**The Merchant’s Tale from The Canterbury Tales**¹
*(ca. 1387–1400)*

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## Introduction

The *Merchant’s Tale* revolves around non-normative bodies and minds. An aging knight, Januarie, perceives his impending mortality, marries a much younger woman, doses himself with performance-enhancing spiced wine, and, shortly thereafter, finds himself blind. Meanwhile, a young squire of the household, Damian, takes to his bed in response to lovesickness and despair. The object of his desire, Januarie’s wife May, soon declares herself pregnant; in this putative condition she climbs a tree, engages in adulterous sex, alters her husband’s view of reality, and hops back down to the ground, all apparently within a few minutes’ time.

Disability studies serves as a useful focal point for considering these forms of “embodied variance” and perceiving survivorship strategies depicted in the poem.²

Even as the tale’s main characters disregard ethical, artistic, and religious values, they provide intriguing case studies in resiliency and flexibility.

Critical responses to the *Merchant’s Tale* often refer to what Derek Pearsall has succinctly called the tale’s “nastiness” (l. 165). A combination of factors create this impression, including the Merchant’s extended, negative descriptions of Januarie’s body and behavior, the decidedly unromantic sexual encounter between the young lovers, and the absence of any moral compass among the tale’s main characters. Moreover, the tale’s awkward combination of genres and echoes of other pilgrims’ tales make it difficult to connect with the Merchant himself or to revel in Chaucer’s literary artistry. In fact, the tale explicitly mocks this kind of aesthetic pleasure: as seen below, no sooner has Januarie evoked the Song of Songs in a (incongruously) lyrical invitation to May than the Merchant curtly derides the “olde, lewde wordes” of the speech (l. 757).

It is precisely this rejection of idealism, however, that establishes common ground between the *Merchant’s Tale* and disability studies. Many disability theorists have emphasized the potential for visions of human perfection to erase, dehumanize, or patronize individuals perceived as falling short of these standards. As Lennard Davis writes, Western culture has tended to privilege “a notion of wholeness, order, clean boundaries, as opposed to fragmentations, disordered bodies, [and] messy boundaries” (143). What we define as beautiful often relies upon strictly regulated modes of representation and choices of subject matter. Davis points out, for example, that sculptural depictions of nude bodies exclude “normal biological processes... there are no pregnant Venuses, there are no paintings of Venuses who are menstruating, micturating, defecating...there are no old Venuses” (l. 132). The *Merchant’s Tale*, by contrast, graphically depicts aging, copulation, and other “unmentionable” human experiences. Equally important, these moments emerge not as monstrous aberrations, but as part and parcel of everyday life. When May reads Damian’s note in the privy, the Mer-
chant describes the site as the place where “ye woot that every wight hath nede” (l. 557). Everyone’s body takes part in undignified processes, and everyone knows it. Crucially, this part of the tale highlights the possibilities inherent in the unseemly aspects of human experience. The privy provides May with a space to consider alternatives to her legally binding and repressive marriage.

We should acknowledge, of course, that May does not seem to engage in profound moral reflection as she reads Damian’s note. Minds and hearts in the Merchant’s Tale are no more reliable or transcendent than bodies. For example, the Merchant notes early on that “love is blind al day” (l. 206), an assertion that foreshadows Januarie’s physical loss of eyesight later in the tale. In most contexts, this saying associates visual impairment with powerful emotions that override social conventions or rational self-interest. It is difficult, however, to attribute any kind of emotional or spiritual authenticity to Januarie’s infatuation with May, or to May’s relationship with Damian. Instead of expressing inner truths, these characters’ decisions emerge via the interplay between internal urges and external stimuli. Far from a thunderbolt of desire, Januarie’s choice of May results from a gradual (“day to day”) activity of “heigh fantasye and curious bisiness” that impresses itself upon his soul (ll. 185–87). Similarly, the Merchant makes clear that he does not know whether May’s feelings for Damian result from “destinee,” “aventure,” or some other cause (ll. 575–84), but he does explain that her heart has “taken swiche impression” of Damian that she resolves to take action (l. 586). In both instances, the protagonists’ choices reflect haphazard “impressions” rather than conscious thought or emotional connection. Their minds are as susceptible as the “warm wex” that is invoked by Januarie’s expectations of a pliable wife (l. 38) and used in May’s adulterous stratagem with the garden key (l. 725).

Cognitive vulnerability plays a crucial role in the tale’s final scene. Although May takes advantage of her husband’s blindness in order to consummate her relationship with Damian, it is Januarie’s suggestible mind that determines the tale’s eventual outcome. May’s deception exploits not just Januarie’s abrupt transition back into the sighted world, but also his anxiety about age-related cognitive impairment (“Ye maze, maze,” l. 995) and his strong desire to preserve his marriage and produce an heir. Without overstating May’s degree of liberty at the end of the tale, her actions should be connected to other Chaucerian speakers—male as well as female—in vulnerable situations who become extremely quick thinkers and adept fabricators. Drawing from her own experiences being misrepresented and manhandled within Januarie’s conjugal fantasies, May successfully manipulates her husband’s thought processes.

This is not to say that we should all ascend our own pyres—neither May nor any other character in the tale serves as a viable role model of ethical agency. But we would be equally mistaken to ignore May’s striking combination of elasticity and toughness; her ability to perceive the arbitrary meanings mapped onto bodies and minds; and her active reshaping of the story she has been forced to inhabit. Read through the lens of disability studies, the Merchant’s Tale’s value resides in its privileging of intervention over inspiration.

Bibliography


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[After lamenting the “sorwe” he has experienced in his own recent marriage, the Merchant introduces Januarie, a “worthy knyght” in Lombardy who has begun to contemplate wedlock after sixty years of bachelorhood. Having noted the praise of marriage found in many textual sources, the Merchant depicts a lengthy debate among Januarie and two friends about the institution's costs and benefits. Januarie eventually chooses to marry and settles on a young bride named May—not by directly courting her, but by means of an odd combination of internal reflection (“heigh fantasie”) and legal maneuvering. The wedding includes all the usual formalities and festivities; but Damian, a young squire in Januarie’s household, is painfully overcome with desire for May. Unaware of this complication and fortified with wine and spices, Januarie prepares to consummate the union.]

426 The bryde was broght a-bedde as stille as stoon;  
And whan the bed was with the preest y-blessed,  
Out of the chambre hath every wight him dressed.  
And Januarie hath faste in armes take  
430 His fresshe May, his paradys, his make.  
He lulleth hir, he kisseth hir ful ofte  
With thikke bristles of his berd unsofte,  
Lyk to the skin of houndfish, sharp as brere;  
For he was shave al newe in his manere.  
He rubbeth hir aboute hir tendre face,  
And seyde thus, “allas! I moot° trespace  
To yow, my spouse, and yow greetly of-fende,  
Er° tyme come that I wil doun de-scende.  

But natheles, considereth this,” quod he,  
440 This wol be doon at leyser° parfitly.°  
It is no fors° how longe that we pleye;  
In trewe wedlok wedded be we tweye;°  
And blessed be the yok that we been inne,"  
For in our actes we mowe° do no sinne.  
A man may do no sinne with his wyf,  
Ne hurte him-selven with his owene knyf;  
For we han leve to pleye us by the lawe."  
Thus laboureth he til that the day gan dawe;°  
And than he taketh a sop in fyn clarree,"  
450 And upright in his bed than° sitteth he,  
And after that he sang ful loude and clere,  
And kiste his wyf, and made wantoun chere.°  
He was al coltish, ful of ragerye,"  
And ful of largon° as a flekked pye."  
The slakke skin aboute his nekke sha  
Whyl that he sang; so chaunteth he and craketh.°  
But God wot° what that May thoughte in hir herte,  
Whan she him saugh up sittinge in his sherte,°  
460 She preyseth nat his pleying worth a bene.  
Than seide he thus, “my reste wol I take;  
Now day is come, I may no lenger wake."  
And doun he leyde his heed, and sleep til pryme."
And afterward, whan that he saugh his tyme,
Up ryseth Ianuarie; but freshe May
Holderth° hir chambr un-to the fourthe day,
As usage is of wyves for the beste.
For every labour som-tyme moot han reste,
Or elles° longe may he nat endure;

This is to seyn, no lyves creature,
Be it of fish, or brid,° or beest, or man.
Now wol I spake of woful Damian,
That languissheth for love, as ye shul here;
Therfore I spake to him in this manere:
I seye, “O sely° Damian, allas!
Answere to my demaunde, as in this cas,
How shaltow° to thy lady freshe May
Telle thy wo? She wole alwey seye ‘nay’;
Eek° if thou speke, she wol thy wo biwreye;°

God be thyn help, I can no bettre seye.”
This syke° Damian in Venus fyr
So brenneth,° that he dyeth for desyr;
For which he putte his lyf in aventure,°
No lenger mighte he in this wyse endure;
But privelie a penner° gan he borwe,°
And in a lettre wroot he al his sorwe,
In manere of a compleynt or a lay,°
Un-to his faire freshe lady May.
And in a purs of silk, heng on his sherre,

He hath it put, and leyde it at his herte.
The mone° that, at noon, was, thilke° day
That Ianuarie hath wedded freshe May,
In two of Taur, was in-to Cancre gliden;°
So longe hath Maius in hir chambre biden,°
As custume is un-to thise nobles alle.
A bryde shal eten in the halle,
Til dayes foure or three dayes atte leste Y-passed been;° than lat hir go to feste.°
The fourthe day compleet fro noon to noon,

Whan that the heighe masse was y-doon,
In halle sit this Ianuarie, and May
As fresh as is the brighte someres day.
And so bifel, how that this gode man Remembred him upon this Damian,
And seyde, “Seinte Marie! how may this be,
That Damian entendeth° nat to me?
Is he ay° syk, or how may this bityde?°
His squyeres, whiche that° stoden ther bisyde,
Excused him by-cause of his siknesse,

Which letted° him to doon his bissenesse;
Noon other cause mighte make him tarie.

“That me forthinketh,”° quod this Ianuarie,
“He is a gentil° squyer, by my trouthe!
If that he deyde, it were harm and routhe;°
He is as wys, discreet, and as secree°
As any man I woot° of his degree;
And ther-to manly and eek° servisable,°
And for to been a thrifty° man right able.
But after mete,” as sone as ever I may,

I wol my-self visyte him and eek May,

Holdeth kept to elles otherwise brid bird sely foolish shalow shall you Eek also biwreye betray syke sick brenneth burns aventure danger penner pen-case gan he borwe he went to borrow lay song mone moon thilke the same two...gliden [had been] in two of Taurus, was [now] glided into Cancer biden lingered Y-passed been had passed feste feast entendeth attends ay still bryde happen whiche that who letted prevented me forthinketh i regret gentil noble routhe a pity secrey reserved woot know eek also servisable useful thrifty respect-able mete food
To doon him al the confort that I can."
And for that word him blessed every man,
That, of his bountee° and his gentillesse,
He wolde so conforten in siknesse
His squyer, for it was a gentil dede.

“Dame,” quod this Ianuarie, “tak good hede,
At-after mete ye, with your wommen alle,
When ye han been in chambre out of this halle,
That alle ye go see this Damian;

Doth him disport," he is a gentil man;
And telleth him that I wol him visyte,
Have I no-thing but rested me a lyte;°
And spede yow faste,° for I wole abyde
Til that ye slepe faste by my syde."
And with that word he gan to him to calle
A squyer, that was marchal° of his halle,
And tolde him certeyn thinges, what he wolde.

This fresshe May hath streight hir wey y-holde,°
With alle hir wommen, un-to Damian.

Doun by his beddes syde sit she than,
Confortinge him as goodly as she may.
This Damian, whan that his tyme he say,°
In secree wise his purs, and eek his bille,"°
In which that he y-writen hadde his wille,"°
Hath put in-to hir hand, with-outer more,"°
Save that he syketh" wonder depe and sore,
And softly to hir right thus seyde he: “Mercy! and that ye nat discovere° me;
For I am deed," if that this thing be kid."

This purs hath she inwith° hir bosom hid,
And wente hir wey; ye gete namore of me.
But un-to Ianuarie y-comen is she,
That on his beddes syde sit ful softe.
He taketh hir, and kisseth hir ful ofte,
And leyde him doun to slepe, and that anon.
She feyned hir as that she moste gon°
Ther-as° ye woot that every wight mot nede.°
And when she of this bille hath taken hede,
She rente° it al to cloutes° atte laste,

Who studieth° now but faire fresshe May?
Adoun by olde Ianuarie she lay,
That sleep, til that the coughe hath him awaked;
Anon he preyde hir strepen hir al naked;
He wolde of hir, he seyde, han som plesaunce,
And seyde, hir clothes dide him encom-braunce,
And she obeyeth, be hir lief or looth.°

Or whether hir thoughte it paradys or helle;
But here I lete hem werken in hir wyse til evensong° rong, and that they moste arysye.

bountee kindness  Doth him disport amuse him lyte little spede yow haste hurry up marchal chief steward y-holde taken say saw his...bille his purse, and also his note wille desire more any other action syketh sighs discover expose deed dead kid known inwith within gon go Ther-as where mot nede must need rente ripped cloutes shreds priy privy studieth ponders lief or looth eager or unwilling precious prudish wrooth angry wroghte proceeded even-song evening prayer bell
[Having learned of Damian’s passion for her, May takes pity on Damian and lets him know by letter that, when the occasion allows, she will fulfill his desires. Damian immediately feels better and waits humbly upon Januarie. In the meantime, Januarie decides to augment his pleasures by creating a walled garden. It is so lovely that the married gods Pluto and Proserpina take their pleasure there, along with their retinue of fairies. Januarie keeps the key to the garden on his person at all times and regularly takes advantage of its privacy to have sex with May there. As the Merchant laments below, however, Fortune presents Januarie with an unexpected challenge.]

665 O sodeyn hap,° o thou fortune instable, 
Lyk to the scorpioun so deceivable, 
That flaterest with thyn heed when 
thou wolt stinge;° 
Thy tayl is deeth, thurgh thy envenim-
inge.° 
O brotil° loye! o swete venim queynte!°

670 O monstre, that so subtilly canst peyne 
Thy yiftes,° under hewe° of stedfast-
nesse, 
That thou deceyvest bothe more and 
lesse! 
Why hastow° Ianuarie thus deceived, 
That haddest him for thy ful frend 
receyved? 
And now thou hast biraft° him bothe 
hise yen,° 
For sorwe of which desyreth he to 
dyen.° 
Allas! this noble Ianuarie free, 
Amidde his lust and his prosperitee, 
Isoxen° blind, and that al sodeynly.

680 He weperth and he wayleth pitously; 
And ther-with-al° the fyrr of Ialousye,° 
Lest that his wyf sholde falle in som 
folye, 
So brente° his herre, that he wolde 
flayn° 
That som man bothe him and hir had 
slayn. 
For neither after his deeth, nor in his 
lyf, 
Ne wolde he that she were love ne wyf," 
But ever live as widwe in clothes blake, 
Soul° as the turtle that lost hath hir 
make.°

But atte laste, after a monthe or tweye, 
690 His sorwe gan aswage," sooth° to seye; 
For when he wiste° it may noon other 
be," He paciently took his adversitee; 
Save," out of doute, he may nat for-

goon° 
That he nas Ialous evermore in oon;° 
Which Ialousye it was so outrageous, 
That neither in halle, nin° noon other 
hous, 
Ne in noon other place, never-the-mo, 
He nolde suffre° hir for to ryde or go, 
But-if that he had hand on hir alway; 
For which ful ofte° wepeth fresshe May, 
That loveth Damian so benignely,° 
That she mot outher dyen sodeynly,° 
Or elles she mot han° him as hir leste;° 
She wayteth whan hir herte wolde 
breste.° 
Up-on that other syde Damian 
Bicomen is° the sorwefulleste man 
That ever was; for neither night ne day 
Ne mighte he speke a word to fresshe 
May,
As to his purpos, of no swich° materere,
710 But-if that Ianuarie moste it here,°
That hadde an hand up-on hir evermo.°
But nathelesse, by wryting to and fro
And privee° signes, wiste he what she
mente;
And she knew eek the fyn° of his
entente.
O Ianuarie, what mighte it thee availle,°
Thou mightest see as fer° as shippes
saille?
For also° good is blind deceyved be,
As he deceived when a man may se.
Lo, Argus,7 which that hadde an hon-
dred yen,°
For al that ever he coude poure or
pryen,°
Yet was he blent;° and, God wot,° so
ben mo,°
That wenen° wisly that it be nat so.

720 For al that ever he coude poure or
pryen,°
That wenen° wisly that it be nat so.
Passe over is an ese, I sey na-more.
This fresshe May, that I spak of so yore,°
In warme wex hath emprented the
cliket,°
That Ianuarie bar° of the smale wiket,°
By which in-to his gardin ofte he wente.
And Damian, that knew al hir entente,
The cliket countrefeted prively;
Ther nis na-more to seye, but hastily
Som wonder by this cliket shal bityde,°
Which ye shul heren, if ye wole abyde.°

[The Merchant briefly meditates upon trick-
ery in love as found in Ovid and other sourc-
es.]

740 But now to purpos; er° that dayes eighte
Were passed, er the monthe of Iuil,"

bifil°
That Ianuarie hath caught so greet a wil,
Thurgh egging° of his wyf, him for to
pleye
In his gardin, and no wight° but they
tweye,
That in a morwe un-to this May seith
he:
"Rys up, my wyf, my love, my lady free;
The turtles vois° is herd, my douve°
swete;
The winter is goon, with alle his reynes
were;°
Com forth now, with thyn eyen
columbyn°
750 How fairer been° thy brestes than is
wyn!
The gardin is enclosed al aboute;
Com forth, my whyte spouse; out of
doute,
Thou hast me wounded in myn herte,
o wyf!
No spot of thee ne knew I al my lyf.
Com forth, and lat us taken our dis-
port,"
I chees° thee for my wyf and my
confort."
Swiche olde lewed° wordes used he;
On° Damian a signe made she,
That he sholde go biforen° with his
cliket.°

760 This Damian thanne hath opened the
wiket,
And in he stirte," and that in swich
manere,
That no wight mighte it see neither
y-here;
And stille he sit under a bush anoon.°
This Ianuarie, as blind as is a noen,
With Maius in his hand, and no wight mo,
In-to his fresshe gardin is ago,
And clapte to the wiket sodeynly
"Now, wyf," quod he, “heer nis but thou
and I,
That art the creature that I best love.

For, by that lord that sit in heven above,
Lever ich hadde dyen on a knyf,
Than thee offende, trewe dere wyf!
For goddes sake, thenk how I thee
chees,
Noght for no covetyse, doutelees,
But only for the love I had to thee.
And though that I be old, and may nat
see,
Beth to me trewe, and I shal telle yow
why.
Three things, certes, shul ye winne
ther-by;
First, love of Crist, and to your-self
honour,

And al myn heritage, toun and tour;
I yeve it yow, maketh chartres as yow
leste;
This shal be doon to-morwe er sonne
reste.
So wisly god my soule bringe in blisse,
I prey yow first, in covenant ye me
kisse.
And thogh that I be Ialous, wyte me
noght.
Ye been so depe enprented in my
thoght, That, whan that I considere your beau-
tee, And ther-with-al the unlykly elde of
me, I may nat, certes, thogh I sholde dye,

Forbere to been out of your companye
For verray love; this is with-outen
doute.
Now kis me, wyf, and lat us rome
aboure.”
This fresshe May, when she thise wordes
herde,
Benignely to Ianuarie answerde,
But first and forward she began to wepe,
“I have,” quod she, “a soule for to kepe
As wel as ye, and also myn honour,
And of my wyfhol thilke tendre flour, Which that I have assured in your hand,

When that the preest to yow my body
bond;
Wherefore I wolde answere in this
manere
By the leve of yow, my lord so dere:
I pray to god, that never dawe the day
That I ne sterve, as foule as womman
may,
If ever I do un-to my kin that shame,
Or elles I empeyre so my name,
That I be fals; and if I do that lakke,
Do strepe me and put me in a sakke,
And in the nexe river do me drenche.

I am a gentil womman and no wenche.
Why speke ye thus? but men ben ever
untrewe,
And wommen have repreve of yow ay
newe.
Ye han non other contenance, I leve,
But speke to us of untrust and repreve.”
And with that word she saugh wher
Damian
Sat in the bush, and coughen she bigan,
And with hir finger signes made she,
That Damian sholde climbe up-on a
tree,
That charged was with fruit, and up he went;
That charged was with fruit, and up he went;
For verraily he knew al hir entente,
820 For verraily he knew al hir entente,
And every signe that she coude make
And every signe that she coude make
Wel bet than Ianuarie, hir owene make.°
Wel bet than Ianuarie, hir owene make.°
For in a lettre she had told him al
For in a lettre she had told him al
Of this mater, how he werchen shal.°
And thus I lete him sitte up-on the
And thus I lete him sitte up-on the
pyrie,°
pyrie,°
And Ianuarie and May rominge myrie.
And Ianuarie and May rominge myrie.

[The Merchant turns his attention to a far corner of the garden, where Pluto and Proserpyna are discussing the events unfolding among Ianuarie, May, and Damian. Pluto deplores the disrespect shown to “this olde, blynde, worthy knyght” and describes May as a case study in women’s untrustworthiness. He vows that Ianuarie will regain his sight and learn about Damian and May’s treachery. Proserpyna, for her part, defends women against Pluto’s accusations and asserts that she will provide May with a sufficient answer once Ianuarie learns the truth. She notes that she herself is a woman; if she does not speak out, she will “swelle til myn herte breke.” The couple mutually decides to stop arguing with one another.]

928 Now lat us turne agayn to Ianuarie,
928 Now lat us turne agayn to Ianuarie,
That in the gardin with his faire May
That in the gardin with his faire May
Singeth, ful merier than the papeiay°
Singeth, ful merier than the papeiay°
"Yow love I best, and shal, and other noon."
"Yow love I best, and shal, and other noon."
So longe aboute the aleyes° is he goon,
So longe aboute the aleyes° is he goon,
Til he was come agaynes thilke pyrie,
Til he was come agaynes thilke pyrie,
An heigh,° among the fresshe leves grene.
An heigh,° among the fresshe leves grene.

This fresshe May, that is so bright and shene,°
This fresshe May, that is so bright and shene,°
Gan for to syke," and seyde, “allas, my syde!
Gan for to syke," and seyde, “allas, my syde!
Now sir,” quod she, “for aught that may bityde,”
Now sir,” quod she, “for aught that may bityde,”
I moste han of the peres that I see,
I moste han of the peres that I see,
Or I mot° dye, so sore longeth me°
Or I mot° dye, so sore longeth me°
To eten of° the smale peres grene.
To eten of° the smale peres grene.
Help, for hir love that is of hevene quene!
Help, for hir love that is of hevene quene!
I telle yow wel, a woman in my plyt°
I telle yow wel, a woman in my plyt°
May han to fruit° so greet an appetyt
May han to fruit° so greet an appetyt
That she may dyen, but° she of it have.”
That she may dyen, but° she of it have.”
“Alas!” quod he, “that I ne had heer a
“Alas!” quod he, “that I ne had heer a
knave°
knave°
That coude climebe; allas! allas!” quod he,
That coude climebe; allas! allas!” quod he,
“That I am blind.” “Ye, sir, no fors,°”
“That I am blind.” “Ye, sir, no fors,°”
quod she:
quod she:
“But wolde ye vouche-sauf,” for goddes sake,
“But wolde ye vouche-sauf,” for goddes sake,
950 The pyrie° inwith° your armes for to take,
The pyrie° inwith° your armes for to take,
(For wel I woot that ye mistruste me)
(For wel I woot that ye mistruste me)
Thanne sholde I climbe wel y-nogh,”°
Thanne sholde I climbe wel y-nogh,”°
quod she,
quod she,
“So I my foot mighte sette upon your bak.”
“So I my foot mighte sette upon your bak.”
“Certes,” quod he, “ther-on shal be no lak,”
“Certes,” quod he, “ther-on shal be no lak,”
Mighte I yow helpen with myn herte blood.”
Mighte I yow helpen with myn herte blood.”
He stoupeth doun, and on his bak she stood,
He stoupeth doun, and on his bak she stood,
And caughte hir by a twiste,° and up she gooth.
And caughte hir by a twiste,° and up she gooth.
Ladies, I prey yow that ye be nat wrooth;
Ladies, I prey yow that ye be nat wrooth;
I can nat glose,° I am a rude man.
I can nat glose,° I am a rude man.
960 And sodeynly anon this Damian
Gan pullen up the smok,° and in he throng.°
And whan that Pluto saugh this grete wrong,
To Ianuarie he gaf° agayn his sighte,
And made him see, as wel as ever he mighte.
And whan that he hadde caught his sighte agayn,
Ne was ther never man of thing so fayn.°
But on his wyf his thoght was evermo;
Up to the tree he caste his eyen two,
And saugh that Damian his wyf had dressed°
In swich manere, it may nat ben expressed
But if I wolde speke uncurteisly:
And up he yaf° a roring and a cry
As doth the moder whan the child shal dye:
“Out! help! allas! harrow!” he gan to crye,
“O stronge lady store,° what dostow?”°
And she answerde, “sir, what eyleth° yow?
Have pacience, and reson in your minde,
I have yow holpe° on bothe your eyen blinde.
Up peril of my soule, I shal nat lyen,
As me was taught, to hele with your yen,°
Was no-thing bet° to make yow to see
Than strugle with a man up-on a tree.
God woor, I dide it in ful good entente.”
“Strugle!” quod he, “ye, algate° in it wente!
God yeve yow bothe on shames deeth to dyen!
He swyved° thee, I saugh it with myne yen,
And elles be I hanged by the hals!”°
“Thanne is,” quod she, “my medicyne al fals;
For certeinly, if that ye mighte see,
Ye wolde nat seyn thise wordes un-to me
Ye han som glising° and no parfit° sighte.”
“I see,” quod he, “as wel as ever I mighte,
Thonked be God! with bothe myne eyen two,
And by my trouthe, me thoughte he dide thee so.”
“Ye maze,”° maze, gode sire,” quod she,
“This thank have I for I have maad yow see;
Allas!” quod she, “that ever I was so kinde!”
“Now, dame,” quod he, “lat al passe out of minde.
Com doun, my lief,”° and if I have mis-sayd,°
But, by my fader soule, I wende han seyn,°
How that this Damian had by thee leyn,°
And that thy smok had leyn up-on his brest.”
“Ye, sire,”° quod she, “ye may wene as yow lest;°
But, sire, a man that waketh out of his sleep,
He may nat sodeynly wel taken keep
Up-on a thing, ne seen it parfitly,
Right so a man, that longe hath blind y-be,°

blese speak deceptively smok undergarment throng pushed gaf gave fayn pleased dressed positioned yaf gave stronge lady store bold, shameless woman dostow are you doing eyleth ails holpe helped yen eyes bet better algate altogether swwved had sex with hals neck glim-sing glimpsing parfit perfect maze are bewildered lief dear missayd missoken yvel apayd badly displeased wende han seyn thought to have seen leyn lain wene...lest think as you want
Til that he be adawed\(^a\) verraily;
Ne may nat sodeynly so wel y-see,
First whan his sighte is newe come
As he that hath a day or two y-seyn.
Til that your sighte y-satled be\(^a\) a whyle,
Ther may ful many a sighte yow bigyle.\(^a\)
Beth war,\(^a\) I prey yow; for, by hevene
Ful many a man weneth\(^a\) to seen a
And it is al another than it semeth.
He that misconceyveth,\(^a\) he misdemeth.\(^a\)
And with that word she leep doun fro
This Ianuarie, who is glad but he?
He kisseth hir, and clippeth\(^a\) hir ful ofte,
And on hir wombe he stroketh hir ful softe,
And to his palays\(^a\) hoom he hath hir lad.\(^a\)
Now, gode men, I pray yow to be glad.
Thus endeth heer my tale of Ianuarie;
God blesse us and his moder Seinte Marie!

\(^{a}\) y-be = been  adawed = roused  y-satled = is settled for  bigyle = trick  Beth war = beware  weneth = thinks
misconceyveth = thinks wrongly  misdemeth = judges wrongly  clippeth = embraces  palays = palace
lad = led
Endnotes


3. We might compare May, for example, to Chauntecleer the rooster in the *Nun’s Priest’s Tale*, who escapes the fox’s jaws by conjuring up a triumphant speech the fox might make. Although less directly threatened, Jankin the squire in the *Summoner’s Tale* shows a quickness similar to May’s when he devises the clever interpretation of the lord’s mighty fart.

4. While Proserpina presumably helps her at this moment, May has already demonstrated through her plotting and use of multiple forms of communication that she is resourceful and clever in her own right.

5. Januarie and Damian also demonstrate this ability, albeit to a less striking extent: Januarie learns to live with his blindness (ll. 691–92), and Damian eventually picks up a penner in an attempt to do something about his lovesickness (l. 485).

6. For a seminal critique of the connection between disability and inspiration, see Stella Young, “I’m not your inspiration, thank you very much,” TEDxSydney (2014), http://www.ted.com/talks/stella_young_i_m_not_your_inspiration_thank_you_very_much).

7. In Greek mythology, Argus is a giant with a hundred eyes.

8. These lines evoke the biblical Song of Solomon (e.g., Song of Solomon 7:11).