⇒ Comedic stock character or inverting stereotypes and emasculating him?
⇒ 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’
⇒ ‘forebede us thing, and we desiren we’- C implies women are contradictory in nature.
⇒ ‘queynte fantasye’- pun- means strange but also used it previously to mean ‘cunte’.
⇒ Craving for sex when its withheld/forbidden.
⇒ ‘clerk of Oxenford’- socially/financially inferior.
⇒ W close with Alisoun- shared her husband’s secrets with her which J hated.
⇒ ‘gossib’- compelled to gossip- contrasts women expected to be discrete- ideal quality.
⇒ ‘bet than our e parisshe preest’- more likely to confess to friends than priest- dismissive of religion.
⇒ Confessing to friend therefore not getting forgiveness- damned.
⇒ ‘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).
⇒ Untrustworthy- ‘to hire (Alisoun), and another worthy wyf/and to my nece’
⇒ ‘toold his conseil every deel’- subverting male authority.
⇒ ‘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.
⇒ ‘If I were wydwe, sholde wedde me’- C comically suggesting W already looking for 5th husband.
⇒ ‘My dame taught me that soultileet’- schooled by her mother in craft of female trickery.
⇒ ‘enchanted’ ‘and al was fals’- C highlights her manipulative/deceptive nature.
⇒ C equates W with cunning by rhyming ‘me’ with ‘con’ tree - connotations of archetypically female form of duplicity and artfulness.
⇒ Audience reminded W will stop at nothing to achieve maistrie in her relations.
⇒ ‘Lent’ time of abstinence.
⇒ Juxtaposition- freethinking/liberated but patriarchal society- still dependent on men- W distorts this by marrying yet pursuing masculinity.
⇒ Antifeminist reading- devious, selfish and materialistic.
⇒ ‘But now, sire’- addresses audience/digressions and tangents.
⇒ ‘A ha! By God, I have my tale ageyn’- colloquial/conversational language- naturalistic diction-verisimilitude.
⇒ ‘I weep algate...as whyves mooten...it is usage’- pretence/façade of respectability.
⇒ E.g. of adhering of social expectations.
⇒ 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).
⇒ ‘twenty wynter oold/and I was fourty’- but reminds audience ‘gat-tothed I was’ ‘a lusty oon’- energy/lust.
⇒ Lustful/passionate tone.
⇒ ‘faire, and riche, and yong’- referring to idea she’s young at heart/insecurity- reassuring herself.
⇒ ‘Sainte Venus’- classical allusion- Venus = symbol of love/lust- more lustful with J than love?
⇒ ‘beste quoniam’- bawdy euphemism- comical- switches quickly from the sacred to the profane.
⇒ Astrology- way of justifying/normalising her promiscuous and belligerent behaviour.