

Robinson (p. 762, n. 408) interprets Gootlond as "probably" meaning the island of Gotland, off the coast of Sweden.

11. Manly states (*Cant. Tales*, p. 662) that the *barge* was a ship "in size between the carrack or great ship and the ballinger or sloop." Salzman gives (pp. 228 ff.) the size of the fourteenth-century carrack as about 200 tons, but gives no figures for the smaller ships; he says it is "difficult if not impossible to discover" how the ballinger, barge, and other sailing vessels differed from each other.

12. Nance, *Mariner's Mirror*, II, 174. I am again indebted to Professor Dobbie for this reference and the one following, and, indeed, for much information about medieval ships.

13. Brindley, *Mariner's Mirror*, I, 131. (See n. 12 above.)

14. Karkeek, pp. 488 f.

15. Manly, *New Light*, pp. 169-181.

16. *Ibid.*, p. 174.

17. *Ibid.*, p. 178.

18. Galway, *MLR*, XXXIV, 497-514.

19. *Ibid.*, p. 501.

20. *Ibid.*, pp. 498 f.

21. *Ibid.*, pp. 502 ff.

22. *Ibid.*, pp. 501 f.

CHAPTER XIII

THE DOCTOR OF PHYSIC

With us ther was a Doctour of Phisik;
In al this world ne was ther noon hym lik,
To speke of phisik and of surgerye,—

He was a verray, parfit praktisour.

(ll. 411-413, 422)

CHAUCER gives no hint of irony when he describes his Knight as a "verray, parfit" member of his class, yet when the poet applies the same words to the Physician and says that there is no one like him for talking about physic and surgery, evidence points to considerable satire in the portrait. Chaucer's detailed description of the Physician's exaggerated proficiency as a fashionable medical man makes this Canterbury pilgrim too good to be true.

First, the Physician is a "doctour," that is, he has won a degree from a university or medical school after long study. The time needed in the Middle Ages to qualify for a medical degree was nearly as long as that which is needed today. For example, Oxford¹ required eight years, and Montpellier,² the most famous medical school of France, required nine years for the winning of a license and admission *ad practicandum*. Medieval doctors of medicine are thus to be distinguished from ordinary leeches and herbalists; the often notable skill of the latter group came only from tradition, observation, and common sense. Yet in spite of the requisite of long study for a qualified practitioner, such a man's knowledge was more nearly that of the simple leech of his own time than that of the present day physician. Medicine as a science was still very much in its infancy when Chaucer was writing. According to Mr. H. H. Bashford, English medicine in the fourteenth century was the product of four distinct factors:

. . . legendary versions of Hippocrates and Galen, derived at second-hand from their Graeco-Latin successors; a considerable infusion, from

the same source, of Mediterranean and Oriental magic, discreetly tinted with Christianity but unchanged in essence; a native contribution of the same kind, similarly Christianised and to the same extent; and a perhaps more trustworthy botanical lore, both indigenous and imported.³

Medicine of this sort may seem fantastic to us, who take for granted the exactnesses of modern science, but the field was nevertheless wide and required persevering study; and Chaucer's Doctor of Physic, as the poet takes pains to point out by the list he gives of the authorities with whom his Doctor is familiar, has admirably covered the ground.

Wel knew he the olde Esculapius,
And Deyscorides, and eek Rufus,
Olde Ypocras, Haly, and Galyen,
Serapion, Razis, and Avycen,
Averrois, Damascien, and Constantyn,
Bernard, and Gatesden, and Gilbertyn.

(ll. 429-434)

All the medical authorities of antiquity are here: Aesculapius, Hippocrates, Dioscorides, Galienus, and the less important Rufus of Ephesus; so are the foremost Moslem authorities, Averroes, Avicenna, Haly, Razis, Serapio, Constantinus Africanus, and Damascenus; and Chaucer has not omitted the important men of his own nation, Bernard Gordon, Gilbertus Anglicus, and John Gaddesden. Almost undoubtedly Chaucer drew upon Vincent of Beauvais for this impressive list. As Miss Pauline Aiken points out, Chaucer knew the *Speculum Majus*,⁴ and in that work Vincent refers to every medical authority mentioned anywhere by the English poet; furthermore, the *Speculum* is the only medieval work, as far as can be discovered, which contains the complete list of authorities compiled by Chaucer to illustrate the unusual erudition of the Doctor of Physic.⁵ The short list which appears in the *Roman de la Rose*—

. . . Ypocras, Galien, Rasis,
Constantins, Avicenne—⁶

must have been noted by Chaucer, but can hardly be said to be his source since it is made up of only five of the names.

Let us briefly examine the names which are so well known to

the Doctor of Physic. "Olde Esculapius," the father of medicine, is of course a legendary figure, but he was accepted in the Middle Ages as the author of a number of medical works. "Olde Ypocras" we recognize as Hippocrates, the founder of Greek medical science, who flourished in the fifth century before the Christian era; Dioscorides (who probably wrote in the reign of Nero) was the author of the principal ancient work on pharmacology;⁷ Rufus of Ephesus (100^{ca} A.D.) wrote on the names of the parts of the human body;⁸ Galen, who was born in the second century after Christ, was the author of voluminous works, early translated into Latin, and was regarded by the Middle Ages as the ancient authority *par excellence* in all medical matters—it was Galen who was primarily responsible for the medieval theory of the four "elements" and the four "qualities,"⁹ a theory of which more will be said later.

The naming of seven Moslem authorities with whose works Chaucer's Physician is familiar, is indicative of the high regard in which the medieval medical profession held the Moslems; indeed, Galen himself entered Europe through translations of Arabic versions of his works.¹⁰ Of those whom Chaucer lists, Avicenna, of the eleventh century, and Averroes, of the twelfth century, are probably the most eminent; both were well known by the scholars of the Middle Ages as philosophers as well as physicians. Chaucer refers again to Avicenna in the *Pardoner's Tale* as the great authority on "signes of empoisonyng."¹¹ As to the lesser Moslems, Haly is most likely the tenth-century Persian physician, Hali ibn el Abbas; Serapion flourished in the eleventh or twelfth century; Razis (or Rhazes) lived in Baghdad at the end of the ninth century; "Damascien" can probably be identified with Johannes Damascenus whose name was associated with Serapion; "Constantyn," or Constantinus Africanus, was a Christian monk who brought Moslem medical learning from Africa to Salerno in the eleventh century. Chaucer mentions him a second time in the *Merchant's Tale* as the author of a treatise on letuaries.¹²

The medieval physicians mentioned by Chaucer have special interest for us. Of them, Bernard Gordon is perhaps the least famous. Bernard lived at the beginning of the fourteenth century, and wrote several medical works, important in that they re-state much of the medieval learning of the day and show a real beginning in scientific experimentation.¹³ Gilbertus Anglicus, who antedates

Bernard by a century, is more justly celebrated. Gilbert, who was born not long before Thomas à Becket met his death in Canterbury, was the first Englishman to acquire an international reputation in medicine. He studied at the medical school in Salerno as a young man, and spent much of his life in France. Gilbert's *Compendium* covers the whole then known field of medicine, and new matter is also added; this great work shows that, in some respects, Gilbert was well over five hundred years ahead of his time, for the *Compendium* calls attention to the contagious nature of small-pox, say that cancer can be cured only by surgery, and gives directions for a diet which resembles any vitamin-balanced one of today.¹⁴ But "Gatesden" must have been the best known name of the three to Chaucer's audience. John Gaddesden, who has been called "the first of the fashionable physicians,"¹⁵ was born in 1280. He attended Merton College, Oxford, and later became physician to Edward II. Gaddesden had the distinction of curing a royal prince (perhaps the future Edward III?) of small-pox by wrapping the patient in "scarlet red cloths."¹⁶ Through highly successful practice among the wealthy, and through his renowned treatise, *Rosa Medicinæ*, Gaddesden became an outstanding figure in early fourteenth-century London. Even four hundred years later an English physician felt compelled to accuse his long dead rival of laying "baits for the Delicate, for the Ladies, for the Rich"!¹⁷ Gaddesden, however, was a sound and reputable physician, though he always had an eye out, according to his own admission, for monetary gain.¹⁸

Chaucer's Doctor of Physic, then, with his full preparation for his profession, is no country leech, no mere barber who has picked up small surgical knowledge as an observant apprentice; and, as a superior medical man, he has the necessary thorough knowledge of "astronomye."

For he was grounded in astronomye.
 He kepte his pacient a ful greet deel
 In houres by his magyk natureel.
 Wel koude he fortunen the ascendent
 Of his ymages for his pacient.
 He knew the cause of everich maladye,
 Were it of hoot, or coold, or moyste, or drye,
 And where they engendred, and of what humour.

The cause yknowe, and of his harm the roote,
 Anon he yaf the sike man his boote.

(ll. 414-421, 423-424)

Astronomy in the Middle Ages included the study not only of the nature and motions of the heavenly bodies, but also of what we now term "astrology." The key to man's physical well-being was thought to be contained in the mysteries of this science, and it was essential for a competent physician to know how to bring about the proper coincidence of treatment with favourable aspects of the stars and planets. In this connection, we note what John of Burgundy has to say by way of advice to other physicians, for John of Burgundy, who practised medicine in Liège in the fourteenth century and whose treatise on the Black Death had wide circulation in England, was a contemporary of Chaucer's, and may possibly be identified with none other than Sir John Mandeville of the *Travels*.¹⁹ John of Burgundy writes:

Also alle they whos complexion contrary to the aire that is chaunged or corupte abiden hole and elles alle folke shuld corupte and dye at onys. The aire therfore so corupt and chaunged bredith and engendreth in diverse sikeness and sores. After the variaunce or diversitees of theire humours for avery worcher or every thing that werchith performeth his werke after the abilite and disposicion of the matier that he werkith ynne. And by cause that they bene but litill proued in practik and therto allefully ignorant in the sience of Astronomy the whiche science is in phisik wonder nedefull as witnessith ypocras in epidimia sua seying what phisician that ever he be and kan not astronomy no wyse man owt to putte hym in his handis for why astronomye and phisik rectifien yche other in effect and also that one science sheweth forthe many thynges hidde in the other . . . And I 40 yere and more have oftyn tymes proved in practise that a medecyn gyven contrary to the constellacion all thogh hit were both wele compounyd or medled and ordynatly wrought after the science of phisik yit it wrought nowther aftur the purpose of the worcher nor to the profite of the pacient. And when some men have gyven a medecyn laxatyf to purge downe ward the pacient hath casten it out ayene above all thogh he lothed it noght. Wherefore they that have not dronkyn of that swete drynke of Astronomye mowe putte to thise pestilentiall sores no perfite remedie for bicause that they knowe not the cause and qualite of the sikenesse they may not hele it as seith the

prynce of phisik Avicenna. How schuldest thou he saith hele a sore and thou knowe not the cause.

ij canone capitulo de curis februm. He that knowith nat the cause hit is onpossible that he hele the sikenes. The comentour also *super secundum phisicorum* seith thus A man knowith nat a thyng but if he knowe the cause both ferre and nygh. Sithen therfor the hevenly or firmamentall bodies bene of the first and primytif causes it is bihovefull to have the knowlechyng of hem for yf the first and primytif causes be onknownen we may not come to know the causes secondary. Sithen therfor the first cause bryngeth in more plenteuously his effecte than doth the cause secondary as hit shewith. *primo de causis.* Therfor it shewith wele that without Astronome litill vayleth phisik for many man is perished in defawte of his counceleur.²⁰

The question may here arise as to how seriously the really wise scientists and physicians took the matter of astrology in Chaucer's time. Henry of Lancaster, writing his *Livre de Seyntz Medicines* in 1354, has nothing whatever to say about any part played by the stars in controlling man's health.²¹ Of course, Henry was not a physician, and his book is properly described as a devotional treatise; nevertheless this first Duke of Lancaster, father of Duchess Blanche, was a brilliant man of the world, and his application of the diagnosis and treatment of disease to spiritual matters must in itself be a reflection of some school of current, intelligent medical thought. To the modern reader who has the patience to dig beneath the thick overlay of mysticism, Henry's remarks on feeling the head and the pulse,²² and on warm baths, purges, and light, nourishing food for the sick,²³ must seem eminently sensible and a far cry from the ultra elaborate astrology of Chaucer's Doctor of Physic.

Chaucer leaves us in doubt as to his own opinion. In the *Treatise on the Astrolabe*, he disclaims belief in astrology: astrology is mere "observaunces of . . . rytes of payens, in whiche my spirit hath no feith";²⁴ but in the same work, he explains soberly to "lyte Lowys" the kind of "astronomy" in which he believes: the physical effect of the zodiac and the planets on man.

. . . the zodiak in hevene is ymagyned to ben a superfice contenyng a latitude of 12 degrees . . . Amiddes this celestial zodiak is ymagined a lyne which that is clepid the ecliptik lyne, under which lyne is evermo the wey of the sonne. . . This zodiak is dividid in 12 principale divisious that departen the 12 signes . . . And this forseide

hevenysse zodiak is clepid the cercle of the signes, or the cercle of the bestes, for "zodia" in langage of Grek sowneth "bestes" in Latyn tunge. And in the zodiak ben the 12 signes that han names of bestes, or ellis for whan the sonne entrith into eny of tho signes he takith the propirte of suche bestes, or ellis that for the sterres that ben ther fixed ben disposid in signes of bestes or shape like bestes, or elles whan the planetes ben under thilke signes thei causen us by her influence operaciouns and effectes like to the operaciouns of bestes.

And understand also that whan an hot planete cometh into an hot signe, than encrescith his hete; and yf a planete be cold, than amenuisith his coldnesse by cause of the hote sygne. And by thys conclusioun maist thou take ensample in alle the signes, be thei moist or drie, or moeble or fixe, reknyng the qualite of the planete as I first seide. And everich of these 12 signes hath respect to a certeyn parcel of the body of a man, and hath it in governaunce; as Aries hath thin heved, and Taurus thy nekke and thy throte, Gemini thin armholes and thin armes, and so furth . . .²⁵

But no matter what Chaucer himself believed, or whether the portrait of his physician is to be taken as satire or at face value, we must inquire into the nature of the Doctor's astrological skill in order to understand fully that worthy practitioner. Most of us are familiar with the twelve signs of the zodiac, which correspond roughly to the twelve months of the year; probably some of us have heard from a fortune-teller that the particular sign under which we were born is "fiery," or "earthy," or "airy," or "watery," and that our individual temperament takes on the nature of the sign. What we no longer hear is that each of the twelve signs has attached to it one or two of the four principal complexions or qualities, hot, cold, dry, moist. Libra, for example, was said to be cold and dry. The planets, which wander in and out of the signs of the zodiac, also were thought to possess individual complexions, and each sign of the zodiac to control a different part of the human body, as Chaucer makes clear to little Lewis. Thus the configuration of the heavens at the hour of anyone's birth was believed to determine his physical constitution; his "humour" might be "choleric" (hot and dry, or "fiery"), or "melancholic" (cold and dry, or "earthy"), or "sanguine"²⁶ (hot and moist, or "airy"), or "phlegmatic" (cold and moist, or "watery"); and was believed partly to determine the individual's predisposition to specific diseases and the most propitious moment for a cure. The problem of a cure was further complicated

by the belief that it was necessary to know the positions of the stars and the planets at the time of the onset of the sickness and at the time of the physician's visit, that each of the twenty-four hours of the day came under the special influence of some planet, varying within the week, and that fixed hours of every day took dominion over the humours as well.²⁷ The Moon was thought to be particularly powerful at all times over the ebb and flow of the humours. In John of Burgundy's words, "without Astronomye litill vayleth phisik." Obviously this sort of medieval medical man needed to be adept in charting the skies.†

Chaucer says of his Physician that he has the skill born of "magyk natureel," meaning legitimate science as opposed to black magic, or necromancy, to watch his patient carefully and to select the astrological hours which will be advantageous for recovery. Moreover, this wise Doctor knows how to "fortunen the ascendent" of talismanic images for the patient, a science, or skill, which Professor Curry calls "the very cream of all the other sciences and of philosophy,"²⁸ and of which he gives a detailed explanation. Professor Curry's explanation may be briefly summarized as follows: it was believed that all material objects fashioned by man received the impress of the constellation reigning at their completion, and that this impress remained with an object until the object was destroyed; astrological images, if formed in the right way at the right moment, were thought to be especially imbued with the powers of the stars, and so, applied to the sick, could be used to strengthen and weaken respectively favourable and unfavourable celestial influences. These images were round discs, as a rule, made of some such metal as copper or tin or silver or gold; on one face was engraved the pictorial representation of the sign selected (for instance, if Libra were the proper sign, a balance would be pictured) as well as magic formulae, sentences from the Bible, names of other zodiacal signs, and so on, which would also be engraved on the other face—all depending upon the erudition and skill of the maker of the image.²⁹ To "fortunen" the ascendent, or horoscope, of an image means, then, "that the dealer in natural magic must fortune (i.e., place in a favourable position) both Luna and the lord of the ascendent, and infortune (place in unfavourable positions) the lord of the house of death and the malefic planets."³⁰ The "placing" constituted the engraving of the image.

But Chaucer's Doctor of Physic has other, homelier characteristics than immense learning and skill to mark him as a successful and prominent member of his profession.

Ful redy hadde he his apothecaries
To sende hym drogges and his letuaries,*
For ech of hem made oother for to wynne—
Hir friendshiphe nas nat newe to bigynne.

Of his diete mesurable was he,
For it was of no superfluitee,
But of greet norissyng and digestible.
His studie was but litel on the Bible.
In sangwyn and in pers he clad was al,
Lyned with taffata and with sendal;
And yet he was but esy of dispence;
He keppe that he wan in pestilence.
For gold in phisik is a cordial,
Therefore he lovede gold in special.

(ll. 425-428, 435-444)

He is astutely aware that patients are pleased by prompt efficiency, and he has made long-standing arrangements with the apothecaries ("hir frendshippe" is not newly begun) to supply him quickly with all the drugs and "letuaries" he may prescribe. One of the most talked of abuses in Chaucer's time was the collusion between physician and apothecary whereby the "sike man" was mulcted of his money through heavy charges for prescriptions which cost little to compound. Gower, for instance, writes of the physician who will order a medicine of the value of a mere button so that he and his "friend," the apothecary, who will ask the deceived patient for a florin, may share the large excess profit.³¹ It is natural, therefore, that Chaucer includes such a jibe in his satiric portrait of the Doctor of Physic.³²

Still another ironic touch is added to the description when Chaucer speaks of his Doctor's study as being "but litel on the Bible," for the physician of the time was generally considered to be a godless man. As Professor Robinson points out, there is a great deal of evidence that the medieval physician was regarded as agnostic, largely because of his reliance upon Moslem medical teaching.³³

* *letuarie*: "electuary," a medicinal powder mixed with honey or syrup.

Furthermore, the Church of the Middle Ages was in many respects hostile to medical research: clergy, for instance were discouraged from any study or practice of surgery; the Church explicitly forbade the study of practical anatomy in the universities.³⁴ One can easily understand how *ubi tres medici, duo athei* became a proverb.

The Doctor of Physic is represented as cautious as to his own health, for his diet is temperate ("mesurable"): he never eats too much ("it was of no superfluitee"), and what he does eat is nourishing and digestible. This fashionable physician takes care not only of his own health, but of his personal appearance as well: he is dressed from head to foot in rich cloth of blood-red and Persian blue ("in sangwyn and in pers") lined with expensive, thin silk.³⁵ Yet for all his expenditure for nourishing food and costly dress, the Doctor of Physic is thrifty ("esy of dispenche"); he has had an especially lucrative practice during the years of pestilence,³⁶ and he has not frittered away the money he then acquired. As Chaucer tells us, "gold in physik," or *aurum potabile*,³⁷ is a sovereign remedy, so it is entirely natural that a "doctour of physik" should love gold.

Perhaps to Chaucer's contemporaries the Doctor of Physic was immediately identifiable as some prominent physician known to the court, but today we can only observe that the Doctor fits well into the picture drawn by the fourteenth-century physician, John Arderne, of what the learned and skilled medical man should be. Possibly in Arderne himself Chaucer found the living model he used in creating his Doctor. Arderne probably received his medical degree from Montpellier; during the early years of the Hundred Years' War he served as an English military surgeon; in 1370 he settled in London, and was more than likely attached in service to John of Gaunt.³⁸ Arderne's work, *Treatises of Fistula in Ano*, circulated widely, and hence may have been familiar to Chaucer.

After listing a number of moral qualities desirable in the good "leche," such as charity, humility, and discretion, Arderne admonishes the ideal physician of the *Treatises* to be studious and grave; he must eschew strong drink, and never be gluttonous: "be he content in strange places of metes and drinkes ther y-founden, usyng mesure in al thingis." It is the physician's duty to consider a case carefully before taking it, or before giving advice, and to have a clear understanding about the fee before any operation is performed. The physician should also be cautious in prognosis so that false hopes

are not encouraged, but he is not to fill the patient with alarm; instead, he should have ready a stock of comforting "proverbes pertenynge to his crafte" and of "gode tales" that will make "the pacientes to laugh." A good bedside manner was evidently as important in the fourteenth century as it is today! The "leche" should be clean and soberly dressed, "noght likkenyng hymself in apparalyng . . . to mynistralles," but copying the dress of serious-minded clerks.³⁹ And of course Arderne emphasized the necessity for the physician's thorough grounding in astrological science; in this connection he names and quotes extensively from Bernard Gordon, with whom, it will be remembered, Chaucer's Doctor of Physic is also familiar.⁴⁰ The Doctor has obviously much in common with Arderne, or with Arderne's ideal: he is a learned man, skilled in the complexities of his profession, yet a man who is interested in practical efficiency; he has, like Arderne, who has a great deal to say about money in the *Treatises*, a marked fondness for gold and a decided "thriftiness"; and he is temperate in his diet of nourishing food. The Doctor's extraordinarily fine garments form a satiric contrast, however, to Arderne's theoretic statement that a physician should be dressed in the plainest possible way. Finally, the dignified and "pitous" *Tale* with which the Doctor later edifies the company bears out Arderne's advice as to the studious and grave demeanour proper to a medical man, and is in itself a "gode tale," if not the merry one with which a physician is advised to divert a patient.

One more question about the Doctor of Physic may be raised: what was Chaucer's personal attitude about physicians in general? It would have been like Chaucer to have admired some of the competent men who made medical science their specialty; on the other hand, Chaucer writes in obvious satire of all the current abuses, of which complaint was widespread, surrounding the medical profession. Hence a brief examination of this literature of complaint may throw some further light on Chaucer's own attitude.

We have already observed that Gower inveighs specifically against fraudulent "understandings" between physician and apothecary,⁴¹ a dishonesty which is part of the larger sin of the physician's inordinate love of money. Dr. Owst quotes the fourteenth-century John of Mirfield as saying in a sermon that the layman is, with reason, "always wont to speak ill of physicians," and that the doctors of his day have three "coveted qualifications,"

"subtle lying, dishonourable procedure, and a boldness in killing"; their chief vice is cupidity.⁴²

Many other writers emphasize the physician's greed and the incompetence of large numbers of practitioners. The anonymous author of one of the Political Songs, for example, declares that "false fisiciens" help men to die; they will swear a man is sicker than he is, just to get a larger fee; and the medicines for which they charge so heavily are not worth a leek and do more harm than good: all that these wicked men care for is "silver for to winne."⁴³

Langland indicates the layman's distrust of the doctor by the remarks which Hunger makes following his rather Spartan prescription for Piers' aching stomach. "If you diet thus," Hunger promises, "I dare wager that Phisik will have to sell his furred hoods and cloak of grey fur with the gold buttons. Be glad thus to be rid of doctors . . . Many leeches are murderers, may God amend them! By their potions, they do men to death before fate so wills."⁴⁴

Jean de Meun puts doctors in a class with lawyers in their love of gold:

The lawyer likewise, and the leech,
One brush hath tarred them both, for each
Will eagerly for lucre sell
His soul, and both deserve right well
The gibbet. Such foul greed for gain
The one devoureth, that he fain
For one sick man would have two-score,
And t'other longs that thirty more
Were tacked to every cause he pleads;
Nay, multiplied by tens, their needs
Were yet unsatisfied, so bold
Their lust and hunger is for gold.⁴⁵

Possibly the lowest estimate of the medical profession and of astrology is to be found in Petrarch's four books of Invectives, even though the depth of this estimate has been exaggerated by some modern scholars;⁴⁶ and it is highly probable that Chaucer's opinion about physicians in general was coloured by the jibes, sincere or otherwise, of his admired "Fraunceys Petrark." Petrarch cautions against the audacity and pomp of physicians; he says they neglect medicine proper in their pursuit of dialectic, astrology, and irrelevant reading,⁴⁷ and that many seek out the sick only for sinful gain

or the wicked furthering of mere experimentation. "Remember, therefore, most gracious Father," Petrarch writes in a letter to the Pope, "the epitaph of that unhappy man who ordered nothing to be inscribed upon his tomb but 'I died from a mob of physicians,' and let the memory turn your attention from that mob which like an enemy's host (now surround you)."⁴⁸ Certainly the one physician of whom Chaucer speaks in detail can be assigned to Petrarch's "mob": he is surrounded by pomp, his dependence upon astrology seems inordinate, and he does not hesitate to gain large profits even from the Pestilence. Chaucer, like Petrarch, must have esteemed some medical men, but his obvious recognition of the sins of many others has made the Doctor of Physic in the poet's mind a reflection of a class as well as of an individual.

NOTES

(The abbreviations used to designate books and articles mentioned in the Notes will be found listed alphabetically in the Bibliography, opposite the full reference. References to lines in the *Canterbury Tales* are given by fragment and line numbers only.)

1. Rashdall, III, 156.
2. *Ibid.*, II, 126, n. 6.
3. Bashford, *Nineteenth Cent.*, CIV, 238.
4. Chaucer mentions Vincent's "Estorial Myrour" in the *Legend of Good Women* G 307.
5. Miss Aiken has admirably indicated (*PMLA*, LI, 361-369; *Spec.*, X, 281-287; *St. Phil.*, XXXIII, 40-44) Chaucer's unmistakable debt to Vincent of Beauvais in connection with Arcite's illness, Pertelote's medical knowledge, and the Summoner's malady. Miss Aiken writes (*Spec.*, X, 286 f.): "In a survey of the evidence indicating that the *Speculum Majus* of Vincent of Beauvais is the source of Chaucer's knowledge of medicine, it should be noted that every detail [which Chaucer mentions] of medical theory and practice . . . may be found in the great encyclopedia. An examination of the principal medical works known during the period, for the purpose of ascertaining whether any one of them could have supplied all the details with which the poet is familiar, yields negative results."
6. *Rom. de la Rose*, II, 15959-15960.
7. Thorndike, I, 605 ff.
8. Morris, *Eng. Misc.*, p. 339.
9. Thorndike, I, Chap. IV *passim*. Chaucer speaks more than once of Galen as a celebrated physician: not even "Ypocras, ne Galyen" can cure the poet of insomnia (*Book of the Duchess*, l. 572); and the Parson declares that abstinence is the cure of gluttony, "as seith Galien" (X [I] 831).