

BOOK III

Invocation to Love

1. O blissful light, of which the beamès clear
Adorneth all the thirdè heaven fair; ¹
O Sun's lief, O Jové's daughter dear,
Plesance of love, O goodly debonair,
In gentle hearts ay ready to repair,
O very cause of heal and of gladness,
Y-heried be thy might and thy goodness.

*beloved of the Sun
Pleasure / benign (one)
always ready to dwell
health
praised*

2. In heaven and hell, in earth and saltè sea
Is felt thy might, if that I well discern,
As man, bird, beast, fish, herb and greenè tree
Thee feel in timès with vapour etern. ²
God loveth, and to lovè will not wern;
And in this world no livè creàture
Withouten love is worth or may endure.

*influence, power
won't forbid
is worth [anything]*

3. You fiercé Mars appeasen of his ire,
And as you list you maken heartès dign;
Algatès them that you will set a-fire
They dreaden shame, and vices they resign;
You do them courteous be, fresh and benign,

*You placate M.
as you wish / worthy
Always
You make them*

¹ In medieval astronomy Venus, to whom this invocation is addressed, occupied the third of the seven spheres. She is also, of course, the lover of Mars and goddess of love, the spirit of love that affects all things in Nature. Taken in part from Boccaccio, the invocation is ultimately derived from Boethius, the late classical / early medieval Christian philosopher who celebrated the power of Love (though not Venus) which holds all of God's creation together. Here Chaucer includes the good effects of venereal love.

² 2.3-4: "As man, bird etc... feel you in the seasons (*times*) with your eternal power (*vapour*)."

And high or low, after a wight entends,
The joyè that he hath, your might it sends.

as a person inclines

4. Lay all this meanwhile this sad Troilus
Recording his lesson in this mannér,
"My fay," thought he, "thus will I say and thus,
Thus will I 'plain unto my lady dear,
That word is good, and this shall be my cheer,
This will I not forgotten in no wise."
God leave him worken as he can devise.

*On my faith
complain
behavior*

as best he can

5. And, Lord ! so that his heart began to quappe
Hearing her come, and short gan for to sigh;
And Pandarus, that led her by the lap,
Came near, and gan in at the curtain peek,
And said: "God do boot on all the sick!
See who is here you comen to visit;
Lo! here is she that is your death to wit."

flutter

sleeve

May God heal

to blame for

6. Therewith it seemèd as he wept almost.
"Ah! Ah!" quod Troilus, so ruefully,
"Whe'r me be woe, O mighty God, thou wost: ¹
Who is all there I see not truly."
"Sir," quod Criseyde, "'tis Pandarus and I."
"Yea, sweetè heart, alas! I may not rise
To kneel, and do you honour in some wise."

7. And dressed him upward; and she right tho
Gan both her handès soft upon him lay.
"O, for the love of God do you not so
To me!" quod she. "Eh! what is this to see!
Sir, come am I to you for causes tway,
First you to thank, and of your lordship eke
Continuance I wouldè you beseech."

lifted himself up / then

*two
protection also*

¹ 6.3: "Whether I am sorrowful, O mighty God, thou knowest."

8. This Troilus, that heard his lady pray
 Of lordship him, waxed neither quick nor dead,
 Nor might one word for shame unto it say,
 Although men shouldè smiten off his head,
 But Lord! so waxed he suddenly all red;
 And, sir, his lesson that he wend to con
 To prayen her, is through his wit y-run.
- became n. alive
embarrassment*
9. Criseyde all this espièd well enough,
 For she was wise, and loved him ne'er the less,
 All n'ere he malapert nor made it tough,¹
 Or was too bold to sing a fool a mass;
 But when his shame began somewhat to pass
 His reasons, as I may my rhymès hold,
 I will you tell as teachen bookès old.
- blushed
intended to recite
out of his head*
10. In changèd voice, right for his very dread,
 Which voice eke quoke, and thereto his mannér
 Goodly abashed, and now his huè red,
 Now pale, unto Criseyde his lady dear,
 With look downcast and humbly yolden cheer,
 Lo the alderfirstè word that him astart,
 Was twicè: "Mercy, mercy, my dear heart!"
- too grossly flattering ?
embarrassment*
11. And stint awhile, and when he might out bring,
 The nextè word was: "God wot for I have
 As farforthly as I have had conning
 Been yourès all, God so my soulè save,
 And shall, till that I, woeful wight, be grave,²
 And though I dare nor can unto you 'plain,
 Iwis I suffer not the lessè pain."
- also shook
nicely modest / color
submissive manner
very first / escaped*
12. Therewith his manly sorrow to behold
 It might have made a heart of stone to rue,
- stopped
God knows
as far as I knew how
complain
Indeed
to pity*

¹ 9.3: "Because he was not over- aggressive or domineering".

² 11.5: "until I, unhappy man, am buried".

And Pándare wept as he to water would, *would (turn)*
 And pokéd ever his niecè new and new, *again & again*
 And saidè: "Woe-begone be heartès true;¹
 For love of God make of this thing an end,
 Or slay us both at once ere that you wend." *before you go*

13. "I? What?" quod she, "By God and by my truth
 I wot not what you willè that I say." *I don't know*
 "I, what!" quod he;² "that you have on him ruth *pity*
 For God's love, and do him not to die." *don't cause him*
 "Now then thus," quod she, "I will him pray
 To tellen me the fine of his intent; *the goal*
 Yet wist I never well what that he meant." *knew I never*

14. "What that I mean, O sweetè heartè dear!"
 Quod Troilus, "O goodly fresh and free!
 That with the streamès of your eyen clear *look*
 You woulde sometimes friendly on me see,
 And then agreeen that I may be he, *taint*
 Withouten branch of vice in any wise,
 In truth always, to do you my servíce."

15. Quod Pandarus: "Lo, here a hard request
 And reasonable a lady for to wern!³ *refuse*
 Now niecè mine, by natal Jovè's feast,
 Were I a god you shouldè starve as yern *die at once*
 That hearnen well this man will nothing yearn *desire*
 But your honoúr and see him almost starve *die*
 And be so loth to suffer him you serve."⁴

¹ 12.5: "True hearts are woebegone" i.e. afflicted with sorrow.

² 13.3: Pandarus is repeating Criseyde's exclamation in exasperated mockery.

³ 15.1-2: As in 13.3 above Pandarus is being mildly sarcastic: "This is a hard request and it would be reasonable for a lady to refuse it."

⁴ 15.3-7: "By Jupiter, if I were a god, you would die at once, for you hear clearly this man who wants nothing but your honor, and you see him almost dying, and yet you are reluctant to let him serve you."

16. With that she gan her eyen on him cast
 Full easily and full debónairly,
 Avising her, and hiéd not too fast
 With ne'er a word, but said him softely:
 "Mine honor safe, I will well truly,
 And in such form as he gan now devise,
 Receiven him fully to my servíce;

graciously
Reflecting & not hurrying
(to) him = Pandarus
(Provided that)
as he just now said
him = Troilus

17. "But natheless this warn I you" quod she,
 "A kingè's son although you be iwis,
 Yet you shall have no more sovereignty
 Of me in love than right in that case is;
 Ne will I not forbear if you do amiss
 To wrathen you, and while that you me serve
 Cherish you right after you deserve.

indeed

than is proper
I won't hesitate
To get angry with
according as you

18. "And shortly, dearest heart, and all my knight!
 Be glad, and draweth you to lustiness,
 And I shall truly, with all my fullè might,
 Your bitter turnen all into sweetness.
 If I be she that may do you gladness;
 For every woe you shall recover a bliss."
 And him in arms she took and gan him kiss.

good health(?), joy (?)

19. Fell Pandarus on knees, and up his eye
 To heaven threw, and held his handès high.
 "Immortal God," quod he, "that mayst not die
 (Cupid, I mean) of this mayst glorify;
 And Venus, thou mayst maken melody.
 Withouten hand, meseemeth that in town
 For this marvél I hear each bellè sound.¹

hand (to pull rope)
bell

20. "But, ho! No more as now of this mattér,

Notice the persistent use of "serve" and "service" for the man's relationship to the woman.

¹ 19.7: Stories of bells that rang out of their own accord at some remarkable event are common in medieval stories. (See Riverside edition, note to l. 188-9 for references). Pandarus is here clowning again.

For why these folk will comen up anon *soon*
 That have the letter read. Lo! I them hear.
 But I conjúre thee, Créssida, and one *I call on*
 And two, thou Troilus , when thou mayest gon *both of you / walk*
 That at my house you be at my warning *when I say*
 For I full well shall shapen your coming.

21. And easeth there your heartès right enough
 And let's see which of you shall bear the bell *win the prize*
 To speak of love aright." Therewith he laughed:
 "For there you may have leisure for to tell."
 Quod Troilus: "How longè shall I dwell
 Ere this be done?" Quod he: "When thou mayst rise
 This thing shall be right as I you devise."

22. With that Elaine and also Deiphebus
 Then upward came right at the stair's end,
 And, Lord! so then gan groanen Troilus,
 His brother and his sister for to blend. *to blind*
 Quod Pandarus: "It time is that we wend; *we should go*
 Take, niece mine, your leave at them all three,
 And let them speak, and cometh forth with me." *speak (in private)*

23. Now let her wend unto her ownè place, *go*
 And turnè we to Troilus again,
 That gan full lightly of the letter pace *pass over*
 That Deíphebus had in the garden seen;
 And of Elaine and him he wouldè fain *would gladly*
 Delivered be, and saidè that him lest *Be free of / he wanted*
 To sleep, and after tales have rest. *talk*

24. Elaine him kissed, and took her leavè blive, *quickly*
 Deiphebus eke, and home went every wight, *person*
 And Pandarus as fast as he may drive
 To Troilus then came as line aright, *direct*
 And on a pallet all that gladdè night *straw bed*
 By Troilus he lay with merry cheer

To tale, and well was them they were y-fere.¹

To talk / together

25. When every wight was voided but they two,
 And all the doorès weren fast y-shut,
 To tell in short, withouten wordès more,
 This Pandarus withouten any let
 Up rose, and on his bed's side him set,
 And gan to speaken in a sober wise
 To Troilus as I shall you devise.

e. person was gone

delay

describe

26. "Mine alderlevest lord and brother dear,
 God wot and thou, that it sat me so sore²
 When I thee saw so languishing to-year,
 For love, for which thy woe waxed always more,
 That I with all my might and all my lore
 Have ever sithen done my busyness
 To bringen thee to joy out of distress.

most dear

this year

grew

skill

since then

27. "And have it brought to such plight as thou wost
 So that through me thou standest now in way
 To farè well -- I say it for no boast --
 And wost thou why? -- For shame it is to say --
 For thee have I begun a gamè play
 Which that I never do shall eft for other
 Although he were a thousandfold my brother.³

point / knowest

in a position

do you know why?

to play a game

again

28. "That is to say, for thee I am become
 (Betwixen game and earnest) such a mean
 As maken women unto men to come
 All say I nought -- thou wost well what I mean --
 For thee have I my niece (of vices clean)

a go-between

you know well

¹ 24.7: "They were glad to be together."

² 26.2: "God and you know I was so upset"

³ 27.7: In this and in the following stanzas Pandarus shows considerable unease at the role he has chosen to play. He fears for his own reputation (the noun and verb "pander" do come from his name), and he fears especially for Criseyde's reputation. Hence his demand for a promise of total secrecy.

So fully made thy gentleness to trust
That all shall be right as thyselfen list. *you wish*

29 "But God that all wot, take I to witness *who knows all*
That ne'er I this for covetisè wrought *worked for profit*
But only for t'abridgè that distress *to lessen*
For which well nigh thou dièdst as me thought.¹ *were dying*
But, good brother, do now as thee ought
For God's love, and keep her out of blame
Since thou art wise, and save always her name.

30. "For well thou wost the name as yet of her *you know*
Among the people, as who saith, hallowed is; *is honored*
For that man is unborn, I dare well swear,
That ever wistè that she did amiss:² *knew / did wrong*
But woe is me that I that cause all this
May thinken that she is my niece dear,
And I her eme, and traitor eke, y-fere.³

31. "And were it wist that I, through my engine, *known / management*
Had in my niece y-put this fantasy
To do thy lust and wholly to be thine, *thy will*
Why, all the worldè would upon it cry
And say that I the worstè treachery
Did, in this case, that ever was begun,
And she for-lost, and thou right nought y-won. *for- = totally*

32. "Wherefore, ere I will further go a pace, *go a step further*
Yet eft I thee beseech and fully say *once again*

¹ 29.1-4: "But I take to witness God, who knows all, that I have not done this out of love of gain (*covetise*), but only to help your distress from which I thought you were going to die."

² 30.1-4: "For you know well that everyone agrees (*who saith*) she has an honorable name (*name of her hallowed is.*) There is no man alive who has ever known her to do wrong."

³ 30.7: "And I her uncle and betrayer at the same time." 'Traitor' makes sense here as Pandarus has some serious doubts about what he is doing to his niece. But Barney in *Riverside* (III, 273, n.) suggests that it is Chaucer's mistranslation of an Italian word meaning 'procurer', 'pimp', a pander in fact. .

- That privity go with us in this case *secrecy*
 That is to say, that thou us never 'wray. *betray*
 And be not wroth though I thee often pray
 To holden secret such a high mattér.
 For skillful is, thou wost it well, my prayer.¹ *reasonable*
33. "O tongue, alas, so often herebefore *before this*
 Hast thou made many a lady bright of hue
 Say: `Welaway the day that I was born!' *Alas!*
 And many a maiden's sorrow to renew
 And for the moré part, all is untrue
 That men of yelp an' it were brought to preeve.² *An' = if*
 Of kindé, no avaunter is to 'lieve.
34. "For well I wot thou meanest well, pardee. *I know / by God*
 Therefore I dare this fully undertake;
 Thou wost eke what thy lady granted thee *You know also*
 And day is set thy charters up to make. *to settle the contract*
 Have now good night, I may no longer wake;
 And bid for me, since thou art now in bliss, *And pray*
 That God me sendé death or sooné liss." *comfort soon*
35. Who mighté tellen half the joy and feast
 Which that the soul of Troilus then felt
 Hearing the faith of Pandarus' behest, *force of P's promise*
 His oldé woe that made his hearté swelt *faint*
 Gan then for joy to wasten and to melt,
 And all the riches of his sighès sore
 At oncè fled, he felt of them no more.
36. And gan his look on Pandarus up cast
 Full soberly, and friendly on to see,

¹ 32.7: "You know well that my request (*prayer*) is reasonable (*skillful*)".

² 33.5-7: *all is untrue ... 'lieve*: "and all is untrue that men boast (*yelp*) of, if (*an*) it were brought to the proof. In the nature of things (*of kinde*), no boaster can be believed." Pandarus is here referring to the tendency of some men to exaggerate and boast of their sexual conquests and thus embarrass the women who trust them.

And saidè: "Friend, in Aprilis the last,
 As well thou wost, if it remember thee,
 How nigh the death for woe thou foundest me,
 And how thou didest all thy busyness
 To know of me the cause of my distress;

*you know
 How near*

37. "Thou wost how long I it forbore to say
 To thee that art the man that I best trust,
 And peril was it none to thee bewray,
 That wist I well; but tell me if thee list,
 Since I so loth was that thyself it wist,¹
 How durst I morè tell of this mattér
 That quakè now and no wight may us hear?"

*You know / hesitated to
 no danger in telling you
 that I know / please
 would I dare
 tremble / nobody*

38. "But here with all my heart I thee beseech
 That never in me thou deemè such folly
 As I shall say: methoughtè by thy speech,
 That this which thou me dost for company
 I shouldè ween it were a bawdery.
 I am not wood, all-if I lewèd be:²
 It is not so! That wot I well, pardee.

*expect
 out of friendship
 think / pimping
 mad / stupid
 know I*

39. "But since that thou hast done me this servíce
 My life to save, and for no hope of meed,
 So for the love of God this great emprise
 Perform it out, for now is the most need;
 For high and low, withouten any dread,
 I will always all thine hestès keep.
 Have now good night, and let us bothè sleep."

*reward
 enterprise
 Finish it
 big & small
 instructions*

40. Thus held them each of other well apaid,
 That all the world ne might it bet amend,
 And on the morrow, when they were arrayed
 Each to his ownè needès gan attend;

*pleased
 make it better
 dressed*

¹ 37.5: "Since I was so reluctant that you should know."

² 38.6: "I am not mad even if I am stupid."

- But Troilus, though as the fire he brend *burned*
 For sharp desire of hope and of plesance,
 He not forgot his goodè governance; *self-control*
41. But certain is (to purpose for to go) *to get on with it*
 That in this while, as written is in geste, *story*
 He saw his lady sometimes, and also
 She with him spoke when that she durst and lest, *dared & wished*
 And by their both advice, as was the best,
 Appointeden full warily in this need, *Decided cautiously*
 So as they durst, how that they would proceed. *dared*
42. But it was spoken in so short a wise, *it = their conversation*
 In such await always, and in such fear, *secrecy*
 Lest any wight divinen or devise *figure out or suspect*
 Would of them two, or to it lay an ear, *eavesdrop*
 That all this world so lief to them ne were *so dear*
 As that Cupido would them gracè send
 To maken of their speech aright an end.¹ *to complete properly*
43. But thilkè little that they spoke or wrought *that little / did*
 His wisè ghost took ay of all such heed, *spirit / always*
 It seemèd her he wistè what she thought *(to) her he knew*
 Withouten word, so that it was no need
 To bid him aught to do or aught forbid, *anything*
 For which she thought that love, al' come it late, *although*
 Of allè joy had opened her the gate.
44. And shortly of this process for to pace, *this story finish*
 So well his work and wordès he beset, *managed*
 That he so full stood in his lady's grace
 That twenty thousand timès ere she let *finished*
 She thankèd God she ever with him met;
 So could he govern him in such servíce *conduct himself*
 That all the world ne might it bet devise; *manage better*

¹ 42. 5-7: "There was nothing in the world they would rather have than that the god of love would graciously give them an opportunity to complete a proper conversation."

45. For why? She found him so discreet in all,
 So secret, and eke of such obeisance, *respect*
 That well she felt he was to her a wall
 Of steel, and shield from every displeasance,
 That to be in his goodè governance, *in his benign power*
 So wise he was, she was no more afeared. *afraid*
 I mean as far as aught to be required. *no more than necessary*

46. And Pandarus to quick always the fire *fan*
 Was e'er alikè prest and diligent; *constantly eager*
 To ease his friend was set all his desire;
 He shoved ay on; he to and fro was sent, *Was always pushing*
 He letters bore when Troilus was absént,
 That never man as in his friendè's need
 Ne bore him bet than he withouten dread. *behaved better without doubt*

47. But to the great effect: then say I thus *To get on with story*
 That standing in concórd and in quiet
 These ilkè two, Criseyde and Troilus
 As I have told, and in this timè sweet
 Save only often mightè they not meet
 Ne leisure have their speches to fulfill
 That it befell right as I shall you tell,

48. That Pandarus that ever did his might
 Right for the fine that I shall speak of here *goal*
 And for to bringen to his house some night
 His fairè niece and Troilus y-ferè *together*
 Thereas at leisure all this high mattér *Where*
 Touching their love were at the full upbound,
 Had, out of doubt, a time unto it found, *would be completed*

49. For he with great deliberation
 Had everything that hereto might avail
 Forecast and put in execution,

And neither left for cost nor for travail¹
 Come if them lest, them shouldé nothing fail;
 And for to be in aught espiéd there,
 That, wist he well, an impossíble were.

he knew

50. Now is there little more for to be done
 But Pandare up and, shortly for to sayn,
 Right soon upon the changing of the moon,
 When lightless is the world a night or twain,
 And that the welkin shope him for to rain,
 He straight a-morrow to his niecé went; ²
 You have well heard the fine of his intent.

*or two
 sky gave signs of*

the point

51. When he was come he gan anon to play,
 As he was wont, and of himself to jape,
 And finally he swore, and gan her say
 By this and that, she should him not escape,
 Nor longer do him after her to gape,
 But certainly that she must, by her leave,
 Come suppen in his house with him at eve.

*at once to jest
 accustomed / joke*

make him run after her

52. At which she laughed, and gan her fast excuse,
 And said: "It raineth, lo! how should I gon?"
 "Let be," quod he, "nor stand not thus to muse;
 This must be done, ye shall come there anon."
 So at the last hereof they fell at one,
 Or elsé -- soft he swore her in her ear --
 He wouldé never comen where she were.

go

*promptly
 came to agree*

53. Soon after this she unto him gan rown,
 And askéd him if Troilus were there.
 He swore her nay, for he was out of town,

whisper

well ¹ 49.4-7: "and he spared neither cost nor trouble; let them come; nothing would be wanting. He knew that it was impossible for them to be discovered there". *Impossible* (l.7) seems to have a French stress..

² 50.2-6: "But Pandare up and ... went." This is an early instance of what became, as the OED puts it, "colloquial and dialectal" usage.

And said: "Niece, I posè that he were,
 You durstè never have the morè fear.
 For rather than men might him there espy
 Me lever were a thousandfold to die."

*let's suppose
 You don't need to*

I'd rather

54. Naught list mine author fully to declare ¹
 What that she thought when that he said her so,
 That Troilus was out of town y-fare,
 And if he saidè thereof sooth or no;
 But that without await with him to go
 She granted him, sith he her that besought,
 And as his niece obeyèd as her ought.

*gone
 truth
 delay
 since he asked her*

55. But natheless yet gan she him beseech,
 Although with him to go it was no fear,
 For to beware of goosish people's speech,
 That dremen thingès which that never were,
 And well avisen him whom he brought there;
 And said him: "Eme, since I must on you trist
 Look all be well; I do now as you list."

*foolish, goose-like

 And be careful
 Uncle / trust
 See that all /as you wish*

56. He swore her "Yes" by stockès and by stones,
 And by the godès that in heaven dwell,
 Or elsè were him lever soul and bones
 With Pluto King as deepè be in hell
 As Tantalus; what should I morè tell?
 When all was well he rose and took his leave,
 And she to supper came when it was eve

he would rather

evening

57. With a certain of her ownè men,
 And with her fairè niece Antigone,
 And other of her women nine or ten;
 But who was glad now, who, as trowen ye
 But Troilus? that stood and might it see
 Throughout a little window in a stew,

certain (number)

do you think

in a small room

¹ 54.1: "My source (*author*) doesn't choose to say."

Where he be-shut since midnight was, in mew,

cooped up

58. Unwist of every wight but of Pandare.
But to the point. Now when that she was come
With allè joy and allè friendès fare,
Her eme anon in armès hath her nome,
And after to the supper all and some,
When as time was, full softly they them set.
God wot there was no dainty fare to fet.¹

Unknown to everyone

*in friendly fashion
Her uncle / taken*

59. And after supper gonnen they to rise,
At easè well, with hearts full fresh and glad,
And well was him that couldè best devise
To liken her, or that her laughen made:²
He sang, she played; he told a tale of Wade;
But at the last, as every thing hath end,
She took her leave, and needès wouldè wend.³

*found a way
To please*

60. But, O Fortúne! executrix of wyrds,
O influénces of these heavens high!
Sooth is that under God you be our hirds,
Though to us beastès be the causes wry;
This mean I now, for she gan homeward hie;
But execute was all beside her leave
The godès' will, for which she mustè bleve.⁴

minister of destinies

*Truth / shepherds
unclear
(prepared) to go
done / without her leave
remain*

61. The bentè moonè with her hornès pale,
Saturn and Jove, in Cancer joinèd were,
That such a rain from heaven gan avale

crescent moon

*Jupiter
pour*

¹ 58.7: "God knows there was no dainty food lacking."

² 59.3-7: "And he was glad he knew the best way to please her or make her laugh. ... He told a story about Wade", a character, mentioned occasionally in medieval literature but about whom almost nothing is now known. There is an obscure reference to his boat in the *Merchant's Tale*, 1424.

³ 59.7: "She said goodbye; she had to be on her way."

⁴ 60.6-7: "The will of the gods was done without her leave, and so she had to stay."

That every manner woman that was there
 Had of that smoky rain a very fear;¹
 At which Pandare then laughèd, and said then:
 "Now were it time a lady to go hence?"

What a time for!

62. "But goodè niece, if I might ever please
 You any thing, then pray I you," quod he,
 "To do mine heart as now so great an ease
 As for to dwell here all this night with me;
 For why? This is your ownè house pardee,
 For by my truth, I say it not in game,
 To wend as now it were to me a shame."

by God

(for you) to go

63. Criseyde, which that could as muchè good
 As half a world, took heed of his prayér,
 And since it rained, and all was in a flood,
 She thought: "As good cheap may I dwellen here,
 And grant it gladly with a friendly cheer
 And have a thank, as grouch and then abide;
 For home to go it may not well betide.

had as much sense

I might as well

*grumble & then stay
 not really possible*

64. "I will," quod she, "mine uncle lief and dear!
 Since that you list; it skill is to be so.
 I am right glad with you to dwellen here;
 I saidè but in game that I would go."
 "Iwis grand mercy niecè," quod he tho;
 Were it in game or no, thee sooth to tell,
 Now am I glad since that you list to dwell."

beloved

*S. you wish / it's reasonable
 stay*

*Indeed, thanks / then
 truth
 you're pleased to stay*

65. Thus all is well; but then began aright
 The newè joy, and all the feast again;
 But Pandarus, if goodly had he might,
 He would have hièd her to bed full fain,
 And said; "O Lord! this is a hugè rain,
 This were a weather for to sleepen in,

hurried / gladly

¹ 61.1-5: The torrential rain was supposedly caused by this particular planetary conjunction of the moon, Saturn and Jupiter in Cancer.

And that I redd us soonè to begin."

advise

66. There is no morè, but hereafter soon
The voidè drunk and travers drawn anon,¹
Gan every wight that haddè naught to do
More in the place out of the chamber gone;
And evermore so sternly it ron
And blew therewith so wonderfully loud,
That well nigh no man hearen other could.²

no more (to say)

rained

67. Then Pandarus, her eme, right as him ought,
With women such as were her most about,
Full glad unto her beddè's side her brought,
And took his leave, and gan full low to lout,
And said: "Here at this closet door without,
Right overthwart, your women lyen all,
That whom you list of them you may her call."

uncle

*bow
outside the room door
across / all will lie
So that / wish*

68. So when that she was in the closet laid,
And all her women forth by ordinance
A-beddè weren, there as I have said,
There was no more to skippen nor to dance,
But bidden go to beddè, with mischance,
If any wight were stirring anywhere,
And let them sleepen that a-beddè were.

*in the room in bed
in an orderly way
in bed*

anyone

69. But Pandarus, that well could each a deal
The oldè dance, and every point therein,
When that he saw that allè thing was well,
He thought he would upon his work begin,
And gan the stwè door all soft unpin,³

*knew every bit of
The old game (of love)*

little room / unlock

¹ 66.2-4: "When the nightcap (*voide*) had been drunk and the curtain (*travers*) drawn, everyone who had no more business there left the room."

² 66.6-7: "The wind blew so extraordinarily loud that people could hardly hear each other speak."

³ 69.5: We left Troilus in the *stew* (a little room) at 57.4-7, there referred to as a *mew*.

And still as stone, withouten longer let, *delay*
 By Troilus adown right he him set.

70. And, shortly to the point right for to gon, *to get to the point*
 Of all this work he told him ord and end, *beginning & end*
 And saidè: "Make thee ready right anon,
 For thou shalt into heaven's blissè wend." *go*
 "Now blissful Venus! thou me gracè send,"
 Quod Troilus, "for never yet no need
 Had I ere now, ne halfendeal the dread." *nor half*

71. Quod Pandarus: "Ne dread thee ne'er a deal, *not a bit*
 For it shall be right as thou wilt desire;
 So thrive I, this night I'll make it well, *I'm betting*
 Or casten all the gruel in the fire." *or ruin everything*
 "Yet blissful Venus! this night me inspire,"
 Quod Troilus, "as wis as I thee serve, *surely*
 And ever bet and bet shall till I sterve." *better & better / die*

72. Quod Pandarus: "Thou wretched mouse's heart,
 Art thou aghast so that she will thee bite?
 Why, don this furréd cloak upon thy shirt,
 And follow me, for I will have the wite; *the blame (for what?)*
 But bide, and let me go before a lite;" *a little*
 And with that word he gan undo a trap, *trapdoor*
 And Troilus he brought in by the lap. *sleeve (?)*

73. The sternè wind so loud began to rout *strong / sound*
 That no wight other's noisè mighten hear,
 And they that layen at the door without
 Full sikerly they slepten all ifere; *certainly / together*
 And Pandarus with a full sober cheer
 Goes to the door anon withouten let *quickly / w/o delay*
 There as they lay, and softly he it shut;

74. And as he came againward privily *again quietly*
 His niece awoke, and asketh: "Who goes there?"
 "Mine own dear niecè," quod he, "it am I,

- Ne wonder not, ne have of it no fear."
 And near he came, and said her in her ear:
 "No word, for love of God, I you beseech,
 Let no wight rise and hearken of our speech. *Not a word*
75. "What! which way be you come? Ben'dícitee!" *Bless me!*
 Quod she. "And how, thus unwist of them all?" *unknown to*
 "Here at this secret trappè-door," quod he.
 Quod then Criseydé: "Let me some wight call." *Let me call someone*
 "Eh! God forbiddè that it should befall,"
 Quod then Pandáre, "that you such folly wrought
 They mighten deemen thing they never thought. *guess at*
76. "It is not good a sleeping hound to wake,
 Nor give a wight a cause for to divine. *person / to suspect*
 Your women sleepen all, I undertake, *I assure you*
 So that for them the house men mighten mine,¹ *(under)mine*
 And sleepen will till that the sunnè shine,
 And when my tale y-brought is to an end,
 Unwist right as I came so will I wend. *Unnoticed / leave*
77. "Now, niecè mine, you shall well understand,"
 Quod he, "so as you women deemen all, *judge, think*
 That for to hold in love a man in hand, *deceive*
 And him her lief and her dear heart to call, *her beloved*
 And maken him a hoove above a caul--
 I mean, as love another in meanwhile--
 She doth herself a shame, and him a guile.² *make a fool of him*
a deception
78. "Now whereby that I tellen you all this *The reason why*
 You wot yourself as well as any wight, *You know / person*
 How that your love all fully granted is

still ¹ 76:4-5: "So that, as far as they are concerned, you could put mines under the house, and they would sleep till sunup."

² 77: This stanza says roughly: " All you women agree that it is a shameful trick in love to deceive a man, and call him your beloved and sweetheart, making a fool of him while loving another."

To Troilus, that is the worthiest knight,
 One of this world, and thereto truth y-plight,
 That but it were on him along,¹ you n'ould
 Him never falsen while you liven should.

*Unique / & given your word
 his fault
 betray*

79. "Now stands it thus, that since I from you went
 This Troilus, right platly for to sayn,
 Is through a gutter by a privy went
 Into my chamber come in all this rain,
 Unwist of every manner wight certáin²
 Save of myself, as wisly have I joy,
 And by the faith I owe Priam of Troy.

*bluntly
 by a private passage
 Unknown / person
 As surely*

80. "And he is come in such pain and distress,
 That but he be all fully wood by this,
 He suddenly must fall into woodness
 But if God help; and causè why is this:
 He says he told is of a friend of his,
 How that you should love one that hatte Horaste,³
 For sorrow of which this night shall be his last."

*If he isn't fully mad
 madness
 Unless
 he's told by a friend
 a man called*

81. Criseyde which that all this wonder heard,
 Gan suddenly about her heartè cold,
 And with a sigh she sorrowfully answered:
 "Alas! I weened, who so that talès told,
 My dearè heartè wouldè me not hold
 So lightly false. Alas! conceitès wrong!
 What harm they do! for now live I too long.

*grow cold
 I thought that whoever
 not think me
 wrong thoughts*

82. "Horaste, alas! And falsen Troilus?
and betray T?

¹ 78.3-7: "that your love is fully granted and your word pledged (*truth y-plight*) to Troilus, the worthiest knight in the world, that unless he does something wrong (*but it were on him along*), you will never be unfaithful to him while you live."

² 79.5: "Unknown to every kind of person certainly."

³ 80.5-6: "He's been told by a friend that you are reputed to be in love with a man called Horaste."

I know him not, God help me so," quod she.
 "Alas! what wicked spirit told him thus?
 Now certès, eme, to-morrow an' I him see,
 I shall thereof as full excusen me
 As ever woman did, if that him like."
 And with that word she gan full sore to sigh.

*certainly uncle / if I
 exonerate*

83. Quod Pandarus: "Thus fallen is this case."
 "Why, uncle mine," quod she, "who told him this?
 Why does my dearè heartè thus, alas?"
 "You wot, yea, niecè mine," quod he, "what is.
 I hope all shall be well that is amiss,
 For you may quench all this if that you lest
 And do right so, for I it hold the best."

This is the situation

You know how it is

please

84. "So shall I do tomorrow, iwis," quod she
 "And God to-forn, so that it shall suffice."
 "Tomorrow! Alas, that were a fair!" quod he,
 "Nay, nay! It may not standen in this wise.
 For, niecè mine, thus writen clerkès wise
 That peril is with drecching in y-draw.¹
 Nay, such abodès be not worth a haw.

*indeed
 before God
 a fine thing!*

hesitations / straw

85. "And, niecè mine (ne take it not agrief),²
 If that you suffer him all night in this woe,
 God help me so, you had him never lief,
 That dare I say, now there is but we two.
 But well I wot that you will not do so.
 You be too wise to do so great folly
 To put his life all night in jeopardy."

*If you allow
 you never held him dear
 now only 2 of us are here
 I know*

86. "Had I him never lief! By God, I ween³
 You had never thing so lief," quod she.

so dear

¹ 84.6: "that danger is by delaying drawn in", i.e. that delay involves danger.

² 85.1: ("Don't take this the wrong way".)

³ 86.1-2: "I never loved him! By God, I am sure *you* never held anything so dear."

"Now by my thrift," quod he, "that shall be seen;
 For since you make this example of me
 If I all night would him in sorrow see
 For all the treasure in the town of Troy,
 I pray to God I never may have joy.

Upon my word

87. "Now look then, if you that be his love
 Shall put all night his life in jeopardy
 For thing of nought, now by that God above
 Not only this delay comes of folly
 But of malice, if that I shall not lie.
 What! platly, an' you suffer him in distress,
 You neither bounty do nor gentleness."

For no good reason

*bluntly, if you leave
kindness nor*

88. Quod then Criseyde: "Will you do one thing,
 And you therewith shall stint all his dis-ease?
 Have here and beareth him this blue ring
 For there is nothing might him better please
 Save I myself, nor more his heart appease;
 And say to my dear heart that all his sorrow
 Is causèless; that shall be seen tomorrow."

stop / distress

89. "A ring!" quod he; "Yea! hazel woods you shake! ¹
 Yea, nicè mine, that ring must have a stone
 That mighten a dead man alive make.²
 And such a ring, I trow, that you have none.
 Discretion out of your head is gone;
 That feel I now," quod he, "and that is ruth.
 Oh, timè lost! well mayst thou cursen sloth.

Nuts!

I'm sure

pity

90. "Now have I told what peril he is in

¹ 89.1: "Hazel woods" is a favorite dismissive expression of Pandarus. See also V.57.1 and 142.5.

² 89.2-3: "The ring would have to have a (magic) stone that could make dead men come alive." Precious stones were supposed to have various magical powers. Books called "lapidaries" were devoted to the topic.

And his coming unwist to every wight
 Ne pardee, harm may there be none, nor sin.
 I will myself be with you all this night.
 You know eke how he is your ownè knight
 And that by right you must upon him trist
 And I all prest to fetch him when you list."

*unknown
 by God*

*also
 trust
 ready / you wish*

91. This accident so piteous was to hear
 And eke so like a sooth at primè face
 And Troilus her knight to her so dear,
 His privy coming and the siker place,
 That though that she did him as then a grace,
 Considerèd all thingès as they stood,
 No wonder is, since she did all for good.

*plausible story
 truth on the face of it*

secret / safe

92. "Then eme," quod she, "do hereof as you list,¹
 But ere he come I will up first arise,
 And for the love of God, since all my trist
 Is on you two, and you be bothè wise,
 So worketh now, in so discreet a wise,
 That I may honour have and he pleasánce,
 For I am here all in your governance."

*uncle / wish
 But before
 trust*

93. "That is well said," quod he, "my nicè dear!
 There good thrift on that wisè gentle heart!
 But lieth still, and taketh him right here,
 It needeth not no farther for him start;
 And each of you ease other's sorrows smart,
 For love of God, (and, Venus, I thee hery)
 For soon hope I that we shall all be merry."

*Good fortune
 receive him
 move
 sharp
 I praise thee*

94. This Troilus full soon on knees him set
 Full soberly right by her beddè's head,
 And in his bestè wise his lady gret;
 But Lord! so she waxed suddenly all red,
 Nay, though men shoulden smiten off her head

*greeted
 blushed*

¹ 92.1: "Then, uncle," she said, "do as you wish about this."

She couldè not a word aright outbring *coherent*
 So suddenly, for his sudden coming.

95. But Pandarus that so well couldè feel
 In everything, to play anon began *to joke*
 And saidè: "Niece, see how this lord can kneel.
 Now for your truthè see this gentle man."
 And with that word he for a cushion ran
 And saidè: "Kneeleth now while that you lest
 Where God your heartès bringè soon at rest."

96. Can I not say, for she bad him not rise,
 If sorrow it put out of her rémembrance,
 Or elsè that she took it in the wise *in the way ...*
 Of duèty as for his óbservance; *...of doing his lover's duty*
 But well find I she did him this pleasánce,
 That she him kissed, although she sighèd sore,
 And bade him sit adown withouten more. *w/o. more ado*

97. Quod Pandarus: "Now will you well begin
 Now do him sittè, goodè nicècè dear, *Now make him sit*
 Upon your beddè's sidè there within
 That each of you the bet may other hear." *better*
 And with that word he drew him to the fire
 And took a light and found his countenance *made a pretence*
 As for to look upon an old romance.

98. Criseydè that was Troilus' lady right,
 And clear stood in a ground of sikerness, *certainty*
 Al' thought she that her servant and her knight *Al(though)*
 Ne should of right no úntruth in her guess,¹ *suspect*
 Yet natheless, considered his distress, *considering*
 And that love is in cause of such follý,
 Thus spoke she to him of his jealousy: *is the cause*

¹ 98.3-6: "Although she thought that her "servant", her knight, should not even suspect her of unfaithfulness, yet nevertheless, considering that he was distressed and that love causes such follies, she spoke to him about his jealousy."

99. "Lo, heartè mine! as would the excellence
 Of love, against the which that no man may,
 Ne ought eke, goodly maken résistance,¹ *nor, indeed, ought*
 And eke because I feltè well and saw *truly felt*
 Your greatè truth and service every day,
 And that your heart all mine was, sooth to sayn,--
 This drove me for to rue upon your pain; *to take pity*

100. "And your goodness have I found always yet,
 Of which, my dearè heart, and all my knight,
 I thank it you, as far as I have wit, *ability*
 Al' can I not as much as it were right;² *Al(though) / as I should*
 And I, emforth my cunning and my might, *according to my ability*
 Have, and ay shall, how sorè that me smart, *always / however / hurt*
 Be to you true and whole with all my heart;

101. But certain is, some manner jealousy
 Is excusáble more than some iwis,³ *than others indeed*
 As when cause is, and some such fantasy
 With piety so well repressèd is, *sense of right*
 That it unnethès does or says amiss, *scarcely*
 But goodly drinketh up all his distress;
 And that excuse I for the gentleness.

102. "And some's so full of fury and despite *some (jealousy) / hatred*
 That it surmounteth his repressiön; *overpowers his restraint*
 But, heartè mine! you be not in that plight,
 That thank I God, for which your passiön

¹ 99.1-3: The syntax is a little unsatisfactory, but the meaning is reasonably clear: "because of the excellence of love which no one should resist ..."

² 100:3 ff: "I thank you as far as I know how, although I cannot as much as I should; and I, according to my ability and strength, have been and always will, however much it hurts me, be true to you ..."

³ 101: She says that some kinds of jealousy are more excusable than others: first, when there seems to be real cause; and second when such unwarranted feeling is repressed so that it rarely leads to inappropriate act or words, but swallows its pain; and that is excusable because of the self-control.

I will not call it, but illusion
 Of abundance of love and busy cure,
 That doth your heartè this dis-ease endure." *& great concern
that causes*

103. With that a fewè brightè tearès new
 Out of her eyen fell, and thus she said:
 "Now God, thou wost, in thought nor deed, untrue *thou knowest*
 To Troilus was never yet Criseyde."
 With that her head down in the bed she laid,
 And with the sheet it wry, and sighèd sore, *covered*
 And held her peace; not one word spoke she more.

104. This Troilus, when he her wordès heard,
 Have you no care, him listè not to sleep, ¹
 For it thought him no strokès of a yard
 To hear or see Criseyde his lady weep, ²
 But well he felt about his heartè creep,
 For every tear which that Creseyde astart, *that escaped C.*
 The cramp of death to strain him by the heart.

105. And in his mind he gan the time a-curse
 That he came there, and that he was y-born,
 For now is wicked turnèd into worse, *bad into*
 And all that labour he had done befor
 He wend it lost; he thought he n'as but lorn. *considered / he was finished*
 "O Pandarus!" thought he, "alas! thy wile *trick*
 Serveth of naught, so welaway the while! *Is no good / Alas!*

106. And therewithal he hung adown his head,
 And fell on knees, and sorrowfully sighed.
 What might he say? he felt he n'as but dead, *as good as dead*
 For wroth was she that should his sorrows light;³ *angry / lighten*

¹ 104.2: "You can be sure he did not want to sleep."

² 104.3-4: These lines appear to mean "It seemed to him that hearing Criseyde weep was not just like being beaten by the strokes of a rod, but"

³ 106.4: "For she who was supposed to lighten his sorrow was angry."

But natheless when that he speaken might,
Then said he thus: "God wot that of this game
When all is wist, then am I not to blame."

*God knows
known*

107. Therewith the sorrow so his heartè shut
That from his eyen fell there not a tear,
And every spirit his vigour eke in knit,
So they astonèd and oppressèd were;¹
The feeling of his sorrow or his fear
Or of aught else fled were out of town;
Adown he fell all suddenly a-swown.

stunned

in a swoon

108. This was no little sorrow for to see,
For all was hushed and Pandar up as fast;
"O, niecè, peace, or we be lost," quod he.
Be not aghast." But certain at the last
For this or that he into bed him cast,
And said: "O thief, is this a mannè's heart?"
And off he rent all to his barè shirt,

jumped up or spoke up

afraid

109. And saidè: "Niecè, but you help us now,
Alas your ownè Troilus is lorn."
"Iwis, so would I an I wistè how,
Full fain," quod she. "Alas that I was born."
"Yea, niecè, will you pullen out the thorn
That sticketh in his heartè," quod Pandaré.
"Say `All forgiven', and stint is all this fare"

*Unless
finished*

Indeed / if I knew how

Very gladly

this fuss will be over

110. "Yea, that to me", quod she, "full lever were
Than all the good the sun aboutè goeth;"
And therewithal she swore him in his ear,
"Iwis, my dearè heart ! I am not wroth,
Have here my truth," and many another oath.
"Now speak to me, for it am I Criseyde;"
But all for naught; yet might he not abraid.

*more pleasing
i.e. in all the world*

I swear

awake

¹ 107.3-7: Each of the three "spirits" in his body tightened up (*knit*) as if stunned, so that he had no feeling, and fainted. The three spirits were the "vital", the "animal", and the "natural."

111. Therewith his pulse and palmès of his hands
 They gan to frote, and wet his temples twain, *to rub / both temples*
 And to deliver him from bitter bonds
 She oft him kissed; and, shortly for to sayn,
 Him to revoken she did all her pain; *revive*
 And at the last he gan his breath to draw,
 And of his swoon soon after that a-daw, *And from / to awake*
112. And gan bet mind and reason to him take;
 But wonder sore he was abashed iwis, *better*
 And with a sigh when he gan bet awake *embarrassed indeed*
 He said: "O mercy, God! what thing is this?" *more fully awake*
 "Why do you with yourselven thus amiss?" *behave so stupidly?*
 Quod then Criseyde. "Is this a man's game?
 What, Troilus! will you do thus for shame?"
113. And therewithal her arm o'er him she laid,
 And all forgave, and oftentime him kissed.
 He thankèd her, and to her spoke and said
 As fell to purpose for his heartè's rest;
 And she to that him answered as her lest,
 And with her goodly words him to disport *to cheer*
 She gan, and oft his sorrows to comfórt.
114. Quod Pandarus: "For aught I can espyen
 This light nor I ne serven here of nought.¹
 Light is not good for sickè folkès eyen. *eyes*
 But, for the love of God, since you be brought
 In thus good plight, let now no heavy thought *situation*
 Be hanging in the heartès of you tway." *two*
 And bore the candle to the chimeney.
115. Soon after this, (though it no needè were)
 When she such oathès as her list devise *as she chose*
 Had of him taken, her thoughtè then no fear
 Nor cause eke none to bid him thence arise:

¹ 114.1-2: "As far as I can see, neither this light nor I are doing any good here."

Yet lesser thing than oathès may suffice
 In many a case, for every wight I guess *person*
 That loveth well meaneth but gentleness.

116. But in effect she wouldè wit anon *wanted to know at once*
 Of what man, and eke where, and also why
 He jealous was, since there was causè none,
 And eke the signè that he took it by, ¹
 She bade him that to tell her busily, *exactly*
 Or elsè, certain, she borè him on hand *would suspect*
 That this was done of malice, her to fond. *to test*

117. Withouten morè, shortly for to sayn,
 He must obey unto his lady's hest, *command*
 And for the lessè harm he mustè feign; *pretend*
 He said her when she was at such a feast
 She might on him have lookèd at the least;
 N'ot I not what (all dear enough a rush)
 As he that needs must a causè fish. ² *I don't know / straw
fish for a reason*

118. And she answered: "Sweet, al' were it so, *even if it were*
 What harm was that, since I no evil mean?
 For, by that God that wrought us bothè two, ³ *made*
 In allè things is mine intentè clean;
 Such arguments ne be not worth a bean:
 Will you the childish jealous counterfeit? *act like a jealous child*
 Now were it worthy that you were y-beat." *deserve to be spanked*

119. Then Troilus gan sorrowfully to sigh.
 Lest she be wroth him thought his heartè died, *angry*

¹ 116.4: "And what the evidence was."

² 117.6-7: "I don't know (what else he invented), none of it worth a rush (straw), like a man who must fish around for a reason."

³ 118.3: This is one of the comparatively few obtrusive Christian anachronisms that have found their way into the pagan milieu of the poem. See also just below 129.1-2 and 151.3-5. Also II.89.3 and V.154.5.

And said: "Alas! upon my sorrow's sick
 Have mercy, O sweet heartè mine, Criseyde!
 And if that in those wordès that I said
 Be any wrong, I will no more trespass. *offend*
 Do what you list; I am all in your grace." *you want / at your mercy*

120. And she answered: "Of guilt, misericord;¹ *mercy*
 That is to say, that I forgive all this,
 And evermore on this night you record, *remember*
 And be well 'ware you do no more amiss." *And take care*
 "Nay, dearè heartè mine! " quod he, "i-wis." *indeed*
 "And now," quod she, "that I have done you smart *caused you pain*
 Forgive it me, mine ownè sweetè heart!"

121. This Troilus with bliss of that surprised
 Put all in God's hand, as he that meant
 Nothing but well, and, suddenly avised, *determined*
 He her in armès fastè to him hent, *tightly squeezed*
 And Pandarus, with full good intent
 Laid him to sleep, and said: "If you be wise,
 Swooneth not now, lest morè folk arise." ²

122. What might or may the silly larkè say
 When that the sparrow-hawk has it in his foot?
 I can no more but of these ilkè tway, *same two*
 (To whom this talè sugar be or soot) *sweet or bitter (like soot)*
 Though that I tarry a year, sometime I must
 After mine author tellen their gladness, *According to*
 As well as I have told their heaviness.

¹ 120.1: "For guilt (there is) mercy."

² The presence of Pandarus throughout this scene has bothered many readers. We should, perhaps, remember the comparative lack of privacy even in large wealthy medieval households. Anthony Spearing points out that even in royal households in the early Middle Ages it was common for others to sleep in the royal bedroom. Of this scene he says: "The normality of a situation in which a bedroom, even that of a married couple, is shared by others must have made clarification unnecessary." (**The Medieval Poet as Voyeur**, p. 135).

123. Criseydè, which that felt her thus y-take, *seized*
 (As writen clerkès in their bookès old)
 Right as an aspen leaf she gan to quake
 When she him felt her in his armès fold;
 But Troilus all whole of carès cold,
 Gan thanken then the blissful goddès seven. *planetary influences*
 Thus sundry painès bringen folk to heaven.

124. This Troilus in armès gan her strain
 And said: "O sweet, as ever may I gon, *As sure as I live*
 Now you be caught, now is there but we twain *we two*
 Now yieldeth you, for other boote is none." *help*
 To that Criseydè answered thus anon: *promptly*
 "Ne haddè I ere now, my sweet heart dear *If I hadn't before now ...*
 Been yold, i-wis I werè not now here." *... surrendered ...*

125. Criseyde, all quit from every dread and teen *worry*
 As she that just cause had in him to trust,
 Made him such feast that joy it was to see,
 When she his truth and clean intentè wist, *knew*
 And as about a tree with many a twist
 Betrènt and writhes the sweetè woodèbine *entwines / honeysuckle*
 Gan each of them in arms the other wind.

126. And as the new abashèd nightingale, *just disturbed*
 That stinteth first, when she begins to sing, *stops*
 When that she heareth any herdè tale, *herdsman talk*
 Or in the hedges any wight stirring, *anybody*
 And after, siker doth her voice out ring-- *more firmly*
 Right so Criseyde, when that her dreadè stent, *stopped*
 Opened her heart, and told him her intent.¹

127. And right as he that sees his death y-shapen, *execution*
 And dien must, in aught that he may guess, *to all appearances*

¹ 126: Criseyde is compared to a singing nightingale which is easily startled from its singing by the sound of a herdsman speaking, or anything moving in the hedge, but which sings out unrestrained when she sees there is no danger.

And suddenly rescue doth him escapen, *causes him to e.*
 And from his death is brought in sikerness,-- *safety*
 For all this world in such present gladness
 Was Troilus, and has his lady sweet.
 With no worse hap God let us never meet! *luck*

128. Her armès small, her straightè back and soft,
 Her sidès long, fleshly smooth and white
 He gan to stroke, and good thrift bade full oft *and eagerly greeted*
 Her snowish throat, her breastès round and lite. *little*
 Thus in this heaven he gan him to delight
 And therewithal a thousand times her kissed,
 That what to do, for joy unnethe he wist. *he hardly knew*

129. "Ah, for the love of God, my lady dear!
 Since God hath wrought me for I shall you serve, *has made me to serve you*
 As thus I mean that you will be my steer, *steersman i.e. pilot*
 To do me live, if that you list, or starve,¹
 So teacheth me how that I may deserve *teach me (imper.)*
 Your thanks, that, through minè ignorance
 I do no thing that you be díspleasance: *may displease you*

130. "For certès, fresh womanly wife,²
 This dare I say: that truth and diligence,
 That shall you finden in me all my life.
 Ne will I, certain, breaken your defence;³ *your commands*
 And if I do, présént on in absénce,
 For love of God, let slay me with the deed, *have me killed for*
 If that it like unto your womanhood." *if it please*

¹ 129.2-5: "Since God has made me to serve you, I mean since he wants you to be my guide (*steer*) who will cause me to live or die (*starve*) as you choose, teach me ..."

² 130.1: *Wife* probably has as its primary meaning simply "woman", with strong overtones of the meaning "spouse". The ME spelling is "*fresshe womanliche wif*"; pronouncing the two final *e*'s would give the two extra syllables needed to make up a pentameter line.

³ 130.4: "Nor will I, certainly, disobey your commands." *defence* is the French word meaning literally "prohibition".

131. "I-wis," quod she, "mine ownè heartè's list!
 My ground of ease, and all mine heartè dear!
 Grammmarcy! for on that is all my trist:
 But let us fall away from this mattér,
 For it sufficeth this that said is here;
 And at one word, withouten répentance,
 Welcome my knight, my peace, my suffisance!"
- Indeed / desire*

Many thanks / trust

fulfillment
132. Of their delight or joys one of the least
 Were impossible to my wit to say,
 But judgeth you that have been at the feast
 Of such gladness, if that them list to play;
 I can no more but thus: these ilkè tway
 That night, betwixen dread and sikerness,
 Felten in love the greatè worthiness. ¹
- for my ability*

if they chose to make love
I know / same two
certainty
133. O blissful night! of them so long y-sought,
 How blithe unto them bothè two thou were!
 Why n'ad I such a one with my soul bought,
 Yea, or but the least joyè that was there? ²
 Away thou foulè Daunger and thou Fear! ³
 And let them in this heaven's blissè dwell
 That is so high that all ne can I tell.
- pleasing*
134. These ilkè two, that be in armès left,
 So loth to them asunder go it were,
 That each from other wenden been bereft;
 Or elsè, lo! this was their mostè fear,
- so reluctant to part*
thought they were robbed
greatest

¹ 132-3: Once more, in these stanzas the narrator draws attention to his own lack of personal experience of the joys of love hence his inability to describe even the least of their joys.

² 133.3-4: "Why didn't I sell my soul for such a night or for the smallest joy they experienced?"

³ 133.5: "*Daunger*" was the personification of that part of the lady's nature or training that urged her to be "*dangerous*", that is, to keep her lover at a distance. In the **Romance of the Rose** Daunger was portrayed as an ugly (*foul*) "churl".

- That all this thing but nicè dreamès were, *only foolish dreams*
 For which full oft each of them said: "O sweet!
 Clip I you thus? Or else do I it meet?" *Hold I? / dream it?*
135. And, Lord! so he gan goodly on her see, *looked so intently*
 That ne'er his look ne blentè from her face, *turned*
 And said: "O my dear heartè! may it be *can it be ...*
 That it be sooth? that you be in this place?" *...true?*
 "Yea, heartè mine! God thank I of his grace,"
 Quod then Criseyde, and therewithal him kissed,
 That where her spirit was for joy she n'ist. *didn't know*
136. Soon after this they spoke of sundry things, *various*
 As fell to purpose of this áventure, *about this event*
 And playing, interchangeden their rings,
 Of which I cannot tellen no scripture, *inscription*
 But well I wot a brooch gold and azure, *I know*
 In which a ruby set was, like a heart,
 Criseyde him gave, and stuck it on his shirt.
137. These ilkè two of whom that I you say,
 When that their heartès well assuréd were,
 Then they began to speaken and to play, *began / relax*
 And eke rehearsen how, and when, and where,
 They knew them first, and every woe or fear *each other*
 That passéd was; but all such heaviness,
 I thank it God, was turnéd to gladness.
138. Reason will not that I speak of sleep,
 For it accordeth not to my mattér;
 God wot they took of it full little keep, *doesn't go with*
 But lest this night that was to them so dear *G. knows / notice*
 Ne should in vain escape in no mannér,
 It was beset in joy and busyness
 Of all that souneth into gentleness.¹ *accords with*

¹ 138.4-7: These four lines would appear to mean something like this: " But lest this night ,
 so dear to them, should slip away from them, they packed it busily with joy of every kind that

139. But when the cock, common astrologer,
 Gan on his breast to beat and after crow;
 And Lucifer, the day's messenger,
 Gan for to rise, and out her beams to throw,
 And eastward rose -- to him that could it know,
 Fortuna Major ¹ -- then anon Criseyde
 With heartè sore to Troilus thus said:

everyone's star-reader

L = the morning star

a star group

140. "Mine heartè's life, my trust, all my pleasance!
 That I was born, alas! that me is woe,
 That day of us must make disseverance,
 For time it is to rise and hence to go,
 Or elsè I am lost for evermo'.
 O Night! alas! why n'ilt thou o'er us hove
 As long as when Alcmena lay by Jove? ²

between us / parting

evermore
hover

141. "O blackè Night! as folk in bookès read,
 That shapen art by God this world to hide
 At certain timès with thy darkè weed,
 That under that men might in rest abide,
 Well oughten beasts to plain and folk thee chide,
 That there as day with labor would us brest,
 That thou thus fleest and deignest us not rest.

art created
clothing

oppress
don't allow us

142. "Thou dost, alas! so shortly thine office,

quickly / job

accorded with `gentleness'."

¹ 139.3-6: A rather pretentious "scientific" way, following the farmyard way, of saying that dawn was approaching in the east.

² 140.6-7: Alcmena, the mother of Hercules, was one of Jove's many lovers. Jove made their love-night three times longer than usual.

Here begins the *alba*, a version of the dawn song where the lovers lament the coming of day to interrupt their joy. In this double *alba* Criseyde complains against the Night for being too short; Troilus against the Day for coming too soon. This poetic genre goes back at least to Ovid, and was very popular in medieval French and German lyric verse, where it is known as *aube*, *aubade* or *tagelied*. Act 3, Sc.5 of **Romeo and Juliet** is part of this tradition. So is John Donne's poem "Busy Old Fool". See also below stanzas 174 to 176.

Thou rakel Night,¹ that God maker of kind, *hasty / of the natural world*
 Thee for thine haste, and thine unkindé vice
 So fast ay to our hemispherè bind,
 That never more under the ground thou wind;
 For now, for thou so hiest out of Troy *because you hurry*
 Have I foregone, thus hastily, my joy."

143. This Troilus, that with those wordès felt
 -- As thought him then, for piteous distress -- *it seemed to him*
 The bloody tearès from his heartè melt,
 As he that never yet such heaviness
 Assayèd had out of so great gladness,²
 Gan therewithal Criseyde his lady dear
 In armès strain, and said in this mannér: *to squeeze*

144. "O cruel Day! accuser of the joy
 That Night and Love have stole and fast i-wrien, *covered*
 Accursèd be thy coming into Troy!
 For every bore has one of thy bright eyen: *every chink / eyes*
 Envious Day! what list thee so to spyen? *Why do you want to spy?*
 What hast thou lost? why seekest thou this place?
 There God thy light so quenchè, for his grace! *May God quench*

145. "Alas! what have these lovers thee aguilt?³
 Despitous Day! thine be the pain of hell, *Cruel*
 For many a lover hast thou slain, and wilt; *and will again*
 Thy poring in will nowhere let them dwell: *peering*
 What! profferest thou thy light here for to sell? *offerest*

¹ 142: "Because, hasty Night, you do your work in such a hurry, may God who made all of Nature, tie you because of that haste and unnatural vice, so tightly to our hemisphere that you may never again go under the earth. Now, because you are in such a hurry to be away from Troy, I have had to forego my joy."

² 143.4-5: *As he ... sadness* may mean "like a man who had never experienced such depression after such great joy."

³ 145.1: "How have these lovers offended thee?"

Go, sell it them that smallè sealès grave;¹ *engrave*
 We will thee not; us needeth no day have." *We want*

146. And eke the sunnè Titan gan he chide,² *Tithonus*
 And said; "O fool! well may men thee despise,
 That hast all night the Dawning by thy side, *Aurora*
 And sufferest her so soon up from thee rise, *And (you) allow*
 For to dis-easen lovers in this wise; *to distress*
 What! hold your bed there, thou and eke thy Morrow; *also / Morning (Aurora)*
 I biddè God so give you bothè sorrow." *pray*

147. Therewith full sore he sighed, and thus he said:
 "My lady bright, and of my weal or woe *joy*
 The well and root! O goodly mine, Criseyde, *The source*
 And shall I rise, alas! and shall I go?
 Now feel I that mine heartè must a-two; *must (break) in two*
 And how should I my life an hourè save,
 Since that with you is all the life I have?

148. "What shall I do? for certès I n'ot how *certainly I don't know how*
 Nor when, alas, I shall the timè see
 That in this plight I may be eft with you, *situation / again*
 And of my life God wot how shall that be,
 Since that desire right now so burneth me
 That I am dead anon but I return: *soon unless I*
 How should I long, alas! from you sojourn? *stay away*

149. "But natheless, mine ownè lady bright!
 Yet were it so that I wist utterly *Yet if I knew*
 That I your humble servant and your knight
 Were in your heart y-set so firmly
 As you in mine, the which thing truly
 Me lever were than have these worldès *twain,* *I'd rather / two*

¹ 145.6: Craftsmen who do fine detailed engraving on small seals need good light.

² 146.1: Titan is the sun. It would seem from the following lines that Titan is being confused with Tithonus, the mortal lover of the goddess of dawn, Aurora.

Yet should I bet endure all my pain."

better

150. To that Criseyde answered right anon,
And with a sigh she said: "O heartè dear!³
The game iwis so far forth now is gone,
That first shall Phoebus fallen from the sphere,
And every eagle be the dovè's fere,
And every rock out of his placè start,
Ere Troilus go out of Cressid's heart.

*the Sun
companion
his = its*

151. "You be so deep within mine heartè grave,
That though I would it turn out of my thought,
As wisly very God my soulè save,
To dien in the pain I couldè not; ¹
And for the love of God, that us hath wrought,
Let in your brain no other fantasy
So creepen, that it cause me to die.

*engraved

surely
under torture*

may cause

152. "And that you me would have as fast in mind
As I have you, that would I you beseech,
And if I wistè soothly that to find,²
God might not one point of my joyès eche.
But, heartè mine! withouten morè speech,
Be to me true, or else werè it ruth,
For I am thine, by God and by my truth.

*increase

it would be a shame*

153. "Be glad forthy, and live in sikerness,
Thus said I ne'er ere this, ne shall to mo';
And if to you it were a great gladness
To turn again soon after that you go,
As fain would I as you that it were so,
As wisly God mine heartè bring to rest";
And him in armès took, and often kissed.

*therefore / in certainty
never before*

glad

¹ 151.1-4: "You are so deeply engraved in my heart that even if I wanted to erase you from my thoughts under the pain of torture, I could not, as sure as I hope God will save my soul."

² 152.3: "If I knew for certain that I would find that."

154. Against his will, sith it must needès be,
 This Troilus up rose, and fast him clad,
 And in his armès took his lady free
 A hundred times, and on his way him sped,
 And with such words as though his heartè bled,
 He said: "Farewell, my dearè heartè sweet!
 That God us grantè sound and soon to meet."
*since
 dressed
 gracious
 prepared to leave
 safe*
155. To which no word for sorrow she answered,
 So sorè gan his parting her distraín,
 And Troilus unto his palace fared,
 As woebegone as she was, sooth to sayn,
 So hard him wrung of sharp desire the pain
 For to be eft there he was in pleasance,
 That it may ne'er out of his rémembrance.
*distress
 truth
 back again where
 never (go) out*
156. Returnéd to his royal palace soon,
 He soft unto his bed gan for to shrink,
 To sleepè long, as he was wont to do;
 But all for naught; he may well lie and wink,
 But sleep may there none in his heartè sink,
 Thinking how she, for whom desire him brend,
 A thousand fold was worth more than he wend.
*close his eyes
 burned
 imagined*
157. And in his thought gan up and down to wind
 Her wordès all, and every countenance,
 And firmly impressen in his mind
 The leastè point that to him was pleasánce,
 And verily of thilkè rémembrance
 Desire all new him burned, and lust to breed
 Gan more than erst, and yet took he no heed.¹
*review
 look
 at that memory
 more than before*
158. Creseydè also right in the samè wise
 Of Troilus gan in her heart to shut
to treasure

¹ 157.6-7: *and lust ... heed*: This has nothing to do with a desire (in Troilus) to produce progeny. The syntax is: "lust 'gan to breed (grow) more than before." The meaning of the last clause: *and ... heed* is obscure.

His worthiness, his lust, his deedès wise, *lust = his passion (for her)*
 His gentleness, and how she with him met,
 Thanking Love he so well her beset, *who had so favored her*
 Desiring eft to have her heartè dear *again / sweetheart*
 In such a plight that she durst make him cheer. ¹ *place*

159. Pandar, which that a-morrow comen was *in the a.m.*
 Unto his niece and gan her fair to greet,
 Said: "All this night so rainèd it alas!
 That all my dread is that you, niece sweet!
 Have little leisure had to sleep and meete. *dream*
 All night," quod he, "hath rain so do me wake, *kept me awake*
 That some of us I trow their headès ache." *I guess*

160. And near he came and said: "How stands it now
 This merry morrow, niece, how can you fare?" *are you doing*
 Criseyde answered: "Never the bet for you, *better*
 Fox that you be; God give your heartè care.
 God help me so, you causèd all this fare, *this business*
 Trow I," quod she, "for all your wordès white. *I guess / innocent*
 Oh, whoso sees you, knoweth you full lyte." *very little*

161. With that she gan her facè for to wry *to cover*
 With the sheet, and waxed for shame all red, *blushed in embarrassment*
 And Pandarus gan under for to pry
 And saidè: "Niece, if that I shall be dead,
 Here, have a sword, and smiteth off my head."
 With that, his arm all suddenly he thrust
 Under her neck, and at the last her kissed.

162. I pass all that which chargeth not to say *doesn't matter*
 What! God forgave His death, and she also
 Forgave, and with her uncle gan to play, *to joke*
 For other cause was there none than so. *nothing else to be done*
 But of this thing right to the effect to go *To make a long story short*
 When time was, home to her hosue she went,

¹ 158.6-7: "Hoping to have her sweetheart where she could give him delight."

And Pandarus has fully his intent.¹

163. Now turnè we again to Troilus,
That restèless full long a-beddè lay,
And privily sent after Pandarus *secretly sent for*
To him to come in all the haste he may:
He came anon, not oncè said he nay,
And Troilus full soberly he gret, *greeted*
And down upon the beddè's side him set.

164. This Troilus with all th' affection
Of friendly love that heartè may devise
To Pandarus on knees fell he adown;
And ere that he would of the place arise *And before / from*
He gan him thanken in his bestè wise *100 times*
A hundred sithe; and gan the timè bless
That he was born, to bring him from distress.

165. He said; "O friend! of friends the alderbest *best of all*
That ever was, the soothè for to tell, *truth*
Thou hast in heaven y-brought my soul at rest
From Phlegethon, the fiery flood of hell, *river*
That though I might a thousand timès sell
Upon a day my life in thy service,
It mightè not a mote in that suffice. *an iota*

166. "The sunnè, which that all the world may see,
Saw never yet (my life that dare I lay)
So inly fair and goodly as is she *So totally*
Whose I am all, and shall till that I die;
And that I thus am hers, dare I well say,
That thankèd be the highè worthiness

¹ Some recent critics have seen more than hints of incest in stanzas 161 & 162. Certainly the action of 161 seems odd, but Pandarus is not noted for his sensitivity and good taste. Reading deliberate ambiguity into lines 162.1 & .7 and into a word like *play* (.3) could partly justify such a suspicion which is, however, dismissed by the Riverside editor as "baseless & absurd." The scene is not in Boccaccio, and stanza 162 is not in the Corpus MS, the source MS for both Riverside and Windeatt's edition.

Of Love, and eke thy kindè busyness.

effort

167. "Thus hast thou me no little thing y-give;
For which to thee obligèd be for ay
My life; and why? For through thy help I live,
Or elsè dead had I been many a day."
And with that word down in his bed he lay,
And Pandarus full soberly him heard
Till all was said, and then he him answered:

*given
for ever*

168. "My dearè friend! if I have done for thee
In any case, God wot it is me lief,
I am as glad as man may of it be,
God help me so. But take it not agrief
What I shall say. Beware of this mischief,
That where as now thou brought art into bliss
That thou thyself ne cause it not to miss.

God knows, I'm pleased

thou art brought

169. "For of Fortuna's sharp adversity
The worstè kind of ínfortune is this,
A man to have been in prosperity,
And it remember when it passèd is:
Thou'rt wise enough; forthy do not amiss;
Be not too rakel though that thou sit warm,
For if thou be, certain it will thee harm."

*therefore
rash*

170. Quod Troilus: "I hope, and God toforne,
My dearè friend, that I shall so me bear
That, in my guilt, there shall be nothing lorn,
N'I n'ill not rakel for to grieven her.¹
It needeth not this matter oft to steer,
For, wistest thou my heartè well, Pandare,
God wot, of this thou'dst little care."

*before God
through my fault / lost
I won't be so rash as to
talk about
if you knew
God knows / worry*

171. Then gan he tell him of his gladdè night,
And whereof first his heartè dread and how,

dreaded

¹ 170.4: *N'I n'ill* = nor will I. Notice the emphatic triple negative in the first half line.

And saidè: "Friend, as I am a true knight,
 And by that faith I shall to God and you, *I owe*
 I had it never half so hot as now,
 And ay the morè that desire me biteth *And ever the more*
 To love her best the more it me delighteth.

172. "I n'ot myself not wisly what it is, *I really don't know*
 But now I feel a newè quality,
 Yea, all another than I did ere this." *other than*
 Pandárus answered and said thus, that "he
 That oncè may in heaven's blissè be,
 He feeleth other wayès, dare I lay, *I bet*
 Than thilkè time he first heard of it say." *that time / heard of it*

173. Soon after this, for that Fortúne it would, *wished it*
 Y-comen was the blissful timè sweet
 That Troilus was warnèd that he should
 There he was erst, Criseyde his lady meet,¹ *Where he first*
 For which he felt his heart in joyè fleet, *float*
 And faithfully gan all the goddès hery; *praise*
 And let's see now if that he can be merry.

174. And holden was the form and all the wise *kept / manner*
 Of her coming, and eke of his also,
 As it was erst, which needeth not devise;² *before / not tell*
 But plainly to th'effect right for to go: *to the point*
 In joy and surety Pandarus them two
 A-beddè brought when that them bothè lest; *both wished*
 And thus they be in quiet and in rest.

175. But cruel day, so welaway the stound! *alas the moment*
 Gan for t'approach, as they by signès knew,
 For which them thought they felten deathè's wound:

¹ 173.3-4: "Troilus was told to meet his lady again at the same place as before," i.e. Pandarus's house.

² 174.1-3: "The arrangements for her arrival and for his were the same as before, which I don't need to tell you about."

So woe was them that changen gan their hue,
 And day they gonnen to despise all new,
 Calling it traitor, envious, and worse,
 And bitterly the day's light they curse.¹

*So sad they were / color
 they began / anew*

176. Quod Troilus "Alas! now am I ware
 That Pyrois, and those swift steedès three
 Which that drawn forth the Sunnè's car
 Have gone some by-path in despite of me,
 And maketh it so soonè day to be;
 And for the Sun him hasteth thus to rise
 Ne shall I never do him sacrifice."

*aware
 P = one of the sun's horses
 chariot
 short cut*

177. But needès day departen them must soon;
 And when their speechè done was and their cheer,
 They twin anon, as they were wont to do,
 And setten time of meeting eft ifere.
 And many a night they wrought in this mannér:
 And thus Fortuna led a time in joy
 Criseyde and eke this kingè's son of Troy.

*day must separate
 goodbye's ?
 separate soon
 again together*

(for) a time

178. In suffisance, in bliss, and in singings,
 This Troilus gan all his life to lead;
 He spendeth, jousteth, maketh eke feastings;
 He giveth freely oft, and changeth weed;
 He held about him always, out of dread,²

In satisfaction

*clothes
 I assure you*

¹ 175.7 & 176: Another short *alba* follows where we are given only Troilus's words, not Criseyde's. In the earlier more elaborate one they both participate, Criseyde berating Night and Troilus Day. See above, III, st. 140 ff.

² 178.5-7: "I assure you (*out of dread*) he kept around him a company of people who were the finest that he could find, as was natural for him."

The good effect of human sexual love on a man's manners and military prowess mentioned here and earlier, and below in stanzas 184-187 was a commonplace of medieval romance. But this sentiment should be compared or contrasted with that of the final stanzas of the poem, as well as with the opening Invocation of Bk. III above, and with "Canticus Troili", immediately below.

A world of folk, as came him well of kind,
The freshest and the best that he could find,

came naturally to him

179. That such a voice was of him and a steven
Throughout the world, of honour and largesse,
That it up rang unto the gate of heaven;
And as in love he was in such gladness
That in his heart he deemèd as I guess
That there n'is lover in this world at ease
So well as he, and thus gan love him please.

*So that his fame & reputation
for h. & generosity*

*judged
is not*

180. The goodlihead or beauty which that kind
In any other lady had y-set,
Can not the mountance of a knot unbind
About his heart of all Criseydè's net;¹
He was so narrow y-meshèd and y-knit
That it undone in any manner side
That will not be, for aught that may betide.

nature

as much as a knot

*tightly enmeshed & knit
in any way*

181. And by the hand full often he would take
This Pandarus, and into garden lead,
And such a feast and such a process make
Him of Criseyde, and of her womanhood,
And of her beauty, that withouten dread,
It was a heaven his wordès for to hear,
And then he wouldè sing in this mannér:

praise & long account

without doubt

CANTICUS TROILI ²

182. "Love, that of earth and sea hath governance,
Love, that his hestès hath in heaven high,
Love, that with a wholesome álliance

commands

¹ 180. "The goodness or beauty that Nature had bestowed on any other woman could not untie a single knot in the net of his affection for Criseyde. He was so tightly enmeshed that there was no possibility that he could be untied in any way."

² Troilus's hymn to love is based on Boethius's **Consolations of Philosophy** II, meter 8.

Holds people joinèd as him list them gie,
 Love, that knitteth law of company,
 And couples doth in virtue for to dwell,
 Binds this accord that I have told and tell.

*pleases to guide
 association
 causes*

183. "So would to God that author is of kind,¹
 That with his bond Love of his virtue list
 To circle heartès all and fast to bind,
 That from his bond no wight the way out wist,
 And heartès cold them would I that he twist
 To make them love, and that list them ay rue
 On heartès sore, and keep them that be true."

*who made Nature
 his power would choose
 no one / would know
 and always take pity*

184. In allè needès for the townè's war
 He was -- and ay -- the first in armès dight,
 And certainly -- but if that bookès err --
 Save Hector most y-dread of any wight;
 And this increase of hardiness and might
 Came him of love, his lady's thank to win,
 That alterèd his spirit so within.

*always first armed
 unless
 most feared by every (enemy)
 Came to him from love*

185. In time of truce on hawking would he ride,
 Or elsè hunt the boar, bear, or lion,
 The smallè beastès let he go beside;
 And when that he came riding into town,
 Full oft his lady from her window down
 As fresh as falcon comen out of mew,
 Full ready was him goodly to salue.²

*didn't bother with
 cage
 greet*

186. And most of love and virtue was his speech,

¹ 183. "I wish that God, who is the author of nature, would cause Love to use his power (*virtue*) to encircle all hearts and tie them fast so that no one would know the way out of that bond. And I wish that He would change cold hearts to make them love and take pity on suffering people, and that He would guard those people who are true (in love)."

² See note on 178 above.

And in despite had he all wretchedness;
 And doubtéless no need was him besech
 To honour them that haddè worthiness,
 And easen them that weren in distress;
 And glad was he if any wight well fared
 That lover was, when he it wist or heard.

*in contempt all bad conduct
 (to) besech*

*to help
 anyone did well
 knew*

187. And though that he be come of blood royál
 Him list of pride at no wight for to chase;
 Benign he was to each in general,
 For which he got him thanks in every place:
 Thus would Love, (y-heried be his grace!)
 That pride and envy, ire and avarice,
 He gan to flee, and every other vice.¹

out of pride / to despise

*Love wished, praised be
 (So) that anger*

Here ends Book III

¹ 187.5-7: "This was the will of Love (may He be praised), so that he [Troilus] began to flee pride, envy, anger, avarice and every other vice."