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Hypermnestra is won our sympathies effectively while she  
"... stands in an area of imagined experience outside the code  
of courtly love and outside the dogmas of Christian morality.  
She is interesting and moving, if at all, as a fragile, isolated,  
frightened creature trapped in a fearful dilemma." (pp.18-19)  
This example of Hypermnestra is what Chaucer is, Frank's conception  
of ~~what~~ Chaucer, ~~is~~ aiming for in the Legend, in his new stricter  
narrative mode based on abbreviation. Back to the Prologue he  
cites this following passage, of which Frank says, "Certainly it  
is belief he is pleading for."

But wherefore that I spak, to yive credence  
To olde stories and doon hem reverence,  
And that men mosten more thyng beleve  
Then men may seen at eye, or elles preve, -  
That shal I seyn, whanne that I see my tyme...  
(F, 97-101)

Chaucer needs to ask for credence because he is, according to  
Frank, "...interested in a range of human experience found...  
wider than was normally accomodated in courtly literature."  
He also feels Chaucer is "...waving...most attractive bait to an  
audience he wishes to lure onto unfamiliar territory."

Frank now moves to the problem of the daisies in the Prologue,  
that he has already presented as a cause for much sidetracking  
in criticism of the Prologue. We know the daisies are there, but  
even this critic can not find a serious reason for them, avoiding  
them as if they were a trap, saying, "... one must, however,  
suspect Chaucer most when he is most guileless and simple-seeming."  
The daisies may cause us to view the Legend as another dream  
vision that is seriously concerned with courtly love, but, Frank  
tells us, "The daisy passages skirt dangerously close to  
the shoals of parody. We may allow for the ritual of the flowers  
and the leaf and still find an exaggeration here that flirts with  
mockery." The parody Frank sees stems from this fact,