

**The Squire's Tale
Geoffrey Chaucer**



Introduction to the Squire's Tale

"Squire, draw nearer¹, if you will agree, and tell us something about love; for, certainly, you know as much about that as any man." 3

"No, sir," he said, "and I will tell you with hearty good-will as much as I am able. For I will not rebel against your desire; I will tell a tale. Hold me excused if I speak amiss my intention is good. Lo, this is my tale." 8

Here begins the Squire's Tale.

There dwelt a king at Sarai, in the land of Tartary², who made war upon Russia³, through which many brave men died. This noble king was named Cambuscan⁴, who was so renowned in his time that nowhere, in any region, was there a lord so excellent in every aspect. He lacked nothing that is fitting for a king. He kept the faith of the religion to which he was born and pledged by oath; and in addition he was brave, wise, rich, merciful and just to all; and true to his word, kind, and honorable; and as steadfast in his spirit as a fulcrum; young, energetic, and strong; ambitious in arms as any young knight of all his court. He was handsome in appearance and blessed by Fortune, and at all times maintained his royal station so well that nowhere was there another man such as him. 27

This noble king, Cambuscan the Tartar, had by his wife Elpheta two sons, of whom the eldest was named Algarsyf and the second Cambalo. This worthy king also had a daughter named Canacee, who was the youngest. 33

¹ Squire, draw nearer. Presumably, this is spoken by the Host.

² Sarai, in the land of Tartary. Sarai (or Tsarev) on the Volga, capital city of the Kipchak Mongols of the Golden Horde. Tartary: the Mongol Empire.

³ War upon Russia. An allusion to the invasion of Russia and eastern Europe by the Tartars in the thirteenth century.

⁴ Cambuscan. Genghis (Chengiz) Khan, grandfather of Kublai Khan.

But my eloquence or knowledge are not sufficient to describe to you all her beauty; I dare not undertake so lofty a task, and my English is also insufficient. It must be an excellent master of rhetoric, who knows all the colors⁵ of his art necessary to describe her fully. I am not such, I must speak as I am able. 41

And so it happened that when this Cambuscan had born his diadem⁶ twenty years, he had the feast of his nativity proclaimed throughout his city of Sarai on the Ides of March⁷, according to the year's course, as he was accustomed to do, I believe, from year to year. Phoebus the sun was merry and bright, for he was near his exaltation⁸ in the face of Mars, and in the house of Mars in Aries, the choleric, hot sign. The weather was pleasant and mild, and so the birds, in the bright sunshine, with the season and the young green things, sang of their loves loudly; they had gained for themselves protection, they thought, against the keen, cold sword of winter. 57

This Cambuscan, of whom I have told you, in royal vestments and with his diadem, sat high upon the dais in his palace-hall and held his feast, so ceremonious and so rich that there was never anything like it in this whole world. If I should tell you all about it, it would occupy a summer's day. And there is also no need to describe the order of the service at every course; I will not tell of their exotic broths, of their swans or young herons. And in that land, as old knights relate, certain meats are esteemed very dainty which in our land people would think little of. No man could relate all. I will not delay you, for it is prime⁹, and we should gain nothing, but let the day slip by; so I will return to the process of my tale. 75

It so happened that after the third course, while this king sat thus in his noble state, listening to his minstrels play their things deliciously before him at the table, suddenly through the hall-door there came a knight on a steed of brass, and in his hand a broad glass mirror. He had a gold ring upon his thumb, and by his side hung a naked sword. And up he rode to the high table. 85

Not a word was spoken there in the entire hall, for marvel of this knight; young and old watched eagerly to see him. This strange knight, who came so suddenly, all armed richly except his head, greeted king and queen, and all the lords by order as they sat

⁵ Colors. Figurative language.

⁶ Diadem. Crown, i.e., he had ruled for twenty years.

⁷ Ides of March. March 15.

⁸ Exaltation. Strongest influence.

⁹ Prime. Between 6 and 9 am.

in the hall, with such deep reverence and submission both in speech and in demeanor, that even if Gawain with his old-fashioned courtesy¹⁰ were come again out of fairyland, he could not have corrected a single thing in this knight. And then before the high table he spoke his message in a manly voice, according to the form of words in his language, without fault in syllable or letter; and, that so his story should seem the more acceptable, his demeanor accorded with his words, as the art of speech teaches them that learn it. 104

Albeit I cannot imitate his style, nor climb over so high a stile¹¹, yet to the general understanding I say this, which was what he said amounted to, if I remember it correctly: The king of Arabia and India, my liege lord, salutes you in honor of your feast as he best can, and in honor of your feast sends you by me, who am ready to your command, this steed of brass, that easily and well can bear your body wherever your heart wishes to go, without harm to you, through foul or fair, in dry weather or rain, in the space of one natural day, that is, four-and-twenty hours; or if you wish to fly in the air as high as an eagle when he wishes to soar, this same steed shall bear you, ever without harm, until you will be where you desire, even while you rest or sleep on his back; and he will turn back again, at the turning of a pin. 127

He who created it understood many ingenious crafts; he observed many constellations before he had done this work, and knew well many seals and bonds¹² of magic. 131

“This mirror also, which I have in my hand, has such a power that one can see in it when any adversity shall happen to your realm or yourself, and plainly who is your friend or foe. And above all this, if any bright lady has set her heart on any sort of person, she shall behold his treason, if he should be false, his new love, and all his deception, and so openly that nothing shall be hidden. 141

Therefore, near the beginning of this lusty summer season he has sent this mirror and this ring here before you to your excellent daughter here, my lady Canacee. The virtue of the ring is this, if ye will listen: that, if it will please her to wear it upon her thumb or to carry it in her purse, there is no bird that flies under the heavens whose voice she shall not

¹⁰ Old-fashioned courtesy. Gawain is known for upholding the old laws of courtesy, or courtly behavior.

¹¹ Stile. Step.

¹² Seals and bonds. Contracts, in a sense, that bound spirits (perhaps genies and devils) to do one's will.

well understand; and shall plainly and fully know his meaning, and answer him again in his language. And she shall likewise know every grass that has roots, and whom it will heal, regardless of how deep and gaping the wounds might be. 155

“This naked sword which hangs beside me has such virtue that, whatever man you strike, it will bite and cut all through his armor, even if it were it as thick as a branched oak; and whatever man is wounded by the blow shall never be whole until you wish in mercy to stroke him with the flat in that place where he is hurt; this is as much as to say that you must strike him again with the flat of the sword on the wound, and it will close. This is the very truth, without any interpretation of my won; it will not fail while it is in your possession. 167

And when this knight had thus told his tale, he rode out of the hall and alighted. His steed, which shone like the sun, stood as still as a stone in the courtyard. This knight then was led to his chamber and unarmed and set down for his meal. The presents, that is to say, the sword and the mirror, were royally fetched and carried into the high tower by certain officers appointed for that purpose; and the ring was solemnly borne to Canacee, where she sat at the table. But truly, without any falsehood, the brass horse could not be removed, and stood as if it were glued to the ground. 182

No man could move it out of its place by any device of windlass or pulley; and with good reason, they did not know the secret. Therefore they left it in the place until the knight taught them the way to remove it, which you shall hear afterwards. 188

Great was the crowd that swarmed to and fro to gaze at this horse that stood there; for it was as high and broad and long and as well proportioned for strength as a Lombard steed; and in this way such a perfect horse, and so lively in the eye, as if it were a noble Apulian charger. For certainly, from its tail to its ear neither nature nor art could better it in any way, as all the people judged. But at all times their greatest wonder was how it could move, though it was made of brass. It was from Fairyland, so the people thought. Various people judged in various ways; there are as many minds as there are heads. They murmured like a swarm of bees, and made explanations out of their imaginations, retelling these old poems, and said it was like the Pegasus, the horse which had wings for flying; or else it was like the

horse of Sinon the Greek¹³, which brought Troy to destruction, as one may read in these old stories. 211

One said, "My heart will forever be in fear; I believe some armed men are in there, who plot to defeat this city. It would be very good that all such things were looked into." Another whispered softly to his friend and said, "He lies. It is rather like an appearance made by some magic, as magicians contrive at these great feasts." Thus they chatter and talked of sundry fears, just as unlearned people usually judge things that are made more cunningly than they in their ignorance can comprehend. They are glad to imagine the worst possible explanation. 224

And some of them marveled about the mirror, which had been carried up into the main tower, how one could see such things in it. One answered and said that it might well work in a natural way, through arrangements of angles and of cunning carefully constructed reflections, and said there was such a one in Rome¹⁴. They spoke of Alhazen¹⁵ and Vitello¹⁶ and Aristotle¹⁷, who wrote of curious mirrors and of perspective glasses, as they know who have heard their books. 235

And others wondered about the sword that would pierce through everything; and began to speak of King Telephus¹⁸, and of Achilles with his wondrous spear, for he could both heal and harm with it, in the same way as men could with the sword of which you have just heard. They spoke of various methods of hardening metal, and of how and when it should be hardened; all which is unknown, to me at least; and spoke of various medicines as well. 246

Then they spoke of Canacee's ring, and all said they never had heard of such a wondrous example of the creation of rings, except that Moses and King Solomon had a reputation for expertise in this craft. 251

¹³ Sinon the Greek. Greek warrior who, pretending to have deserted the Greeks, convinced the Trojans to accept the Trojan Horse (created by and filled with the Greeks) and bring it into the walled city of Troy.

¹⁴ In Rome. Vergil, author of the *Aeneid*, also a magician, reportedly set up such a mirror, one that would show approaching enemies.

¹⁵ Alhazen. Ibn al-Haitham, Arabian physicist, authority on optics.

¹⁶ Vitello. An authority on perspective, who borrowed much from Alhazen.

¹⁷ Aristotle. Greek philosopher, 384-322 BC; his connection to optics is not clear.

¹⁸ King Telephus. Was injured and healed through the spear of Achilles.

Thus the people said, and drew themselves into groups. But nevertheless some said it was a wonder to make glass out of fern-ashes, and yet glass is not like fern-ashes; but because people have known that art¹⁹ so long, therefore their talking and wonderment ceased. And some marvel as greatly at the cause of thunder, at the ebb and flood tides, at gossamer, at mist, at all things, until the cause is known. Thus the people chatted and gave opinions and explanations, until the king arose from the table. 262

Phoebus had left the meridian²⁰, and the royal beast, the noble Leo with his Aldiran²¹, was still ascending, when this Tartar king Cambuscan rose from the table where he sat aloft. Before him went the loud musicians, as he proceeded to his reception chamber, where they played various instruments until it was like heaven to listen. Now danced lusty Venus' dear children, for their lady sat high in Pisces and looked on them with friendly eyes. 274

This noble king sat upon his throne, and without delay the stranger knight was brought to him, and he goes into the dance with Canacee. Here was the sort of revelry and jollity that a dull man cannot describe; one must be acquainted with love and its service, and be a convivial person as fresh as May, in order to describe such festivities. Who could tell you the style of such rare dances, and such youthful faces, such secret glances and dissembling for fear that jealous men might see? No man but Sir Lancelot²², and he is dead. Therefore I pass over all this merriment; I say no more, but leave them at this sport until they went to supper. 290

Amid all this melody the steward ordered the spices and the wine to be brought quickly. The ushers and the squires are gone; the spices and the wine come quickly. They eat and drink; and when this is ended, they go to the temple, as was only right. 296

The service done, they supped, still by daylight. What need to relate all the festivities? Each man knows well that at a king's feast there is plenty for great and small, and more delicacies than are in my knowledge. 301

¹⁹ That art. I.e., the art of glassmaking.

²⁰ Phoebus had left the meridian. I.e., it was p.m., most likely near 2 p.m.

²¹ Leo . . . Aldiran. The zodiacal sign, which includes Castor and Pollux (Aldiran) in Gemini.

²² Sir Lancelot. Famed Arthurian knight who secretly carried on a lengthy affair with Guinevere, Arthur's queen.

After supper this noble king went to see the horse of brass, with all the company of lords and ladies after him. Such wonder there was about this horse of brass, there never was such since the great siege of Troy²³ where also men marveled at a horse. But finally the king asked this knight as to the virtue and powers of this charger, and prayed him to explain how to control it. 311

The horse began to step and dance as soon as this knight laid his hand on the rein; and he said, "sire, there is no more to say, except that when you wish to ride you must turn a pin that is fixed in his ear, about which I shall tell you when the two of us are alone. You must name to him also to what place or to what country you wish to ride. And when you come to the place where you wish to stop, you must tell him to descend, and turn another pin, for in this lies the root of the whole device, and he will descend and do your will and remain quietly in that place. Even if the entire world had sworn otherwise, he shall not be dragged or carried from there. Or if you wish to tell him to go from there, turn this pin, and immediately he will vanish out of the sight of every sort of creature, and will come again, whether it be day or night, when you wish to call him back again, in such manner as I shall now tell you between you and me alone. Ride when you wish; there is no more to be done." 334

When the king was instructed by that knight, and in his mind had properly comprehended the manner and the form of all this matter, this noble, brave king returned to his revelry as before, entirely glad and joyful. The bridle was carried to the tower and guarded among his most precious jewels. The horse vanished out of sight, I know not how; you get no more from me! But thus I leave this Cambuscan holding a celebration for his lords in merriment and joy until day nearly began to spring. 346

Here ends the first part.

Here follows the second part.

The nurse of digestion, Sleep, blinked on them and commanded them to take heed that much drink and labor call for rest; and with yawning mouth he kissed them all and said it was time to lie down, for blood was dominant²⁴. "Cherish blood, nature's friend," he said. Yawning, they thanked him, and by twos and

²³ Siege of Troy. See note above (near line 211).

²⁴ Blood was dominant. Blood, one of the four humors (bodily fluids) was believed by some to be the dominant humor between midnight and 6 am.

threes every creature went to his rest, as Sleep commanded; they thought it to be the best thing to do. 356

Their dreams shall not be told by me; their heads were full of the fumes of wine rising from their stomachs, which cause dreams which have no significance. They, the greater part of them, except Canacee, slept until it was fully prime²⁵. She was temperate, as women are accustomed to be; for she had the permission of her father to go to rest soon after evening came. She wished not to look pale or jaded in the morning. And she slept her first sleep, and awoke; she changed color twenty times with the joy that she had in her heart, both for her curious ring and for her mirror. And in her sleep, because of the impression that the mirror had made upon her, she had a dream. For this reason, before the sun rose, she called to her governess to her side, and said she wished to rise. 375

Her governess, one of these old women who would gladly learn what her mistress is thinking, answered her then and said, "Madame, where will you go so early? For all the people are all at rest." 379

"I will arise," she said, "for I wish to sleep no longer, but to walk about." 381

Her governess called a great company of women, fully ten or twelve, and up they rose. Up rose the fresh Canacee herself, as rosy and bright as the young sun when he is advanced four degrees in the Ram²⁶; no higher was he when she was ready. And she walked forth at an easy pace, lightly arrayed for the joyful, sweet season, to amuse herself and walk about, and only five or six of her following with her. And she went forth in the park down an alley. 392

The vapor which glided up from the earth made the sun seem reddish and broad; but it was so beautiful a sight that it made all their hearts feel light, along with the season and the morning, and the birds that she heard sing; for all at once she knew what they meant, just by their singing, and their full intention. 400

If the reason why every tale is told might be delayed until the appetite of them that have long listened to it is cold, the taste passes away more and more because of the excessive wordiness of the telling. For this reason it seems to me I should come to the point, and quickly make an end of their walking. 408

²⁵ Fully prime. Around 9 am.

²⁶ Four degrees in the Ram. I.e., around 6 am. Ram: the zodiacal sign of Aries.

High over her head, as Canacee was rambling and amusing herself, in a tree all dry and white as chalk there sat a falcon, which cried with a piteous voice so that all the wood resounded with her cry. She had beaten herself so piteously with both her wings that the red blood ran down the tree where she was perched. And she repeatedly cried and shrieked, and so tore herself with her beak that there is no tiger or beast so cruel dwelling in either wood or forest that would not have wept for pity of her, if it could weep, since she shrieked so loudly. For never has there been a person, if I could describe a falcon well, who heard of any another in terms of beautiful plumage and nobility of form and all that could be noted. She seemed to be a peregrine falcon from a strange land; and evermore as she perched there she swoons again and again for the loss of blood, until she nearly fell from the tree. 431

This fair king's daughter, who wore on her finger the curious ring, through which she understood all that any bird could say in its language, and could answer it again in its language, comprehended what this falcon said and nearly died of pity. And she went quickly to the tree, and looked pityingly on the falcon and spread wide the skirt of her dress, for well she knew the falcon must fall from the branch when it swooned the next time because of its loss of blood. A long while she remained to watch it, until at last she spoke to the hawk in this manner, as you shall now hear. 446

"What is the cause, if it may be told, that you are in this furious pain of hell?" Thus she spoke to the hawk in the tree. Is this for sorrow at some death, or for loss of love? For, as I believe, these are the two things that most often cause woe for a gentle heart. There is no need to speak of other causes of sorrow; for you are avenging yourself upon yourself, which well proves that either anger or fear must be the cause of your cruelty, since I see that no other creature is hunting you. For the love of God, please have mercy on yourself, or what else can be your help? For never before now, north or south, have I seen beast or fowl treat itself so piteously. You slay me with your sorrow, in truth, I have such great compassion of you. For God's love, come down from the tree; and, as I am a true king's daughter, if I knew truly the cause of your trouble, if it lay in my power I would cure it before it were night, so help me the great God of nature! And I shall find herbs in abundance to heal your hurts speedily." 471

Then this falcon shrieked more piteously than ever she did, and at once fell to the ground and lay in a

swoon as if dead, like a stone, while Canacee took her in her lap, until she awoke from her swoon. And after she had revived, she spoke in her hawk's language, just so: "That pity runs soon into a noble²⁷ heart, seeing its own likeness in another's bitter pains, is proven every day as one may witness as well in fact as by authority; for a noble heart manifests noble deeds. I see well, my fair Canacee, that by your true womanly kindness, which nature has set in your disposition, you have compassion for my distress. For no hope to improve my condition, but only to be obedient to your generous heart, and to make others beware through me, as the lion is warned through the chastisement of the dog, for that very reason and purpose, while I have leisure and time, I will make confession of my hurt before I go." 494

And throughout, while the one told her sorrow, the other wept as if she would turn to water, until the falcon told her to be still. And sighing she spoke her mind in this way: "Where I was bred and fostered (alas the time!) in a rock of gray marble, so tenderly that nothing ailed me, I did not know what adversity was, until I could fly high under the heavens. Then there dwelt near me a tercelet²⁸ that seemed to be a fountain of all nobility; although he was full of treason and falseness, it was so cloaked under humble bearing, and under the color of truthfulness of pleasing behavior and zealous devotion, in such manner that no person could have deemed he could deceive, so deep and fast did he dye his colors. Just as a serpent hides himself under the flowers until he can see his time to sting, so this god of love, this hypocrite, performed his ceremonious attentions, and, in seeming, all the observances go along with the nobility of love. 517

Just as with a tomb all the beauty is above, and underneath is the corpse, as you know, such was this hypocrite; both cold and hot. And in this way he served his purpose, so that nobody besides the Fiend knew his real intention, until he had wept so long, made such a case to me, and pretended his service to me for so many years, that my heart, too pitying and too simple, fully unaware of his crowned malice, fearful of his death, as it seems to me, upon his oaths and assurances granted him love, on this condition, that my honor and good name should be preserved evermore, both privately and publicly; that is to say, in accordance with his desert, I gave him all my heart

²⁷ Noble. Chaucer uses the word "gentle," not "noble" throughout this passage. Though "noble" is the usual gloss for "gentle," it seems that both connotations are appropriate here.

²⁸ Tercelet. Young male falcon.

and thought--on no other terms, as God knows and he--and took his heart in exchange for mine forever. 535

But to tell the truth, many days ago, "an honest man and a thief do not think alike." When he saw the thing had gone so far that I had granted him my love fully in such a way as I have now said, and had given him my loyal heart as utterly as he swore he gave his heart to me, without delay this tiger, full of all duplicity, fell on his knees with such humble devotion and such deep reverence, and in his bearing so like a gentle lover, so ravished with joy, as it seemed, that never did Jason²⁹, or Paris³⁰ of Troy (Jason? Certainly), or any man else since Lamech³¹ was (who first of all men began to love two, as write the people of old), or any other man since the first man was born, could imitate his artful deceits by one twenty-thousandth part; or be worthy to unbuckle his shoe³² where duplicity or deception were called for, or could thank³³ a person as he did me! 557

His manner was a heaven for any woman to behold, regardless of how wise she may have been, so he adorned and combed in fine detail his words as well as his bearing. And I so loved him for his dutiful attention and for the faith I deemed to be in his heart that, if there were anything I knew that pained him, no matter how little, it seems to me I felt death wring my heart. And in short, this thing went so far that my will was the instrument of his will; that is to say, my will obeyed his in everything, as far as was reasonable, always keeping the bounds of my honor. And never have I held a thing as dear as him, or dearer, God knows, and never more shall. 573

"This went on more than a year or two, so that I imagined nothing but good of him. But finally thus it stood at last, that Fortune willed that he must depart from that place where I was. It need not be asked if I was woeful; I cannot describe it. For one thing I dare say boldly I know by this woe what the pain of death

²⁹ Jason. Greek mythological figure who led the Argonauts in the quest for the Golden Fleece. His love for Medea, retold in Chaucer's *Legend of Good Women*, ended tragically after he betrayed her.

³⁰ Paris. Lover of Helen of Troy, whose abduction by Paris from her husband Menelaus led to the Trojan War.

³¹ Lamech. The first bigamist; see Genesis 4:18.

³² Unbuckle his shoe. Perhaps an echo of John the Baptist's prediction of the coming of Christ in Mark 1.7 ("I am not worthy to stoop and loosen the thongs of his sandals."), or perhaps just an idiom.

³³ Thank. This word perhaps has a connotation beyond the normal one; it perhaps also means the (foul) way he treated her in general as a sort of thanksgiving for her love.

is, such grief I felt because he could not remain. So one day he took leave of me, so sorrowfully also that I truly believed that he had felt as much grief as I, when I heard him speak and saw his pale color. But nevertheless I thought that he was so faithful, and, to tell the truth, that he should return within such a short time, and that reason demanded that he should go, for his honor's sake, as often happens, that I made a virtue of necessity and took it well, since it had to be. 594

I hid my sorrow from him as best I could, and took him by the hand, swore by Saint John, and said this to him: "Lo, I am all yours; be such as I have been to you and shall be." What he answered there is no need to repeat; who can speak better than he, who can do worse? When he had spoken everything nicely, then he carried out his deeds³⁴. "Therefore it is expedient for one who shall eat with a fiend to have a long spoon," thus have I heard tell. 603

So at last he had to go forth upon his way, and forth he flew until he came where he desired to go. And when it pleased him to remain, I believe he had in mind that text, that "everything gladly returns to its own true nature;" as people say, I believe. Men love new things by their very nature, as does a bird that men feed in a cage. 611

For though you may take care of it night and day and strew its cage nicely and soft as velvet and give it milk, bread, sugar, and honey, as soon as its door is open, it will knock over the cup with his feet, and will fly to the wood and eat worms, they have such newfangled whims about their food, and by their very nature love novelties. No nobility of blood can bind them. So this tercelet went, alas the day! For though he was of noble birth, fresh and lively, handsome to look upon, humble, and generous, at one time he saw a kite flying, and immediately he so loved this kite that all his love fully departed from me, and in this way has he broken his faith. Thus the kite has my love in her service, and I am lost without remedy!" And with that word the falcon shrieked, and swooned again in Canacee's lap. 631

Great was the lamentation for the falcon's pain which Canacee made, as did all her women. They did not know how they might gladden the falcon. But Canacee bore her home in her garment, and softly wrapped her in plasters, where she had hurt herself with her beak. Now Canacee could do nothing but dig herbs out of the ground and make new salves out

³⁴ His deeds. Though she is not saying it directly, she is hinting at his shameful deed, which is to be described soon.

of herbs rare and fine of hue, with which to heal this hawk; from morning to night she did all that she could. And she made a cage by her bed's head, and covered it with blue velvets to signify the loyalty that is found in women. And on the outside all the cage was painted green, in which were painted the imitations of birds, such as wrens, tercelet, owls; and pies, to cry and chide at them, were painted next to them just for spite. 650

Thus I leave Canacee caring for her hawk; I will speak of her ring no more now, until the time comes to say how this falcon regained her lover, repentant, as the story tells, through the mediation of Cambalo, the king's son, of whom I have told you. But from here I shall proceed in my tale to speak of such battles and such chances that never yet were heard in great marvels. 660

First I will tell you of Cambuscan, who in his time won many cities; then I will speak of Algarsyf, how he won Theodora as his bride, for whom he was often in great peril, had he not been helped by the brazen steed; and after that I will speak of Cambalo's combat in the lists with the two brothers for Canacee, before he could win her. And I will begin again where I left off. 670

Here ends the second part.

Here begins the third part.

Apollo whirled up his chariot so high, until the house of Mercury, the sly god-- 672

[The tale is left unfinished.]

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