⇒ Comedic stock character or inverting stereotypes and emasculating him?
  o Different to previous husbands- married 'for love and no richesse'.
    ⇒ ‘that al myn herte I yaf unto his hold’- (gave him all her heart to hold)- glimpse at softer side of her.
    ⇒ Brief moment of vulnerability- C suggests W not exclusively mercenary-also susceptible to genuine affection.
    ⇒ But can W distinguish between love and lust? - C comically later has her focus on physically attributes of J ‘legges and of feet so clene and faire’
  o ‘forebede us thing, and we desiren we’- C implies women are contradictory in nature.
  o ‘queynte fantasye’- pun- means strange but also used it previously to mean ‘cunte’.
    ⇒ Craving for sex when its withheld/forbidden.
  o ‘clerk of Oxenford’- socially/financially inferior.
    ⇒ W close with Alisoun- shared her husband’s secrets with her which J hated.
  o ‘gossib’- compelled to gossip- contrasts women expected to be discrete- ideal quality.
  o ‘bet than oure parishe preest’- more likely to confess to friends than priest- dismissive of religion.
    ⇒ Confessing to friend therefore not getting forgiveness- damned.
  o ‘Alisoun’- could be comical or to suggest all women are the same? - lends a kind of homogeneity to women.
    ⇒ W enjoyed going out to town with Alisoun- often to church (in medieval times-social gatherings).
  o Untrustworthy- ‘to hire (Alisoun), and another worthy wyf/and to my nece’
  o ‘told his conseil every deel’- subverting male authority.
  o ‘Lent’- time of abstinence.
    ⇒ C suggests W uses religious events/ceremonies as social entertainment.
    ⇒ W’s list of social events focused around the church- played central role in medieval society.
    ⇒ ‘gaye scarlet gytes’- ironic- gossiping/wearing fine clothing in season of expected abstinence.
  o ‘If I were wydwe, sholde wedde me’- C comically suggesting W already looking for 5th husband.
  o ‘My dame taught me that soultilete’- schooled by her mother in craft of female trickery.
  o ‘enchanted’ ‘and al was fals’- C highlights her manipulative/deceptive nature.
    ⇒ C equates W with cunning by rhyming ‘me’ with ‘true’- connotations of archetypically female form of duplicity and artfulness.
    ⇒ Audience reminded W will stop at nothing to achieve her aims in her relationships.
  o Context- dreams of blood connected to money ‘for blood bitokeneth (symbolises) gold’.
    ⇒ Dream full- ended up dream.
    ⇒ Reminding J of her wealth- why he should be attracted to her.
  o 2 references to ‘purveiance’ = forward planning/provision- constantly looking for next husband- pragmatic.
    ⇒ Financial security/pursuing mastery.
    ⇒ Juxtaposition- freethinking/liberated but patriarchal society- still dependent on men- W distorts this by marrying yet pursuing mastery.
    ⇒ Antifeminist reading- devious, selfish and materialistic.
  o ‘But now, sire’- addresses audience/digressions and tangents.
    ⇒ ‘A ha! By God, I have my tale agyn’- colloquial/conversational language- naturalistic diction- verisimilitude.
  o ‘I weep algate...as whyves mootent...it is usage’- pretence/façade of respectability.
    ⇒ E.g. of adhering of social expectations.
  o 5 lines of reaction to husband’s death- moves swiftly on to admiring J’s legs.
    ⇒ ‘legges and of feet so clene and faire’.
    ⇒ ‘as help me God!’ repetition.
    ⇒ Comical- juxtaposes sombre funeral/W’s unchecked lust (idea marriage controlling a women’s sexuality).
  o ‘twenty wynter oold/and I was fourty’- but reminds audience ‘gat-tothed I was’ ‘a lusty oon’- energy/lust.
    ⇒ Lustful/passionate tone.
  o ‘faire, and riche, and yong’- referring to idea she’s young at heart/insecurity- reassuring herself.
  o ‘Sainte Venus’- classical allusion- Venus = symbol of love/lust- more lustful with J than love?
  o ‘beste quoniam’- bawdy euphemism- comical- switches quickly from the sacred to the profane.
  o Astrology- way of justifying/normalsing her promiscuous and belligerent behaviour.