

THE MILLER'S TALE

By STITH THOMPSON

THOUGH no direct literary source has ever been discovered for the *Miller's Tale*, and though such future discovery seems unlikely, the presence of the tale in oral tradition of the poet's day is well established. Through the work of R. Köhler,¹ of H. Varnhagen,² and of A. J. Barnouw,³ the relation of the extant literary and oral versions has been made sufficiently clear.

The argument for a lost French fabliau as Chaucer's immediate source is strengthened by the presence of a fourteenth-century fabliau in Flemish. This may be an adaptation of a contemporary French poem. Chaucer's version differs from it in many particulars. He places the seducer in the household, provides enough tubs to rescue all three members, and forgets that the duped lover should appropriately be a smith. A second French fabliau intermediate between the first and Chaucer has been proposed to account for the differences. And it may even be that Chaucer heard the tale narrated orally.

In the *Miller's Tale* (Aarne-Thompson, *Types of the Folktale* [1928], No. 1361) and its analogues three principal motifs are to be found.

I. *The flood*.⁴—(1) (a) A carpenter or (b) rich merchant hears a prediction that at a certain time the world is to be destroyed by flood. (2) The prediction is made (a) by a disinterested priest at church or (b) by a priest who wants to have access to the dupe's wife. (3) The husband makes provision against the flood by making (a) a tub for himself or (b) tubs for himself, his wife, and her lover.

¹ "Zu Chaucer's 'The Miller's Tale,'" *Anglia*, I (1878), 38 ff.

² "Zu Chaucer's Erzählung des Müllers," *Anglia*, VII (1884), Anzeiger, 81-84.

³ "Chaucer's 'Miller's Tale,'" *MLR*, VII (1912), 145-48, and *Zesde Nederlandse Philologencongress* (Leiden, 1910), pp. 125-39.

⁴ K 1522 in S. Thompson's, *Motif-Index of Folk-Literature* (Helsinki and Bloomington, 1932-37).

II. *Misdirected kiss*.—(1) The faithless wife has (a) three lovers or (b) two lovers. (2) When the second of the three lovers arrives, the first hides (a) in a window projection or (b) in a hanging tub. (3) While the favorite lover (usually the priest) is present an unwelcome lover, (a) a smith or (b) a parish clerk, arrives and will not leave until promised a kiss. (4) He is tricked into kissing through the window the posterior of (a) the wife or of (b) the successful lover.

III. *The branding*.—(1) The ill-treated lover returns and asks a second kiss and brands with a hot iron the successful lover's rump. (2) At the cry of "Water!" the (a) husband or (b) first lover in the tub, thinking the flood has come, cuts the ropes and falls.

ANALOGUES

We list all the close analogues known, quoting the texts of only those that give us valuable suggestions touching the lost source of the *Miller's Tale*.

(1) German, fifteenth century: Hanz Folz, *Fasnachtspiel* (H. A. Keller, *Fasnachtspiele aus dem 15. Jahrhundert* [Stuttgart, 1853], I, 330). *Kiss only*.

(2) English ballad, early sixteenth century (E. Flügel, "Liedersammlungen des XVI. Jahrhunderts," *Anglia*, XXVI [1903], 273). *Kiss only*.

(3) Italian, 1520: Morlimi, forty-sixth *novella*. (See E. Kölbling, "Zu Chaucer's Erzählung des Müllers," *Zeitschrift für vergleichende Literaturgeschichte*, XII [1898], 449 for Latin text). *Flood*. Priest prophesies flood so as to frighten husband from home and enjoy woman.

(4) Italian, 1476: *Il Novellino di Masuccio Salernitano, res-tituito alla sua antica lezione da L. Settembrini* (3a ed.; Napoli, 1891), *Novella XXIX*, pp. 314-21. *Kiss and branding*. Three visitors to woman at appointed hours. First hides in window when second lover, priest, comes. Priest's rump kissed. He is branded by third lover, a smith.

¹ *Ibid.*, K 1225.

² *Ibid.*, K 1577.

³ For later versions based on Masuccio see J. Bolte, *Stuttgart Lit. Verein*, CXCVII (1893), 385.

(5) English, 1631: Thomas Brewer, *The Merry Devil of Edmonton*. (See L. Proescholdt, 'Eine prosaische Nachbildung der 'Erzählung des Müllers' aus Chaucer's Canterbury Tales,' *Anglia*, VII [1884], 117-19). *Kiss and branding*. First lover a barber. Second (a smith?) is unwelcome. Kisses first lover's rump. Branding.

(6) Flemish, second half of fourteenth century,¹ unpublished verse fabliau: MS II, 1171. Bibliothèque royale de Belgique (Thorpe MS), Brussels, 330^r-331^v. (See A. J. Barnouw, 'Chaucer's 'Miller's Tale,' *MLR*, VII [1912], 145-48.) Garbled *flood* episode, *kiss*, *branding*. Three visitors. When second (priest, favorite) arrives, she hides first in a tub hanging from rafters. Priest tells woman of approaching flood and frightens first lover. Third lover, smith, appears. Kisses priest's rump. Branding. 'Water!' First lover falls. Moral ending.

Dits van Heilen van Beersele Of Heile of Beersele
Die de .iii. jaghede te spele Who brought trouble on three
men.

- 1 Ghi hebt gehoert te menegher You have often heard
ure
Vertrecken scone avonture fine adventures told
Van messeliken dinghen about wonderful things,
Beide vedelen ende singhen both by fiddling and singing
5 Ende somtijt spelen metter her- and sometimes by playing on the
pen; harp.
Maer alsoe vrende alse t'Ant- But I think not everyone has
werpen heard one so strange as that
Hier voermaels ene gheschiede which happened once here in
Sone hebben alle die liede Antwerp
and which I shall tell you in
10 Alsoe ic u in dietscher tale Flemish at the request of a good
Vertellen sal dore ene bede friend
Die .i. goet geselle ane mi dede, who would not release me from
Dies mi niet enwoude verlaten. the promise.
T^v Antwerpen in der ooperstra- In Antwerp in the Market
ten Street
15 Woende, alsoe ic mi versinne, lived, as I understand,
¹ The appearance of the manuscript indicates a date about 1400, more probably before than after.

Ene harde goede ghesellinne a very good companion,
Ende hiet van Bersele Heile, who was called Heile of Bersele,
Die hare dicke¹ maecte vele² who very often offered herself for
sale

Goeden gesellen dien sijs onste to good fellows to whom she
granted her favor

20 Ende dien si toende hare conste. and to whom she showed her skill.

Eens gevielt, hoedic vertellen,

Dat ane hare quamen .iij. gesellen

Op enen dach, alsic versta,

Deen vore, ende dander na,

25 Ende die hare alle om vrienscap baden

Dat si hen wilde ghestaden

Te comene daer si ware.

Si wilden spreken iegen hare

Hiemeleke ende anders niet.

30 Alsoe Heile van Bersele siet

Dat hare soe scone gevel,

Peinset si in hare herte wel,

Si souds hen allen saden gerume

Hare en faelgierde hare dume.³

35 Dat ierste was des geloeft

Een moeldre hiet Willem Hoeft.

Dien hiet si comen ter selver stont

Rechts in den avont.

Dander was .i. pape; dien hiet si

comen.

40 Alsoe hi die slaeplocke hadde ver-

nomen.

Terde was hare gebuer .i. smet;

Dien hiet si comen al ongelet

Alsoe die dieflocke geluut ware.

Dus saeden si alle .iij. van hare

45 Van goeden troeste ende blide,

Ende elke wachte wel sijn getide.

to good fellows to whom she granted her favor
and to whom she showed her skill.
Once it happened, as I heard tell
that to her came three fellows
in one day, as I understand,
one after the other,
and all of them begged her, as a
favor,
that she would let them come
where she was.
Each wanted to speak to her
in secret and not otherwise.
As Heile of Bersele saw
that things were falling out so
well for her,
she thought in her heart
that she would satisfy them all
fully.

The first who was promised it
was a miller named William Hoeft.
Him she bade come exactly in the
evening.
The second was a priest. Him she
bade come
as soon as he heard the sleep-bell
ring.
The third was her neighbor, a
smith.
Him she told to come without
waiting
as soon as the thief-bell was rung.
Thus, they were all three well
satisfied with her,
full of hope and joy
and each watched well his time.

¹ Often.

² Venal.

³ An obscure line.

Alst quam tuschen dach ende
nacht,
Quam Willem diet hadde gewacht.

When it was between daytime
and night,
William, who had been awaiting
the hour, came.

Heile ontfing kene bildelike
50 Ende was met hem heimelike;
Oec speelden si der minnen spel

Heile received him gladly
and was with him secretly.

Want si conste dat ambacht wel.

Also they played the game of love,
for she knew that office well.

Dus laghen si in hare jolijt
Tote dat was slaepcloc tijt.

Thus lay they in their joy
until it was time for the sleep-ball.

55 Doe quam die pape met fieren
sinne

Then came the priest with eager
spirit

Ende seide, "Heile, laet mi inne.
Ic ben hier, ghi wet wel wie."

and said, "Heile, let me in.
I am here. You know who I am."

"Ay, Heile, dat u leue ghes-
cie,"

"Ah, Heile, heaven help you,"

Sprac Willem, "wie es daer?"

said William, "who is there?"

60 "Willem, in weets niet, maer
Het dunct mi die pape wesen;
Hi soude mi over thoeeft lesen

"I don't know, William, but
I think it is the priest;
he should give me much instruc-
tion

Ende beteren mi dat mi deert."

and correct what is wrong with
me."

"Ay, lieve Heile, werweert!

"Ah, dear Heile, where shall I
run then

65 Maghie haestelike dan vlien
Dat mi die pape nine mach sien?"

so that the priest cannot see me
anywhere?"

Heile seide, "Daer boven hangt
i. bac

Heile said, "Up there hangs a
trough

Dies ic hier voermaels ghemaec
Hadde te menegen stonden.

which I have previously found
convenient in many circum-
stances.

70 Ane die haenbalkes es hi gebonden

It is well bound to the rafters
by a strong rope.

Met enen vasten zele wel.
Daer sidi bat dan ighering el."

There you will be better than
anywhere else."

Doe hiet Willem den pape in
doen

Then William told her to let the
priest in

Ende es in den bac gevloen.

and escaped into the trough.

75 Heile dede den pape te ghemaek,

Heile satisfied the priest,

¹ Whereeto.

Ende alsi die wiekewake
Driewerf hadden gheslaghen
Ghinc die pape ligger ghewaghen!
Uer ewangelien menec woert;

and when they had three times
done the "wiekewake,"
the priest . . . quoted words from
the scriptures.

80 Oec soe seidi dit bat voert

Also he proceeded saying this,

Dat die tijt noch soude comen
Dat God die werelt soude doemen

that the time should come
when God would punish the
world

Beide met water ende met viere,
Ende dat soude wesen sciere,

both with water and with fire
and that it would happen forth-
with and

85 Dat al die werelt verdrinken
soude,

that all the world should be
drowned,

Grote ende cleene, ionge ende
oude.

the great and the small, young
and old.

Dit hoerde Willem daer hi sat

All this heard William where
he sat

Bouen hoge in ghenen bac,
Ende peinsde het mochte wel

high above in that trough
and thought that this might well
be,

waer wesen,

90 Sidemeer dat papen lesen

since the prestis explained it

Ende dewangelie gheeft getughe.

and the gospels gave evidence.

Hieren binnen soe quam Hughe
Van Bersele die smet,

In the meantime now came
Hugh of Bersele, the smith
who thought that he had been

Die te langhe waende hebben ge-
let

patient too long
and had waited longer than he
wished.

95 Ende gemert bouen sinen wille.

He knocked softly at the door.

Vore die tore clopde hi stille.

Heile said, "Who is there?"

Heile sprac, "Wie es daer?"

"Ah, Heile, it is I, for sure!"

"Ay, Heile, dat benic vore
waert!"

"Then said Heile, 'You may not
come in.'"

Doe sprac Heile, "Ghine moget
niet inne."

"Ah, Heile, my dear love,
shall you then break your prom-
ise?"

100 "Ay, Heile, wel lieve minne,
Seldi v gelof dan breken?"

I really must speak to you."

Ic moet u emmer endelike sprek-
en."

"You shall not this time," said
Heile,
"for I am not well."

"Ghine selt," sprac Heile, "teser
stont

Heile,
"for I am not well."

Want in ben niet wel ghesont

Heile,
"for I am not well."

¹ An obscure line.

- 105 Ghine moget niet in comen nu." You may not come in now."
 "Ay, lieve Heile, soe biddic u, "Ah, dear Heile, I beg you if I
 Ochtic mach tesar stont, may this time that I may kiss
 Dat ghi mi cussen laet uwen your mouth."
 mont."
 Doe seide Heile toten pape, Then said Heile to the priest,
 110 "Ay, here, laet cussen desen knape "Now, sir, let this fool kiss your
 U achterste inde hi sal wanen wel behind, and he shall think that it
 Dat ict ben ende niemen el." is I and no one else."
 "Sone," saeghdi, "poerde nie "There never was so good a
 goet."¹ joke," he said.
 Die pape stont op metter spoet The priest got up in a hurry
 115 Ende sette die cauele sijn and forthwith put his tail out a
 Tehans vore een vensterkijn, little window,
 Ende Hüge waende dat Heile ware and Hugh thought that it was
 Heile
 Ende custe spapen ers al dare and kissed the priest's arse with
 Met soe heten sinne such fury and zeal that his nose
 went inside
 120 Dat sine nese vloech daerinne so that the smith had no doubt
 Soe dat die smet sonder waen that he was caught like a mouse
 Harde wel waende sijn gevaen in a trap.
 Gelijc der mese in der clouen. He was consumed with anger,
 Van torne wart hi al verscouen, for he was not so stupid
 125 Want hine was niet soe verdoert, as not to feel and smell that he
 Hine heeft gevoelt ende gegoert had kissed an arse,
 Dat hi gecust heeft .i. ers, for the mouth seemed to him to
 Want die mont dochte hem staen be athwart and the cheeks above
 dwers and below.
 En die cauele op ende neder. "Upon my word," thought he,
 130 "Wetkerst,"² peinst hi, "hier "I shall come back."
 comic weder."
 Hi liep thuus alse die was erre. He ran home as if he were a
 madman.
 Hi woende van daer niet verre. He did not live far from there.
 Een groet ijser nam hi gereet He took a great iron without
 hesitation,
 Ende staect int vier ende maket stuck it in the fire, made it hot
 heet

¹ A difficult line. *Boerde* may be a verb: "Such a woman, he said, never invented a joke so well."

² MHG "wizze Krist."

- 135 Soe dat gloyde wel ter cure so that it glowed wonderfully
 well,
 Ende lieper mede vore Heilen and ran with it to Heile's door
 dure
 Ende riep, "Heile, lieve minne, and called out, "Heile, my love,
 Ic moet nu endelike inne, I must come in now at last,
 Ochtic moet cussen u mondekijn; or else I must kiss your little
 mouth.
 140 Deen vanden twee moet emmer One of the two things surely
 sijn, must be,
 Ochtic sta hier al den nacht. or I shall stand here all night.
 Hier toe dwingt mi uwer minnen The power of your love forces me
 Kracht."
 Die pape die sijns niet vergat The priest, who did not forget
 himself,
 Hine sette weder sijn achterste gat again set his behind
 145 Daer hijt te voren hadde gheset where he had set it before,
 Ende die smet stac onghelat and the smith without waiting
 Tgheloyende ijser in den ers. stuck the glowing iron in his arse.
 Doe sanc hi lude dit vers, Then loudly he sang this verse,
 "Water! water! ic ben doet!" "Water! Water! I am dead!"
 150 Dit riep hi met anxte groet This he cried out with great
 anguish
 Ene harde lange stont; for a long time.
 Dat woerd verstarf hem in den The word died in his mouth.
 mont.
 Doe wert Willem in groten Then was William, who lay
 sorghen hidden there above, in great con-
 cern.
 Die daer bouen lach geborghen. He thought, "Now is the truth
 155 Hi peinsde, "Nu eest waerheide of what the priest said tonight.
 Van dat die pape te nachte seide: The water has surely come.
 Dwater es comen sekerlike, Now all the earth shall drown.
 Nu sal verdrinken al erteike. But if I float away from here
 Maer eest dat ic henen drive this trough will let me keep
 160 Die bac houd mi wel te liue." alive."
 Sijn mes hi gegrepe He grasped his knife
 Ende sneet ontwee den repe and cut in two the rope
 Daer die bac mede hing. that the trough hung by.
 Doe seide Willem dese ding, Then William said this thing,
 165 "Nu wouds God ende goed geval "Now may God and good fortune

Ochte Willem Hoeft iet zeilen
sal."

to be propitious if William Hoeft is
to have a sailing!"¹

169 Aldus quam Willem met allen
Ter erden neder ghevallen
Dat hem dede harde wee,
170 Want hi doe brac ontwee

Thus came William falling with
everything to the ground,
and suffered great pain,
for he broke in two
his arm and his thigh.

171 Sinen arm ende sinen dic seinkel.
Die pape scoet in een winkel
Ende waende dat die duvel ware.
172 In enen vulen putte viel hi dare.

The priest ran into a corner
and thought that it was the devil.
There he fell into a foul pit

173 Alsoe als men mit doet weten,
Quam hi thuus al besoeeten
Ende sinen ers al verbrant
Te sceerne gedreveren ende ghes-
cant.

According to what people tell me,
he came home all befouled
and his arse all burned,
and was put to scorn and shamed.

Hi hadde bat gebleven thuus

He would better have stayed at
home

180 Ende ghesongen sinen benediction.
Aldus voeren Heilen gaste.
Die smet hadde eet onraste,

and sung his benediction.
Thus fared the guests of Heile.

Maer hi verdroecht vele te bat

The smith had something of a
hard time,
but he stood it very much the
better

Dies die pape dloyde sijn gat;

for the fact that the priest had his
behind burned.

185 Daer met hadde hi hem wel ge-
wroken.

He had revenged himself well.

Met orloue es dit gesproken,
Wie met hoeren omme gheet,

With your leave be it spoken,
if anyone goes around with
whores,

Toren, seade, seande ende leet
Es hem nakende sonder spel.

anger, damage, shame, and pain
are surely coming his way.

190 Dat scene Heilen gasten wel.

This was shown to the guests of
Heile.

(7) German, 1559: Valentin Schumann, *Nachtwächlein*, No. 2
(ed. J. Bolte, *Stuttgart Lit. Verein*, CXCVII [Tübingen, 1893],
12-14).² *Flood, kiss, branding*. Flood prediction from dis-
interested priest. Husband (rich merchant) prepares one tub.
Favored lover a priest. Second lover, a smith, kisses priest's
rump. Branding. "Water!" Husband falls. Moral ending.

¹ Or "Now, if God and good fortune grant it, William Hoeft will have a sailing."

² For later adaptations of Schumann's version see Bolte, p. 384.

EIN ANDERE HYSTORIA, VON EINEM KAUFFMANN, DER FORCHTE SICH VOR DEM JÜNGSTEN TAGE

Ein reicher kauffmann ist vor zeyten zu Nördlingen gessesen, des
namen ist mir unbekandt, aber es solt doch war sein. Der kamne auff
ein zeyt in ein kirchen, da höret er, das der predicant saget, wie es
zur zeyt des jüngsten tags wurde zugehen, das es da wurde feir
regnen und verbrennen alles, was auff erden were, und was das
feir wurde ubelassen, das wurde das wasser erseuffen. Der kauff-
mann gedachte: "Wie möchte ich doch diesem wasser entinnen?"
und gieng heim, liess ihm ein schiff machen, dasselb liess er mit
eysenem blech wol beschlagen und mit bech auff das allerbeste
vergiessen. Als es nun fertig was, da liess er im ein gross stark sayl
machen und des nachtes allerley speiss sampt wein und hier, auch
was zur leibs narung gehört, in das schiff tragen und liess das schiff
auffziehen und also hangen für und für. Wann es dann nacht war,
so stige er auff einem brett inn das schiff und lag also alle nacht in
dem schiff.

Nun hett der kauffmann ein auss der massen schön weib, der thet
webe, das der mann alle nacht in dem schiff lag, und hette vil leiber
gesehen, er were bey ihr and dem beth gelegen; dann sie hett wol
bedürfft und lag ir vil an dem nachthunger, das man ir den gebüst
hette. Dardurch die güt fraw in liebe entzündet ward gegen einem
jungen paffen und auch gegen einem schmidt, damit, wann der mann
des nachts in das schiff stige, dz sie ir dieweil den nachthunger büssen.
Dessen die frau gar wol zukam und zufriden was, auch der mann
nichts wuste von solchen sachen, vermeinet, er hett ein frommes
weib. Nun trüg sich zu, das auff ein zeyt der paff bey der frawen
war, mit ir schertz; nach dem zuzamen sassen, truncken und assen
und waren frölich. In dem so kompt der schmid auch, wolt zu der
frawen, klopfet an dem fenster an; da fragt die fraw: "Wer ist da?"
Der schmid antwort: "Fraw, thünd auff!" Die fraw fragt den
paffen: "Herr, soll ich auffthun?" Der paff sprach nein. Da sprach
die kauffmännin zum schmid: "Ich kan euch jetzt warlich nicht herein
lassen." Da sprach der schmid: "Liebe fraw, so lasst mich euch doch
nur einmal kussen zu guter nacht!" Das hört der paff und sprach:
"Halt, fraw, ich will ihm recht thün!" und zoch das gesesslin ab
und wuschet mit blossen arss zum fenster zu. Der güt schmid mainet,
es were die fraw, und kusst den paffen auff den arss; der sprang
von dem banck und schlug das fenster zu.

Der schmid gieng hainwertz, und fiel im auff dem weg ein, der
paff wurd da sein und wurd ihm ein schalckheit haben gethan, gieng
heim und namn ein gross eysen, macht das glihet heiss, gieng wider

A rich merchant of
Nördlingen hears
the preacher at the
church predict the
destruction of the
world by a flood.

He has a boat
made, lining it by a
rope to the roof, and
sleeps in it at night.

His beautiful wife, in
his absence from
bed, receives occa-
sionally two lovers,
a priest and a smith.

Once when the
priest is with her,
the smith knocks on
the window, but she
orders him away.

The smith begs for
a kiss. The priest
goes to the window,
but the smith kisses
his arse.

The smith goes for
a hot iron, again
sakes for a kiss, and
the priest goes to
the window.

I

The Miller and the two Clerks: Text A⁹

There once were two poor students
 born in the same city and the same land.
 They were companions and deacons
 in a grove where they lived
 and where they had been raised.
 When hard times burst forth on them
 as it does pretty soon and frequently,
 it is a hardship for the poor people.
 The students saw the misery,
 and their hearts were heavy with it,
 nor did they know what to do
 because they did not know how to earn anything
 either in their land or in another.
 They were ashamed to beg for bread,
 as much for their honor as for other things.
 They had no wealth at all
 from which to draw sustenance,
 and they did not even know where to flee.
 One Sunday after having eaten,
 they went before the monastery
 and there they met.
 Then they went out of the city
 to tell a little of their secret affairs.
 One said to the other: "Listen to me.
 We don't know what course to take
 because we don't know how to earn anything,
 and here hunger oppresses us.
 It's something that vanquishes all;
 no one can protect himself from it,
 nor do we have anything to draw on anywhere.

I

Le meunier et les .II. clers: Text A¹⁰

(from MS 354 Bibliothèque de Berne, 1275–1300)

fol. 164v

Dui povre clerç furent jadis.
 Né d'une vile et d'un païs.
 Conpeignon et diacre estoient
 En un boschage, o il menoient,
 O il orent esté norri.
 Tant c'uns chiers tans lor i sailli,
 Con il fait mout tost et sovant,
 C'est damage à la povre gent.
 Li clerç virent la mesestance,
 Si en orent au cuer pesance,
 Ne il ne sevent conseillier.
 Car ne sevent rien gaaignier
 N'en lor païs, n'en autre terre.
 Honte avroient de lor pain querre,
 Tant por lor hordre, et tant por el.
 Il n'avoient point de chatel
 Don se poissent sostenir,
 Ne il ne sevent où ganchir.
 .I. diemanche, après mangier,
 Sont alé devant lo mostier
 Illuec se sont entretrové.
 Puis s'an sont de la vile alé,
 Por dire .i. po de lor secrei.
 Li uns dist à l'autre, "Antan moi.
 Nos ne nos savon conseillier
 Car ne savon rien gaaignier,
 Et voiz là fain qui nos destraint/
 C'est une chose qui tot vaint.
 Nus ne se puet de li deffandre,
 Ne nos n'avon rien nule o prendre.

fol. 165r

¹⁰ The text is based on W. M. Hart's in Bryan and Dempster. I have checked the text against the more recent printed versions by Jean Rychner in *Contribution a l'étude des fabliaux: variantes, remaniements, dégradations*, vol. 2 (Genève: Droz, 1960), pp. 452–60, and by Willem Noomen in *Nouveau recueil complet des fabliaux*, vol. 7 (Assen/Maastricht, Pays-bas: Van Gorcum, 1993): 273–305. Both Rychner and Noomen call my Text A their "Text B," and my Text B their "Text C." I have generally followed Hart's text unless there seemed to be good reason to adopt readings from Rychner or Noomen. All punctuation is mine, including all direct quotations in quotation marks. A linguistic analysis by Catherine Bodin, who translated the text, suggests that the French dialect of both the A and the B texts, though slightly different, is northern, influenced by western, Norman, and Picard