aya grant pro.' ("But if he would wish to cast me out of this house and place me in some honest dwelling where religious women and women of good lives live, I will give him the means by which, through me, he may be very successful.")

1455. Be so it be religioun, i.e. 'so long as it is a religious institution' or, perhaps, 'so long as it is in accord with the precepts of religion'.

1459. In the Historia, there is no mention of Tharsia's having stayed anywhere (whilst in Mitelene) but the brothel, whence, it seems, she went daily to the market-place to sing and answer questions (Hist. 26,23ff.) The Cronica, on the other hand, sends Tharsia to Athenagoras's palace in the first place,

and she is never actually installed in the brothel. Gower develops the story in his own way.

1460. Sp. tr.: 'faga luego pregonar por toda la çibdat e tierra enderredor' ("have proclaimed, then, throughout the city and surrounding countryside").

1465. which as. Sp. tr.: 'tales que' ("such as").

1468. plein. Cf. l. 497. Sp. tr.: 'contole todo lo que ella le dixera.' ("related to him all that she had told him.")

1474. upon som side. Sp. tr.: 'pudiese siquiera cobrar lo que avia dado por ella.' ("that he might be able to recover at least that which he had given for her"). Gower's bawd is motivated simply by his desire to run a profitable business, and his sin is one against charity. The bawd of the Historia, on the other hand, is a far more complex character who is motivated by a hatred of chastity as much as by a lust for money. It is part of Gower's narrative technique to keep the limelight shining, if possible, on the protagonists (at this point, Thaise) rather than on the lesser characters, and to light up his chosen theme: love and charity.

1477. (Latin prose). In placing Thaise among holy women, we are reminded of her mother's plight in Ephesus.

1479f. Gower points to Leonin's sin.

1482. Sp. tr.: 'por aprender cosas de muchas maneras que ellas nunca avian visto.' ("to learn things of many kinds that they had never seen before.")

1483ff. Sp. tr.: 'E ella commo señora muy desperta en toda sabiduria de bien, en espeçial en las cosas que perteneçen a mugeres fijas dalgo e de alto linaje,...' ("And she, like a woman most wide-awake in all knowledge of good, especially in matters pertaining to noble ladies and ladies of high lineage...")

1486. underfongeth. Lit. 'receives', 'accepts'. Sp. tr.: 'enseñava' ("taught", "showed").

1489. Proverbes and demandes slyhe. The medieval delight in riddles is well attested. In Gower's version of the Apol-

lonius story, the only riddle actually given is Antiochus's (l. 405ff.) Elsewhere in the CA, however, Gower includes a number of riddles, for instance, "The Tale of the Three Questions" (CA. i. 3067ff.) Mention is made again of Thaise's use of 'proverbe' and 'probleme' at l. 1681.

1494. begonne. Sp. tr.: 'su fama creçio por toda la tierra' ("her fame grew through all the land").

1496f. I.e. 'so that all the young women in the land sought her in order to learn from her.'

1498. Like her mother at l. 1271, Thaise is placed in a secure position so the poet can return to the tale of Theophilus whom we left running from the pirates at l. 1393.

1500. vilein. On the original meaning of this term, see M. Bloch op.cit., p. 272. In Gower's day, the term was more-or-less synonymous with 'serf'. It is probable, too, that it had to a certain extent acquired its MdnE sense of 'villain'.

1503. cherl, f. OE ceorl, originally meant 'man', 'freeman of the lowest class', 'peasant' and even, on occasions, was used as a synonym for 'hero'. However, like 'vilein' (l. 1500) it gradually acquired the sense 'ill-bred fellow'.

1506. In the Historia, Dionysia ordered the body to be cast into the sea, (21,28f.)

1510. This fend, i.e. Dionisia. The word 'fiend' f. OE feond 'an enemy or foe' was used, even in OE times to signify 'devil'. It probably has this sense here.

1512. This line is addressed to the audience. Cf. l. 1158f. Sp. tr.: 'E de aqui adelante començó otra mayor falsedat.' ("And from that moment she began working another greater falsehood.")

1513ff. In CA Book II, Gower has shown how Envy, among other things, gives rise to Hypocrisy or Falssemblant, as he calls it (l. 1872ff.) Macaulay notes (vol. II, p. 542): "In the original she is reproached by her husband for the deed, and this is the case in the play of Pericles also."

1518. of record. Macaulay notes (ibidem) "'of good repute'."

1520. a more feith. Sp. simply tr.: 'por dar mayor abtoridad' ("in order to give greater authority"). 'a' appears to be an indefinite article modifying a comparative adj. rather than the noun: in MdnE we can say 'a greater faith', although we do not normally say 'a more faith'.

1521. Gower omits the uxoriousness of Strangulio as presented by the Historia (27,10ff. Note also 22a,46); or his vacillation and procrastination as presented by the Cronica (l. 346ff.)

1522ff. On medieval funeral ceremonies and customs, one can refer to P. Lacroix, Military and Religious Life in the Middle Ages and the Renaissance (first publ. 1874, republ. New York, 1964). Gower probably has in mind such tombs as Edward's or the Black Prince's. For photographs of the tombs of Edward III and the Black Prince, one may refer to F.E. Halliday, Chaucer and his World (Thames and Hudson, London, 1968).

1524. for the poeple schal be blent. Sp. tr.: 'por çegar a las gentes e los tirar de toda sospecha' ("in order to blind the people and draw them from all suspicion").

1526. After the real olde usance. Sp. tr.: 'segun la rreal costunbre' ("according to royal custom").

1528. unto her liche. Cf. 'lich' l. 1076. Sp. tr.: 'que casi a ella pareçia' ("which seemed almost like her") suggesting the translator understood 'liche' as an adj. 'like (her)'.

1531. of good assisse refers to the style and fashion of the epitaph. The whole line might be paraphrased 'her fitting epitaph.' Sp. tr.: 'e unas letras alderredor del monimento que disian asi' ("and some letters around the tomb which said as follows").

1535. Thaisis. Three syllables: scan the line as follows:
Whos name Thaisis men calle

This is the way Gower spells the name in Latin.

1540. Sp. tr.: 'muerte que a ninguno perdona la arrebato e dio fin a sus dias.' ("death, who pardons none, tore her away and brought her days to an end.") The translator, at least, seems to have recalled the 'sententia' of l. 280 above.

1542. The audience is assured that the deceit will not go unnoticed. This is just another example demonstrating how medieval narrative technique demanded that important ideas and themes were constantly repeated throughout the story.

1544. Cf. l. 1151.

1546. Croniques. Note the plural number. See l. 1152 and note.

1547ff. The Sp. tr.: 'Cuenta agora la coronica commo el rrey llego a la çibdad de Tiro, e luego sin mas tardança fiso llamar a todos los señores de su tierra para faser cortes, en las quales despues que supo en commo las cosas avian pasado en rrason del rregimiento de su rreino, conto a todos las grandes fortunas e travajos que andando fuera de su tierra le avian conteçido. E sobre todo non echo en olvido su noble muger que avia dexado en las ondas de la mar, rrogandoles a todos que esperasen alli algun tienpo, por quanto en memoria della queria faser algunas osequias' ("The chronicle now relates how the king arrived in the city of Tyre, and then without more delay, he summoned all the lords of his land to make a parliament in which -- after he had found out how matters had proceeded in connection with the ruling of his kingdom -- he related all the great fortunes and disasters which had befallen him whilst wandering beyond [the shores of] his country. And above all, he did not cast into oblivion his noble wife whom he had left in the sea's waves; he begged them all to wait there some time for as much as he wished to make some obsequies in memory of her") The translator brings together the ideas expressed in ll. 1548-50 and 1557ff.

1551ff. In having Apollonius summon the parliament, Gower differs from the Historia (which sends him off wandering around Egypt as a merchant). The change stresses the sense of responsibility towards his people developed in the king as a result of his misfortunes.

1555f. fare / fare, both derived from OE faran, but used in two different sense: hath fare = 'has got on'; was... fare = 'was gone'.

1559. Do schape... Lit. 'to cause his wife's memory to be fashioned'. The Sp. tr.: 'en memoria della queria faser algunas osequias'. ("he wished to make some obsequies in memory of her"), which seems to convey the meaning of the English.

1560. unkinde. Cf. l. 312. It seems here to mean something like 'contrary to what is accepted as the natural or normal behaviour which meets the demands of Christian living'. The Sp. omits to tr. this line, probably because the idea has already been expressed in specifying 'osequias' in the line above.

1561. office is the ecclesiastical term for any authorized form of worship, but in a particular sense it refers to the Office of the Dead.

1562. sacrifice. Gower is probably referring to the sacrifice of the mass rather than to some imagined pagan ceremony.

1567. Macaulay notes (vol. II, p. 542): "Here we have a curious lapse on the part of our author. He represents that the king had no sooner held his parliament and celebrated the sacrifice in memory of his wife, than he began to prepare for his voyage to Tharsis. The story requires however that at least fourteen years should elapse, and this, according to the original narrative, has been spent by Apollonius in travelling about as a merchant, a matter of which Gower says nothing. Probably the Pantheon, which is not very clear on the matter, is responsible for the oversight."

1570. Note the elipsis: 'that they should ⌈go⌋ with him'. Such omission of the verb 'to go' has been common at all stages of the language. Cf. MdnE 'Let's away!'

1574. hente. Lit. 'seized', 'took'.

1576. coverture and sleyhte. Sp. tr.: 'encubriendo por su sotilesa' ("covering over by their cunning"). Macaulay punctuates: 'sleyhte of speche:' This verse goes equally well with both the preceding and following verses.

1582. The lasse yit he was mispaied. Sp. tr.: 'oviese algun alivio' ("he might have some relief").

1584. curseth. An example of a very elaborate medieval curse can be found in Lawrence Sterne's Tristram Shandy (Penguin, 1967, p. 184ff.) Cursing is the calling on God to destroy a person or thing, to avenge a wrong done, etc.

1585. On blinde Fortune, see "Fortune and the Apollonius Story".

1587. Macaulay notes (vol. II, p. 542): "'For she is continually changing with regard to him'." Sp. tr.: 'pues tan aina renovava sus enojos e tribulaçiones.' ("since she so readily renews his vexations and sorrows.")

1588. medleth sorwe with his song. The musical metaphor recalls the scene of Apollonius at Archistrates' banquet, as well as bringing to mind such heroic tales as Orpheus' rescue of Eurydice.

1589f. Macaulay divides this couplet between the two 'chapters', thus following the MS division:

> Bot sithe it mai no betre be,
> He thonketh god and forth goth he
> Seilende....

However, the MS division would seem to be a mistake.

1590. He thonketh god. Contrast Apollonius's defying Fortune, l. 1066ff. There, there is no seeking to understand God's ways as there is here. Sp. tr.: 'loo mucho a dios' ("he praised God greatly").

1592ff. Gower does not have Apollonius rushing straight from Tharsia's tomb into the ship's hold as is the case in the Historia (28, 19ff.) Rather, he makes the storm the 'last straw', so to speak. The reference to Neptune's 'law' recalls Apollonius's shipwreck on leaving Tharsus the first time, l. 622ff. That first shipwreck was providential in that it brought him to his wife-to-be. This storm, too, is providential, but Apollonius is still unable to recognize it or to accept God's will fully. He still sees the pagan Fortune as responsible for his sorrows.

1596. he pleigneth. Sp. tr.: 'muchas veses se querellava a dios e enojavase dentro en si mucho' ("often he complained to God

and greatly raged within himself").

1597. Sp. tr.: 'asi por causa de lo que fortuna contra el avia fecho' ("thus because of the things that Fortune had done against him").

1600. seth, 'sees'. Cf. l. 1554 where 'seth' = 'says'.

1602. Sp. tr.: 'dexo de alli adelante de estar arriba en lo alto en su camara en la nao.' ("he forthwith quit staying above deck in his cabin aboard the ship").

1604. benethe. In the Historia and the Cronica, he retires to the 'sentina' which literally means 'bilgewater'.

1611. which was a noble cite tho. It is unlikely that many of Gower's audience would have had much idea of where 'Mitelene' was. It suits the romance genre (as it developed in the middle ages) to have the story set in a far-off place and at some indeterminate time. This line speaks of the city as it was then, and suitably introduces the pagan rites that follow. There seems to be no real incongruity in the way that the story oscillates between the Christian here and now and the far-off pagan times.

1612ff. The feast (known as the Neptunalia), connected with the Roman god Neptune, was celebrated on July 23rd. Neptune is the Roman equivalent of the Greek god Poseidon. See Hastings, Encycl. of Relig. and Ethics, vol. x, p. 822.

1617. besihe. Macaulay notes (vol. II, p. 543): "'attended to.' The use of this verb was not very common in Gower's time except in the participle 'beseie,' 'besein.' The verb means (1) look, see, (2) look to, attend to, (3) provide, arrange: hence the participle is quite naturally used in the sense of 'furnished,' 'provided,' and we have 'unbesein of,' l. 153, for 'unprovided with.' It is usually explained by reference to its first sense, as having regard necessarily to appearance. 'Appearing in respect of dress,&c.,' 'Appearing as to accomplishments, furnished' (so New English Dictionary), but it is more natural to take these meanings of the participle as from sense (2) (3) of the verb. It is doubtful whether even the

phrase 'wel besein' used of personal appearance means anything but 'well furnished'."

1622. Athenagoras. See Appendix C.

1625ff. and after sone, ... 'and soon afterwards, when he saw what was to be done...'

1631. seth, 'sees'. Cf. l. 1600.

1633. worthi men of blod, i.e. 'men of worthy blood'. See "Gower's Syntax" § 6 (b). Sp. tr.: 'omnes onrrados e de alta sangre' ("honourable men and (men) of high blood").

1634. hou it stod. Sp. tr.: 'quien eran e de donde vinian.' ("who they were and whence they came.")

1636. fordrive. Macaulay notes (vol. II, p. 543): "'driven about' by storms, actually and metaphorically." Sp. tr.: 'E ellos contaron todo el caso commo por fuerça de tenpestad se avian acogido a aquel puerto' ("And they related everything to him, how they had come to that port by the force of the tempest").

1639. He, i.e. Athenagoras. The Sp. differs somewhat here: 'Commo se bolviese la varca e dixesen esta nueva a Antenagoras, luego el se fue para alla e les rrogo que le dexasen yr donde estava' ("As the ship returned and they told this news to Athenagoras, so he went over to them and asked them to let him go to where [the prince] was").

1640ff. Sp. treats as direct speech.

1649ff. Sp. tr.: 'Antenagoras quando se torno, ovo consejo sobre Apolonio e sobre su tristesa. E en fin de las fablas que ovo con los altos onbres e muy sesudos' ("Athenagoras, when he returned, held counsel concerning Apollonius and his sorrow. And after the talks that he had with the leading and very wise men").

1651f. HS punctuates: Now this now that. bot ate laste and indicates a new paragraph beginning with the word 'The' of the following line.

1652. The wisdom of the toun. A recognized rhetorical device (metonymy) is to use the abstract quality in place of the concrete noun. 'Wisdom', as the Sp. suggests, means the

'highest and most wise men' of the town. See Geoffrey of Vinsauf, op.cit., p. 51.

1655. were asent, 'should be sent for'.

1667. sein. The subject 'they' is understood, in place of 'al the schip' (l. 1664). Sp. tr.: 'prometiendole que si por algun deporte o sotilesa que ella supiese la tristesa de su señor fuese desviada, que ellos le darian tal gualardon con que de alli adelante pudiese conportar mejor su estado e mas onrradamente.' ("promising her that if through some sport or subtlety she knew how the sadness of their lord might be diverted, they would give her such a reward that forthwith she would be able to better her state and bear herself more honourably.")

1669. ther as he lay, 'where he lay'. Sp. tr.: 'e fallolo muy enojoso en demasia' ("and found him excessively vexed").

1671. lich an Angel. Cf. l. 782 where Apollonius is likened to an angel. Sp. omits the reference to the angel: 'E començó luego de tañer e cantar muy graçiosamente' ("And she began then to play and sing most graciously").

1676. bordes. Sp. tr.: 'estorias de plaser' ("stories of pleasure").

1679. his Ere he leide. Cf. note to l. 1652. Here a concrete noun is used for the abstract quality: 'he laid his ear to her speech', i.e. 'he gave his attention to her speech'.

1680. This recalls Apollonius's remark in the Historia following the third riddle (33,18f.)

1681ff. See note to l. 1489. It might be interesting to ask why Gower omitted the riddles. Apollonius is represented as being silent throughout, refusing to speak even in answer to the questions. This contrasts with the Historia where he readily solves the riddles, but it coincides with l. 473 of the Cronica which states that 'he would receive no joys or worthy tuneful songs'. Apollonius's adventures begin with a riddle. Perhaps he is reminded of this 'unhappy' event.

1696. I am a Maide. Gower is probably thinking of the song "Per sordes gradior..." that Tharsia sings in the Historia, 31.

1697ff. Sp. tr.: 'mirad a la gentilesa e no queraes contra mi que soy una sinple donsella tamaña bravesa mostrar. Ca si vos supiesedes el linaje adonde yo vengo bien creo que no fariades a mi tal descortesia, la qual a tal noble señor commo vos no conviene mostrar.' ("value gentleness (or ?face up to gentleness) and do not wish to demonstrate such great savagery against me who am a simple maiden. For if you knew what lineage I come from, I well believe that you would not do me such a discourtesy as does not befit such a noble lord as you to demonstrate.")

1700. (Latin prose). It is to be through the intercession of the maiden that Apollonius receives his 'salvation'. This is what God has destined -- not Fortune.

1702f. Macaulay notes (vol. II, p. 543): "The suggestion contained in ll. 1702ff., of the mysterious influence of kinship, is Gower's own, and we find the same idea in the tale of Constance, ii. 1381f.,

> 'This child he loveth kindely,
> And yit he wot no cause why.'"

We are again reminded of the Tale of Constance (see note to l. 1334). The Sp. tr.: 'Por estos dos puede onbre judgar la obra que naturalesa muestra entre las otras cosas que son de una sangre.' ("Through these two a man may judge the work that nature demonstrates, among other matters, that they are of one blood"). I am not sure how the Sp. should be rendered.

1704. hou it stod. Sp. tr.: 'no enbargante que el debdo entre ellos era escondido aunque tan junto estoviese' ("not withstanding that the kinship between them was hidden even though they stood so close together").

1707. hire loveth kindely. Contrast this with Antiochus's 'unkind' love of his daughter, l. 312. Sp. tr.: 'amava naturalmente a esta donsella segun su coraçon.' ("he loved this maiden naturally according to his heart.")

1714. game. See note to l. 1445. Sp. tr.: 'donde aprendiera aquellas cosas tan buenas que sabia.' ("where she had learned

those very good things that she knew.")

1718. That was som time well at aise. ?'who was once comfortably placed'. The Sp. does not tr. this line, but adds in its place: 'que seyendo niña pequeña' ("who being a small child").

1720f. til I was sped, i.e. 'until I prospered'.

1729. To whom hire herte can noght hele, 'from whom she knew not how to conceal her heart'. Sp. tr.: 'començó de contarle grandes cosas que en su coraçon tenia encubiertas que fastà estonçes nunca a ninguno las descubriera' ("she began to tell him the great things which she held locked in her heart, that until then she had never disclosed to anyone").

There may also be a suggestion of a pun on the word 'hele', 'to effect a cure', 'heal'.

1730f. it refers to 'her heart'. Note the rhetorical construction of these two verses giving a kind of chiasmus:

Torne it to wo, torne it to wele

Torne it to good, torne it to harm.

1732ff. Sp. tr.: 'El padre conoçio ya de çierto que esta era su fija, con todo plaser la rreçibio en sus braços e con la grande alegria que asi supitamente le aconteçiera, non sabia adonde estava.' ("Her father already knew for certain that this was his daughter; with every pleasure he received her into his arms; and with the great joy that then suddenly befell him, he knew not where he was").

1734f. thus be thei glade. Either 'thus they are glad' or 'thus may they be glad'. The Sp. tr.: 'E asi plogo a dios que estos que antes estavan muy enojados, commo se conoçiesen quedaron conortados.' ("And so I pray God that those who were greatly vexed before, as they themselves knew, were relieved"), treating 'be' as a prayer.

1736f. The narrator promises better things for Apollonius.

1738. A 'sententia' drawn from the preceding statement.

1739ff. The imagery of this passage is 'religious': 'grace' leading one from the 'dark' into the 'light'. The Sp. makes this

rather more specific: 'Este rrey sintiendo la graçia que dios le avia fecho, asi de nuevo tirose de aquel lugar escuro, en que antes avia estado.' ("This king, [illegible] the grace which God had bestowed on him, thus once again drew himself out of that dark place in which he had been before.") The verses speak not only of the physical darkness of the ship's hold, but also metaphorically of the spiritual darkness of Apollonius's mind.

1753. all in fiere. Sp. tr.: 'todos tres' ("all three").

1754. This king..., i.e. 'Apollonius, Athenagoras and Thaisę'.

1755. This lord, i.e. 'Athenagoras'.

1761ff. As he that yit was. See "Gower's Syntax" § 10 (a). Gower again uses the conventional language of fin amour. Cf. l. 834ff.

1763f. The lusti wo; the glade peine / Of love. Example of oxymoron or the combining of two terms ordinarily contradictory.

1777. Gower makes no mention of the trial and death of the bawd, Leonin. Cf. Historia, 36,28ff. and Cronica, l. 543ff.

1778. his Sone, i.e. 'his son-in-law'.

1784. it was to done. Cf. note to l. 1626.

1786. Withoute lette of eny wente. 'wente', a s. formed f. the verb 'wenden', 'to go', 'turn' means a 'way', 'path' or 'diversion'. Therefore understand the line to mean 'without the delay of any diversion'.

1789ff. God's divine providence watching over Apollonius is made explicit here. Again, there seems to be no real incongruity in having the Christian God give an all-but Christian Apollonius a command to go the Ephesus to perform the pagan rites in the temple of Diana. We must not judge medieval literature with a post-reformation mentality.

1790. The 'science' of dreams fascinated medieval man as much as anyone. The entire CA, we must remember, is a species of waking vision. Gower has gone out alone into the woods, and coming to a glade he falls to the ground, complaining of

his lack of success in love; and for his pains, he sees Venus who sends Confessor to shrive him (CA. i. 93ff.) For some contemporary dream-visions, see Chaucer, The Hous of Fame, 1-58 esp., The Parliament of Foules, ll. 29ff., Guillaume de Lorris, The Roman de la Rose, ll. 1-128, Langland, Piers Plowman, etc., etc. The greatest 'authority' on dreams was a fourth century A.D. commentator of Cicero's Dream of Scipio, a man called Macrobius. See W.H. Stahl, Macrobius' Commentary on the Dream of Scipio (Colombia Univ. Press, New York, 1952) pp. 39ff. Also W.C. Curry, op.cit. pp. 195-218.

1794. as it was that time lawe. Gower repeatedly stresses the necessity to conform to the 'law'. Only in this way can anarchy be avoided. "Work within the law" is one of his cries to Englishmen. Watt Tyler's peasants and the Lollards are terrible examples of what happens when people go outside the law.

1798. his fortune. The term does not evoke the presence of the goddess Fortune here, and is virtually synonymous with 'adventures' good and bad. Sp. tr.: 'todos los casos e fortunas que le avian aconteçido' ("all the events and fortunes that befell him"). Cf. 'his hap' l. 1845.

1800. He schal beknowe upon his life, 'he shall make known with regard to his life', but for alternative suggestions, see "Gower's Syntax" § 7 (ad).

1802. Hath gret ymaginacioun. Sp. tr.: 'penso mucho' ("he pondered a great deal").

1805. In the Historia, Apollonius had the dream before setting out from Mitelene (38,19ff.) The Cronica has Apollonius destroy Tranquilio and Dionysia before going to Ephesus, l. 550ff.

1808. Upon the point, i.e. of the compass.

1830. left. Macaulay notes (vol. II, p. 543): "'And all other business having been left': cp. ii. 791."

1833ff. The Sp. tr.: 'Aconpañado de onrrados cavalleros e con buena yntinçion el rrey entro en el tenplo donde con grant deboçion primeramente dentro en si contenplo, manifestandose

calladamente a dios.' ("Accompanied by worthy knights and with a good intention, the king went into the temple where, with great devotion, he first contemplated within himself silently, revealing himself to God.")

1834. himself hath abandoned. Lit. 'has given himself up', i.e. 'he has betaken himself into the temple'.

1839. Withinne his herte he made his schrifte. The sacrifice of the mass begins with the 'confiteor' or 'I confess'. Those interested in the form of the medieval mass can refer to the Layfolks Mass Book, ed. Simmons (EETS, OS 71, 1879, reprint, 1968).

1845. his hap. Sp. tr.: 'todas las fortunas e casos' ("all his fortunes and events"). Cf. l. 1798.

1847f. His wif,... 'As it was God's pleasure, his wife, who was professed... heard this tale'. Sp. tr.: 'e asi commo dios quiso, seyendo su muger abadesa de aquel monesterio aquella ora se açerto estar alli, la qual oyendo la estoria que el contava lo conoçio por la fabla e por el rrostro.' ("and thus, as God wished it, his wife being abbess of that monastery at that time was sure to be there, and hearing the story which he related, she recognized him by his speech and by his looks.")

1849. As sche that was. Cf. l. 1761.

1859ff. Sp. tr.: 'o señor dios, tu seas sienpre loado, pues antes que muriese quisieste que viese a mi señor e mi marido, el qual yo pensava que era ya muerto.' ("O Lord God, may you be always praised, because before I died you desired me to see my lord and husband whom I thought was already dead.")

1865ff. Tho was ther joie... Sp. tr.: 'ovieron por ello muy grant plaser e alegria de muchas maneras, lo uno porque el rrey fallo a su muger, lo otro porque plogo a dios que tal milagro fuese fecho en aquel lugar.' ("they had very great pleasure and joy of many kinds because of that: on the one hand because the king had found his wife, on the other because it pleased God that such a miracle should be worked in that place.") This is an interesting amplification of Gower's 'manyfold'.

1873. the speche. Sp. tr.: 'la fama' ("the fame" or "reputation"). The whole passage is tr.: 'la fama de la çiençia del maestro Çirimo fue platicada por toda la tierra' ("the fame of Master Cerymon's science was spoken of throughout the land.")

1876ff. Typical of a medieval court, Apollonius's collects within itself all the best brains and greatest men. The 'braindrain' is nothing new; what is new, perhaps, is the sense of loss when someone from a small place is honoured by being offered a position in a large centre. The people of Ephesus were, it seems, quite content to bask in reflected glory.

1880. For nevere man of his degree. The implication seems to be that Cerymon was of low birth. The medieval social system did allow outstanding people of unknown or low origins to rise to the highest ranks. The main 'channel' for rising in this way was through the church, but it was not unknown for people outside the ranks of the clergy to rise also.

1890. topseilcole. Macaulay notes (vol. II, p. 543): "cp. v. 3119,

'Bot evene topseilcole it blew.'

The word 'topseilcole' (written as one word in the best copies of each recension) does not seem to occur except in these two passages. It is evidently a technical term of the sea, and in both these passages it is used in connexion with a favourable wind. Morley quotes from Godefroy a use of the word 'cole' in French in a nautical sense, 'Se mistrent en barges et alerent aux salandres, et en prisrent les xvii, et l'une eschapa, qui estoit a la cole.' Unfortunately, however, it is uncertain what this means. The vessels in question were in port when they were attacked, and therefore 'a la cole' might reasonably mean with sails (or topsails) set, and so ready to start. A topsail breeze would be one which was fairly strong, but not too strong to allow of sailing under topsails, and this is rather the idea suggested by the two passages in Gower.

It should be noted that in F[a]irfax 3 and in some other MSS. there is a stop after the word 'topseilcole.'"

1891. And striken nevere. Sp. tr.: 'nunca amainaron nin echaron ancoras' ("they never took in the sails nor dropped anchors.")

1894. A typically Goweresque line. He describes not what men look like but what they are doing.

1900f. the welle / Of alle wommannysshe grace. Sp. tr.: 'la fuente de toda la fermosura fiminil.' ("the spring of all feminine beauty"). It would seem however, that 'grace' here signifies rather more than her physical bearing and beauty. Cf. ll. 1739ff. The figure of the 'well' is important in The Romance of the Rose. See the Chaucerian version ll. 1455ff., 1553ff., and 1649ff. esp. The rose bud that the lover wished to pluck (l. 1667) and that grows by the well, is the figure of his love.

1902. his real place. Sp. tr.: 'asentose en la silla rreal' ("he sat down on the royal throne").

1905. gon to mete, 'went to the meal'. Sp. tr.: 'asentaronse a las mesas' ("they sat down at the tables"). Mete, however, can also mean 'to dream', and one would not like to deny the double entendre altogether.

1908f. Sp. tr.: 'en tanto que la color que estonçes era amarilla, començo estonçes de enbermejeçer e rrefrescar de cada uno dellos.' ("To the extent that the colour which was then pale began to redden and rejuvenate each of them.") Cf. l. 636f.

1910. Ther was no merthe forto seke, i.e. 'there was no want of mirth'.

1914. as thou schalt hiere. Confessor is addressing Amans, but Gower the poet is also probably addressing his patron or the person he envisages as reading the book. The good king does summon parliament and seek the 'common assent'. There may be some significance in the singular form of address. The poet usually uses the plural (cf. l. 1939 below). However, 'yee' and 'you' may simply be the polite form for addressing a singular person.

1919f. Sp. tr.: 'Por esta guisa seyendo la tierra segun la ordenança del poder puesta en buena governança' ("In this way, the land being placed under a good government according to the ordinance

of power (i.e. ?authority)").

1923. Of that..., 'of those by whom his daughter was betrayed'.

1938. A nice observation! Apollonius has learned to check the weather-forecast before rushing hastily out to sea.

1942f. I.e. 'he begged the townsfolk to do what they considered best'. Apollonius is desirous of working within the law of the nation and so to avoid war. Sp. tr.: 'el commo onbre que deseava pas e non guerra, rrogo a aquellos de la çibdad que le fiesen justiçia dellos e derecho e que en lo asi faser que farian bien. En otra manera que creyesen que los guerrearia muy cruelmente.' ("He, like a man who wished for peace and not war, begged the [people] of the city that they do him justice and right concerning them; and that in so doing it, they would do well. In a way other than they believed would cruelly wage war against them.") The Sp. seems to emphasise Gower's desire to work peacefully.

1948. forto honge and drawe. Macaulay notes (vol. II, p. 543): "the verbs are transitive, 'that men should hang and draw them' (i.e. pluck out their bowels)."

1956ff. The theme of God's Providence which reveals itself in His mercy and His justice is, one might say, a major theme of the CA as a whole. Here in the Apollonius story, it is epitomised for us in the just judgement of Strangulio and his envious wife (l. 1958f.) and in the mercy shown to Thaise (l. 1960f.) The Sp. tr.: 'E todos aquellos que oyeran desir de aquesta cosa, loaron mucho la providiençia de dios que fiso misiricordia con justiçia, ca por derecha justiçia fueron muertos Estrangulio e su muger, e Taysa que por la misiricordia de dios fue guardada e mereçio aver bien.' ("And all those who heard tell of that matter, praised God's Providence, which shows mercy with justice, for by true justice were Strangulio and his wife put to death; and Thaise, by the mercy of God, was kept safe and deserved to fare well.")

1962. The proverb or 'sententia' to be drawn from what has occured is 'a man gets what he deserves'.

1963ff. In the Historia, Apollonius and the others go to live with Archi[illegible]ates until he dies. The Cronica is less detailed, but it also has Apollonius and his wife visiting the king before his death (l. 595).

1964. This king, i.e. Apollonius.

1971. thei, i.e. the people of Pentapolim.

1975. In bringing God and Fortune together, Gower is making her the equivalent of His Providence. This 'solution' to the problem of Fortune is given by Virgil in answer to Dante's question:

> "Master, I would hear more of this," said I:
> "What is this Luck, whose talons take in hand
> All Life's good things that go so pleasantly?"

See The Divine Comedy: Hell, tr. Dorothy L. Sayers (Penguin Classics, 1949, etc.) Canto vii, lines 67ff. for this and the answer given. See also "Fortune and the Apollonius Story".

1978ff. Sp. tr.: 'despidiose de los de Tarsea e fuese a Tiro e acomendao a dios a sus fijos e aquel rreino.' ("he said goodbye to those of Tharsus and went to Tyre where he recommended his son-in-law and daughter, and the kingdom, to God.") The English makes no mention of Tyre at this point: 'The king saw how things had fallen out so he took his leave of the city of Tharsus and amidst great prosperity boarded ship once more.'

1983. nedeth noght a Riff to slake. Macaulay notes (vol. II, p. 544): "This must mean apparently 'They had no need to take in a reef.' The use of 'slake' with this meaning does not seem quite appropriate, but a sail or part of a sail is slackened in a certain sense when it is taken in, seeing that it is no longer subject to the pressure of the wind."

The Sp. tr.: 'E despues mando adereçar navios e el e su muger entraron en ellos e aviendo buenos vientos e la mar a su voluntad bien aplacada, seguieron su curso en pas e sosiego e llegaron a la çibdad de Pentapolin' ("And afterwards he ordered the ships prepared and he and his wife boarded them, and having good winds and the sea as flat as he could wish for, they followed their course in peace and calm and arrived

at the city of Pentapolis").

1937ff. 'He rested for a day or two, then calling his council to him, he arranged a time for the opening of Parliament where the whole land agreed unanimously and had him and his wife crowned [as king and queen] and provided him with abundant supplies.' The Sp. tr.: 'E despues desto a cabo de dos o tres dias aviendo su consejo, mando faser cortes e ayuntar todos los grandes onbres de la tierra, en las quales cortes por consentimiento de todas las gentes el e su muger con grande onor e rreverençia fueron coronados por rreyes de Pentapolin donde con mucho plaser bivieron e ovieron fijos de bendiçion, no seyendo agraviados de parte ninguna.' ("And after this, at the end of two or three days, holding his council, he ordered them to form a Parliament and bring together all the great people of the land; in which Parliament, by the agreement of all the people, he and his wife were crowned as king and queen of Pentapolis amidst great honour and reverence; and there they lived in great happiness being blessed with sons and daughters and having no enemies on any side.")

1993ff. The moral is part of the story. For Confessor's personal application of the moral see lines 2009ff.

----- grounded, i.e. based on firm principles. Sp. tr.: 'Para agora bien mientes e mira a los onbres que bien biven e su fundamento es bueno, quantos bienes e onores an de dios.' I am not sure how this should be translated: 'Para' and 'mira' are probably imperatives: 'prepare' and 'admire': "Prepare well now your mind (intentions) and admire men who live well, for their foundation is good, so many possessions and honours do they receive from God."

1994f. Gower stresses the importance of true married love. This theme appears again and again throughout the CA.

1999. Cf. Historia, 42,29f. 'Casus suos ipse descripsit...' Macaulay's edition reads: 'And in ensample his life was write.'

2004. Antiochus with al his Pride. Pride is the major theme of

CA. Book I (see l. 575ff.) The five 'ministers' of Pride are:

(1) hypocrisy

> Mi Sone, an ypocrite is this,--
> A man which feigneth conscience,
> As thogh it were al innocence
> Withoute, and is noght so withinne; (i. 594-7)

(2) Inobedience

> Ayein the reule of conscience
> Al that is humble he desalloweth,
> That he toward his god ne boweth
> After the lawes of his heste. (i. 1235-8)

(3) Surquiderie (Presumption)

> ..... wol noght knowe
> The trowthe til it overthrowe. (i. 1885-6)

(4) Avantance (Boasting)

> The vice cleped Avantance
> With Pride hath take his aqueintance,
> So that his oghne pris he lasseth,
> When he such mesure overpasseth
> That he his oghne Herald is.
> That ferst was wel is thanne mis,
> That was thankworth is thanne blame,
> And thus the worschipe of his name
> Thurgh pride of his avantarie
> He torneth into vilenie. (i. 2399-408)

(5) veine gloire

> Him thenkth of hevene no beyete;
> This lives Pompe is al his pes:
> Yit schal he deie natheles... (i. 2684-6)

The virtue opposing Pride is Humility (CA. i. 3043ff.) It is interesting to note that the story exemplifying the virtue of humility is "The Tale of the Three Questions" in which a king poses three questions (riddles) for a knight to answer. Should he fail, he must needs die. The knight is unable to find the answer to them, but is persuaded by his daughter to let her answer them for him. There are obvious parallels between this tale and the Apollonius story: the stories are both set in motion by the posing of a riddle or riddles, and in both, it is the daughter (though in different ways) who 'rescues' the father from danger.

2005. Which sette his love unkindely. Cf. note to l. 312. See

also MO l. 61ff. Here Gower relates the fall of the angels from Heaven (cf. opening of Book viii of CA), and states how Adam and Eve were to make good the number in heaven through their offspring. However, through their sin, they became subject to Death. Death, we are told, was born of the incestuous relationship between Sin (the child of Satan) and Satan himself. Then Death in turn incestuously engendered on his mother the seven children of Sin known as the seven deadly vices. Antiochus can be seen as a kind of Satan introducing sin and death into the world of Apollonius.

2006ff. Sp. tr.: 'rreçibio despues penitençia, aviendo por vengança supitamente mal acabamiento.' ("he afterwards received his punishment, suddenly coming to an evil end through the vengeance [of God]").

2009. The story ended, Confessor points the 'moral' for Amans' benefit:

(1) those who love well, end well; those who do not, end badly.
(2) one gets the reward one deserves.
(3) Fortune fluctuates, but true love is what makes fortune favourable.
(4) unnatural love must be avoided.
(5) man must make love and reason agree, and not behave like farmyard animals.

2013ff. The passage from here to the end of Book VIII is included in J.A.W. Bennett's Selections from John Gower (Oxford, 1968). This edition contains some useful notes and introduction.

2019. rede. Ostensibly Confessor is speaking to Amans, but Gower seems at this moment to envisage Amans as a reader rather than as a listener. Bennett calls attention to this "momentary disregard of the circumstances of the narrative" and asks us to compare it with CA. iv. 2924 and Chaucer's Canterbury Tales, A. l. 1201.

2025. This line recalls CA. viii. 148ff.

> Bot thogh that holy cherche it bidde,
> So to restreigne Mariage,

Ther ben yet upon loves Rage
Full manye of suche nou aday
That taken wher thei take may.
. . . . . .
Bot as a cock among the Hennes
Or as a Stalon in the Fennes,
Which goth amonges al the stod.... (viii. 148-52; 159-61)

2028. Such lust is noght of loves kinde. Sp. tr.: 'Ca yo por rrason no fallo en mi juisio commo deleitamiento solo puede ser la naturalesa del amor' ("For I cannot with reason find in my judgement that lust alone can be the nature of love.") The English seems to say 'Lust of this kind (i.e. unreasonable lust) is not of the nature of love.' The phrase 'loves kinde' may be a personification: 'Love's race'.

The following notes, less detailed than those above, attempt merely to explain terms or phrases which might otherwise present difficulties for the reader.

2039. danger. Macaulay notes (vol. I, p. 476): "The name represents the influences which are unfavourable to the lover's suit, and chiefly the feelings in the lady's own mind which tend towards prudence or prompt her to disdain. The personification in the Roman de la Rose is well known. There Danger is the chief who spreads unfavourable reports of the lover, with Honte and Paour, who represent the feelings in the lady's mind which lead her to resist his advances: see Roman de la Rose, 2837ff.; Chaucer, Leg. of G. Women, B 160, Troilus, ii. 1376. Danger, however, also stands without personification for scornfulness or reluctance in love, and so the adjective 'dangereus' Rom. de la Rose, 479 (Eng. 'dangerous,' Cant. Tales, D 1090, 'Is every knight of his so dangerous?').

In the Confessio Amantis the principal passages relating to Danger as a person are iii. 1537ff. and v. 6613ff. Such expressions also frequently occur as 'hire daunger,' iv. 2813; 'thi Daunger,' iv. 3589; 'make daunger,' ii. 1110; 'withoute danger,' iv. 1149: cp. Chaucer, Troilus, ii. 384.

For the references to Danger in Lydgate see Dr. Schick's

note on Temple of Glas, 156 (E.E.T.S.)."

2082. To vertu more than to vice. Many critics have seen Gower's use of the priest of Venus (the pagan deity) as a spokesman of Christian morals and virtues as being essentially intractable.

2109ff. Bennett notes (p. 164): "'every man has a kingdom that it is his responsibility to rule over — namely himself'. The sentiment is as old as Epictetus ('No one is free who commands not himself': Encheiridion, c. 110) and recurs in Macrobius (Comment. I. viii. 51). Gower's phrasing of it is reminiscent of Dante, Purg. xxvii. 142 (... 'io te sopra te corono e mitrio'). Cf. also Ayenbite of Inwyt (EETS OS 23), p. 85, where it is attributed to Seneca."

2210ff. Cf. CA. i. 112ff.

> For whanne I was the wode amiddes,
> I fond a swote grene pleine,
> And ther I gan my wo compleigne
> Wisshinge and wepinge al myn one,
> For other merthes made I none.

Bennett notes (p. 164): "The whole confession has been heard en plein air."

2217ff. The metre of this 'letter' is known as Rhyme Royal. See "Gower's Prosody" § 20. Bennett notes (p. 165): "A lover complains to the god of love in La Panthère d'Amours, an early verse-offshoot of the Roman de la Rose. For the device in general see Chaucer's 'Complaints' to Pity (with its 'bill' 44), to his Lady, etc., the first named (like parts of the others) being in the same 'rime royal' (OF 'chant royal') metre as Gower's, and perhaps the earliest English example of this verse-form, which Gower may therefore owe to Chaucer; it appears chiefly in formal or serious poems or passages. Gower's skill in this kind of poetry is sufficiently evidenced in his French balades to make it unnecessary to suppose that this Complaint had a French original. The genre doubtless owed something to classical exemplars, e.g. the end of Œnone's letter to Paris in Ovid, Heroides, v. 149-58, which Gower knew and which Pandarus cites (TC, i. 659-65)...."

2224. Nature. The mother of all living things. Bennett notes: "Complaint to Nature is at least as old as Ausonius (fourth century): Conquerimur, Natura, brevis quod gratia florum est."

2231ff. 'It surpasses my understanding why Nature should teach me the way to love without giving me the certain means whereby I shall succeed'.

2234. and thus betwen the tweie, i.e. between his desire to love and his reason which tells him he cannot succeed.

2239. Pan. For the story of Pan, see Ovid Metamorphoses (tr. Mary M. Innes, (Penguin, 1955, etc.) p. 47f.

2245. Whom nedeth help. Lit. 'to whom help is lacking': 'Whoever needs help must ask for it.'

2248. after mi wille, 'according to my desire'.

2252ff. The two 'urns' of Jove, one dispensing good, the other evil, are mentioned in ancient literatures, e.g. Plutarch's "The Letter to Apollonius" (Loeb, Plutarch's Moralia II, p. 127). Jove (also known as Jupiter) the son of Saturn (see l. 2275) was reckoned to be supreme ruler of Earth and Heaven, and was the Roman equivalent of the Greek god Zeus. He made war on his father, deprived him of his sovereignty and divided his possessions, giving the sea to Neptune and the Lower world to Pluto.

See also CA. vi. 330-50.

2259ff. These verses are reminiscent of Alain de Lille's description of Fortune's domain (Anticlaudianus, tr. W.H. Cornog, p. 139): "There is a rock in the middle of the sea,... and the rock rejoices in much grassland, while Zephyr blows upon it with gentle breath. But soon fell Boreas deprives it of flowers and destroys the pastures..." etc.

2266. Ovid. Publius Ovidius Naso (43 B.C.-17 A.D.) wrote a number of works on love, including Amores, Ars Amatoria, Remedia Amoris, Gower knew the works of Ovid intimately as is shown by the very many quotations and allusions, esp. in the VC.

2268. the blinde god Cupid. The Roman equivalent of the Greek god Eros, he is the god of Love. He is frequently represented as

a winged boy, blind or blindfolded, and bearing a quiver of arrows. The golden arrows inspire love, the leaden arrows aversion. In Book I of CA, Gower tells us how he called on the god and goddess of Love to help him in his 'maladie', but Cupid, with an angry expression turned away his face and left him:

> Bot natheles er he forth wente
> A firy Dart me thoghte he hente
> And threw it thurgh myn herte rote (i. 143-5)

This arrow is what has inflicted the unreasonable and incurable pain of 'love' that the poet complains of.

2275. Satorne. Until he was dethroned by Jupiter, he was ruler of the universe. He is usually represented as unfavourable to lovers (as Bennett notes).

2282. ate ferste time wrothe. See CA. i. 140, 152, etc.:

> Bot he that kyng with yhen wrothe.. (i.e. Cupid)
> Sche cast on me no goodly chiere (i.e. Venus).

2319. halvinge a game. Bennett notes (p. 166): "half in jest"

2328. I.e. you have to settle that matter between you.

2340. Bennett notes (p. 166): "Alanus de Insulis [i.e. Alain de Lille] De Planctu Naturae, is just such a complaint: for accounts of it, see F.J.E. Raby, History of Christian Latin Poetry, ii. 16ff. or C.S. Lewis, The Allegory of Love, pp. 105-9. 'Nature se pleint' of Sodomy (as well as of homicide and ire) in Mirour, 9505-6 (and 4923, 5103)."

2379. Of Ragemen. Macaulay notes (vol. II, p. 544): "'In no security, but as men draw the chances of Ragman.' To understand this it is necessary to refer to compositions such as we find in the Bodleian MSS., Fairfax 16, and Bodley 638, under the name of 'Ragman (or Ragmans) Rolle.' The particular specimen contained in these MSS. begins thus:

> 'My ladyes and my maistresses echone,
> Lyke hit unto your humble wommanhede,
> Resave in gre of my sympill persone
> This rolle, which withouten any drede
> Kynge Ragman me bad (me) sowe in brede,
> And cristyned yt the merour of your chaunce,

Drawith a strynge and that shal streight yow lede
Unto the verry path of your governaunce.'

After two more stanzas about the uncertainty of Fortune and the chances of drawing well or ill, there follows a disconnected series of twenty-two more, each giving a description of the personal appearance and character of a woman, in some cases complimentary and in others very much the reverse, usually in the form of an address to the lady herself, e.g.

'A smal conceyt may ryght enogh suffyse
Of your beaute discripcion forto make;
For at on word ther kan no wyght devyse
Oon that therof hath lasse, I undertake,' &c.

Apparently these stanzas are to be drawn for and then read out in order as they come, for the game ends with the last,

'And sythen ye be so jocunde and so good,
And in the rolle last as in wrytinge,
I rede that this game ende in your hood.'

Evidently the same kind of game might be played by men with a view to their mistresses. It is much the same thing as the 'Chaunces of the Dyse,' where each stanza is connected with a certain throw made with three dice:....
The name 'Ragman Rolle' seems to be due to the disconnected character of the composition."

2449ff. The vision that John has while aswoon on the green has many antecedents in literature. Macaulay draws attention to "the Prologue of the Legend of Good Women, where the author has a vision of the god of Love coming to him in a meadow, as he lies worshipping the daisy, accompanied by queen Alcestis, and followed first by the nineteen ladies of the Legend, and then by a vast multitude of other women who had been true in love. The differences, however, are considerable. ... If our author had any particular model before him, it may quite as well have been the description in Froissart's Paradys d'Amours...." Bennett also notes the various antecedents in French and English love poetry (p. 167).

2504. A Peire of Bedes, i.e. a rosary. The gaudes were the larger beads strung at intervals among the smaller beads. The beads

are used to keep count of the prayers said, the smaller beads representing the Aves (or Hail Mary's) and the Larger beads the Paters and Glorias (Our Father's and Glory be to God's).

2926. wher ben this bokes. Macaulay notes (vol. II, p. 547): "That is the Speculum Hominis and the Vox Clamantis". The Speculum Hominis is another name for the Mirour de l'Omme.

----- as men telleth. Bennett notes: "'as one says', = 'as is said'; possibly alluding to Chaucer's description," (made when directing his Boke of Troilus to 'moral Gower'.)

G O W E R ' S G R A M M A R

1. NOTES on some of the terms used in this chapter:

(i) 'noun' includes 'substantive' and 'adjective'.

(ii) 'case' refers to the form of the substantives, adjectives, or pronouns which expresses their relation to the other words in the sentence. There are, for practical purposes, four cases in ME (nominative, accusative, genitive, dative) and two numbers, (singular, plural). Note: the vocative case has no distinct grammatical form. It is, however, often introduced by such words as Ma, My, O, Ha, etc. It is the case of address.

(iii) 'apocopation' refers to the loss of the inflexion, or part of the inflexion at the end of a word, e.g. drad' him (for drade him).

(iv) 'syncopation' occurs when two parts of a word combine in a single form, e.g. stant (for standeth) where -d and eth have merged into a single form -t. Other examples include put (for putteth), set (for setteth), etc.

(v) 'contraction' occurs when an internal letter (or letters) is omitted, e.g. thenkth (for thenketh).

Note: in the text of Gower's Apollonius, the apostrophe (') is not used.

2. A complete list of abbreviations used in this and following chapters will be found immediately preceding the glossary.

3. OE was a 'synthetic' language, i.e. the relationships between the various words of a sentence were determined less by their position than by the inflexions they bore. For instance, in the following OE sentence, seven words have undergone some changes in their form (the changes are indicated) to show their relationship one to another. In the literal MdnE 'transcription', however, only three words have undergone any change; but the words 'in', 'the' and 'they' have had to be added:

Þa eode se here to hiera scipum.. and sona þy ilcan sumere ofer sæ gewiton.

Then went that raiding-party to its ships... and soon (in) that same summer over (the) sea (they) departed.

§ 4. MdnE is an 'analytic' language; that is, the relationship between words is shown by the order of the words rather than by inflexion. To bring the 'transcription' in § 3 into line with MdnE practice, it would be necessary to change the position of the subject to its 'typical'[1] position before its verb, and the verb to its 'typical' position before its object (direct or indirect):

Then that raiding-party went to its ships... and soon, in that same summer, they departed over the sea.

§ 5. In ME times, there was a marked weakening of the OE inflexions, especially in the nouns. And there was, correspondingly, a more fixed word order. To a modern reader, Gower's English presents fewer difficulties than that of some of his contemporaries. It may have been the 'modernity' of his syntax, especially, that led Ben Jonson (in his Grammar and Syntax) to use Gower's work more often than any other writer's to illustrate his observations[2].

§ 6. The SUBSTANTIVES. There is a certain amount of variation in the matter of inflexions. The following declension, showing the OE, ME and MdnE forms, will give some idea of the development that has taken place:

schip (OE scip, a neuter noun):

CASE	SINGULAR			PLURAL		
	ME	(OE)	MdnE	ME	(OE)	MdnE
nom.	schip	989 (scip)	ship	SCHIPES	(scipu)	ships
acc.	schip	606 (scip)	ship	SCHIPES	(scipu)	ships
gen.	schipes	987 (scipes)	ship's	SCHIPES	(scipa)	ships'
dat.	(schipe (schip 1573	385 (scipe)	ship	schipes 469	(scipum)	ships

Notes:

(i) The line references w. ME forms are to CA viii. The forms in

BLOCK LETTERS are not found in the text of the Apollonius story.
(ii) the dat. sg. -e can be dropped to meet the exigency of metre. This suggests that it had lost much of its force.

(iii) The gen. sg. in -es (MdnE -'s) became the norm for all English substantives. In Gower's time, there were still a few variant forms, however, such as fader (759) alongside fadres (291); and moder (1339) alongside modres (407).
(iv) In OE, the common plural inflex. in the nom. and acc. of 'strong' masc. subst. had been -as. Weakened to -es, it became the norm for all subst., strong and weak, of all genders and all cases. The exceptions seldom present difficulties to the modern English reader as they are mostly words that still retain an older plural form. Examples are:

(a) those with stem-vowel mutation: man (809), men (673); womman (1465), wommen (1457).
(b) those with plural in -(r)(e)n: yhe (326), yhen (1202) (MdnE 'eyes'); child (1058), children (1997).
(c) those that are unchanged, like MdnE 'sheep': thing (1005) (also has a plural form thinges (1227)); yer (1539) (also has plural yeres (CA ii. 711)).
(d) words of Fr. origin retaining Fr. inflexion: point (1228) pointz (422).

Note: a few words undergo a consonant change in the oblique cases: wif (285), wyves (1559, gen.)

(v) a few subst. have a distinctive fem. form: anemie (1355) also spelt enemie (CA v. 6753), cf. Masc. enemy (CA iii. 12); moerdrice (1958, fem.), moerdrer (1958, masc.)
(vi) a few subst. show variant forms: maiden (308), maide (290); queen (1896), queene (744) (both nom. case); game

(856), gamen (680): Cf. -liche, -ly § 9 (b).

§ 7. PRONOUNS. The following is a table of Gower's personal pronouns:

SINGULAR PERSOM	SUBJECT CASE		DIRECT OBJECT		INDIRECT OBJECT		POSSESSIVE ADJECTIVE		REFLEXIVE	
1.	I	247	me	772	me	903	my	247	MISELF	
	y	2969					mi	327	MISELVE	
							myn	1860	MISELVEN	
2.	thou	248	thee	1066	thee	247	thi	417	thiself	1292
	(ye	773)	(you)		(you)		thin	426	thiselve	248
	(yee	1211)					(youre	1007)		
3. m.	he	254	him	391	him	287	his	254	him	255
							hise	790	himself	594
									himselve	1171
									himselven	1781
f.	sche	301	hire	319	hire	334	hire	291	hire	862
			hir	754	hir	812	hir	302	hirself	763
									hireselve	1425
									hireselven	1221
n.	it	250	it	265	HIM		his	276	----	
			?him	566						
PLURAL PERSON										
1.	we	492	OUS		ous	494	oure	491	OURSELVE	
							our	491	OUSSELVE	
2.	ye	501	(you	769)	you	427	youre	1294	----	
							your	740		
3.	thei	340	hem	551	hem	480	here	369	hem	278
	they	475					her	955	HEMSELF	
									HEMSELVE	
									HEMSELVEN	

Notes:

(i) line numbers are to CA viii. Forms in BLOCK LETTERS are not found in the Apollonius text.

(ii) The poss. adj. forms myn and thin are usually used before words beginning with a vowel sound. Cf. the addition of -n to himselven (1781) for the purpose of preventing elision of the final -e.

(iii) The second pers. pl. forms ye, you, youre are frequently used w. sg. sense, and are more formally polite than thou, thee.

Thou and thee are used to address people very close to the speaker; or they are used familiarly and abusively in addressing strangers or superiors. This is well demonstrated in the passage beginning l. 1062: "... and thou schalt dye?" conveys the affection Apollonius holds for his wife, whilst the following "thou" addressed to Fortune is filled with scorn and indignation.

(iv) Possessive adj. hise appears to be pl. His, however, is also found modifying pl. subst. (CA Prol. 607). The word is always metrically one syllable.

(v) Hire and Hir seem to be interchangeable. They are almost always monosyllabic. (However, very occasionally, the -e is fully sounded as at viii.1693).

(vi) Oure and youre are found alongside our and your, and are usually treated as monosyllables.

(vii) Gower never confuses here (MdnE 'their') with hire (MdnE 'her'). Like hire, it is usually monosyllabic, and is often spelt simply her.

(viii) The reflexive forms in -ve(n were originally the oblique cases (cf. wif, wyves §6(iv)(d) Note, above). However, in Gower, there does not seem to be any clear distinction between the forms. Note also the simple reflexives him, hire, hem.

§8. ADJECTIVES. In OE, adjj. agree with their subst. in number, case and gender, and there were two sets of inflexions depending on whether the adj. was 'definite' or 'indefinite' (also referred to as the 'weak' and the 'strong' forms), e.g."se goda cyning" (definite) 'that good king'; but "god cyning" (indefinite) 'a good king'. By Gower's time, the various adj. inflexions had been reduced to -e, and there is a certain amount of variation in its usage, e.g. other (1005) alongside othre (702) (for othere); many (1638) and manye (368), etc. Nevertheless, the following observations may be made:

(i)(a) It is usual for the monosyllabic adjectives to retain the -e in definite positions. The definite positions are:

(a) after the def.art., a dem.adj. or pron., e.g. 'the grete Antiochus'(274), cf. 'with gret offrende'.

(b) in direct address (voc.), e.g. 'Ha, lieve sire'(771).

(c) in comb. with proper names or personified nouns, e.g. 'blinde fortune' (CA Prol. 139); 'faire Eleine' (CA viii. 2529)

(d) in expressions like 'so grete a lust' (CA v. 6452), but see also 'so derk a place' (1641).

Note: by 'monosyllabic' is understood the uninflected form of the word; the inflected form is, of course, disyllabic unless the -e is elided.

(b) There are a few variations in this rule among adjj. of English origin, e.g. 'hire good assent' (931); 'hire hol entente' (1222, 1710). Among monosyllabic adjj. of Fr. origin, the following example can be found: 'fals envie' (1334) (Since envie is a personified noun, we might have expected 'false', cf. 'thurgh pure treson and envie' (1356).)

(c) a few words like frele (289, 834, 837) seem always to be so spelt regardless of whether they are definite or indefinite.

(d) monosyllables ending in a vowel, e.g. fre (2157), do not change.

(e) the plural inflexion, definite and indefinite, is -e, e.g. 'thretty daies fulle a space'[3](438), 'with slihe wordes and with felle' (430), 'Of gold he leide Sommes grete' (1119), 'as olde bokes sein' (1152), 'alle maner men' (1123), etc.

(ii) (a) Adjectives of more than one syllable do not usually bear an inflexion, e.g. 'many soubtil question' (1683), 'pitous herte' (1101), 'The comun vois' (1342).

(b) There are, however, a few variable forms such as 'diverse' (602), 'divers' (CA iii. 2290).

(iii) The COMPARATIVE adjective is formed by adding -(e)re to the positive adj., e.g. 'latere' (1323) from positive 'late'. The final -e of the comp. is sometimes dropped, e.g. 'lenger' (1024). (See (vi) below).

(iv) The SUPERLATIVE adj. is formed by adding -est to the positive form, e.g. 'wisest' (1165) from positive 'wys'. The sup. forms are sometimes inflected: 'most worthi' (693) but 'the leste and moste' (620); 'the wisest on' (1165), but

'the wiseste' (CA Prol. 666).

(v) Some adjj. form their comp. and sup. on a different root from the positive:

good	(664)	betre	(1182)	best (593)
mochel	(283)	more	(596)	most (693)
litel	(433)	lasse (1070) / lesse (CA v.2529)		leste (620)
evel (CA iii. 1272) / badde (CA iii. 1562)		worse (1352) / werse (CA Prol.638)		werste (1067) / worste (1584)

(vi) A few adjj. show other peculiarities:

long (269) but lengere (755); late (370), latere (1323), but laste (370).

9. ADVERBS were regularly formed by adding -e or the suffix -liche (-ly, -li) to the adj.

(a) examples in -e: blyve (515), stille (314).

(b) examples in -liche: onliche (330), courtaisly (1695), ferforthli (1229).

Note (i) the form -lich is usually adj. as in 'dedlich' (1355); it is also spelt -ly, 'dedly' (2448).

(ii) There does not seem to be any real distinction between -liche and -ly, though the former is sometimes used when an extra syllable is required by the metre:

Into this world, onliche that (330), but cf.
And nameliche in his Sibrede (266).

(iii) There are, besides, many common adverbs which have been formed differently, e.g. 'unethes' (324), 'forth' (441), etc. (Ref. glossary).

(iv) Many advv. also serve as prepositions, e.g. 'aboute'. These were originally phrases. 'aboute' < OE on+be+utan = in (or 'on') + by (or 'near') + (the) out(side).

(a) His doghter,../.. duelte aboute him stille (287)-- prep.

(b) Than were he schamed al aboute (430) -- adv.[4]

10. VERBS. The ME verbs (like OE) are divided into four broad groups known as 'strong', 'weak', 'preterite-present', and 'anomalous'.

(i) Strong verbs, as a rule, effect the change of tense by a change of the root vowel, as in 'beginne' (pres.), 'began' (pret.), 'begonne' (pp.)

(ii) Weak verbs effect the change of tense by the addition of a suffix as in MdnE. E.g. 'harpe' (pres.), 'harpede' (pret.), 'harped' (pp.)

(iii) The 'preterite-present' verbs are a small group whose present tense is similar in form to the pret. tense of OE strong verbs, and whose pret. tense is similar to the pret. tense of the weak verbs. They are verbs used mainly as auxiliaries, e.g. 'myhte', 'mowe'; 'schal', 'scholde', etc., and they are defective in that most of them lack the infinitive and participle forms (see § 14, below).

(iv) The anomalous verbs are a small group of four very common words, some of them formed from two or more roots. See § 15.

§ 11. The ME verb has:

(i) one voice: the active (the passive voice being expressed by means of the verb 'to be' + pp; but see § 20 below);

(ii) two simple tenses: present and preterite (all other tenses being compound or periphrastic, see § 21 below);

(iii) two numbers: singular and plural, with first, second and third person forms in the singular, and a single plural form;

(iv) three moods; indicative, subjunctive, and imperative;

(v) four verbal nouns: infinitive, present participle, verbal substantive in -ing(e, and past participle.

§ 12. In ME times, the number of OE strong verbs was greatly reduced as was the number of vowel grades. Alternating consonants were also diminished or eliminated.

The strong verbs are divided into seven classes according to the type of vowel changes that occur. The following table illustrates the principle of the seven classes:

S1. VOWEL GRADE: 3 pres.sg. $\bar{i}$; pret.sg. $\bar{o}$ pl. $\breve{i}$; pp $\breve{i}$

e.g. wryte(n, 'to write'

writ wrot write(n write(n

S2. VOWEL GRADE: 3 pres.sg. ę̄; pret.sg. ę̆ pl. ǭ; pp. ǭ
e.g. lese(n, 'to lose'
lest les (LOREN) lore(n[5]

S3. There are three sub-divisions:

(a) verbs with stem-vowel i + n + consonant
3 pres.sg. ĭ; pret.sg. ŏ pl. ou; pp. ou
e.g. finde(n, 'to find'
fint fond founde(n founde(n

(b) verbs with stem-vowel e + l (or r) + consonant
3 pres.sg. e; pret.sg. a pl o; pp..o
e.g. helpe(n, 'to help'
helpe halp HOLPE(N HOLPE(N

(c) verbs with stem-vowel (e)i + ht
3 pres.sg. i; pret.sg. a(w) pl o; pp. o
e.g. feihte(n, 'to fight'
fihteth fawht foghte(n FOGHTE(N

S4. 3 pres.sg. ę̄; pret.sg. a pl. ę̄; pp. ǭ
e.g. bere(n, 'to bear'
berth bar bere(n bore(n (or ybore(n)[6]

S5. 3 pres.sg. ę̆ or ĭ; pret.sg a pl. ę̄; pp. ę̆
e.g. bidde(n, 'to ask'
bit bad bede(n bede(n

S6. 3 pres.sg. ā; pret.sg ǭ pl. ǭ; pp. ā
e.g. take(n, 'to take'
takth tok toke(n take(n

S7. 3 pres.sg. various; pret.sg. & pl. ē or ę̄w; pp. various
e.g. falle(n, 'to happen'
falth (and falleth) fal(l felle(n falle(n
blowe(n, 'to blow'
bloweth blew blewe(n blowe(n

Note: the above observations demonstrate the principles of the seven classes of strong verbs; they are not definitive, and there are many verbs that show slight variations. Ref. glossary for particular verbs.

§ 13. The OE weak verbs were divided into three classes. In ME,

however, these can be categorized in two groups according to whether the pret inflexion is -ed or -de (also -te):

Gp I includes the OE class II weak verbs, and a number of Class I verbs. Its inflexion is now the 'norm' for newly formed verbs in MdnE.

e.g. love(n, 'to love'

loveth loved(e lovede(n loved

Gp II includes all other weak verbs:

e.g. hiere(n, 'to hear'

hiereth herde herde(n herd

Note: many of the so-called weak verbs undergo vowel mutations in the preterite tense. A weak verb is determined by the inflexion it bears (i.e. it forms its pret. in -ed, -de or -te), and not by what happens to the stem-vowel. The following verbs are, therefore, all 'weak': telle(n, tolde; bringe(n, broghte; beseche(n, besoghte; beteche(n, betaghte; bethenke(n, bethoghte; etc.

§ 14. The preterite-present verbs include the following:

	PRESENT TENSE (INDICATIVE)				PRETERITE	PAST PART.	INFIN.
	1 sg.	2 sg.	3 sg.	pl.	sg. & pl.		
(i)	wot	wost	wot	witen	wiste	wist	wite(n
(ii)	not	nost	not	ne witen	nyste	---	ne wite(n
(iii)	---	---	oghth	---	oghte/oghtest	---	---
(iv)	can	canst	can	cunne	cowthe/couthest	---	conne(n
(v)	can	canst	can	conne/cunnen	coude	---	conne(n
(vi)	dar	darst	dar	dar	dorste	---	---
(vii)	mai	miht	mai	mow	mihte	---	mowe(n
(viii)	mot	most	mot	mote(n	moste	---	mote(n
(ix)	schal	schalt	schal	schulle(n schul(1	scholde(n schulde(n	---	---

Note: not is found alongside ne wot.

Verb (iii) is used impersonally to express obligation (MdnE 'ought')

Verb (iv) has the meaning 'to know', verb (v) 'to be able to'; they have distinct forms in the pret.

§15. The anomalous verbs are be(n, wol, do(n, and go(n:

(i) be(n, 'to be'

Pres. indic.		Pret. indic.	
1 sg.	am	was	
2 sg.	art	were	
3 sg.	is	was	
pl.	are(n, ar; be(n, beth	were(n	
Pres. subj.		Pret. subj.	
sg.	be	were	
pl.	be	were	
imper.		infin.	be(n
sg.	be	gerundive	to ben
pl.	be	ppl.	---
		pp.	be(n

(ii) wol (wile), 'will'

Pres. indic		Pret. indic.	
1 sg.	wole, wile	wolde	
2 sg.	wolt, wilt	woldest	
3 sg.	wole, wile	wolde	
pl.	wole, wol	wolde	
Pres. subj.		Pret. subj.	
sg.	wole, wile	wolde	
pl.	wole, wile	wolde	
imper.		infin.	----
----		gerundive	----
		ppl.	----
		pp.	wold

Note:

(a) the present form wole (also wol(l) is far more common than wile in Gower. In MdnE, this form survives in the contr. 'won't'

(b) the negative form nyle = ne wyle

(iii) do(n, 'to do'

Pres. indic.		Pret. indic.	
1 sg.	do	dede, (dide)	
2 sg.	dost	dedest, (didest)	
3 sg.	doth	dede, (dide)	
pl.	do(n	dede(n	
Pres. subj.		Pret. subj.	
sg.	do	periph.:	scholde do(n
pl.	don		
imper.		infin.	do(n
sg.	do	gerundive	to do(n(e
pl.	doth	ppl.	---
		pp.	do(n

(iv) go(n, 'to go'

Pres. indic.		Pret. indic.	
1 sg.	go	1 & 3 sg.	wente
2 sg.	gost, gest	2 sg.	wentest
3 sg.	goth, geth	pl.	wente
pl.	go(n	infin.	go(n
Pres. subj.		gerundive	----
sg.	go	ppl.	----
pl.	go(n	pp.	go(n, went.
imper.			
sg.	go		
pl.	goth		

(the pret. is supplied from the verb wende(n, 'to turn':)

§ 16. The ME present tense inflexions, which are the same for all but a few verbs (see §§ 14, 15 for p-p and anom. verbs), whether weak or strong, are as follows:

(i) Pres. indic.

1 sg. -e (rarely apoc. except in the forms do, go, etc. which are irregular)

2 sg. -est, -st (see CA v. 4533ff. for a number of examples)

3 sg. -eth, -th (frequently sync. as in put (1701), stant (1270); or contr. as in thenkth (1766)).

pl. -e(n (the pl. form in -eth is all but unknown in Gower. examples in -en are 'thei gladen' (783), 'They comen home and tarie noght' (1173)).

(ii) Pres. subj.

sg. -e (e.g. 'God quite it you (1253))

pl. -e(n

(iii) imper.

sg. no inflexion

pl. -eth (the pl. form is sometimes used with singular sense as in 'taketh hiede And kep conseil (1509f.))

(iv) infin.

-e(n (e.g. 'Forsake he thoghte (460), forto thenken' (861))

(v) ppl.

-ende (-ing(e) (e.g. walkende (1162), Abidinge (CA vi. 717), see Note (b) and (c) below).

Note:

(a) the final -n in pres. pl. indic,subj. and infin. appears to be used mainly before words beginning with a vowel sound when the writer wishes to prevent the elision of the final -e. There is a certain amount of variation in this practice though: 'thei wenten thanne'(922); 'Mi peines weren wel the lasse' (1070).

(b) the 'typical' ppl. inflexion in Gower is -ende, and it is normally stressed as follows: Thénkénde, touchénde. The ppl. in -inge is less frequently used. As a rhyme-word, the inflexion bears the stress: 'Bót whán thé Schíp cóm ín seílinge' (1314). Elsewhere, the stress usually falls on the stem: 'Ábídinge ín hír cómpáignie' (CA vi. 717).

(c) on the other hand, the verbal subst. is regularly formed with the inflexion -inge, as in 'his warnynge' (581), 'the tellinge of mi tale' (590), etc.

§ 17. The preterite inflexions: there is a marked difference between the inflex. of weak verbs and those of strong verbs.

(a) strong verbs

(i) Pret. indic.

1 & 3 sg. no inflex.

2 sg. -e

pl. -e(n

(ii) Pret. subj.

sg. -e

pl. -e(n

(iii) pp. -e(n

Note:

(a) the pret. indic. pl. in -en is fairly common ('Thei blewen many a dredful blast' (1041)), especially before words beginning with a vowel sound, e.g. CA viii. 1093, 1095, 1097, etc.

(b) -en in pp. is similarly more common before vowel sounds, e.g. CA. viii, 1094, 1133, 1135, etc.

(c) the past participle prefix y- (f. OE ge-) is very rare in Gower.

§17 (b) weak verbs

(i) Pret. indic.

1 & 3 sg.	Gp I	-ed(e
	Gp II	-d(e, -t(e
2 sg.	Gp I	-edest
	Gp II	-dest, -test
pl.	Gp I	-ed(e(n
	Gp II	-d(e(n, -t(e(n

(ii) Pret. subj.

sg.	Gp I	-ed(e
	Gp II	-d(e, -t(e
pl.	Gp I	-ed(e(n
	Gp II	-d(e(n, -t(e(n

(iii) pp. Gp I -ed

Gp II -d, -t

Note:

(a) 1 & 3 sg. pret. indic. Gp I, loss of final -e is not uncommon, e.g. 'sche lerned' (1714), 'Ther lerned I' (1720). In Gp II, this apoc. of final -e is fairly rare except in some common verbs, and then usually before a vowel or weak 'h', e.g. 'drad him' (1368), 'told hem' (1555).

(b) the pl. indic. form in -ede(n is usually avoided by Gower for reasons of metre. In its place, he uses either a

perfect tense (e.g. 'hath abandoned' (1834), 'hath rehersed on and on' (421), etc.), or a present tense (e.g. 'he tolde (pret.) hem and declareth oute' -- for 'declareden' --(1844), 'He sih the wepinge al aboute, And axeth' -- for 'axede', etc.) Nevertheless, the pret. is occasionally found, e.g. 'Eschuieden' (375), 'wrastlede' (2240).

§ 18. For the purpose of reference, a complete paradigm of a typical strong verb and a typical weak verb is given below:

Pres. indic.	STRONG	WEAK
1 sg.	take	hiere
2 sg.	tak(e)st	hier(e)st
3 sg.	tak(e)th	hier(e)th
pl. (1,2,3)	take(n	hiere(n
Pres. subj.		
sg.	take	hiere
pl.	take(n	hiere(n
imper.		
2 sg.	tak	hier
2 pl.	tak(eth	hier(eth
infin.		
	take(n	hiere(n
ppl.	takende (takinge)	hierende (hieringe)
Pret. indic.		
1 & 3 sg.	tok	herde
2 sg.	toke	herdest
pl. (1,2,3)	toke(n	herde(n
Pret. subj.		
sg.	toke	herde
pl.	toke(n	herde(n
pp.		
	take(n	herd

Note:

Verbs borrowed from French are almost all conjugated as weak verbs of Gp I unless they end w. a vowel, in which case they usually

agree w. Gp II:

e.g. Gp I:	moerdre(n	pret.:	moerdred
	delivere(n		delivered, etc.
Gp II:	preie(n		preide
	crie(n		cride, etc.

§ 19. A number of verbs are used impersonally, including 'him liketh' (767), lit. 'it is pleasing to him'; 'him thoghte' (346), lit. 'it seemed to him'.

§ 20. (i) A single verb, 'hote', has (in most places) a passive sense, e.g. 'Which hihte Maister Cerymon' (1166), 'who was called Master Cerimon'. But it may also be used like an active verb as in 'Mi name is hote Appolinus' (741), 'My name is (called) Apollonius'.

(ii) The usual manner of expressing a passive voice is by using the verb be(n + pp. e.g. 'It was so don' (960), 'whan that thei be conseiled' (1262), 'Where as Diane is seintefied' (1269), 'sche was wel kept' (1327), etc.

(iii) A kind of periph. passive is possible using the verb 'to stand' + pp. E.g. 'Thus stant this lady justefied' (1270). This is not unlike Godfrey of Viterbo's 'stat scelus occultum' (Cron. 1.4). Cf. Mdn Spanish usage 'estar + pp', where Sp. 'estar' derives from L. sto, stare, 'to stand'.

§ 21. COMPOUND TENSES. Besides the pass. voice described in § 20 (ii), the compound tenses are:

(i) Perfect, formed w. pres. tense of have(n + pp., e.g. 'Nou hast thou do to me thi werste' (1067), 'This Maister hath hire every joignt... enoignt' (1217f.), 'Thei have anon the cofre stoke' (1132).

Note: as has been mentioned in § 17 (b) Note (b), this tense is often used in place of the simple pret.

(ii) Pluperfect, formed w. pret. tense of have(n + pp., e.g. 'Which fro childhode hire hadde kept' (319), 'That sory hadden be toforn' (1735).

(iii) Future, as in OE, could be expressed by the pres. tense, e.g. 'Who that happeth hir to finde' (1127) i.e. 'whoever shall chance to find her'; 'When sche hath of age more' (1299), i.e. 'When she shall be (or When she is) older'. But more commonly, it is formed by the present tense of 'schal' + infin., e.g. 'he schal my doghter have' (412, 'I schal thee telle' (432), 'It schal be do' (804) (a future pass. tense), 'Thou schalt be moerdred (1382). Note: auxiliaries such as 'mai' may also express a future idea, e.g. 'Mai hiere who that sitteth stille' (1159), i.e. 'Whoever sits still will (be able to) hear'.

§ 22. PERIPHRASTIC TENSES. The following forms may be noted:
(i) The continuous tenses using be(n + ppl. were not well developed in ME times. Nevertheless, they were not unknown, e.g. 'was likende' (378).
(ii) Verbs other than be(n could also be used with much the same effect, e.g. 'As he lai musende' (380),'Ther cam walkende' (1162), 'com in seilinge' (1314).
(iii) Exhortations and third pers. commands are usually expressed either by a simple imperative (identical in form to the 2 sg. imper.), e.g. 'who that happeth hir to finde, For charite tak in his mynde' (for 'let him take') (1127f.), or by the periph.-clause (as in MdnE) with the verb leten in 2 sg. imper. + infin., e.g. 'Let make a cofre' (1108), 'Let him do crie' (1460). Here let has the meaning 'cause (one) to', 'make (one)'.

NOTES TO GOWER'S GRAMMAR

1. See "Gower's Syntax", note 3.

2. Macaulay, The English Works, Vol. I, p. ix quotes some lines from the Lament for Philip Sparow that hold a different view:

> Gower's Englysh is old
> And of no value is told,
> His mater is worth gold
> And worthy to be enrold.

3. However, 'fulle' may be interpreted as an adv. See note to l. 438.

4. See also "Gower's Syntax" § 7.

5. Note: There is no example in Gower of loren being used as a pret. tense. It is found frequently as pp. (641, 725, 744, etc.) So also, forloren. In place of pret. LOREN, Gower uses the pret. of lose(n, 'to loose', 'to lose', i.e. loste(n (CA Prol. 686). Note, too, how lese alters the stem consonant s to r in the pret. forms.

6. Note: the pref. y- (from OE ge-) is very rare in Gower.

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G O W E R ' S S Y N T A X

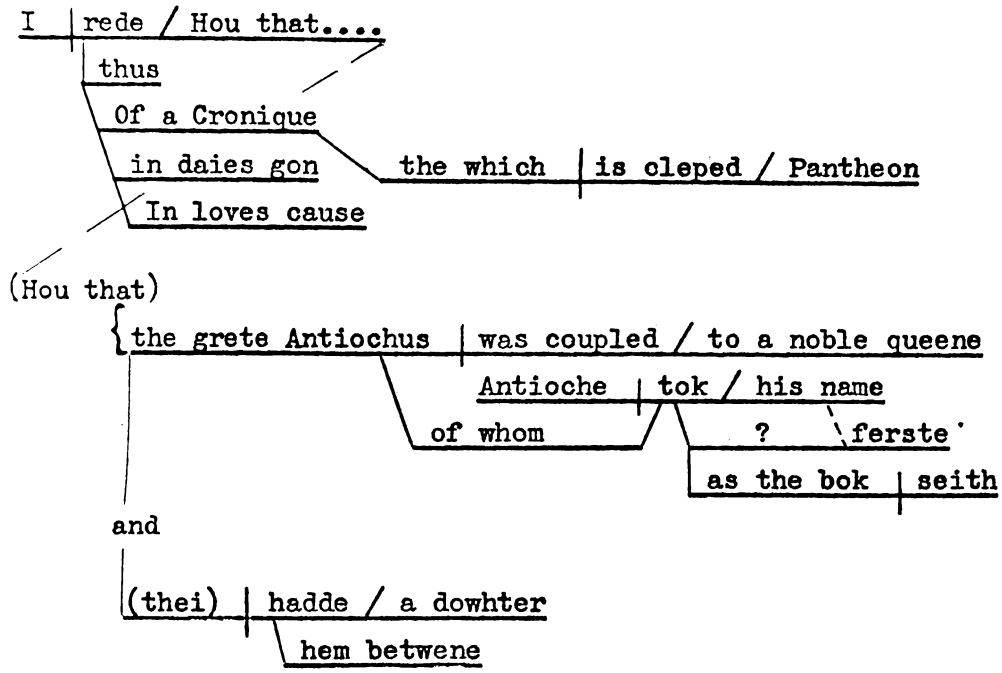
1. A detailed examination of the syntax (sentence structure and word order) of Gower's verse is beyond the scope of this study. The following comments are designed to illuminate some of the difficulties that may be encoutered in the Apollonius story by a reader who is coming to it with no prior knowledge of the syntax of fourteenth century English verse.

2. Because of the restrictions placed upon the writer by the demands of rhyme and metre, the syntax of verse is usually more complex than that of prose. As no English prose by Gower is known to have survived, it is not possible to compare it with his verse[1]. The syntax of his verse, however, may be described as ruled less by the logic of grammar than by the logic of idea or rhetoric. That is, he frequently relies on the position of the word in its sentence or verse, its similarity in form to other words near it, the influences of other words on it, and so on, to establish relationships which in prose would 'typically' be established grammatically.

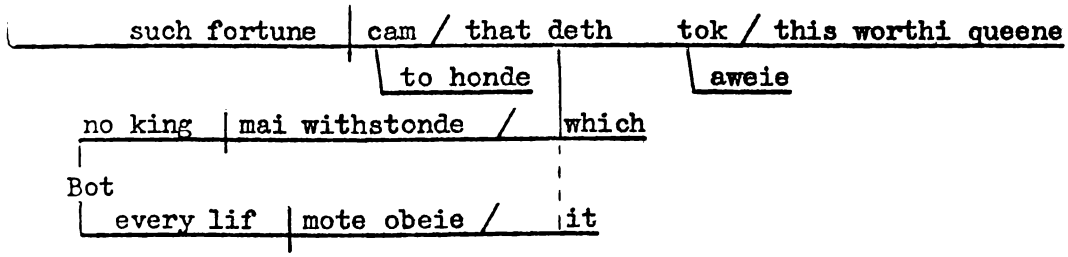
3. Sometimes, the 'grammatical' syntax of a sentence seems to work in opposition to the 'rhetorical' syntax, giving rise to ambiguities. It is not often that such ambiguities offer important variations in interpretation; their effect is local rather than 'universal'[2].

4. The diagram on the following page attempts to illustrate the grammatical relationships of the various parts of the opening sentence of the Apollonius story. Such a diagram cannot claim to be definitive. It is merely useful in helping to establish grammatical relationships of words and phrases:

lines 271-282:



Bot



According to such an analysis, the main clause is the simple statement I rede. On this, directly or indirectly, depend the remaining phrases and clauses. A paraphrase of the sentence according to the logic of its grammar, then, might read as follows:

'A long time ago, in love's cause, I read -- in a Chronicle which is called the Pantheon -- how Antiochus the Great (from whom, as the book tells us, the city of Antioch first received its name) was wed to a noble queen, and between them they had a daughter; but it so fell out that Death (whom no king may stand against, for every person must heed him) carried off this worthy queen.'

Such a prosaic rendering can point up, by contrast, the kind of emphases the poetry is capable of.

If we take the last three verses:

> That deth, which no king mai withstonde
> Bot every lif it mote obeie,
> This worthi queene tok aweie,

we can see how 'deth' receives a particular emphasis, first, by being placed in the position of the first natural stress in the line, and secondly, by being separated from its verb by rather more than two whole lines. The adjectival clause 'which no king mai withstonde', and the independent clause 'Bot every lif it mote obeie' modify 'deth' in such a way as to establish the idea that what Death does is more important than whom it does it to. Further emphasising this idea are the words 'tok aweie': first, by their position at the end of the verse and sentence, but secondly, by their displacement from the 'typical' position before their object[3]. The effect of this reversal is to place a very great emphasis on the idea of Death's taking its victims away regardless of their lineage or worldly state, and to poignantly reduce the 'worthi queene' to the level of 'every lif'.

Another aspect of the poetry is its tendency to create ambiguities[4]. In the prose paraphrase I have had to limit the effect of the phrase 'In loves cause'. In the poetry, however, the phrase may modify (i) 'rede'

(ii) 'was coupled' ('I read thus, how Antiochus -- in love's cause -- was wed...')

(iii) loosely the entire passage and not be attached to any particular verb at all.

Similarly, the phrase 'in daies gon' would seem to be adverbial modifying (i) an understood adjective 'written' ('Of a chronicle written in days gone by') or

(ii) the main verb 'rede' ('I read in days gone by').

Yet another feature of the poetry is the way in which it omits words which prose would typically require. 'hadde', for instance, requires the subject 'thei', but the verse leaves it unsaid.

The overall effect of the verse is to heighten those 'ideas' which

are important to the story, even though grammatically they have been made subordinate to the relatively unimportant idea 'I rede'. The important ideas include: the authority for the tale, the major characters of the opening episode, the setting and (by implication through the mention of the founding of the city) the time of the story; and (also by implication) the themes -- Fortune and Death -- which are to play such an important role in the story.

It is important, therefore, to let the rhythms of the verse establish the 'meaning' of what might otherwise be doubtful passages.

5. Nevertheless, some knowledge of the syntactical differences between Gower's English and accepted MdnE is necessary if we are not to make elementary errors in interpretation. And the most important differences are, perhaps, to be found in the positioning and 'meanings' of prepositions and prepositional phrases[5]. The following paragraph attempts to illustrate some of the more important and most frequently found differences as exemplified by the preposition 'of'.

6. Of, preposition expressing the relationship '(origin down) from'.

(a) Examples:

Lo thus, my Sone, as I thee seie,		
Thou miht thiselve be beseie		
Of that thou hast of othre herd:	(1), (2)	
For evere yit it hath so ferd		
Of loves lust, if so befalle	(3)	
That it in other place falle		
Than it is of the lawe set,	(4)	
He which his love hath so beset		
Mote afterward repente him sore.		(247-54)
Of that befell in time er this,	(5)	
The present time which now is		
May ben enformed...		(257-9)
Bot forto loke of time go	(6)	
Hou lust of love excedeth lawe..	(7)	(262-3)
And ther he dede of al his thing	(8)	(1746)

Of the eight examples given above, only (7) is 'typical' of MdnE. For the remaining seven examples, the relationships established by ME of would have to be established in MdnE by the use of another preposition (shown in brackets below), yet the underlying relationship of origin down from is similar in

each case:

(1) 'from' what you have heard (by)

(2) 'from' others (ambiguous: either 'about' or 'from')

(3) (the repenting) 'originates' in love's lust (with)

(4) 'originating' in the law (by)

(5) 'from' what happened earlier ('by' or perhaps 'concerning')

(6) 'from' times past (at)

(7) lust 'originating from' love (of) -- cf. 'loves lust' above.

(8) he did 'down from' all his things (off) -- i.e. 'doffed'.

Note: Gower's use of <u>of</u> corresponds almost exactly with his use of the Latin preposition <u>de</u>.

(b) The position within the sentence of phrases beginning with <u>of</u> is much more variable than in MdnE, as can be seen from the following examples:

There was no lif which leste pleie		
Ne take of eny joie kepe	(1)	(486-7)
And in his weie of Tyr he mette	(2)	
A man		(573-4)
The reste he lefte of his Caban,	(3)	
That for the conseil of noman	(4)	
Ayein therinne he nolde come...		(1601-3)
That thei be worthi men of blod,	(5)	
And axeth of hem hou it stod;	(6)	(1633-4)
That sche myhte of [illegible] yonge man	(7)	
Of the sciences which he can	(8)	
His lore have;		(809-11)
And onliche of his povere trouthe	(9)	
Of suche clothes as he hadde	(10)	
With gret Pite this lord he cladde		(650-2)
As he herde of the poeple seie	(11)	(677)
for of my grace	(12)	
Of thretty daies fulle a space	(13)	
I grante thee, to be avised		(435-8)

(c) (i) The 'typical' adjectival prepositional phrase consists of a 'noun-subject' (s) + preposition (p) + object (o). It may modify the subject of the clause (S) or an object (O).

(ii) The 'typical' adverbial prepositional phrase consists of a 'verb-subject' (Vs) + preposition (p) + 'object of the preposition' (o).

The verb in ME may be compound or periphrastic, in which case the finite part of the verb is referred to as V and the

infinite (present participle, past participle, infinitive) as v.

(iii) Using the codes suggested in (i) and (ii), the prepositional phrases given as examples in § 6 (b) above may be analysed as follows:

(1) p + o + Os

(of) (eny joie) (kepe): i.e. the typical word order s + p + o has been reversed. Understand: 'Ne take kepe of eny joie'.

(2) p + o + S + V + Os

(of) (Tyr) (he) (mette) (a man): i.e. the prepositional phrase modifying the object of the main verb has been placed at the head of the clause. Understand: 'he mette a man of Tyr'.

(3) Os + S + V + p + o

(The reste) (he) (lefte) (of) (his Caban): i.e. the object of the verb (which is the subject of the prep.) has been placed at the head of the clause. Understand: 'he lefte the reste (i.e. comfort) of his Caban'.

(4) s + p + o

(the conseil) (of) (noman): an interesting example in that the subject of 'of' is itself the object of another prep. 'for'. The of-phrase is typical. The sense of lines 1602-3 is 'no matter whose advice, he did not wish to come back in there'. See § 7(m) below for 'for'.

(5) s + p + o

(worthi men) (of) (blod): is typical. However, this example illustrates a peculiarity of ME which allows the adj. modifying the object of the preposition to stand before its subject. Understand: 'men of worthi blod'.

(6) Vs + p + o

(axeth) (of) (hem): is typical adverbial prepositional phrase (though in MdnE the 'of' is not necessary).

(7) and (8) consist of a clause in which both the verb and its object are modified by an of-clause:

S	+	V	+	p	+	o	+	vs
(sche)		(myhte)		(of)		(that yonge man)		

p	+	o	+	Os	+	v
(of)		(the sciences whiche he can)		(his lore)		(have):

Understand: 'that sche myhte have [of that yonge man] (adv.phr.) his lore of the sciences whiche he can.'

(9) and (10) consist of a clause in which the verb is modified by three prepositional phrases, two of them beginning with of:

p	+	o						
(of)		(his povere trouthe)						
p	+	o	+	O	+	S	+	Vs
(of)		(such clothes)		(this lord)		(he)		(cladde):
p	+	o						
(with)		(gret Pite)						

The sense is: 'And he alone from his poor charity, and with great pity, clothed this lord with such clothes as he had.' Note: 'povere' implies that his means were limited, whilst 'trouthe' describes his 'loyalty' to Christian principles of charity. 'onliche' seems to refer back to the fisherman with the sense 'on his own', 'he alone'.

(11) S + V + p + o + vs

(he) (herde) (of) (the poeple) (seie): Understand: 'As he herde seie of the poeple'.

(12) and (13) consist of a clause in which the verb and its direct object are modified by an of-clause (cf. (7) and (8) above):

p	+	o	+	Vs
(of)		(my grace)		

p	+	o	+	Os	+	S	+	V
(of)		(thretty daies fulle)		(a space)		(I)		(grante):

Understand: 'For I grante thee [of my grace] a space of thretty fulle daies'.

(e) The difficulties presented by Gower's prepositional phrases are therefore twofold:

(i) the 'meanings' of the prep. in terms of their MdnE equivalents are often very different from the word required by MdnE usage. It is therefore necessary to understand the underlying relationships that the preposition attempts to establish;

(ii) the ME prepositional phrase is often placed before and sometimes a long way before its subject. Moreover, when the subject is a compound or periphrastic verb, it is frequently sandwiched between the finite and infinite part of the verb (e.g. (7), (11), (12) above) wheras in MdnE it usually follows the infinite (or precedes the finite) part of the verb. It is worth noting too that in Gower's verse, the preposition seldom follows its object. (Occasional simple reversals (o + p), however, can be found, e.g. 'hem betwene' (278) for 'betwene hem' and 'lay him by' (1072) for 'lay by him'. In both these cases the preposition is also the rhyme word, demonstrating the kind of pressures the demands of metre and rhyme exert on the syntax of the language).

It is necessary, therefore, to establish which word forms the subject of the prep. This cannot always be done with absolute certainty.

7. The following is a list of the prepositions found in the Apollonius story, giving their etymology (in an attempt to establish the underlying relationship that they express) and their MdnE equivalents, with reference to some of the passages in which they occur. A few examples are discussed in more detail where these present peculiarities not found in MdnE.

Note: the etymology is given between [ ]; line references are to CA viii.

(a) aboute [OE on+butan: on (prep. as below) + butan (prep. formed in turn f. be (prep. as below) + utan (adv. from outside, on the outside, without)] 'in the vicinity of', 'near to' (287).

(b) above ⌈OE on+bufan: on (prep. as below) + bufan (prep. formed in turn f. be (prep. as below) + ufan (adv. from above, over, on high)⌋ 'above', 'to a greater degree or extent than', 'beyond', 'higher than' (703). 'Above' is also used adverbially, e.g. l. 1079.

(c) afore ⌈OE on+foran: on (prep. as below) + foran (adv. in front, in advance)⌋ 'before', 'in front of' (690). See also 'before' and 'tofore' below.

(d) after ⌈OE æfter (prep. after, behind, following, in consequence of, in pursuit of, for)⌋ 'following' (665); 'for' (333); 'in consequence of' (719). 'After' is also used adverbially, and is probably so used at 1693: 'And after hire with his hond / He smot', i.e. 'And then (next, after that), he smote her with his hand.'

(e) amiddes ⌈OE on+middan: on (prep. as below) + middan (adj. dat.sg of midde, 'in the middle'. Cf. L. in medio ⌋ 'in the middle of', 'surrounded by' (712).

(f) among, ⌈OE on+(ge)mang: on (prep. as below) + (ge-)(pref. originally meaning 'together') + mang (s. troop, crowd, multitude)⌋ 'in a (the) crowd of', 'surrounded by' (713).

(g) as, adv. used in conjunction with certain prepositions. See § 10 (a) below.

(h) at ⌈OE æt (prep. governing dat. case; expresses primarily the relationship of its object to a point in space or time: at, near, by, in, on)⌋ 'by' (732); 'at', 'in' (746); 'at' (711).

Note: 'at wille' (288), i.e. 'at hand to his will', 'freely according to his wishes'; 'at mannes yhe' (1333), i.e. 'in man's sight'; 'at hire oghne will' (1372), i.e. 'according to her own wishes'.

(i) ayein ⌈OE ongean: on (prep. as below) + gagn, gegn (adj. direct, straight)⌋ 'towards', 'against' (838); 'towards' (1280); 'towards', 'for' (1261). 'Ayein' as a prep. was displaced by 'against' in the 16th c. 'Ayein' as adv. means 'again', 'back', 'in return', 'in reply'.

(j) be (by) ⌈OE be (prep. beside, close to, near, alongside, along, down over, over, up, with)⌋ 'down' (750); 'by','with' (740); 'with', 'by means of' (464); 'during' (468); 'alongside' (1072).

Note: the usual spelling for the prep. is 'be', 'by' being retained for the adverbial use, e.g. 'by and by' (907); 'faste by' (1390). Cf. OE bi, big, the accented form of the prep.

(k) before ⌈OE beforan: be (prep. as above) + foran (adv. see afore)⌋ 'in front of', 'before' (732).

(l) betwene ⌈OE betweonum: be (prep. as above) + tweonum, a word derived ultimately from twa, 'two'⌋ 'between' (278).

(m) er ⌈OE ær (adv. and prep. ere, before)⌋ (of time) 'before' (257). 'Er' is often used as a conj. (625, 814, etc.) and occasionally as an adv. 'earlier' (1275).

(n) for ⌈OE for (prep. for, before, in the sight of, on account of, for the sake of, in order to, instead of)⌋ 'because of' (324); 'for the sake of' (802); 'for' (488).

(o) forth, adv used in conjunction with with, q.v.

(p) forto = for, 'in order to' + to, q.v.

(q) fro ⌈?ON fra (prep. corresp. to OE fram, from, by, since, as a result of, of, concerning)⌋ 'since' (319); 'from' (1228).

(r) in ⌈OE in (prep. in, into, on, at, among, towards, during)⌋ 'in' (715); 'into', 'along' (646)

(s) into ⌈OE in (adv. expressing direction) + to (prep. referring to a particular point or place)⌋ 'into' (704); 'up to', 'until' (1760).

(t) next, adv. ⌈OE niehst, sup. form of neah, 'near'⌋ used in conjunction with to = 'alongside' (762).

(u) nyh ⌈OE neah (prep. near, close to)⌋ 'close to' (1365).

(v) of ⌈OE of (prep. of, from, out of, among, concerning, about, by, belonging to)⌋. On usage, see § 6.

(w) on ⌈OE on (prep. on, upon, up to, among, in, into, about, towards, in accordance with)⌋ 'during' (380); 'in' (1659); 'on', 'in accordance with' (734).

(x) over ⌈OE ofer (prep. over, beyond, above, upon, in, across, past, during)⌋ 'over' (1140); 'in addition to', 'beyond' (991).

(y) thurgh ⌈OE purh (prep. through, during, by, in consequence of, for the sake of)⌋ 'because of' (492); 'through' (1873).

(z) to ⌈OE to (prep. to, into, at, for, expressing the relation of purpose or destination)⌋ 'to' (277); 'in' (1487); 'at' (868); 'for' (1493); 'on' (1540).

'to' together with 'forto' is also used to introduce the infin. form of the verb, e.g. '(I) do alle maner man to wite'.(1123); 'I cause every person to know'. 'It is a Pite forto hiere' (475); 'It is a pity to hear'.

(aa) tofore ⌈OE toforan: to (prep. as above) + foran (adv. see afore)⌋ 'before' (459); 'in the presence of', 'before' (905).

(ab) toward ⌈OE toweard: to (prep. as above) + weard (s. ward, protection, keeping)⌋ 'towards', 'to' (982); 'in the direction of', 'towards' (1787).

(ac) unto ⌈ME prep. modelled on the northern ME prep. 'until': ON und (prep. up to) + to (prep. as above)⌋ 'to' (748).

(ad) upon ⌈early ME 'uppan': up (adv. up, upwards) + on (prep. as above)⌋ 'on', 'at' (743); 'at' (571); 'in' (831); 'on the basis of', 'supported by', or 'in' (1800). This last example reads as follows:

> And ek he bad in alle wise
> That in the temple amonges alle
> His fortune, as it is befalle,
> Touchende his doghter and his wif
> He schal beknowe upon his life. (1796–1800)

'upon his lif' may modify 'schal beknowe', but the object of this verb 'His fortune' is placed in such a way as to make it possible for 'upon his lif' to modify 'befalle' giving either 'he will make known, on the basis of his life, his fortune as it occured concerning his daughter and wife', or 'he will make known his fortune, as it occurred in his life, concerning his daughter and his wife'. Alternatively, 'upon his life' is a kind of oath: 'supported by his life' (i.e. he will die if he fails to carry out the order).

(ae) with ⌈OE wiþ (prep. with, by, near, against, beside, at through, for, towards)⌋ 'with' (295); 'against', 'in opposition to' (1134).

A peculiarity of ME 'with', which can be demonstrated by the following two examples:

> and (sche wolde) don al that sche can
> To glade with that sory man (577-8)
>
> To plese with this worthi king,
> Ther lacketh him no maner thing: (1757-8)

is the way in which it governs a person as object where MdnE would require either the omission of the preposition altogether, or the placing of the prep. at the end of the clause: 'she wished to do everything she could to cheer up that sad man (with)' and 'he lacked nothing to please this worthy king with'. In other words, 'with' in this kind of sentence has come, in MdnE, to mean 'by means of', wheras in ME it expressed the relationship of the verb's action 'towards' the person. This latter usage still survives in such expressions as 'I wish to speak with him'.

(af) withinne ⌈Late OE wiþinnan, adv. and prep: wiþ (prep. as above) + innan (adv. from within, within, inside), the latter element being assimilated to adv. in in ME⌋ 'within', 'at some time during' (292); 'in', 'contained by' (612); 'within', 'inside' (594).

(ag) withoute ⌈Late OE wiþutan, adv. and prep.: wiþ (prep. as above) + utan (adv. on the outside, without)⌋ as opposite of 'withinne', 'outside' (959); expressing privation or absence, 'not accompanied by' (285); 'with no action of', 'without' (466).

8. As has been noted with some of the examples in § 7, many prep. serve also as adverbs. Apart from the change in meaning (see glossary) that has occurred with some of them, they are unlikely to present difficulties to the reader.

9. Some of the conjunctions, however, do behave rather differently from MdnE, as the following demonstrate:

(a) als... as, see § 10 (a)(vii).

(b) and, is sometimes displaced to a position between the prepositional phrase and its related clause:

In havene sauf and whan thei be (1406)

for 'And whan thei be sauf in havene'.

With sturne lok and sturdi chiere
To him and seide in this manere (403-4)

for 'and seide to him' (so also ll. 508, 413).

A rather special case is the following:

The worthi Princes come and sende,
As thei the whiche al honour wende,
And knewe nothing hou it stod (353-5)

Understand: 'The worthi Princes come and sende, and knewe...' The line 'as thei...' is parenthetical and has the sense 'like those who expected everything to be honourable'.

(c) A number of conj. such as 'er' (625), 'hou' (355), 'if' (424), 'or' (400), 'though' (643), 'til' (510), 'whan' (419) and 'wher' (1051), besides being used on their own to join clauses, are also found combined with 'that' as in the following examples:

Him thenketh longe er that he spede (953)

= 'before'

I rede thus Hou that the grete Antiochus (274)

= 'how'

If that he hadde what to clothe (710)

= 'if', 'provided that'

Or that sche lawhe, or that sche wepe (853)

= 'whether... or (whether)'

Thogh that thou be of litel wit (433)

= 'though'

And (he) seileth, til that he arryveth (386)

= 'until'

Whan that thei wiste he was ago (474)

= 'when'

Wher that my land is (745)

= 'where'

See also § 11, 'that'.

(d) if, sometimes combines with other conjunctions in a way no longer common to MdnE. Such, for example, are 'bot if' (363) meaning 'unless', 'except'; and 'than if' (1097) meaning 'than that'.

(e) so, see § 10 (b).

(f) for the 'meanings' and functions of the other conj. see glossary.

§ 10 (a) as, adv. and conj. [worn down from OE eallswa, 'also' which had the meaning 'just as', 'even as', 'as if', 'so as'.] The following examples represent some of the more important ways in which Gower's use of 'as' differs from MdnE practice:

(i) as, in the sense 'where' (cf. 'they wander as they will') used pleonastically with 'wher' and 'ther':

His cours he nam with Seil updrawe
Wher as fortune doth the lawe (599-600)

And (he) cam ther as he fond a route
Of yonge lusti men withalle (672-3)

(ii) as (for)to, where MdnE would 'typically' require 'so as to':

The See be weie of his nature
Receive mai no creature
Withinne himself as forto holde,
The whiche is ded. (1089-92)

i.e. 'The sea, because of its nature, may not receive -- so as to keep (it) within itself -- any creature which is dead'. See also 'so' § 10 (b) below.

(iii) as + pron. + that (frequently used by Gower) = 'he (she, they) being (the) one who....'

As he that yit was of yong Age (1761)

i.e. 'he being one who was yet young in age'

As sche that was Abbesse there (1949)

i.e. 'she being the one who was abbess there'.

(iv) as, prefixed pleonastically to a prep., e.g. 'as for' and 'as to' in

As for a time (1297)

= 'for a time'

Wherof as to the world no more
Ne wol sche torne (1241-2)

= 'whence she does not wish to turn any more to the world'.

(v) as, combines not only with the dem. pron. 'such' or 'same', but also with 'which':

I schal hire teche of thinges newe,
Which as non other womman can (1464-5)

= 'such as no other woman knows how'.

(vi) The comb. 'so as', besides having its MdnE sense, may also mean 'so that':

And there he wan him such a name,
So as the king himself accompteth.... (700-1)

i.e. 'so that the king himself reckoned....' Cf. 1583. In 568

So as the cite was beholde

'so as' seems to mean 'because'. See also § 10 (b).

(vii) The correlative adv. is spelt 'als':

Als priveliche as evere he myhte (467)

so also l. 1229.

(b) so, adv. and conj. [OE swa, 'consequently', 'just as', 'thus', 'so that']. The following examples illustrate some of the ways in which Gower's use differs from MdnE:

(i) In the comb. 'so... that', the that-clause is sometimes placed before the so-clause:

That deth ne scholde he noght asterte,
The king him wolde so poursuie (456-7)

Understand: 'The king wolde so poursuie him that he scholde noght asterte deth.'

(ii) In the following example, the 'that' introduces the clause 'the king... hath... deslaied':

That forto maken him afered
The king his time hath so deslaied. (444-5)

Understand: 'That the king hath so deslaied his time (as to) maken him afered'.

(iii) the comb. 'so as' has various meanings:

(a) so as ye herde (501) = 'just as'

(b) so as the city was beholde (568) = 'because'

(c) so as the king himself accompteth (701) = 'so that'

(iv) the comb. 'so that' has various meanings:

(a) so that himself therto assent (813) = 'if', 'so long as'

(b) so that welnyh hire lacketh breth (334) = 'in such a way that'

(c) so that his face Mihte every maner man beholde (566f.) = 'in order that'.

(v) hou so:

He thoghte assaie, hou so it wende (698)

i.e. 'how it would turn out'. Cf. Bot hou so evere he be assailed (1322). i.e. 'But no matter how he is assailed'.

(vi) what so, (852) = 'what so ever'

(vii) The intensive adv. 'so' is sometimes displaced from its typical position at the end of the clause:

So forto se the Schip travaile (615)

Understand: 'forto se the Schip travaile so', i.e. 'in this way', 'to such an extent'.

In gret peril so forth thei dryve (1403)

Understand: 'in gret peril thei dryve forth so', i.e. 'in this way', 'thus'.

(viii) be so, a phr. meaning 'provided that', 'so long as' (621).

§ 11 that, dem.pron. and adj. /OE (nom, acc. sg.) þæt, the simple dem.pron. and adj. se, seo, þæt)/ also used as relative pron. and conj.

The following examples demonstrate some of the uses in Gower's verse that differ from MdnE practice:

(i) a number of prep. and conj. combine with 'that' to introduce a relative clause: The 'that' is no longer required in MdnE. See § 9 (c) for examples.

(ii) 'that' used where MdnE would typically require 'those' 'those things', 'what':

Thus hath this king al that him list (342)

i.e. 'all those things that please him'

He told of that he herde and syh (530)

i.e. 'he related what he had heard and seen' (so also 260, 641).

(iii) The that-clause of consequence sometimes precedes the so-clause. See § 10 (b)(i).

(iv) that, on its own may introduce a clause expressing consequence:

That for the conseil of noman
Ayein therinne he nolde come (1602-3)

i.e. 'so that', or 'with the result that he did not wish to return there despite the advice of anyone'.

12. which, rel. adj. and pron.

(i) used to refer to persons and personified things:

His doghter, which was piereless (286)

The king, which made mochel mone (283)

deth, which no king mai withstonde (280)

as well as to things:

The flour which sche hath longe bore (304).

(ii) as a demonstrative pron., it may be preceded by the article 'the':

the which is cleped Pantheon (272).

So also 354, 366, etc.

(iii) as a dem.pron. equivalent to 'such':

I schal hire teche of thinges newe
Which as non other womman can (1465-6)

i.e. 'such (things) as no other woman knows how'.

13. what, (interr.) pron. and adj. [OE hwæt, neut. sg. of hwa, 'who']

The following uses differ somewhat from typical MdnE practice:

(i) what = whatsoever, whatever, whichever:

What man that his doghter axeth (362)

i.e. 'what man so ever who (or 'whoever') asks for his daughter'. So also 'what man wolde his lecherie Attempte (1418f.);

(ii) what = 'something', 'anything':

If that he hadde what to clothe (710)

i.e. 'if he possessed something to wear'.

(iii) what so, in l. 899: 'what so betyde' = 'whatever', 'no matter what' happens.

14 who (interr.) pron. and adj. [OE hwa, who]. The following use (of nom. case only) differs somewhat from typical MdnE practice:

(i) who, 'one, 'whoever':

as who seith (284) = 'as one might say'

(ii) who, 'whoever', 'whosoever':

And who that can mi tale save (411) = 'And whosoever can solve my riddle'.

The usage of the oblique cases 'whom' and 'whos' coincide with MdnE usage.

15. Besides the 'displacements' of prepositional phrases, conjunctions, and clauses of consequence introduced by (so) that, Gower's English allows a much more varied word order than is typical of MdnE. The follwing examples illustrate some of the more frequently met variations:

(a) pronouns:

(i) the object pronoun frequently precedes its verb:

'as I thee seie' (247), 'And thei him tolden' (524).

(ii) the subject pronoun may follow its verb:

'So wryte I to you' (897).

It regularly does so in the 1 pres.pl.imper.:

'se we' (496), 'torne we' (498), for 'let us see', 'let us turn'.

(b) compound and periphrastic tenses:

(i) after certain verbs ('schal', 'wolde', etc.) the infin. is frequently the last word in the clause, and may be separated from its finite complement by any number of words:

thei scholde in the londes guise
As he herde the poeple seie,
Here comun game thanne pleie (676-8)

Note: scholde... pleie; herde... seie.

(ii) Occasionally, the order is reversed:

'that he deie scholde' (447) for 'scholde deie'.

(c) negative statements differ from accepted MdnE in that double negatives reinforce rather than cancel each other out:

That deth ne scholde he noght asterte (456)

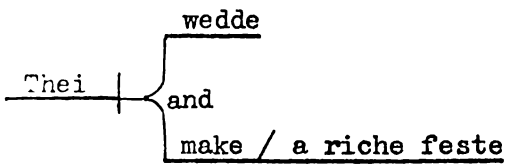
i.e. 'that he (most certainly) should not escape death'.

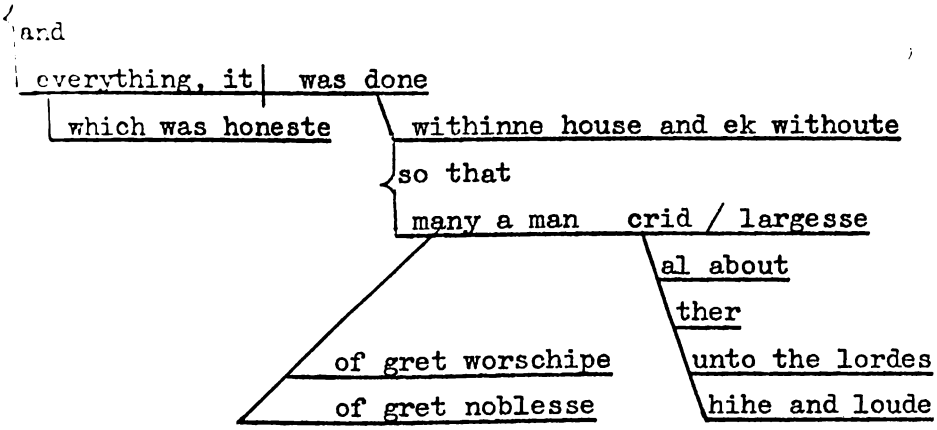
for no cost Ne spare he (509-10)

i.e. 'not to stop, no matter what the cost'.

16. The following two diagrams attempt to clarify the structure of the sentences which demonstrate in a more extreme way the kinds of syntactical complexity found in Gower's verse:

(a) lines 957-63





'They married and held a sumptuous banquet; and everything honourable was done, both inside and outside the house, so that many a man of great renown and nobility proclaimed all around that realm, high and loud, his liberality to the lords'.

Nevertheless, the passage presents many difficulties:

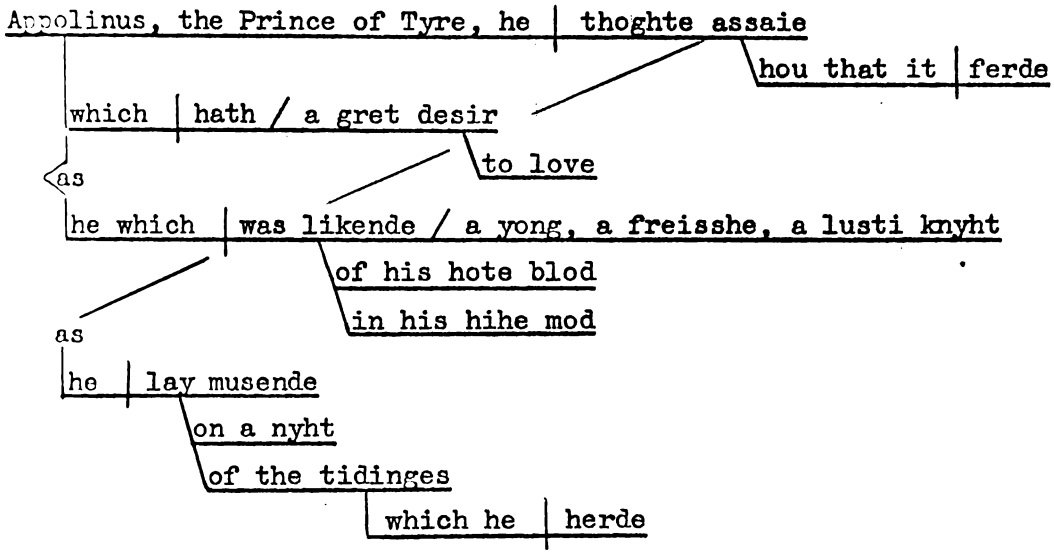
(i) 'withinne house and ek withoute' may modify 'was honeste', i.e. 'everything honourable inside and outside the house was done'.

(ii) 'of gret worschip, of gret noblesse' may modify 'largesse' or even 'lordes'.

(iii) 'hihe' may modify 'lordes'

(iv) 'unto the lordes' may mean they were the recipients of the 'largesse' or simply of the news of the 'largesse'.

(b) lines 375-82



The difficulties with this sentence arise because

(i) the subject 'Appolinus, the Prince of Tyre' has no predicate unless we accept it as being in apposition to 'he' the subj. of 'thoghte assaie', as shown in the diagram (cf. (a) above, 'everything', 'it'.)

(ii) (377) 'he' seems to refer not to Appolinus, but to an abstract person: 'like one who was like a young... knight'.

(iii) the two conj. 'as' (377, 380) give the impression of introducing parallel constructions:

As he ... was likende

As he lay musende

but it would seem that the second as-clause depends on 'thoghte' rather than 'hath', though the sense will allow either (and perhaps both), whilst the first as-clause is adj. and depends ultimately on 'Appolinus'.

NOTES TO GOWER'S SYNTAX

1. A comparison of Gower's Latin prose and verse would be possible and might point up the kinds of differences that might have existed between his English prose and verse -- assuming, that is, that he wrote prose in English. The point being stressed, however, is that verse has its own species of syntax, and is not therefore answerable to the 'grammatical' rules of prose syntax; but at the same time, admitting that the latter may at times be useful in helping to solve the cruxes that arise from time to time.

2. Some of the variations of interpretation are recorded in the Notes, where Gower's text is compared with the (?) contemporary Spanish translation of the Confessio.

3. I use 'typical' in preference to 'usual' or 'normal' as the two latter perhaps suggest that variations in what is typical are somehow 'unusual' or 'abnormal'. To place the object in front of its verb in a verse sentence is neither very unusual nor abnormal, though it is not necessarily typical of the language.

4. The medieval commentator was very aware of 'ambiguities'. Empson's Seven Types would not have seemed quite such a revolutionary book to him as it did to early-20th c. scientific-man.

5. Prepositions, of course, do not have 'meanings' -- they establish relationships.

ORTHOGRAPHY AND PRONUNCIATION

1. Unlike the MSS of Chaucer's work, the best MSS of the CA were probably overseen by the poet himself.[1] At any rate, the editor of his works is not faced with the problem of trying to reconstruct the text of the author. The text of the MS Fairfax 3 is used in the present edition of the Apollonius story, and is unaltered except in the modernised punctuation (see Appendix A), the use of 'y' and 'th' in place of MS yogh and thorn (see §§ 4,5), the expansion of abbreviations, and the distinguishing between 'j' and 'i'; 'u' and 'v', according to MdnE usage.

2. Gower's spelling is remarkably consistent. It will be noticed, for instance, that he regularly distinguishes between god (God) and good; in (prep.) and In (inn); not (ne wot = did not know) and noght (not); ous (us) and us (use, custom); Sone (son) and sone (soon). Note also Sonne (sun).

3. It seems probable that Gower's spelling reflects fairly closely his pronunciation. We need to note, however, that just as there is variation of pronunciation in some MdnE words (consider, for instance, 'either' = /'i:ðə / or /'aiðə /), so, too, we can expect some similar variations in ME; and Gower's variant spellings may at times reflect variant pronunciations. For instance, doghter, dowhter may have been pronounced /'dɔxter/ and /'du:xter/ resp.

Note: the combination ow is often used (seemingly) interchangeably with ou as in trouthe, trowthe; nou, now; etc. The fact that this comb. is occasionally found in rhyme-pairs (e.g. CA viii. 2437-8) suggests that both ow and ou had the value /u:/. See §§ 9, 17.

4. The grapheme ȝ (yogh) has been replaced in the present text by y. In Gower, however, the symbol y seems always to have represented a vowel sound: it is often used interchangeably with i and had the same phonetic value, as is instanced by such rhymes as betyde, abide (899-900); desir, Tyr (1887-8), etc.

In the present text, y followed by a vowel should be pronounced /j/ (see § 7), and elsewhere as the vowel /i(:)/, i.e. as /i/ or /i:/ (see § 9).

Note: one exception to this 'rule' is yë (2212) which is pronounced /i:ə/.

5. The grapheme þ (thorn) has been replaced by th in the present text. In Gower the lower-case comb. 'th' is rarely found[2] (and then usually in proper names), and seems to have had the value of an aspirated or 'hard' t: Thaise, for instance, is also spelt Taise (1515, 1571, etc.) and was probably regularly pronounced /'taizə/.

In place of thorn in the upper-case, the MS regularly uses Th. th should normally have the value /θ/ or /ð/. See §7[3].

6. The guttural sound /x/ (like j in Spanish 'jota') has disappeared in standard MdnE. It was represented in Gower's spelling by gh: it follows the vowel (or vowel + r) in the syllable, as in thurgh /θu:rx/; thogh /ðɔ:x/.

The guttural /ç/ (like ch in German 'Ich') was represented by h and it follows front vowels (i or y) as in slyh /sli:ç/; lyht /li:çt/.

7. The following table illustrates the consonant symbols employed by Gower, and their probable pronunciation. The phonetic symbols shown between / / are based on those of the International Phonetic Association:

LETTER	PHONETIC SYMBOL	PRONOUNCED AS IN	EXAMPLES FROM GOWER	OBSERVATIONS
b	/b/	MdnE bed	bedd, cable, sibb	
c	(1) /k/	MdnE can	can, clerc	before a, o, u, and consonants.
	(2) /s/	MdnE certain	certein, governance	before e or i.
ch	/tʃ/	MdnE change	change, fecche (/fetʃə/)	
d	/d/	MdnE day	dai, ded, defende	
f	/f/	MdnE face	face, left, hirself	
g	(1) /g/	MdnE gold	gold, malgre	usually before a, o, or u, and consonants.
	(2) /dʒ/	MdnE gentle	gentil, religioun, mariage	usually before e or i.
gh	/x/	Span bajo	thoght (see § 6)	
-gn-	/n/	MdnE anoint	enoignte, lignage	in words of . origin.
h	(1) /h/	MdnE head	hed, herte, beholde	only at beginning of syllable
	(2) /ç/	Germ Ich	nyht (see § 6)	
	(3) mute	MdnE hour	horrible, honour (and sometimes pronouns) he, him, etc.	in Fr. loan words.
j	/dʒ/	MdnE justice	justice, sojourned	
k	/k/	MdnE king	king, kne, take, spak	always pronounced.
l	/l/	MdnE ladder	ladre, kindely, peril	
m	/m/	MdnE mad	madd, remembrance, whilom	
n	/n/	MdnE naked	naked, noman, penonceals	
-ng(-	/ŋg/	MdnE finger	singende, kinges. As final cons. may have been /ŋ/ as in MdnE sing.	
p	/p/	MdnE peril	peril, schip, upward	

LETTER	PHONETIC SYMBOL	PRONOUNCED AS IN	EXAMPLES FROM GOWER	OBSERVATIONS
ph	/f/	MdnE physician	phisicien, Ephesim (cf. epitaffe)	
qu	(1) /kw/	MdnE queen	queene, liquour	
	(2) /k/	MdnE critique	cronique, musique	as final-que of Fr. words /kə/.
r	/r/	Span para	rancour, rehersed	always pronounced.
s	(1) /s/	MdnE same	same, trusteth	
	(2) /z/	MdnE news	proverbes, wones	plural phoneme in most words.
sch	/ʃ/	MdnE ship	schip, eschuie, schrifte	
sc	(1) /sk/	MdnE school	scole	
	(2) /s/	MdnE science	science, resceived, encresce	before e or i.
t	/t/	MdnE tale	tale, kiste, hot	
th[3]	(1) /θ/	MdnE think	thenketh, trouthe	
	(2) /ð/	MdnE they	thei	
	?(3) /t/	MdnE Thames	Thaise, Tharsiens, Theophile	in proper names.
v	/v/	MdnE vessel	vessel, yive, salvage	
w	(1) /w/	MdnE walk	walke, write, knewe	pronounced in wr- comb.
	?(2) /u:/		stwes /stu:əz/ or ? /stuwəz/	see also § 3, Note.
wh	/hw/	MdnE while	wher, who, somwhat	
x	/ks/	MdnE tax	taxeth, excedeth	
y	(1) /j/	MdnE youth	youthe, yolde	
	(2) /i(:)/	MdnE very	ymage, yren, sky	see § 4.

It will be seen that in most cases the value of the medieval consonants approximates or is the same as in MdnE.

Note: ( ) enclosing symbols within the / / indicate that this sound may or may not have been pronounced.

3. The most marked differences between ME and MdnE pronunciation will be found with the vowels. The following 'rules' are offered as a guide to enable one who has had no previous experience in ME phonology to read Gower's verse with some accuracy.

4. Vowels are either 'long' or 'short': e.g. men /men/ (MdnE 'men'); mene /me:n / (MdnE 'mean').

The diacritic (:) is used to mark length. The long vowel is pronounced like the short vowel but is held on to for twice the length of time.

When two vowels blend together, they are known as a diphthong. Diphthongs do not require a mark of length.

For convenience of reference, the following table shows the phonetic symbols of all vowels and diphthongs found in this essay. The suggested pronunciations are, in some cases, no more than close approximations.

(For the phonetic values of the consonants, refer to § 7)

VOWELS

/a/ as in Sp. padre
/a:/ as in G. Vater
/ɑ/ as in calm
/æ/ as in sat
/e/ as in set*
/e:/ as in Fr. été
/ə/ as in about, lemon
/ɜ/ as in bird
/ɛ:/ as in Fr. père
/i/ as in sit
/i:/ as in bee
/o:/ as in Sp. pobre
/ɔ/ as in God
/ɔ:/ as in bought
/u/ as in put
/ʌ/ as in cut
/u:/ as in soon
/y:/ as in Fr. tu

* more accurately shown as /ɛ/.

DIPHTHONGS

/ai/	as in like	/iu/	as in few
/æi/	a comb. of /æ/ and /i/	/ou/	as in know
/ɛə/	as in there	/ɔi/	as in boy
/ei/	as in take	/ui/	a comb. of /u/ and /i/
/ɛu/	a comb. of /ɛ/ and /u/	/uə/	as in poor
/au/	as in house		

10. Short vowels: a single vowel before a single or double consonant in Gower's spelling will usually be short if the MdnE pronunciation of that vowel is short. E.g. sat /sat/ ('sat'); bedd /bed/ ('bed'); dissh /diʃ/ ('dish'); full /ful/ ('full'); god /gɔd/ ('God'); up /up/ ('up').

There are, however, many exceptions to this rule. It is worth noting, for instance, that a MdnE word which has a short vowel sound but which is spelt with two symbols almost always had a long vowel in ME. E.g. ded /dɛ:d/ ('dead'); blod /blo:d/ ('blood').

11. Long vowels: a single vowel or a digraph (i.e. two symbols used to represent a single sound as ee in 'bee' or sh in 'ship') will usually be long if the MdnE pronunciation is a long vowel or a diphthong. E.g. cas /ka:s/ ('case'); dede /de:də/ ('deed'); ther /ðɛ:r/ ('there'); side /si:də/ ('side'); oute /u:tə/ ('out'); mone /mɔ:nə/ ('moan') or /mo:nə/ ('moon'); tun /ty:n/ ('tune'); good /go:d/ ('good').

There are, however, many exceptions to this general rule, esp. where a shift of stress has weakened a former long vowel as in measure /me'zy:rə/, which is now pronounced /'meʃə/.

Note: the mark (') is used before the syllable bearing the primary stress; (ˌ) is used to indicate a secondary stress.

12. Open and close 'e': The close 'e' (sometimes shown editorially as ē) is usually written 'e' or 'ee', as in MdnE 'he' and 'bee'. It had the phonetic value /e:/ in ME.

The open 'e' (shown editorially ę̄) is frequently spelt 'ea' in MdnE as in 'bread' or 'speak'. It had the phonetic value /ɛ:/ in ME.

Note: Chaucer sometimes rhymes close 'e' with open 'e'. Gower virtually never does. Compare depe /de:p / (MdnE /di:p/) with speke /spɛ:k / (MdnE /spi:k/).

13. Open and close 'o': The close 'o' (shown editorially ǭ and usually written 'oo' or 'o' as in MdnE 'stood' and 'mother') has a modern pronunciation of either: (i) /u:/ as in mood;
(ii) /u/ as in stood;
(iii) /ʌ/ as in blood or mother.
The ME phonetic value for all these was /o:/ (/mo:d/, /sto:d/, /blo:d/, /'mo:der/)/

Those words which in MdnE have the sound /ou/ as in moan, had an open 'o' (shown editorially ǭ) with a ME phonetic value /ɔ:/ as in hope /hɔ:pə/; moste /mɔ:stə/; noble /nɔ:blə/.

14. The following table illustrates the vowel symbols employed by Gower (digraphs will be dealt with in § 17), and gives their ME phonetic values:

LETTER	LENGTH	ME PHONEMIC VALUE	EXAMPLES FROM ME	MODERN PRONUNCIATION	COMMENTS
a	short	/a/	hadde /hadə/	/hæd/	ME short 'a' may be pronounced /æ/, /ɔ:/, or /a/ in MdnE.
			alle /alə/	/ɔ:l/	
			mast /mast/	/mast/	
a	long	/a:/	name /na:mə/	/neim/	ME /a:/ diphthongised in MdnE to /ei/.
e	short	/e/	bedd /bed/	/bed/	ME short 'e' unchanged in MdnE except when followed by 'r', in which case it gives MdnE value /a:/ or /ɜ/.
			herte /hertə/	/ha:t/	
			serve /servə/	/sɜv/	
final -e	'schwa'	/ə/	quite /kwi:tə/	mute in MdnE; see §16.	
ę	long	/e:/	deme /de:mə/	/di:m/	see §12.
ę	long	/ɛ:/	dede /dɛ:də/	/ded/ ('dead')	see §12.
i (y)	short	/i/	prince /prinsə/	/prins/	unchanged in MdnE
			ymage /i'ma:dʒə/	/'imidʒ/	
i (y)	long	/i:/	side /si:də/	/said/	Long 'i' diphthongised in MdnE to /ai/
			lyht /li:çt/	/lait/	
o	short	(1) /ɔ/	profit /prɔfit/	/prɔfit/	Unchanged in MdnE except where MdnE pron. is /ʌ/ or /ɜ/. ME pron. of latter group almost certainly /u/. Cf. rhyme under/wonder (CA i. 2797-8).
		(2) /u/	love /luvə/	/lʌv/	
			torne /turnə/	/tɜn/	

LETTER	VOWEL LENGTH	ME PHONETIC VALUE	EXAMPLES FROM GOWER	MODERN PRONUNCIATION	OBSERVATIONS
o̅	long	/o:/	stod /sto:d/	/stud/	see § 13.
			good /go:d/	/gud/	
			othre /o:θrə/	/ʌðə/	
o̅	long	/ɔ:/	spoke /spɔ:k /	/spouk/	see § 13.
u	short	/u/	rusti /rusti/	/rʌsti/	ME short 'u' has become /ʌ/ in MdnE except before 'l' or 'r'.
			sturdie /sturdi:ə/	/stɜdi/	
			full /ful/	/ful/	
u	long	?/y:/	us /y:s/	/jus/	see § 15.
			mesure /me'zy:rə/	/'meʃə/	

§15. The ME long 'u' in words of Fr. origin was probably pronounced /y:/ by Gower. He does not appear to rhyme this Fr. 'u' with the English 'eu' or 'ew' (which probably had the pronunciation /iu/, as in newe /niu(w)ə/).

The spelling reule, however, may suggest that the French 'u' was being diphthongised even by Gower. Even though this is the most common spelling for this particular word, he does use the spelling rule when he rhymes it with Gule (Gluttony)(at CA vi. 9-10).

The Fr. 'ue' (see §17) was not rhymed with 'u' nor does it ever seem to have been rhymed with the English 'eu' or 'ew'. It probably had the value /ɛu/. Thus due /dɛu/ is rhymed with argue /ar'gɛu/, whilst such words as hewe /hiu(w)ə/, trewe /triu(w)ə/ and newe /niu(w)ə/ were rhymed with each other.

In MdnE all these sounds have been reduced to a common phonetic value /ju/; or /u:/ when following 'r' (e.g. true /tru:/).

§16. Unstressed vowels: the final '-e' (which in MdnE is used mainly to indicate that the vowel of the stem is long: cf. 'hat' and 'hate') seems to have been becoming mute in Gower's time. It is regularly elided before words beginning with a vowel sound.

There was a tendency, too, to reduce all unstressed vowels to /ə/ or /i/ as in MdnE. How far this process had gone in Gower's day is not known.

§17. The following table lists all Gower's digraphs and gives their phonetic values:

DIGRAPH	ME PHONETIC VALUE	EXAMPLES FROM GOWER	MODERN PRONUNCIATION	OBSERVATIONS
ai (ay)	/æi/	day /dæi/	/dei/	the digraph 'ai' has the same pronunciation in ME as the digraph 'ei' below.
		faire /fæirə/	/fɛə/	
		aise /æizə/ -- also sp. ese /e:zə/	/i:z/	
au	/au/	audience /audi'ensə/	/'ɔ:djəns/	'an' and 'aun' in such words as 'dance', 'suplant', 'change': 'daunce', 'suplaunt', 'chaunge', etc. seem to have had the common value /aun/
		sauf /sauf/	/seif/	
		daunce /daunsə/	/dɑns/	
aw	?/au/	tawhte /tauxtə/ -- also sp. taghte ?/ta:xtə/	/tɔ:t/	Cf. doghter, dowhter, § 3.
ei (ey)	/æi/	awey /a'wæi/	/ə'wei/	Note: deie /dæiə/('die') is also sp. dye /di:ə/.
		received /re'sæivəd/	/rə'si:vd/	
eu	/iu/	reule /riulə/	/ru:l/	see § 15.
		jeupartie /dʒiupar'ti:ə/	/'dʒepə,di/	
ew	/iu/	newe /niu(w)ə/	/nju/	
		schewe /ʃiu(w)ə/	/ʃou/	
ie (for ę)	/e:/	chiere /tʃe:rə/	/tʃiə/	Gower frequently uses this digraph to represent the close 'e'.
		hiere /he:rə/	/hiə/ (for 'here' and 'hear')	
		diemed /de:məd/	/di:md/	
oe	/u/	coevereth /kuvəreθ/	/kʌvəz/	this seems to be an alternative spelling for short 'o' (2), see § 14.
		moerdrer /murdrer/	/mɜdrə/	
		doelful ?/du(:)lful/	/doulfəl	

DIGRAPH	ME PHONEMIC VALUE	EXAMPLES FROM GOWER	MODERN PRONUNCIATION	OBSERVATIONS
oi	/ɔi/	avoi /a'vɔi/	/ə'vɔi/	no change
		joignt /dʒɔint/	/dʒɔint/	
ou (ow)	(1) /u:/	toun /tu:n/	/taun/	The majority of these words have developed like 'toun' or 'court'. Note how the changed position of stress, esp. in words of Fr. origin, has affected this vowel sound.
		court /ku:rt/	/kɔ:t/	
		touche /tu:tʃə/	/tʌtʃ/	
		pourpos /pu:rpɔs/	/pɜpəs/	
		pitous /pi'tu:s/	/'pit(i)jəs/	Note: there seems to be no difference between -oun and -on, both having the value /u:n/.
		swoune /swu:nə/	/swu:n/	
		couth /ku:θ/	cf. /ʌnku:θ/	
		trowthe (also sp. trou-) /tru:θə/	/tru:θ/	
	(2) /ɔu/	though /ðɔux/ (usually sp. thogh and perhaps pr. /ðɔ:x/	/ðou/	'ow' in such words as growe was probably pr. /grɔ:wə/.
ue	/ɛu/	due /dɛu/	/dju/	see §15.
		retenue /retə'nɛu/	/'retinju/	
ui	?/ui/ or /wi/	fuisouned /fuisu:nəd/	/fɔiz(ə)nd/	'u' + vowel frequently has the value /w/ and is often used interchangeably w. 'u', e.g. tuo, two; twelve, tuelve. 'qu' = /kw/ except in final position. In other words such as muable, however, the 'u' and 'a' form two syllables: /mu:'a:blə/.

18. The following is a phonetic transcription of lines 247-70:

/lɔ: 'ðus mi 'sun as ˌi: ðe: 'sæiə
ðu: ˌmiçt ði'selvə ˌbe: be'sæiə
ɔf ˌθat ðu: 'hast ɔf 'o:θrə 'hɛ:rd
fɔr 'ɛvrə 'jit it 'haθ sɔ: 'fɛ:rd
ɔf 'luvəz 'lust if 'sɔ: be'fal:ə 5.
θat ˌit in 'o:θrə 'pla:sə 'fal:ə
θan 'it is ˌɔf θə 'lawə'set
he: 'hwitʃ (h)is 'luv (h)aθ ˌsɔ: be'set
mo:t 'aftɛrˌward re'pent (h)im 'sɔrə
and 'ɛvri 'man is 'o:θrəz 'lɔrə 10.
ɔf ˌθat be'fel: in 'ti:m ɛr 'ðis
ðə 'present 'ti:mə 'hwitʃ nu: 'is
mæi ˌbe:n en'fɔrməd 'hu: it 'sto:d
and 'ta:kə 'θat hwitʃ ˌis nɔxt 'sɔ:
bɔt 'fɔrtɔ 'lo:k ɔf 'ti:mə 'gɔ: 15.
hu: 'lust ɔf 'luv ek'se:deθ 'lawə
it 'ɔxtə ˌfɔrtɔ 'be: wiθ'drawə
fɔr 'ɛvri 'man it 'ʃu:ldə'drɛ:də
and 'na:məˌli:tʃ in '(h)is si'brɛ:də
hwitʃ 'tɔrneθ 'ɔftə 'tɔ: ven'dʒansə 20.
hwɛrˌɔf ə 'ta:l in ˌre:mem'bransə
hwitʃ 'is ə 'loŋ(g) prɔ:'ses tɔ: 'he:rə
i: 'θenkə ˌfɔrtɔ: 'tel:en 'he:rə/

Note: this transcription does not pretend to be definitive.

NOTES TO

ORTHOGRAPHY AND PRONUNCIATION

1. For a description of the various MSS of CA, see Macaulay, The English Works of John Gower vol. I, pp. cxxxviii-clxvii. See also pp. xcii-cviii on orthography and phonology.

2. The upper-case form used at the start of the verse is regularly Th.

3. Brunner does not commit himself on the question of the pronunciation of thorn in an initial position: "How far initial þ in unstressed words, such as thou and that, was already voiced in ME cannot be determined from spelling." Medially, thorn had been voiced /ð/ in OE times when it came between vowels or a vowel and a voiced consonant. In a final position, thorn remained voiceless /θ/.

Helge Kokeritz seems to assume thorn was voiced in an initial position.

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GOWER'S PROSODY

§ 1. Apart from the 'Supplication' (CA viii. 2217-300) and a short poem 'In Praise of Peace', which are written in rhyme-royal (see § 20), the entire body of Gower's English poetry is written in rhyming octosyllabic couplets. Of this verse, George Sainstbury has said (A History of English Prosody, Vol. I New York, 1961; first ed. 1908: p. 139): "In a certain sense, its age and its accomplishment being taken together, it is the capital example, in English, of the unequivalenced variety of the metre. It has less vigour and variety than Chaucer's, but runs much more easily; it seems to be written as much con amore as Chaucer's was written against the grain."

§ 2. An 'unequivalenced' metre is one in which no two short syllables are used as an equivalent for one long syllable. It should be noted, however, that the following apparently three-syllable words are metrically equivalent to two syllables in Gower:

/ × / × / × / × / × / ×
evere, every, hevede, hevene, evene, povere

The variant spellings: hed (CA i. 2535); hefd (CA i. 199); as well as heved, suggests there was some variation in the pronunciation of these words. Cf. MdnE poetic 'e're' with 'ev'ry'. The following are the probable pronunciations:

/'ɛvrə/, ?/'ɛ:rə/: /'ɛvri/: /'hɛvdə/, /'hɛ:də/: /'hɛvnɔ/, ?/hɛ:nə/: /'ɛvnɔ/, ?/'ɛ:nə/: /'po:vrə/, /'po:rə/.

§ 3. The final -e was almost certainly still pronounced. Such instances as the distinction between 'Citezeine' (fem.) and 'Citezein' (masc.) (CA i. 1005-8) support this conclusion. The final -e in Gower, however, is regularly elided before a vowel or a weak 'h' (in words of Fr. origin, and some pronouns): Thus:

× / × / × / × / ×
The whiche he wolde unto him telle (366)

But:

× / × / × / × / ×
The king and queene sorwe made (1025)

§ 4. For his octosyllabics, Gower adopts "the French, or syllabically uniform, system" (Saintsbury, op.cit., p. 140). That is, his verses contain eight syllables when he uses a 'masculine' ending; nine syllables with a 'feminine' ending.

§ 5. The uniformity of Gower's verses can best be demonstrated by comparing them with some random examples taken from the poetry of other users of the octosyllabic form:

(a) CHAUCER, "The Book of the Duchess" ll. 443-52 (1369 A.D.)

But forth they romed right wonder faste
Doun the woode; so at the laste
I was war of a man in blak,
That sat and had y-turned his bak
To an ook, an huge tree.
"Lord," thoght I, "who may that be?
What ayleth hym to sitten her?"
Anoon ryght I wente ner;
Than found I sitte even upright
A woonder wel-farynge knyght....

(b) JOHN BARBOUR, "The Bruce" Bk I, ll. 249-56 (1375 A.D.)

Than mayss clerkis questioun
Quhen thai fall in disputacioun,
That gyff man bad his thryll owcht do,
And in the samyn tym come him to
His wyff, and askyt hym hyr det,
Quhethir he his lordis neid sul let,
And pay fryst that he awcht, and syne
Do furth his lordis commandyne....

(c) ROBERT MANNYNG, "Handlyng sinne" ll. 4001-10 (1303 A.D.)

Ther were twey men of holy wyl
That levyd togedyr, withouten yl,
Alone yn an ermytage,
And as meke as bryd in kage;
The toon, men call Eutycyus,
The touther hyght Florentyus.

A gode clerk was the toon,
He turned to the feyth many on.
Eutycyus was the clerk
That taght the folk of Goddys werk.

(d) ANON, "Sir Orfeo" ll. 83-90 (early 14th c.)

When Orfeo herd that tiding,
Never him nas wers for nothing.
He come with knightes tene
To chaumber, right bifor the quene,
And biheld and seyd with grete pite,
"O lef liif, what is te,
That ever yete hast ben so stille,
And now gredest wonder schille?..."

(e) GOWER, CA viii. ll 360-70 (1393A.D.)

And such a Statut thanne he sette,
And in this wise his lawe he taxeth,
That what man that his doghter axeth,
Bot if he couthe his questión
Assoile upon suggestión
Of certein thinges that befelle,
The whiche he wolde unto him telle,
He scholde in certein lese his hed.
And thus ther were manye ded
Here hevedes stondende on the gate,
Till ate laste longe and late,
For lacke of ansuere in the wise,
The remenant that weren wise
Eschuieden to make assay.

6. The following are some of the poetic licences which are found in examples (a), (b), (c), and (d), but which are absent from Gower's work:

(i) omission of the first unaccented syllable.

E.g. "Lord," thoght I, "who may that be?..." (a)

(ii) displacement of the natural accent.

E.g. A gode clerk was the toon
He turned to the feyth many on (c)

or Jupiter considereth wel this (Chaucer, "Hous of Fame" ii. 134).

Note: this displacement differs from Gower's use of a Trochaic first foot, a licence which he does permit himself fairly frequently. (See § 7) E.g. Sauf in the port of Antioche (CA viii. 387).

(iii) the use of a trisyllabic foot, which may sometimes be elided or contracted to fit the measure.

E.g. Quhethir he his lordis neid sul let (b)

('Quhethir'may be pronounced /'hwɛθr/ or perhaps /xwɛθr/).

That levyd togedyr withouten yl (c)

('levyd' may be pronounced /levd/ and 'togedyr' /tɔ'gedr/).

but cf. Quhen thai fall in disputacioun (b)

(It is hard to see how 'Quhen thai' can be reduced to one syllable. Cf. also He turned to the feyth many on (c).)

(iv) the use of a six syllable line which has either three or four stresses.

E.g. He come with knightes tene (d)

or "O lef liif, what is te...?" (d)

§ 7. The regularity of Gower's verse has led many critics into calling it monotonous or too smooth. Nevertheless, "He deserves ... no small credit for his accomplishment in a certain kind and degree of style, and for the almost complete manner in which he has mastered and applied his own conception of the metre which he uses. And I am bound to say that the more I read Gower... the less I am inclined to think him merely an example of polished long-windedness and accomplished monotony...." (Saintsbury, op.cit. pp. 140-1).

The monotony of Gower is more apparent than real. Within the framework of the octosyllabic couplet, he achieves a number of variations which the sensitive reader cannot fail to appreciate. One of these, as we have already see (§ 6, (ii) Note), is the use of the trochaic first foot. As a poetic freedom, it is used fairly rarely, and it is elsewhere that we must look for Gower's variety.

§8. The most commonly used rhythmic devices are:
(i) the divided couplet; (ii) the run-on line and enjambment; (iii) a variety of feminine and masculine line endings; (iv) a 'visual' variety of line length with the number of words to the line varying from between three to eight; (v) a subtle variation of the caesura; (vi) a skilful handling of the verse paragraph.

Apart from (iii) and (iv), these variations are determined by the sense of the verse.

§9. The most common devices which depend on sound for their effect are:
(i) alliteration; (ii) assonance; (iii) repetition -- of syllables, words and patterns; (iv) 'homophonic' rhymes.

§10. The <u>divided couplet</u> is one where the first line is end-stopped. The first half of the couplet may then be linked, by its sense, with the preceding couplet; or the second half with the following couplet. The most effective use of the divided couplet is when the couplet is divided between two paragraphs (see § 15).
Examples

"Ha, lieve sire," tho quod sche,
"Now tak the harpe and let me se
Of what mesure that ye mene."
Tho preith the king, tho preith the queene,
Forth with the lordes alle arewe,
That he som merthe wolde schewe;.... (771-6)

The king his chamberlein let calle,
And bad that he be alle weie
A chambre for this man pourveie,
Which nyh his oghne chambre be.
"It schal be do, mi lord," quod he.
Appolinus of whom I mene
Tho toke his leve of king and queene,
And of the worthi Maide also
Which preide unto hir fader tho
That sche myhte of that yonge man
Of tho sciences whiche he can
His lore have; and in this wise
The king hir granteth his aprise,
So that himself therto assente.
Thus was accorded, er thei wente,
That he with al that evere he may
This yonge faire freisshe May

Of that he couthe scholde enforme;
And full assented in this forme,
Thei token leve as for that nyht. (800-19)

The second example is a verse paragraph that begins and ends in the middle of a couplet.

Note the heavy pause half way through line 811. Gower occasionally has a full period within the line:

In Tharse I was forthdrawe and fed;
Ther lerned I, til I was sped
Of that I can. Mi fader eke
I not wher that I scholde him seke; (1719-22)

(see also CA v. 5531, 6557; vi. 658; viii. 2524, 2550, etc.)

§ 11. The run-on line is one in which the sense of the clause or phrase extends beyond the limit of the line:

Be ston and nedle, til he cam
To Tharse,... (541-2)

'Enjambment' is sometimes considered as a run-on from one couplet to another:

The wynd was good, he saileth blyve,
Til he tok land upon the ryve
Of Tyr,... (515-7)

§ 12. A line with a feminine ending is one which ends in an unstressed syllable. The most common feminine ending is with words having a final '-e', a weakened form of the OE case endings.

And there he wan him such a name (700)

Some authorities argue that this final '-e' had already ceased to be pronounced unless it was required to fill out the metre in a way similar to the way in which modern poets still occasionally give value to an otherwise 'contracted' '-ed' as in

In which sad light a carvèd dolphin swam
(The Waste Land, 96)

Besides the final '-e', however, the following feminine endings can also be found:

-ed The king was sone set and served
And he, which hath his pris deserved (717-8)

-eth To schipe he goth -- the wynd him dryveth --
And seileth, til that he arryveth (385-6)

-es Whan that thei scholde drenche at ones.
Ther was ynowh withinne wones (611-2)

-en He was riht glad, and made hire knowen
That he a dowhter of his owen
Hath.... (1247-9)

Note: 'hire' (1247, and elsewhere) is pronounced as one syllable. So also 'here' (1710, etc.) and 'hise' (1716, etc.)[1].

Other less commonly found feminine endings are '-er' (e.g. thonder / wonder, CA v. 3823f.) and '-est' (accusest / misusest, CA v. 4537f.)

The effect of the feminine ending is to break the iambic rhythm of the poetry. This can be demonstrated by comparing the following couplet (written continuously) with a 'masculine' couplet:

Sche strawhte unto him al at ones, (/) And fell aswoune upon the stones, (1853-4)

That yonge Taise were asent -- For if ther be amendement (1653-4)

Because of the break in the rhythm, the pause at the end of a feminine line seems greater; it is as if a silent stress (/) has to be made up.

Something of the variety possible in this mingling of masculine and feminine endings, together with the use of run-on lines and divided couplets, can be seen in the following verses:

And sche, // that hath hise wordes nome,
Ansuerth / and seith, // "My name is Thaise,
That was / som time / wel at aise.
In Tharse / I was forthdrawe / and fed;
Ther lerned I, // til I was sped
Of that I can. // Mi fader / eke
I not wher that I scholde him seke;
He was a king, // men tolde me.
Mi moder / dreint was / in the See." (1716-24)[2]

§ 13. It is true that most medieval literature was composed primarily for public performance, and was therefore 'aural' rather than 'visual'[3]; it is nevertheless also true that the

appearance of the work was considered to be important. Not only were MSS beautifully illustrated and illuminated, but there was also a continuing popularity for acrostic-like poems written in the shapes of altars, crosses, birds and so on[4]. The medieval practice of setting out poetry in verses and stanza form contrasts with such older poems as the OE Beowulf which is written continuously as if it were prose. Gower's poem, we know, was dedicated to a king and was written mainly for a courtly audience. It is likely that many of its readers would have been in the habit of reading silently and alone[5]. Such lines as the following, then, would at least have given the impression of being varied; and the conflict between the length perceived by the eye and that heard by the ear, in moving from the eight-word first line to the three-word third line, must have given some delight:

> Now is sche red, nou is sche pale
> Riht after the condicion
> Of hire ymaginacion;
> Bot evere among hire thoghtes alle,
> Sche thoghte, what so mai befalle,
> Or that sche lawhe, or that sche wepe... (848-53)

§ 14. A caesura can best be defined (in terms of English verse) as a natural pause between words within a line of verse. The 'normal' position for the caesura in an octosyllabic line can be demonstrated by the following verse:

> The storm aros, // the wyndes loude (1040)

Many of Gower's verses, however, have a very light caesura, or none at all:

> Sche wiste no recoverir (338)

whilst other may have the caesura after the first foot:

> The pointz // and seide therupon (422)

after three syllables:

> Bot fame // which goth every weie (348)

or even contain two caesuras:

> A yong , // a freissh, // a lusti knyht,(379)

§ 15. Gower's verse paragraphs possess a quality which all but eludes a close analysis. One has to stand back, as it were, and view their movements from a distance in order to appreciate them.

The strength of the paragraph lies in the interweaving of sound, sense and rhythms, and in the poet's simplicity of expression which seems never to get in the way of the narrative or its moralitas. Something of this skill may be seen in the paragraph beginning "Fortune hath evere be muable" (585-633).

In the preceding paragraphs, we have seen how Apollonius, fleeing the wrath of Antiochus, has come to Tharsus and taken his 'herbergage' with Strangulio and his wife. In return, he gives relief to the famine-striken city; and seems set to lead a fairly settled life. Then one day, whilst out walking, he is warned by a visiting countryman of his of Antiochus's determination to kill him. Apollonius thanks him for the warning and begs him to tell no-one of his whereabouts. Opening the next paragraph, and setting its theme, is the 'proverb' of Fortune's mutability[6]:

> Fortune hath evere be muable
> And mai no while stonde stable,
> For now it hiheth, now it loweth,
> Now stant upriht, now overthroweth,
> Now full of blisse, and now of bale, (585-9)

The first couplet consists of a positive statement: 'Fortune has always been changeable', and a negative one: 'she cannot ever stand still'. The effect is to set up a kind of oscillation or two-way look which intensifies in the following three verses. Here a strong caesura divides each line in two: on the one side are the positive attributes of Fortune, on the other, the negative: 'she lifts up' and 'she casts down'.

It may at first have seemed that the transition from the preceding paragraph into this one was somewhat abrupt (and the abruptness is emphasised by there being no rhyme-link between the paragraphs); but the lines which now follow not only look forward to the change of fortune which will befall the prince, but also look backward to his brighter fortunes when he was being acclaimed by the citizens he had saved (559-70). They look back as well as forwards because Fortune has two faces that look in opposite directions: if bad fortune is to come, good fortune must have been before it[7]. These lines:

As in the telling of mi tale
Hierafterward a man mai liere,
Which is gret routhe forto hiere. (590-2)

also move us from the abstracted 'proverb' back to the story and the prince's agitation of mind. Ironically, perhaps, it is not Fortune who is at first changeable, but the prince:

This lord, which wolde don his beste,
Withinne himself hath litel reste,
And thoghte he wolde his place change
And seche a contre more strange. (593-6)

If we remember how Gower denies Fortune her power by stating emphatically that man himself begets his own misfortune (Prol. 548-9), and how, too, Antiochus is said to have given up the chase (viii. 533-6), we might conclude that Hellican's information was wrong and that the impetuous Apollonius, instead of verifying the truth of his warning, rushes off towards another episode of misfortune:

Of Tharsiens his leve anon
He tok, and is to Schipe gon. (597-8)

His impetuosity is emphasised by the run-on line which makes what amounts to a decasyllabic line followed by a six-syllable line. Then, he gives himself into the hands of Fortune:

His cours he nam with Seil updrawe,
Where as fortune doth the lawe,
And scheweth, as I schal reherse,
How sche was to this lord diverse,
The which upon the See sche ferketh. (599-603)

This is a kind of prosaic calm before the storm. The author stands in the midst of the narrative ('as I schal reherse'), yet he does not obstruct it in any way; rather, his presence moves us momentarily out of the realm of Fortune's sway even whilst talking of it. And so, when the storm breaks, something of its fury can be felt -- conveyed by the sudden break from the five line prosaic sentence into the broken and urgent:

The wynd aros, the weder derketh,
It blew and made such tempeste... (604-5)

There follows now a long descriptive passage which details how the men thought, how they acted, and what happened to their

ship. Gower's verse is seldom 'pictorial' in the sense that he tells us what people or things look like. It is as if he does not see the man's face, but looks straight through to his mind and its motives:

> The Schipmen stode in such a feere,
> Was non that myhte himself bestere,
> Bot evere awaite upon the lere,
> Whan that thei scholde drenche at ones. (608-11)
>
> This yonge king makth mochel wo
> So forto se the Schip travaile. (614-5)
>
> Tho made avou the leste and moste,
> Be so thei myhten come alonde. (620-1)

Even Neptune's mind is seen into:

> Bot he which hath the See on honde,
> Neptunus, wolde noght acorde, (622-3)

And God's:

> Bot he that alle thing mai kepe
> Unto this lord was merciable, (628-9)

The thoughts of men and gods are juxtaposed with their actions. The sailors' thoughts of drowning give rise to weeping and sorrowing:

> Ther was ynowh withinne wones
> Of wepinge and of sorghe tho; (612-3)

Despite the young king's 'wo' at the ship's 'travaile',

> The mast tobrak, the Seil torof,
> The Schip upon the wawes drof
> Til that thei sihe a londes cooste. (617-9)

When land was sighted, vows were made; but Neptune's contrariness causes him to smash the ship:

> Bot altobroke cable and corde;
> Er thei to londe myht aproche,
> The Schip toclef upon a roche,
> And al goth down into the depe. (624-7)

God's mercy brings the prince to land:

> And broghte him sauf upon a table,
> Which to the lond him hath upbore; (630-1)

And so, borne ashore, he laments the fate of ship and crew:

> The remenant was al forlore,
> Wherof he made mochel mone. (632-3)

It will be noticed how, in contrast to the abrupt beginning

of the paragraph under discussion, the ending comes in the middle of a couplet, thus leading us on more easily into the next paragraph, whose theme is the way in which Fortune aids the lonely prince, showing once again her brighter face and speeding the story on with the turning of her wheel.

§ 16. As can be seen by the last line of the verse paragraph discussed in § 15, Gower's use of alliteration is often very effective; the more so, perhaps, because he uses it sparingly. The 'm's' of 'made mochel mone' together with their following back-vowels, offer a good example of how the sound can be made to echo the sense.

§ 17. Assonance, or the partial similarity between the sounds of words, is frequently used with great effect as in the 'melodie / maladie' of the following verses:

> Bot every merth and melodie
> To hem was thanne a maladie (479-80)

or again the 'obeie / abeie' in

> Sche mot with al hire hertes thoght
> To love and to his lawe obeie;
> And that sche schal ful sore abeie. (840-2)

§ 18. Repetition of rhythms, sounds and patterns is a common feature of Gower's verse. The following are a few random examples which illustrate the kind of repetitions possible:

> Al that schal falle, falle schal; (1172)
>
> Mi lust, mi joie, my desir,
> Mi welthe and my recoverir, (1063-4)
>
> Sche falleth with him into wordes,
> And telleth him of sondri bordes,
> And axeth him demandes strange, (1675-7)
>
> For now it hiheth, now it loweth,
> Now stant upriht, now overthroweth,
> Now full of blisse, and now of bale, (587-9)
>
> Sche wepth, sche sorweth, sche compleigneth (1513)
>
> In blake clothes thei hem clothe, (1522)
>
> This king, this lord, this maiden diere. (1754)

Other kinds of repetition occur within the framework of the narrative. The descriptions of the storms, for instance, at

604ff and 1040ff. Or the patterning of the happy-to-sad paragraphs: cf. the three paragraphs beginning l. 537 with the three paragraphs beginning l. 952. The first paragraph of each group ends on a high note of joy; the second involves the hero's going out for a walk and being told some news; the third involves a ship journey that ends in disaster.

Gower's verse requires to be read with an awareness of the seemingly small variations that he uses, and at the same time, with the ability to grasp the large patternings which involve not only the whole story or moral, but the entire poem of the CA.

§ 19. What I have called 'homophonic' rhymes are rhymes in which a word spelt identically is used in two different ways or with two different meanings. Gower never uses a truly identical rhyme (i.e. one where the words are the same in usage, meaning and spelling). Some examples are:

(371-2)	For lacke of ansuere in the wise, The remenant that weren wise	(adj. used as s.) (adj.)
(269-70)	Which is a long process to hiere, I thenke forto tellen hiere.	(hear) (here)
(567-8)	Mihte every maner man beholde, So as the city was beholde:	(see) (under obligation)
(1451-2)	It mai noght falle be this weie. Bot soffre me to go mi weie	(manner) (journey: mi weie = 'away')

Other examples include: 'fare' (pp.)/'fare' (adv.),(1555f.); 'wise' ('ways')/'wise' (adj. 'wise'), (1649f.)

§ 20. Rhyme Royal is the name given to the decasyllabic, seven-line stanza with the rhyme scheme ababbcc. Gower seems to have written little more than four hundred lines of English verse in this form. Nevertheless, he shows a remarkable skill in handling the longer line. The only licence he allows himself with the basically iambic metre is the occasional trochaic first foot, a licence he has allowed himself in his octosyllabics:

Ôvíde ěk séith thát lóvě tó părfórmě
Stánt ín thě hónd óf Vénús thě góddéssě (CA viii. 2274)

NOTES TO GOWER'S PROSODY

1. On the pronouns 'hire', 'here', 'hise', etc., see "Gower's Grammar" § 7.

2. Caesuras are shown // for a 'heavy' pause, / for a 'lighter' one. The position of the caesura in Gower's verse (as indeed in all English verse) is often a matter of personal preference and the shown caesuras in this extract and in § 14 are suggestive, not definitive.

3. See H.J. Chaytor From Script to Print (Cambridge, 1945). Chaytor has overstated the case that medieval poetry was aural rather than visual. Nevertheless, to readers who have lost. touch with the sounds of words, his book is an invaluable corrective.

4. Venantius Fortunatus (PL vol. 88) may be cited as a 6th c. example. In more recent times there are such poets as Herbert in the 16th c. and Thomas in the 20th.

5. The well written MSS of CA such as Fairfax 3 are no less easy to read than a well written student's essay. There is certainly no question of having to sound out the words syllable by syllable as Chaytor seems to suggest.

6. I use 'proverb' in its rhetorical sense (see Poetria Nova of Geoffrey of Vinsauf, tr. Margaret F. Nims, Toronto, 1967) pp. 20ff. I.e. it is a general statement which, whilst not part of the story, is yet relevant to it.

7. See "Fortune and the Apollonius Story".

BIBLIOGRAPHY

G.C. Macaulay, The English Works of John Gower 2 vols. See particularly vol. I, pp. cxx-cxxvii.

George Sainstbury, A History of English Prosody, Vol. I (New York, 1961, first ed. 1908). Saintsbury is not always accurate in his observations. He states, for instance, that Gower never uses a full stop in the middle of a line. There are, in fact, quite a few examples in the CA.

APPENDIX A

The Manuscript Punctuation

Note: These observations of the MS punctuation of the Apollonius story are based on a reading of a microfilm (negative) of the MS Fairfax 3. It is not always easy to determine the marks of punctuation, especially as they are frequently faintly drawn. The observations are therefore tentative. Nevertheless, the purpose of their inclusion is threefold: first, to emphasise the need to read all Mdn editions of the medieval work with the awareness that the editor's punctuation is interpretive and limiting; secondly, to suggest the reasons for what might otherwise appear as arbitrary changes to Macaulay's punctuation; and thirdly, to draw attention to the paucity of material on the importance and scope of medieval punctuation.

1. If an approach to MS punctuation is made on the assumption that it points to grammatical and syntactical relationships of phrase and phrase or clause and clause (as in MdnE usage[1]), the editor soon faces irreconcilable variations in usage. In this respect, it is interesting to note what Macaulay says concerning the punctuation of this MS:

> It remains only to speak of the punctuation of the MS., which is evidently carried out carefully. The frequent stops at the ends of lines are for the most part meaningless, but those elsewhere are of importance and usually may be taken as a guide to the sense. They are sometimes certainly wrong (e.g. i. 1102 Togedre. 1284 will. 2965 fro. ... etc.), but the proportion of error is small, and the punctuation of F[airfax 3] generally must be treated with respect. There is usually a stop wherever a marked pause comes in the line, and this punctuation occurs on an average about once in ten lines...[2]

Macaulay must have been aware of the contradiction between his first and second sentences, and some of the punctuation he adopts bears this out.

2. On the other hand, if the assumption is made that the marks are rhetorical, indicating variation in the natural rhythms of

the metre, the editor is still faced with puzzling usages and apparent contradictions. Failing the discovery of a contemporary manual[3] on how and why they were used, the difficulties presented by the apparent inconsistency in the use of the two marks of punctuation -- the point (.) and the inverted semi-colon (؞) -- will perhaps long be a ground for speculation and hypothesis.

3. It needs to be borne in mind that the rhythms of the metre allow for a kind of 'natural' punctuation. If the phrasing of the poetry is such as to coincide with the phrasings of the metre, then there was no apparent need to punctuate. This might account for the relatively high number of verses in which no punctuation is given[4]. It might also be noteworthy that when a disruption of the natural rhythms occurs, the effect is often carried over into succeeding lines, so that three, four, five or more verses are affected. In this way, the MS gives the appearance of having clusters of punctuation marks followed by long passages where none occurs. Nevertheless, there are fairly large numbers of punctuation marks used in near isolation and where the natural rhythms of the metre are not disrupted in any way. These would seem to call for some other kind of explanation.

4. If the MS was destined to go to a private reader, the marks of punctuation may be assumed to be simply aids, for reading the passage as the author intended it to be read. On the other hand, if the MS were to be used for public readings and performances, the marks may also have been intended to call the attention of the audience to certain passages by means of non-verbal emphases, (wave your hands, thump the table, strum your lyre). Such 'rhetorical' flourishes need not coincide with natural pauses afforded by the rhythms of metre or the sense of the passage. Whatever the uses of the MS punctuation marks, it seems certain that they served more than one simple purpose.

5. The following are some observations of how the points and inverted semi-colons are used, and of their apparent significance:

(a) MID-LINE PUNCTUATION:

(i) to mark a heavy caesura, or to mark a pause between two independent clauses (whether joined by a conjunction or not):

Out of the chambre goth the king
And sche lay stille. and of this thing? (313-4)

(ii) to mark a caesura following a run-on line (especially one which falls after the first or third syllable of the second line):

His doghter which was piereles
Of beaute. duelte aboute him stille. (286-7)

(iii) to introduce direct (or indirect) speech:

With slihe wordes and with felle?
He seith. Mi Sone I schal thee telle (431-2)

(iv) to mark off certain words which might otherwise be confused:

Of thretty daies fulle a space?
I. grante thee to ben avised. (438-9)

1 note: the inverted semi-colon is sometimes used instead of the simple point: ⁵

Bot such a joie as he tho made
Was nevere sen? thus be thei glade
That sory hadden be toforn. (1718-20)

This Leonin let evere aspie
And waiteth after gret beyete
Bot al for noght? sche was forlete (1432-4)

2 note: in almost all cases where a punctuation mark is used, a similar passage can be found where it is not used. Contrast the following pairs of quotations:

(i) The wynd aros the weder derketh (604)
The mast tobrak. the Seil torof (617)

(ii) Sche hield hire ofte times stille
Withinne hir chambre and goth noght oute (862-3)

.... and ther was press?
Tofore the king. ther as he stod (904-5)

(iii) Thei seiden alle hier comth the welle?
Of alle wommannysshe grace. (1900-1)

He takth his host unto him tho.
And seith. Mi frend Strangulio (1289-90)

(iv) Hou I cam hiere wot I noght (1225)

Lo thus my Sone as .I. thee seie (247)

Wherof he made mochel mone. (633)

The king which made. mochel mone (283)

(b) END OF LINE PUNCTUATION; the point (.):

(i) to mark the end of a sentence or unit of thought:

The wylde fader thus devoureth.
His oghne fleissh which non socoureth
And that was cause of mochel care. (309-11)

(ii) to mark off independent clauses (whether joined by a conjunction or not):[6]

The present time which now is
Mai ben enformed hou it stod.
And take that him thenketh good (258-60)

(iii) to mark off subordinate clauses or phrases:

Be wel avised of this thing.
Which hath thi lif in jeupartie (416-7)

Helas the lusti flour of youthe.
Our Prince. oure heved. our governour (490-1)

This Taliart in a Galeie.
With alle haste he tok his weie.
Til he tok lond upon the ryve.
Of Tyr. and forth withal anon (514-7)

(iv) to introduce direct or indirect speech (cf. (a)(iii) above):

He gladeth him and gan beseche.
That he the weie him wolde teche. (661-2)

And sche him axeth hou him liketh.
Ma dame certes wel he seide.
Bot if ye the mesure pleide (766-8)

(v) to indicate a run-on line or follow-on in sense[5].
(More often, the inverted semi-colon is used for this purpose -- see below):

He tawhte hir til sche was certein.
Of Harpe. of Citole. and of Rote (828-9)

Riht after the condicion.
Of hire ymaginacion (849-50)

Note: as with the mid-line punctuation (see (a) 2 note), examples of parallel constructions where no punctuation is shown can be found.

(c) END OF LINE PUNCTUATION; the inverted semi-colon (⁀):

(i) to mark a run-on line:

He hath his rihte cours forth holde
Be Ston and nedle til he cam⁀
To Tharse. and there his lond he nam. (540-2)

(ii) to indicate that the following clause or phrase is grammatically or syntactically related to what precedes it (though the line is not metrically a run-on):

Than sen thei stonde on every side
Endlong the schipes bord to schewe⁀
Of Penonceals a riche rewe (986-8)

Note: besides the point and inverted semi-colon, the final '-e' often bears an added flourish which may indicate punctuation:

This yonge Princeꞇ as seith the bok (547)
It is al reson that ye preieꞇ (1102)

At times, this flourish is used along with punctuation marks:

This Taliart in a Galeieꞇ. (513).

However, it does not seem possible, on the evidence available, to say with any certainty that this flourish was anything more than a scribal embellishment.

6. The following passage (ll. 374-401) which is fairly typical of the MS as a whole, also demonstrates the use of 'ȝ' and 'þ' as well as the kinds of abbreviations used by the scribe. I have not, however, distinguished between long-'s' (ſ) and 's':

Til it befell vpon a day 374.
Appolinus þe Prince of Tyr
Which haþ to loue a gret desir 376.
As he which in his hihe mod
Was likende of his hote blod 378.
A ȝong a freissh a lusti knyht
As he lai musende on a nyht 380.
Of þe tidinges which he herde
He þoghte assaie hou þat it ferde. 382.
He was wiþ worþi compainie⁀
Arraied. and wiþ good navie⁀ 384.

To Schipe he goþ. þe wynd him dryueþ?
And seileþ til þat he arryueþ. 386.
Sauf in þe port of Antioche?
He londeþ. and goþ to aproche? 388.
The kinges Court. and his p̄sence.
Of eu̇y naturel science 390.
Which eny clerk him couþe teche?
He couþe ynowh. and in his speche 392.
Of wordes he was eloquent.
And whane he sih þe king p̄sent 394.
He preiþ he moste his dowht haue.
The king aȝein began to craue 396.
And told him þe condicion
Hov ferst vnto his question 398.
He mote ansuere and faile noght
Or wiþ his heued it schal be boght 400.
And he him axeþ what it was

In some 60% of the verses there is no mark of punctuation. It is unlikely that the scribe has merely omitted the marks as one might omit to dot one's 'i's', though this is a possibility -- it is unlikely because the scribe appears to have been a meticulous one; further, the punctuation of at least two other MSS "agrees generally with Fairfax 3"[7]. That three MSS have almost the same punctuation would seem to suggest that someone attached a certain importance to this punctuation. The following, then, is a suggested reading of the above passage.

The phrasing of the first nine lines coincides with the natural phrasings allowed by the metre:

Til it befell / upon a day //
Appolinus / the Prince of Tyre //
Which hath to love / a gret desir //
As he / which in his hihe mod //
Was likende of his hote blod //
A yong / a freissh / a lusti knyht //
As he lai musende on a nyht //
Of the tidinges / whiche he herde //
He thoghte assaie / hou that it ferde ///

The point which follows 'ferde' not only marks the end of this natural phrasing, but may also warn of the impending change in

rhythm; the tenth line is run-on:

He was with worthi compainie --
Arraied.

That is, the pause natural to the line-end is moved on three syllables into the next line, and falls half-way between the two 'natural' caesuras. It would seem, then, that the inverted semi-colon at the end of l. 383 indicates a run-on line.

The mark at the end of l. 384, however, seems to point up the grammatical relationship of the phrase 'and with good navie' to the clause in the following line. Understand, therefore, 'and to schipe he goth with good navie' rather than 'he was arraied with worthi compainie and with good navie'.

The point following 'goth' (l. 385) coincides with the natural caesura, and would therefore seem to emphasise a change of subject in the following clause. The inverted semi-colon at the end of the line might indicate a run-on: 'The wynd him dryveth and seileth...' though 'seileth' seems to require the subject 'he' ('to schipe he goth... and seileth'). The mark may therefore be intended to show this by bracketing off the independent and interpolated clause 'the wynd him dryveth'.

The point at the end of l. 386 may indicate the end of the sentence. However, in nearly every other instance where the verb 'arryve' is used, the destination is named[8]. Note also that the Sp. reads the sentence as if it were 'he arryveth sauf in the port of Antioche' ('entro en la mar e siguio su camino fasta que en el puerto de Antiocha arribo en salvo.') The point, therefore, seems to indicate a run-on line.

The inverted semi-colon following 'Antioche' may indicate a run-on, however, and this would require the point in the previous line to be read as a period: 'Sauf in the port of Antioche he londeth' (This is how Macaulay reads the line). The point following 'londeth', however, does not necessarily indicate that the previous line is run-on; it may simply be used to separate two clauses joined by a conjunction (see § 5 (a)(i) above). The mark following 'Antioche' then indicates

the end of the sentence.

The inverted semi-colon following 'aproche' points to a run-on line which ends after 'Court'. The point at the end of l. 389 marks the end of the sentence.

The phrasing of ll. 383-9 might be represented as follows:

He was with worthi compainie
Arraied // and with good navie /
To schipe he goth /// the wynd him dryveth ///
And seileth / til that he arryveth
Sauf / in the port of Antioche ///
He londeth // and goth to aproche
The kinges Court // and his presence ///

The inverted semi-colon at the end of l. 391 seems to be used to bracket off the subordinate clause 'Which eny clerk him couthe teche' and to point up the grammatical connection between 'Of every naturel science' and 'He couthe ynowh'.

The stop following 'ynowh' is used to separate two clauses joined by a conjunction, as is the point following 'eloquent' in l. 393.

In the remainder of the passage, the phrasing of the verse coincides with the natural phrasing of the metre. No punctuation is therefore necessary:

Of every naturel science //
Which eny clerk him couthe teche ///
He couthe ynowh // and in his speche //
Of wordes he was eloquent //
And whanne he sih the king present //
He preith / he moste his dowhter have ///
The king / ayein / began to crave //
And told him the condicion //
He mote ansuere / and faile noght //
Or with his heved / it schal be boght //
And he him axeth / what it was //

NOTES TO APPENDIX A

1. Note however, that it is commas, semi-colons, colons and stops that are primarily of this order; question marks, exclamation marks, astericks, etc. are often used 'rhetorically' -- that is, they indicate changes of intonation rather than grammatical relationships.

2. Macaulay, The English Works of John Gower, vol. I, p. clix.

3. Various 'instructions' on the use of punctuation have been written from time to time, including one in the Etymologiae of Isidore of Seville, a work which Gower seems to have been familiar with. (See VC. 765, MO 10814, etc.) However, there is no way of showing that the observations in Isidore are relevant to Gower's verse, but it is interesting to note that Isidore sees the practice of verse as being somewhat different from the practice of prose, and seems to suggest that the former has its own inherent punctuation which is determined by the metre. The relevant chapter is Liber I, xx 'De posituris' in Isidori Hispalensis Episcopi, Etymologiarum sive originum, ed. W.M. Lindsay, Oxford Classical Texts). Some 15th c. theories on punctuation are included in N.R. Ker English Manuscripts in the Century after the Norman Conquest (Oxford, 1960), pp. 58-9.

4. Well in excess of half the verses bear no punctuation marks at all.

5. On the evidence available, there does not seem to be any essential difference in meaning between the point and the inverted semi-colon, although there is a preference for one rather than the other in any given situation. The purpose of the mark is decided by its position in the verse and sentence rather than by its shape. This seems to agree with Isidore's comments in 'De posituri'.

Note these further examples where an inverted semi-colon is used where a point might have been expected:

> Forthi oure liege lord we seie.⁀
> In name of al the lond and preie
> That left al other thing to done
> It like you to some sone.⁀
> And se youre oghne liege men (1003-7)
>
> Thou shal be ded.⁀ helas quod sche. (1379)

6. This usage seems also to apply to mid-line stops:

> Hire Epitaffe of good assisse.⁀
> Was write aboute. and in this wise.⁀
> It spake. (1531-3)

7. Macaulay observes that the punctuation of MS Bodley 902 and St. John's Coll. Camb. B 12 agree generally with Fairfax 3; op.cit. vol. I, p.cxxxix-cxl.

8. For example: 1608-10; 1404-5; 1276. However, cf. 1139.

APPENDIX B

The Apollonius Story:

Some parallels with Pagan Myth and Christian Literature.

(In this Appendix, I am not attempting to 'prove' anything; rather, I offer the suggestion that many of the episodes and characters of the Apollonius story are paralleled in pagan myth and that they can be seen in terms of religious or liturgical[1] meaning:

> "what is really at stake is not the dependence of a particular composition upon an actual performance, but rather the parallelism between a pattern of narrative and a pattern of ritual, or -- to put it in broad terms -- the ultimate relation of a genre of literature to a genre of ceremony.... for if that pattern can indeed be detected behind the conventions of certain literary genres, the way is open for an appreciation of literary forms not merely as the product of artistic creativity or individual inventiveness but also -- at least, in certain aspects -- as an expression of religion, running parallel to cult."
> (Gaster/Frazer, p. 392)

A bibliography of the books used in the preparation of this Appendix follows the notes at the end; the chief among them, however, is Robert Graves' The Greek Myths, 2 vols, whose general thesis I have accepted, applying it where appropriate to the Apollonius story.)

As with other 'Greek Romances', many of the materials which go to make up the story of Apollonius seem to derive ultimately from myth[2]. That is, at some time previous to their incorporation into the body of popular literature which sprang up with the Hellenistic world and the spread of literacy[3], the incidents and characters of the romance had liturgical and religious significance. It may be that the romances were, in fact, an attempt to popularise the ancient myths and even to counteract the spread of Christianity (with its hagiographies and sacred writings composed largely in the 'low' style of common speech[4]); and that these romances were still thought of as religious, though pagan, stories.

It needs to be noted, however, that the myths of the ancient world are not 'tidy' accounts of religion and cult in which there are no contradictions; on the contrary, the mythographers appear

to have told as much of each story as suited their purpose at the time, and have even felt free to change details if necessary[5]. The composition of a story in the second or third century of our present era, drawing on the ancient myths, but composed in an increasingly Christianised community, may well be expected to adapt, omit or alter details which could no longer be accepted as worthy of gods or men[6]. A good deal of the earlier significance of the various episodes may also have been forgotten, and a new significance given to them. If a story circulated among Christians, it would be inevitable, too, that what is pagan myth will be reinterpreted in terms of Christian mystery. In pointing to the 'Christian' as well as the mythic parallels, it must be realised that in some cases the Hebrew and Greek myths were 'national' variations of what was once a common myth[7]. But if we understand 'myth' as the anthropomorphisation of God and the spiritual world, made in an attempt to make comprehensible what is beyond the common experience of language, and that it records or is used in conjunction with a dramatic liturgy[8], then what is important is not the story or its framework, but the manner in which it is interpreted. This fact has enabled the Jews of the Old Testament to interpret the local myths (and rituals) in terms of the One true God who had been revealed to them; and the same fact has enabled Christians to reinterpret the Old Testament in terms of Christ, and to give even pagan myths a Christian 'meaning'.

++++++++++

1. The Apollonius story opens with the incest of Antiochus who is loath to allow his daughter to marry any of the princes who come for her. He forestalls them by posing a riddle; failure to answer means death; the suitors' severed heads are posted on the city gates.

A. Antiochus's incest in some respects parallels that of Oedipus who, after he had killed his father unknowingly, arrived at Thebes where there was turmoil and distress. There he answered the riddle of the Sphinx, after which he married his mother, Jocasta[9].

(a) Although the situations are not identical, there are the common elements of death (the Sphinx killed all who could not answer the riddle), the riddle itself (though

the asker is different in each case), and the incest (though the relationships of the pairs are different).

(b) According to Graves, these 'elements' record the struggle:

i. in which the power of the Triple-goddess (that is, the Great Goddess in her three aspects of maiden, nymph, and crone) had been challenged[10]; and in which the Goddess-nymph's practice of taking a lover who served as priest-king for one year (at the end of which time he was sacrificed) had been modified by the introduction of the surrogate boy-king who would rule for a day and be sacrificed at its end in the king's stead[11]. (The death of the suitors at Antiochus's palace parallels the deaths of such interreges).

ii. to substitute patrilineal for matrilineal laws of succession[12]. (Antiochus, in other words, could be seen as attempting to secure his own succession by marrying his own daughter, and to retain his throne[13] which is threatened by the suitors.)

B. Antiochus's riddle in which he claims to 'devour maternal flesh' recalls the story of Cronus who (paired incestuously with his sister Rhea) devoured his own sons (the interreges) to avoid dethronement[14].

C. The dead queen, the nubile daughter and the (?old) nurse (who also find a parallel in Archestrates' court) recall the numerous triple-goddesses of myth: that is, the goddess as maid, wife and old nurse. See also §§ 4 and 5 below.

Note: the Antiochus episode establishes the background, the status quo, against which the adventures of Apollonius, his wife and child take place.

I. Although the name 'Antiochus' occurs in myth[15], it is far more familiar to Biblical history. It was Antiochus Epiphanes who wrought the terrible persecution of Jerusalem which is recorded in Macabees I and II[16].

II. Antiochus parallels the Satan of Mirour de l'Omme who bears Sin parthenogenetically, and begets upon her Death (the suitors whose heads adorn the gates of Antiochus's palace). Gower seems to have

taken the idea from James I. 15: "passion conceives and gives birth to sin; and when sin has reached its full growth, it breads death."

2. Apollonius comes to Antioch, fails to marry the nubile daughter of Antiochus, escapes with his life by fleeing his homeland, Tyre. After a temporary stay at Tharsus, he goes to Pentapolis, suffering shipwreck and loss of all his wealth on the way. Once there, he excels in the games, serves in the baths, answers a riddle-like letter, and marries the king's daughter.

A. Apollonius's wanderings appear to result from his imprudent attempt to 'usurp' Antiochus's position as husband of the girl, and in a number of respects, they show parallels with those of Apollo, who, when he had slain Python, was ordered by Zeus to visit Tempe (whence the Apollo cult is thought to have sprung) to be purified; instead, he went to Aigialaea, disliked the place and sailed for Crete where King Carmanor performed the ceremony[17].

(a) By revealing Antiochus's crime and laying him open to public shame, Apollonius might be seen as 'slaying' him as Apollo had slain Python.

(b) Apollonius returned to Tyre whence he had come (Apollo was ordered back to Tempe) but almost immediately fled to Tharsus (Apollo went to Aigialaea). After a short stay there, he set out for Pentapolis (Apollo went to Crete) where he was 'purified' by being stripped naked by the sea, and tested in the games and baths, before being restored by Archestrates (Apollo purified by King Carmanor).

B. The Pythian games which were established by Zeus upon the death of Python[18] (they are described by Plutarch[19]) included a dramatic representation of Apollo's exile and purification. The games also included a flute playing contest. Apollonius has what might be called a lyre-playing contest, but although he is thought to be an Apollo by those who hear him[20], he is here more akin to Orpheus, (see § 3 B. below)

The games at which Apollonius excels may, on the other hand, recall the marriage-feats imposed on such lovers as Theseus (also a lyre-player, who became joint patron, with Heracles and Hermes,

of every gymnasium and wrestling school in Greece[21]).

C. The famine at Tharsus may recall the tribulations of Thebes when Oedipus arrived there. Apollonius's manner of relieving the famine, however, is interesting in that he at first offers to sell the wheat as a merchant, only to change his mind later in order to appear more as a god-like benefactor whose statue is erected in the city square.

(a) If Graves is correct in believing the story of the Argonauts a legend based on the historical fact of the establishing of the Black Sea trading routes[22], then Apollonius's dual character of merchant and benefactor may be likened to that of Orpheus who, besides being one of the Argonauts[23], was also responsible for the spread of the cult of Dionysius[24], but a cult which was mellowed by his own "Orderliness and grave earnestness"[25]. This latter trait, as well as his musical ability, led to Orpheus's being an image of Apollo[26] whom he accounted the greatest of the gods. For Orpheus, Helios the sun-god and Apollo were the same being[27].

(b) Apollonius, besides excelling at the lyre, also performs comic and tragic roles. The origins of drama seem to be connected with Dionysius whose career is believed to have formed "the oldest of dramatic subjects": the Athenian Dionysia was a playwright's festival[28].

I. The Biblical account of Joseph (Genesis, 37ff.) contains elements reminiscent of Apollonius's story: Joseph relieves the famine of Israel by selling corn to his father's sons, but returns the money paid. Joseph also has the ability to read dreams, paralleling Apollonius's power to unfold riddles. Joseph was cast into a well: Apollonius descended into the ship's hold. Joseph went into Egypt: so did Apollonius (and, indeed, Orpheus). See § 3 below.

3. Apollonius hears of Antiochus's death, leaves for his kingdom with his wife who 'dies' at sea. He leaves his child with

Dionysia of Tharsus and journeys into Egypt. On returning fourteen years later, he finds his daughter 'dead', descends into the ship's hold where, in due time, his daughter finds him and leads him into the light. After his daughter has married Athenagoras, he is directed by dream to Ephesus, finds his wife alive, journeys to Tharsus and punishes the wicked Dionysia and her husband before returning to Pentapolis.

A. The practice of princes leaving home to become 'king' in the realm of their wives is (in the Apollonius story) still the norm[29]. Compare, for instance, Athenagoras who without a word leaves Mitylene to follow Tharsia home to rule with her; while Apollonius, on the other hand, challenges the trandition by taking Archestrates' daughter with him; and in doing so, incurs the wrath of the goddess of childbirth, the great Diana herself[30].

(a) In having Apollonius take his wife away from Pentapolis, the story may reflect the attempts to replace the matrilocal system associated with the cult of the Goddess with a patrilocal one. Oddyseus was the first person to succeed in altering this custom[29].

(b) In some versions of the Historia, Apollonius's wife calls on Lucina for aid, and in others, she is actually given the name Lucina for herself.

B. Although for those at the banquet, Apollonius's skill as a musician recalls the powers of Apollo[20], he is here more like Orpheus, son of the Muse, who had been presented the lyre by Apollo. After a visit to Egypt, he joined the Argonauts, married Euridice who presently was bitten by a serpent and descended into Tartarus. Orpheus sought her out, and with the aid of his lyre, brought her into the light, only to lose her again by looking back too soon[31].

(a) Although the sequence of events is different, there are many parallels to this story in the Apollonius. Tharsia 'dies' at the hands of Theophilus who carries out the orders of the envious (serpent-like?) Dionysia. When Apollonius sees her tomb he descends into the hold of the ship. It is here that he comes face to face with her again and is led into the light only to 'lose' her almost im-

mediately to Athenagoras whom she marries. When she appears before Dionysia at the trial, Tharsia claims she has come back from 'Tartarus'[32]. Apollonius, as we have already seen, visited Egypt before returning to collect Tharsia from Dionysia.

C. Apollonius's 'disfigurement' by refusing to cut his hair or nails, and his travelling to Egypt parallels the Greek custom of going into exile and altering one's appearance in an attempt to throw off the scent the vengeful spirit of the deceased[33]. This is what Apollo had to do on killing Python. There may, however, be a confusion or deliberate fusion of the symbolism with that of the sun-ray hair representing the seat of royal power[34], i.e. of the Sun-god Helios (or Phoebus Apollo as he was known to Orpheus). In this case, the myth has been modified by Apollonius's voluntarily offering to shave away his strength when his daughter should be old enough to marry. Contrast the story of Scylla and Nisus[34] or the Biblical Samson and Delilah[35] where neither king gave up his hair (i.e. his power) voluntarily.

Note: There are many parallels between the Antiochus episode and the Archestrates' court scene: they invite comparison. Neither king has a living wife; each has a nubile daughter sought after by other suitors besides Apollonius. In both, the girl is unnamed and has a nurse to look after her. Apollonius answers Antiochus's riddle, he also answers the riddle-like letter sent by the girl to her father, king Archestrates. The differences, then, are made more significant. In approaching Archestrates' daughter, Apollonius has 'proved' himself, suffering shipwreck and losing everything before excelling in the games. Archestrates, unlike Antiochus, gives him his daughter willingly. We may see here the symbolic defeat of an old king who freely makes way for the young king.

D. Apollonius possesses at times a cruel nature: he threatens to break the legs of anyone who disturbs him; he strikes his daughter and wife; he inflicts a cruel punishment on the bawd and in some versions of the Historia leaves the bodies of Dionysia and her husband unburied so that the birds of the air may pick at their corpses. In this he recalls, perhaps, the Apollo (the Destroyer) who meted out such cruel punishment to

Tityus who attempted to violate Leto at the sacred grove at Delphi. Titus lay stretched out for torment, while two vultures devoured his liver[36].

E. Apollonius, besides having his statue erected in Tharsus and Mitylene[37], also contributed to the restoration of their walls. Apollo, likewise, was a skilled builder of walls, helping to construct the walls of Troy (the city which controlled the vital Black Sea trade routes until destroyed by the Greeks, as recorded in the Illiad[38]).

I. Apollonius's passive suffering, especially in the filthy hold of the ship, parallels perhaps the sufferings of Job on his dungheap. The tempters who visit Job may find a parallel in the ship's captain, Athenagoras, and Tharsia who each visit him in turn to attempt to talk him into leaving the hold.

II. The Orpheus story finds a Biblical parallel in the account of Lot who, with his wife, leaves the infernal city of Sodom. Lot's wife, however, in turning back to look on the city, was turned into a pillar of salt. The story of Lot also contains an incest motif[39].

III. Orpheus was early identified as a Christ-figure who had descended into hell, harrowed it, and returned to this world alive[40].

4. Archestrates' daughter appears to die in childbirth, is cast into the sea in a sealed chest, and washed ashore where she is cured by Cerimon's disciple. She devotes her life to serving in the temple of Diana at Ephesus.

A. Though thought by those who see her in Diana's temple to be Diana herself[41], Apollonius's wife parallels, in some respects, the fruitful goddess. The myths and legends surrounding the siege of Troy include the story of Rhoeo who, being found with child (Apollo's), was locked in a chest and set adrift by her father. She was washed ashore at Euboea (some say Delos) and gave birth to a boy whom Apollo made priest-king at Delos[42].

(a) The only obvious parallel here is the fact of being

set adrift in a chest. However, the myth is linked with Apollo and the siege of Troy through Rhoeo's son, who supplied provisions to the Greek fleet which was on its way to the city[43]. Graves identifies the chest in which Rhoeo was cast ashore as the fertility-goddess's new-moon boat, and he connects Rhoeo with Demeter[44].

B. Asclepius, who is reputed to have learned his art of healing from Apollo and Cheiron, possesses, among his skills, the art of raising the dead[45].

(a) The disciple of Cerimon (a corrupt form of Cheiron?) is not unlike Asclepius in his ability to revive the 'dead' queen, while the funeral rites prepared for Apollonius's wife are strikingly similar to those of Coronis (from whose womb Asclepius was cut by Hermes at Apollo's instigation[46]). It is perhaps interesting to note that Apollonius's wife was to be burned rather than buried, (cf. Licorida's demise).

(b) The 'death' of the goddess and her subsequent revival might be seen as another way (like Apollo's killing Python but continuing to employ the Pythian priestesses) of accounting for the compromise reached by the patriarchal gods in their struggle to replace the older matriarchal system.

I. The being locked in a chest and drifting ashore safely has a number of parallels in Christian scriptures and legend. Jonas, for instance, spent three days in the fish's belly before being cast ashore[47]. The story of Constance (which is related by Gower, CA II) contains many parallels with the Apollonius tale. The tale, too, of St Mary Magdalene who with other Christians is set adrift in a rudderless boat; she reaches Marseilles where the heirless pagan prince and his wife are promised a child by the saint in return for food and shelter. Seeing his wife with child, the prince plans to visit Rome to see St Peter, but his wife begs to be allowed to come with him. In a storm at sea, she dies in

childbirth. The sailors say she must be cast overboard to save the vessel, but the prince persuades them to let him take his wife and child ashore where he commits them to the mercy of the saint. After going to Rome and Jerusalem on pilgrimage, he returns to the lonely island, where he had left his child and dead wife, to find his child alive and well. He prays fervently to St Mary and his wife also revives[48].

II. The theme of resurrection, is of course central to Christianity.

III. The devotion of Apollonius's wife to the virgin-goddess, Diana, at Ephesus makes inevitable the comparison with the devotion to the Mother of God, the Virgin Mary, whose cult was particularly strong at Ephesus[49].

§ 5. Tharsia is to be killed by Theophilus and cast into the sea. However, she is seized by pirates, sold into a brothel where the god Priapus presides.

A. Frazer draws attention to the common motif of girls being wedded to a river or the sea by being sacrificed to them[50]. In Greek myth, there is the story of Auge, who on being found with child was ordered by Aleus to be drowned by king Nauplius who, in fact, disposed of her by selling her for a high price at the slave market (though in another version, Aleus locked her and her child in an ark which he cast into the sea; it was cast ashore in Asia Minor)[51].

(a) In some respects, Tharsia's story parallels that of her mother. Both journey unwillingly by sea to a distant land, both are believed dead, both are dedicated to Chastity, and both are rediscovered. They are as two aspects of the same goddess: the one is nymph or nubile-goddess, the other maiden-goddes (cf. Demeter and Persephone). Cf. § 4 A (a) above.

B. Priapus attempted to violate the sleeping chaste goddess Hestia, but when an ass brayed, she awoke and sent him off in comic terror[52].

(a) Tharsia, like Hestia, retains her chastity despite the many attempts to violate her.

(b) The attempted prostitution of Tharsia may recall the custom of religious-prostitution[53] (hence the presence of Priapus in the brothel, to 'deify' it). However, the whole question of such prostitution is in need of further study[54]. There are obvious parallels between Tharsia's sojourn in the brothel and Anthea's in An Ephesian Tale.[55]

C. Tharsia's nurse, Licorida, may be seen as the third aspect of the triple-goddess, namely the goddess as crone[56].

Note: the mythology of the various goddesses is difficult to follow because in the Greek myths we have their stories from the patriarchal point of view accounting for their subjection to the rule of the gods. Tharsia, her mother, and Licorida between them possess many of the qualities of the various goddesses: Artemis, for instance, is the eternal virgin and has the gift of bringing light[57]. Tharsia brings light to Apollonius when he is in the hold (note the emphasis at this point of the story on the word 'light'). Athene, on the other hand, prefers to settle disputes by peaceful means[58], a quality shared by Tharsia who assists at the trials of her traitors, begging mercy for the servants who had merely carried out their orders.

6. The poor fisherman finds Apollonius, feeds and clothes him. The story finds a parallel in An Ephesian Tale[59]. In Christian hagiography, it recalls the story of St Martin of Tours[60].

7. Though Neptune figures as a deity in charge of the sea, and his festival is being celebrated at Mitylene when Apollonius's ship calls there, he is in no way developed as a personality within the Apollonius story. The equivalent of the Greek god, Poseidon, he claims the right to raise storms and grudges anyone else the right to do so[61].

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The points outlined above do not account for all the episodes and characters in the Apollonius story. Nor do they concern themselves with the obvious inconsistencies that exist between the Apollonius story and the myths on the one hand, and the Apollonius and the Christian parallels on the other. This Appendix is designed as a spur to further research; it is not offered as a definitive study. For this reason, no definite conclusions are drawn from what is presented here.

NOTES TO APPENDIX B

1. By 'liturgical meaning' I understand the use of words in conjunction with symbolic actions (as part of ritual) which explain, interpret or verbalise the actions.

2. See Moses Hadas, Introduction; and Rose, p. 297 (5). Graves, vol. 1, p. 302, says of the story of Minos and Procis that it "has passed from myth into anecdote, and from anecdote into street-corner romance, recalling some of the tales in the Golden Ass".

3. B.E. Perry, The Ancient Romances, passim. See also Elizabeth Haight, Essays and More Essays.

4. Hadas sees An Ephesian Tale and the Golden Ass as apologetics for specific cults. The ancient myths were enshrined in the 'high' style of Epic, Hymn or Tragedy. The Christian scriptures were frequently looked down on by educated pagans because their 'high matter' was presented in the vulgar or common speech.

5. As man's religious development took place, changes of emphasis and of detail became necessary. Interpretations of old icons, too, were often 'faulty', giving rise to 'new' mythologies. This accounts for the often very confused stories surrounding particular deities. See also Rose, p. 13 et passim.

6. If, for instance, Apollonius does derive from Apollo, then the latter's habit of seducing virgins but not marrying them is not mentioned, and only vestiges of Apollo the Destroyer's cruelty remain (Apollonius's harsh threat to break the legs of those who disturbed him in the ship's hold may be one.) The same may be said of the Tharsia-Diana, who is all meekness and quite incapable of mercilessly killing an Acteon.

7. For instance, the Hebrews in recounting the (Babylonian) Flood story (in Greek myth, the Deucalionian Flood) 'remove' all reference to pagan deities by humanising them, and leaving only the Supreme Being as God. Noah is nothing more than a man, his children too are human, begetting human beings. Inventions like music and iron foundering are attributed to men, not gods.

8. See Rose, Introduction, where he discusses the history of mythology. "We may then define a myth proper as the result of the working of naive imagination upon the facts of experience" (p. 12). Such a definition seems to me to be inadequate as it omits all mention of the religious and liturgical importance of man's imaginings. It may define 'how' man's concept of a religious 'truth' was generated; it fails to define 'why'. This omission makes many of Rose's comments onesided and frequently unilluminating. Graves may err on the side of speculation, but his emphasis on the ritual and historical importance of myth seems to me to be preferable. Grant, in approaching the myths as a means of understanding literature and Art, offers yet another way of 'understanding' myth. All three books offer readable accounts of the myths of Greece. For an interesting discussion of the

'philosophy' of myth, see Henri Frankfort, et al. Before Philosophy.

9. Grant, p. 215ff.; Graves, vol. 2, p. 9ff.; Rose, p. 187ff.

10. Graves, vol. 1, p. 13ff. et passim. See also Gaster/Frazer, p. 300ff., 221.

11. Gaster/Frazer, p. 229ff.

12. Graves, vol. 2, p. 9, 15. Gaster/Frazer, p. 300, 221.

13. Incest was regarded by Zeus as an Olympian prerogative (Graves, vol. 1, p. 160). By marrying the youngest nubile daughter (who became the tribal Nymph) the king was able to gain a new title to the throne when, at the end of each year, his reign needed renewal (Graves, vol. 1, p. 19).

14. Graves, vol. 1, p. 40. It is interesting to note that Cronus was dethroned by Zeus. Zeus's peculiar weapon was the thunderbolt. Antiochus is killed by a thunderbolt. On the riddle, see Rose, p. 297 (5).

15. Apollodorus (Loeb) vol. 1, p. 287: Antiochus, son of Hercules; p. 71, 73: Antiochus, son of Melas; p. 165: Antiochus, son of Pterelaus.

16. See also the apocryphal Macabees III and IV.

17. For an account of Apollo's nature and deeds, see Rose, p. 134ff.; Graves, vol. 1, p. 76ff.; Grant, p. 133ff. On Apollo's coming from Tempe, see Graves, vol. 1, p. 82; Rose, p. 135.

18. Graves, vol. 1, p. 82; Rose, p. 136f.

19. Plutarch's Moralia (Loeb) vol. V, De defectu oraculorum, also vol. IV, Quaestiones Graecae. See also Graves, vol. 1, p. 82.

20. Historia, 11,16.

21. Graves, vol. 1, p. 310 et passim.

22. Graves, vol. 2, p. 223.

23. Graves, vol. 2, p. 218, 224, etc.

24. See particularly Jane Harrison, Prolegomena, p. 455ff.

25. Harrison, p. 459; Grant, p. 312.

26. Harrison and Grant, ibid.

27. Harrison, p. 461.

28. Grant, p. 281.

29. Graves, vol. 2, p. 287: "(Odysseus) breaks the ancient matrilocal rule by insisting that Penelope shall come to his kingdom, rather than he to hers." Though Odysseus's 'contemporaries' (Agamemnon, Helen, etc.) tried to change the rule, for them war and death was their end.

30. See Rose, p. 53. Lucina: more correctly Juno Lucina. But Diana was frequently invoked at the time of childbirth. See Gaster/Frazer, p. 97.

31. Graves, vol. 1, p. 111ff.; Harrison, p. 455ff.; Grant, p. 305ff.

32. Historia, 41,13ff.

33. Graves, vol. 2, p. 69f.

34. Graves, vol. 1, p. 310 et passim.

35. Judges, 16.

36. Graves, vol. 1, p. 76f. Cf. also note 5 above.

37. Apollo was also god of streets and ways, and in the form of a stone pillar with a pointed head, he protected homes and city by letting in what was good and barring the way to evils. For brief accounts of Apollo see Hastings, Encycl. of Relig. and Ethics or the Encycl. Brit.

38. Graves, vol. 1, p. 214; vol. 2, p. 265.

39. Genesis, 19.

40. Grant, p. 322. On the Harrowing of Hell, see Hulme, W.H., The Medieval English Harrowing of Hell and Gospel of Nicodemus (EETS, London, 1907) Introduction. See also the New Testament Apocrypha, ed. R. McL. Wilson, (London, 1963), vol. I, p. 444ff.; Los Evangelios Apocrifos (BAC No. 148, Madrid, 1963) ed. Aurelio de Santos, p. 394ff.

41. Historia, 39,17.

42. Graves, vol. 2, p. 283.

43. ibid.

44. Graves, vol. 2, p. 288 (7).

45. Graves, vol. 1, p. 174f.; Rose, p. 139f.

46. ibid.

47. Jonas, 2.

48. Bokenham's Legendys of Hooly Wummen, ed. Mary S. Serjeantson (EETS, 1938). The Legendys was begun in 1443.

49. See "Introduction to the Historia", note 21.

50. Gaster/Frazer, p. 96, 140 134-5.

51. Graves, vol. 2, p. 187f.

52. Graves, vol. 1, p. 75.

53. Gaster/Frazer, p. 298, 218.

54. Gaster/Frazer, p. 393, 218.

55. Efesíaques, ed. Carles Miralles, (Barcelona, 1967), p. 136ff.

56. Graves, vol. 2, p. 320 (1).

57. Graves, vol. 1, p. 83.

58. Graves, vol. 1, p. 96.

59. Efesíaques, p. 131.

60. See "Notes on Gower's Apollonius", notes to ll. 655, 1428.

61. Graves, vol. 1, p. 160.

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APPENDIX C

an

Index of Proper Nouns used in the Historia (Hist.), Cronica de Appollonio (Cron.), Gower's English Apollonius (Gow.), and the Latin headings (Gow.L.), together with a map of the Eastern Mediterranean showing all the places mentioned in the various versions of the Apollonius story.

Aegipti (regiones), gen.sg. '(the regions) of Egypt', Hist. 19,30; 40,5.

Affricus (horridus), the name of the S.W. Wind which blows in over the Mediterranean from the African mainland, '(frightening) Affrico', Hist. 7,19.

Amans; acc. Amantem, the lover (i.e. John Gower, himself) whose confession is being heard by the priest Genius (Confessor, q.v.), Gow.L. 2009.

Antenagoras, see Athenagoras.

Antinagoras; acc. Antinagorem, Antinagoram; (princeps civitatis suae, 'the Prince of his city /Mitellina/'), Hist. 23,20,24,26, 29; 24,25; 25,9,13,14,23,30; 27,1; 29,8,14,19,25,27; 30,1, 4,12,13,26; 31,2; 32,9,15; 36,4,17,21,31; 37,2,16,17; 38, 18; 40,32. Corresponds to Athenagoras in Cron. and Gow.

Antioche, the city of Antioch, named after Antiochus III, king of Syria 223-187 B.C. Gow. 275, 387. This is Gower's English spelling for the Latin Antiochia.

Antiochia; acc. Antiochiam, gen., dat. Antiochiae, abl. Antiochia. Hist. 1,3; 2,26; 4,22; 16,4; 40,28; 42,27: Cron. 181T, 229T: Gow.L. 374, 440, 496.

Antiochos, acc.pl., the citizens of Antioch, Cron. 596.

Antiochus; acc. Antiochum, gen. Antiochi, dat. abl. Antiocho, (rex Antiochiae, 'king of Antioch'). Hist. 1,2,3; 2,23; 3,23; 4,19,26; 5,21; 6,9,30; 7,27; 16,3,13; 39,23; 42, 20. Antiochus (junior Seleucus rex Syriae, 'Antiochus the Younger, Seleucid king of Syria'), Cron. 1T, 19T, 26, 29, 31T, 181T, 181, 199, 224, 318. Gower refers to him as 'the grete Sire', from whom 'Antioche tok His ferste name', Gow. 274, 499, 578, 999, 2004. Gow.L. 271, 374, 402, 428, 496, 571, 975.

Appolinem, acc., Apollo (see Appendix B), the twin brother of Diana (Latin name for Artemis), he presided over music, his chief instrument being the lyre. Hist. 11,16.

Appolinus, ('Prince of Tyre': Gower uses the same spelling for

the Latin: acc. Appolinum, gen. Appolini, dat. abl. Appolino). Gow. 374, 418, 553, 696, 741, 805, 898, 994, 1021, 1059, 1122, 1537: Gow.L. 271, 374, 418, 428, 440, 466, 496, 537, 571, 585, 634, 666, 696, 729, 800, 820, 889, 912, 952, 975, 1020, 1059, 1098, 1122, 1141, 1222, 1272, 1541, 1567, 1590, 1618, 1649, 1748, 1777 (2), 1833, 1887, 1912, 1930, 1963 (2). The more usual spelling is Apollonius.

Appolonius (Apollonius); voc. Appoloni, acc. Appolonium, gen. Appolonii (Appoloni), dat. abl. Appolonio, (rex Tyri (et Sidonis) 'the king of Tyre (and Sidon)'. He is frequently referred to as princeps, juvenis, or Tyrus Appolonius, 'prince', 'the youth', 'Tyrian Apollonius' or simply 'The Tyrian'). Hist. 1,1; 2,25; 3,3,23,25,31; 4,1,19,23,27,32; 5,2,4,5,11,15,18,20,22,24,29; 6,4,7,9,14,18,23,26,28; 7,3,10,23,25; 8,6,19,28; 9,1,8,22, 26,28; 10,2,19 (2),29,32; 11,6,7,9,12,14,16,26,28,31; 12,2, 9,15,23,27; 13,5,20,23,26,30,32; 14,3,18,20,21,23,24,27,32; 15,1,14,23; 16,1,4,6,28; 17,3; 19,10,29; 20,16,20; 22,9; 23,7,12,15; 27,6,10,13,20,29; 28,8,10,12,26,28,30; 29,9; 30, 3,5,8,9,22; 31,11,29; 32,18,23,34; 33,8,16,28; 34,4,12,19, 28; 35,1,9,12,19,33; 36,1,5,8,12,21,26; 37,6,13,32; 38,14, 17,19,21,24,32,33; 39,2,15,19,21; 40,10,15,19,21,22,28; 41, 2,3,8,12,29; 42,1,8,9,13,14,16,20,23. Appollonius (Appolonius), (rex Tyri et Sydonis, sometimes called Appollonius Tyrus), Cron. 1T (2), 22T, 22, 25, 31T, 31, 58T, 85T, 133, 137, 145, 181T, 186, 194, 200, 209, 211, 229T, 229, 292T, 292, 317, 403, 436, 445T, 457T, xiii, xxv, xxxi, xxxvii, xliv, liii, lxvii, lxxiii, lxxix, lxxxv, lxxxix, xci, xcix, cv, 472, 479, 492, 494, 496T, 523, 551, 565, 589, 595T.

Plutarch regards the name as being derived from the name of the god Apollo: "In fact, among ourselves one of us is Dius, another Athenaeus, another Apollonius or Dionysius or Hermaeus; but only some of us have, by chance, been rightly named, the majority have received names derived from the gods which bear no relation to the persons, but are only a travesty'. Plutarch's Moralia (Loeb) F.C. Babbitt's translation. Vol. II 'The Dinner of the Seven Wise Men'.

Archistrates[1]; acc. Archistratem, dat. Archestrati (cara conjux et unica regis filia, 'dear wife (of Apollonius) and only daughter of the king (Archestrates[2])'). Hist. 16,31; 20,14; 38,33; 39,6,9,19; 40,10,12,21,23. In the Cron. she is called Cleopatra. In Gow. she is unnamed. In some other versions of the Historia, she is called Lucina, or is unnamed.

Archistrates[2] (Archistratus); acc. Archistratem, gen. Archistrati, abl. Archistrate, (rex totius illius regionis, 'king of all that region (of Pentapolis)'). Hist. 8,30; 11,12; 39,29; 40,13,16; 42,2,4,26. The Cron. calls him Architrates, Gow. Artestrates.

Architrates; acc. Architratem, gen. Architrates, (nobilis rex, 'the noble king'). Cron. 79, 85T, 87, 92, 117, 208, 247, 319, 595T, 595.

Ardilionem, acc. (unum de servis (Antinagoris), 'one of Antinagoras's servants'). Hist. 29,25.

Artestrates (Artestrathes), (Gower also uses the same spelling in the Latin, abl. Artestrate). 'king of Pentapolim'. Gow. 691, 1970. Gow.L. 1963.

Artilion, (unus ex illis (tribus juvenibus), 'one of those three youths'). Hist. 14,13.

Athenagoras (Antenagoras, Anthenagoras); acc. Athenagoram, (magnus rex, 'a great king (of Militena)'). Cron. 379T, 382, 394, 445T, 451, 454, 504, 526, 532. Gow. 1622, 1749. Gow.L. 1618, 1748, 1912.

Boreas, the name of the North Wind. Hist. 7,19.

Cerimon; gen. Cremonensis, (medicus, 'the doctor'). Hist. 17,16; 18,7. Cron. 248, 256, 262.

Cerymon, ('a worthi clerc, a Surgien And ek a gret Phisicien.') Gow. 1166, 1209, 1874. Gow.L. 1151.

Cirenecium, Cirinencium, (civitas et regnum, 'the city and realm of the ?Cyrenes' — the usual adj. for 'of Cyrene' is Cyrenaicus. The Cireneces live in Pentapolis (Greek = 'Five Cities') which would seem to refer to the five cities of Cyrene (Lybia), viz. Berenice, Arsinoe, Ptolemais, Cyrene and Apollonia. However, cf. the adj. Quirinorum (Hist. 7,25), 'Quirinal' (belonging to Romulus, i.e. 'Roman'). The Gesta Romanorum[1] reading 'Pentapolim Tyrenorum', which Swan tr. as 'Pentapolis, a city of the Tyrrheni', leads him to suppose that a city in Tuscany is intended. He therefore places Pentapolis in Italy.) Hist. 39,28; 42,28.

Cleopatra, (pulcherrima filia regis, 'the very beautiful daughter of the king (Architrates)'). Cron. 136, 139, 247, 319, 528.

Confessor, the priest (Genius) who is hearing the Lover's (Amans) confession, Gow.L. 247, 2009.

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1. Smyth, A.H., Shakespeare's Pericles and Apollonius of Tyre (Philadelphia, 1898), Appendix "The Gesta Romanorum Text", p. 96ff. Charles Swan and Wynnard Hooper, Gesta Romanorum, (Dover Pubs., 1959), p. 265.

dea; gen. deae, (vana, Veneri, 'the vain goddess, of Love'), dat.pl. deis (Ephesiis, 'the Ephesian gods or goddesses'). Cron. 282, 285, 312. See also Diana.

Deus; acc. Deum, gen. Dei, dat. abl. Deo (Unus, Vivus, favens, volens, gubernans, juvans, 'The One True God, favouring, willing, guiding, aiding'). Hist. 3,9; 5,11; 6,19; 8,17; 9,1; 10,3; 16,14; 19,11; 22,12,13,15,22; 24,15,29; 26, 16; 28,14; 30,20; 31,5,7,24; 31,24; 35,16,32; 36,22; 41,26. Cron. 63, xi, cv. Gow.L. 1424, 1700. See also Dominus and God.

Diana (Dyana); gen. Dianae, the chaste goddess, sister of Apollo (see Appendix B, passim) whose temple is situated at Ephesus. Hist. 19,8; 38,22,33; 39,14,19,33; 42,30. (vana dea, 'Diana the vain goddess'), Cron. 280, 581. Gow.L. 1777, 1833.

Diane (the godesse), Gow. 1269, 1829.

Dionise ('a womman of record' who, through envy, becomes a 'moedrice') Gow. 546, 1345, 1254, 1281, 1499, 1578, 1938. See also Dionisia.

Dionisia; acc. Dionisiam, gen. dat. Dionisiae, abl. Dionisia, (conjunx, 'wife of Tranquilio (Strangulio)'). Cron. 302, 347, ci, 556, 562, 572. Gow.L. 1272, 1325 (2), 1373, 1498 (2), 1930. See also Dionisiades.

Dionisiades (Dyonisiades); acc. Dionisiadem, gen. Dionisiadis, dat. Dionisiadi, abl. Dionisidide, (conjux Starquilionis, scelerata mulier. 'Starquilio's wife (wrought by envy into) a wicked woman'). Hist. 7,13; 19,12,15; 20,10,23; 21,11, 17; 27,10,31; 35,28,34; 36,9; 41,1,8,17,22,23. The name Dionysidis means 'daughter of Dionysus'. The festivals of the god Dionysus (Bacchus) are called Dionysia (hiera). However, there does not seem to be any conscious link between the god of Wine and Drama and this envious woman.

Dominus; voc. Domine, acc. Dominum, abl. Domino, (hominum Creator et Actor, gubernans, 'The Lord, Creator and Maker of men, the One who governs'). Hist. 22,28,29; 31,27; 40,28. Dominus is one of the titles of Christ. The tradition attributing the creation of man and his world to the second person of the Trinity is long established and frequently met with in medieval literature and art. Cf. Ps. 32 (Vulg.), 6: "Verbo Domini caeli firmati sunt". also vv. 8f.

Ephesim, the city where Apollonius's wife entered the Temple of Diana. Gower uses the same spelling for the Lat (acc.). Gow. 1156, 1793, 1813, 1878. Gow.L. 1151, 1777, 1833.

Ephesum, acc. Hist. 38,21,30,31; 40,20. Cron. 581.

Ephesorum, gen.pl. ('of the Ephesians').. Hist. 17,16,17; 40, 24; 42,30. Ephesios, acc.pl. ('the Ephesians'); dat.pl. Ephesiis, Cron. 285, 289, 583.

Euglanicus; gen. Euglanici, abl. Euglanico, (senex, karissimus pauper, cives (Apollonii), 'an old man, most dear poor man, Apollonius's countryman'). Hist. 5,14,15,21,23,25,30; 6,1; 42,20,21. (In other versions of the Historia, he is usually called Hellenicus). See Hellican.

Fata, the Fates, or perhaps Fate, a personification of Chance or Fortune (see Fortune below). Cron. 189.

Filiatenna, (filia Starquilioni et Dionisiadis, 'the daughter of Starquilio and Dionysidis' -- also called Silia, Hist. 20,2). Hist. 19,19. See also Philotenna, and Flothemia.

Flothemia, (filia, minus hac (i.e. Tharsia) formosa putatur, 'Tranquilio and Dionisia's daughter, she is thought less beautiful than Tharsia'). Cron. 340, 345.

Fortuna; gen. Fortunae, (nunc male perversa, fitque noverca fera, quae michi mater erat, 'Fortune, now evilly perverse, And she has become to me (i.e. Apollonius) a fierce step-dame who was once my mother'). Cron. 55, 59, 493; Rota Fortunae, The Wheel of Fortune, Cron. 53, 487. Fortuna in the Historia on one occasion (9,33) signifies 'wealth', 'good fortune', and is twice used more-or-less as a personification in the phrase 'a fortuna deceptum'(14,33; 15,4) (agreeing with the 'C' text) However, in both these cases, the 'A' text reads 'patrimonio' instead of 'fortuna' suggesting that the word may, in fact, mean little more than 'wealth'. Appolonius himself speaks of losing his 'opes' (10,19). Note also felicitate (6,30) which is more-or-less personified as 'good fortune' or 'providence'.

Fortune, (who 'hath evere be muable'). Gow. 585, 600, 643, 1066, 1320, 1585, 1736, 1975, 2013. (The same word, but without the same force of personification, is used at 279, 1798.)

God; gen.sg. Goddes, (The Hihe god, almyhte, (whose) pourveance ... doth mercy forth with justice'), Gow. 664, 748, 998, 1022, 1160, 1255, 1301, 1384, 1395, 1427, 1478, 1590, 1710, 1789, 1810, 1847, 1956, 1975.

goddes, pl., Gow. 1079.

godesse, see Diane.

Graecos, acc.pl., The Greek (people). Cron. 291.

Hellican, ('a man of Tyr'). Gow. 575. The Latin spelling, Hellicanus, (civis Tyri, 'a citizen of Tyre'). Gow.L. 571.

Lapsacenus; nom.pl. Lapsaceni, a person of Lampsacos, the town in Asia Minor from which Priapus originated. Hist. 24,8,10.

Lenonius; acc. Lenonium, (leno cupidissimus, nec vir nec femina, 'a most avaricious bawd, neither male nor female'). Hist. 23,19; 30,29.

Leoleoninus (ductor meretricum, 'the leader of prostitutes'). Cron. 391. Almost certainly in error for Leoninus. See Cronica, note to l. 391.

Leonin, ('Maister of the bordel'). Gow. 1410, 1432, 1493. The Latin spelling Leoninus; dat. Leonino (magister scortorum, 'the master of the whores'). Gow.L. 1373, 1421.

Lichorida (Lychoride), ('a Norrice (who accompanies Apollonius's wife to look after the expected child, Thaise)). Gow. 1033, 1350.

Lichorides; acc. Lichoriadem, gen. Lichoriadis, (nutrix et obstetrix peritissima; annicula, 'a nurse and very skilled midwife; an old lady'). Hist. 16,19; 19,22; 20,4,13; 36,11.

Licorides, (sedula nutrix, 'a dutiful nurse'). Cron. 314, 332.

Militena (Militona); abl. Militena, (urbs, populo plena, inclita, dives, amoena, 'a town, crowded, famous, rich, captivating'). Cron. 379T, 381, 382, 444, 445T, 451, 496T, 538. See Mitelena.

Mitelena; acc. Mitelenam, gen. Mitelenae, abl. Mitelena (civitas, urbs, 'a city','a town'. Modern day Mitilini on the island of Lesbos). Gow.L. 1373, 1590, 1618, 1777.

Mitelene, (Gower's English spelling),(the 'city', 'the toun of Mitelene'). Gow. 1405, 1610, 1917.

Mitellina (Metellina); acc. Mitellinam, abl. Mitellina (civitas, 'the city'). Hist. 23,18; 28,24; 37,11.

Mitellini; gen.pl. Metillorum, (cives, 'citizens of Mitellina'). Hist. 37,6,18; 38,15.

Neptunalia (MS neccunalia), the festivals of Neptune, the Roman god of rivers and ocean. They were held annually on July 23rd. The corresponding Greek deity was Poseidon. Hist. 28,29.

Neptune (Neptunus), ('which hath the See on honde'), Gow. 623, 1595, 1614.

Neptunus; voc. Neptune, gen. Neptuni, dat. Neptuno, (fraudator hominum, deceptor innocentium, 'swindler of men, deceiver of innocents'). Hist. 7,19,26; 35,28. Neptunus (malus fallax,

super aequora numen, 'Neptune, the evil deceiver, god of the deep'). Cron. 47, 52, 62, 244, 333. Gow.L. 1590.

Orpheus, (see Appendix B), one of the Argonauts, famous for his skill at playing the lyre (cf. Apollo). Cron. 135.

Palladio (liquore), ('the liquor of Pallas', i.e. the oil of the olive. Pallas is an epithet of Athene, the goddess of the Athenian Acropolis; the inventress of the cultivation of the olive, the olive became sacred to her. Pallas in the sense of 'olive tree' is used by Ovid, Am. II,xvi,8.) Hist. 8,29.

[illegible]n, ('a Cronique', the name of the 12th c. work of Godfrey of Viterbo from which Gower claims to have taken the story of Apollonius. The Cronica forms the second half of part xi of the Pantheon.) Gow. 272.

Pentapolim, a city? or region of Lybia? (See Cirencencium above) Gow. 658, 1012, 1966, 1984. Pentapolim, acc. gen.; abl. Pentapoli, (urbem, 'the town'), Gow.L. 585, 634, 666, 975, 1020, 1963.

Pentapolis; acc. Pentapolim, abl. Pentapoli (patria (Tharsiae), civitas, 'Tharsia's homeland and city'). Hist. 20,14; 34, 19; 42,1. See Cirenencium above.

Pentapolitanorum, gen.pl. 'of the people of Pentapolis'. Hist. 7,13,24.

Philotenna; acc. Philotennam, (Strangulionis et Dionisiae filia, 'the daughter of Strangulio and Dionisia'). Gow.L. 1325 (2), Gower's English spelling, Philotenne, Gow. 1337.

Preseida, (Tharsia was placed in the brothel-cell which Preseida had occupied). Hist. 24,20.

Priapum, acc., (numen praesentissimum [quod] Lapsaceni colunt, 'Priapus, a most propitious deity, whom the Lapsaceni worship'). As god of fertility, he was represented "as a more or less grotesquely misshapen man, with a huge and errect phallos... in his capacity of luck bringer he is often found at the door of houses" Rose, Handbook of Greek Mythology, p. 175. Hist. 24,4,10. See also Lapsacenus.

Quirinorum, see Cirenencium.

Rota Fortunae, see Fortuna.

Seleuci, gen.; abl. Seleuco: as adj. Seleucid, of Seleucius (or Seleucia). As s. an alternative title for Antiochus, q.v.

Seleucia, 4 miles to the north of the Orontes River, served as port for Antioch. It took its name from Seleucus I Nicator, the founder of the Seleucid dynasty.

Sidonis, gen. Hist. 1,1,2. See also Sydonem.

Silia, see Filiatenna.

Starquilio; voc. Starquilio, acc. Starquilionem, gen. Starquilionis, dat. Starquilioni, abl. Starquilione, (notus homo, karissimus, 'a man known (to Apollonius) and most dear'.) The husband of Dionisiades, q.v., he is afterwards referred to as impius, that is 'disloyal'. Historia 6,5,6,14,18,22; 7,12; 19,12,15; 20, 10,23; 27,8,9,13; 35,28,33; 36,9; 41,1,8,23. See also Strangulio and Tranquilio.

Strangulio, ('A Burgeis riche of gold and fee'). Gow. 545, 1290, 1336,1577, 1937. Gower's Latin forms are acc. Strangulionem, gen. Strangulionis, dat. Strangulioni, abl. Strangulione, (magnus vir, 'a great man'). Gow.L. 537, 1272, 1325, 1498, 1930.

Sydonem, acc.; gen. Sydonis, (regionem, 'the district of Sidon'). The cities of Tyre and Sidon were the two most famous cities in Phoenicia, and are often mentioned in the Bible. Cron. 1T (3), 55.

Sydonia regna, 'the realms of Sidon'. Cron. 32.

Syriae, gen. 'of Syria', defining the realm of Antiochus's kingship. Cron. 1T.

Taise, see Thaise.

Taliarchus; voc. Taliarche, acc. Taliarchum, (dispensator, fidelissimus minister, 'treasurer and most faithful minister,of Antiochus'). Hist. 3,24 (2), 30; 4,13. See also Taliart.

Taliart, ('a feloun bacheler (and Antiochus's) prive consailer'). Gow. 505, 513. Gower's Latin form is Thaliartus, (miles, 'a soldier'). Gow.L. 496.

Tarsentia litora, 'the coast (of the people) of Tharsus'. Cron. 34. See also Tharsensis, Tharsorum.

Tarsorum, see Tharsorum.

Tartaream domum, acc., 'the Tartarean dwelling', the infernal regions and abode of the (guilty) dead. Hist. 41,13.

Thaise (Taise, Thayse, Thaisis), Apollonius's daughter, ('sche of every wisdom couthe'). Gow. 1295, 1326, 1341, 1347, 1351,

1362, 1409, 1414, 1502, 1506, 1515, 1525, 1536, 1571, 1653, 1717, 1743, 1897. Gower's Latin spelling is Thaisis (Thaysis); acc. Thaisim, gen. Thaisis, dat. Thaisi, abl. Thaise, (filia Appolini, 'Apollonius's daughter'). Gow.L. 1020, 1272, 1325 (2), 1373 (2), 1424, 1477, 1498, 1567, 1590, 1649, 1748, 1912, 1930.

Tharse, ('havene' and 'Cite'). Gow. 542, 584, 1145, 1150, 1275, 1327, 1570, 1574, 1719, 1779, 1787, 1922, 1933, 1971. See also Tharsia[1], Tharsim, and Tharsus.

Tharsensis (Tarsensis), gen.sg.; nom.pl. Tharsenses, (patria, cives, 'the homeland and the citizens of Tharsus'). Cron. 303, 573.

Tharsia[1]; acc. Tharsiam, gen. Tharsiae, (civitas, 'a city'). Hist. 5,9 (2); 7,10; 21,13. See also Tharsus.

Tharsia[2]; acc. Tharsiam, gen. dat. Tharsiae, abl. Tharsia, (virgo, Apollonii filia, 'a virgin and Apollonius's daughter'). Hist. 19,21; 20,1,8,12; 21,2, ⌈12⌋,15,17,25; 22,2; 23,6,15,17, 18; 24,5,21,24; 25,4; 26,11; 27,28,31; 28,12; 29,2; 30, 5,30; 31,1; 32,9,12,18,28; 33,4,12,23,32; 34,8,15,23,31; 35,4,12; 36,6,13,14,23; 37,8,19,26 (2); 38,14; 40,19; 41, 9,12,19,25,29; 42,4. Tharsia, (filia regis, parque deae Veneri pulcra, 'the king's daughter, and equal to the Goddess of Love in beauty'). Cron. 292T, 298, 305, 312, 314, 325, 336, 342, 349T, 351, 366, 376, 379T, 385, 396, 421, 424, 430, 439, 454, 457T, 457, 469, 472T, xv, xxii, xxvii, xxxiv, xliT, liT, lviT, lxivT, lxxT, lxxviT, lxxxiiT,xciii, 474, 478, 506, 511, 513, 521, 537, 541, 544, 545, 550, 557, 563, 577. See Thaise.

Tharsiens, the people (and country) of Tharsus. Gow. 597.

Tharsim, acc.; gen. Tharsis. Gow.L. 537, 571, 585, 1141, 1272, 1567, 1777, 1930. See also Tharsia[1], Tharse and Tharsus.

Tharsorum (Tarsorum), gen.pl. (portum, urbs, 'the city and port of the people of Tharsus.') Cron. 293, 299.

Tharsus; acc. Tharso, Tharsum, gen. Tharsis, dat. abl. Tharso. Hist. 5,10,12; 6,27; 7,1; 10,20; 19,11; 20,10,22; 27,6; 28,12; 38,24; 40,34; 41,3.

Theophilus; voc. Theophile, acc. Theophilum, dat. Theophilo, (villicus de suburbano, 'a steward from the suburbs (of Tharsus)'). Hist. 21,24 (2); 22,7; 41,19,20,24. Theophilus, (servus, 'a servant'). Cron. 349T, 350. Theophilus (Theophile), Gow. 1359, 1500. Gow.L. 1373, 1498.

Thyrum, see Tyrus[1].

Tirus, see Tyrus[1].

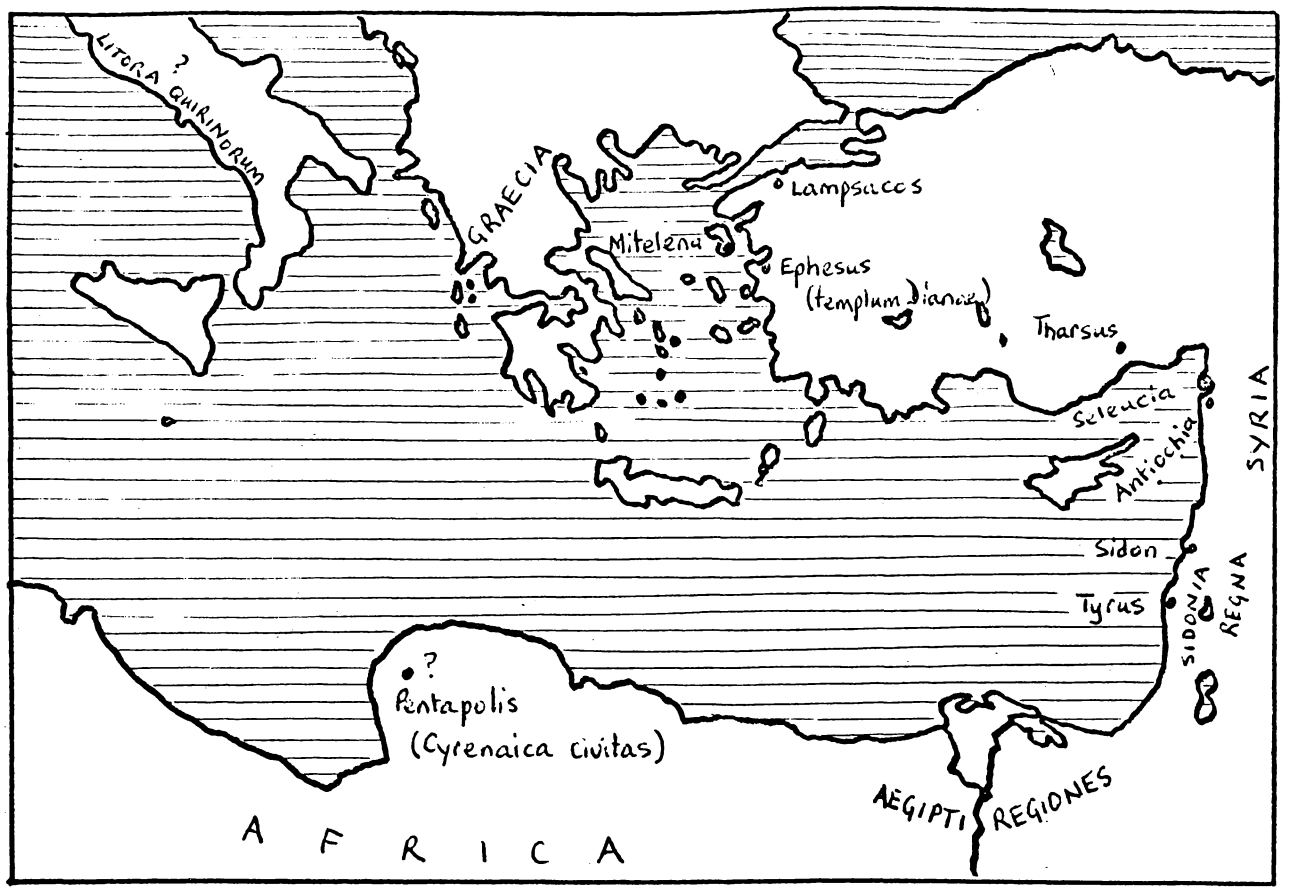
Tranquilio; acc. Tranquilionem, gen. Tranquilionis, dat. Tranquilioni, (hospes, 'host'). Cron. 301, 325, 346, 349T, 403, c, 549, 550, 571.

Tyr, Apollonius's city, the name is often used as part of his title: 'Prince of Tyr', 'man of Tyr'. An ancient Phoenician city, it was famous and proverbial in its time. See the many references to it in the Bible. Gow. 374, 452, 473, 502, 509, 517, 531, 573, 583, 746, 821, 845, 917, 990, 1010, 1122, 1143, 1311, 1537, 1545, 1591, 1888, 1892.

Tyrus[1] (Tirus, Thyrus); acc. Tyrum, gen. Tyri, dat. abl. Tyro. The city (and state) of Tyre, see also Tyr above. Hist. 1,1,2; 3,22,27; 4,12; 10,20; 15,26; 28,22; 42,28. Cron. 1T. Gow.L. 271, 496, 571, 975, 1020, 1141, 1272, 1541, 1833, 1887, 1912, 1930.

Tyrus[2]; acc. Tyrum, dat. Tyro. When used of Apollonius, '(The) Tyrian'. See also Apollonius. Hist. 2,24; 3,25; 4,27; 15,6,28; 20,20; 30,3; 35,32; 36,9; 37,6; 38,14; 39,21; 40,21,28,31; 41,3; 42,16. Cron. 22, 25, 317, ov.

Venus; dat. Veneri (deae), the goddess Venus, the goddess of Love. See Tharsia[2]. Cron. 312. Gow.L. Verses following l. 270, (Venus is usually identified with Aphrodite).



MAP OF THE EASTERN MEDITERRANEAN SHOWING ALL THE PLACES MENTIONED IN THE VARIOUS APOLLONIUS STORIES

Scale
0 100 200 300 Km.

LIST OF ABBREVIATIONS

abl.(ative case
absol.(ute
acc.(usative case
act.(ive voice
adj.(ective
adjj. adjectives
adv.(erb
advv. adverbs
anom.(alous verb(s
apoc.(opated
art.(icle
CA i (ii,iii... viii)
Confessio Amantis Book I (II, etc.)
cf. contrast, compare
comb.(ination of words
comp.(ound
comp.(arative
compar.(ative
conj.(unction
contr.(action
Cron.(ica de Appollonio
dat.(ive case
def.(inite
dem.(onstrative
esp.(ecially
f.(rom; following line
ff. following lines
fig.(uratively
fem.(inine
Fr.(ench
gen.(itive case
gerund.(ive
Gk. Greek
Gow.(er's English Apollonius
Gow.L. (Gower's Apollonius, the Latin margins.
Hist.(oria Apollonii regis Tyri
Gp I (II). Group I (II) weak verbs
imper.(ative
impers.(onal
indef.(inite
indic.(ative
infin.(itive
inflex.(ion
interj.(ection
l. (line number
lim.(iting
lit.(erally
masc.(uline
MdnE. Modern English
ME Middle English
metaph.(orically
MS manuscript
MSS manuscripts
n.(oun
neg.(ative
num.(eral
obj.(ect

obj.d. direct object
obj.i. indirect object
OE Old English
OF Old French
OHG Old High German
ON Old Norse
p. page(s
pp. pages
pass.(ive voice
periph.(rastic
pers.(onal
phr.(ase
pl.(ural
poss.(essive
p-p 'preterite-present' verbs
ppl. present participle
pp. past participle
prec.(eding example
pref.(ix
prep.(osition
pres. (ent: 1,2,3 -- first, second, third persons.
pret.(erite or past tense
Prol.(ogue of CA
pron.(oun
q.v. which see
ref.(er(ence
refl.(exive
rel.(ative
resp.(ectively
S.(trong verb(s
s.(ubstantive
sg. singular
subj.(ect; subjunctive
subjun. (ctive mood
subst.(antive(s
suf.(fix
sup.(erlative
sync.(opation
v.(erb
vbl. verbal
vv. verbs
vv. verses
voc.(ative case
vol.(ume
W.(eak verb(s
w.(ith

S Y M B O L S

- = repetition of head-word
§ = paragraph
§§ = paragraphs
< = derived from

THE GLOSSARY

The glossary includes all the words found in the Apollonius story and those words from the various citations from the Confessio that may cause difficulty for the reader. Line references are usually to the first occurence of the word. All variant spellings, oblique case, tense and mood forms (where these differ from nominative singular or infinitive forms) are listed; while words appearing only in pp. or pret. form are listed under this form.

The glossary attempts to give MdnE equivalents, as well as definitions where these are felt to be helpful. In selecting the meanings to be included for each entry, the original context of the word has been a prime consideration, but it was felt that as many meanings as possible should be given so that the reader may select the rendering he thinks best. In other words, the glossary is attempting to avoid any limiting of the poem's meaning.

Prepositions are listed in the glossary, but are more fully dealth with in "Gower's Syntax" § 7. Occasionally, reference is made to the Notes on Gower's Apollonius or to "Gower's Grammar" where the word is more fully dealt with.

a, indef. art. a, 268, etc.
an, before a vowel or unstressed 'h-', 697, etc.

a-[1], prefixed prep. on (e.g. 'afyre', on fire).

a-[2], prefixed prep. of(f (e.g. 'adrad', of (from) dread).

abandone, v. to go (somewhere) on impulse, betake (oneself); pp. abandoned, 1834.

abbesse, s. a woman superior of a convent of nuns, abbess, 1849.

abeie, see abie.

abide, abyde, v. to wait, be patient, 985; to delay, procrastinate, hesitate, 450; to remain (in a place), stay, dwell, 461, 1473, etc.; to tolerate, put up with, endure, 900; pp. abod, 1024, etc.

abie, abeie, v. to pay for, obtain at the cost of labour or suffering; to pay the penalty for; to suffer because of, 842. See note to l. 842.

able, adj. capable of doing, expert in; worthy, deserving, 947.

abode, see abide.

a-boute, adv. (a-[1]) here and there, in all parts of, throughout, everywhere among (a group of people), 430, etc.; around, on every side, 1531. prep. in the vicinity of, near to, 287, etc.

a-bove, adv. (a-[1]) above, on high, in heaven, 1079; on top, 1529. prep. to a greater degree or extent than, beyond, exceeding, 703.

absent, adj. not in a particular place, absent, 307.

abyde, see abide.

absolucion, s. a formal setting free (from guilt, penance), forgiveness, 2897.

acale, adj. cold, chilled, 638, 847.

achieve, v. to accomplish, carry out, satisfy (a desire), 535.

acompte, v. to evaluate, rate, regard, consider; 3 pres.sg. acompteth, 701.

acord, s. sentiment, opinion; of on -, by mutual agreement, in complete agreement, 1015; be of on -, to be of one and the same opinion, be agreed, 1776.

acorde, v. to come to an agreement or understanding, become reconciled, 623, etc.; pret. acorded, 950; pp (adj.) acorded, in agreement, reconciled, 925.

a-dai, adv. (a-[1]) understood as art. + s. on a certain day, one day, 979. Cf. upon a day, 374.

a-drad, pp. (a-[2]) afraid, frightened; ben -, to be afraid, 1376.

adversite, s. misfortune, hardship, adversity, 1105.

afered, pp. frightened, terrified; maken -, to frighten, terrify (somebody), 444.

a-fore, prep. (a-[1]) before, infront of, face to face with, 690.

after, aftir, adv. afterwards, next, 926, etc. prep. following, in consequence of, for, 312, etc. conj. after, when; according as, 1011.

afterward, adv. next, following, afterwards, later, 255, etc.

a-fyre, adv. (a-[1]) on fire, burning, 2288.

age, s. stage or period in human life, age, 435, etc.; suitable or right time of life, 1305.

aghte, s. this worldes -, possessions, goods, wealth, property, 747.

ago, v. to go, proceed, pass; ben -, to be gone, depart, 474.

aise, see ese.

al, all(e, adj. all, the whole amount, extent of, 296, etc.; all, the entire number of, 628, etc.; every, 1123; everything, all men, every individual, 680, etc.; as antecedent to rel., - that, everything that, 342. As a s. or pron. all men, 1015. adv. wholly, completely, entirely, 1012, etc.; - (him) one, unaccompanied, alone, all alone, 284, etc.; in comb. with various advv., - aboute, - hol, - prively, - freliche, etc.

al-[1], prefixed adj. as above.

al-[2], prefixed adv. as above.

al-gate, adv. (al-[1]) in every way, in all ways, entirely, altogether, increasingly, continually, 1594.

aliche, adv. in the same or like manner, equally, 2296.

all(e, see al.

a-lofte, adv. (a-[1]) on high, up into the air, 2262.
a-londe, adv. (a-[1]) on land, to land, ashore, 621, etc.
als, adv. (i) modifying another adverb: - swithe, straight away, 930; - blyve, forthwith, straight away, 1140; (ii) as a correlative adv. Als... as, as... as, 467, 1229.
also, adv. also, too, as well, 546, etc.
al-thogh, conj. (al-[2]) even though, in spite of the fact that, although, 305.
al-to-broke, (al[2]) + tobroke, q.v.
amende, v. to get better, improve in spirit, cheer up, 1220, etc.
amendement, s. relief, redress, compensation, recovery, 1654.
a-middes, amidde, adv. (a-[1]) in the middle, surrounded by, 712, etc.
a-mong, amonges, prep. (a-[1]) among, amid, 556, etc.; evere -, again and again, from time to time, always, here and there, 844, etc.
amonte, v. mean, signify, 1630.
a-morwe, adv. (a-[1]) in the morning, 820.
an, see a.
ancher, s. a ship's anchor, 606, etc.
and, conj. and, along with, in addition to, 256, etc.
anemie, see enemie.
angel, s. a celestial servant of God, angel, 782.
anguisse, s. pain, pangs of childbirth, torment, agony, anguish, 1054.
an-on, adv. in one, straight away, at once, 517, etc.
ansuer, ansuere, s. reply, explanation, solution, answer, 371, etc.
ansuere, v. to give a reply, answer, find the solution, 399, etc.; 3 pres.sg. ansuerth, 1717; pret. ansuerde, 336, etc.; pp. ansuerd, 420.
appetit, s. a desire, craving or passion for food and drink, appetite, 858.
appiere, v. to put in an appearance, present oneself, appear; 3 pres.sg. appiereth, 995.
aprise, s. instruction, teaching, learning, lore, 812.
aproche, v. to go or come near, approach, 388, etc.

aquite, v. to repay in kind, pay back, requite, return, 2299; pp. aquit, 1667.

areche, v. to reach, obtain, attain, 2297.

areste, v. to stop, bring to a halt, to hold (with an anchor), 606.

arewe, see arowe.

arise, v. to stand up, get up, rise from sleep, 1818; 3 pres.sg. arist, (of sun) appears above the horizon, rises, 1147; pret. aros, 1052; (of wind, storm, etc.) commenced, blew up, sprung up, 604, etc.

arm, armes, s. arm, 1204; in (his)-, grasped or held in (one's) arms, 1732, etc.

aros, see arise.

a-rowe, adv. (a-[1]) in a row or column, in sequence, one after the other, one by one, singly, 775.

arraied, pp. in comb. be -, to be adorned, decorated, beautified, provided, furnished, procured, made, prepared, fitted out, 384, etc.; cooked, prepared, 1904.

array, s. splendid furnishings, adornment, grandeur, magnificence, 983, etc.

arryveth, see aryve.

art, see be[1].

aryve, v. to reach land, come into port, end a sea voyage; be washed ashore, 1139, etc; 3 pres.sg. arryveth, 386; pp. aryved, 1276.

as, conj. and adv. as, in the way that, in the same way as, just as, 247, etc. See "Gower's Syntax" § 10 (a).

aschamed, pp. in comb. be -, to be affected with shame, be put to confusion, be disconcerted, 2722.

asent, pp. in comb. be -, to be sent for, summoned, 1552, etc.

a-slepe, adv. (a-[1]) in a state of sleep, asleep, 1790.

aspie, v. to look for, seek to discover, search out, await (a time suitable for a particular purpose), 1432.

assaie, v. to ascertain, learn, find out by examination, or inquiry; to endeavour, strive, attempt, undertake; 382,

etc.; pp. assaied, 1598, etc.

assailed, pp. in comb. be -, to be harassed, assailed, afflicted, besieged, 1322.

assay, s. an attempt, effort, try; make -, to attempt, strive, 373.

assent, s. consent, approval, formal endorsement, 493, etc.; of on -, of one accord, unanimously, 1990.

assente, v. to assent, consent, approve of, express agreement, 813; pp. assented, having agreed, 818; be -, to be in agreement, 937.

assise, assisse, s. manner, fashion, style, kind, character, 675, etc.

assised, pp. set, arranged, made, put in place, located, established, 440.

assoile, v. to solve, explain (a riddle), answer (a question), 364.

assote, v. to become or act like a fool, become infatuated, 2766; pp. assoted, 2036.

astat, s. splendour, ceremonial pomp; in -, in a manner appropriate to high rank on occasions of state, 723; estate, realm.

asterte, v. to escape, avoid, evade, elude, 456.

aswoune, adv. in a swoon or faint; falle -, to faint, swoon, 1854.

at, ate, prep. at, in, next to, near, on, during, 288, etc.

atir, s. fine apparel, dress, ornaments of dress, 822.

atteint, pp. brought to justice, arraigned, convicted, condemned, punished, 1947.

attempte, v. to seek or try to do, venture upon, attempt, 1419.

a-tuo, adv. ($a-^{1}$) in two, asunder, apart; wende -, to part company, 922.

audience, s. in comb. in open -, in the hearing of everyone present, 1842.

aunter, (f. aventure, q.v.) used in adv.phr. in - if, on the chance that, in case, 1666.

availe, v. to help, assist, benefit, be profitable to, 616, etc.

avaled, pp. (of sail) lowered from the yard, set, 1619.

avantage, s. benefit, profit; take -, to profit, 1417.

aventure, s. fate, fortune, chance, one's lot or destiny; something that happens, an event or occurrence, experience, accident, 481; pl. aventures, (one's) fortunes, circumstances, outcome (of something), 538; in -, cf. aunter above.

avis, s. advice, opinion, 2761.

avised, pp. in comb. be (wel) -, to be prudent, be (well) informed, be wise; to seek advice, take counsel, 416, etc.

avisioun, s. a prophetic dream, a dream sent for warning or instruction, 1801.

avoi, interj. expressing disapproval or protest, fie! shame! 1696.

avou, s. a solemn promise (to God), oath, vow; make -, to swear, vow, 620, etc.

awaite, v. to plot, conspire, secretly plan or contrive; - upon, to wait for, await, 610, etc.; 3 pres.sg. awaiteth, 579.

a-weie, awey, adv. (a-[1]) away, out of existence, from contact with, 282, etc.

axen, v. to ask, inquire about, request, 989; 3 pres.sg. axeth, 320, etc.

ay, adv. all the time, always, constantly, unceasingly, 1460.

a-yein, adv. (a-[1]) into a former state or condition, back again, once more, 396, etc.; back to a place, homewards, 452, etc.; in return, in reply, 880, etc. prep. against, towards, 838, etc.; in preparation for, 1261.

a-yein-ward, adv. (a-[1]) back to the place whence one has come, back, once again, 1272.

a-yer, adv. (a-[1]) in the year, during the year, 2226.

B bacheler, s. a young man, youth, 503. See note to l. 503.

bad, see bidde.

balance, s. the scales of Justice, the balance of Fate or fortunes, 2380; be in o -, to be subject to the same fate or chance, 1002.

bale, s. threatened evil, danger, misfortune, harm, disaster, ruin, 589.

balsme, s. fragrant curative or soothing ointment, lotion, 1198.

barge, s. a sea-going sailing vessel of moderate size, 451, etc.

bathes, pl.s. a bathing place, hot spring, hot baths, 484.

be[1], ben, v. to be, exist, occur, 322, etc. For a full paradigm of this verb, see "Gower's Grammar" § 15 (i).

be[2], prep. near, close to, alongside, up to, between, among, in, on, at, by, 464, etc. See also by.

be-, prefixed prep. as above, and adv. (see by) forming intensive verbs with the sense 'thoroughly', 'to excess'; also with the sense, 'about'.

beaute, s. physical attractiveness, beauty, 287, etc.

becam, see become.

bedde, s. bed, nuptial bed; go to -, to have sexual intercourse with, 969.

bede, see bidde.

bedes, pl.s. rosary beads, a string of beads used for keeping count of the number of prayers said; a peire of -, a rosary, 2904.

be-falle, v. to come to pass, come about, occur, happen, 496, etc.: pret. befell(e, 365, etc.: pp. befalle, 1291; pres.subj. befalle, 1095.

be-fore, prep. in front of, ahead of, in the presence of, 732; - time, adv. phr. earlier, previously, hitherto, 550.

began, see beginne.

begat, see begete.

begete, v. to beget, be the father of; pret. begat, 329.

be-ginne, v. to commence, begin, start, 1158; pret. began, 396, etc.; pret.pl. begonne, 473; pp. begunne, 2256, begonne, brought into existence, created, made known, 1494; beginne the bord, to sit in the place of honour at the table, to head the table, 720.

be-grave, v. to bury, inter; be -, to be buried, 1129, etc.

behield, see beholde.

be-hinde, adv. in the rear, at the back, at the stern, 1148.

be-holde, v. to gaze upon, look at, observe, watch, consider, 567, etc.; pret. behield, 729; be -, to be in duty bound, be under an obligation, be indebted, 568, etc.

beie, v. to pay for, purchase, buy, suffer for; pp. boght, 400.

be-knowe, v. to know, to make known, reveal, confess, admit as true, 1800.

be-leve, believe, v. to leave, let remain or stay, 1296; pp. believed, 2500.

be-lieve, s. confidence, trust, conviction, 1138.

ben, see be[1].

bende, v. to stoop, bow, bend; pret. bente, 920.

be-neath, adv. below, lower down, underneath, 1640.

bente, see bende.

berd, s. beard, 1303.

bere, v. to bear, have, keep, possess, carry, bring, wear, 1170, etc.; 3 pres.sg. berth, 501; pp. bore, 304; - a pris, to obtain, get renown; to win a reward, or prize, 695, 703. See also bore.

bereft, see bereve.

be-reve, v. to take away by force, deprive, rob, snatch away, 1440; pp. bereft, 331.

berste, v. to fall apart, break, shatter, burst, 1068.

berth, see bere.

be-seche, v. to beg, entreat, beseech; seek after, search for, 661, etc.; pret. besoghte, 357, etc.; pp. besoght, 1664.

be-seie, pp. in comb. be -, to be aware, be warned, to forsee, 248.

be-sette, v. to arrange, plan, manage, fashion, do; pp. beset, 254, etc.

be-sihe, pret. v. attended to, observed, 1617.

besinesse, s. activity, work, exercise, occupation, business, 1830.

besoght(e, see beseche.

be-sowed, pp. sewn up, 1114.

beste[1], adj. used as s. the -, the most excellent thing or idea to do, the best course of action, 593, etc.

beste[2], s. beast, animal, 2025.

be-stere, v. to make a movement, move, stir, 609.

betaghte, see beteche.

be-take, v. to give, grant, hand over, bestow, deliver, commend, entrust; pret. betok, 884, etc.

bete, v. to beat, pulsate, 1196. (bete, f. OE betan = to mend, repair).

be-teche, v. to commend, leave (to God's mercy), entrust; pret. betaghte, 747.

be-thoght, pp. in comb. be -, to meditate, ponder, think about, be aware or mindful, 1226.

be-tide, betyde, v. to happen, come to pass, occur, 899, etc.; pret. betidde, 1037.

betok, see betake.

be-traied, pp. in comb. be -, to be acted against treasonably, to be betrayed, 1923.

betre, comp. adj. more desirable, preferable, more favourable, more advantageous, better, 1095, etc.

be-twen, betwene, prep. between, (of joint effort) together, 278, etc.

betyde, see betide.

be-whape, v. to amaze, bewilder; pp. bewhaped, 2219.

be-wounde, pp. in comb. be -, to be wrapped up, be covered up, 1178.

be-wreie, v. to reveal, bring to light, divulge, 912; pret. bewreide, accused, informed against, betrayed, 454.

beyete, s. property, possessions, goods, gain, profit, advantage, 1120, etc.

bidde, v. to ask, beg, request, pray, demand, order, urge, 2252; pret. bad, 508, etc.; pp. bede, 1791, etc.

bide, v. to wait, stay, remain, tarry, linger; pret. bod, 519.

biede, v. to command, order, 1507.

bille, billes, s. a personal letter, message, note, 875, etc.

bitter, adj. bitter, cruel, causing suffering, severe, 2256.

blak, blake, adj. black, 1046, etc.

blase, s. a bright glowing flame, fire, 2444.

blast, s. a sharp or sudden gust, blast, 1041.

blende, v. to deprive (somebody) of sight or vision, to obscure, conceal, to grow spiritually blind; pret. blente, 295; pp. blent, 1524.

blessed, blessid, pp. in comb. be -, to be blessed by God, be fortunate, happy, glorious, 1859, etc.

blew(en, see blowe.

blinde, adj. blind, lacking vision, 2268; as a s. a sightless person, a blind man, 1586.

blisse, s. joy, happiness, pleasure, well-being, prosperity, 589, etc.

blod, s. emotion, desire, passion, spirit, 378; lineage, descent, ancestry, stock, race, 794, etc.; relationship, blood, 1703.

blowe, v. to blow, beat upon, drive; pret.sg. blew, 605; pret. pl. blewen, 1041.

blythe, adj. joyful, happy, glad, gay, 929.

blyve, adv. swiftly, rapidly, 515, etc.

bod, see bide.

bodi, body, s. body, person, 306, etc.; corpse, 1094, etc.

boght, see beie.

bok, bokes, s. a written composition, book, 276, etc.; a letter, 883.

boked, pp. in comb. be -, to be educated, be (well) read, 1328.

bondeman, s. serf, servant, slave, 1358.

bord[1], s. a dining table, 720, etc.; side of a ship, 987; over -, over the ship's side, overboard, 1140; plank of wood, board, 1108.

bord[2], bordes, s. an amusing story, anecdote, exemplum, joke, jest, 1676.

bordel, s. house of prostitution, brothel, 1411, etc.

bordeller, s. keeper of a brothel, bawd, 1415.

bore, pp. in comb. be -, to be born, 744, etc. See also bere.

bot, conj. but, except, 279, etc.; - if, unless, except, except that, 363, etc.

bote, s. advantage, help, profit, good, benefit, relief, deliverance, remedy, 339, etc.

bothe, num. both, the one and the other, the two, 484; used loosely with more than two nouns, also, as well, too, 709.

boun, adj. ready, prepared, 1406.

bounde, v. to tie up, join securely, fasten; pret.pl. bounden, 1133.

breide, v. to draw (a sword from its sheath), 1376.

brenne, v. to burn, be consumed by fire, suffer torture or death by fire; pp. brent, 1949; ppl. brennende (fig.), 2288.

brest, s. breast, bosom, 1195.

breth, s. breath, breathing, respiration, life, spirit, 334.

brid, s. bird.

brihte, bryhte, adj. bright, shiny, brilliant, lustrous, splendid, beautiful, sparkling, 967, etc.

bringe, v. to bring, fetch, lead, convey, take, send; pret. broghte, 630, etc.; pp. broght, 557, etc.

brod, adj. wide, broad, stout, 1023.

broght(e, see bringe.

bryhte, see brihte.

buiste, s. jar, box, container, 507.

burgeis, s. a freeman of a town, citizen, inhabitant of a town, a city-merchant, master craftsman, 543.

burgh, s. town, city, village, 518.

by, adv. near, close; faste -, nearby, neighbouring, close-by, 1390; - and -, one by one, one after another, everyone, 907. prep. near, close to, next to, at alongside, 1072. See also be[2].

C caban, s. ship's cabin, small room, 1051, etc.

cable, s. a heavy rope or cable, anchor cable, 624.

cacche, v. to receive, be given, obtain, acquire, take; pret. cawhte, 1203, etc.

calle, v. to call, name, summon, 800, etc.

cam, see come.

can, see conne.

care, s. sorrow, grief, vexation, distress, hardship, injury, misfortune, fear, dread, 311, etc.

carpe, v. tell, say, ask, 1488.

cas, s. state of affairs, circumstances, situation, event, incident, misfortune, cause, reason, purpose, concern, affair, problem, 402, etc.

caste(n, v. to throw, fling, hurl, 1094, 1140, etc.; plan conjecture, apply or devote oneself to, 296, etc.; to move suddenly, turn quickly, 1688, etc.; - (his, hire) yhen, to glance, observe here and there, 722, 1202; - his lok, to glance, look, 1928. Fig. to set, 1706.

castell, s. castle, fortress, fortified place, stronghold, 1752.

cause, s. cause, reason, concern, affair, undertaking, 311, etc.; in loves -, for the sake of love, 273, etc. (ME 'cause' overlaps with 'cas', q.v.)

cawhte, see cacche.

celestial, adj. belonging to heaven, heavenly, divine, unearthly, celestial, 780.

celier, s. store-room, store-house (above or below ground), 2254.

certein, adj. certain, particular, specific, 365, etc.; sure of one's skill or art, accomplished, expert, 828; definite, stipulated, 694; in -, adv. phr. certainly, surely, indeed, 767, etc.

cesse, v. cease.

chaier, s. chair, armchair, a comfortable seat, 762.

chamberlein, s. one who attends a king or other person of high rank in his private chamber, valet, personal attendant, 781.

chambre, chambres, s. room, bedroom, chamber, dwelling, living quarters, 291, etc.

chance, chaunce, s. occurrence, event (especially one that is unexpected, unforseen, beyond human control or attributed to providence or destiny), 966, etc.; upon a -, adv. phr. by chance, accidentally, 836.

change, v. to shift, move, change position, alter, change, vary, 595, etc.; pp. changed, 1142.

charite, s. charity, kindness; for -, as an act of kindness, for the sake of charity, 1128.

chastete, s. the virtue of sexual purity, virginity, faithfulness, chastity, 1244.

chaunce, see chance.

cheke, cheeke, s. cheek, the side of the face, 750, etc.

cherl, s. bondsman, serf, villein, peasant, servant, boor, base fellow, churl, 1503; gen.sg. cherles, 1367.

cherles, adj. churlish, base, boorish, villainous, 1374. See prec.

chief, s. foremost thing, chief concern, most important thing, 3072.

chiere, chere, chier, s. face, facial expression, mien, 321, etc.; good cheer, gladness, happiness, joy; lose -, to avoid entertainments, mourn, 476; make -, to treat kindly or hospitably, welcome, entertain, amuse, 766, etc.

child, childe, s. child, son or daughter, baby, 426, etc.; pl. children, 1997; be with -, to be pregnant, 1029.

childhode, s. infancy, childhood or early youth, the stage of life from birth to puberty, 319.

children, see child.

cite, s. a walled town, city, 544, etc.; the inhabitants of the city, 549, etc.

citezeins, pl.s. freemen of a city or town, established inhabitants of city or town, citizens, 1827.

citole, s. a stringed instrument, plucked with the fingers, (related to the dulcimer or zither), 829.

cladde, see clothe.

clamour, s. noisy lamentation or complaining, loud cries of grief, uproar, 495.

clare, v. to make known, set forth, declare, 1544.

clepe, v. to ask, request, order, summon, call, send for, 713; pp. cleped, in comb. be -, to be called, be named, 545, etc.

clerc, clerk(es, s. an educated or learned person, scholar, master of some subject, 391, etc.

cliere, v. to clear up, become fair; 3 pres.sg. cliereth, 1147.

clos, pp. in comb. - in a chambre, confined or shut up in a room, 1051, etc.

cloth, s. cloth, table-cloth, 798; pl. clothes, clothes, dress, garments, clothing, 651, etc.; - of gold, cloth brocaded with gold thread, 1116, etc.

clothe, v. to put clothing on, get dressed, dress, 483, etc.; pret. cladde, 652.

cloude, cloudes, s. cloud, mist, fog, 1039, etc.

coevere, v. to recover; 3 pres.sg. coevereth, 1201.

cofre, s. trunk, chest, casket, coffin, 1108, etc.

cold, s. chill, coldness, 2446.

colde, adj. cold, lifeless, 1195.

colour, s. colour, complexion, 636.

come, v. to approach, arrive, proceed, come, go, 621, etc.; 3 pres.sg. comth, 1369; pret.sg. cam, 318, etc, com, 1314; pret.pl. come, comen, 353, 992, etc.; pp. come, comen, 532, etc.; - to honde, to come into one's possession, come to pass, 279.

cominge, comynge, s. arrival, coming, visit, 1986, etc.

commune, see comune.

compaignie, compainie, s. companionship, fellowship, company, 383, etc.; withoute -, without a companion, 707.

compasse, v. to design, contrive, devise; 3 pres.sg. compasseth, 2233.

complaigne, v. to lament, grieve, mourn, 2224; 3 pres.sg. compleigneth, 1513.

comun, adj. shared by the members of a community, public, common, 493, etc.

comune, commune, pl.s. the commons, commonalty, the lower order as distinct from those of the noble or knightly rank, the body of free men, the common people, etc.

comynge, see cominge.

conceive, v. to understand, comprehend, 1973.

concupiscence, s. desire, especially ardent or carnal desire, 293.

condicion, s. stipulation, proviso, exception, reservation, qualification, 397, etc.; disposition, manner, circumstance, 849.

confession, s. the making known of one's fault, wrong, crime, weakness, etc., the acknowledging of sins, confessiong them to a priest, 2891.

confort, s. alleviation, relief, assistance, support, 1094, etc.

conforte, refl. v. to cheer up, reassure or console oneself; 2 imper.pl. conforteth, 1214.

confortinge, s. the act of encouraging, reassuring, consoling, 336.

conne, v. to have the ability, capability or skill (to do something), to know how, to be able; 3 pres.sg. can, 411, etc.; pret. couthe, 302, etc; pp. couth, known, well known, familiar, 1200; kidd, 1542.

consailer, s. counsellor, adviser, one who shares secrets, confidant; prive -, confidential adviser, most trusted counsellor, 504.

conscience, s. conscience, moral sense, the faculty of knowing what is right, 294.

conseil, s. counsel, advice, instruction, secret, secret purpose, 881, etc.

conseilen, v. to take counsel, deliberate, 1093; pp. conseiled, in comb. be -, to be advised, be taught, be instructed, 1262.

contemplacioun, s. religious meditation, contemplation of the Divinity or divine order, 1838.

continuance, s. continued occurrence or existence, constancy, patience, perseverance, continued application, 344, etc.

contre, s. country, land, territory, region, district, 596; one's native country, homeland, 744.

cooste, s. shore, coast, 619, etc.

corage, s. spirit, disposition, temperament, valour, courage, heart, desire, intention, 923, etc.

corde, s. rope, line, cord, string, 624.

coroned, corouned, pp. crowned, invested with sovereignty, 1916, etc.

corps, s. a dead body, corpse, 1139, etc.

cost, s. outlay of money, expenditure, expense, cost, 509, etc.

couche, s. bed, pallet, couch, 1193.

couched, pp. set, placed, 2255.

coupled, pp. united in marriage, joined in wedlock, 277.

cours, s. way, direction, course, 540, etc.

court, s. the sovereign's establishment or entourage, the place where a sovereign resides, court, 389, etc. pl. courtz, 2346.

courtaisly, adv. in a courtly manner, courteously, politely, graciously, respectfully, 1695.

couth(e, see conne.

covenable, adj. appropriate, suitable, seasonable, opportune, favourable, 1305, etc.

covenant, s. undertaking, contract, agreement, 3074.

coverture, s. concealment, stealth, 1576.

craft, craftes, s. skill, dexterity, cleverness, ingenuity, strength, force, power, 1176, etc.

crave, v. to ask for, beg, pray, request, 1387; to long for, desire, 396.

creature, s. a created thing, living thing, creature, person, 1090.

crie, crye, v. to cry out, shout, yell, declare, proclaim publically, beg, entreat, demand, 1394, etc.; pret. cride, 926, etc.; pp. crid, 679, etc.

cronique, croniqes, s. chronicle, history, record, account, story, 271, etc.

crualte, s. cruelty, ferocity, fury, rage, severity, pitilessness, 535.

cry, s. shout, call, cry, outcry, noise, tumult, cry of distress, weeping, lamentation, entreaty, prayer, 1071, etc.

crye, see crie.

cuppe, s. a drinking vessel, bowl, goblet, cup, 797, etc.

cure, s. successful treatment, healing, cure, 1875.

curse, v. consign to perdition, damn, invoke evil upon, curse, swear; 3 pres.sg. curseth, 1584.

custume, custumme, s. traditional or customary practice of a nation, established usage, tradition, custom, 685, etc.

D dai, day, s. day, 328, etc.; day, time, period, season, 374, etc.; pl. daies, 438; epoc, age, 271.

dame, s. in comb. ma -, as a form of address, milady, madam, 740, etc.

danger, s. the power of a lord; (in 'Courtly Love') the power of the lady, dominion; difficulty (made or raised), chariness, coyness, 2039. See note to l. 2039.

dar, v. to have the courage (to do something), dare, 895; pret. dorste, 347, etc.

dart, s. a pointed missile, arrow, dart, 2288.

dance, daunce, v. to dance, 965, etc.

day, see dai.

debat, s. emotional conflict, quarrel, dispute, strife, 724, etc.

debate, v. to quarrel, fight, wrangle (used fig.), 1593.

deceive, v. to mislead, prove false to, betray, defraud; 3 pres. sg. deceiveth, 2344.

declare, v. to tell, relate, tell about, explain, interpret, solve; 3 pres.sg. declareth, 402, etc.

ded, dede, adj. dead, no longer alive, 368, etc.

dede, dedes, s. deed, action, 693, etc.

dede, see do.

dedlich, dedly, adj. inimical to life, destructive, fatal, deadly, 1355; death-like, as if dead, 2448.

defende, v. to protect, defend, 303, etc.

deffie, v. to defy, resist, be impervious or impregnable to reject, repudiate, challenge, 1066.

degre, s. rank, social condition, elevated position, 715, etc.

deie, dye, v. to die, cease living, suffer the pains of dying, face the danger of death, 447, etc.

delit, s. an emotion of pleasure, delight, pleasure, 345.

deliten, v. to take great pleasure, be highly pleased, 2340.

delivere, adj. agile, nimble, active, quick, 681.

delivered, pp. in comb. be -, to bear a child, give birth to a baby, 1055.

demandes, pl.s. questions, riddles, 1489, etc.

deme, v. to express an opinion, think, argue, 1682; pp. diemed, judged, condemned, doomed, 1948.

demeine, s. possession, demesne, dominion, power, 2226.

departe, v. to take one's leave, depart, part company, separate, 1031.

depe, s. deep water, the sea's depth, the bottom of the sea, 627.

derk, derke, adj. dark, dusky, dismal, 1034, etc.; as a s. darkness, dark place, 1691.

derke, v. to dim, obscure, eclipse, extinguish; 3 pres.sg. derketh, grows dark, lowers, 604; pp. derked, 967.

desclose, v. to make known, reveal, show forth, expose; 3 pres. sg. descloseth, 1711; discloseth, 1237.

descoloured, pp. deprived of natural colour, wan, pale, 1908.

descorde, v. to disagree, dissent, 2024.

desdeigned, pp. regarded with contempt, scorned, angered, offended, 2342.

deserve, v. to deserve, merit, be worthy of; 3 pres.sg. deserveth, 1962; pp. deserved, 718.

desese, s. distress of mind or feeling, uneasiness, disquiet, anxiety, annoyance, vexation, 935.

desesed, pp. distressed, filled with tribulation, uneasy, unhappy, harassed, vexed, 1284, etc.

desguised, pp. disguised, 521.

desir, desire, s. desire, lust, passion, craving, wishing, longing, yearning, 337, etc.

deslaied, pp. delayed, postponed, put off, 445.

despeir, s. hopelessness of situation or prospect, ruinous condition, 945.

despende, v. to spend, disburse, dispose of, use, 823, etc.

despise, v. to look down upon, have low opinion of, have little respect for, regard as inferior, 436.

deth, s. loss of life, dying, death as an event, 333; personified, 280.

devocioun, s. the profound religious emotion of awe, reverence, adoration, devoutness, piety, desire (to do something), 1837.

devoure, v. to devour, feed on; fig. - oghne fleissh, to commit incest; 3 pres.sg. devoureth, 309.

diemed, see deme.

diere, adj. beloved, dear, 1461, etc.

dihte, v. to prepare, get ready for use, equip, 506.

disciples, pl.s. students, pupils, apprentices, 1167.

discloseth, see desclose.

dissh, s. dish, plate, bowl for food or drink; the food served or collected in a dish, 797.

distresce, s. a feeling of distress, anguish, suffering, grief, 1609.

diverse, adj. disagreeable, unkind, perverse, hostile, vicious, adverse, unfavourable, 602.

divise, v. to decide, determine, plan, 950.

do, don, v. to do, perform, carry on, 539, etc.; to complete, finish, 339, etc.; to cause, make, bring about, construct, establish, 875, 1123, etc.; - of, to doff, remove, take off, 1746. For a full paradigm of the verb, see "Gower's Grammar" § 12 (iii).

doelful, adj. sorrowful, sad; - clothes, mourning clothes, 483.

doghter, see dowhter.

dom, s. judgement, verdict, order, command, sentence, 1952; fate, destiny, lot, 2113.

don(e, see do.

dore, s. door, gate, entrance, 1836.

dorste, see dar.

doth, see do.

doun, adv. to a lower place, down, downward, 627, etc.

doute, s. doubt, uncertainty, perplexity, 864.

dowhter, doghter, s. daughter, 278, etc.

dowhterles, adj. having no daughter, deprived of a daughter, 903.

drad(de, see drede[2].

drawe, v. to go, move, come, travel, 1793; to pull in pieces, tear asunder, 1948.

drecche, v. to postpone, delay, hesitate, hinder, 755.

drede[1], s. fear, fright, terror, anxiety, concern, 301, etc.; for -, lest (something happen), for fear of, 454.

drede[2], v. to fear, be afraid of, 265; to fear, hold in awe, 3088; pret. dradde, 446; drad him of (refl.), was afraid of, 1367.

dredful(l, adj. frightening, terrible, horrible, dangerous, hazardous, 1041, etc.

dreie, adj. dry, not moist, 1136.

dreint, see drenche.

drenche, v. to drown, sink, 611; pp. dreint, 1239, etc.

drinke, s. drink, beverage, 859.

drive, dryve, v. to drive, propel, bear, pass, spend, pursue, 1256, etc.; 3 pres.sg. dryveth, 385; pret. drof, 618; - forth, to while away (the time), 1256.

due, adj. owing, payable, fitting, proper, rightful, 2348.

duelle, v. to remain, stay, sojourn, reside, live, dwell, 1245, etc.; 3 pres.sg. duelleth, 1325; pres.pl. duellen, 659; pret. duelte, 287, etc.

duite, s. legal or moral obligation, that which one is bound or ought to do, duty, 3101.

dye, see deie.

E ech, pron. each, each and every one, every one, every individual, 896, etc.

ech-on, pron.phr. each one, every single one, 1895.

eet, see ete.

eft, adv. a second time, another time, once more, again, 2262; nou and -, now and again, 332.

ek, eke, adv. and conj. too, also, in the same manner, in addition, moreover, likewise, 409, etc.

elles, ellis, adv. otherwise, by other means, differently, as an alternative, with different results, 1445, etc.

eloquent, adj. well-spoken, persuasive, possessing fluency, good style and effective expression, 393.

enclowed, pp. fastened with nails, riveted, 1113.

encresce, v. to make grow, make more extensive, more prosperous, 1450.

ende, s. end, conclusion, completion, resolution, settlement, agreement, expedient, 1219, etc.; something, a bit, a part, 697; make an -, to bring to completion, reach a decision, 886.

ended, pp. come to an end, ceased, stopped, ended, 1963.

endeles, adj. without end, endless, eternal, 3172.

endite, v. to put into words, compose, express, pen, set down in writing, 2214.

endlong, adv. from end to end, lengthwise, 987.

enemie, anemie, s. enemy, adversary, opponent, 1355.

enforme, v. train, educate, instruct, guide, direct, advise, 817; pp. enformed, 259.

enke, s. ink, 2213.

enoignt, pp. smeared, daubed, applied, embalmed, bathed, anointed, 1198.

ensample, s. instance, illustration, example, precedent, model, 1999.

entendance, s. the paying of attention, attendance, service, 2488.

entente, s. purpose, intention, aim, object, reason, will, wish, desire, 296, etc.; with (in) good -, with good will, kindly, in good faith, faithfully, cheerfully, 664, 1835.

enterrement, s. burial with the accompanying ceremonies, funeral, 1523.

envie, s. ill will, hatred, enmity, hostility, spite, malice, envy. One of the seven 'deadly sins', whose antithetical virtue is charity, 1334, etc.

environed, pp. surrounded, accompanied, encircled, 1833.

eny, lim.adj. any, any whatever, any at all, 391, etc.

epitaffe, s. epitaph, inscription of a tomb, 1531.

er, adv., prep. and conj. before, earlier, 625, etc.

ere, s. ear, 781, etc.

ernest, s. seriousness of intention or application, earnestness; in -, seriously, in all seriousness, 856.

erthly, adj. pertaining to the earth, terrestrial, of this world, 3086.

eschange, s. the act or fact of changing, variety, mutation, change, 2259.

eschuie, v. to stay away from, avoid, shun, refrain, abstain from, forbear, flee from, seek to avoid, escape, succeed in avoiding, 458; 3 pres.sg. eschuieth, 3097; pret.pl. eschuieden, 373.

ese, aise, s. comfort, ease; at -, at ease, undisturbed, satisfied, comfortable, well off, in comfort, 825, etc.

esmaied, pp. frightened, stunned, upset, afraid, disconcerted, 446, etc.

ete, v. to take as nourishment, eat, dine, feast, partake of a meal, 406; pret. eet, 669; pp. ete, 670.

evene, adv. exactly, right, just, directly, squarely, 690.

evere, adv. always, at all times, all the while, continually, progressively, constantly, invariably, regularly, uniformly, consistently, 333, etc.; at any time, on any occasion, 328, etc; for -, for all time, for ever, 563; - among, again and again, from time to time, always, here and there, 1076, etc.; wher -, wherever, wheresoever, 1340.

every, adj. one and all, every one, every, 281, etc.; - maner, every or any kind of, every, any, 567.

every-del, adv. and s. every part, the whole, wholly, entirely, 2192.

excede, v. to pass beyond, transcend the limits of, to pass the bounds of; 3 pres.sg. excedeth, 263.

excused, pp. excused, pardoned, released, exempted, held blameless, 2170.

execusion, s. the giving of effect to, execution (of a sentence), 1952.

F face, s. face, 566, etc.; afore (someone's) -, in (his) presence, in front of, 690.

fade, adj. pale, discoloured, dull, lacking in brilliance, 637.

fader, s. father, 295, etc.; gen. fader, 760, etc.; fadres, 291, etc.

faile, s. failure, error, lack, scarcity; withoute -, surely, truly, actually, certainly, doubtless, without a doubt, 414, etc.

fair, faire, adj. pleasing to the sight, beautiful, handsome, attractive, 731, etc.

faire, adv. courteously, kindly, affably, fairly, graciously, eloquently, pleasantly, 754, etc.

faireste, sup.adj. most fair, most beautiful, etc.; 1535.

falle, v. to fall, drop, descend (into sin), 2018; to happen, come to pass, occur, take place, 1172, etc.; ?yield to temptation, be directed, 2017; 3 pres.sg. falleth, 289; falleth into wordes, enters upon a conversation, begins a discussion of, 1675; pret.sg. fell, 699, etc.; felle, 1105; pret.pl. felle, 868.

fals, false, adj. false, deceitful, faithless, disloyal, treacherous, unjust, dishonest, corrupt, mendacious, 1334, etc.

fame, s. reputation, renown, fame, report, rumour, 347, etc.

famyne, s. famine, general dearth of food, hunger, starvation, 551.

fantasie, s. imagination, a supposition resting on no solid grounds, fantasy, 2211.

fare[1], s. behaviour, conduct, practice, bearing, event, 312.

fare[2], v. to travel, journey, go on one's way, come, go, depart, 471, etc.; to fare, exist, turn out, happen, 1600, etc.; pret. ferde, 382, etc.; pp. ferd, 250, fare, 1555, etc.

faste, adv. fast, firmly, closely, tightly, securely, 1133, etc.; close, near, 1390; soundly, 1790.

favorable, adj. benevolent, kindly, agreeable, 2014.

fecche, v. to fetch, get, bring, 756.

fed, pp. nurtured, reared, brought up, 1719.

fee, s. movable property, possessions, wealth, riches, treasure, 543.

feere, s. fear, 317, etc.; also something which inspires fear, danger, 608.

reigne, v. to conceal, disguise, imitate, counterfeit, dissemble, invent, 2405; 3 pres.sg. feigneth, 1514.

feith, s. credibility; yeve a more -, to create a greater credibility, to make more plausible, 1520.

felaschipe, s. company, entourage, route, 1886.

fell(e, see falle.

felle, adj. treacherous, deceitful, false, wicked, evil, 431.

felonie, s. treachery, betrayal, deceit, guile, crime, villainy, sin, 405, etc.

feloun, s. one who is wicked or evil, evil-doer, sinner, wretch, one who commits treason, 503, etc.

felte, see fiele.

fend, s. an enemy, fiend, monster, 1510.

fer(r, adv. far, at a great distance, 2244, etc.

ferde, see fare[2].

fer-forthli, adv. completely; als - as, insofar as, as well as, as far as, 1229.

ferke, v. to drive, urge onward, hasten; 3 pres.sg. ferketh, 603.

ferm, adj. firm, strong, steady, 1109.

ferst, ferste, adv. first, originally, formerly, in the first place, 329, etc.

ferste, adj. first, original, 497.

feste, festes, s. festival, a church holy day, religious celebration, feast, 761, etc.; hihe -, principal holy day, importatnt feast day, 1614.

fette(n, v. to go to get, go and seek, bring, send for, obtain, fetch, 761, etc.; take by force or stealth, 1362, etc.

fewe, adj. not many, few, 1200.

fiele, v. to experience, feel, suffer; 3 pres.sg. fieleth, 845; pret. felte, 292.

fiere, s. companions, associates, crowd; alle in -, all in a group, in company, together, 1753.

figure, s. statue, image, effigy, likeness, form, appearance, 564.

fille, s. fill, plenty, abundance; al (his, hire) -, (his, her) whole heart's desire, 795, etc.

finde, v. to come upon, meet by chance, discover, find, 359, etc.; pret.sg. fond, 672, etc.; pret.pl. founde, founden, 1177, 1180, etc.

fisshere, s. fisherman, 646.

flacke, v. to beat feebly, flutter, 1196.

fle, v. to retreat, run away, flee, escape, leave, depart, 2237; pp. fled, 531.

fleissh, s. the physical or sensual nature of man, bodily appetites and desires, 289; oghne -, own flesh and blood, blood-kinsman, 310, etc.

flor, s. floor, 1855.

flour, s. fig. prime of life, the best, most excellent, 490, etc.; fig. reputation, moral or spiritual virtue, virginity, 304; (lit. meaning, 'flower').

fol, adj. sinful, wicked, lecherous, lascivious, wanton, 337.

fole, s. colt, foal, 2407.

folk, s. people in general, folk, 1348.

fom, s. spume, froth; salte -, the sea, 1548.

fond, see finde.

fonde, v. to try to find, look for, seek, search out, try, attempt, undertake, experience, test, 408, etc.; 3 pres.sg. fondeth, 1816.

for(e, prep. and conj. for, before, on account of, for the sake of, because, in order that, if, whether, seeing that, 293, etc.

for-, prefixed prep. or adv. with the primary notion of 'forward', 'forth'; used with verbs to express the notion of 'away', 'off', 'by-passing', 'asunder' or of something done to excess.

for-bere, v. to spare, refrain from, forgo, relinquish, give up, overlook, neglect; 3 pres.sg. forberth, 2774; pp. forbore, 406, etc.

for-blowen, pp. blown about, driven, tossed, 1402.

forbore, see forbere.

for-drive, pp. beaten by storms, tossed about by the wind or waves, 1636.

fore, see for.

for-lete, pp. deserted, forsaken, disregarded, abandoned, rejected, 1434.

for-lie, v. to have illicit sexual relations with, lie with, seduce, rape; pret. forlih, 300.

for-lore, pp. forfeited, been deprived of, utterly lost, ruined, destroyed, 303, etc.

forme, s. manner, fashion, mode, 818.

for-sake, v. to repudiate, betray, desert, abandon, renounce, depart from, leave, 460.

for-smite, pp. struck, struck down, knocked down, 1000.

for-stormed, pp. tossed by storms, beaten about, 1402.

forth, adv. forward, onward, ahead, away, hereafter, later, on, further, also, directly, straight, right, 441, etc.

forth-drawe, pp. brought up, reared, born, given rise to, 1719.

forth-with, adv. along with, together with, 3169.

for-thi, conj. for this reason, therefore, consequently, accordingly, 415, etc.

for-throwe, pp. tossed about, overcome, 1154.

for-to, prep. to, in order to, so as to, 297, etc.

fortune, s. chance, accident, fate, destiny, luck, the personified Fortune, 297, etc.

for-yete, v. to fail to remember, forget, 1549; to overlook, disregard, leave out, omit, 1846; pp. forgete, forgotten, left behind, forsaken, 1906.

founde(n, see finde.

founded, pp. built, constructed, based, established, 1994.

four-tiene, num. fourteen, 1539.

fre, adj. free, not subject (to), unimpeded, unrestricted, unhampered, disengaged, 2157.

freissh, freisshe, adj. youthful, ruddy, gay, fresh, cheerful, lively, vigorous, bold, fierce, 379, etc.

frele, adj. weak, sinful, easily led astray, prone to sin, easily broken or destroyed, 289, etc.

freliche, adv. nobly, generously, magnanimously, liberally, willingly, unreservedly, 555.

frend, s. friend, comrade, intimate; in direct address, mi -, used in addressing stranger or enemies as well as friends, 1290.

frended, pp. having friends, befriended, 1964.

fro, prep. away from, from, out of, 319, etc.

fuisouned, pp. supplied bountifully, bestowed in plenty, 1992.

fulfille, v. to satisfy, gratify, accomplish, fulfil, execute, bring about, complete, perform, 796, etc.; pp. fulfilt, satiated, 2211.

full, adj. filled to capacity, replete, satisfied, whole, entire, full, 301, etc.

fulle, ful(l, adv. completely, entirely, fully, sufficiently, satisfactorily, very, quite, in all, 438, 818, 842.

ful-ofte, adv. very often, frequently, 1596, etc.

fyr, s. fire, 846, etc.; pl. fyres, 1192.

fyri, adj. resembling fire, glowing, red hot, burning, blazing, fierce, 2270, etc.

G galeie, s. a sea going vessel having both sails and oars, a galley, a large rowing boat, 513.

game(n, s. joy, happiness, pleasure, delight, gaiety, mirth, festivity, revelry, amusement, 1445, etc.; in -, in fun, jokingly, for fun, 856; an athletic contest, game, tournament, battle, jousting, 678, etc.

gan, see ginne.

gate, s. gateway, gate of a city, castle or house, 369.

gaudes, pl.s. the larger beads placed between the decades of 'aves' (smaller beads) in a rosary, 2906.

gentil, gentile, adj. of noble rank, belonging to the gentry, noble; - blod, noble ancestry, 794, etc.; having the character or manners prescribed by the ideals of chivalry and Christianity, noble, kind, gracious, courteous, well-bred, polite, charming, handsome, graceful, 1485, etc.

gentil(l)esse, s. nobility of birth or rank, nobility of character and manners, generosity, kindness, gentleness, good breeding, 730, etc.

gere, s. equipment, tools, instruments, rigging, 607.

gesse, v. reckon, think, judge, suppose, guess, 2276.

gete, v. to acquire, earn, buy, win, receive, find, obtain, 641, etc.; to beget, father, conceive, produce, 973.

ginne, v. to come into existence, start, begin; also used as an auxiliary verb with the sense 'do'; pret. gan, 518, etc.

glad , glade, adj. joyful, merry, gay, cheerful, gracious, calm, happy, pleased, 562, etc.

glade(n, v. to make joyful, cheer, encourage, comfort, please, entertain, be joyful, rejoice, take pleasure in, 316, etc.; 3 pres.sg. gladeth, 661.

gladnesse, s. joy, bliss, cheerfulness, mirth, delight, pleasure, 1018.

go, gon, v. to go, walk, travel, move, depart, proceed, pass, elapse, 508, etc. For a full paradigm of this verb, see "Gower's Grammar" § 12 (iv).

god, goddes, s. God, the God of Christianity, a pagan god, any pagan deity, 664, etc.

godesse, goddesse, s. a female deity, goddess, fig. an adored woman, 1829.

gold, s. gold, money, gold thread, fine wire of gold, 507, etc.

gon, see go.

good, goode[1], adj. good, excellent, skilled, honourable, valuable, effective, 384, etc.

good, goode[2], s. goodness, good, good fortune, prosperity, property, belongings, 877, etc.

goodly, adj. gracious, kind, well-favoured, good, excellent, noble, 3165.

governance, s. control, direction; set in -, to set in good order, to set right, 720.

governe, v. to rule with authority, direct, control, regulate, 947.

governour, s. steersman, captain, ruler, 491.

grace, s. pleasing quality, gracefulness, charm, favour, thanks, good will, 437, etc.; the share of favour allotted by Providence or fortune, one's fate, lot, destiny, 1428, etc.

grante, v. to agree to, consent to, allow, concede, permit, bestow, yield, admit, 439; 3 pres.sg. granteth, 812, etc.; imper.sg. grant, 1254.

grene[1], adj. fresh, unaltered by time, new, raw, 2296.

grene[2], s. a grassy spot, grassy ground, 2210.

gret, grete, adj. great, remarkable, important, distinguished, 274, etc.; large, massive, 1119, etc.

grette, see griete.

griete, v. to approach, come up to, meet, greet; pret. grette, 574.

grieve, v. to harass, trouble, vex, gall, oppress, hurt, harm, burden, injure, 465, etc.

grisel, s. a grey horse, a grey-haired old man, 2407.

grounde, s. the surface of the earth, ground, 920, etc.

grounded, pp. established in power, set on a firm basis, firmly established, 1993.

guise, s. manner, method, way, fashion, style, habit, practice, custom, 676.

gult, s. guilt, transgression; withoute -, undeservedly, unjustly, 2295.

H ha, interj. an exclamation of surprise, wonder, joy, suspicion or indignation, 771, etc.

hadde, see have.

hale, v. to draw up, hoist, set (a sail), 471, etc.

half, adv. qualifying adv. phr. nearly, partially, in part, half, 929, etc.

halle, s. palace, court, royal residence, large public room in palace, etc., for receptions or banquets, 704, etc.

halp, see helpe.

halvinge, adv. in part, partially, half, 2319.

hap, s. chance, fortune, luck, lot, event, mischance, 1320, etc.

hapneth, 3 pres.sg.impers. it happens, it chances, it occurs by chance, it comes to pass, 1612. Cf. happe.

happe, v. to come to pass, take place, occur, betide, befall, to have the fortune; 3 pres.sg. happeth, 1127.

harm, s. evil, hurt, injury, damage, mischief, sorrow, grief, pain, trouble, affliction, 1731.

harpe[1], s. a stringed musical instrument usually consisting of a wooden frame fitted with a series of strings of varying lengths which are played with the fingers or a plectrum, a harp, 757, etc.

harpe[2], v. to play on a harp; 3 pres.sg. harpeth, 779, etc.; pp. harped, 795.

hast, see have.

haste, s. urgency, swiftness, rapidity, speed, expedition, hurry, precipitancy, 514, etc.; in alle -, as quickly as possible, 508.

hath, see have.

have, v. to possess, have in keeping, hold, have, bear, get, beget, contain, keep, 395, etc.; as an auxiliary verb (as in MdnE), 406, etc.; 2 pres.sg. hast, 423, etc.; 3 pres.sg. hath, 288, etc.; pret. hadde, 278, etc.; hadden, 1735; hade, 1430.

havene, s. shelter, safety, retreat, refuge, haven, harbour, port, 1276, etc.

he, pers.pron. he. See "Gower's Grammar" § 7.

hed, see heved.

heir, s. heir, one who receives or is entitled to receive property or rank upon the death of the former owner, 946.

helas, interj. alas! an exclamation expressing grief, sorrow, etc., 327, etc.

hele[1], v. to heal, cure, restore, 2271.

hele[2], v. to hide, conceal, keep secret, 1729.

helpe[1], help, s. relief, cure, remedy, aid, assistance, succour, help, 644.

helpe[2], v. to furnish aid, help, aid, assist, 1365; imper.sg. help, 1395; pret. halp, benefited, availed, afforded assistance, was of use, 640, etc.

helpeles, adj. destitute of help, needy, destitute, 1125, etc.

hem, pers.pron. them; see "Gower's Grammar" § 7.

heng, see honge.

hente, v. to lay hold of, seize, grasp, take, catch, carry off, receive, gain, experience, suffer, 451, etc.

her, see here.

herbegage, s. lodging, place of entertainment or lodging, inn, 548.

herd(e(n, see hiere.[1]

here, her, poss.adj. their; see "Gower's Grammar" § 7.

here, see hiere[2].

herkne, v. to listen, give ear, attend, heed, understand, 1512.

herte, hertes, s. heart, breast, the seat of one's inmost thoughts and secret feelings, intent, purpose, will, desire, inclination, disposition, 443, etc.

heste, hestes, s. bidding, command, injunction, behest, view, promise, 760, etc.

hete, v. to grow hot, become warm or hot, rise in temperature, 1195.

heved, hevedes, hed, s. head, 367, etc.

hevene, s. the celestial abode of immortal beings, the habitation of God and his angels, He who dwells in heaven, God, Providence, 1387, etc.

hevinesse, hevynesse, s. disjectedness, sadness, grief, 729, etc.

hevy, adj. sad, sorrowful, weighed down, grieved, despondent, 1631, etc.

hewe, s. form, shape, figure, appearance, aspect, complexion, colour, 1908.

hidd, pp. hidden, concealed, kept out of sight, kept secret, 1391, etc.

hiede, s. careful attention, regard, notice, care, heed, 1088, etc.

hield, see holde.

hier, see hiere[2].

hier-after, adv. afterwards, in time to come, later on, 1512.

hier-after-ward, adv. afterwards, later on, in time to come, after this time, 591, etc.

hiere[1], v. to hear, perceive, give ear to, listen to, learn by listening, 262, 475, etc.; 3 pres.sg. hiereth, 996; pret. herde, 501, etc. herden, 1027, etc.; pp. herd, 419, etc.

hiere[2], hier, here, adv. in this place, here, 270, 1126, etc.

hier-of, adv. of this, concerning this, 410.

hih(e, hyh(e, adj. of exalted rank, station, dignity, position or estimation, of great amount, degree, force or value, raised, loud, high, situated far above the ground, showing pride, haughty, wrathful, eager, keen, 351, etc.

hihe[1], v. to become or make high or higher, raise, rise; 3 pres. sg. hiheth, 587.

hihe[2], adv. loudly, in a loud voice, ?963.

hihe[3], s. speed, haste, urgency, 913.

hihte, see hote.

him, pers.pron. him. See "Gower's Grammar" § 7.

him-self, himselve(n, pers.pron. emphatice use, that very man, himself, 577, etc. See Gower's Grammar" § 7.

hir(e, pers.pron. her. See "Gower's Grammar" § 7.

hir-self, hireselve(n, pers.pron. emphatic use, that very woman, herself, 315, etc. See "Gower's Grammar" § 7.

his(e, poss.adj. his, its. See "Gower's Grammar" § 7.

hol[1], hole, adj. sound, entire, complete, total, full, 296, etc.; well, healthy, cured, recovered, restored to health, 1257.

hol[2], adv. entirely, completely, wholly, fully, 427, etc.

holde, v. to keep watch over, keep in charge, grasp, sustain, keep, support, hold, endure, contain, occupy, possess, retain, observe, consider, esteem 1091, etc.; pret. hield, 580, etc.; pp. holde, 1563, etc.

holi, adj. sacred, dedicated, morally or spiritually perfect, unsullied, holy, devoted to God, godly, 1838.

hom, adv. towards home, homewards, to home, home, 452, etc.

hom-ward, adv. towards home, homewards, to home, 2967.

hond, honde, s. hand, 887; on -, in one's possession, charge or keeping, 622, etc.; into, unto (his) -, into (his) possession, 884, 1111; come to -, to come into being, come about, 279; tofore the -, beforehand, in advance, 459.

honeste, adj. honourable, respectable, decent, befitting, free from deceit or fraud, virtuous, 958, etc.

honesteliche, honestely, adv. in a respectful manner, decently, 1191, etc.

honge, v. to hand, fasten up or suspend on a gibbet, 1948; pret. heng, hung, fastened, 2905.

honour, s. high respect, esteem or reverence, accorded to exalted worth or rank, admiration, approbation, a fine sense of and strict allegiance to what is due or right, purity, good name, 354, etc.

hope, s. expectation of something desired, desire combined with expectation, hope, 1138.

hore, adj. grey, hoar, old, 2403.

horrible, adj. repulsive, dreadful, hideous, shocking, heinous, horrible, 317.

hoste, s. a man who lodges and entertains another in his house, landlord, host, 1289.

hot, hote, adj. having much heat, hot, fervent, intense, lustful, raging, 378, etc.

hote, v. to name, be called, command, bid, order, call; pret. hihte, 505, etc.; pp. hote, 741.

hou, how, adv. and conj. in what manner, in which way, by what means, how, 355, etc.; - that, in what way, how, 274, etc.; - so, - so evere, to what extent, or in what degree, soever, no matter how, no matter how much, however much, in whatever manner, 698, 1322, etc.

hous, house, s. dwelling place, place of business, house, 959, etc.

house-bonde, s. husband, spouse, 407, etc.

how, see hou.

humble, adj. humble, meek, lowly, respectful, reverent, 3096.

hyde, v. to hide, conceal, cover up, 1047.

hyre, s. reward, compensation, wages, 2291.

I I, y, pers.pron. I. See "Gower's Grammar" § 7.

if, conj. if, 413, etc.; bot -, unless, except, 363, etc.; - that, supposing that, if it happen that, 429, etc.; - so be that, supposing that, if it happen that, 1449; - so befalle, if it should so happen, 251.

ilke, adj. same, identical, very same, 328, etc.; thilke = the ilke, the very same, 317.

in[1], s. a dwelling-place, habitation, lodging, inn, public-house, hostelry, hotel, 519, etc.

in[2], prep. in, into, on, at, among, towards, during, 252, etc.; - stede of, in place of, for, in substitution for, 1251.

inne, in, adv. in, inside, within, expressing motion in the direction of some place, 318, 1169, etc.

inquisitif, adj. desirous of knowledge, curious, wanting to know, 410.

insihte, s. wisdom, understanding, mental vision, perception, discernment, insight, 294, etc.

into, prep. into, to, up to, until, 330, etc.

ire, s. anger, wrath, ire, 500.

is, see be[1].

it, pers.pron. it. See "Gower's Grammar" § 7.

J jeueals, pl.s. jewels, ornaments, precious stones, gems, 1120.

jeupartie, s. an uncertain chance, uncertainty, risk of loss, harm, or death, 417.

joie, joies, s. gladness, delight, exultation of spirit, a source or object of joy, a place of joy, bliss, 487, etc.

joignt, s. joint, 1197.

jouste, v. to join battle, encounter, engage, tilt, joust, engage in a joust, 965.

juggement, s. judicial decision, judgement, justice, equity, 1943.

justefie, v. to govern, rule, control, 2112, etc.; pp. justefied, ruled, treated justly, set right; - in, bound or subject to, 1270.

justice, s. justice, integrity, the principle of just dealing, 1957.

K keie, s. bolt, lock, lock and key, 2252.

ken, s. kin, kindred, kinsfolk, relatives, family, 1008, etc.

kepe[1], s. care, attention, heed, notice, charge; take - , to take charge, to care for, 487, etc.

kepe[2], v. to take in, receive, watch for, care, take care of, guard, defend, support, maintain, 306, etc.; imper.sg. kep, 1508; pret. kepte, 1446; pp. kept, 319, etc.

kidd, pp. known, discovered, manifested, 1542. See conne.

kinde, s. origin, descent, birth, the station, place or property belonging to one by birth, nature, Nature, 994, etc.;

kindely, adv. naturally, properly, in a natural way, 1707.

king, kinges, kyng, s. king, monarch, ruler, 280, etc.

kingdom, kyngdom, s. realm, province, kingdom, supreme rule, kingly authority, 2112, etc.

kisse, v. to kiss, 1894; pret. kiste, kissed, embraced, 1073, etc.

kiste, see kisse.

kiste, s. chest, coffin, 1230.

knape, s. knave, menial, rogue, wretch, 1374.

kne, knees, s. knee, 574, etc.

knele, v. to fall on the knees or a knee, kneel, 1386; 3 pres.sg. kneleth, 1447.

knew(e, see knowe.

knowe, v. to recognize, identify, be acquainted with, be aware of, learn, understand, 984, etc.; pret. knewe, knew, 355, etc.; pp. knowe, 520, etc.

knowen, pp. in comb. make -, to make known, reveal, 1247.

knyht, knyhtes, s. youth, one devoted to the service of a lady, as her attendant or her champion in war or the tournament, a military servant of the king, knight, 379, etc.

L labour, s. bodily or mental toil, labour, 527.

lacke[1], s. deficiency, want, failing, 371.

lacke[2], v. to be wanting, be without, be lacking; 3 pres.sg. lacketh, 334.

lad(de(n, see lede.

laden, pp. laden, filled, charged, 469.

ladre, s. ladder, steps, 1644.

lady, ladi, s. lady, a woman who rules over subjects, a woman who is the object of a man's devotion, 1264, etc.; yonge -, a young (usually unmarried) woman of superior social position, 824, etc.

laghtre, s. laughter, 2685.

lai, see lie.

lance, s. lance, a weapon consisting of a long wooden shaft and an iron or steel head, 2270.

lancegay, s a kind of lance, 2797.

large, adj. spacious, roomy, capacious, 689.

largesse, s. liberality, munificence, bountifulness, liberal bestowal of gifts, a generous bestowal, 962.

lasse, adj. (comp. of litel), less, of not so great size, extent or degree, smaller; used as quasi s., the -, the less, smaller, 1070; less, not to such a great extent, 1582.

laste[1], v. to endure, hold out against, last, 344, 1134.

laste[2], adj. (sup. of litel), final, last, 2298; ate -, in the end, finally, ultimately, 370, etc.

late, adv. after delay; in phr. til longe and -, until after a long time, until after a long delay, 370, etc.

latere, adj. pertaining to the end of life; - ende, the latter part of a period of time, the end of life, (one's) death, subsequent outcome, 1323.

latoun, s. latten, a brass-like metal, brass, 569, etc.

laved, pp. washed, bathed, 1856.

lawe, s. law, rule, usage, custom, practice, 361, etc.

lawhe, v. to laugh, be happy, rejoice, revel, 853.

lay, see lie.

lay, s. a short lyric or narrative poem intended to be sung, song, 1670.

leche, s. physician, one who practises healing, 1209, etc.

lecherie, s. indulgence of lust, self-indulgence, desire for illicit intercourse, lechery, 1418.

led, s. lead, the metal as fashioned into a leaden coffin, 1109.

lede, v. to lead, conduct, bring or take to a place, guide, direct, 1364; pret. ladde, 1423, etc. ladden, 1580; engaged in, carried on, 970; pp. lad, 1320, etc.

left(e, see leve.

leie, v. to lay, deposit, place, set; 3 pres.sg. leith, 2380; imper.sg. lei, 1420; pret. leide, 1119, etc.; pp. leid, 1115; his Ere he leide, he listened, 1679.

leisir, s. freedom or opportunity to do something, opportunity, the state of having time at one's own disposal, leisure, 298, etc.

lenger, lengere, adv. in comb. no -, not now as formerly, no longer, 755, etc.

lere, s. loss, destruction, (perhaps 'outcome' -- see notes), 610.

lered, pp. learned, taught, informed, 443.

lerne, v. to learn, acquire knowledge of, study, become informed of; pret. lerned, 1714, etc.

lese, v. to lose, be a loser, 367, etc.; pp. lore, 641, etc. See also lose.

leste, see list.

leste, adj. (sup. of litel), used as s. the -, the smallest, the lowest in power or position, the meanest, 620; in comb. ate -, at any rate, at all events, 1475.

lete, v. to leave, allow to pass, suffer, permit, allow, 2021; imper.sg. let, 772, etc.; imper. 1st pl. lete we, let us leave, 1498; to cause (to do something) 713, etc. pret. let,

713, etc.; let him be, left him alone, allowed him to go free, released him, 536.

lette[1], s. hindrance, obstruction, impediment, 359, etc.

lette[2], v. to hinder, stand in the way of, 337.

lettre, s. letter, 904, etc.

leve[1], s. approval, permission, leave, 740, etc.; take -, to obtain permission to depart, 806, etc.

leve[2], v. to leave, depart, omit (to do something), quit, relinquish, abandon, forsake, cease, desist from, 261, etc.; pret. lefte, 706, etc.; pp. left, 1548, etc.

lich[1], s. body, dead body, corpse, 1076, ?1528.

lich[2], liche, adj. like, similar, resembling, 1075, etc. ?1528.

lie, v. to lie, remain, dwell, sojourn; 3 pres.sg. lith, 1126, etc.; pret.sg. lay, 314, etc; lai, 380; pret.pl. lyhen, 1517.

liege, adj. liege, entitled to feudal allegiance and service, 488, etc.; bound to render feudal allegiance and service, 1007.

liere, v. to learn, hear, gain knowledge of, 591, etc.

lieve, adj. beloved, dear, 771, etc.

lieved, pp. believed, trusted, 1519.

lif, s. life, living creature, the course of human existence, 281, etc.; biography, story of one's life, 1999.

ligge, v. to lie, remain; ppl. liggende, lying, 1529.

lignage, s. lineal descent from an ancestor, ancestry, lineage, 1698.

liht, lyht, s. light, day-light, the illumination of the soul by divine truth, etc., 820, etc.

like, v. to please, 1006; 3 pres.sg. liketh, lyketh, 767, etc.

likende, ppl. seeming, looking like, 378.

likinge, s. pleasure, enjoyment, inclination, fancy, 293, etc.

limes, pl.s. limbs, legs and arms, 709.

liquour, s. liquid, fluid, a prepared solution of some sort, the water in which various ingredients have been boiled, 1199.

liste, v. desire, like, wish, choose, 342, etc.; if you list, if you wish, 769; impers. if it you bothe -, if it should please you both, 1295.

litel, adj. little, small, scarcely complete, small in extent, paltry, short, 433, etc.

lith, see lie.

live, v. to live, be alive, dwell, pass one's life in a specified fashion, 1009, etc.

lo, interj. behold!, look!, see!, 1320, etc.

lockes, pl.s. hair of the head, 2403.

lok, s. glance, gaze, 403, etc.; appearance, aspect, 1047.

loke(n, v. to take care, make sure, see to it, 436; to turn one's attention to, consider, regard, 262; to look, direct one's eyes, 1177; pp. loked, cared for, looked after, 1327.

lond, londe, londes, s. land, country, territory, nation, realm, domain, 460, etc.; take -, to come ashore, 516; his - he nam, he came ashore, 542.

londe, v. to come to land, go ashore, disembark, 1575, etc.; 3 pres. sg. londeth, 388, etc.; pret.pl. londen, 1893.

long, adj. long, lengthy, of great extent in duration, prolix, tedious, 269; tall, 1023 (but see note to l. 1023).

longe[1], adv. for or during a long time, after a long time, 304, etc.

longe[2], s. a long time, 953, etc.

longe[3], v. to belong, be appropriate to, befit; 3 pres.sg. longeth, longith, 1485, 3103.

longinge, s. yearning desire, 1009.

lord, lordes, s. master, ruler, chief, prince, sovereign lord, 488, etc.

lore, s. instruction, lesson, doctrine, counsel, 256, etc.

lore, see lese.

lose, v. to let loose, set free, release from constraint, to do away with; pret.pl. thei losten, ?they lost, or they did away with; pp. lost, 510, etc. See notes to ll. 476, 510.

lost, see lose.

loth, adj. unwilling, averse, loath, 1643.

loude[1], adj. loud, noisy, clamorous, 1040, etc.

loude[2], adv. loudly, aloud, ?963.

love[1], loves, s. love, the personification of sexual affection, Venus, Cupid, the sexual instinct and its gratification, the object of love, strong predilection for or devotion to (something), 273, etc.

love[2], v. to love, to be in love, to hold dear, bear love to, 376, etc.; 3 pres.sg. loveth, 1707; pp. loved, 1964.

lovers, pl.s. lovers, those who love, 2000.

lowe[1], v. to make or bring low, abase, humble, lower; 3 pres.sg. loweth, 587.

lowe[2], adj. low, not elevated, abject, mean, 2262.

lucre, s. gain, profit, pecuniary advantage, 1479.

lust, lustes, s. pleasure, delight, desire, appetite, sensuous appetite or desire, sexual appetite or desire, libidinous desire, degrading animal passion, 251, etc.

lusti, lusty, adj. joyful, merry, lively, full of desire, lustful, strong, 379, etc.

lyhen, see lie.

lyht, see liht.

lyhthnynge, s. lightning, 1000.

lyketh, see like.

M ma, poss.adj. (Fr.) only in comb. - dame, a form of address: my lady, madam, ma'am, mistress, 740, etc.

mad(e(n, see make.

madd, adj. out of one's mind, insane, frenzied, mad, 1687.

mai, see mowe.

maide(n, mayde, s. girl, young woman, esp. unmarried woman, 290, 300, 816, 836, etc.: as adj. female, girl, 1058.

maidenhede, s. the condition of a maiden, virginity, 302, etc.

maidenhod, s. virginity, 1440.

maister, s. master, the man having control or authority, leader, commander, captain, 1084, etc.; teacher, scholar, he whose disciple one is, 1166, etc.

maistrie, s. mastery, the state or condition of being master, a competitive feat of strength or skill, 682.

make[1], s. mate.

make[2], v. construct, fashion, produce, cause to happen, give rise

to, make, 373, etc.; maken, 444; 3 pres.sg. makth, 614; pret. made, 283, etc.; maden, 1192: pp. mad, 561, etc.

maladie, s. a morbid condition, something that calls for a remedy, ailment, 480.

malgre, prep. in spite of, notwithstanding, 839, etc.

man, manne, mannes, men, s. adult male person, man, 308, etc.; also used as indefinite pronoun, = one, anyone; human being, person, 288, 673, 1056, 1082, etc.

mandement, s. that which is commanded, rule, command, 1819.

maner(e, s. manner, way, fashion, 404, etc.; species, kind, sort, 567, etc.

manne(s, see man.

many, adj. used distributively with or without indef.art. + sg. s. number of, many, 830, etc.; as quasi s. manye, many (princes), 368.

manye, see many.

many-fold, adj. having various forms, numerous and varied, numerous, 1865.

mareschall, s. one of the chief functionaries of a royal household or court, marshall, 714.

mariage, s. wedlock, the action of marrying, marriage, 352, etc.; wedding, wedding feast or ceremony, 951.

mast, s. mast, a long pole or spar of timber set upright on a ship's keel, to support the sails, 617.

matiere, s. matter, material of thought or speech, theme, topic, the ground, reason or cause for doing something, 934, etc.

me, pers.pron. me; see "Gower's Grammar" § 7.

mede, s. meed, reward, recompense, 694, etc.

medle, v. mix, mingle, combine, blend, intersperse; 3 pres.sg. medleth, 1588.

meke, adj. gentle, courtous, kind, indulgent, submissive, humble, patient and unresentful, 1030.

melodie, s. sweet music, beauty of musical sounds, tunefulness, 479, etc.

memorial, adj. remembered, 3105.

men, see man.

mene, v. to have in mind as a purpose, purpose, design, intend to convey, import, mean, intend, speak, 773, etc.; pret. mente, 442, etc.

merciable, adj. merciful, 629.

mercy, s. pity, forbearance and compassion, disposition to forgive, clemency, an act of mercy, a blessing, 325, etc. 'Mercy' is among the three figures (the others being 'Charity' and 'Pite') depicted on the main wall of Gower's tomb. Mercy is personified at l. 1961.

merthe, s. pleasurable feeling, joy, happiness, refoicing, merry-making, jollity, sport, entertainment, fun, 479, etc.

merveile, merveiles, mervaile, s. wonderful or astonishing thing, wonder, astonishment, marvel, miracle, 434, etc.

meschief, s. evil plight, misfortune, distress, need, poverty, 554, etc.

message, s. mission, errand, the business entrusted to a messenger, 734.

messager, s. the bearer of a message, messenger, one who goes on an errand, 1658.

mesure, s. air, tune, melody, 768, etc.; prescribed extent or quantity, proportion, due proportion, 2227.

mete[1], s. food in general, solid food, a meal, 728, etc.; go to -, go to dinner, 1905.

mete[2], v. to meet, come face to face with; pret. mette, 573.

mette, see prec.

mi, my(n, poss.adj. my. See "Gower's Grammar" § 7.

middel, adj. central; in comb. - bord, a central table, i.e. one that is set within view of the king's table, and therefore a place of honour, 720.

mid-morwe, s. the middle of the morning, mid-morning, half way between sunrise and noon, 666.

mihte, see mowe.

miracle, s. object of wonder, a marvelous event exceeding the known powers of nature, and therefore supposed to be due to the special intervention of God, 1868.

mispaied, pp. displeased, dissatisfied, 1582.

mistorne, v. to run awry, fall into error; 3 pres.sg. mistorneth.

mo, adj. more, a greater number of, 1435.

moche, quasi-s. much, a great deal, 1656.

mochel, adj. great, a great amount of, much, 283, etc.

mod, s. mind, heart, thought, feeling, frame of mind, state of feelings, 377.

moder, modres, s. mother, female parent, 407, 932, etc.

moerdred, pp. killed wickedly, inhumanly or barbarously murdered, 1382.

moerdrer, s. one who murders or is guilty of murder, murderer, 1958.

moerdrice, s. murderess, a woman who murders, 1958.

mone[1], s. complaint, lamentation, lament, moan, 283, etc.

mone[2], s. the earth's satellite, moon, 1045.

moral, adj. in comb. vertu -, L. virtus moralis, Gk ἀρετὴ ἠθικὴ (Aristotle), excellence of character or disposition, correct moral judgement, 2925.

mor, more, adj. greater, a greater amount of, 561; with indef.art. 1520; as quasi-s. a greater amount, a greater quantity, a greater degree, 596, etc.; as adv. in addition, longer, further, again, besides, 450, etc.; forming a comp. adj. more, 596.

morwe, s. morning, daybreak, 1053; be the -, on the morrow, on the following day, 1818; upon the -, at daybreak, in the morning (of the following day), next morning, 1822.

most, as quasi-s. the greatest persons, 620; adv. in the greatest degree, to the greatest extent, most, 693, etc.; but - of all, adv. but to the greatest extent of all (the company), or quasi-s. but chief of all (the company), 784.

moste, see mote,

mote, v. to be obliged or required to, have to, must; 3 pres.sg. mot, mote, 255, 281, 840, etc.; is fated to, is certain to, 340; with ellipsis of infin. mot (one) must /do/, 1020; pret. (with present sense) moste, must, 395; forto mote, expressing wish, 'in order that he may', see note to l. 640.

mouth(e, see mowth.

mowe, v. to be able, have power; 1 & 3 pres.sg. mai, may, has the power, is able, can may, 280, 1134, etc.; with ellipsis of the infin. (am) is able /to do/, 1255, 815; pret. mihte, myhte, was able, could, 316, 323, etc.; with ellipsis of infin., could /go/, 467; pret. pl. myhten, 621, etc.

mowth, mouthe, s. mouth, 1199, etc.; as instrument of voice, voice, 764.

muable, adj. changeable, fickle, inconstant, mutable, 585.

musende, ppl. pondering over, reflecting upon, contemplating, 380.

musique, s. music, the science of the laws or principles by which this art is regulated, 831.

my(n, see mi.

myhte(n, see mowe.

mylde, adj. kind, considerate, gracious, merciful, mild, 1030.

mynde, s. mind, purpose, intention, memory, 1969, memorial, commemoration, 1559; tak in his -, let him recollect, remember, 1128.

N naked, adj. stripped to the skin, naked, destitute of clothing, 635, etc.; make -, to strip, 683.

nam, nom, v. (pret. of OE niman), took, 599, etc.; his lond he -, he landed, 542; pp. nome, taken, 916, etc.

name, s. name, designation, 276, etc.; reputation, fame, distinction, 700; in - of, on behalf of, 1004.

name-liche, adv. particularly, especially, 266.

na-the-les, adv. nevertheless, none the less, notwithstanding, 285, etc.

nature, s. the inherent and innate disposition or character of a person(ified thing); the essential qualities of a thing, 1089; personified Nature, the creative and regulative physical power, conceived of as operating in the physical world and as the immediate cause of all its phenomena, 2224.

naturel, adj. (see note to l. 390), dealing or concerned with, relating to, nature, natural, 390.

navie, s. a fleet, a number of ships collected together, 384.

nay, s. in comb. seie -, to make a denial or refusal, to refuse,

forbid, 1370.

ne, adv. and conj. not, (often used pleonastically with noght) 456, etc.; nor, or, 487, etc.

necke, s. neck, 2905.

nede, nedes, s. necessity, want, need, state of destitution, 2246; (?instrumental case use adverbially) of necessity, necessarily, 2170; with ellipsis of verb 'don', 1020.

nedeth, 3 pres.sg. impers. with or without subj.pron. it, it is needful or necessary, 792, 1883; whom - help, lit. (For) whom(soever) help is necessary, 2245.

nedle, s. a piece of magnetised steel used as an indicator of direction, 541.

nevere, adv. at no time, on no occasion, never, 560, etc.; also used with ne, etc.) 1302.

nevere-more, adv. never again, at no future time, nevermore, 2404.

newe[1], adj. not existing before, of a novel kind, not previously known, 1464, etc.

newe[2], v. to make or become new, renew, 1100; 3 pres.sg. neweth, (see note to l. 1587) ?recalls (Thaise and her past life), 1587.

next, adv. next, alongside, very near, 763.

no, non(e, adj. not any, not a, no, 280, 606, etc.; adv. not any, no, 755, 1399, etc.

noble, adj. illustrious, having high moral qualities or ideals, of a great or lofty character, magnificent, 277, etc.

noblesce, s. noble birth or condition, noblesse, 961.

noght[1], naught, adv. the ordinary adv. of negation, not, 261, 302, etc.

noght[2], s. = no + wiht, no thing, naught, ?944, 1219, 1240, etc.

noise, s. loud outcry, clamour or shouting, din, disturbance, 1389.

nolde = ne wolde, see wol.

nom(e, see nam.

no-man, s. no one, nobody, 482, etc.

no-more, adv. no longer, never again, 1241; to no greater extent, in no greater degree, 1672.

non, see no.

non[1], pron. no one, no person, nobody, not one, 310, etc.

non[2], s. noon, originally the ninth hour, i.e. 3 p.m., later twelve noon, midday, 668.

non-certein, s. uncertainty, 2378.

nones, s. in comb. for the -, for the one occasion, expressly for that purpose, as a ME metrical tag, frequently has no special meaning, 1280.

norrice, s. woman employed to suckle and to take charge of an infant, one who takes care of, looks after, another, 318, etc.

north, s. north, 1039.

not = ne wot, see wite.

note, s. strain of music, melody, 830.

no-thing, s. not any thing, nought, 347, etc. adv. in no way, not at all, 355, etc.

nou, now, adv. at the present time, immediately, now, 496, etc.; conj. now... now, used to introduce antithetical clauses, phrases, or words, 587, etc.; used to introduce a command, and with the purely temporal sense weakened (cf. MdnE 'now then'), 772; in comb. - and eft, from time to time, 332.

nycete, s. foolish conduct, wantonness, 2338.

nyh, adv. near, nigh, to or in close proximity, close at hand, 529, etc.

nyht, nyhte, nyhtes, s. night, the time between sunset and sunrise, 380, etc.

O o[1], interj. standing before the subj. in the vocative relation, O!, 1533.

o[2], num. one, (cf. on[2]), a worn down form of OE an, used before a word beginning with a consonant, 1002, etc.

obeie, v. to comply with, submit to, be obedient to, 281, etc.

obeissance, s. obeisance, respectfulness of manner or bearing, deference, homage, submission, 2281.

of, prep. of, off, about, concerning, from, by, at, etc.; 271, etc.

office, s. duty attaching to one's station, position, or emplyment, service, duty towards others, a religious or social observance,

obsequies, 1033, 1561, etc.

offre, v. to present a sacrifice or offering, make a donation as an act of worship, offer; 3 pres.sg. offreth, 1841; ppl. offrende, 956.

ofte, adv. often, frequently, many times, 267, etc.; adv.phr. - times, many times, often, oftentimes, 862.

oghne, owne, owen, adj. of or belonging to oneself, proper, peculiar, particular, individual, own, 297, etc.

oght , s. anything, anything whatever, aught, 1445, etc.

oghte, v. ought, expressing duty or obligation, expressing what is befitting, proper, correct or naturally expected, 1217, etc.

oile, s. oil, ?olive oil, 1198.

old, olde, adj. ancient, former, having existed long, old, 1152, 2439, etc.

on[1], prep. on, above, during, in, etc., 369, etc.

on[2], num. one, (cf. o[2]) a single, a certain, 1015, etc.; - and -, one by one, one after the other, 421; a person of the kind already mentioned, person, 1165, etc.; together, (cf. Eph. v,31 "and the two will become one flesh"), 1861. See also one.

one, adv. alone, often in comb. al -, all alone, alone, quite by oneself, unaccompanied, 284, etc.

ones, adv. in comb. at -, at once, at one stroke, together, at one and the same time, 611, etc.

on-liche, only, adj. the person in question, (he) alone, 330, ?650; adv. only, specially, pre-eminently, no more than, 1083, etc.; in comb. al -, solely, 1252.

open, adj. open, public, without concealment, not confined or limited to a few, 1842.

open-ly, adv. in public, publically, without concealment, openly, 1748.

oppose, v. to examine, confront with hard questions; 3 pres.sg. opposeth, 1712; pp. opposed, 787.

oppressid, pp. pressed down by force, crushed, trampled down, 3103.

or, conj. or, 400; - that... - that, whether... or (whether), 853.

ordeigne, v. to marshal, order, arrange the order or course of,

institute, contrive, decree; 3 pres.sg. ordeigneth; pp. ordeigned, assigned, 1745.

ordinance, s. preparatory measure, order, ordained place, condition, course, etc., 1259, etc.

ordre, s. a body of persons of the same profession, a religious society living under a rule, an order, 1271.

ore, s. oar, 1401.

other, othre, othres, adj. other, the remaining (person or persons), 702, 900, etc.; pron. another (person) the other, other, remaining (person or persons), 335, 909, 1008, 1704, etc.

other-while, adv. at one time or another, at times, sometimes, now and then, occasionally, 847, etc.

our(e, poss.pron. our, of us, belonging to us, 491, etc. See "Gower's Grammar" § 7.

ous, pers.pron. us, to us, 494, etc. See "Gower's Grammar" § 7.

oute, out, adv. out, expressing motion away from a point considered as a centre, implying distribution, aloud, publically, openly, into society, 350, etc.; in comb. - of, from, 313, etc.; away from home, abroad, away, 1553.

over, prep. in comb. - bord, over the side of a ship, from the ship into the water, overboard, 1140; adv. in addition, moreover, beyond what has been said, besides, further, 537, etc.

over-al, adv. everywhere, in every direction, in every part, especially, 1019.

over-cast, pp. overcast, overspread with clouds, become dark and gloomy, 1042.

over-come, pp. over powered, defeated, overcome, 2240.

over-gilt, pp. gilded over, covered with gold, tinged with a golden colour, 569.

over-lad, pp. overpowered, pressed upon, distressed, 322.

over-passe, v. to go beyond, surpass; 3 pres.sg. overpasseth, 2231.

over-runne, pp. overwhelmed, overrun, conquered, 2255.

over-sein, pp. inspected, examined, perused, looked over, 879.

over-spradde, pp. spread over, spread throughout, 1012.

overthrew, see overthrowe.

over-throwe, v. to upset, cast down, demolish, knock over; 3 pres. sg. overthroweth, 588; pret (intr.) fell over, fell down, 1060; pp. overthrowe, 2244.

owen, owne, see oghne.

P paied, pp. satisfied, content, pleased, 1924.

pale, adj. of a whitish or ashen appearance, pallid, wan, pale, 637, etc.

parage, s. lineage, descent, rank, 351.

parforne, v. to carry through to completion, bring about, execute, do, perform, 2273.

parlement, s. a formal conference or council for the discussion of some matter or matters of general importance, parliament, 1551, etc.

partie, s. what one has to do, function, office, business, duty, role, 418.

pas, s. speed in walking or running, rate of movement, speed; the softe -, leisurely, not hastily, 737; a redy -, foot-hot, quickly, 1412.

passe, v. to go on, proceed, make one's way, 1069; 3 pres.sg. passeth, excels, surpasses, 2109; pres.pl. passen, spend, pass, 1218; pp. passed, past, gone beyond, 666.

paved, pp. laid with a pavement, paved, 1855.

peine, peines, s. suffering, distress, pain, 1070, 1763.

peire, s. in comb. a - of bedes, a set of beads, a rosary, 2904.

peis, s. weight, 2380.

peise, v. to weigh, as in a balance, weigh in the mind, ponder, estimate; 3 pres.sg. peiseth, 1169.

penance, penaunce, s. the performance of some act of self mortification or submission to some penalty, as an expression of penitence or sorrow, punishment, 477, etc.

penonceals, s. small pennons, small flags, banners, pendants, 988.

perceiven, v. to apprehend, perceive, see, 1315.

peril, s. danger, risk, jeopardy, peril, 1403.

perplexite, s. bewilderment, distraction, trouble, 2190.

persone, s. semblance, bearing, figure, 708; self, the actual self of a man or woman, 1104, etc.

pes, s. freedom from war, freedom from civil commotion, quiet, tranquility, peace, concord, amity, freedom from mental or spiritual disturbance, 1941, etc.

phisicien, s. one who practices the healing art, including medicine and surgery, healer, physician, 1164.

phisique, s. medical art, medical treatment, medicine, remedy, 2218.

pich, s. pitch, bitumen, resin, 1109.

piere-les, adj. without a peer, unequalled, matchless, peerless, 286.

pite, s. compassion, mercy, sympathy, (also piety), a thing to be sorry for, a ground or cause for pity, 475, etc.

pitous, adj. full of piety, godly, devout, also compassionate, exciting pity, pitiful, 1080, etc.

pitous-ly, adv. piteously, in a manner such as to excite pity, 1205.

pitte, see put.

place, s. an open space in a city, square, marketplace, 565, etc.; seat, locality, situation, place, 252, 595, etc.; accommodation in a public building, 1473.

pleie(n, v. to amuse or divert oneself in any way, sport, frolic, 486, 981, etc.; to play a game, take part in a sport, 678; pret. (subjun.) pleide, performed upon a musical instrument, 769; pret.pl. (refl.) pleiden hem, had sexual intercourse, 972; pp. pleid, 692.

pleigne, v. to lament, complain, bewail; (refl.) - me, 2158; 3 pres.sg. pleigneth, 1596; pp. pleigned, 2341.

plein, adj. flat, calm, 1982; ?clear, unembellished, unsophisticated, or adv. clearly, fully, see note to l. 497; adv. clearly, fully, 1468.

plein-ly, adv. clearly, fully, 2247, etc.

pleintes, s. complaints, lamentation, grieving, 1442.

plesance, s. delight, pleasure, joy, 343.

plese, v. to give pleasure, please, gratify, satisfy, delight, 826, etc.

pley, s. sport, game, play, 692.

plit, s. peril, danger, risk, plight, care, 635, etc.

poeple, s. people, persons belonging to a place, multitude, 677 etc.

point, pointz, s. the precise matter in discussion, the important thing, 422, 1228, etc.; the point of the compass, the point on the horizon (from which the wind blows) 1808.

pompe, s. splendid display or celebration, splendour, magnificence, vain-glory, 3095.

por reposer, Fr. phr. in order to refress, ease, relieve, calm; for the sake of repose, 2907.

port, s. a place by the shore where ships may run in for shelter from storms, a harbour, haven, a town possessing a harbour, 387.

pouer, s. the ability to do something, power, 1430; a force of armed men, a host, an army, a large number of persons, 1927.

pourpos, s. the object which one has in view, resolution, aim, proposition, purpose, 1774.

poursuie, v. to follow with hostility or enmity, seek to injure, persecute, harass, worry, torment, 457.

pourveance, s. the taking of measures, arranging or preparing beforehand, the making provisions for some event or action, the providing, furnishing or supplying of something needed, purveyance, 1260, etc.

pourveie, v. to provide, furnish, supply (a person) with, 802.

povere, adj. needy, destitute, hapless, unfortunate, poor, 635, etc.

preie, v. to ask earnestly, humbly or supplicatingly, beseech, entreat, pray, 1004, etc. 3 pres.sg. preith, 395, etc.; pret. preide, 325, etc.

pres, press(e, s. a crowd, throng, multitude, 712, etc.

presence, s. company, in reference to ceremonial attendance upon a person of royal rank, 389; the fact of being present, presence, 1282.

present, adj. current, present, 258; being in the place considered or mentioned, ready at hand, or perhaps adv. in or into the presence of someone, there, here, 389. (Cf. Chaucer, Parlement of Foules, l. 424).

preserve, v. to keep safe from harm, take care of, guard, protect,

3 pres.sg. preserveth, 1961.

prest, s. priest (i.e. Genius, who is hearing Amans' confession), 2189.

pride, s. inordinate self-esteem, arrogance, haughtiness, magnificence, splendour, pomp, display, also the first among the seven 'deadly sins', 2004, etc.

prince, s. a sovereign ruler, monarch, king, ruler, governor, chief, 375, etc.; pl. princes, 353, etc. gen.pl. princes, 868.

pris, s. reward, trophy, symbol of victory, esteem, estimation, glory, honour, renown (Note MdnE praise, price, prize which have all developed from L. pretium, price, worth, value), 695, etc.

prive, adj. privy, participating in the knowledge of something secret or private, in the secret, 504; private, hidden, secluded, 1507.

prive-liche, prively, adv. secretly, covertly, furtively, 452, 467, etc.

privete, s. a thing that is kept hidden or secret, privacy, (also 'private parts' -- the pun (l. 425) may be intended), 425, etc.

probleme, s. a difficult question proposed for solution, a riddle, 1681.

process, s. narrative, discourse, 269.

professed, pp. (one) that has taken the vows or a religious order, become a nun, 1848.

profession, s. the declaration, promise or vow made on entering a religious order, the act of entering the order, 1266.

profit, s. well being, good, benefit, use, 1882.

profre, v. to offer, tender; 3 pres.sg. profreth, 870, etc.

propre, adj. proper, one's own.

prosperite, s. good fortune, success, well being, prosperity, prosperous circumstances, 1979, etc.

proude, adj. of exalted station, of high degree, lordly, valiant, brave, sensually excited, 964.

prouesse, s. prowess, wit, intelligence, wisdom.

proverbe, s. adage, wise saw, proverb, enigmatical saying that requires interpretation, 1681; pl. proverbes, 1489.

puison, s. poisonous draught, poison, potion, 506.

pulle, v. pull, draw, pluck (out); 3 pres.sg. pulleth, 2800.

pure, adj. unmixed, unalloyed, utter, sheer, complete, absolute, 1356, etc.

put, v. place, move (thing or person), bring, put, 892; 3 pres. sg. put, in comb. - away, thrusts aside, pushes away, 1701; pret. putte, places, 1199; pitte forth, stretched out, extended, 2796; pp. put, in comb. was - in execucion, was put into effect, 1952.

Q queene, s. queen, a woman whose rank or pre-eminence is comparable to that of a queen, 277, 1896, etc.

quenche, v. to put out, extinguish, quench; 3 pres.sg. quencheth, 2445.

querele, s. complaint, suit, cause, plea, 837, etc.

question, s. question, riddle, problem, query, 363, etc.

quite, v. to set free, redeem, repay, requite, 1255.

quod, pret.v. quoth, said, 415, etc.

quyt, adv. completely, wholly, entirely, quite, 412.

R rage, s. fit of madness, fit of insanity, violent feeling, passion or desire, sexual passion, 1852, etc.

rageman, s. roll, list, catalogue, 2379.

rancour, s. inveterate and bitter ill-feeling, grudge, animosity, rancour, 500.

real, adj. regal, royal, kingly, 1526, etc.

reali, realy, adv. regally, royally, 1563, etc.

receive, v. accept, take, to have given, receive, get, 694, etc.; 3 pres.sg. receiveth, admits, 2343; pp. received, resceived, 889, 1287.

reclamed, pp. called back, summoned again, reduce to obedience, tame, subdue, restrain, (the word was associated particularly with the art of Falconry), 2721.

record, s. reputation, repute, account, 1518.

recorded, pp. told, related, 926.

recoverir, s. remedy, possibility or means of recovering, 338, etc.

red[1], s. advice, counsel, rede, 1125.

red[2], adj. red, of ruddy complexion, flushed, blushing, inflamed, 848.

rede, v. read, peruse, 273, etc.; counsel, advise, deliberate, decide, 1088, etc.

redely, adv. readily.

redy, adv. ready, in a state of preparation, 470, etc.; ?promptly, quickly, or adj. prepared, 1111, etc.; handy, immediately, available, 1233; a - pas, foot-hot, quickly, promptly, 1412.

refus, s. refusal, denial or rejection of something demanded or offered, 686.

refused, pp. denied, refused, rejected, declined, 2349.

regne, s. kingdom, dominion, realm, 1974; pl. regnes, 348.

reherse, v. relate, narrate, recount, describe at length, 601; pp. rehersed, recited, repeated, enumerated, 421.

religion, religioun, s. the religious life, 1265; a religious house, 1457.

remembrance, s. memory, the recalling to mind, 1525; in -, to bring to mind, 268; in remembrance, 563.

remembre, v. to bear in mind, recall, 2439.

remenant, s. the rest, the remainder, 372, etc.

remue, v. to move off, depart, 2286; pp. remued, removed, transferred, 2865.

rendred, pp. handed over, delivered, commended, committed to another, 1253.

renne, v. to run, go about freely without being restrained or checked in any way, move rapidly, spread from point to point, 1338; pret. runne, ran, coursed, flowed, 750.

rente, s. source of revenue or income, income, 745.

repente, v. to regret, feel sorrow, rue, 255.

reposer, see por reposer.

resceived, see receive.

resemblance, s. likeness, image, representation, 564.

reson, resoun, s. the ordinary thinking faculty of the human mind in a sound condition, sanity, a reasonable or sensible view, the guiding principle of the human mind in the process of

thinking, reason, 1102, 2191, etc. of -, reasonably, sensibly, fairly, 1217. Reason (frequently personified) is seen as opposing or attempting to control the bodily lusts and, at times, appears to merge identity with the Voice of Conscience. See especially 2023, 2236.

rest[1], s. rest, relief, repose, freedom from distress, tranquillity, 594, etc.

reste[2], resten, v. to rest, to relieve or refresh by rest, 2220, 1308; 3 pres.sg. resteth, 1988; dwells, remains, stays, 3171.

restreigne, v. to check, hold back, keep down, repress, restrain, 1764.

retenue, s. service, retinue, 2122.

reule, s. rule, code of discipline, custom, habit, regulation, 1267.

reverence, s. deep respect and veneration, deference, obeisance, 1281, 1841, etc.

rewe[1], s. a string or series, row, array, 988.

rewe[2], v. to be penitent, feel remorse, regret and wish undone or altered, rue, 2016.

reyn, s. rain, rainfalls, 1592.

riche, adj. mighty, exalted, having large possessions, 543, etc.; splendid, costly, rich, expensive, sumptuous, luxurious, 957, etc.

richesse, s. wealth, opulence, 742.

ride, v. to ride, proceed on horseback; pret.sg. rod; on ancher -, lay at anchor, 1806; pret.pl. riden, 979.

riff, s. reef, one of the horizontal portions of a sail which may be successively rolled or folded up in order to reduce the extent of the canvass exposed to the wind, 1983.

riht, rihte, righte, adj. straight, direct, 540, 3091, etc.; adv. exactly, quite, completely, altogether, 558, etc.; with intensive force; very, 690, etc.; directly, straight, immediately, 692, etc.; in accordance with the facts, aright, properly, or ? s. that which is morally just or due, justice, 1943.

riht-wis-ness, rightwisnesse, s. righteousness, the quality of being just, upright, virtuous, sinless, 3069; ?justice, uprightness, what is morally justifiable, 1959.

rise, v. to get up, rise (from one's seat); pret.pl. risen, 799.
rivage, s. coast, shore, bank, 1615.
roche, s. rock, rugged mass of stone forming a cliff, outcrop, crag or prominence, 626.
rod, see ride.
rody, adj. ruddy, freshly or healthily red (of complexion), 1909.
roghte, pret.v. cared for, thought of with desire, was interested in, 728.
rote, s. a medieval musical instrument, probably of the violin family, 829.
route, s. company, assemblage, band of persons, retinue, train, 571, etc.
routhe, s. ruth, sorrow, grief, 592; compassion, pity, 649.
runne, see renne.
rusti, adj. rusty, 1378.
ryve, s. coast, shore, bank, (cf. rivage), 516.

S sable, s. the colour black (one of the heraldic colours), 2904.
sacrifice, sacrifise, s. the surrender to God or a deity, for the purpose of propitiation or homage, of some object of possession, the offering of prayer, thanksgiving, penitence, submission, etc. the sacrifice of the mass, 956, 1562, etc.
sacrifie, v. to offer as sacrifice, make an offering of, 1826.
saghte, pp. (?cognate with AS saht, 'peace'), at peace, dropped, 1149.
saide, see seie.
sailende, see seilende.
saileth, see seile.
sake, s. in comb. for (someone's) -, on (someone's) account, 1302, etc.
salte, adj. containing salt; - fom, the sea, 1548.
salvage, adj. wild, rude, harsh, cruel, savage, 1699.
salve, s. a healing ointment, remedy, 2290.
same, adj. identical, same, 1001, etc.
sang, see sing.
sat, see sitte.

sauf, adj. free from danger, safe, 1212, etc.; with quasi-adv. force, unharmed, unhurt, uninjured, safe(ly, 387, etc.

save, v. to protect, keep, guard, preserve, 872, etc.; ?answer, solve, 411; pp. saved, rescued, made safe, 1871.

schal, v. ought, must, will have to, may; also used as an auxiliary to form the future tense, 400, 412, etc.; 2 pres.sg. schalt, 1065, etc.; pres.pl. schull, 903, 1782, etc.; pret. scholde, should, was bound to, had to, was, were (about) to, 306, 367, etc. scholden, 679, 880, etc.; used elliptically, scholde = should go, 1570.

schame, s. disgrace, ignominy, loss of esteem, loss of chastity, 855, etc., the fear of offence against propriety or decency, modesty, shamefastness, 894; in comb. for -, from a sense of shame, for fear of shame, 324.

schamed, pp. disgraced, made to feel ashamed, shamed, 430.

schape(n, v. to create, fashion, form, devise, plan, prepare, 1259, 1818, etc.; pret. schop, 1234; pp. schape, 1018, 1036, etc.

schave, v. to shave, cut off, 1303.

sche, pers.pron. she. See "Gower's Grammar" § 7.

scheete, s. cloth, towel, a broad piece of linen, cotton stuff or the like for covering, swathing or protecting from injury, sheet, 1194.

schetten, v. to prevent access to by closing the doors, close, bar, shut, 485.

schewe, v. to display, exhibit, show, 776; to be seen, be visible, appear, 987; 3 pres.sg. scheweth, 601, etc.

schifte, v. to apportion, distribute, divide, 556.

schip, schipe, schipes, s. ship, a large sea-going vessel, 385, 469, 606, etc.; the ship's company or crew, 1664.

schipman, schipmen, s. seaman, sailor; the master of the ship, skipper, pilot, 608, 1084, etc.

scholde(n, see schal.

schop, see schape.

schrifte, s. confession, shrift, admission (of guilt), 1839.

schryhte, pret.v. shrieked, uttered a loud sharp shrill cry,

screamed, 1383.

schryve, pp. granted absolution, shriven, 2969.

schull, see schal.

science, sciences, s. knowledge, a particular branch of knowledge, 390, 810, etc.

scole, s. school, 1463.

scomerfare, s. piracy, (see note to l. 1391).

se(n, v. to see, perceive, behold, ensure, witness, observe, descry, 615, 752, etc.; 3 pres.sg. seth, 1600; pret.sg. sih, syh, 299, 530, etc.; pret.pl. sihe, syhe, 619, 1658, etc.; pp. sene, 971, etc.; sein, 584, etc.

seche, seke, v. to go in search of, look for, seek, visit, go to, approach, 408, 1722, etc.; not to be found, not at hand, absent; with neg., not hard to find, not absent or wanting, 1013; 3 pres. sg. secheth, 1496; pret. soghte, 1077, etc.

see, s. sea, 468, etc.

seie, sein, v. to say, declare, speak (of), make known, tell, name, recite, 656, 677, etc.; 3 pres.sg. seith, seth, 276, 1554, etc.; pret. seide, seiden, saide, 326, 893, 991, etc.; pp. seid, 512, etc.

seil, s. sail, sails, 471, etc.

seile(n, v. to sail, journey, travel, 1145, 1792; 3 pres.sg. seileth, 386, etc. ppl. seilende, sailende, 983, 1591; seilinge, 1314.

sein, see seie, and se(n.

seintefied, pp. honoured as holy, sanctified, 1269.

seith, see seie.

seke, see seche.

seker, adj. sure, certain, secure, 1586.

self, in comb. hym self, see himself.

selle, v. to sell, betray, hand over into slavery or bondage for money, 1409; pret. solde, 1415.

selver, s. silver, silver coin, 823.

sem-lich, adj. seemly, of pleasing appearance, handsome, well-formed, 708.

sen, see se.

sende, v. to send, commission, order or request (someone) to go (to someone or some place), grant, dispatch, 665, etc.; pret. sende, sente, 353, 919, etc.; pp. sent, 644, etc.; in comb. - for, to send (someone) to fetch, 753.

sene, see se.

sent(e, see sende.

sepulture, s. interment, burial, grave, tomb, 1117.

servant, s. a personal attendant, servant, 1351.

serve, v. to be a servant to, work for (someone), attend upon, serve, minister to, be the 'servant' or lover of (a lady), 1250; 3 pres.sg. serveth, 827; pp. served, 717.

servise, service, s. fealty, homage, duty, service, the act of serving, also the suit of a lover, 870, 2291, etc.

set, see sette.

seth, see se and seie.

sette(n, v. to put, deposit, place, seat, set, establish, appoint, ordain, fix, 715, 1737, etc.; 3 pres.sg. sett, 3089; pret. sette, 360, etc.; pp. set, 253, etc.

sibb, adj. related, closely related by blood or descent, 1703.

sibrede, s. kindred, close relations, 266.

sich, see such.

side, syde, s. place, region, direction, side, 462, 986, etc.

siek, adj. ill, unwell, sick, 873.

sieknesse, s. illness, malady, 1514.

signe, s. sign, token, indication, 1189.

signifie, v. to represent, betoken, mean, foreshow, 1803.

sih(e, see se.

sihte, syhte, s. sight, view, field of vision, the act of seeing or looking, denoting merely visual knowledge, 692, 1056, etc.

sike, v. to sigh, sorrow, lament; 3 pres.sg. siketh, 765.

simplesse, s. the wuality or state of being simple, guilessness, innocence, honesty, openness, humility, lowliness, 1960.

singe, v. to sing, chant, intone, relate in song; pret. sang, 1671; ppl. singende, 779.

sinne, s. sin, transgression of God's law, violation of divine law, 346.

sire, s. lord, master, sovereign, 499, etc.

sithe[1], sithes, s. time, occasion, 1073.

sithe[2], sithen, conj. since, from the time that, 599; because, seeing that, inasmuch as, 1589.

sitte, v. to sit, be seated, remain (in a certain condition), 2249; 3 pres.sg. sitteth, 1159; pret. sat, 722, etc.

skarse, v. to grow scarce, become scanty, diminish, 1146.

skile, s. reason, cause, ground, 2027.

sky, s. sky, heavens, 1928.

slain, see sle.

slake, v. to lessen, reduce, diminish, slacken (see note to l. 1983).

sle, v. to smite, strike so as to kill, destroy, execute, 1366; pp. slain, 1505, etc.

slept, pp. slept, 320.

sleyhte, s. artifice, trickery, deceit, skill, 1576.

slihe, slyhe, adj. skilful, clever wise, cleverly made, 1489; wily, deceitful, guileful, 431.

smot, pret.v. beat, struck, smote, 1649.

smyle, v. smile, 2684.

so, adv. and conj. in this way, thus, to that extent, so, 250, etc.; see "Gower's Syntax" § 10 (b).

sobre[1], adj. grave, dignified, serious, staid, solemn, 2684.

sobre[2], v. to become sober, quieten, become temperate, calm down, 3 pres.sg. sobreth, 1700.

socoure, v. to help, assist, aid; 3 pres.sg. socoureth, 310.

sodein-liche, sodeinly, sodeinli, adv. suddenly, abruptly, unexpectedly, unpremeditatedly, hastily, speedily, without delay, 449, 494, 525, etc.

soffre, v. to endure, submit to, 1594; to tolerate, allow, permit, 1452; 3 pres.sg. soffreth, waits patiently, holds out, 914.

softe, adj. gentle, mild, kind, 290, etc.; leisurely, slow, 737, etc.; free from roughness, comfortable, 1193, etc.

soghte, see seche.

sojourne, v. to make a temporary stay in a place, tarry, delay, lodge; 3 pres.sg. sojorneth, 1309; pret. sojourned, 1286.

solde, see selle.

solempne, adj. solemn, sacred, imposing, of great dignity, 1561.

solempnete, s. solemnity, observance of ceremony, gravity, dignity, impressiveness, 1268, etc.

sollempne-liche, adv. solemnly, with due observance of ceremony, 1617.

som(e, adj. some, one or other, a certain, certain, a few at least, a little, 462, 680, etc.; pron. some people, someone, 990; - time, at one time or another, once, formerly, 1718, etc.

som-del, somdiel, adv. in some degree, in some measure, to some extent, somewhat, 971, 1025, etc.

sommes, pl.s. sums, amount(s, quantities, 1119.

sommoned, see somoune.

somoune, v. to summon, call together, 1551; pp. sommoned, 1915.

som-what, s. something, something worth considering, 1169.

sonde, s. message, news, decree, sending, 1859.

sondri, sondry, adj. distinct, various, different, sundry, 349, 869.

sone[1], sones, s. son, as form of address used by superior (esp. ecclesiastical) to man or boy, 246, etc.; son (of his father), son-in-law, 409, 867, 1778, etc.

sone[2], adv. soon, within a short time, before long, quickly, 667, etc.

song, s. singing, song (also metaphorically) 478, etc.

sonne, s. sun, 967, etc.

sore, adv. severely, dangerously, with great grief, distress or perturbation of mind, to a painful degree, 638, etc.

sorghe, see sorwe.

sori, sory, adj. pained at heart, distressed, sad, full of sorrow, 428.

sorwe[1], sorghe, sorwes, s. sorrow, distress of mind, grief, regret, lamentation, 315, 665, 1906, etc.

sorwe[2], v. to grieve, mourn, feel or exhibit sorrow; 3 pres.sg. sorweth, 1513.

sory, see sori.

soster, s. sister, as form of address, 327.

soth(e, adj. true, real, genuine, 939, 1511, etc.

sothe, s. the truth, the real facts, 448.

sotie, s. folly, foolishness, 2219.

soubgit, adj. subject.

soubtil, adj. subtle, not easily grasped, intricate, abstruse, clever, 1683.

soule, s. soul, the seat of the emotions, feelings or sentiments, the spirit (of man), 1388, etc.

soune, v. to sound, resound, be heard; 3 pres.sg. souneth, 781.

souper, s. the last meal of the day, supper; in comb. - time, the time at which supper is normally taken, (also written as one word), 705, 711.

soupertime, see prec.

space, s. time for doing something, a specified period, 438; time and -, a pleonastic phr. meaning 'the oportune moment', 891.

spak, see speke.

spare, v. to refrain from action (in order to save expense), to desist from some action, 510.

speche, s. talk, discourse, speaking, conversation, manner of speaking, 392, etc.; discourse between persons, report or rumour, mention, 1873.

sped, see spede.

spede, v. to succeed, prosper, attain one's purpose of desire, 953, etc.; pret. spedde, 1329, etc. pp. sped, furnished, provided (with something), 1720.

speke, speeke, v. to speak, talk, utter, articulate, express, announce, 324, 749, etc.; pret. spak, 1206, etc.; pp. spoke, 423, etc.; ppl. spekende, 2761.

spille, v. to destroy, ruin, overthrow, bring to ruin or misery, slay, kill, 297, 511, etc.; pp. spilt, wasted, 570.

spire, v. to spy out, inquire after, search for, 1472.

spoke, see speke.

spousailes, s. espousals, the celebrations of a marriage or betrothal, 975.

springe, v. to bound, leap, jump, 2487.

stable, adj. firm, stationary, steadfast, not fickle or changeable, also quasi-adv. still, motionless, 586, 2013.

stalon, s. stallion.

stant, see stonde.

stat, s. (cf. estat), estate, greatness, power, splendour, magnificence, 655.

statut, s. decree, law, enactment, statute, 360.

stede, s. place, locality, 1251, etc.

stere, v. to move, raise, moot, 1685.

sterres, pl.s. stars, 1045.

sterten, v. to rush, jump, leap, bound, emerge suddenly, 1392.

sterve, v. to die a lingering death, 2300.

stiere[1], s. rudder, helm, 1931.

stiere[2], v. to steer, guide, direct; 3 pres.sg. stiereth, 1148.

stille, adv. continually, constantly, always, 287; without noise, quietly, 314, etc.

stinte, v. to forbear, abate, hold in check, quench, 536; imper. sg. stynt, 2284.

stod, s. stud, herd.

stod(e(n, see stonde.

stoke, pp. fastened, shut, 1132, etc.

ston, stones, s. paving stone, 1854; in comb. - and nedle, lodestone or magnet and needle as used in a compass, 541.

stonde(n, v. to stand, be placed, remain, endure, exist; at times used more-or-less as a copula, e.g. stod, 284, 878, etc., and stant, 857, 1270, etc. = was, is; 3 pres.sg. stant, 427, etc.; pret.sg. stod, 284, 355, etc.; pret.pl. stode, stoden, 608, 492, etc.; ppl. stondende, fixed, 369; - in, to depend upon, 492; - upon, to concern, 427.

stoppen, v. to close up, plug, stop, 1135.
storm, s. storm, 1040, etc.
stounde, s. a time, while, moment, 1385.
straght, strawht, adv. directly, straight, 509, 1287.
straghte, see strecche.
strange, adj. foreign, unknown, unfamiliar, strange, 596, etc.; abnormal, unaccountable, 1807.
strawht, see straght.
strawht(e, see strecche.
strecche, v. to direct a course, make one's way (rapidly or with effort); stretch out, put out, reach out; pret. straghte, strawhte, 1150, 1204, etc.
strengthe, s. power, vigour, strength, force, 299, etc; a body of soldiers, a force, 1945.
striken, v. to lower (sails), take down, strike, 1891.
stronde, s. shore, coast, landing place, quay, wharf, 981, etc.
strong, adj. powerful, grave, intense, strong, great, 506, etc.
sturdie, adj. violent, furious, cruel, harsh, 403.
sturne, adj. severe, inflexible, fierce, merciless, stern, 403.
stwes, pl.s. heated rooms, hot baths, brothels, 484.
stynt, see stinte.
such, sich, suche, adj. and pron. such, of that kind, 279, 651, 1110, etc.; such (food), 669, such ones, 1569.
suffisant, adj. sufficient, adequate, 3099.
suffise, v. be adequate for the purpose of, be enough for, have the necessary ability, be competent, suffice, 435, etc.
suffre(n, v. to suffer, endure, undergo, be subjected to, experience, 340, etc.
suggestion, suggestioun, s. posing, proposal, 364, 1684.
suie, v. to follow, go in pursuit of; 3 pres.sg. suieth, 3098.
suppose, v. to hold as a belief, believe, think, assume; 3 pres. sg. supposeth, 1238; pp. supposed, 788.
surgien, s. surgeon, doctor, medical man, 1163.

surmonte, v. to rise above, surpass, excel; 3 pres.sg. surmonteth, 702.

swerd, s. sword, 1378.

swere, v. to promise on oath, swear, take an oath, 1360; to invoke or appeal to (a deity, etc.) by an oath, 2873; pret. swor, 1371; pp. sworn, 1736.

swete, adj. sweet, pleasing, agreeable, delightful, charming, beloved, dear, 1742, etc.

swithe, adv. quickly; in comb. als -, at once, straight away, 930.

swor(n, see swere.

swote, adj. sweet; cf. swete.

swoune[1], s. a swoon, faint; in comb. a - (see a-[1]) into a swoon, 1060.

swoune[2], adv. in a swoon, in a faint, 2449. (Cf. prec.)

swoune[3], v. to faint, swoon; 3 pres.sg. swouneth, 332; ppl. swounende, 1077.

syde, see side.

syh(e, see se.

T table, s. a flat board, plank, slab of wood, 630.

taghte, see teche.

take, v. to seize, catch, take, undertake, assume, adopt, obtain, derive, receive, acquire, 466, etc.; 3 pres.sg. takth, taketh, 777, 1507, etc.; imper.sg. tak, 772; pret.sg. tok, 275, etc.; pret.pl. toke(n, 477, 819, etc. pp. take, 1034; - lond, to come ashore, land, 516. (Cf. 1984).

takel, s. utensils, instruments, equipment, rigging, weapons, 470.

tale, s. discourse, conversation, narrative, account, tale, 268, etc.; ?question, riddle, 411.

taled, pp. recounted, enumerated, gossiped, 1620.

tarie, v. to delay, linger, tarry, 1173.

taste, v. to examine, explore by touch, test, 1186.

tawht(e, see teche.

taxe, v. to determine the amount of (penalty, damages, etc.), impose, ordain; 3 pres.sg. taxeth, 361.

teche, v. to teach, show, instruct, make known, inform, educate, 391, etc.; 3 pres.sg. techeth, 1495, etc.; pret. tawhte, taghte, 663, 828, etc.; pp. tawht, 1328, etc.

telle(n, v. to relate, narrate, tell, announce, publish, speak, 270, 366, etc.; 3 pres.sg. telleth, 350, etc.; pret. told, tolde(n, 397, 524, 975, etc.

tellinge, vbl.s. the relating, the telling, 590.

tempeste, s. tempest, violent storm, commotion, disturbance, etc., 605, etc.

temple, s. temple, church, place of worship, 1797, etc.

tempre, v. to moderate, mitigate, assuage, restrain, tune, attune; 3 pres.sg. tempreth, 778.

temprure, s. harmony, tuning, the action of tempre, 832.

ten, num. ten; in comb. - or tuelve, a dozen or so, 1426.

tendre, adj. delicate, gentle, kind, loving, mild, affectionate, 290, etc.

teres, pl.s. tears, 750, etc.

than, thanne, adv. then, at that time, upon that, directly after that, afterwards, subsequently, in that case, 307, 430, etc.; conj. than, 1096.

that, dem.pron. and adj., rel.pron. and conj. that, (that, those) which, those things, (that person, those) who, what, so that, with the result that, 249, etc. See "Gower's Syntax" § 11.

the, def.art. the, 253, etc., also used as dem.pron. the thing, that, 272, etc. (the, for thi? 2406).

thee, pers.pron. thee, to thee, you, to you. See "Gower's Grammar" § 7.

thei, they, pers.pron. they. See "Gower's Grammar" § 7.

thenke[1], v. impers. to seem, to appear; 3 pres.sg. (him, hire) thenketh, thenkth, it seems (to him, to her); pret. (him, hire, hem, ous) thoghte, it seemed (to him, to her, to them, to us), 346, 781, 1071, 1346, etc.

thenke[2], thenken, v. to think, conceive, meditate on, ponder over, consider, imagine, deem, expect, 861, etc.; 3 pres.sg. thenkth, 1271, etc.; pret. thoghte, 358, etc.; ppl. thenkende, 725, etc.

ther(e, adv. there, in that place, where, thither, 316, 461, etc.
ther-by, adv. because of that, 2194.
ther-fore, adv. for that reason, on that account, 726, etc.
ther-inne, adv. in that matter, in that place, in that circumstance, 345, etc.; into that place, 1603, etc.
ther-of, adv. of that, of it, from that, out of that, 751, etc.
therthe = the erthe; the ground, the earth, 1447.
ther-to, adv. to that place, to that thing, for that matter, besides, moreover, 498, etc.
ther-upon, adv. upon that, on that matter, after that, 422, etc.
they, see thei.
thi, poss.adj. thy, your. See "Gower's Grammar" § 7.
thider, adv. to or towards that place, thither, 1809, etc.
thider-ward, adv. towards that place, in that direction, 667.
thieves, pl.s. thieves, brigands, robbers, pirates, 1397.
thilke = the ilke; the self-same, the very same, 317, etc.
thin, poss.pron. thine, yours. See "Gower's Grammar" § 7.
thing, thinges, s. matter, deed, event, incident, statement, thing, 314, etc.; applied to a person (not necessarily in contempt), 329; anything, something, 339, etc.; pl. thing, 628, or thinges, 1227, etc.
this, dem.pron. and adj. this, this way, this thing, this matter, this time, 257, etc.
thi-self, thiselve, pron. thyself, yourself. See "Gower's Grammar" § 7.
tho[1], adv. then, that time, at that time, 284, etc.; conj. when, 1466.
tho[2], dem.pron. those, they, 1480.
thogh, though, conj. though, although, in spite of the fact, 433, 643, etc.
thoghte, see thenke.
thoght, thoghtes, s. thought, the action of thinking, meditation, reflection, heed, intention, mind, grief, solicitude, 739, 840, etc.
thondre, s. thunderbolt, thunderstroke, 1000. See also thunder.

thonke, v. to give thanks, gove thanks to; 3 pres.sg. thonketh, 653, etc.; pret. thonked, 581.

thou, pers.pron. thou, you. See "Gower's Grammar" § 7.

though, see thogh.

thousend, num. thousand, an indefinite term for a great multitude, 1037, etc.

thre, num. three, 867.

thretty, num. thirty, 438.

threw, see throwe[3].

throwe[1], s. throe, a violent spasm, pang, anguish, death-throe, 2243. The pun with throwe[2] and 'throwe' describing the action of throwe[3] is intended.

throwe[2], s. a short time, a while, 519, etc.

throwe[3], v. to cast, throw, project, hurl, fling; pret. threw, 1231; pp. throwe, 1161.

thunder, s. thunder, thunderclap, thunder storm, 1044.

thurgh, prep. and adv. through, over the whole extent of, throughout, 1277, etc.; by means of, on account of, owing to 492, etc.

thurgh-soght, pp. sought through, 2247.

thus, adv. in this way, like this, consequently, and so, 247, etc.

tidinge, tidinges, s. event, incident, occurence, report, news, 381, 582, etc.

til(l, prep. and conj. until, up to (the point) when, 370, 374, etc.

time, times, s. time, while, age, period, epoch, era, 257, etc.; ofte -, frequently, often, 862.

tirandise, s. tyranny, arbitrary or oppressive exercise of power, 3076.

tirant, s. a ruler or king who exercises his power in an oppressive, unjust or cruel manner, a despot, tyrant, 463.

to, prep. to, into, at, for, etc., 267, etc.

to-[1], pref. a particle expressing separation, asunder, apart, in pieces.

to-[2], prefixed prep. indicating motion, direction, addition to.

to-blowe, pp. (to-[1]) blown about, blown hither and thither, 1949.

to-breke, v. (to-[1]) to break asunder, smash to pieces, shatter,

rupture, burst asunder, 1769; pret. tobrak, 617; pp. to-broken, 607; altobroke, (having been) utterly smashed to pieces, 624.

to-clef, pret.v. (to-[1]) clove asunder, split apart, cut in two, 626.

to-for(e, toforn, prep. (to-[2]) before; in the presence of, 905, etc.; adv. earlier, previously, 1501, 1735, etc.; - the hond, beforehand, previously, 459.

to-gedre, adv. (to-[2]) into one gathering, together, in one company, in union, 749, etc.

tok(e(n, see take.

told(e(n, see telle.

tombe, see tumbe.

tonsure, s. haircut, tonsure, 482.

top-seil-cole, s. or pp. ? a topsail breeze, or topsails set. See note to l. 1890.

torne, v. to revolve, turn, change, move, alter, face, set (one's thought, desire, etc.) on, direct one's course, 1242, etc.; 3 pres.sg. torneth, 528, etc.; 1 imper.pl. torne we, let us turn, 498.

to-rof, pret.v. (to-[1]) reft apart, tore in pieces, split asunder, 617.

touche, v. to have to do with, concern, to put one's hand on, feel, touch; 3 pres.sg. toucheth, 425, 1692; ppl. touchende, 1799, etc.

toun, s. town, village, city, the people in the town, citizens, 657, etc.

to-ward, towardes, prep. (to-[2]) in the direction of, towards, 982, 1150, etc.

traiterie, s. treachery, treason, perfidy, violation of faith, betrayal of trust, 1779.

traunce, s. trance, faint, swoon; in comb. in a -, in an hypnotic condition, in a stunned or dazed state, 1367.

travaile, v. to be in trouble, labour, toil, struggle, 615; to be in labour, suffer the pains of child-birth, 1050; pp. travailed, troubled, wearied, exhausted, tired, tormented, 1321.

trede, v. to step, walk, tread, 2682.

treson, s. betrayal of trust, breach of faith, treachery, treason, 446, etc.

tresor, s. treasure, money, riches, wealth, 1130, etc.

trewe, adj. faithful, loyal, constant, trusty, honest, free from deceit, true, 1099, etc.

tricherie, s. treachery, treason, violation of faith, betrayal of trust, 464.

triste, truste, v. to have confidence in, have faith in, trust, rely upon, 1293; imper. trusteth, have faith, have confidence, 1215.

trouthe, trowthe, s. troth, honesty, loyalty, steadfast allegiance, truth, 650, 1959.

trowe, v. to trust, have confidence (in), believe, 1579.

trowthe, see trouthe.

truffles, pl.s. trifles, matters of small importance, 2062.

trusteth, see triste.

tuelve, num. twelve; in comb. ten or -, a dozen or so, 1426.

tumbe, tombe, s. tomb, grave, monument, 1527, 1581.

tun, s. tune, air, melody, 830.

tunge, s. tongue, 1899.

tunne, s. tun, a large cask or barrel, vat, 2253.

tuo, num. two, 427, etc.

tweie, num. twain, two, 2234.

tyde, s. time, season, the tide of the sea, 449, etc.

U un-[1], pref. expressing negation.

un-[2], pref. expressing reversal or deprivation.

under, adv. in or into a position or state of subjection or submission, under, 1043.

under-, prefixed prep. has various secondary meanings as represented by the following examples.

under-fonge, v. to receive, accept; 3 pres.sg. underfongeth,1486.

under-stonde, v. to comprehend, understand, realize; pret. understod, 356, etc.; pp. understonde(n, 648, 1668, etc.

un-ethes, adv. (un-[1]) not easily, scarcely, hardly, with difficulty,

324.

un-glad, adj. (un-[1]) not glad, sad, 321.

un-kinde, adj. (un-[1]) unnatural, contrary to nature, harsh, cruel, 312, etc.

un-kinde-ly, adv. (un-[1]) in a way contrary to nature, wickedly, evilly, 2005.

un-loke, pp. (un-[2]) undone, set free by undoing the lock, explained, disclosed, 424, etc.

un-lust, s. (un-[1]) want of cheerfulness, sorrow, grief, 481.

un-sowed, pp. (un-[2]) unstitched, undone, taken out (of its winding sheet), 1183.

un-sped, pp. (un-[1]) not having succeeded, without success, 532.

unto, un to, prep. up to, to, 366, 3069, etc.

un-trewe, adj. (un-[1]) not 'trewe', unfaithful, unloyal, dishonest, untrustworthy, etc., 2384.

un-wise, adj. (un-[1]) not wise, foolish, lacking in wisdom, 2866.

up, adv. upwards, up, so as to raise to an upright position, to a higher position, 471, etc.

up-, prefixed adv. as prec.

up-bore, pp. borne up, uplifted, carried, raised up, 405, etc.

up-caste, pret.v. threw ashore, cast ashore, 1156.

up-drawe, pp. raised, drawn up, set, 599, etc.

up-on, uppon, prep. on, at, in, upon, on the basis of, etc., 364, 2969, etc.

uppe, adv. up, used elliptically with the sense 'taken off and away', 798. Cf. up.

up-riht, adv. (adj.) upright, in a vertical position, erect, 588.

up-ward, adv. to or towards a higher position, so as to occupy a higher or the highest position, 1737.

us, s. the habitual, usual or common practice, habit, custom, usage, wont, 685.

usage, s. customary mode of action, established practice, custom, 733, etc.

usance, s. custom, established practice, (= prec.), 1526.

used, pp. practised, employed, observed, (as custom decrees), 2169.

V veiled, pp. bestowed with the veil of a nun, admitted into the religious life, 1261.

vein, adj. fruitless, empty, void; in comb. in -, to no effect, useless, 528.

veines, pl.s. veins, 1186.

vengance, s. the act of avenging oneself or another, vengeance, retribution, esp. divine retribution, 267, 998, etc.

verray, adj. true, sure, exact, simple, actual, 1959.

vertu, s. conformity of life and conduct with the principles of morality, manliness, worth, moral goodness, 2925; pl. vertus, as opposed to the vices, the various moral excellences, principles, or standards of generosity, chastity, mercy, etc. 3098.

vessel, s. craft, ship, sea-going vessel, 1618.

viage, s. voyage, journey, 1540.

vice, vices, s. depravity or corruption of morals, evil, immoral or wicked conduct, indulgence in degrading pleasures, moral fault or defect, 317, 3098, etc. Cf. vertu.

vilein, s. one of the class of serfs, bondsman, low-born, base-minded rustic, scoundrel, 1500.

vileinie, s. wrongdoing, wickedness, indignity, ill-usage, dishonour, 1431.

violence, s. injury, violence, 1936.

visage, s. face, features, 709, etc.

vois, s. voice, sound, 780, etc.; opinion, 1342.

W waileway, interj. wellaway, an exclamation of sorrow or lamentation, 327.

waite, v. to look forward to, continue in expectation of, to keep watch for, wait for; 3 pres.sg. waiteth, 1433, 1768.

wal, s. wall, 1672.

walke, v. to walk, wander from place to place, go about in public, 867; ppl. walkende, 1162.

wan, see wynne.

war(e, adj. prepared, on one's guard, aware, vigilant, cautious, careful, prudent, 696; in comb. be -, to be careful, 1088, 1392.

warmed, pp. heated, warmed, 1194.

warnynge, s. warning, advice to beware, caution, 581.

was, see be[1].

water, s. water, sea, wave, 637, etc.

wawes, pl.s. waves, ocean, sea, billows, 618, etc.

wax, pret v. waxed, grew, increased, 724.

we, pers.pron. we. See "Gower's Grammar" § 7.

wedde, v. to wed, marry, be married, 1995, etc.; 3 pres.sg. weddeth, 1775.

weder, s. weather, violent wind accompanied by heavy rain or agitation of the waves, rain, snow, hail, etc.; 604, etc.

weie[1], weies, s. way, direction, road, course, path, 347, etc.; manner, means, course of action, 801, 1661, etc.; in comb. be - of, through, because of, by means of, as an instance of, 1089; to go (mi) -, to go away, leave, 1452.

weie[2], v. weigh, 2381.

weived, see weyved.

wel[1], wele, s. weal, well-being, happiness, prosperity, 1028, etc.

wel[2], adv. well, satisfactorily, kindly, considerately, faithfully, properly, skilfully, happily, effectively, clearly, in detail, intimately, elegantly, 416, etc.

wel-come, v. to greet, welcome, receive gladly; 3 pres.sg. welcometh, 1895.

wele, see wel[1].

welkne, s. cloud, sky, 1042.

welle, s. spring, source, origin, well, 1900.

wel-nyh, adv. very nearly, almost wholly, well-nigh, 334.

welthe, s. wealth, prosperity, riches, affluence, 288, etc.

wende, v. to proceed, journey, take one's way, depart, move, run, 1035, etc.; pret. wente(n, 441, 922, etc.; pp. went, 494.

wende, see wene.

wene, v. to think, surmise, suppose, conceive, believe, consider, expect, anticipate; 3 pres.sg. weneth, 1511; pret. wende, 354.

went(e(n, see wende.

wente, s. turn, course, path, passage, device, 1782.

wope, v. to shed tears, cry, lament, weep, 305, etc.; 3 pres.sg. wepth, 1513; pret. wepte, 1048; ppl. wepende, 326, etc.

wepinge, vbl.s. weeping, lamentation, grief, 522, etc.

wepte, wepth, see wepe.

were(n, see be[1].

werk, s. work, occupation, task, 1484.

werne, v. to refuse, deny, forbid, prevent, hinder, restrain, 948.

werres, pl.s. wars, 2263.

werste, worst, s. (absol. adj. sup.) the worst, what is most objectionable or deplorable, what is most grievous or painful, what is most dreaded or undesirable, 1067, 1584.

weyved, weived, pp. abandoned, relinquished, forborn, declined, waived, 890, 1288.

whan, whanne, adv. at the time at which, on the occasion on which, when, as soon as, 288, 339, etc.; as s. the time at which something happens, the time when, 1346.

what, pron. what (thing), somewhat, something, 442, 710, etc.; as interr. what?, what kind of (thing)?, 401, etc.; adj. = whatsoever, whatever, what kind of, 362; in comb. - so, whatever thing, no matter what, 852, etc.; - a, what kind of (a), 1637. conj.or adv. introducing prepositional phr.or phrases, 856.

whenne, when, adv. whence, from what place, from which place, from where, 737, 989.

wher(e, adv. where, in or at which, in the place in which, wherever, 659, etc.; interr. where?, in which place?, 1206, etc.; in comb. - that,= where, 745, etc.; - as, = where, 600, etc.; - evere, no matter where, wheresoever, at any place whatever, 1340.

wher-of, adv. from or out of which, wherefore, concerning which, 446, etc.; whereby, wherewith, with which, by means of which, 1047, etc.; in comb. - as, conj. = whence, for which reason, 1241.

whete, s. wheat, grain, cereal, corn, 469, etc.

which(e, rel.pron. who, which, that, that which, 254, etc.; in comb. the -, which, who, that, 272, 354, etc.; - as, such as, 1465.

whiel, s. wheel, Fortune's wheel, 1737.

whil, adv. during the time that, as long as, 1250.

while, s. time, while, 533, etc.

whilom, adv. at some time past, once, formerly, 636, etc.

who, pron. in nom. only, = whoever, whosoever, one, 284, etc.; or as interr. who?, 1345.

whom, acc., dat. of prec., whom, to whom, etc., 275, etc.

whos, gen. of prec., whose, of whom, 407, etc.

why, adv. for what reason, from what cause, for what purpose, why, 321, etc.; -... fore, for what reason, 992.

whyt, adj. fair, bright, pure, white, 636.

wif, wyves, s. wife, 285, 1559, etc.

wif-les, adj. without a wife, 1760.

wiht, wyht, s. a living being, creature, man or woman, 316, 489, etc.

wil, see wol.

wille, will, s. desire, wish, longing, inclination, disposition, 288, 1462, etc.; at -, as (one) will, 1233, etc.

winne, see wynne.

wisdom, s. soundness of judgement, wisdom, a wise thing to do, learning, knowledge, wise discourse, 791, etc.

wise,[1] s. mode, manner, fashion, 361, etc.

wise,[2] wys, adj. wise, sensible, 372, 696, 1332, etc.; as s (pl.) wise men, 371.

wisest, adj. (sup. of prec.) most wise, 1165.

wisshe, v. to desire, express a wish for; 3 pres.sg. wissheth, 333.

wiste(n, see wite.

wit, s. the faculty of thinking and reasoning in general, intellect, reason, wisdom, discretion, 358, etc.; pl. wittes, mental faculties, intellectual powers, 2247, etc.

wite, v. to be aware of, know, become aware of, learn, know how, 999, etc.; 2 pres.sg. wost, 2296; 1 & 3 pres.sg. wot, 843, 902, etc.; pret. wiste(n, 292, 1934, etc.

with, prep. with, by, near, against, beside, at, through, for, towards, etc., 295, etc.; in comb. forth -, forthwith, together with, 775, etc.

with-al(le, adv. along with the rest, in addition, moreover, as well, at the same time, 673, 1671; in comb. forth -, forthwith, together with, 779, etc.

with-drawe, pp. taken back, taken away, removed, withdrawn, 264, etc.

with-inne(n, withynne, prep. within, inside, from within, 292, 959, etc.; adv. inside, on the inner side, 1136, etc.

with-oute(n prep. without, lacking, wanting, 285, 2291, etc.; adv. outside, on the outer side, 959, etc.

with-seie, v. to say in opposition, gainsay, contrdict, refuse, 347.

with-stonde, v. to offer resistance to, stand up against, oppose, hinder, 280.

witnesse, s. attestation of a fact, event or statement; testimony, evidence, 790.

wittes, see wit.

wo, s. woe, misfortune, trouble, grief, anguish, sorrow, 974, etc. in comb. - worthe, may evil befall or light upon, 1334; as interj. as exclamation of grief or lamentation; in comb. make -, to grieve, lament, 614. adj. grieved, wretched, miserable, sorrowful, 1424.

wo-ful(l, adj. full of woe, afflicted with sorrow, miserable, 1036, 1388, etc.

wok, pret.v. awoke, regained consciousness, 1062.

wol, wil, v. to will, desire, wish for, have a mind to, intend, 465, etc.; 2 pres.sg. wolt, 424, etc.; 1 & 3 pres.sg. and pl. wol, 643, 900, 948, etc.; wole, 839, etc.; wil, 3091; pret. wolde(n, 366, etc.; wold, 2298. The verb is also used as an auxiliary of the future tense with the implication of volition or intention.

womman, s. woman, 1465, etc.; pl. wommen, female servants, women, 307, etc.

womman(n)ysshe, adj. of or belonging to a woman, womanly, 855, 1901.

wonder[1], wondir, s. a marvel, prodigy, a wonderful thing, 978, 3093, etc.

wonder[2], adv. wondrously, marvellously, exceedingly, very, 428, etc.

wonder-full, adj. full of wonder, marvellous, 938.

wondren, v. to feel or be affected with wonder, marvel, 1872.

wones, pl.s. possession, see note to l. 612.

wonne, see wynne.

wont, (pp.) adj. accustomed, in the habit of, 2867.

word, wordes, s. word, speech, utterance, 1080, 393, etc.; in comb. upon my -, at my request, at my command, 1107; falle into -es, to begin a conversation, also 'to fall into a dispute with', 1675.

world, s. world, the earthly state of human existence, the people in the world, the universe, 330, etc.; gen.sg. worldes, of the world, worldly, 331, etc.

worschipe, s. honour, renown, good name, dignity, respect, reverence, veneration, 331, etc.

worse, comp.adj. absol. or s. used adverbially; the - at aise, more ill, less well at ease, 1352.

worthe, v. to become; in subj. mood expressing the wish for something to happen to someone; in comb. wo -, may evil befall or light upon, 1334.

worste, see werste.

worthi, adj. distinguished by good qualities, honourable, worthy, 353.

wost, see wite.

wot, see wite.

wounde[1], s. wound, injury, 2289.

wounde[2], v. to inflict a wound; 3 pres.sg. woundeth, 2271.

wrastle, v. to struggle, grapple with, wrestle, labour against, 2241; pret. wrastlede, 2240.

wraththe, s. vehement or violent anger, indignation, 536, etc.

wreche, s. hurt or harm done from vindictive motives, vengeance, injury, wreak, 2295.

wreke, pp. avenged, satisfied, 323, etc.

wrenne, s. wren, a small bird (of the species Troglodites), 2227.

write, wryte, v. to write, inscribe, pen, 876, etc; pret.sg. wrot, 893; pret.pl. writen, 882; pp. write, 1124, etc.
writinge, s. written composition, written document, letter, 896.
wroghte, pret.v. shaped, moulded, worked, did, 942, etc.
wrot, see write.
wroth, pret.v. was angry, 1345, etc.
wrothe, adj. (pl.) stirred to wrath, very angry, wrathful, 2282.
wryte, see write.
wyde, adv. widely, over a large space, so as to affect many, 1542; in comb. - where, far and wide, 1460.
wylde, adj. wild, savage, uncontrolled, not submitting to moral control, giving way to sexual passion, cruel, violent, 309.
wyht, see wiht.
wyhte, adj. strong and courageous, valiant, doughty, bold, robust, energetic, 681.
wyle, s. craft, cunning or deceitful trick, ruse, guile, 534.
wynd, wyndes, s. wind, breeze, gale, 385, 1040, etc.
wyndy, adj. accompanied by much wind, windy, 1146.
wynne, winne, v. to strive, fight, subdue, vanquish, gain the victory, gain, acquire, obtain, 1086, etc.; pret. wan, 700; pp. wonne, 968, etc.
wys, see wise[2].
wyves, see wif.

Y y, see I.
yaf, see yive(n.
yare, adj. ready, prepared, 907.
yë, see yhe.
ye, yee, pers.pron. you. See "Gower's Grammar" § 7.
yee, adv. yes, 658.
yelpe, v. to boast, cry aloud, sing shrilly, 643.
yer, s (sg. and pl.) year(s, 1346, etc.
yhe, yë, s. eye, 326, 2212, etc.; in comb. at mannes -, in the sight of man; pl. yhen, 1202.
yif, see yive(n.

yifte, yiftes, s. the thing given, gift, giving, 555, 1492, etc.

yit, adv. and conj. yet, in addition, besides, also, further, moreover, nevertheless, for all that, 434, etc.

yive(n, v. to give, bestow, grant, sanction the marriage of, hand over, render, 1249, 1281, etc.; imper.sg. yif, 2290; pret. yaf, 558, etc.; pp. yove, 1975.

ymage, s. effigy, figure, image, 1528.

ymaginacion, ymaginacioun, s. imagination, fantasy, delusion, thought(s, 850, etc.

ynowe, see ynowh.

ynowh, ynowe, adj. plentiful, generous, abundant, great, plenty of, sufficient, 392, etc.

yolde, pret.v. returned, repaid, yeilded, dedicated, devoted, 654, 1265.

yong(e, adj. young, youthful, 300, 379, etc.

you, pers.pron. you. See "Gower's Grammar" § 7.

your(e, poss.adj. your. See "Gower's Grammar" § 7.

youthe, s. young people collectively, the young, personified or vaguely denoting any young person or persons, 490, etc. gen.sg. youthes, 2489.

yove, see yive(n.

yren, s. iron, iron bands, 1133.