

CHAUCER

Readings from "Canterbury Tales" by Victor L. Kaplan

SIDE I

Band 1: GENERAL PROLOGUE TO THE
CANTERBURY TALES

Band 2: THE PARDONER'S TALE

SIDE II

Band 1: THE NUN'S PRIEST'S TALE

Band 2: THE NUN'S PRIEST'S TALE

Band 3: THE COMPLAINT OF CHAUCER
TO HIS PURSE

Band 4: LACK OF STEDFASTNESSE

Geoffrey Chaucer (?1340-1400), offers his reader an entire world. It is the fascinating one of the later Middle Ages; its intellectual attitudes, chivalric ideals, religious beliefs and common realities, that the reader discovers in his work. The reader will also discover a genius 'disposed to laugh rather than weep' over mankind's too obvious weaknesses, for Chaucer's method was humor and his temperament, 'accepting'.

He is one of the great figures of our literature and deserves to be read in the original. Although 'translations' and adaptations are available, they cannot (even when revealing content and approximating tone) convey his artistry. The reader will encounter problems of spelling, vocabulary and pronunciation, but they are not as great as is generally supposed and small effort will reap great pleasure.

This record provides excerpts from some of Chaucer's finest poems, but the canon of his work is so large and his achievement so varied that no excerpts can claim to be 'representative.' It is hoped that this record will encourage the reader to further explore Chaucer in his 'original' tongue.

PRONUNCIATION

Chaucer's language is late Middle English of the South East Midland dialect. The pronunciation differs from our own in many respects. A necessarily brief and approximate outline (with examples from Chaucer in parenthesis) follows.

1. Long vowels are given their Continental values:

<u>a</u>	as in father	(maken)
<u>e</u>	as <u>a</u> in fate	(wepen)
<u>i</u> & <u>y</u>	as <u>i</u> in machine	(ryden)
<u>o</u>	as in bone	(gode)
<u>u</u>	as <u>oo</u> in boot	(virtu)

2. Short vowels are to be given the same values spoken more rapidly:

<u>a</u>	as in Mann	(that)
<u>e</u>	as in set	(setten)
<u>i</u> & <u>y</u>	as in sit	(yiven)
<u>o</u>	as in hot	(oft)
<u>u</u>	as in full	(cuppe)

3. Doubling a vowel indicates that the vowel is long, but does not alter its value.

4. The final unaccented -e is pronounced as the a in sofa (ende). While the final -e is usually pronounced except where elided before an initial vowel or h, there are numerous instances where metrical felicity suggests that it be slurred or entirely apocopated.

5. Diphthongs:

<u>ai</u> , <u>ay</u> , <u>ei</u> & <u>ey</u>	as in play	(wey)
<u>au</u>	as <u>ou</u> in house	(cause)
<u>eu</u> & <u>ew</u>	as <u>u</u> in pure	(lewed)
<u>oi</u> & <u>oy</u>	as in toy	(joye)
<u>ou</u> & <u>ow</u>	as in croup	(sowne)
<u>ou</u> & <u>ow</u> (also)	as in grow	(sowle)

6. Consonants are in general pronounced as in modern English; but gh has the sound of the German ch.

THE TEXT AND GLOSS

The text is: The Poetical Works Of Chaucer, edited by F. N. Robinson (Houghton-Mifflin). The gloss, a consensus of scholarly sources, was prepared by V. L. Kaplan.

Victor L. Kaplan was born in New York City and has a B.A. in English Literature from Brooklyn College. He is currently teaching in the New York City secondary schools.

In addition to being a teacher, Mr. Kaplan is also a poet and actor. His Mucklefoot Miscellany, poems in the tradition of the seventeenth century broadside, was published in 1960 (Uranian Press). In an adaptation of The Second Shepherds' Play performed at Judson Church, New York, gave a dramatic recitation in Middle English.

He has given public readings of Chaucer (among other poets), and of his own writings.

The literary device of having a number of characters, who have been thrown together by circumstance, pass the time by telling tales is not original with Chaucer; but it is, perhaps, most happily realized in his Canterbury Tales.

The Prologue introduces and brilliantly describes the pilgrims who are journeying to the shrine of Thomas a Becket at Canterbury. It is a catholic group, representative of nearly all society in Chaucer's England. The pilgrims are both types and so intensely individual that scholars concur many were patterned after real persons.

This excerpt from the Prologue includes a description of:

- a) that season of the year in which pilgrimages to Canterbury were undertaken and the author's chance meeting with a particular group of pilgrims
- b) the Franklin, a wealthy landowner
- c) the Parson, an ideal religious figure
- d) the Miller, a coarse buffoon and teller of bawdy tales
- e) the author's promise to relate the incidents of the evening before the journey to Canterbury and thereafter the events of the pilgrimage itself.

Whan that Aprille with his shoures soote^o
The droghte of March hath perced to the roote,
And bathed every veyne^o in swich licour^o
Of which vertu^o engendred is the flour;
Whan Zephirus^o eek^o with his sweete breeth
Inspired^o hath in every holt^o and heeth
The tendre croppes^o, and the yonge sonne
Hath in the Ram his halve cours^o yronne,
And smalle foweles maken melodye,
That slepen al the nyght with open ye^o
(So priketh^o hem nature in hir corages);
Thanne longen folk to goon pilgrimages,
And palmeres^o for to seken straunge strondes^o
To ferne halwes^o, kowthe^o in sondry londes;
And specially from every shires ende
Of Engelond to Caunterbury they wende,
The hooly blisful martir^o for to seke,
That hem^o hath holpen whan that they were seeke^o.
 Bifil^o that in that seson on a day,
In Southwerk at the Tabard as I lay^o
Redy to wenden on my pilgrymage
To Caunterbury with ful devout corage,
At nyght was come into that hostelrye^o
Wel nyne and twenty in a compaignye,
Of sondry folk, by aventure yfalle^o
In felawshipe, and pilgrimes were they alle,
That toward Caunterbury wolden ryde.
The chambres and the stables weren wyde,
And wel we weren esed^o atte beste.
And shortly, whan the sonne was to reste,
So hadde I spoken with hem everichon
That I was of hir^o felawshipe anon,
And made forward^o erly for to ryse,
To take oure wey ther as I yow devyse^o.
 But nathelees, whil I have tyme and space
Er that I ferther in this tale pace^o,
Me thynketh it acordaunt to resoun
To telle yow al the condicioun^o
Of ech of hem, so as it semed me,
And which they weren, and of what degree^o,
And eek in what array that they were inne; ...

sweet

sap vessel moisture
by virtue of which
West Wind as well
quicken'd plantation
young shoots
half-way through Aries (mid-April)

eye
incites hearts

pilgrims foreign shores
distant shrines famous

journey
Thomas a Becket
them sick
It happened
rested

inn

chance fallen

would
were spacious
accomodated with the best

their
agreement
shall describe

proceed

nature

station in life
dress

THE FRANKLIN

A FRANKLEYN^o was in his compaignye.
Whit was his berd as is the dayesye;
Of his complexioun^o he was sangwyn.
Wel loved he by the morwe^o a sop in wyn;
To lyven in delit^o was evere his wone;
For he was Epicurus owene sone,
That heeld opinioun^o that pleyn^o delit
Was verrailly felicitee parfit.
An housholdere, and that a greet, was he;
Seint Julian^o he was in his contree.
His breed, his ale, was always after noon;
A bettre envyned^o man was nowher noon;
Withoute bake mete^o was never his hous
Of fissh and flessch, and that so plentevous
It snewed^o in his hous of mete and drynke,
Of alle deyntees that men koude thynke.
But it were any persone obstinat,
What so he were, of heigh or lough estat,
Hym wolde he snybben^o sharply for the nonys.
A bettre preest I trowe^o that nowher noon ys.
He waited after no pompe and reverence,
Ne maked him a spiced^o conscience,
But Cristes loore and his apostles twelve
He taughte, but first he folwed it hymselfe.

wealthy landowner

temperment of sanguine humour
morning bread dipped in wine
pleasure wont

theory complete
perfect

patron saint of hospitality
uniformly good
with better wine cellar
meat pies

snowed

rank
rebuke for that occasion
believe
demanded
over scrupulous

After the sondry sesons of the yeer, So changed he his mete and his soper. Ful many a fat partrich hadde he in muwe; And many a breem and many a luce in stuwe. Wo was his cook but if his sauce were Poynaunt and sharp, and redy al his geere. His table dormant in his halle alway Stood redy covered al the longe day. At sessiouns ther was he lord and sire; Ful ofte tyme he was knyght of the shire. An anlaas and a gipser al of silk Heeng at his girdel, whit as morne milk. A shirreve hadde he been, and a countour. Was nowher swich a worthy vavasour.	350	According to food coop pike fish pond to unless pungent utensils stationary
	355	member of parliament dagger purse belt sheriff auditor vassal
	360	

THE PARSON

A good man was ther of religioun, And was a povre PERSON OF A TOUN, But riche he was of hooly thoght and werk. He was also a lerned man, a clerk, That Cristes gospel trewely wolde preche; His parissshens devoutly wolde he teche. Benygne he was, and wonder diligent, And in adversitee ful pacient, And swich he was ypreved ofte sithes. Ful looth were hym to cursen for his tithes, But rather wolde he yeven, out of doute, Unto his povre parissshens aboute Of his offryng and eek of his substaunce. He koude in litel thyng have suffisaunce. Wyd was his parissshg, and houses fer asonder, But he ne lefte nat, for reyn ne thonder, In siknesse nor in meschief to visite The ferreste in his parisshe, muche and lite, Upon his feet, and in his hand a staf. This noble ensample to his sheep he yaf, That first he wroghte, and afterward he taughte. Out of the gospel he tho wordes caughte, And this figure he added eek therto, That if gold ruste, what shal iren do? For if a preest be foul, on whom we truste, No wonder is a lewed man to ruste; And shame it is, if a prest take keep, A shiten shepherde and a clene sheep. Wel oghte a preest ensample for to yive, By his clenness, how that his sheep sholde lyve. He sette nat his benefice to hyre And leet his sheep encumbred in the myre And ran to Londoun unto Seinte Poules To seken hym a chaunterie for soules, Or with a bretherhede to been withholde, But dwelte at hoom, and kepte wel his folde So that the wolf ne made it nat myscarie; He was a shepherde and nocht a mercenarie. And though he hooly were and vertuouus, He was to synful men nat despitous, Ne of his speche daungerous ne digne; But in his techyng discreet and benygne. To drawn folk to hevne by fairnesse, By good ensample, this was his bisynesse.	480	scholar
	485	parishioners kindly
	490	such had proved times loath threaten
	495	collections contentment
	500	did not neglect because of trouble rich or poor
	504	practiced preached took metaphor
	510	vile unlearned take notice defiled pure
	515	hire out his benifice flock
	520	position singing paid masses guild hired as chaplain
		come to harm
		scornful arrogant haughty kindly
		ambition

THE MILLER

The MILLERE was a stout carl for the nones; Ful byg he was of brawn, and eek of bones. That proved wel, for over al ther he cam, At wrastlyng he wolde have alwey the ram. He was short-sholdred, brood, a thikke knarre; Ther was no dore that he nolde heve of harre; Or breke it at a rennyng with his heed. His berd as any sowe or fox was reed, And therto brood, as though it were a spade. Upon the cop right of his nose he hadde A werte, and theron stood a toft of herys, Reed as the brustles of a sowes erys; His nosethirles blake were and wyde. A swerd and bokeler bar he by his syde. His mouth as greet was as a greet forneys. He was a jangler and a goliardeys; And that was moost of synne and harlotries. Wel koude he stelen corn and tollen thries; And yet he hadde a thombe of gold, pardee. A whit cote and a blew hood wered he. A baggepipe wel koude he blowe and sowne, And therwithal he broghte us out of towne.	545	fellow to begin with
	550	had been fully proved wher- prize ever sturdy fellow tear off its hinges
	555	tip hairs ears
	560	babblers bawdy joker immorality charge triple was honest by heaven
	565	play upon led

* * *

Now have I toold you shortly, in a clause, 715
 Th'estaat, th'array, the nombre, and eek the
 cause
 Why that assembled was this compaignye
 In Southwerk at this gentil hostelrye
 That highte the Tabard, faste by the Belle.
 But now is tyme to yow for to telle 720
 How that we baren us that ilke nyght,
 Whan we were in that hostelrie alyght;
 And after wol I telle of our viage
 And al the remenaunt of oure pilgimage.

excellent inn
 was called nearby
 same
 rest

* * *
 SIDE I, Band 2: THE PARDONER'S TALE

The Pardoner, in the prologue to his tale,
 cynically relates to his fellow pilgrims
 his methods of making money from the ig-
 norant by playing upon their superstitions
 and fears.

He then "preaches his sermon", of which
 this excerpt is the exemplum or illustrat-
 ive example. It is the old story of three
 revelers, who searched for Death and found
 him in a pile of gold, but Chaucer has
 transformed it into a brilliantly conceived
 and executed short story.

These riotoures thre of whiche I telle,
 Longe erst'er prime'rong of any belle, 200
 Were set hem'in a taverne for to drinke,
 And as they sat, they herde a belle clynke
 Biforn a cors was caried to his grave.
 That oon of hem gan callen to his knave:
 "Go bet," quod he, "and axe redily 205
 What cors is this that passeth heer forby;
 And looke that thou reporte his name weel."
 "Sire," quod this boy, "it nedeth never-a-deel;
 It was me toold er ye cam heer two houres.
 He was, pardee, an old felawe of youres; 210
 And sodeynly he was yslayn to-nyght,
 Fordronke, as he sat on his bench upright.
 Ther cam a privee theef, men clepeth Deeth,
 That in this contree al the peple sleeth,
 And with his spere he smoot his herte atwo, 215
 And wente his wey withouten wordes mo.
 He hath a thousand slayn this pestilence.
 And, maister, er ye come in his presence,
 Me thynketh that it were necessarie
 For to be war of swich an adversarie. 220
 Beth redy for to meete hym everemoore;
 Thus taughte me my dame; I sey namoore."
 "By seinte Marie!" seyde this taverner
 "The child seith sooth, for he hath slayn this
 year, 224
 Henne over a mile, withinne a greet vilage,
 Bothe man and womman, child, and hyne, and page;
 I trowe his habitacioun be there.
 To been avysed greet wysdom it were,
 Er that he dide a man a dishonour."
 "Ye, Goddes armes!" quod this riotour, 230
 "Is it swich peril with hym for to mete?
 I shal hym seke by wey and eek by strete,
 I mak avou to Goddes digne bones!
 Herkneth, felawes, we thre been al ones;
 Lat ech of us holde up his hand til oother, 235
 And ech of us bicomen ootheres brother,
 And we wol sleen this false traytour Deeth.
 He shal be slayn, he that so manye sleeth,
 By Goddes dignitee, er it be nyght!"
 Togidres han thise thre hir trouthes plight 241
 To lyve and dyen ech of hem for oother,
 As though he were his owene ybore brother.
 And up they stirte, al dronken in this rage,
 And forth they goon towards that vilage
 Of which the taverner hadde spoke biforn. 245
 And many a grisly ooth thanne han they sworn,
 And Cristes blessed body al torente -
 Deeth shal be deed, if that they may hym hente!
 Whan they han goon nat fully half a mile,
 Right as they wolde han troden over a stile; 250
 An cold man and a povre with hem mette.
 This olde man ful mekely hem grette,
 And seyde thus, "Now, lordes, God yow see!"
 The proudeste of thise riotoures thre
 Answerde agayn, "What, carl, with sory grace! 255
 Why artow al forwrapped save thy face?
 Why lyvestow so longe in so greet age?"
 This olde man gan looke in his visage,
 And seyde thus, "For I ne kan nat fynde
 A man, though that I walked into Ynde, 260
 Neither in citee ne in no vilage,
 That wolde change his youthe for myn age:
 And therefore moot I han myn age stille,
 As longe tyme as it is Goddes wille.

riotous livers
 before nine A.M.
 had seated themselves
 clink
 corpse
 bey
 Go quickly said ask
 close by
 accurately
 is no need at all
 companion
 last night
 Dead drunk
 sly call
 more
 plague time
 such
 mother
 blessed
 truth
 over a mile from here
 servant
 believe
 forewarned
 evil
 highway
 vow honorable
 as one
 troths pledged
 blood brother
 jumped
 tere apart (with oaths)
 seize
 climbed over a stile
 humbly greeted
 protect you
 most arrogant
 churl confound you
 wrapped up except
 India
 must

Ne Deeth, allas! ne wol nat han my lyf.	265	
Thus walke I, lyk a resteleees kaityf;		captive
And on the ground, which is my moodres gate,		
I knokke with my staf, bothe erly and late,		
And seye 'Leeve mooder, leet me in!		dear
Lo how I vanysse, flessch and blood, and skyn!	270	waste away
Allas! whan shul my bones been at reste?		
Mooder, with yow wolde I change my cheste		strong box
That in my chambre longe tyme hath be,		
Ye, for an heyre clowt to wrappe in me!		haircloth shroud
But yet to me she wol nat do that grace,	275	myself in mercy
For which ful pale and welked is my face.		withered
But, sires, to yow it is no curteisye		
To speken to an old man vileynye;		discourtesy
But he trespasse in word, or elles in dede,		unless do wrong
In Hooly Writ ye may yourself wel rede:	280	
'Agayns an oold man, hoor upon his heed,		in the presence of
Ye sholde arise;' wherfore I yeve yow reed,		give advice
Ne dooth unto an oold man noon harm now,		
Namooore than ye wolde men did to yow		
In age, if that ye so longe abyde.	285	endure
And God be with yow, where ye go or ryde!		walk
I moot go thider as I have to go."		
"Nay, olde cherl, by God, thou shalt not so,"		
Seyde this oother hasardour anon;		gambler at once
"Thou partest nat so lightly, by Seint John!	290	easily
Thou spak right now of thilke traytour Deeth,		that same
That in this contree alle oure freendes sleeth.		
Have heer my trouthe, as thou art his espye,		take my word spy
Telle where he is, or thou shalt it abyde,		pay for
By God, and by the hooly sacrament!	295	
For soothly thou art oon of his assent		party
To sleen us yonge folk, thou false theefer!"		
"Now, sires," quod he, "If that ye be so leef"		eager
To fynde Deeth, turne up this croked wey,		
For in that grove I lafte hym, by my fey,	300	remain
Under a tree, and there he wole abyde;		he won't conceal himself
Noght for youre boost he wole him no thyng hyde.		
Se ye that ook? Right there ye shal hym fynde.		
God save yow, that boghte agayn mankynde,		redeemed
And yow amende!" Thus seyde this olde man;	305	improve
And everich of these riotoures ran		
Til he cam to that tree, and ther they founde		
Of floryns fyne of gold ycoyned rounde		
Wel ny an eighte bussshels, as hem thoughte.		they
No lenger thanne after Deeth they soughte,	310	
But ech of hem so glad was of that sighte,		
For that the floryns been so faire and brighte,		
That doun the sette hem by this precious hoord.		
The worste of hem, he spak the firste worde.		
"Bretheren," quod he, "taak kep what that		heed
I seye;	315	jest fool
My wit is greet, though that I bourde and pleye.		
This tresor hath Fortune unto us yiven,		
In myrthe and joliftee our lyf to lyven,		
And lightly as it comth, so wol we spende.		
Ey! Goddes precious dignitee! who wende	320	would have thought such good fortune
To-day that we sholde han so fair a grace?		
But myghte this gold be caried fro this place		
Hoom to myn hous, or elles unto youres-		
For wel ye woot that al this gold is oures-		know
Thanne were we in heigh felicitee.	325	pinnacle of happiness
But trewely, by days it may nat bee.		
Men wolde seyn that we were theves stronge;		highwaymen
And for oure owene tresor doon us honge.		
This tresor moste ycaried be by nyghte		
As wisely and as slyly as it myghte.	330	prudently
Wherfore I rede that cut among us alle		lots
Be drawe, and lat se wher the cut wol falle;		
And he that hath the cut with herte blithe		carefree
Shal renne to the toun, and that ful swithe,	334	quickly
And brynge us breed and wyn ful prively.		secretly
And two of us shul kepen subtilly		watch closely
This tresor wel; and if he wol nat tarie,		
Whan it is nyght, we wol this tresor carie,		
By oon assent, where as us thynketh best."		common agreement
That oon of hem the cut broghte in his fest,	340	urged
And bad hem drawe, and looke where it wol falle;		
And it fill on the yongeste of hem alle,		
And forth toward the toun he wente anon.		
And also soone as that he was gon,		
That oon of hem spak thus unto that oother:	345	
"Thou knowest wel thou art my sworn brother;		
Thy profit wol I telle thee anon.		
Thou woost wel that oure felawe is agon,		
And heere is gold, and that ful greet plentee,		
That shal departed been among us thre.	350	divided

But nathelees, if I kan shape ^o it so That it departed were among us two, Hadde I nat doon a freendes torn ^o to thee?"		manage										
That oother answerde, "I noot ^o hou that may be. He woot wel that the gold is with us tweye; 355 What shal we doon? What shal we to hym seye?"		friend's turn don't know										
"Shal it be conseil?" ^o seyde the firste shrewe, "And I shal tellen in a wordes fewe What we shal doon, and brynge it wel aboute." "I graunte," quod that oother, "out of doute, That, by my trouthe, I wol thee nat biwreye." 361 "Now," quod the firste, "thou woost wel we be tweye, And two of us shul strenger be than oon. Looke whan that he is set ^o , that right anoon Arys as though thou woldest with hym pleye, 365 And I shal ryve ^o hym thurgh the sydes tweye Whil that thou strogelest with hym as in game, And with thy daggere looke thou do the same; And thanne shal al this gold departed be, My deere freend, betwixen me and thee. 370 Thanne may we bothe oure lustes ^o all fulfille, And pleye at dees right at oure owne wille." And thus acorded been these shrewes tweye To sleen the thridde, as ye han herd me seye. This yongeste, which that wente to the toun, 375 Ful ofte in herte he rolleth up and doun The beautee of these floryns newe and brighte. "O Lord!" quod he, "if so were that I myghte Have al this tresor to myself allone, Ther is no man that lyveth under the trone 380 Of God that sholde lyve so murye as I!" And atte laste the feend ^o , oure enemy, Putte in his thought that he sholde poyson beye, With which he myghte sleen his felawes tweye; For-why ^o the feend foond hym in swich lyvyng 385 That he hadde leve ^o him to sorwe ^o brynge. For this was outrelly his fulle entente, To sleen hem bothe, and nevere to repente. And forth he gooth, no lenger wolde he tarie, Into the toun, unto a pothecarie, 390 And preyde ^o hym that he hym wolde selle Som poyson that he myghte his rattes quelle; And eek ther was a polcat in his hawe, That, as he seyde, his capouns hadde yslawe, And fayn he wolde wreke ^o hym, if he myghte, 395 On vermin that destroyed ^o hym by nyghte. The pothecarie answerde, "And thou shalt have A thyng that, also God my soule save, In al this world ther is no creature, That eten or dronken hath of this confiture" 400 Noght but the montance ^o of a corn ^o of whete, That he ne shal his lyf anon forlete; Ye, sterve ^o he shal, and that in lasse while Than thou wolt goon a paas ^o nat but ^o a mile, This poyson is so strong and violent." 405 This cursed man hath in his hond yhent ^o This poyson in a box, and sith ^o he ran Into the nexte strete unto a man, And borwed hym large botelles thre; And in the two his poyson poured he; 410 The thridde he kepte clene for his drynke. For al the nyght he shoop ^o hym for to swynke ^o In caryng of the gold out of that place. And whan this riotour, with sory grace, Hadde filled with wyn his grete botels thre, 415 To his felawes agayn repaireth ^o he. What nedeth it to sermone ^o of it moore? For right ^o as they hadde cast his deeth bifoore, Right so they han hym slayn, and that anon. 419 And whan that this was doon, thus spak that oon: "Now lat us sitte and drynke, and make us merie, And afterward we wol his body berie." And with that word it happed ^o hym, par cas, To take the botel ther the poyson was, And drank, and yaf his felawe drynke also, 425 For which anon they storven ^o bothe two. * * * Thus ended been these homycides two, And eek the false empoysonere also. O cursed synne of alle cursednesse! O traytours ^o homycide, O wikkednesse! O glotonye, luxurie, and hasardrye! ^o 435 Thou blasphemour of Crist with vileynye. And othes grete ^o , of usage ^o and of pride! Allas mankynde, how may it bitide ^o That to thy creatour, which that the wroghte ^o , And with his precious herte-blood thee boghte, Thou art so fals and so unkynde ^o , allas? 441	between desires as we please	sits down stab sport	devil because permission destruction	beseechd kill yard avenge harassed	mixture amount yield up die distance less than	grasped then	planned work confound him returned speak just	chanced by mischance	died	treacherous lust gambling	great oaths habit arrogance occur you created	unnatural

In this excerpt, Chauntecleer, the cock, tells Pertelote, his favorite wife, a tale intended to prove the wisdom of regarding dreams as omens.

<p>oon of the gretteste auctour that men rede Seith thus; that whilom two felawes wente On pilgrimage, in a ful good entente; And happed so, they coomen in a toun Wher as ther was swich congregacioun Of peple, and eek so streit of herbergage, That they ne founde as muche as o cotage In which they bothe myghte ylogged bee. Wherefore they mosten of necessitee, As for that nyght, departen compaignye; And ech of hem gooth to his hostelrye, And took his loggyng as it wolde falle. That oon of hem was logged in a stalle, Fer in a yeerd, with oxen of the plough; That oother man was logged wel ynough, As was his aventure or his fortune, That us governeth alle as in commune.</p>	<p>165 170 175 180</p>	<p>once companions intentions it chanced limited in lodging places accomodated chance dictated them far chance common</p>
<p>And so bifel that, longe er it were day, This man mette in his bed, ther as he lay, How that his felawe gan upon hym calle, And seyde, "Allas! for in an oxes stalle This nyght I shal be mordred ther I lye. Now help me, deere brother, or I dye. In alle haste com to me!" he sayde. This man out of his sleep for feere abrayde; But whan that he was wakened of his sleep, He turned hym, and took of this no keep. Hym thoughte his drem nas but a vanitee. Thus twies in his slepyng dremed hee; And atte thridde tyme yet his felawe Cam, as hym thoughte, and seide, "I am nowe slawe. Bihold my bloody woundes depe and wyde! Arys up erly in the morwe tyde, And at the west gate of the toun," quod he, "A carte ful of dong ther shaltow se, In which my body is hid ful prively; Do thiike carte arresten boldly. My gold caused my mordre, sooth to sayn." And tolde hym every point how he was slayn, With a ful pitous face, pale of hewe. And truste wel, his drem he foond ful trewe, For on the morwe, as soone as it was day, To his felawes in he took the way; And whan that he cam to this oxes stalle, After his felawe he bigan to calle. The hostiler answerde hym anon; And seyde, "Sire, your felawe is agon. As soone as day he wente out of the toun," This man gan fallen in suspecioun, Remembrynge on his dremes that he mette, And forth he gooth - no lenger wolde he lette - Unto the west gate of the toun, and fond A dong-carte, wente as it were to donge lond, That was arrayed in that same wise. As ye han herd the dede man devyse. And with an hardy herte he gan to crye Vengeance and justice of this felonye. "My felawe mordred is this same nyght, And in this carte he lith gapyng upright. I crye out on the ministres," quod he, "That sholden kepe and reulen this citee. Harrow! allas! heere lith my felawe slayn!" What sholde I moore unto this tale sayn? The peple out sterte and cast the cart to grounde, And in the myddel of the dong they founde The dede man, that mordred was al newe. O blisful God, that art so just and trewe, Lo, how that thou biwreyest mordre alway! Mordre wol out, that se we day by day. Mordre is so wlatson and abhomynable To God, that is so just and resonable, That he ne wol nat suffre it heled be, Though it abyde a yeer, or two, or thre. Mordre wol out, this my conclusioun. And right anon, ministres of that toun Han hent the carter and so soore hym pyned; And eek the hostiler so soore engnyed, That they biknewe hire wikkednesse anon, And were anhangid by the nekke-bon. Heere may men seen that dremes been to drede.</p>	<p>185 190 196 200 205 210 215 220 225 230 235 240</p>	<p>dremed awoke in fear rolled over heed nought illusion slain tomorrow morning secretly this same stop truth to tell detail inn at once has departed tarry set out appearance describe lies flat authorities protect help rushed up was just murdered reveal loathsome permit concealed remain (undiscovered) seized sorely tortured stretched on the rack confessed their fear</p>

The Nun's Priest tells the story of a cock, who being seized by a fox, effects his escape through inducing his captor to open his mouth. The excellence of the tale re-

sides in its brilliant presentation. Chaucer gives us a mock-heroic poem, richly embellished with literary allusion, philosophical comment and delightful wit.

<p>A col-fox, ful of sly iniquitee, That in the grove hadde woned yeres three, By heigh ymaginacioun^o forncast; The same nyght thurghout the hegges^o brast^o Into the yerd ther Chauntecleer the faire Was wont, and eek^o his wyves to repaire; And in a bed of wortes^o stille he lay, Til it was passed undren^o of the day, Waitynge his tyme on Chauntecleer to falle, As gladly doon these homycides all That in await^o liggene^o to mordre men. O false mordreour, lurkyng in thy den! O newe Scariot, newe Genylon, False dissymulour, o Greek Synon, That broghtest Troye al outrely to sorwe! O Chauntecleer, acursed be that morwe^o That thou into the yerd flaugh^o fro the bemes! Thou were ful wel ywarned by thy dremes That thilke^o day was perilous to thee; But what that God forwoot^o moot^o nedes bee, After the opinioun of certein clerkis. Witnesse^o on hym that any parfit^o clerk is, That in scole is greet altercacioun In this mateere, and greet disputisoun, And hath been of an hundred thousand men. But I ne kan nat bulte^o it to the bren, As kan the hooly doctour Augustyn, Or Boece, or the Bisshop Bradwardyn, Whether that Goddes worthy forwityng^o Streyneth^o me nedely^o for to doon a thyng, - "Nedely" clepe^o I symple^o necessitee; Or elles, if free choys be graunted me To do the same thyng, or do it nocht, Though God forwoot^o it er that it was wroght; Or if his wityng^o streyneth never a deel^o But by necessitee condicioneel. I wol nat han to do of swich mateere; My tale is of a cok, as ye may heere, That tok his conseil^o of his wyf, with sorwe, To walken in the yerd upon that morwe That he hadde met^o that drem that I yow tolde. Wommennes conseils been ful ofte colde; Wommannes conseil broghte us first to wo, And made Adam fro Paradys to go, Ther as he was ful myrie and wel at ese. But for I noot^o to whom it myght displese, If I conseil of wommen wolde blame; Passe over, for I seyde it in my game. Rede auctours, where they trete of swich mateere, And what they seyn of wommen ye may heere. These been the cokkes wordes, and nat myne; I kan noon harm of no womman divyne. Faire in the soond, to bathe hire myrily, Lith^o Pertelote, and alle hire sustres by, Agayn^o the sonne, and Chauntecleer so free, Soong murier than the mermayde in the see; For Phisiologus seith sikerly^o How that they syngen wel and myrily. And so bifel that, as he caste his ye Among the wortes on a boterflye, He was war of this fox, that lay ful lowe. Nothyng ne liste^o hym thanne for to crowe, But cride anon, "Cok! Cok!" and up he sterte^o As man that was affrayed^o in his herte. For natureely^o a beest desireth flee Fro his contrarie, if he may it see, Though he never erst^o hadde seyn it with his ye. This Chauntecleer, whan he gan hym espye, He wolde han fled, but that the fox anon Seyde, "Gentil sire, allas! wher wol ye gon? Be ye affrayed of me that am youre freend? Now, certes, I were worse than a feend, If I to yow wolde harm or vileynye! I am nat come youre conseil^o for t'espye, But trewely, the cause of my cominge Was only for to herkne^o how that ye singe. For trewely, ye have as myrie a stevene^o As any aungel hath that is in hevене. Therwith ye han in musyk moore feelyng Than hadde Boece, or any that kan synge.</p>	<p>395 400 405 410 415 420 425 430 436 440 445 450 455 460 465 470</p>	<p>fox with black markings lived divine planning predestined hedges broke</p> <p>accustomed also weeds mid-morning</p> <p>ambush lie</p> <p>dissembler disaster mornning flew roost</p> <p>this same foreknows must scholars call him to witness skilled</p> <p>sift kernal</p> <p>foreknowledge constrains necessarily call absolute</p> <p>foreknew done knowing not at all</p> <p>advice</p> <p>dreamed fatal</p> <p>don't know find fault in fun</p> <p>discover sand lay nearby under carefree</p> <p>assuredly</p> <p>eye</p> <p>He knew no better jumped fearful instinctively natural enemy before</p> <p>certainly devil evil secrets te spy</p> <p>listen voice</p>
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My lord youre fader - God his soule blesse! - 475																																				
And eek ^o youre mooder, of hire gentilesse; Han in myn hous ybeen to my greet ese; And certes, sire, ful fayn wolde I yow plese. But for men speke ^o of syngyng, I wol seye, So moote I brouke ^o wel myne eyen tweye, Save ^o yow, I herde never man so synge As dide youre fader in the morwenynge. Certes, it was of herte, al that he song. And for to make his voys the moore strong, He wolde so peyne ^o hym that with bothe his yen ^o He moste wynke, so loude he wolde cryen, And stonden on his tiptoon therwithal, And strecche forth his nekke long and smal. And eek he was of swich discrecioun That ther nas no man in no regioun That hym in song or wisdom myghte passe. I have wel rad ^o in "Daun Burnel the Asse," Among his vers, how that ther was a cok, For that a preestes sone yaf hym a knok Upon his leg whil he was yong and nyce, He made hym for to lese ^o his benefice. But certeyn, ther nys no comparisoun Bitwixe the wisdom and discecioun Of youre fader and of his subtiltee. Now syngeth, sire, for seinte ^o charitee; Lat se, konne ye youre fader countrefete?" This Chauntecleer his wynges gan to bete, As man that koude his traysoun ^o nat espie, So was he ravysshed with his flaterie. Allas! ye lordes, many a fals flatour Is in youre courtes, and many a losengeour, That plesen yow wel moore, by my feith, Than he that soothfastnesse unto yow seith. Redeth Ecclesiaste of flaterye; Beth war, ye lordes, of hir ^o trecherye. This Chauntecleer stood hye upon his toos, Strecchyng his nekke, and heeld his eyen cloos, And gan to crowe loude for the nones. And daun Russell the fox stirte up atones, And by the gargat ^o hente ^o Chauntecleer, And on his bak toward the wode hym beer, For yet was ther no man that hym sewed. O destinee, that mayst nat been eschewed! Allas, that Chauntecleer fleigh fro the bemes! Allas, his wyf ne roghte ^o nat of dremes! And on a Friday fil al this meschaunce. O Venus, that art goddesse of plesaunce; Syn that thy servant was this Chauntecleer, And in thy servyce dide al his poweer, Moore for delit than world to multiplie, Why woldestow suffre ^o hym on thy day to dye? O Gaufred, deere maister soverayn, That whan thy worthy kyng Richard was slayn With shot ^o , compleynedest ^o his deeth so soore, Why ne hadde I now thy sentence ^o and thy loore ^o The Friday for to chide as diden ye? For on a Friday, soothly, slayn was he. Thanne wolde I shewe yow how that I koude pleyne ^o For Chauntecleres drede ^o and for his peyne. Certes, swich cry ne lamentacion, Was nevere of ladyes maad whan Ylion Was wonne, and Pirrus with his streite ^o swerd, Whan he hadde hent ^o kyng Priam by the berd, And slayn hym, as seith us Eneydos; As maden alle the hennes in the clos, Whan they had seyn of Chauntecleer the sighte. But sovereynly ^o dame Pertelote shrighete; Ful louder than dide Hasdrubales wyf, Whan that hir housbonde hadde lost his lyf, And that the Romayns hadde brend ^o Cartage. She was so ful of torment and of rage That wilfully into the fyr she sterte; And brende hirselves with a stedfast herte. O woful hennes, right so criden ye, As whan that Nero brende the citee Of Rome, cryden senatoures wyves For that hir housbondes losten alle hir lyves; Withouten gilt ^o this Nero hath hem slayn. Now wole I turne to my tale agayn. This sely ^o wydwe and eek hir doghtres two Herden thise hennes crie and maken wo, And out at dores stirten ^o they anon, And syen ^o the fox toward the grove gon, And bar upon his bak the cok away, And cryden, "Out! ^o harrow! ^o and weyl-away! ^o Ha! Ha! ^o the fox!" and after hym they ran, And eek with staves many another man.	480	486	490	495	500	505	510	515	520	525	530	535	540	545	550	555	560																			
	as well pleasure	graciousness		speaking of singing enjoy the use of except	two		exert close his eyes	eyes	slender	read	foolish lose	blessed imitate	treachery perceive	hypocrite	truthfulness	their	closed	jumped threat	at once seized	pursued avoided	set no store by this misfortune happened delight	to increase allow	arrow intelligence	lamented knowledge	sorely	lament fear	suffering	drawn seized Aeneid yard	above all shrieked	burned	leaped	guiltless	peer	rushed saw	step he there	help alas

Ran Colle oure dogge, and Talbot, and Gerland, And Malkyn; with a dystaf in hir hand; Ran cow and calf, and eek the verray hogges, So fered for the berkyng of the dogges And shoutyng of the men and wommen eeke, They ronne so hem thoughte hir herte breeke. They yolleden as feendes doon in helle; The dokes cryden as men wolde hem quelle; The gees for feere flowen over the trees; Out of the hyve cam the swarm of bees So hydous was the noyse, a, benedicitee! Certes, he Jakke Straw and his meynee Ne made nevere shoutes half so shrille, Whan that they wolden any Flemyng kille, As thilke day was maad upon the fox. Of bras they broghten bemes, and of box, Of horn, of boon, in whiche they blewe and powped, And therwithal they skriked and they howped. It semed as that hevene sholde falle. Now, goode men, I prey yow herkneth alle: Lo, how Fortune turneth sodeynly The hope and pryde eek of hir enemy! This cok, that lay upon the foxes bak, In al his drede unto the fox he spak, And seyde, "Sire, if that I were as ye, Yet sholde I seyn, as wys God helpe me, 'Turneth agayn, ye proude cherles alle! A verray pestilence upon yow falle! Now am I come unto the wodes syde; Maugree youre heed, the cok shal heere abyde. I wol hym ete, in feith, and that anon!" The fox answerde, "In feith, it shal be don." And as he spak that word, al sodeynly This cok brak from his mouth delyverly, And heighe upon a tree he fleigh anon. And whan the fox saugh that the cok was gon, "Allas!" quod he, "O Chauntecleer, allas! I have to yow," quod he, "ydoon trespas, In as muche as I madek yow aferd Whan I yow hente and broghte out of the yerd. But, sire, I dide it in no wikke entente. Com down, and I shal telle yow what I mente; I shal seye sooth to yow, God help me so!" "Nay thanne," quod he, "I shrewe us bothe two. And first I shrewe myself, bothe blood and bones, If thou bigyle me ofter than ones. Thou shalt namoore, thurgh thy flaterye, Do me to syng and wynke with myn ye; For he that wynketh, whan he sholde see, Al wilfully, God lat him nevere thee!" "Nay," quod the fox, "but God yeve hym meschaunce, That is so undiscreet of governaunce That jangleth whan he sholde holde his pees." Lo, swich it is for to be reccheles And necligent, and truste on flaterye. But ye that holden this tale a folye, As of a fox, or of a cok and hen, Taketh the moralite, goode men. For seint Paul seith that al that writen is, To oure doctrine it is ywrite, ywis; Taketh the fruyt, and lat the chaf be stille. Now, goode God, if that 't be they wille, As seith my lord, so make us alle goode men, And brynge us to his heighe blisse! Amen.	565	terrified by		
	570	yelled ducks kill flew		
	575	bless ye (the lord) followers		
	580	brass trumpets boxwood bene tooted whooped		
	585	reverses		
	590	arrogant rascals plague		
	595	in spite of remain		
	600	breke nimbly		
	605	wrong evil		
	610	curse		
	615	trick more than		
	620	intentionally prosper bad luck lacking in self-control jabbers peace careless		
	625	foolishness consider the moral pertinent indeed		

SIDE II, Band 3: THE COMPLAINT OF CHAUCER
TO HIS PURSE

Chaucer's temperment did not incline him to lyric expression, but in his youth he must have written a number of "lover's complaints." In this very late poem, the

last known to have been written by Chaucer, the old poet skillfully parodies that traditional form. This poem, an example of the seven line stanza known as rime royal, is still another instance of Chaucer's metrical proficiency.

To yow, my purse, and to noon other wight ^o Complayne I, for ye be my lady dere! I am so sorry, now that ye been lyght; For certes ^o , but ye make ^o me hevye chere, Me were as leef ^o be layd upon my bere; ^o For which unto your mercy thus I crye: Beth hevye ageyn, or elles mot I dye!	5	person certainly cause lief bier
Now voucheth sauf ^o this day, or yt be nyght, That I of yow the blisful soun may here, Or see your colour lyk the sonne bryght, That of yelownesse hadde never pere. ^o Ye be my lyf, ye be myn hertes stere, ^o Quene of comfort, and of good companye: Beth hevye ageyn, or elles moote I dye!	10	grant heart's rudder
Now purse, that ben to me my lyves lyght And saveour, as down in this world here, Out of this toune helpe me thurgh your myght, Syn ^o that ye wol nat ben my tresorere; For I am shave as nye ^o as any frere. ^o But yet I pray unto your curtesye: Beth hevye agen, or elles moote I dye!	15 20	since close friar (his tonsure)
Lenvoy ^o de Chaucer		
O conquerour of Brutes Albyon, Which that by lyne ^o and free eleccion ^o Been verray kyng, this song to yow I sende; And ye, that mowen ^o alle oure harmes ^o amende, ^o Have mynde ^o upon my supplicacion!	25	postscript legendary founder of Albion lineage suffrage (Britain) are able wrongs correct remember

SIDE II, Band 4: LAK OF STEDFASTNESSE

The author laments that the world, which at one time was a place of trustworthiness and honor, is now unstable and corrupt. Men are respected only when they successfully take advantage of their fellow men. Truth is abused and man's understanding is suborned by his desire for gain. In the envoy, he implores the king to root out the contemporary evils, and by setting a good example lead society again to the embracing virtue of "stedfastnesse".

Somtyme ^o this world was so stedfast and stable That mannes word was obligacioun; And now it is so fals and deceivable ^o That word and deed, as in conclusioun; Ben nothing lyk ^o for turned up-so-down Is al this world for mede ^o and wilfulnesse ^o That al is lost for lak of stedfastnesse.	5	once full of deceit in the end do not agree bribery selfishness
What maketh ^o this world to be so variable But lust ^o that folk have ^o in dissensioun? For among us now a man is holde unable, ^o But ^o if he can, by som collusioun, Don his neighbour wrong or oppressioun; What causeth this but wilful wrecchednesse, That al is lost for lak of stedfastnesse?	10	causes delight take condidered incapable unless injustice wickedness
Trouthe is put down, resoun is holden fable; Vertu hath now no dominacioun; Pitee exyled, no man is merciablen; Through covetyse ^o is blent discrecioun. The world hath mad a permutacioun ^o Fro right to wrong, fro trouthe ^o to fikelnesse, That al is lost for lak of stedfastnesse.	15 20	falsehood merciful avarice wisdom is blinded transformation pledged word
Lenvoy ^o to King Richard		
O prince, desyre to be honourable, Cherish thy folk and hate extorcioun! Suffre ^o nothing that may be reprevable ^o To thyn estat ^o don in thy regioun. Shew forth thy swerd of castigacioun, Dred God, do ^o law, love trouthe and worthinesse, And wed thy folk agein to stedfastnesse.	25	postscript allow reprehensible rank domain rule by

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- FA2132 Minnesota, Bluestein
- FA2134 Kansas, O'Byan
- FA2136 Kentucky, English

AMERICAN HISTORICAL 10"

- PH2151 Revolution I, House
- PH2152 Revolution II, House
- PH2153 War 1812 I, House
- PH2154 War 1812 2, House
- PH2175 Frontier, Seeger 1
- PH2176 Frontier, Seeger 2
- PH2187 Civil War 1, Nye
- PH2188 Civil War 2, Nye
- PH2189 Heritage USA 1, Morrison
- PH2190 Heritage USA 2, Morrison
- PH2191 Heritage USA 3, Morrison
- PH2192 Heritage USA 4, Morrison
- PH2193 Heritage USA 5, Morrison
- PH2194 Heritage USA 6, Morrison
- PH2195 Heritage USA 7, Morrison
- PH2196 Heritage USA 8, Morrison
- PH2197 Heritage USA 9, Morrison
- PH2198 Heritage USA 10, Morrison

MUSIC U.S.A. 10"

- FA2201 Cnry Dnces, Seeger, Terry
- FA2202 Creole Sngs, Van Wey
- FA2204 Span Sngs, N. M., Hurd
- FA2213 Penn. Patch Sngs
- FA2290 Drums, Baby Dodds
- FA2292 Mary Lou Williams
- FA2293 Art Tatum Trio

AMERICANA 12"

- FA2305 Ballads Reliques, Nye
- FA2310 Anglo-Am. Ball., Clayton
- FA2312 Sea Songs, Mills
- FA2314 Banjo, Scroggs Style
- FA2315 Stoneman Family Style
- FA2316 Ritchie Family, Joe
- FA2317 Mt. Music of Kentucky
- FA2318 Mt. Music, Bluegrass
- FA2319 Am. Ballads, Seeger
- FA2320 Fav. Amer., Seeger
- FA2321 Fav. Amer., Seeger
- FA2322 Fav. Amer., Seeger
- FA2323 Fav. Amer., Seeger
- FA2324 Walk in Sun, Robinson
- FA2325 Country Blues, Broomey 3
- FA2327 McKee, Terry, Blues
- FA2330 Walt Robertson
- FA2333 Women's Love Songs, Marshall
- FA2334 Men's Love Songs, Ross
- FA2338 American Ballads, O'Byan
- FA2346 Cisco Houston, Folkings
- FA2348 Andrew Rowan Summers, Songs
- FA2354 N. Y. Lumberjack, Steker
- FA2356 Old Hag Singing
- FA2357 Gospel Sngs, West
- FA2358 Amer. Fling Sngs., Thomas
- FA2361 Hymns and Carols, Sumbels
- FA2364 Unquiet Grave, Summers
- FA2369 Somy Terry, J. C., Sticks
- FA2372 Fish Jubilee Singers
- FA2389 Cat Iron, Blues & Hcs
- FA2390 Mickey Miller, Folkings
- FA2391 New Lost City Ramblers
- FA2392 New Lost City Ramblers, V. 2
- FA2407 Folkminds
- FA2409 Country Cent., (Bluegrass)
- FA2412 Seeger at Carnegie, Terry
- FA2416 Rafi Colln, Calif. Concert
- FA2421 Trad. Blues #1, B. McEhee
- FA2428 Ritchie, Brand Concert
- FA2429 Roc'ing sngs, Clayton
- FA2430 Nonusch, Seeger, Hamilton
- FA2438 Freedom Sngs, B. McAdan
- FA2452 Sing with Pete Seeger
- FA2483 Love Songs, Seeger
- FA2484 Rainbow Overt (Seeger)
- FA2485 Music New Orleans, St. Music
- FA2486 Music New Orleans, Bunka Band
- FA2487 Music New Orleans, Dance Halls
- FA2488 Music New Orleans, Jazz Orig.
- FA2489 Music New Orleans, Flowering
- FA2490 Music New Orleans, Blues
- FA2491 Music New Orleans, Cisco Houston
- FA2492 Bound for Glory, Guthrie

TOPICAL SERIES 12"

- FN2510 Gazette, Pete Seeger
- FN2511 Hootenany Tonight
- FN2512 Hootenany Carnegie Hall
- FN2513 Another Country, Malvina Reynolds

MUSIC U.S.A. 12"

- FA2601 South Jersey Band
- FA2602 1-Man Band, Blackman
- FA2610 Am. Skiffle Bands
- FA2630 Music from South 1
- FA2631 Music from South 2
- FA2632 Music from South 3
- FA2633 Music from South 4
- FA2634 Music from South 5
- FA2635 Music from South 6
- FA2636 Music from South 7
- FA2637 Music from South 8
- FA2638 Music from South 9
- FA2639 Beer Here & Gone (Music fr South 10)
- FA2671 6 & 7/8 String Band

JAZZ SERIES 12"

- FJ2801 Anth. 1, The South
- FJ2802 Anth. 2, Blues
- FJ2803 Anth. 3, New Orleans
- FJ2804 Anth. 4, Jazz Singers
- FJ2805 Anth. 5, Chicago 1
- FJ2806 Anth. 6, Chicago 2
- FJ2807 Anth. 7, New York
- FJ2808 Anth. 8, Big Bands
- FJ2809 Anth. 9, Piano
- FJ2810 Anth. 10, Boogie, K. C.
- FJ2811 Anth. 11, Addenda

AMERICANA 2-12"

- FA2941 Leadbelly Legacy 1
- FA2942 Leadbelly Legacy 2
- FA2943 Am. Folkmusic 1
- FA2944 Am. Folkmusic 2
- FA2945 Am. Folkmusic 3

WORLD HISTORICAL and SPECIALTY 12"

- FW3000 Canada in Story & Song, Mills 2-12"
- FW3001 O'Canada, Mills
- FW3002 Irish Rebellion, House

- FW3006 Scottish War Ballads, Dunbar
- FW3007 Israel Anvil Sngs., Hillel
- FW3008 Recording Indians, Lomax
- FW3009 Newfoundland, Peacock
- FW3010 Amer. Folkings, John Lomax
- FW3011 Folk Song Series Eng.
- FW3012 Scottish Folkings, Holland
- FW3013 Irish Folkings, Holland
- FW3014 Folk Songs, Memphis Slim
- FW3015 Blizz. Corton, Banjo-Guitar
- FW3016 Indian Ragas, Balarishna
- FW3017 Am. Guitars, Badoaux
- FW3018 Memphis Slim, Vol. 2
- FW3019 Tambourinet Glory
- FW3020 Handy Blues, Kath, Handy
- FW3021 Guy Carawan Sngs
- FW3022 Guy Carawan III
- FW3023 Brownie McEches, Blues
- FW3024 French Canada, Habacque
- FW3025 Jng. Lamb, Ragtime Piano
- FW3026 Jng. Sngs., Shirley Collins
- FW3027 Sngs. W. Pa., Richman
- FW3028 Netherland Sngs., Kunst
- FW3029 Blind Willie Johnson
- FW3030 Big Bill Broonzy Story
- FW3031 Story of Theodor Herzl

FOLKWAYS SPECIAL 12"

- FT3020 Instr. of Orchestra
- FT3074 John Cage, Indetern., 2-12"
- FS8001 Jewish Life, documentary
- FS8002 Bull H. Kazee
- FS8003 Big Bill, Terry, McEhee
- FS8004 Ballads, Blues, Van Bonk
- FS8005 Lightnin' Hopkins, Blues
- FS8006 Furry Lewis, Blues
- FS8007 Pete Seeger, Banjo
- FS8008 Witwoky Steel Band
- FS8009 Accordion, Tony Lawell
- FS8010 Bahamas Music, v. 1
- FS8011 Bahamas Music, v. 2
- FS8012 Indian Summer Filmcore (Seeger)
- FS8013 Cannonville Story
- FS8014 Dohoney Suite, Kolinski
- FS8015 Piano pieces, Gerahwin, Kern
- FS8016 Sngs. Dan. Man, Meehan
- FS8017 My True Love, vocal, sax
- FS8018 Picasso Film Music
- FS8019 Henry Jacobs, Seeger
- FS8020 Rawhide, program 1
- FS8021 Seeger & Broomey Interview
- FS8022 Georgian Chants, documentary
- FS8023 W. Colewey Story
- FS8024 The Veep, Interview
- FS8025 Rawhide, No. 2
- FS8026 Rawhide, No. 3
- FS8027 Nat'l Anthem 1
- FS8028 Nat'l Anthem 2
- FS8029 Telamam Sngs., Wolff

ETHNIC MONOGRAPH LIBRARY 12"

- FM4000 Hungarian Folk Songs
- FM4001 Wolf River Sngs
- FM4002 Songs from Ontario
- FM4003 Great Lakes Indns
- FM4004 Folk Songs of Ontario
- FM4005 Nova Scotia Folkmusic
- FM4006 Lappish Folk Songs
- FM4007 Folkmusic of Norway
- FM4008 Lithuanian Sngs. U.S.A.
- FM4009 Drum Dance, Carrico
- FM4010 Sngs. of Pipes, Trantano

ETHNIC FOLKWAYS LIBRARY 12"

- FA4356 Trad. Dance, Japan
- FA4357 Burmese Sngs, Dances
- FA4358 Music of Assam
- FA4359 Burmese Sngs, Dances
- FA4360 Sioux & Navajo Music
- FA4361 Equatorial Africa
- FA4362 Drums of Haiti
- FA4363 Music of Turkey
- FA4364 Folk Music of Ethiopia
- FA4365 Folk Music of Indonesia
- FA4366 Folk Music of Haiti
- FA4367 Folk Music of Palestine
- FA4368 Folk Music of Cuba
- FA4369 Folk Music of India
- FA4370 Folk Music of Mexico
- FA4371 Folk Music of France
- FA4372 Music of Peru
- FA4373 Folk Music of Romania
- FA4374 Folk Music of Rumania
- FA4375 Music of South Africa
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- FA4379 Folk Music of Pakistan
- FA4380 Spanish Music New Mexico
- FA4381 Folk Music of Vietnam
- FA4382 Songs of the Watusi
- FA4383 Songs & Pipes Hebrides
- FA4384 Religious Music of India
- FA4385 Songs and Dances of Haiti
- FA4386 Maori Songs New Zealand
- FA4387 Folk Music of Yugoslavia
- FA4388 Black Caribs, Honduras
- FA4389 Burmese Folk & Trad. Music
- FA4390 Flamenco Music
- FA4391 Cajun Songs Louisiana
- FA4392 Tribal Music of Australia
- FA4393 Religious Songs Bahamas
- FA4394 Drums of Yoruba Nigeria
- FA4395 Folk Music of the Falasha
- FA4396 Folk Music of the Ukraine
- FA4397 Eskimos, Alaska, Hudson Bay
- FA4398 Flathead Indians Montana
- FA4399 Music from Mato Grosso
- FA4400 Music from Cape Breton Isl.
- FA4401 Folk Music Anami Islands
- FA4402 Japanese Buddhist Rituals
- FA4403 Songs Cape Breton Isl.
- FA4404 Bulli Songs Cameroon
- FA4405 Folk Music of Jamaica
- FA4406 Folk Music of Greece
- FA4407 Music of Peru, No. 2
- FA4408 Pygmies of the Iтури Forest
- FA4409 Ind. Music Upper Amazon
- FA4410 Temiar Deam Sngs Malaysia
- FA4411 Jamaican Calypso
- FA4412 Wolof Music Senegal, Gambia
- FA4413 Music of Thailand
- FA4414 Indian Canadian Plains
- FA4415 Folk Music of Liberia
- FA4416 Hammo Music Philippines
- FA4417 Folk Dances of Greece
- FA4418 The Greek Epic
- FA4419 Kurdish Music from Iraq
- FA4420 Taurig Music
- FA4421 Negro Music Ala., 3
- FA4422 Negro Music Ala., 4
- FA4423 Negro Music Ala., 5
- FA4424 Negro Music Ala., 6
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- FA4427 Topoke People Congo
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- FA4429 Anabic and Oruse Music
- FA4430 Folk Songs of French Canada
- FA4431 Music of the Iтури Forest People
- FA4432 Afro-Mediterranean, 2
- FA4433 Afro-Mediterranean, 3
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- FA4435 Afro-Mediterranean, 5
- FA4436 Afro-Mediterranean, 6
- FA4437 Afro-Mediterranean, 7
- FA4438 Afro-Mediterranean, 8
- FA4439 Afro-Mediterranean, 9
- FA4440 Afro-Mediterranean, 10
- FA4441 Afro-Mediterranean, 11
- FA4442 Afro-Mediterranean, 12

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- FE4504 Music of World's People
- FE4505 Music of World's People, 2

- FE4506 Music of World's People, 3
- FE4507 Music of World's People, 4
- FE4508 Music of World's People, 5
- FE4509 Music of World's People, 6
- FE4510 Music of World's People, 7
- FE4511 Music of World's People, 8
- FE4512 Music of World's People, 9
- FE4513 Music of World's People, 10
- FE4514 Music of World's People, 11
- FE4515 Music of World's People, 12

AMERICAN HISTORICAL 2-10"

- HS5001 Ballads Revolution (2151 & 2152)
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- HS2171 Ballads of Ohio, Grimes
- HS2172 Talking Blues, Greenwood
- HS2173 Amer. Ballads, U.S.A., Nye
- HS2174 Amer. Indus. Ballads, Seeger
- HS2175 Negro Slave Sngs., LaBe
- HS2176 Days of '48, English - Falcer
- HS2177 Pittsburgh, Pa., Scherzer
- HS2178 Depression Sngs., -N.C. Ramblers
- HS2179 Songs of Suffragettes, Knight
- HS2180 Talking Union, Seeger
- HS2181 Folk Songs Maine, S. Yves
- HS2182 Unusual Phlegm, Ginter
- HS2183 Ballad Saccos, Balzetti, Gueches
- HS2184 Unusual Politician, Seeger
- HS2185 Hurray for the 40's, Roosevelt
- HS2186 New York 19, Schwartz
- HS2187 Millions of Americans, Schwartz
- HS2188 Exchange, Schwartz
- HS2189 A Dog's Life, Schwartz
- HS2190 Music in the Streets, Schwartz
- HS2191 Gang Sngs of N.Y.
- HS2192 Patriot Plan 2-12", House
- HS2193 Civil War 2-12", Seeger
- HS2194 Cowby, Jackson 2-12"

SCIENCE SERIES 12"

- FX2007 Science of Sound (2-12")
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- FX2009 Science in Our Lives, Calder
- FX2010 Sounds of Self-Hypnosis
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- FX2012 Sounds of South Am. Rain Forest
- FX2013 Sounds in the Sea
- FX2014 Sounds of the American Southwest
- FX2015 Sounds of S. Am. Rain Forest
- FX2016 Sounds of Animals, vocal & farm
- FX2017 Sounds of S. Am. Rain Forest
- FX2018 Sounds of Carnivale, Music
- FX2019 Sounds of Carnivale, Music
- FX2020 Sound Patterns
- FX2021 Short version of FX2007
- FX2022 Sounds of Sports Car, Barok
- FX2023 Sounds of African Home
- FX2024 Sounds Steam Locomotives, 1
- FX2025 Sounds Steam Locomotives, 2
- FX2026 Sounds Steam Locomotives, 3
- FX2027 Sounds of Central Locomotives
- FX2028 Sounds of Central Locomotives
- FX2029 Sounds N. Amer. frogs
- FX2030 Sound Effects, No. 1
- FX2031 Insect Sounds
- FX2032 Sounds of Satellites
- FX2033 Sounds of Science Fiction

STEREO 12"

- FS5300 Highlights of Vortex

DANCES 12"

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- Balkans and Middle East
- FD5002 Folk Dances World's Peoples, 2
- Europe
- FD5003 Folk Dances World's Peoples, 3
- Caribbean & South American
- FD5004 Folk Dances World's Peoples, 4
- Middle East
- FD5010 N. Amer. Indian Dances

INTERNATIONAL SERIES 10"

- IB2002 (Not available) China
- FW6803 Folk Songs of Hungary
- FW6804 Folk Songs of Colombia
- FW6805 Songs & Dances Yugoslavia
- FW6806 Songs & Dances Armenia
- FW6807 Jewish Folk Songs, Ben-Zura
- FW6808 Calypso & Merengues
- FW6809 Jewish Folk Songs, Ben-Zura
- FW6810 Argentine Folk Songs
- FW6811 Haitian Folk Songs
- FW6812 Chinese Classic of Indies
- FW6813 Songs & Dances of Greece
- FW6814 Songs of Mexico
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- FW6817 Irish Popular Dances
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- FW6821 Haitian Guitar, Casaverty
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- FW6823 Gospel Songs, Bahamas
- FW6824 Camerian Music, Casaverty
- FW6825 Jewish Folk Songs, Off
- FW6826 Jewish Folk Songs, 2, Off
- FW6827 Ukrainian Folk Songs
- FW6828 Songs and Dances of Basque
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- FW6831 Creole Songs of Haiti
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- FW6837 Robin Hood Ballads, House
- FW6838 Caribbean Dances
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- FW6840 Bible Sngs., Hillel, Aviva
- FW6841 German Songs, Schürme
- FW6842 Swedish, Sven-B. Taube
- FW6843 Xmas Songs of Portugal
- FW6844 Jamaican Folk Songs, Bennett
- FW6845 Folk Songs of Israel, Hillel, Aviva
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- FC7207 French Xmas Sngs, Ben-Zura
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- FC7209 Jamaican Sngs, Bennett
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- FC7227 Jewish Sngs, Rubin
- FC7228 Israeli Sngs, Ben-Zura
- FC7229 French Xmas Sngs, Ben-Zura
- FC7230 Yiddish Sngs (Old)
- FC7231 Jamaican Sngs, Bennett
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- FC7261 Israeli Sngs, Ben-Zura
- FC7262 French Xmas Sngs, Ben-Zura
- FC7263 Yiddish Sngs (Old)
- FC7264 Jamaican Sngs, Bennett
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- FC7284 French Xmas Sngs, Ben-Zura
- FC7285 Yiddish Sngs (Old)
- FC7286 Jamaican Sngs, Bennett
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- FC7293 Jewish Sngs, Rubin
- FC7294 Israeli Sngs, Ben-Zura
- FC7295 French Xmas Sngs, Ben-Zura
- FC7296 Yiddish Sngs (Old)
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- FC7309 Interview, Margaret Mead
- FC7310 Interview, Jim Farley
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- FC7312 Follow the Sun, Bailey
- FC7313 Man and His Work
- FC7314 Man and His Religion

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- FC7742 German Child Sngs., Vopel
- FC7747 Span, Sngs for Child.
- FC7750 Christmas Songs of Many Lands, Mills
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- FW6868 Calypso with Lord Invader
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- FW6870 Folk Music of Middle East
- FW6871 English Folk Songs, Coppard
- FW6872 Folk Songs of French Canada
- FW6873 Czechoslovak Sngs.
- FW6874 Flamenco Guitar, Escudero
- FW6875 German Fav. Sngs., Wolff
- FW6876 French Folk Songs of Acadia
- FW6877 Songs Lebanon, Egypt</