

A new view of Chaucer

George Williams

In the "old woman" Criseyde dreams of an eagle who tears out her heart and leaves his own in its place. Speculating on the possible sources of this passage from *Troilus and Criseyde*, one which has no counterpart in Chaucer's main source, Boccaccio's *Il Filostrato*, George Williams points out that although the eagle was conventionally associated with Saint John the Evangelist in medieval iconography, the bird was also associated with John of Gower, whose ancestor John had used an eagle in his crest. Both Gower and Adam Usk, who was a son of Henry Bolingbroke as a noble justice, Trollope, Criseyde's heart would seem to be more specific than the heart had supposed, for Williams identifies *Troilus and Criseyde*, symbolized in the eagle of Criseyde's dream.

In this and other interpretations Williams moves far back on the several hobby-horses of modern criticism and finally adopts the biographical approach to the study of Chaucer. He feels that the world of Chaucer's poetry is an imaginative reconstruction of the world which actually surrounded the poet, a world in whose center stood his patron John of Gower, Plantagenet prince, Duke of Lancaster, and ruler king of Spain. Following the lead of I. M. Mandel, who identified several of the Canterbury pilgrims as actual persons from the fourteenth century, Williams demonstrates that Gower and members of his court figure prominently in *Troilus and Criseyde* and the so-called narrative poems, the *House of Fame*, the *Parliament of Fowls*, and the *Prologue to the Legend of Good Women*.

Williams handles the facts of Chaucer's life with imagination and

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