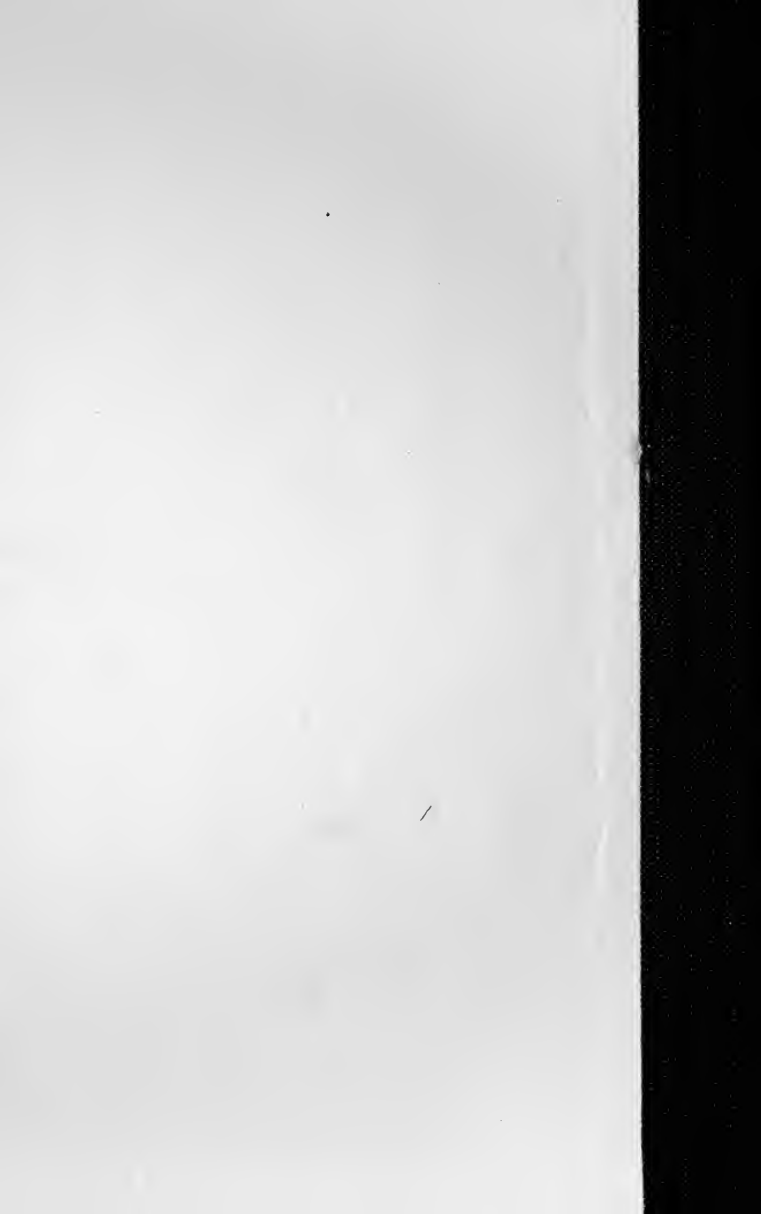


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THE FABLES

OF BĪDPĀĪ



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The Fables of Bidpai.

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The earliest English version of the
Fables of Bidpai,

"The Morall Philosophie of Doni"

by Sir Thomas North, whilom
of Peterhouse, Cambridge

Now again edited and induced
by Joseph Jacobs, late of
St. John's College,
Cambridge.



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14

TO
MY DEAR WIFE.

P R E F A C E.



OF late years nearly all the Western versions of the "Fables of Bidpai" have been printed, either again or for the first time. The Greek, the Hebrew, the Old Spanish, the German, the Latin, the Croatian, and the Old Slavonic have been given afresh to the world, and it seemed fitting that the earliest English version, made by Sir Thomas North of Plutarch fame, should also be made to see the light of day again. On my suggesting this to Mr. Nutt, he readily consented to add a reprint of the book to his "Bibliothèque de Carabas," and the present volume is the result.

The need of a reprint of North's version became evident during the search for a copy of the original. Mr. Quaritch has been on the look-out for me for the last five years in vain. Of the first edition the British Museum, Cambridge

University, Trinity College, Cambridge, and the Lambeth Libraries do not possess a copy, nor are the noble collections of the Duke of Devonshire, Mr. Huth, or the late Mr. Dyce richer in this respect than the public libraries. The only complete copy of the first edition that I have been able to trace is in the Bodleian, and the present volume has been printed from a transcript of this, though I have collated with an imperfect copy possessed by Dr. Williams' Library. There was a second edition in 1601, but this is even rarer, only the British Museum copy being known to me.

The first edition received the license of the Stationers' Company sometime towards the end of 1569 or the beginning of 1570, as we learn from the entry in their books (*Arber Transcript* i. fol. 184), "Recevyd of henry Denham for his lycense for pryntinge of a boke intituled phelophye (*sic*) of the Aumcyant ffaythers xijd." It is a small quarto of 116 leaves, divided into four parts, of which the last two have separate title-pages, as in the Italian original: the last is dated 1570. We have exactly reproduced its typographical peculiarities for the first forty pages, after which the whole book was in gothic, for which

we have substituted ordinary type, as less trying to the eyes. The book is illustrated with woodcuts imitated from the Italian. We have reproduced nine of the quaintest and most characteristic.

I believe I have opened a new chapter in the already voluminous Bidpai literature by showing that the illustrations of the Fables were regarded as an integral part of the text, and were "translated," so to speak, along with it. We have therefore given an example of these traditional illustrations from the *editio princeps* of the Latin version of John of Capua (p. lxiii.). From the other end of the world we give as a frontispiece to the volume one of the Indian designs which adorn the fine Persian MS. of the Fables preserved at the British Museum (Add. MS., 18,579). This was executed in 1610 for Tana Sahib, the last Rajah of Golconda (See Rieu, *Cat. Pers. MSS.* p. 756). The plate represents the first meeting of Dimna and Senesba, the two chief actors in the main story, and may be contrasted with the representation of the same personages given in the English text on p. 100.

It remains to perform the pleasant task of

thanking those to whom this volume owes its external attractions or internal correctness. My best thanks are due to Mr. E. Burne-Jones for the beautiful design which forms the frontispiece to the book itself, and embodies the ideal of Oriental Tradition. The Duke of Devonshire was good enough to send his copy of the Italian original to the British Museum for comparison, and the Trustees of Dr. Williams' Library gave me facilities for collating with their precious copy of the first edition.

INTRODUCTION.



“Pilpay, sage indien. Sa livre a été traduit dans toutes les langues. Les gens du pays le croient fort ancien et originel à l'égard d'Ésope si ce n'est Ésope lui-même.”

—LA FONTAINE, *Avertissement au second recueil*, 1678.

THE work I am to introduce to the reader is the earliest English representative of a cycle of stories which has passed into every civilised tongue, and into many not civilised. The bare description of the “Morall Philosophie of Doni” will suffice to indicate how wide a traveller it had been before it reached these shores. It is the English version of an Italian adaptation of a Spanish translation of a Latin version of a Hebrew translation of an Arabic adaptation of the Pehlevi version of the Indian original. And this enumeration only indicates one of many paths which these fables took to reach Europe. To trace these paths is a fascinating pursuit for the bibliographer

—and for him alone. Luckily, bibliographical work, which is so necessary but so dry, needs only to be done once if done well, and the work in this case has been done admirably by the late Mr. Keith-Falconer in the introduction to his translation of the later Syriac version of “Bidpai’s Fables” (Cambridge, Pitt Press, 1885).* I have endeavoured to summarise the seventy erudite pages which he has taken to enumerate the various translations and editions in the accompanying genealogical table. From this I calculate that the tales have been translated into thirty-eight languages, in 112 different versions, which have passed into about 180 editions.

We must not, however, dismiss the earlier stages of the history of the Fables so summarily. In these days, research after paternity in such matters is encouraged rather than forbidden in the code of scholarship. In the present instance,

* A less complete enumeration is given in Table II., attached to Mr. T. Rhys Davids’ translation of the *Jataka Tales* (Trübner, 1880). Table I. deals with the Indian variants with greater fulness than in Mr. Keith-Falconer’s work. I have included some of these, as well as a few unconsidered trifles that had escaped the notice of these two scholars in Schultens, Graesse, the British Museum Catalogue, and Landau, *Quellen des Decamerone*.

the search is rendered peculiarly difficult, and therefore fascinating, by the fact that the Indian original has disappeared, and its features can only be guessed at by the family likeness shown in its earliest descendants. By combining the common features of the nearest of kin to the Sanskrit original—the Old Syriac, the Arabic and the Tibetan versions—Professor Benfey has produced a “composite portrait” of the original (Introduction to *Kalilag*, pp. vi.-x.) From this it appears that the source of this multifarious literature was a “Mirror for Princes,” in thirteen books of tales and fables connected together by an ingenious framework, which brought the stories to bear upon the problems of conduct. An Indian sage named variously in the versions Vishnuçarman, Bidpai, Pilpay, or Sendebâr, tells them to his king to incite him to virtue. It is in this device of a framework to connect the stories that the literary significance of the book consists, and it is owing to this that it has managed to keep the component tales together through so many vicissitudes.

Many of the tales occur in another connection, and enclosed in another “frame,” in the Jātaka Tales, or Buddhist Birth Stories, which may detain

us a moment, as they serve to establish the date of the original Bidpai, and throw some light on the framework device. These *Jatakas* are tales supposed to have been told by the Buddha, and to be in each case experiences undergone by him or witnessed by him during one or other of his former manifestations on earth. This is obviously a very convenient form by which to connect a number of stories even about birds, beasts, and fishes, since the Bodisat (or Buddha) is thought to have appeared in animal shape. Thus the eleventh, or *Lakkhana Jataka* (Rhys-Davids, p. 194), begins: "At that time the Bodisat came to life as a deer," and it has been calculated that, of the 550 Birth Stories, 108 relate to the appearances of the Buddha as a monkey, deer, lion, wild duck, snipe, elephant, cock, eagle, horse, bull, serpent, iguana, rat, jackal, &c. (*l.c.* Table VII. p. ci.) It is therefore probable that most of these Fables were first brought into connection with one another as Birth Stories of the Buddha, and some of them may actually have been composed by him, as it was clearly his custom to inculcate moral truths by some such apologues. Benfey had already seen the Buddhistic tone of the whole collection (*Pant.* i. p. xi), and Mr.

Rhys-Davids has clinched the matter in his interesting translation of a number of the Jatakas (*Buddhist Birth Stories*, vol. i., Trübner, 1880). These include two which have passed into North's version, and are reprinted at the end of the present Introduction.

The latest date at which the stories were thus connected is fixed by the curious fact that some of them have been sculptured round the sacred Buddhist shrines of Sanchi, Amaravati,* and Bharhut, in the last case with the titles of the Jatakas inscribed above them (Rhys-Davids, p. lix., and Table VIII.) These have been dated by Indian archæologists as before 200 B.C., and Mr. Rhys-Davids produces evidence which would place the stories as early as 400 B.C. Between 400 B.C. and 200 B.C., many of our tales were put together in a frame formed of the life and experience of the Buddha.

We have them now in quite a different order and connection, and the question arises, When were they taken out of the one frame and placed in the present one? This could only have been when the influence of Buddhism was declining in India, and I am therefore inclined to date

* Now on the grand staircase of the British Museum.

them in their present connection about 200-400 A.D., and to attribute them to the new Brahmanism of that period, possibly as rivals to the Jatakas. Of their later history in Buddhist countries little is known definitely. They passed into Thibet and China, and in the Indian peninsula parts of the original work appear in the *Pantschatantra* or Pentateuch, which contains five of the original thirteen books, in the *Hitopadesa*, which includes four of these, in the *Mahabharata*, which contains another three books, and the *Katha-sarit-sagara*, (Ocean of Stories), of Somadeva, which has many of the stories in a detached form; these are late, and often give us less information about the original than the more faithful Western versions.

The moment we start on the Western travels of the Fables we are on firmer ground. They were translated into Pehlevi (or Old Persian) by Barzoye, by the orders of Khosru Nushirvan (fl. 550 A.D.), under circumstances which are related to us in the book itself (pp. 34-40). Firdausi thought the event of such importance that he devoted a section to it in his *Shahnameh*, or poetical chronicle of Persia (Mohl's translation, vi., 356-65). This Pehlevi version was almost

immediately translated into Syriac by a Priest named Būd or Bōd, about 570 A.D. The history of the rediscovery of this Old Syriac version forms one of the romances of modern scholarship, which must, however, here remain untold. (See Benfey's letter, translated in Professor M. Müller's *Selected Essays*, i., pp. 549-55.)

When Islam turned to science and literature, one of the earliest works translated into Arabic was the Pehlevi translation of our Fables by 'Abdullah Ibn al-Mokaffa', a Persian convert from Zoroastrianism to Islam, who was therefore a most appropriate intermediary. There is, however, another account how the book got into Arabic, which may be given here for its intrinsic interest as well as from the fact that it is one of the few things overlooked by Mr. Keith-Falconer. Abraham Ibn Ezra, a wandering Jew who visited many lands, England among them in 1158, and wrote on many subjects—grammar, arithmetic, exegesis, poetry, and astronomy—gave the following account of the Arabic translation in one of his astronomical tracts.*

* See Steinschneider, *Zur Geschichte der Uebersetzungen aus dem Indischen in's Arabische*, ZDMG. xxiv. 325-392.

“In olden times there was neither science nor religion among the sons of Ishmael that dwell in tents till the [author of the] Koran arose and gave them a new code of religion after his desire . . . till the great king in Ishmael, by name Es-Saffa’h [fl. 750 A.D.], arose, who heard that there were many sciences to be found in India . . . and there came men saying that there was in India a very mighty book on the secrets of government, in the form of a Fable placed in the mouths of dumb beasts, and in it many illustrations, for the book was greatly honoured in the eyes of the reader, and the name of the book was Kalila and Dimna, that is, the Lion and the Ox, because the story in the first chapter of the book is about them. The aforesaid king fasted therefore forty days, so that he might perchance see the Angel of dreams, who might allow him to have the book translated in the Ishmaelitish tongue. And he saw in his dream according to his wish. Thereupon he sent for a Jew who knew both languages, and ordered him to translate this book, for he feared that if an Ishmaelite versed in both tongues were to translate it he might die. And when he saw that the contents of the book were extraordinary—as indeed they are—he desired to know the

science [of the Indians] [and he accordingly sends the Jew to Arin, whence he brings back the *Indian numerals* and several important astronomical works].”

There are two ways of explaining this account, supposing it to be substantially true. Either Al-Mokaffa employed the Jew as a “ghost” or “devil,” or there were two Arabic versions, one made from the Pehlevi, the other from the Sanskrit. In the former case it would not be surprising to receive different accounts from the “devil” and the advocate. But it would be difficult to account for the biography of the Persian Barzoye in a translation from the Sanskrit, and I am therefore inclined to think that Ibn Ezra’s account points to an independent translation by a Jew from the Sanskrit direct into Arabic. I am confirmed in this belief by the remarkable variations in the Arabic MSS., which clearly indicate two prototypes (Guidi, *Studi sul testo arabo del libro di Calila e Dimna*, Rome, 1873), but must reserve details for another place. And in this connection it is interesting to observe the reference to *illustrations* in the Indian book in Ibn Ezra’s account. We have seen that some

of the Jatakas, or Buddhist Birth Stories, were sculptured round sacred shrines as early as the third century B.C., and the temptation is strong to connect these Indian illustrations of the same stories with the sculptures. When we come to the Arabic version, we need no longer rely on mere references to illustrations. They are still extant: three of De Sacy's MSS. (*Anciens fonds* 1483, 1492; *St. Germain de Près*, 139) have illustrations, and two others (*Anc. fonds* 1489, 1502) have places where the figures are not, but were clearly intended to be. The latter fate has unfortunately attended the only MS. of the Hebrew version of R. Joel which remains to us. But that there were illustrations in other MSS. of this Hebrew version is testified by a curious fact. A certain Rabbi Isaac Ibn Sahula wrote in 1281 a goody goody collection of tales termed "Tales of the Olden Time" (*Mashal Hakadmoni*) in order to wean the Jewish public from such books as *Kalilah wa Dimnah*, which he expressly mentions. He tells us that he has added illustrations so that his book might be equally acceptable, and these illustrations were given in the first edition of

his book * (Brescia, 1491 ?). Thus it is clear that illustrations formed one of the attractions of the Hebrew version of the Fables of Bidpai, and, though we have them no longer, we have a list of them inserted in their proper places in the unique MS., and in M. Derenbourg's excellent edition of it. Now, on comparing the list with those actually given in the *editio princeps* of the Latin version, which was made from the Hebrew, a remarkable result appears. I cannot display this better than by giving for a few of the chapters in parallel columns a translation of the list of illustrations *referred to* in the Hebrew text, and an account of the plates which are actually *given* in the first edition of the *Directorium*, as well as in the first German and Spanish versions, which have the same plates. †

* The British Museum possesses a unique copy of this, with seventy-one illustrations, thirty-four of which are of animals. On fol. 18b is one of two jackals, which might easily pass for Kalila and Dimna.

† Benfey has shown (*Orient and Occident*, i. 165) that the plates were originally made for the German, as it has seven more than the Latin, which issued from the same press.

CHAP. VI.

<i>Referred to in Hebrew.</i>	<i>Given in Lat., Germ., Span.</i>
Ape in tree and reptile in water.	Ape on tree, reptile in water.
Animals in water.	Ape and reptile in water.
Ape on tree and reptile in water.	
Lion and ass running away.	Lion, ass, man, ape.
Lion seizing ass and fox looking on.	Lion seizing ass, ape above.

CHAP. VII.

	Ascetic striking pot of honey [= La Perrette].
Child and dog killing serpent.	Child, dog killing serpent [= Gellert].

CHAP. VIII.

Cat in net, bird on tree, dog and mouse.	Cat in net, bird on tree, dog and man.
Mouse gnawing net.	Mouse gnawing net.*
Mouse, net, cat in tree, and hunter going away.	Mouse, net, cat in tree, and hunter going away.

CHAP. IX.

Child killing little bird.	Child killing little bird.
Pinza taking child's eyes out.	Bird like a gryphon [= Pinza] taking child's eyes out.
King calling Pinza on a mountain.	King calling Pinza on a mountain.

* In German, not in Latin, for want of room. It passed into the Spanish, showing that the latter used the German (Benfey, *l.c.*).

There is only one conclusion to be drawn from the identity of the two lists. John of Capua must have taken into his version the illustrations in the Hebrew or copies of them. And combining this with our other evidence about the Indian and Arabic versions, there seems every reason to believe that the illustrations were regarded as an integral part of the text and were translated, if one may say so, along with it. No notice has been hitherto taken of this migration of illustrations, yet it may one day afford as interesting a chapter in the history of art as the Fables themselves have given to the history of literature.*

This traditional illustration of the Fables ceases after the first editions of the Latin, German, and Spanish appeared in print. Henceforth the work of the illustrator was done "out of his own head." Thus, the plates accompanying the Italian and English, some of which are here reproduced, cannot be brought into connection with India. We give, however, a sample of the traditional illustrations on p. lxiii., to accompany the text of the *Baka Jataka*, and it is surprising how exactly a design by a German artist of the fifteenth

* I have already collected materials for the Gellert story, as illustrated in the MSS. and early editions.

century can be made to illustrate a tale told probably by the Buddha nearly two thousand years before.

These traditional illustrations may also be made to play an important part in the criticism of the Bidpai literature. They would serve as the readiest means of testing the affiliation of texts. In particular, they may bring order into the confusion which now reigns as to the Arabic version. I trust that henceforth no description of an Arabic MS. of the Fables will be considered complete without a list of its illustrations. We may thus determine the question whether there are not two distinct families of Arabic MSS. of the *Kalilah wa Dimnah*, one of which was derived directly from the Sanskrit by a Jewish dragoman, according to the tradition given by Abraham Ibn Ezra, which formed the starting point of this long, but, I hope, not uninteresting or unimportant digression.

Whether any Jew was concerned in bringing the Fables from India or no, there is no doubt that Jewish intermediation brought them into mediæval Europe. The Arabic version appeared under the name of "*Kalilah wa Dimnah*," a softened form of the Pehlevi *Kalilag* and *Dimnag*, which

represent the two jackals, Karataka and Damana, of the first chapter of the Indian original. From Arabic it was translated into the languages of all the countries of Islam. Besides the late Oriental versions, like the Persian and the Turkish, *Kalilah wa Dimnah* reached the West mainly through three offshoots. The first of these was a Greek version, done by Symeon Seth, a Jewish physician at the Byzantine court in the eleventh century: from this were derived the Old Slavonic and the Croat versions. Then there was an Old Spanish version which I have elsewhere (*Jewish Chronicle*, 3d July 1885), shown to have been translated in the College of Jewish translators of Arabic works of science, established by Alphonso the Good at Toledo, about 1250; this gave rise to a Latin version. And finally, there was a Hebrew version made by one Rabbi Joel, from which a Latin version was made by John of Capua, a converted Jew, under the title of *Directorium humane vite*, and this gave rise to German, Spanish, Czech, Italian, Dutch, Danish, and English versions.

It will thus be seen that the work before us enjoys the unique distinction of having appealed to all the great religions of the world. Originated

in Buddhism, it was adopted by Brahmanism, passed on by Zoroastrianism to Islam, which transmitted it to Christendom by the mediation of Jews.

Besides the wide spread of the tales as a whole by translation, several of them passed into popular literature in more or less modified form. The chase after these scattered references is a very alluring one, but almost all the game has been already bagged by that mighty hunter, Benfey. In that eminent scholar's introduction to his translation of the *Pantschatantra* (Leipzig, 1859) he has traced each of the tales in its wanderings with an amount of erudition which is phenomenal, even in the land of erudition. Some idea of this may be given by Professor Max Müller's charming essay "On the Migration of Fables" (*Chips from a German Workshop*, vol. iv. pp. 145-209; *Selected Essays*, i. pp. 500-576). Professor Müller has forgotten to mention that this is a chip from another German's workshop,* yet as a matter of fact, every reference to the tale of the milk-maid who counts her chickens before they

* I have felt obliged to say this, first, because Professor Müller has not done so, and secondly, because in consequence he has been credited with original work on the subject.

are hatched, is given in § 209 of Benfey's *Einleitung*, and nearly every one of its 239 sections affords material for a similar monograph. In the analytical table of contents which I have appended to this introduction, I have given Benfey's references to each tale, so that the reader may judge of their relative popularity.

Besides this spontaneous spread through Europe of the Fables of Bidpai, there has been, during the past two centuries, what may be termed a learned diffusion of the various Oriental versions of the Fables. As Orientalists became aware of the interest and value of the Fables, they edited or translated the Eastern versions, and thus a mass of materials was collected which required wide linguistic knowledge to master. The investigation of the Bidpai literature began with Bishop Huet in 1670, and was then carried on by Stark, by Schultens, by Sylvestre de Sacy, and by Loiseleur Deslongchamps, till, at the present day, there is scarcely an Orientalist of note who has not had his say and said something worth saying about the Fables of Bidpai. Two names, however, in the present generation, stand out most prominently as the masters of all that is to be known on this subject—Theodor Benfey and

Joseph Derenbourg. Thus, by a curious coincidence, as the Jews were the chief agents in the spontaneous spread of the Fables, so Jewish scholars have done most for the scientific study of that spread.

Owing to this learned diffusion of the Fables, it has come about that, within the last hundred years, no less than twenty English translations of various versions of Bidpai's Fables have been published. Of these, fourteen are from various Indian offshoots (for which see Mr. Rhys-Davids' Table I.),* of which the most important are the *Hitopadesa*, of which there are five English versions, † and Somadeva's *Katha-sarit-sagara*, or Ocean of the River of Tales. Besides these we have Knatchbull's translation of the Arabic, Eastwick's and Wollaston's versions of the Persian *Anvari Suhaili*, besides J. Taylor's translation of the French version of its first four chapters, which is interesting as being the first work with

* Adding M. Müller's (interlineary) translation of the *Hitopadesa*, Tawney's *Katha-sarit-sagara*, Winford's version of the Tamil *Panchatantra*, Manuel's translation of the Urdu, and Fausböll's, Mr. Rhys-Davids', and Dr. Morris' versions of the Jatakas.

† The earliest of these by Wilkins (Bath, 1787) has been reprinted by Professor Morley in his *Universal Library* (No. 30).

the title "Fables of Pilpay" (1699).^{*} And finally, we have Mr. Keith-Falconer's version of the Later Syriac, and Mr. Ralston's reproduction of Schiefner's curious "find" of the Tibetan version. All this may serve to justify the reprint of the earliest of the twenty English translations, and to indicate that to the many stories contained in the book itself, must be added one more wonderful still—the story of its wanderings.

North's version, here republished, bears traces of these peregrinations almost in every section. Notwithstanding the warning to the reader of the necessity of reading the book in connected order, it is really an *omnium gatherum* from almost every country and tongue through which the original fables had passed on their way to England. Thus, the appeal "to the Reader" is from the Italian. The Prologue appears first in Arabic, though ^{the} ^{lost} ^{of} the tales in it can be traced to Indian sources. The Argument of the book goes a step farther back, and must have been in the Pehlevi. An interesting trait is omitted in the English version, for Barzoye in the original asks as his only reward that his life and exploits should be added to the Fables of Bidpai, as indeed they

* Reprinted recently in the Chandos Library.

have been. The First Part is really a continuation of the "Argument" and, though it is not so stated, is an abstract of Barzoye's account of his religious views, a kind of *Religio Medici*, in which the Buddhistic influence is strong. This again can only go back as far as Persia, though the celebrated tale with which it concludes occurs also in "Barlaam and Josaphat," or the Life of St. Buddha.* It is only with the Second and Third Parts that we come upon the earliest stratum of the Fables. These correspond to the first book of the original Fables represented in the first book of the *Pantschatantra* and in the second of the *Hitopadesa*. The Fourth Part again is originally an addition of Al-Mokaffa's in the Arabic version. The only things quite English in the book are, if we may be excused the Hibernicism, the Italian sonnet to North, and the other two poems (pp. 7-10). The remaining three quarters of the Indian original are not represented in North's version, which is confined more strictly than any of the others to the story of Kalila and Dimna. These appear in the anonymous form of the ass and the mule.[†] Thus the illustration on p. 100 gives us

* In the illustration, the gentleman who is running away from the four lions (four elements) is the same as he that has fallen into the well.

the original jackal, Damanaka, of the Indian tale under the form of "his Moyleship."

"The proper names of the books also bear traces of the phonetic detrition they have undergone, owing to the wear and tear of ages. A German scholar could easily fill this whole Introduction with a dissertation on these proper names.* I must content myself with one or two examples. Though I have called the stories throughout "the Fables of Bidpai,"—the name by which they are best known—in the book itself they are attributed to the sage Sendebar. The reader might not think it, but this can be traced back to the same original as the name Bidpai. As thus: Bidpai was originally Baidaba,† and in the Arabic MS. used by the holy‡ Rabbi Joel, the diacritical points

* Most of Benfey's Introduction to the Old Syriac version is devoted to this subject, and most properly so, since it affords the crucial test of literary origin.

† It is doubtful whether the original was the Pehlevi *Wedawaka* (Nöldeke) or the Sanskrit *Vidyapati*, "lord of knowledge" (Benfey). Other variants are Nadrab, Sendebar, Sanbader, Bundabet, Bendabel, Barduben, for which see Keith-Falconer, p. 271.

‡ I use this epithet on the same principle as a youthful friend of mine who, on being told by his nurse that she must not read stories on Sunday, replied, "But surely you may read holy Grimm." At the same time our only authority for attributing the Hebrew Version to Joel is the poor one of Doni.

which distinguish between *b*, *t*, and *th* had been omitted, and the Rabbi who had also translated the far-famed book of *Sindibad*, jumped to the conclusion that these fables were also due to that sage, and thought the reading to be *Thindiba*, which he took the liberty of changing into *Sindibad*. But revenge soon overtook him, for in Hebrew there is a similar resemblance between the letters *d* and *r*, and his translator, John of Capua, read *Sindibad* as *Sendebar*, Q.E.D. A similar misunderstanding of the Hebrew, according to Derenbourg, has changed the Shah Nurshirvan into *Anestres Castri* (p. 34).¹

So much at present for the external history of the work before us, which lends it so much of its interest. But its contents claim our attention in equal degree, for it has been claimed for them that in them, or rather in their Indian original, is to be found the *fons et origo* of all folk-tales, or at any rate of all tales about beasts. No one now-a-days would perhaps go so far as to hold that we can trace every folk-tale back to India, and to this particular collection, but the temptation is often very strong to do so, with M. Cosquin, for example (*Contes populaires*

de Lorraine, Paris, 1882), or with Mr. Clouston (*Popular Tales and Fictions*, 1887). As regards the origin of folk-tales, the view is too extreme to need much discussion.* Those who hold it overlook the fact that the "tell me a story" instinct is as universal as any craving of mankind. Indeed I wonder that some one has not defined Man as a tale-telling animal (with the corollary of Woman as a tale-bearing one). The only plausibility which is given to the derivation of all folk-tales from the East is given by the amazing erudition of Benfey. At first sight it might seem that all European folk-tales, and more also, had been swept into the net of his *Einleitung*. But if we take any particular collection and investigate what proportion of it is to be found referred to by Benfey, we get a more sober estimate of the influence of the Orient on folk-tales.

* I have not thought it worth while to refer to the further refinement of those who, like Professor de Gubernatis (*Storia delle Novellini popolari*, Milan, 1883), besides tracing all folk-tales back to India (he does this for ten selected examples in the accompanying *Florilegio*) traces them when there to degradations of meteorological myths about sun, moon, and stars. Even Professor Müller, who applies his "sparrow-grass" theory of things to most things in heaven and earth, would not go this length (*Sel. Ess.* i. 510).

Thus, out of the two hundred *märchen* collected by the Brothers Grimm, only eighteen are quoted as parallels by Benfey,* and in many of these cases the parallelism is only so far justified that there seems to be no point of contact between the two tales except that afforded by the common human nature underlying them. Or working from the other end we may attempt to calculate the proportion of any country's tales which can be traced to the East. Professor Crane has selected from the voluminous folk-literature of Italy 107 of the most characteristic tales in his *Italian Folk-Tales*, and of these he only traces a dozen (xxxvii.—xlviii.) to Oriental sources, a somewhat higher percentage than in the German collection, as is but natural, considering the closer proximity and connection of Italy, and especially Sicily, with the East. Altogether we shall not be far out if we restrict the proportion of Oriental tales among the folk-tales of Western Europe to one in ten.

Another consideration will modify the somewhat exaggerated claims that have been made for the influence of our collection upon European

* §§ 36, 92, 106, 120, 150, 155, 159, 165-8, 181, 186, 195, 208, 209, 212, 227.

folk-tales. It is true that these tales passed into all the languages of Europe in translations, but a large part of them never emerged from within the covers of the translations, as may be seen by referring to our analytical list of the stories. At first sight it seems to argue a wide spread for a story to see it quoted from "Anvari-Suhaili," "Hitopadesa," "Directorium vite humane," "Panchatantra," "Exemplario," "Stephanite i Ich-nelate," "Del governo degli animali," and so on. Mr. Clouston especially is fond of ringing these changes (*Popular Tales, pass.*) But after all this is much the same as if one were to state that a saying appeared in "the Torah" and "ἡ παλαιὰ διαθήκη" and "Das erste Buch Mose" and "the Vulgate" and "the Peshitto" and "Les saintes écritures" and "Genesis" and "the Douay Version," and all the other names under which the Bible is known in translation. All these are but one book, and though the various translations may very properly be quoted as testimonies to the popularity of the book, they cannot be counted over and over again as proving the popularity of each story. Or rather, if a story occurs only in these translations, this

tells dead against its popularity *per se*.* For what does this imply? Surely that in the struggle for existence among popular tales many of those which found a footing in written or printed literature failed to find any vogue in oral literature. That there was an exosmose of ideas and tales between the literate and illiterate is undoubtedly the fact, but we know little of the laws of intercommunication, and are likely, from our ignorance of the exact processes of oral tradition,† to exaggerate its amount. Whenever clear cases of the interfusion occur, as when we can clearly trace the Grimms' story *Simeliberg* (No. 142) to the *Forty Thieves* of the Arabian Nights, the literary *form* of the original has left its traces in some significant word or phrase, (in that case the pass-word "Sesame"). Altogether

* Of the forty stories or so contained in this volume only about ten (C1, C4, D7c, D9, D9a, E4a, E6, E9, E10, and F4) can be said to be really popular. At the same time, it should be added, that stories that are so popular may be almost counted on the fingers.

† The only kind of oral tradition extant among us consists in the stories—more broad than long—that circulate among young men in smoking rooms. In my sallet days I have heard stories of this nature told me by a Canadian, which I had previously heard with exactly the same turns of expression in Australia.

we may say that the *onus probandi* falls upon those who assert the Oriental origin of folk-tales, and in their proof we cannot be content with the assertion of a common "formula," which can only show that some rural wit in Germany had observed the fickleness of woman or the vanity of man in somewhat the same form as a brother sage in India had done some hundreds of years before. We have an exact analogy in the case of novels: one of these days we may obtain a scientific scheme of "formulæ" for the huge mass of novels, yet it would be hasty to assume that every novel which might come under the formula of "the lost heir" or "the innocent accused," had been derived from the same original.

There is still another reason why it is improbable that the Bidpai literature should have had such influence on European folk-tales as has been attributed to it. Incredible as it may seem, the Fables were translated in the first period of their spontaneous spread, not for the story-interest of them, but on account of their moral interest—their "moral philosophy" as the title of the Italian and English versions testifies. They were regarded as homilies, and the tales were

only tolerated as so much jam to give a relish to the "morality." It was therefore appropriate that these Asiatic tales with their Buddhistic tendencies should be introduced just at the period when Europe was Asiaticising. For if we may generalise about such big things as continents, may we not say that the ideal of Asia has been *to be*, that of Europe *to do*?* And was it not the striving of mediæval Europe *to be*, and not primarily *to do*, that makes it seem so alien to us moderns who have recovered the old European tradition of Greeks and Romans and Teutons? With touching simplicity, the mediævals, like the Asiatics, thought it only necessary to know, in order to do, the right, and hence their appeal to Oriental wisdom: alas, we moderns know better! It is important to notice this aspect of the book, as it makes it still more remarkable that it should have been accepted as a sort of secular Bible, if we may so term it, by men of so many different religions. There must have been something essentially human in this Buddhistic book that it should have been welcomed as a moral encheiridion by Zoroastrians, Moslems,

* Lindley Murray would perhaps have added that the ideal of Africa has been *to suffer*.

Jews, and Christians. Perhaps we may account for this universal acceptance of its doctrines because they seemed to come from the mouths of those who could not be suspected of heresy—from our dumb brethren, the beasts.

And this leads me to discuss the claim of our book, or its original, to be the source of all beast-fables—a claim for which a somewhat better case has been made out. For India is the home of metempsychosis, and there, if anywhere, the idea of animals talking and willing like men might seem most natural. Accordingly, Benfey would trace all stories in which animals act in this way back to India, though, curiously enough, he claims a Western (Greek) origin for beast-tales in which animals act “as sich.” Against this a claim has recently been set up for South Africa by Professor Sayce, who points to the existence of such fables quite independent of Indian influence (Bleek, *Reynard the Fox in South Africa*, 1872). He connects with beast-fables, by some link of association which is not too evident, the existence in the South African languages of special “clicks” which accompany each animal in the narration* (*Science of Language*, ii. 280-3).

* Thus we might tell the rhyme of *the House that Jack*

From the Bushmen or their ancient representatives, it seems to be suggested, it may have passed on to Egypt, and thence have percolated to Phœnicia, Assyria, Greece (may not Æsop be connected with *Aithiops*, it is asked), and India. Benfey himself gives some support to this contention by suggesting that in the first instance metempsychosis was derived from Egypt.

But against all this inquiry about the place from which beast-fables first came may be urged the probability that they came from nowhere, because they have always been everywhere where nomad man was. The doctrine of metempsychosis itself we now know, thanks to Mr. Tylor, to be merely an extension of the general tendency of early races towards an "animistic" theory of things, by which the savage observer of Nature projects his personality into all surrounding objects, whether animate or inanimate. The

built with appropriate "clicks" as follows: "This is the cock that crowed in the morn (*Cock-a-doodle-doo*) to wake the priest all shaven and shorn (*Pax vobiscum*), who married the man all tattered and torn (*Haha-ha-ha*), unto the maiden all forlorn (*Hehe-he-he*), that milked the cow with the crumpled horn (*Mooooo*), that tossed the dog (*bow-wow*), that worried the cat (*mieaou*), that killed the rat (*week*)," &c.

prevalence of totemism is another proof of the intense interest of men in the hunting stage in the ways of animals. And if we may apply the inverse method and argue back from the infancy of the individual to the infancy of the race, we may notice that the "gee-gee" and the "bow-wow" are the first objects of interest to the little ones.* Sir Richard Burton would even go further, and sees the essence of the beast-fable in "a reminiscence of *Homo primigenius* with erected ears and hairy hide, and its expression is to make the brother brute to hear, think, and talk like him with the superadded experience of ages."† One hesitates to dissent from so great an authority as Sir R. Burton on all that relates to the bestial element in man.

* George Eliot's infantile imagination was first touched by Æsop's Fables (*Life*, i. 20), and M. Bert sensibly begins his *First Year of Scientific Knowledge* with Animals.

† I owe this quotation and my knowledge of Sir R. Burton's views generally on this subject to an article by Mr. T. Davidson on "Beast-Fables," in the new edition of Chambers's Cyclopædia, which sums up admirably the present state of opinion on this subject, and a very confused state it is. Mr. Davidson quotes section 3 of the notorious Terminal Essay of the *Thousand Nights and A Night*.

But it may be pointed out what an unconscionably long memory the originators of beast-fables must have had if it could bridge over the long lapse of years required to turn the Darwinian *Homo* into Man the Speaker. And as all men *ex hypothesi* would have the same reminiscence of their original identity with the beasts, it seems rather inconsistent in Sir R. Burton to stand out, as I understand he does, for an exclusively African origin of beast-fables.

But we need not depend on imaginative hypotheses of pre-historic psychogony in opposing the contention for any single centre of dispersion for beast-fables. Their exclusively Indian origin at any rate, with which we are more particularly concerned, is at once disproved by traces which we can find of them in Egypt, Assyria, and Judæa (Jotham's fable, *Judges ix.*), before any connection with India can be established. Indeed on the strength of Jotham's fable and the many fables given or mentioned in the Talmud,* Dr. Landsberger some years ago argued that Judæa was the original home of the Fable

* On these see Hamburger's *Realencyclopädie des Talmuds* s.v. Fabel, and a series of papers by Dr. Back in Graetz's *Monatschrift* for 1881.

(*Fabeln des Sophos*, 1859). But the Talmud is late (150-450 A.D.), and the Rabbis to whom the fables are attributed may easily have learned their beast-fables from the Romans, just as they took the chief elements of their culture from Rome. M. Halévy has even suggested that the Fables of Bidpai were known to the Talmudic Doctors (*Revue des études juives*, xi., 195-200). He finds a pair of words which with a little coaxing can be made to resemble *Karirak* and *Damonak*. The words seem to mean in the text a set of fire-irons, whence the connection with fire-worshippers and with Persians, and so, with the Pehlevi text of our fables is made out to the satisfaction of M. Halévy, who is on this occasion even more ingenious than usual, which is saying a great deal, but even less convincing than usual, which is saying more. But apart from all this, priority of time is against our deriving Indian fables from the Talmudic ones or even asserting the independence of the latter.

Remoteness of locality might seem to be equally effective in proving independence or priority of time. For this reason the African collections of Fables are especially interesting, and have been adduced by Professor Sayce and

Sir R. Burton, as we have seen, to establish Africa as the origin of the Fable. Yet Benfey promises (*Pant.* i., pp. 102, 183) to show traces of Indian influence on the fables of the Senegal negroes (Roger, *Fables sénégalaises*, 1828), and on those of the Bechuanas (Grimm-Hunt, ii. pp. 544-554), through the medium of Arab slave-traders. He nowhere carried out this promise, so far as I can ascertain, but I think I can confirm his conclusion by evidence from a most unexpected quarter. Most of my readers will remember the amusing collection of beast-fables from the slave-states of America known by the name of *Uncle Remus*. Nothing could seem more autochthonous or more remote from Indian influences, and they have already been adduced as convincing evidence of the ubiquity of beast-fables. Yet I am much mistaken if I cannot connect the celebrated incident of the "Tar-Baby," which forms the nucleus of the collection as motivating the enmity of Brer Rabbit and Brer Fox, with one of the Jatakas or Buddhist Birth-stories. Every one will remember how Brer Rabbit, annoyed at the incivility of the Tar-Baby, chastises it with his right paw and left paw, with right leg and left leg, all of which stick to the "Baby," till at

last he butts at the obnoxious infant with his head, and is then at the mercy of Brer Fox, who all the time has "lain low." Now compare with this the following passage from the Jataka of the Demon with the Matted Hair (Fausböll, i. pt. ii. p. 272) as translated by Professor J. Estlin Carpenter* (*Three Ways of Salvation*, 1884, p. 27). The Bodisat in one of his former births as "Prince Five-Weapons" assails the Demon of the Matted Hair in the midst of a gloomy forest, "And with a resolute air he [the future Buddha] hit him with his right hand, *but his right hand and his left hand, his right foot and his left foot, were all caught in turn in the Demon's hair, and when at last he butted at him with his head that was caught too.*" The situation is so unique and the parallelism so close that we cannot avoid assuming a causal connection between the two versions. Yet if that be so, the Jataka of the Demon of the Matted Hair must have passed from India to Africa with Hindoo merchants or Arab slave-traders, must then have crossed Equatorial Africa before

* I was put on the track of this by Mr. F. H. Jones, Dr. Williams' Librarian, who heard Professor Carpenter's address and was struck with the resemblance.

Livingstone or Stanley, then took ship in the hold of a slaver across the Atlantic and found a home in the log-cabins of South Carolina. No wonder Brer Rabbit was so 'cute, since he is thus shown to be an incarnation of the Buddha himself.

This remarkable instance of the insidious spread of Buddhistic fables is at anyrate sufficient to give us pause before assuming that distance from India proves independence from Indian influences. We can only prove this by examples of beast-fables known to have been in existence before any contact with India can be shown. Besides the instances of Egyptian, Assyrian, and Bible fables, before referred to, we have the case of Greece, which, as the home of Æsop, deserves more particular attention. We find a fable in Hesiod (*Op. et Dies*, 202), two fables of Archilochus are known, and almost the only poetical thing in Byron's *English Bards*:

“So the struck eagle, stretch'd upon the plain,
No more through rolling clouds to soar again,
View'd his own feather on the fatal dart,
And wing'd the shaft that quiver'd in his heart,” *

is from a fable contained in a fragment of

* Byron got the idea from Waller, *To a Lady singing a Song of his composing*.

Æschylus' *Myrmidons*, which by the way does something to confirm the African origin, since the poet adds ὡς δ'ἴσται μύθων τῶν Διβυστικῶν λόγος (Schol. in Arist. *Aves*, 808). Aristophanes again has several references to Æsopian fables, and as we all know, Socrates in his last days occupied his leisure with "tagging" Æsop. All this was before any Indian influence could come in, and Benfey accordingly goes so far as to trace the Indian fables of an Æsopic type (*i.e.*, where the animals do not act as men, but *in propriâ personâ*) to Greek or Western influence. But the reasoning on which he bases this somewhat startling result (I. p. xxi. §§ 58, 130, 162) does not give one as much respect for his judgment as for his erudition. And at anyrate it is now generally recognised that *our* Æsop, the mediæval collection passing under that name, is strongly impregnated with Indian elements from the Bidpai literature.

Whether Phædrus, and Babrius from whom he borrows, can be traced back to the influence of the *Jatakas*, and so to the original of our present work, has not been thoroughly threshed out.* But

* "The History of the Greek Fable" forms the second introductory Essay to Mr. W. G. Rutherford's *Babrius*.

I would point to a feature common to the *Jatakas*, the Fables of Bidpai, and those of Babrius and Phædrus. And that is the "moral-pidgin," as Mr. Leland's Chinaman would say, that is inseparably connected with all these forms of the fable, though, if one thinks of it, the very *raison d'être* of the Fable is to imply its moral without mentioning it. The whole book before us seems to be written in the spirit of the Duchess in *Alice's Adventures* who, it will be remembered, concludes every statement of hers with the remark "And the moral of that is —." This moralising tendency is so distinctive a feature that one is tempted to trace it to a definite and single source, which can only be the *gatha* or "moral" verse, of the Buddhistic *Jatakas* (see Appendix). That there was time for them to reach the Hellenic world is shown by the fact that as early as the time of Augustus a *sramanakarja* (teacher of the Ascetics) created a great impression by burning himself alive at Athens, where his tomb was long afterwards to be seen with the inscription *Zarμανοχηγὰς Ἰνδὸς ἀπὸ Βαρύγασης* [Barygaza, then

He decides against any Indian influence in a very trenchant manner, but more trenchant than convincing, as it seems to me.

a Buddhist centre] κατὰ τὰ πάτρια Ἰνδῶν ἔθη
 ἑαυτὸν ἀπαθανάτισας κείται.*

Thus, although we cannot trace all beast-fables to India, we may, I think, give Buddhism, as represented by the book before us, the credit of those that have a moral attached, which is the case with most forms of the Æsopic fable. And arrived at the end of our inquiry into the influence of the book, we may trace it all to the Buddhism latent in it. For we have seen its wide acceptance due to the moral interest in it, and its influence on the so-called Fables of Æsop also due to the "morals" attached to them, and these moralities are the special things in the book which are due to Buddhism. And still more curiously the peculiar literary form of the book, which, as we shall see, has been even wider in its influence, can be traced back directly to the person of the founder of the religion.†

* See Lightfoot, *Colossians*, p. 390-6, who, however, for polemical purposes, dates Indian influence on the West as late as possible. The learned Bishop, however, considers that St. Paul derived from this incident his striking remark, "Though I give my body to be burned and have not charity, it availeth nothing" (1 *Cor.* xiii. 3).

† Against this Mr. Rhys-Davids points to the fact that several of the Jatakas are already "frames;" the

The idea of stringing a number of stories together by putting them in a frame as in Boccaccio's *Decamerone*, Chaucer's *Canterbury Tales*, Basile's *Pentamerone*, and so on down to Mr. Pickwick and Mr. Stevenson, is one that is distinctly to be traced to the East in the Fables of Bidpai, the book of Sindibad, and the *Arabian Nights*. The last is late, and was influenced by the others,* but the other two books which went through much the same history are offshoots of Buddhism, and in the case of Bidpai's Fables we have seen how the idea of a frame arose in the *Jatakas* or Birth Stories of Buddha. It is in the tendency to collect all the "good things" of India about the great exemplar of good in India that we must see the origin of the literary device of "the frame," which has done so much to keep intact the book we have been discussing during its long travels across the ages. Considering all these

Ummaga-Jataka contains 150 stories. But the vogue of the "frame" was due to Buddhism.

* Professor de Goeje has made out a plausible case for tracing the frame story of *the Thousand and One Nights* to the story of Esther (*Ency. Brit., sub voce*), as Shahzará is mentioned by Firdausi as a Jewish wife of Artaxerxes I: But the idea of a "frame" must have been suggested by the Indian books.

things, and remembering that Bidpai is only a lay figure who takes the place of Buddha in "moralising" the stories, may we not sum up our conclusions as to their origin and influence by roundly stating that the Fables of Bidpai are the Fables of Buddha?*

As the experienced reader might suspect from all this insistence on the extrinsic interest of the book before us that intrinsically it is as dull as most books of Oriental apologues are, I hasten to reassure him on the point. And in order to do so, I must remind the reader of the man to whom we owe it, and of his position in our literature. Of the external events of Sir Thomas North's life little definite is known, and that little has been put together with his customary diligence and accuracy by the late Mr. Cooper in his *Athenæ Cantabrigienses* (ii. p. 350-1). That Thomas,

* All this on the assumption that the remaining nineteen-twentieths of the Jataka tales are as full of the Fables as the hundred or so that have been translated by Fausböll, Mr. Rhys-Davids, Dr. Morris, and the Bishop of Colombo. I suspect, however, that the Pali scholars have already played their strongest trumps. Benfey held almost as good a hand thirty years ago: at anyrate *our* two Jatakas are duly noted by him in their proper places (§§ 60, 84; see also §§ 61, 82, here D10, E4).

second son of Edward, Lord North of Kirtling, was educated at Peterhouse, Cambridge, entered Lincoln's Inn in 1557, was presented with the honorary freedom of Cambridge in 1568,* was appointed captain of three hundred men raised at Ely in the Armada times, had something to do with the gaugers of ale and beer in 1591, was reduced to accept a relief of £20 from the town-council of Cambridge in 1598, and that he and his son received further help from his brother's will in 1600—these are the facts that form the exoskeleton of his life. We are at present more concerned with his literary productions. These are three; all of them translations. The first was a version of Antonio de Guevara's *Libro aureo*, a Spanish adaptation of Marcus Aurelius's *Meditations*, which had an extraordinary vogue throughout Western Europe at this time: North translated mainly from the French version, but did the last part into English from the original.

* From his familiarity with French and Italian, we might surmise a grand tour about this time. The "G. B." who wrote one of the introductory sonnets of our book was probably an Italian friend thus acquired. Could he have been Giordano Bruno, who came over to England thirteen years later, and had therefore relations with this country?

This was published in 1568, and two years later appeared "The Morall Philosophie of Doni,"* and in 1579 came his most important work, the translation of Plutarch, after the vigorous French of Amyot. This was one of the most popular books of the period, running through eight editions within the century after its first appearance. Most of us know it, or know of it, as the source of Shakespeare's picture of the Roman world.

Yet, if recent research is to be trusted, North's first book, the translation of Guevara, which he called *The Dial of Princes*, had almost as much influence as his Plutarch. For Dr. Landmann in an ingenious essay (*Der Euphuismus*, Giessen, 1881) has attempted to trace Euphuism to the influence of Guevara. It is true Mr. S. L. Lee interprets this to mean that Euphuism had for

* As we are on biographies, a word or two may be spared to the Doni, who forms part of the title of our book. He was a real person—Antonio Francesco Doni—flourishing in Italy in the middle of the sixteenth century (*b.* 1513, *d.* 1574) as a kind of journalist at Florence, his birthplace; Venice, where he wrote the *Moral Philosophia* in 1552; Ancona, whither he retired from fear of the Inquisition; and at Montselice, where he died. He was a novelist as well as a fabulist, and in the former capacity appears in Roscoe's *Italian Novelists*, where eight of his novels are translated.

its literary parent Lord Berners, the translator of Froissart, who also Englished Guevara's book before North in 1539 (see his edition of Berners' *Huon of Burdeaux*, E.E.T.S. iv. pp. 785-6). But Berners' version was made from the French, and it is difficult to see how the Spaniard's style could be caught except in a version made from the Spanish, as was in large measure that of North, who must therefore be regarded as the father of Euphuism, if that style is to be traced to Guevara alone. But as a matter of fact such a tendency to over-ornamentation as is shown in Euphuism came to all the literatures of West Europe as a natural development after they had passed the apprenticeship of translation, and became conscious of the delights of literary artifice.

North came just mid-way between the exaggerated Ciceronianism of Berners, Elliot, and Ascham, his chief predecessors, and the exaggerated Guevarism (if it must be so) of Lyly and his school; and because he did so, we see in him Tudor prose at its best. In the Elizabethan period our language attained both ease and dignity, but the ease of Greene and the pamphleteers was never dignified, and the dignity of such men as Hooker was rarely easeful. North

alone, so far as I know, had ease with dignity, and so ranks rightly as the first great master of English prose. He alone of his era had the art of saying great things simply, as he does so often in his Plutarch.

If I mistake not, the book here brought again to light displays these qualities in no less a degree. It comes as a happy medium between the stateliness of his Guevara and the grandeur of his Plutarch, with its Italian vivacity tempered with far off echoes of Oriental gravity. It argues a master of language to have been equal to so many styles.* Let us hear a couple of his sentences: "To be alone it griueth vs: to be accompanied it troubleth vs: to live long it werieth vs: and sufficient contenteth vs not." That might have come from one of the finest of the Homilies: notice the subtle turn of the last clause just when the parallelism is beginning to cloy. Again: "His Moyleship brauely yerked out with both legges and liuely shook his eares and head. He brayed and flong as he had bene madde." There is vigour and crispness.

* North's French prototype, Amyot, showed the same versatility of style, being equally successful with Plutarch and with *Daphnis and Chloe*. (Saintsbury, *French Lit.*, 232.)

North is at his best in the dialogues and soliloquies which are scattered so frequently through the book, and it is there too that he departs most freely from the Italian version, which as a rule he follows closely. The flexibility of his style comes out in these speeches: contrast, for example, the vigour of the exulting speech of "the Moyle" (Dimna) when he has entrapped the Bull (p. 177) with the courtier-like gravity with which he has just approached King Lion (p. 129), and the friendly persuasion with which he has won over the Bull (p. 147).

Another mark of the fine instinct which North displays as a literary artist is the fact that so few of his words have become obsolete. There are scarcely a dozen passages in the book which fail to yield their meaning on a first reading owing to this cause.* And yet with all this the book is full of those racy quaintnesses which give to Elizabethan English something of the charm of the pretty prattlings of early childhood: the

* Some readers may be glad to have the following equivalents:—flight (p. 55) = fled; draffe (82) = dregs; bucke (95) = lye (?); girmed (103) = mocked; dole (127) = share. Few will care to know that 'cockle' (113) = *Angrostemna githago*, Linn., and I should like to know what 'coccomber' (178) means.

interjections in particular, "Tut a figge," "What a goodyere," and the like, resemble the inarticulate cries of childhood, and come most appropriate in a literature after a New Birth.

And the book which North has clothed in this style has greater claims to artistic unity than most collections of Oriental tales. With happy tact, he did not translate the second part of Doni (*Trattati diversi*), which contains a farrago of Oriental tales culled from all quarters, which produce the same bewildering effect as most of the Oriental collections. North, by confining himself to the first part of the *Moral Philosophia*, corresponding to the first chapter of the original Sanskrit,* has given a certain amount of consistency to his version of Bidpai which is lacking in all the others. Three-quarters of the book represent the intrigues of the wily Dimna against the simple-minded Senesba.

Here I must stop. One who edits a "find" cannot hope to be trusted about its artistic merits.

* It must not be supposed that our book contains only one-thirteenth of the original. The first chapter is exceptionally long, so that our version represents about one-fourth of the original Sanskrit, and rather more than a third of the Arabic version, from which most of the European representatives come.

If I go on further, I foresee the sort of mental dialogue which will pass between my reader and myself. "What," the reader will exclaim, "the first literary link between India and England, between Buddhism and Christendom, written in racy Elizabethan with vivacious dialogue, and something distinctly resembling a plot. Why, you will be trying to make us believe that you have restored to us an English Classic!" "Exactly so," I should be constrained to reply, and lest I be tempted into this temerity, I will even make a stop here.

APPENDIX.

BUDDHIST BIRTH-STORIES OCCURRING IN THE *MORALL PHILOSOPHIE*.

I. BAKA JĀTAKA.

The Cruel Crane Outwitted.

[Fausböll, No. 38 ; Rhys Davids, pp. 315-321 ; North, *infra*, pp. 118-122].

The villain, though exceeding clever. *This the master told when at Jetavana about a monk who was a tailor [and used to cheat his customers by changing old clothes patched up, for new cloth. He is however outwitted by a tailor from the country, who cheats him by taking the cloth in exchange for old clothes dyed to look like new]. And one day the monks sat talking about this in the Lecture Hall, when the Teacher came up and asked them what they were talking about, and they told him the whole matter.*

Then the Teacher said, "Not now only has the Jetavana robe-maker taken other people in in this way, in a former birth he did the same. And not

now only has he been outwitted by the countryman, in a former birth he was outwitted too." And he told a tale.

Long ago the Bodisat was born to a forest life as the Genius of a tree standing near a certain lotus pond.

Now at that time the water used to run short at the dry season in a certain pond, not over large, in which there were a good many fish. And a crane thought, on seeing the fish—

"I must outwit these fish somehow or other and make a prey of them."

And he went and sat down at the edge of the water, thinking how he should do it.

When the fish saw him, they asked him, "What are you sitting there for, lost in thought?"

"I am sitting thinking about you," said he.

"Oh, sir! what are you thinking about us?" said they.

"Why," he replied; "there is very little water in this pond, and but little for you to eat; and the heat is so great! So I was thinking, 'What in the world will these fish do now?'"

"Yes, indeed, sir! what *are* we to do?"

"If you will only do as I bid you, I will take you in my beak to a fine large pond, covered with all the kinds of lotuses, and put you into it," answered the crane.

"That a crane should take thought for the fishes is a thing unheard of, sir, since the world began. It's eating us, one after the other, that you're aiming at!"

"Not I. So long as you trust me, I won't eat you.

But if you don't believe me that there is such a pond, send one of you with me to go and see it."

Then they trusted him, and handed over to him one of their number—a big fellow, blind of one eye, whom they thought sharp enough in any emergency, afloat or ashore.

Him the crane took with him, let him go in the pond, showed him the whole of it, brought him back, and let him go again close to the other fish. And he told them all the glories of the pond.

And when they heard what he said, they exclaimed, "All right, sir! You may take us with you."

Then the crane took the old purblind fish first to the bank of the other pond, and alighted in a *Varaṇa*-tree growing on the bank there. But he threw it into a fork of the tree, struck it with his beak, and killed it; and then ate its flesh, and threw its bones away at the foot of the tree. Then he went back and called out—

"I've thrown that fish in; let another come!"

And in that manner he took all the fish, one by one, and ate them, till he came back and found no more!

But there was still a crab left behind there; and the crane thought he would eat him too, and called out—

"I say, good crab, I've taken all the fish away, and put them into a fine large pond. Come along. I'll take you too!"

"But how will you take hold of me to carry me along?"

"I'll bite hold of you with my beak."

"You'll let me fall if you carry me like that. I won't go with you!"

"Don't be afraid! I'll hold you quite tight all the way."

Then said the crab to himself, "If this fellow once

got hold of fish, he would never let them go in a pond! Now if he should really put me into the pond, it would be capital; but if he doesn't—then I'll cut his throat and kill him!" So he said to him—

"Look here, friend, you won't be able to hold me tight enough; but we crabs have a famous grip. If you let me catch hold of you round the neck with my claws, I shall be glad to go with you."

And the other did not see that he was trying to outwit him, and agreed. So the crab caught hold of his neck with his claws as securely as with a pair of blacksmith's pincers, and called out, "Off with you, now!"

And the crane took him and showed him the pond, and then turned off towards the Varana-tree.

"Uncle!" cried the crab, "the pond lies that way, but you are taking me this way!"

"Oh, that's it, is it!" answered the crane. "Your dear little uncle, your very sweet nephew, you call me! You mean me to understand, I suppose, that I am your slave, who has to lift you up and carry you about with him! Now cast your eye upon the heap of fish-bones lying at the root of yonder Varana-tree. Just as I have eaten those fish, every one of them, just so I will devour you as well!"

"Ah! those fishes got eaten through their own stupidity," answered the crab, "but I'm not going to let you eat *me*. On the contrary, it is *you* that I am going to destroy. For you in your folly have not seen that I was outwitting you. If we die, we die both together; for I will cut off this head of yours, and cast it to the ground!" And so saying, he gave the crane's neck a grip with his claws, as with a vice.

Then gasping, and with tears trickling from his eyes, and trembling with the fear of death, the crane

beseched him, saying, "O my Lord! Indeed I did not intend to eat you. Grant me my life!"

"Well, well! step down into the pond, and put me in there."

And he turned round and stepped down into the pond, and placed the crab on the mud at its edge. But the crab cut through its neck as clean as one



would cut a lotus-stalk with a hunting-knife, and then only entered the water!

When the Genius who lived in the Varana-tree saw this strange affair, he made the wood resound with his plaudits, uttering in a pleasant voice the verse—

“The villain, though exceeding clever,
Shall prosper not by his villany.
He may win indeed, sharp-witted in deceit,
But only as the Crane here from the Crab!”

When the Teacher had finished this discourse, showing that "Not now only, O mendicants, has this man been outwitted by the country robe-maker, long ago he was outwitted in the same way," he established the connexion, and summed up the Jātaka, by saying, "At that time he [the crane] was the Jetavana robe-maker, the crab was the country robe-maker, but the Genius of the Tree was I myself."

The part in italics is called "The Story of the Present," and that in ordinary type is "The Story of the Past," of which the verses (*gatha*) in old Pali probably formed the literary nucleus, and were handed on as a peg on which the stories hung. Both the stories were ultimately written down as a commentary on the verses with the first line of which the Jataka begins.

On the wide extension this story has found when divorced from its connection with the Buddha, see note in Analytical Table of Contents, *infra*, p. lxxiv. It is to be found in the *Morall Philosophie*, pp. 118-22, and considering that it has passed through more than a thousand years, and no less than seven languages on its way from Pali to English, it has preserved its identity with remarkable success.

The illustration is from the *editio princeps* of the Latin (reduced), and, as I have shown, has a traditional connection with the story in its Indian form, and may one day, I hope, be traced to a rock carving representing this very Jataka, on one of the Buddhist stupas.

II. KACCHAPA JĀTAKA.

The Talkative Tortoise.

[Fausböll, No. 215, also *Five Jatakas*, 1871, pp. 16, 41 ; Rhys-Davids, pp. viii-x ; North, *infra*, pp. 170-175].

Once upon a time, when Brahma-datta was reigning in Benāres, the future Buddha was born in a minister's family ; and when he grew up, he became the king's adviser in things temporal and spiritual.

Now this king was very talkative : while he was speaking, others had no opportunity for a word. And the future Buddha, wanting to cure this talkativeness of his, was constantly seeking for some means of doing so.

At that time there was living, in a pond in the Himālaya mountains, a tortoise. Two young hamsas (*i.e.*, wild ducks) who came to feed there, made friends with him. And one day, when they had become very intimate with him, they said to the tortoise—

“Friend tortoise ! the place where we live, at the Golden Cave on Mount Beautiful in the Himālaya country, is a delightful spot. Will you come there with us ?”

“But how can I get there ?”

“We can take you, if you can only hold your tongue, and will say nothing to anybody.”

“Oh ! that I can do. Take me with you.”

“That's right,” said they. And making the tortoise bite hold of a stick, they themselves took the two ends in their teeth, and flew up into the air.

Seeing him thus carried by the hamsas, some villagers called out, “Two wild ducks are carrying a tortoise along on a stick !” Whereupon the tortoise

wanted to say, "If my friends choose to carry me, what is that to you, you wretched slaves!" So just as the swift flight of the wild ducks had brought him over the king's palace in the city of Benāres, he let go of the stick he was biting, and falling in the open courtyard, split in two! And there arose a universal cry, "A tortoise has fallen in the open courtyard, and has split in two!"

The king, taking the future Buddha, went to the place, surrounded by his courtiers; and looking at the tortoise, he asked the Bodisat, "Teacher! how comes he to be fallen here?"

The future Buddha thought to himself, "Long expecting, wishing to admonish the king, have I sought for some means of doing so. This tortoise must have made friends with the wild ducks; and they must have made him bite hold of the stick, and have flown up into the air to take him to the hills. But he, being unable to hold his tongue when he hears any one else talk, must have wanted to say something, and let go the stick; and so must have fallen down from the sky, and thus lost his life." And saying, "Truly, O king! those who are called chatter-boxes—people whose words have no end—come to grief like this," he uttered these Verses—

"Verily the tortoise killed himself
 Whilst uttering his voice;
 Though he was holding tight the stick,
 By a word himself he slew.

"Behold him then, O excellent by strength!
 And speak wise words not out of season.
 You see how, by his talking overmuch,
 The tortoise fell into this wretched plight!"

The king saw that he was himself referred to, and said, "O Teacher! are you speaking of us?"

And the Bodisat spake openly, and said, "O great king! be it thou, or be it any other, whoever talks beyond measure meets with some mishap like this."

And the king henceforth refrained himself, and became a man of few words.

This again is a very widely extended tale, (see Table of Contents, E4a), and has lost little of its effectiveness in North's version. The quaint illustration, p. 174, would serve for the Pali original equally well as for its English great-great-great-great-great-great-grand-child.

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Tr. = Translations. *Ad.* = Adaptations. *Pls.* = Parallels.

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E. C. to the Reader	7-10
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(4) One trying to obtain the greater of two heaps of corn gets the less by his own cunning	25-27
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(5) A robber surprised leaves his money behind	28-31
[Tr. as above; the gold and silver in the cape added by <i>Germ.</i> , and hence into Spanish II., Italian, and North.]	
B. THE ARGUMENT OF THE BOOK	34-41
[Must have been in <i>Pehlevi</i> (now lost), hence into Arabic, as Chapter II. (Knatchbull, 32 seq.); Persian I. <i>Not.</i> 103-112; Greek, 7, &c.; Latin, 14-16; Hebrew II., 319-320; Spanish I., 13 b. (The same account in Firdausi, <i>Shahnameh</i> (Mohl, vi. 354-365). On the Indian tree of life, Renaud, <i>Memoire sur l'Inde</i> , 130; Burnouf, <i>Lotus</i> , 83.]	
C. THE FIRST PART	43-46
[Properly a spiritual biography of "Berozias," and therefore in <i>Pehlevi</i> , thence into Arabic, 61, and other translation following above (Argument); also in Syriac II., 375 (Keith-Falconer, 248-267). Cf. Malcolm, <i>Sketches in Persia</i> , I., 143-148, B § 17.]	
(1) A thief caught riding the moon- beams	47-52
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(2) The lover enticed by a husband into a jakes	54-55
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(3) A jeweller has to pay for letting his workman play to him	56-58
[Tr. as before.]	
(4) A parable of this world : a man in the midst of all manner of dangers falls to eating honey	60-63
[Tr. as before (but skipping three stories in Arabic and offshoots, among them the Dog and Shadow fable). <i>Plls.</i> , Dubois, <i>Mœurs de l'Inde</i> , II., 127; Somadeva, v. 38-97; Sinhâsana, pp. 23 seq.; Julien, <i>Avadanas</i> , i. 132, 191; Barlaam, c. 12; Dunlop- Liebrecht, Note 72 ^a ; <i>Gesta Rom.</i> , 168 (Oosterley, 739 ^b); Dchelaleddin <i>Di- wan</i> (Hammer, 183); Grimm, <i>Deut.</i> <i>Myth.</i> , I., 758; Rückert, <i>Ges. Schr.</i> , I., 51; Homayun Namah, iv.; Lie- brecht, <i>Zur Volkskunde</i> , 457.]	
D. THE SECOND PART	64-127
[This and the next part correspond to the first chapter of the <i>Sanskrit</i> original, now lost, and of the <i>Panchatantra</i> , = <i>Hito- padesa</i> , Bk. II., = <i>Katha-sarit-sagara</i> , Tar. 49, = <i>Syr.</i> I. ch. i., = <i>Arab.</i> I. ch. v., = <i>Greek</i> I. ch. i., = <i>Latin</i> I. ch. ii. (D 36- 100), = <i>Pers.</i> I. ch. iii., = <i>Pers.</i> II. ch. i. (Eastwick, p. 71 seq.). On the variations in the main story see B. §§ 6, 21-23, 29, 34, 43, 46-48, 54, 64, 66-69, 74, 75, 81, 88, 90, 98, 102, 107. It also appears in shortened form in a Siamese Buddhistic tale <i>Asiatic Res.</i> xx. 348, and in the Tibetan	

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Sidikur, Tale 19 (*Sagas from the Far East*, p. 192-197). The names of the two oxen were originally *Sanjivaka* (Arab. *Shanzabeh*, Lat. *Senesba*) and *Nandaka* (Arab. *Banzabeh*, Lat. *Chenedba*), which Firenzuola, and after him Doni and North, altered to Chiarino and Incoronata. The anonymous ass and mule of the English version were in the original two jackals, *Karataka* ("crow," Syr. I. *Kalilag*, Arab. I. *Kalilah*, Lat. I. *Celila*, Span. II. *Belile*), and *Damanaka* ("tamer," Syr. I. *Damnag*, Arab. I. *Dimnah*, Lat. I. *Dimna*). For the translations of the various stories it will only be necessary to refer to Benfey's sections giving the Sansk., Arab., Pers., Ger., Span., and Ital. versions, and to Derenbourg's edition of the *Directorium*, which gives the Lat., Heb. I. & II., Syr. I. & II.]

Introduction	64-66
[Only in <i>Italian</i> , including the stories of	
(a) the belly and members, from Livy, and	
(b) horse and stag, from Æsop, Halm, 175.]	
(1) An ape being curious about a wood- man splitting a tree with a wedge is caught in the cleft	73-74
[Tr. B § 30, D 40 n. 1 (not in Syr. I.). Plls. Luther <i>Fabul Hans</i> , p. 530. Cf. Æsop, Fur. 162, Halm, 362; Syntipas, 46; Vartan, 31.]	
(2) Wolf is released from a trap on promising to amend: breaking his promise is restored to the trap and killed	77-78
[This form original to Italian of Doni, B § 36 <i>ad fin.</i> Cf. <i>Disc. Cler.</i> vii.]	

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(3) Buriasco fattens a sow and then kills her	82
[Only in <i>Italian</i> of Doni.]	
(4) A quail is saved from a sparrowhawk by noticing its acts more than its words	84
[Only in <i>Italian</i> of Doni.]	
(5) A captured Turkey pretends to be on a visit to his captors till his pride is humbled and he submits to be ransomed	89-91
[Only in <i>Italian</i> of Doni.]	
(6) A fox, hearing the sound of mulebells, is afraid ; which seeing, he fears no longer	93-94
[B § 41, D 50 n. Originally a drum hanging on tree, but "tympanum" of Latin, translated "schell" by <i>Germ.</i> causes change in <i>Span.</i> , <i>Ital.</i> , and <i>Eng.</i>]	
(7) A devout man, entertaining a thief unawares, is robbed by him, and sees three things in pursuing after him	104-111
[B § 50, D 53. <i>Plls.</i> This and the three following have passed into the 1001 Nights (Prenzlau, iv. 261-273)].	
(7a) Two goats fight ; a fox watching them too curiously gets butted and dies	105-106
[B § 50, D 53 n. 8. <i>Plls.</i> Reineke Fuchs (ed. Grimm, cclxxvii.); Robert, <i>Fables</i> , cxxvi.]	

- (7b) A bawd trying to blow poison into a young man's ear, swallows it herself and dies 106-107
 [B § 51, D 53 n. 9; only in *Arabic* and offshoots. *Plls.* Cent. nouv. nouv., ii.; Malespina, No. 37.]
- (7c) A husband ties his wife to a pillar at night; a bawd takes her place and has her nose cut off for refusing to speak: the wife returning pretends to call upon heaven to restore her nose as a proof of her innocence 108-111
 [B § 50, D 54 n. 3. *Plls.* Vetala-pançavincati (in 5 variants); Tutinameh (Kadiri, xvii.; Rosen II. 92); Bahar Danush, II. 83; Barbazan-Méon, iv. 393; Vierzig Viziere (Behrnauer, 173); Aristænetus, *Epist.*, ii. 22; Morlini, *Nov.* 27; Cent. nouv. nouv. xxxv. lxi.; Gesammtabenteuer, xliii.; W. Grimm in *Zt. deut. Alt.*, xi. 2, 213, No. 13. Cf. Von der Hagen, II., xv.-xviii., xlii.-xlix.; III., xci.; Dunlop (Germ.), 242; Deslongchamps, 33.]
- (8) An eagle finding a leveret devoured it notwithstanding the remonstrance of a beetle, which nevertheless avenges the leveret by destroying the eagle's eggs 114-116
 [Seemingly only in Doni; ? from Lat. *Æsop.* cf. L'Estrange, cclxxviii.]
- (9) A raven whose young are killed by a snake, revenges herself by carry-

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- ing off a jewel to the snake's hole
in the presence of men, who pursue
it and thereby kill the snake in
seeking the jewel 116-122
- [B § 58, D 58 n. 2. *Plls.* 1001
Nights (Weil. III., 916); Maha-
vanso, 128; Gest. Rom., cv. (Oest.,
728); Gesamtabenteuer, II., 635;
III., clxiii. *Cf.* Æsop, Fur. 1, Halm,
5; Phæd., I., 28; Syntipas, 24; Ugo-
bard, 14; Vartan, 3; Méril, 194;
Arist., *Aves*, 652; *Pax.*, 126. B. thinks
derived from "Æsop." *Cf.* § 86.]
- (9a) A "Paragon," pretending that the
lake is to be drained, persuades
some fishes to allow him to carry
them off, whereupon he devours
them; on trying to do the same
with a crab, he has his head bitten
off 118-122
- [B § 60, D 58. *Plls.* Lafontaine,
x. 4. A Jataka, says B. *Cf.* Upham,
Sacred Books of Ceylon, III., 292,
and Dhammapada (ed. Fausböll,
155), but compares Æsop, Fur. 231,
Halm, 346, where also a crab vic-
torious. The Jataka is given in
Rhys-Davids, v. *supra*, pp. lx-lxiii.]
- (10) The animals agree to provide a lion
with one of themselves daily by
drawing lots. The lot falling on
the fox, he rouses the lion's jeal-
ousy against another lion whom
he pretends to be down a well.

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The lion seeing his own image, jumps down and is killed . . .	123-126
<p>[B § 61, D 61 n. 1. <i>Plls.</i> Reineke Fuchs (Grimm, colxxviii.); Disc. Cler., xxiv. (<i>cf.</i> Schmidt, 155); Hodgson in <i>Journ. Asiat. Soc.</i>, 1836, p. 83 (a Jataka). B. suggests that idea of animals casting lots is derived from the beautiful Jataka of the Banyan Deer (Hiouen Thsang, ed. Julien, I., 361). <i>Cf.</i> Rhys-Davids, pp. 205-10.*]</p>	
E. THIRD PART	128-215
<p>[Contains continuation of first chapter of Indian original and offshoots; see analytical note to Part Second. The lion who was originally terrified at the roaring of the bull <i>Chiarino</i> (=Senesba), has made friends with him through the intermediation of the "Moyle" (=the jackal, <i>Dimna</i>), who finding himself neglected, plots against the bull and sets the lion against him, so that a fight ensues in which the bull is killed.]</p>	
(1) Three great fishes are in a lake which is being drained: one escapes by hiding, another by cunning, but the third is destroyed by his own laziness	132-135
<p>[B §§ 65, 85, D 65 n. 1. <i>Plls.</i> Mahabharata, xii., 4889 <i>seq.</i>]</p>	
(2) A flea revenges itself on a louse by enticing it into the bed of a prin-	

* This is figured in Gen. Cunningham's "Stupa of Bharhut," Pl. xxv. No. 1.

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- cess whence the flea escapes but
the louse is caught and killed . 137-141
[B § 72, D 67 n. 7; not in Hitopadesa or Anwari-Suhaili.]
- (3) The lion is ill ; the wolf, the fox, and
the raven persuade the camel to
offer himself for dinner by pre-
tending the same themselves . 153-167
[B § 78, D 76 n. 2. *Plls.* Pant-
chatantra, I., 16; IV., 2; Bahar
Danush, II., c. 19; Æsop Fur. 356,
Halm, 243; Babr., 95. *Cf.* B § 181;
Deslongchamps, 37 n. 1; Lance-
reau's Hitopadesa, 253. Alterations
in *Germ.* I. have influenced Ital.
and North.]
- (4) A cock-linnet persists in building
his nest by the sea against the
advice of his spouse ; the sea rises
and destroys the nest 169-176
[B § 82, D 81 n. 5. *Plls.* Æsop Fur.
240, Halm, 29 (from Planudes, who
took it from Greek I.) With ending
B. compares two Jatakas—Hardy,
Buddhism, 106; Hiouen Thsang, ed.
Julien, I., 335. This end has dis-
appeared in Italian and English.]
- (4a) A tortoise biting a stick carried
by waterfowls through the air
opens its mouth to answer birds
that mock it and thereby falls . 170-175
[B § 84, D 82 n. 3. *Plls.* Robert,
II., 252. A Jataka. *Cf.* Hardy,
309, and Julien *Avadanas*, I., 71-73;

- cf.* 122-126. See now Rhys-Davids, *supra*, pp. lxxv.-vii. Derived, according to B., from *Æsop Fur.* 193, Halm, 419; *Phæd.*, II., 7; VII., 14; *Abst.*, 108.]
- (5) Apes trying to light sticks with a glowworm are advised by a popinjay who receives little thanks for her advice 181-184
 [B § 93, D 86 n. 8. *Plls.* Luther, *Fabel Hans*, 530. The glowworm appears first in Arabic, the original having guncha berries.]
- (6) A magpie tells her master all his wife's misdemeanours; the wife causes the pye to believe there is a storm when it is clear: he is henceforth not credited, and finally killed 185-190
 [B § 95, D 89 n. 6. Not in Arabic I., but in Latin I., in same position as in *Panchatantra*. *Plls.* In the *Sindibad* cycle in all its offshoots. *Gest. Rom.* (ed. Graesse, II., 185); *1001 Nights* (Weil., I., 70). *Cf.* Keller, cxxxiv.; *Deslongchamps*, 99 n. 1; *Boccacio*, vii. 9. Other *plls.* by Crane, *Ital. Folk Tales*, 167-183, and notes 358-360; *Clouston, Pop. Tales*, II. 196-211.]
- (7) Two find a treasure and hide it in a tree. One steals it, and, on a trial ensuing, induces his father to get inside the tree and accuse the other. The judge orders fire

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to be set to the tree and the fraud is discovered	190-202
[B § 96, D 90 n. 4. <i>Plls. Delices de Verboquet</i> (1623), p. 41.]	
(7a) A bird having its young destroyed by a snake that has its hole near, entices thither an enemy of the snake, which is destroyed and the bird too.	198-199
[§ 97, D 92 n. 1. <i>Pll.</i> Here D9. <i>Cf.</i> Deslongchamps, 42 n. 1. In original the enemy is an ichneumon.]	
(8) A merchant returning after a long absence finds a lad in his house, whom his wife avers the snow has begotten, witness his name "White." The merchant takes the boy for a walk and declares the sun has melted him	203-206
[Not in the Bidpai cycle but from Italian novels. <i>Cf.</i> Dunlop-Liebrecht, 296, B § 99, <i>ad fn.</i>]	
(9) A merchant leaves iron with a friend who afterwards alleges that the rats have eaten it; the merchant, pretending to believe, shortly after hides away his friend's son and alleges a chicken has carried it off. The friend confesses, makes restoration, and receives his boy again	207-212
[B § 101, D 97 n. 1. <i>Plls.</i> Çuka- saptati, 38=Tutinameh (Rosen, I., 67;	

Iken, III., 25); Cardonne, *Mél. de lit. orient*, II., 63; 1001 Nights (Prenzlau, xi. 259-262). Cf. Deslongchamps, 43 n. 2; Crane, *l. c.*, 353 n. 4.]

- (10) A woman sent to the apothecary by her husband whiles away her time with him while the assistant changes the drugs for dust. On her return the wife declares she dropped her money in the dust and brought it home in the hope of recovering some of the coins . . . 213-214

[B § 99, D 95. Cf. 94 n. 4. *Plls.* From the Sindibad cycle (and offshoots); introduced first in Latin I. (or Hebrew). Çukasaptati, 32; 1001 Nights, xv. 177; Tutinameh, xxv. Cf. Keller, *Romans*, cxliv.]

F. FOURTH PART 216-257

[The "Moyle" (Dimna) being suspected by the lion, is imprisoned, and having made an elaborate defence contained in this part, is executed. This was inserted in *Arabic* of Abdullah ibn Almokaffa, and only appears in its offshoots. B § 109-112. The stories differ much in Pers. II.]

- (1) A painter loved a joiner's wife and visited her in a certain mantle, a servant borrows the mantle and visits her in his stead 229-232

[B § 111, D 108 n. 2. *Plls.* Bahar Danush, II., 293; Le Grand d'Aussy, IV., 121; Boccaccio, III., 2. Cf. Deslongchamps, 44 n. 1.]

	PAGE
(2) An ignorant physician gives arsenic to a princess and is killed	242-245
[B § 111, D 119. <i>Plls.</i> Probably from Phæd., I., 16.]	
(3) A man and his two daughters being captured and stripped, in trying to hide their nakedness, he uncovers himself	248-249
[B § 111, D 122 n. 4. In Heb. I. the two women are the man's wives.]	
(4) A servant tries to slander his mistress by teaching a parrot to tell lies of her in a strange tongue, but a sparrow-hawk miraculously exposes him	252-255
[B § 111, D 130. <i>Plls.</i> Here E 6. The <i>three</i> birds are a misunderstanding by the <i>Germ.</i> of the Latin, "cepit duos pullos psittaci et papagilli," = "und fieng zwen sittikus und ein papagai." Cf. D, <i>l. c.</i>]	

Lxxx

PEDIGREE OF THE B

BUDDHIST BIRTH-STORIES.

SANSKRIT

Jataka (lost).
Pali about 250 B.C.

KARATAKA and

Cingalese (lost).

Pehlevi, or Old Pers.,
by Barzoye (lost),
570 A.D.

Arab
by a Je
ed. Gui

Pali, 550 A.D.
Jataka Atthavannana,
ed. Fausböll, 1877-79.

Ital., pt.

4 Cingalese,
1320, 1415,
1610, 1780.

Eng. pt.
(Fausböll,
1871;
Rhys-Davids,
1880;
R. Morris,
1885-87).

Syriac I., 570,
Kalilag wa Damrag,
ed. Bickell, 1874.

ARABIC I., c. 750,
by Abdullah al-Mokaffa
(ed. pt., Schultens, 1786,
Nöldeke, 1879, the whole
by S. de Sacy, 1816, and
6 other edns., 1834-1882),
Kalilah wa Dimnah.

German
(Bickell, 1874).

Tel
ed.

Eng., verse
pt. Steele
(1871).

Heb. pt.,
1878.

Fr. Dubois
(2 edns, 1826-27)

Pers. verse,
by Rudegi, 914
(lost).

2 Arab. verse (lost).
(1) Jachja ibn Jaffar,
the Barmecide;
(2) Abd al-Mamun.

Pers. (MS.) Be
Hindustani, (4
1803. 18

Syriac II. (10th cent.)
(ed. Wright, 1884).

Greek I.

Ethiopic
(lost).

Persian I.
by Nasrullah,
1121 (MS.)

Malay
(MS.)
by c

Eng. (Keith-Fal-
coner, 1885).

by S. Seth, 1080.
Στεφανίτης και Ιγνηλάτης
(ed. Stark, 1697, 2nd ed.
1851, Proleg. ed. Aurivallius,
1780, Puntoni, 1884).

Pers. II., 1500.
Anwari Suhaili
(4 eds. 1804-1851).

Latin
(Possinus, 1666,
Stark, 1697).

Italian,
**Del governo
de regni**
(3 eds., 1583-
1872).

Old Slavonic
(ed. Bulgaroff,
1877).

Croat
(ed. 1870).

French, 188
(Derenbourg)

Germ.
(Lehmus, 1778).

Pers. III. 1587,
by Abul Fadl,
Iyar-i-Danish
(MS.)

Dakhni, 1824,
(M. Ibraheem).

French, 1698, pt.
David Sahid,
Fables de Pilpay.
(5 edns).

2 Eng.
Eastwick, 1854,
Wollaston, 1877.

Urdu, 1815
(ed. Roebuck).

Turkish, c. 1500,
Humayun Namah
(Ali Chelebi, ed.
1836).

Swed. I.
Wilde,
1745.

Eng., 1699
(J. Harris, 9 edns.),
1699-1886.

2 Germ.,
1802, 1803.

Ger
Buch (21 edn)

Eng., 1861
(T. P. Manuel).

Czech, 1846
(F. Trebowsky).

Fr., 1724, pt., by Galland and Cardonne,
Contes de Bidpai (3 edns.)

Span., 1654-58, by V. Bratuti,
Espejo politico.

Greek, 1783.

Swed. 1762.

Hungarian, 1783.

Polish, 1819.

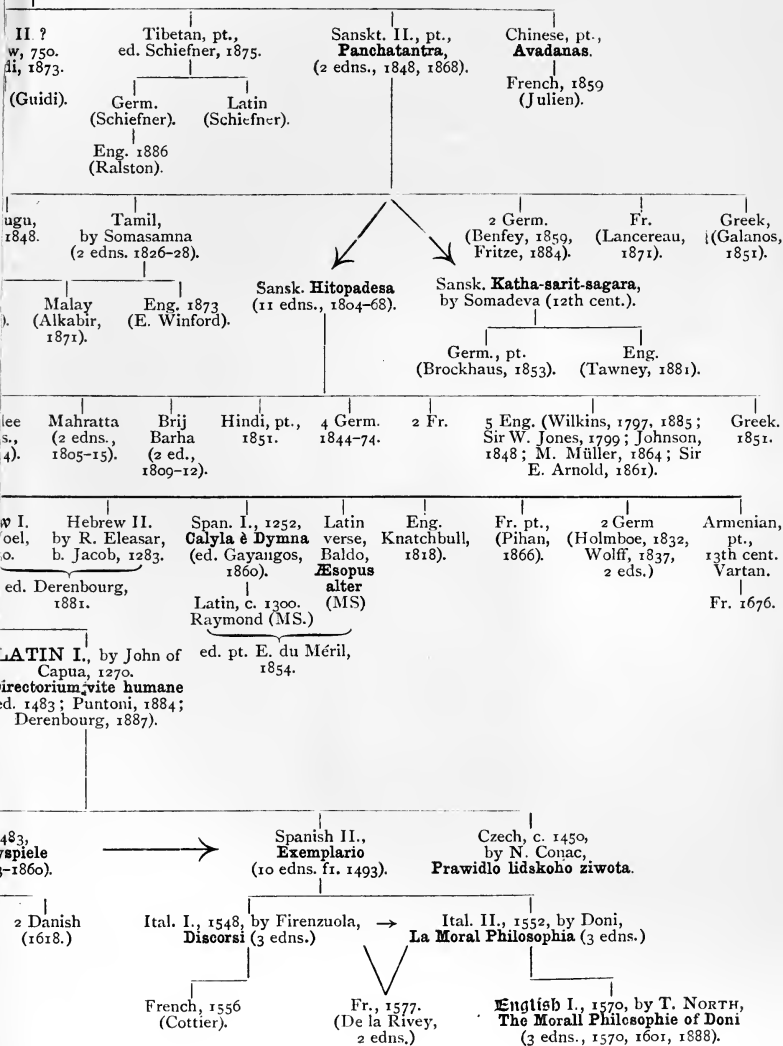
Dutch.

IDPAI LITERATURE.

2222

T I., abt. 300 A. D.

a **DAMANAKA** (lost).





The
Moral Philosophy of Dom.

A

41-

3

The Morall Philosophie of Doni:

Drawne out of the auncient writers.

A worke first compiled in the Indian tongue,

and afterwarde reduced into diuers other

languages: and now lastly Englished

out of Italian by Thomas North,

Brother to the Right Honorable

Sir Roger North Knight,

Lorde North of

Kyrtheling.

*THE WISDOME OF THIS WORLDE
IS FOLLY BEFORE GOD.*

¶ *IMPRINTED AT LONDON
BY HENRY DENHAM.*

1570.



TO THE READER.

HE that beginneth not to reade
thys Booke frõ the beginning
to the ende and that aduisedly fol-
loweth not the order he findeth writ-
ten, shall neuer profite anything there-
by. But reading it through, and oft,
aduising what he readeth, hee shall
finde a marveyulous benefite thereof.
The stories, fables, and tales, are very
pleasaunt and compendious. More-
over the similitudes and comparifons
doe (as they saye) holde hands one
with the other, they are so linked
together,

together, one still depending of another: which if you feuer, desirous to reade any tale or storie by it selfe, not comparing the Antecedent with the Sequele: besides that, you shall be fare from the vnderstandinge of the matter, you shall thinke them ryding tales spoken to no purpose, but to occupie your cares, and consume time. Therefore follow I say this order giuen you and receyue to you the fruites of my poore traueyle and of your painefull reading.

FAREWELL.

7

AL LETTORE. G. B.

*Il Doni, che col suo leggiadro stile
Augelli, e muti pesci. Armenti, e
fiere.*

*Fà ragionar d'Impresa alta, & humile.
E sotto il falso asconde cose vere.*

*Non pensò mai, che la ricca Anglia, e
Thyle
Sapeffero di luj, ne che in tal schiere
Veniffero le Nimfe a mezzo Aprile
In freddo Clima a fiori, e frutti
hauere.*

*Il Northoé, che col suo sublime Ingegno
Fà questo, et alla bella Italia dona
Nel suo paese, con sua lingua, stanza.*

E

*E Perciò, il Doni. Dona a lui per
pegno*

*Se istesso, et dice. Se già mai persona
M' Interpretò, Northoé qualche hor
m' auanza.*

T. N. TO THE READER.

Of wordes and of examples is a fundrie fort
of ſpeache

One ſelfe ſame thing to mindes of men in fundrie
wiſe they teache.

Wordes teache but thoſe that vnderſtande the
language that they heare :

But things, to men of fundrie ſpeache, examples
make appeare.

So larger is the ſpeache of beaſts, though mens
more certaine bee :

But yet ſo larger as conceyte is able them to ſee.
Such largeneſſe yet at length to bring to cer-
taine uſe and plane,

God gaue ſuch grace to beaſts, that they ſhould
Indian ſpeach attaine.

And then they learnde Italian tongue, and now
at length they can,

By help of NORTH, ſpeake Engliſh well to euery
Engliſh man.

In Engliſh now they teache vs wit. In Engliſh
now they ſaye,

Ye

Ye men, come learne of beafts to liue, to rule,
and to obaye,
To guide you wifely in the worlde, to know to
fhunne deceite,
To flie the crooked paths of guile, to keepe
your doings freight.
As earft therefore you vfed beafts, but for your
bodies neede,
Sometime to clothe, fometime to beare, fome-
time your felues to feede.
Now vfe them for behoofe of minde, and for
your foules delite,
And wifhe him well that taught them fo to
fpeake and fo to write.

V

E. C. TO THE READER.

If care to shoue, good will to natiue foyle,
In setting forth, a worke of great auayle :
If how to shunne, the vaine & restlesse toyle,
Wherein we wade, for things that soone doe
 fayle.

If graue aduice, bewraydde in simple shoue,
Forwarning still, the trayne of guilefull waye :
If Wisedomes lore, the good from yll to knowe,
And by the fame, our brittle liues to staye.
If this and more, yea more an hundred folde,
Lies open nowe, vnto thy happie gaine :
If these I faye, worth more than masse of golde
Doe well deserue, by him that tooke this paine
Good Reader than, graunt this my iust desire,
In thankfull fort, receyue this learned Booke :
For his rewarde, he seekes no further hire,
But good report, when thou herein shalt looke.
His paines were great, thy gift thus waye but
 small
Yet be content, and thinkes he reapeth all.

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FILI·MI·SERVA·MANDATA·MEA·ET·VI
VES·DIC·SAP·IENTIAE·SOROR·
MEA·ES·ET·PRVDENTIAM·
VOCA·AMICA·TVAM·



R. & C. Dawson. Tho. P.

*The Philosophie of the wise
auncient Fathers.*

A Worke first compiled in the Indian
tongue, and aftervvardes transfer-
red into diuers and sundrie other lan-
guages: as the Persian, Arabian,
Hebrue, Latine, Spanish, and
Italian: and now reduced
into our vulgar
speeche.

THE PROLOGUE.

This precious Jewell (beloued Reader) was
first founde written in the Indian tongue, en-
tituled Morall Wifdome: and was thence con-
ueyed into Persia, and was coated with their
language, naming it with them The example of
good lyfe: and from the Persian speech a long
time after by the auncient Fathers (they knowing
the wonderfull doctrine thereof) brought into the
natgue Arabian and from that translated into
Hebrue

Hebrue by Ioel gran Rabi a Jewe; at length reduced into Latine: and passing through many languages became a Spaniarde, with the title of Exemplario: and so in time brought to Venice, and there put into Italian by a company of Gentlemen associated together, entituling their Fellowship Academia Peregrina: and now lastly out of Italian made bulgar to us. What high doctrine is conteyned in thys Booke, the diligent and curious searche for the same of so many wise and famous men and of so sundrye nations doth witnessse. If therefore you desire the vnderstanding of Royall wisdom, spirituall doctrine, and infinite instructions and examples for man to liue well: reade I say this golden Volume. Surely reader, this booke shall be a looking glasse for thee, wherin thou shalt most liuely beholde the daylie and present daungers and deceytes of mans most miserable lyfe, and the eyes of thy vnderstanding shall be made open to descerne the flatteries of disceyptfull men, and the wisdom of this most guileful worlde: by meanes whereof yee may easilye blotte out many malignant effects of this (alas) our crooked age. The stile is familer and pleasaunt, and wyll much delight thee. For the first and olde Authors
hereof

hereof wrote it doubtlesse with great iudgement, tragned thereto with a feruent desire that their doctrine shoulde not onely remayne in perpetuities for euer, but that it shoulde also be imprinted in the Readers minde, assuring themselues it shoulde profite all, and dislyke none. For it maye in maner be called an artificiall memorie, to benefite themselues at all times and seasons, and in all argumentes, with euery perticular thing these wise and graue men haue inuented, shadowed with tales and parables, and wyth the examples of brute and dumme beastes.

The Sages of auncient nations (expert in all the Sciences) disrours to publishe to those that came after them their great knowledge and wisdom, euen with a determinate minde and counsell premeditate decreed to set forth a peece of woorke, adapted with diuers similitudes and sundrie comparisions of vnreasonable beasts and birds, by which they might greatly beautifie their doctrine, and this they did for diuers respectes. First, to give occasion that their wisdom and learning should be knowne to the worlde. Secondly, that men of iudgement and discretion reading the same might reape the benefite of their rules to direct this fraile lyfe. Thirdly, that hee that vnderstandeth

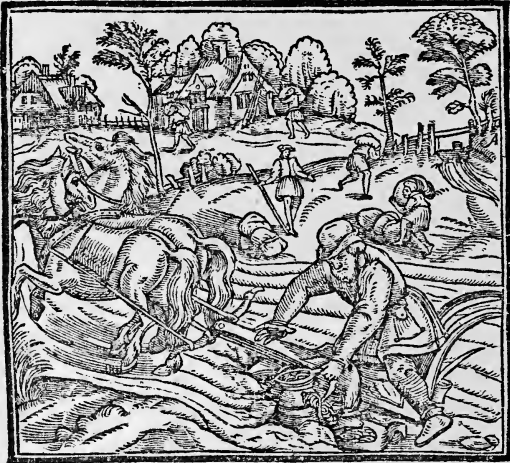
*vnderstandeth these examples, knowing little, shoulde by them knowe much. And fourthly, and last of all, if he were yong, and had small delight to reade much: yet he may with a short and pleasant waye be instructed with these delightful faynings, and with those similitudes and examples taste the sweetnesse of the wordes, the pleasure of the sentences, accompanied with proper tales: and so (Gentle Reader) profite himselfe, and teache others. In this their treatise such wise Fathers have hidden from vs woonderfull significations. For a treasure vndoubtedly of so high a mysterye and doctrine as this is to be more esteemed than all the Jewelles in the worlde. This precious Iemme of knowledge, who so shall lodge it in the secrecie of his memorie, shall neuer lose it, but shall rather augment and increase it with age in such sort, that hee shall winne a marueylous commodotie to him: and of that plant shall taste the sauorie, pleasant, and profitable fruites, no lesse woonderfull than delectable. To reade such a Booke (worthy Reader) thou must call thy wittes together vniting them and thy vnderstanding with the due order of the woorke, to knowe why, and to what purpose the olde prudent Fathers framed it: least thou be
lyke*

lyke to the blinde man, that wanting his sight, taketh vpon him to go ouer Mountaynes, Hilles, and Dales, through most daungerous and perillous wayes. He therefore that doth reade must vnderstand what he readeth, and why he readeth it: and not to be so desirous to come to the ende, that he marke not the beginning, and forget the sense (full of knowledge) lincked with the middest and end. For he that readeth so, readeth without fruite, and rather troubleth the minde, and wearie-eth his body than otherwise, not forcing the benefite and knowledge of the truth. Folow therefore these graue precepts and ruled order, and let no vaine thoughts possessè your mindes to withdraw you from reading it. For to finde so riche a treasure, and not to know how to take and laye it vp: is rightly to folow him, that finding a Masse of Golde and Siluer, had not the wyt to take it, and cary it away.

Of a Husbandeman, and of the treasure
he founde.

A Husbandeman of Persia going one daye to plough his lande, by chaunce stumbled of a marueglous treasure, fyndinge store of pottes of
Coyne

Coyne, of Golde, and Siluer: and woondering at hys great fortune, began to think to lode him- selfe, and to beare it home. But seeing the summes so great that scant twentie men coulde carie it awaye, it greeued him much that hee



alone coulde not conuey it, and thus hee sayde to himselfe. If I leaue it here, it is in daunger to be taken from mee, and to watch it daylie, it would to much trouble mee: besides, that that I coulde take with me, would doe mee but small pleasure. Well, hap what hap will, I
will

will go fetch company to helpe me home withall, and they shall beare the burden, I will onely pay them, and take mine ease, tush I haue at will to content them: and thus in one day I shal come home and finde my Coffers filled. With this minde resolued forth he goeth and calleth men togithers, bringing them with him to this Golden masse of cogne, where he giueth eche man his burden, and byddeth them hie them to his house. These bearers now departing with their burdens, ouercome with desire of the money, and greedy of this prairie, in steade of going to the house of this foolishe and unluckie man, they went euery one to his owne house. The husbandman after their departure commeth leysurely home without any burden, lyke a man of welth, as one that thought himselfe a Lorde at home, weening to haue founde his richesse there. But when he was entered his house, and hearde nothing of the goodes nor bearers: then all to late he knew his lack and folly, commending their iudgements that with the burden of their shoulders had made themselues riche. So that for treasure he enioyed sorowe. For hee that might haue bene Lorde of all, discreetly gouerning that which good hap had layde on him, deservedly
bought

bought the price of hys folly, abyding the bitter smart of pouertie and miserie.

The discrete Reader that shall looke in this Booke must giue attentive eare, and note eche thing perticularly he readeth, diligently marking the secret lessons. For alwayes the worke of these sage Fathers carieth two senses withall. The first, knowne and manifest. The second, hidden and secret. Of the first we swetely enioy the taste: but of the second we receyue small knowledge, if we deeply ponder not the wordes. And hereof we may take ensample of the Nut, which giueth no maner of taste to man if he doe not first breake and open the shell, and then comen to the wysshed kernell, he beginneth to taste the saueur thereof, and to reape the fruit of so excellent a doctrine. Let us not doe therefore as the vndiscrete and simple man that had a desire to seeme learned, and to bee counted aloquent in speach as you shall heare.

Of the simple ignorant man desirous to
seeme learned.

On a time one earnestly besought a Poet and
an excellent Rhetorician (his very friende) to giue
him

him something written that might be learned and eloquent, which knowing without booke he might recite at pleasure in the compange of wise men, that he might at least seeme no lesse learned than they. His friende consented, and performed his desire, and gaue him in a written booke (faire bounde and lymned with golden letters) many goodly sentences, so that he began to learn by rote his written authorities, and laboring night and daye to commit them to memorie, he determined to show that he was also learned. And being one daye in argument, not vnderstanding the signification of the words he had learned, for that they were not in his owne tongue, hee began to alleadge them quite from the purpose: & being taken with the maner they laboghed him to scorne. Hee being angrye at the matter, lyke an obstinate and ignorant foole, aunswered. What? thinke you I am deceyued, that have learned that I alleadge out of the booke of a woorthie learned man, yea, and the letters lymned with golde to? at which wordes they laughed him more to scorne than before to see his ignorance.

Every man therefore must endeuor himselfe to vnderstand that he readeth, and vnderstanding it well, he must diligently obserue that doctrine, marking

by to
Spines
marking to what end and purpose that was written that he hath red, to profit thereby at any time. I knowe there will be wise men that will beleue they can saye and doe more wonders than this commeth to : yet for all that, the more we reade, the more we knowe, and the quicker is our vnderstanding, besides, there is obtained euen profounde knowledge. Learning bringeth with it a great priuiledge ; forby that men are exalted, and to a man of knowledge and vnderstanding it giueth life. But to him that hath iudgement and vnderstanding, and that gouerneth not himselfe and his actions according to the prescribed rule of reason : His knowledge I say dyeth within him without fruit. As by reading this example folowing you may easlye perceiue.

A comparifon of the slouthfull man
 for the Reader.

An honest man lying in his bedde hearde a Theefe going vp and downe in his house : and thinking to paye him home (to take the more aduantage of him) suffered him to take his pleasure and loding, that hauing in deede his packe at his backe, he might euen then as he thought

thought take him with the maner, and iustly reward him with the swordes point as he listed. Thus debating with himselfe, imagining to execute his purpose, (the Theefe occupying all this while him selfe taking what he woulde) this sielge good man fell a sleepe againe, and the Theefe with his fardell of the best things without any let at all quietly departeth his waye. This man when he awaked and sawe his house naked, hys chestes emptye and broken open, bitterly sighed and lamented, cursing himselfe and blaming his folly: considering hee might easily haue saued all that he was robbed of (since he knew it and heard the noyse) and for very sloth woulde not once rise and defend it, hauing as it were the theefe in his handes. Knowledge therefore is aptly compared to a tree, whose fruite are the works; and this knowledge is that we al ought to desire, and to exercise ourselues in. Were it not a mad part to leaue the brode beaten hie way, and to take the unknowne and daungerous pathe? Euen so it may be sayde of him which followeth his owne appetite and liking, gouerning himselfe thereby, (and not as he ought with reason and good order,) leauing to these worldge experiences,
which

which euer desireth that that is profitable, but followe alwayes in deede things that are hurtfull. A man of such life and gouernement we may compare to him that knoweth good meates light of digestion, and the grosse ill and heauie: yet ouercome with desire taketh that that is most hurtfull, and so being hurt, him selfe alone is the cause of all his ill.

Even such a man is he whome affection subdueth. He vnderstandeth and is learned, and able to discerne troth from falsehoode, and yet will not put in prooffe the true profit, nor once fellow and disfire knowledge and wisedome. We might bring this man in the example of him that hauing his sight good and perfite, shutting his eyes would needes be ledde by a blinde man, so that both they falling into a dicke were drowned, and miserably died. Every man will condeme him for a foole, and worse than mad, that hauing his sight good and without blemishe, that might haue seene the daunger and scaped it, and of mere foolishnesse would not. Therefore euerie wise and discrete person must continually labour to reade, and to vnderstande that he readeth, and must then teache it to as many as desire to knowe it, and to doe the good workes of the knowledge he teacheth, that
euery

euery way he may showe the wonderful profit of his doctrine: for in this case he may not be like vnto a Well or Spring, which without any profit to it selfe quenchem the thirste of all beasts. The wise man is afterwarde bounde (when he is growne to the perfection of learning) to teech and instruct those that knowe not. Provided euer that he can master himselfe, and subdue his affections. For to a wise man three things are pertinent: to wit, Knowledge, Richeffe, and Mercie. And of all thinges a man must chiefly beware of reprobuing his neighbour of that fault he himselfe is guiltie off. That he be not likened to him which hauing a Perle in his eie found fault with the element that it was alway cloudie, not considering the blemish of his eie. Yet greater doubtlesse is our offence when with our neighbours hurt or detriment we winne commoditie to ourselues. As falleth out many times, which this example following sheweth vs.

The deceyt lighteth on the
deceyuers necke.

Two friends hauing a great mount of corne in a Garner vndeuided, they fel to parting it, leauing to eche his portion apart (howbeit both in one
Garner

Garner still) so that they could not erre to choose
 eyther heape. But bicause in deede the one heape
 was greater than the other, hee which had the
 lesser thought to steale the bigger, and so by
 deceit to be reuenged of Fortune that had allotted
 him the least part. Upon this he went to the
 Garner determining to steale it that night, and
 bicause he would not misse of his purpose in
 taking the one for the other, he cast his cloke ouer
 his fellowes heape being the greater, that he might
 the easilier knowe his owne in the darke being
 vncouered. Not long after came to the Garner
 also the other honest partener to looke to his
 heape, & to see his deuided part: and when he
 sawe the loue of his partener to him (supposing
 simply he had covered his heape of corne for good
 will he bare him, that it shoulde receiue no dust)
 as one that would not be thought vnthankfull, nor
 come behinde his fellow in curtesie, thus he sayde
 to him selfe. Oh this man is to kinde to mee,
 that to couer mine leaueth his owne heap bare.
 And so taking the Cloke off his heape cast it on
 the others, and covered it as his was, requiting
 his curtesie with like good will, little suspecting
 the intended deceypte, but rather reputed his friende
 ciuile and full of humanitie. At night his false
 friende

friende counselled with a theefe and tolde him his intente, saying : if thou wilt goe with me this night I will bring thee to a place where we shall haue a good bootie of Corne as much as we can both carie away with vs. And thus they agreed togithers thereupon, they went both to the Garner where those two heaps of Corne laye, and this partener the theefe groping in the darke to finde the heape his Cloke laye on, laying handes of his Cloke (suposing he had met with his fellowes heape) hee gaue it in praye to the theefe he had brought with him, labouringe both to loade themselues, and so betweene them they conueyed the whole heape : and weening they had stollen from the other honest man, founde at length he was theefe to himselfe. The next morning very early the two companions (according to appointment) went togithers to the Garner to carie away eche other his portion as it was deuided betweene them. And he that had done this feate, seeing his partener's part whole and vntouched, and his owne gone ; like a man halfe deade for sorrow he heauily departed thence to his house, and not a worde he spake, bewayling and lamenting his wretched pretenced craft, not daring once to open the theft to his friende, who so much did trust him.

No man therefore should deale so foolishly in things that haue no certaine ende, and that are hard to bring to passe: least that wearied with superfluous labor, he cannot afterwarde exercise him selfe in thinges certaine and needfull. All our workes and deedes ought rather to tende to profit vs in time to come, then to serue the time present. For if we abandon and forsake the insatiable and infinite desire we haue of this wretched worlde, doubtlesse in the other worlde to come we shall feele no paine. For who that serueth God deuoutly and with pure conscience, and that desireth riches only to supplie necessitie, and to doe good workes: him God doth prosper and guide in all his wayes. And let no man dispaire though he be visited with ill hap some time, doing well notwithstanding. For God manye times sendeth his blessing and increase vnwares to man, and in an houre vnlooked for, which he neuer thought would happen. And heare in what manner.

The good and uertuous should neuer
dispaire in aduersitie.

There dwelled in a certaine Citie a man of
godly life and disposition, who fallen into extreme
pouertie

pouertie, being ashamed to aske for Gods sake, detir-
mined to prooue his friends, and so he did. And be-
wraying his miserie, looking for reliefe and pittie,
founde nothing but hardnesse, neither was there any
that once woulde looke vpon the necessitie of that
honest conditioned man. And thus repleate with
griefe, vexed in his minde, he sorrowfullye repaireth
to his poore mansion. And being lagde at night
in his bedde to take his rest, the anguisme of his
minde, together with famine, woulde not suffer
him to rest but kept him waking. And by chaunce
hearing a noyse about the house, lystening dili-
gently what it shoulde be: hee knewe straight it
was some Theefe (hoping of a great bootie) that
went thus ransacking vp and downe. So this
poore man sayde vnto himselfe. Thou hadst
neede looke narrowlye, if thou weene to haue that
thou seekest for: Surely I will see yet what
feates these theefes doe worke when they come into
such places where they finde naught. The Theefe
coming here and there, busily searching and grop-
ing in euery corner, founde nothing but a little
pot with Meale: and bicause he would not lose
hys labour, hee determined to drawe his string to
ketch that little morsell, and began to poure it out
into the lappe of his cloke, hauing in the cape
thereof

thereof great store of Jewelles and ready money which he had stolen in an other house where he had beene. The goode poore man which till now was whisht and quiet to see the ende of the Theefe, perceuing hys little discretion, his hart rose against him, considering the villange of thys wretch that woulde not leaue him that siege quantitie of Meale to sustaine him aliue withall: and thought with him selfe it were better defend it in time to keepe him from famine, than to targe looking for the late reliefe of his harde friends. So in a great furie he leapt out of his bed and tooke him to his sword, and hauing the same drawne in hys hande with a terrible noyse hee runneth to the Theefe. Which bicause hee would not both lose his honesty and life together at one instant, (leauing for hast to saue himselfe) hys cloke in paune with the Meale, hauing no leysure to caste it on his backe, he was forced to flye for life and let all alone. This honest poore man then at his pleasure poured out the Meale out of his cloke, and put it againe into hys earthen pottle where it was before: and thus sayd to himselfe, a ha, by Saint Marie this geare goeth well, I haue gotten a cloke to boote by the meanes, to defende mee from the colde at least, and putting his

his hande into the cape, hee met with great riches and Jewels, and happily lighted on those goods which he neuer hoped of: winning that frō his enimie by force which his friends would neuer haue giben him for loue.

I doe not like in such a case to say as the common people doe, that God provideth liuing for euey bodie, and that he will not see me lacke that that shall be necessarie for me, so as I neede not labor for my liuiug, for sure it is but a foolish phrase and vaine speach. But rather I will conclude, that euey man is bound to labor to procure his liuing, & he may not make any such cases presidents, in which it pleased God to sende great riches without labor as in this. For these are only the secrets of God, & we ought not to aske the cause of his diuine goodnesse. The wise man therefore must endeouour himselfe to gaine that he may, honestly and vprightly, trusting always in almightie God: that he will prosper his doings and giue him encrease, seeking euer to keepe him selfe out of trouble and sorowe: and not to do as the Doue, which breeding hir Pignons about the House (making them familiar with the same) albeit they are monthly taken from hir and killed, yet she leaueth not for that to returne to hir olde nest and breede yong againe

again, though she know they shall be taken from her. We finde it written, that God hath ordeined the end and terme of all things, and that they can not passe. Therefore saye these wise men, that he that worketh respecting the worlde to come lightneth the burthens and trouble of this frayle life. But he that reposeth his trust in these worldlye things and is wrapped in the same, doth waste and consume his yeares. A man ought to labour in these three things, because he hath neede of them, to wit. To knowe to keepe the law, and the good statutes thereof. The seconde, to procure things necessarie for mans life. And the thirde, that his workes be pure and cleane with himselfe and among others. Then he must beware and withdrawe himselfe from foure other mortall and damnable. The first, is to be negligent in his art or science, The second, to contemne that the law commandeth, The third, to credit all things lightly. The fourth, to denie knowledge. For he that will be reputed wise in his doings, must first consider well what he taketh vpon him: and if he neede counsell let him aske it of a faithfull friende. When he happeneth to haue great matters in hande, let him not goe about them rashly, but first way the importance thereof. That he be not likened

to

to one which being out of his waye, and going on still, is the farther of the place he would go to. And also compared to another, which hath but a little hurt in his eye, and by continuall rubbing of it he maketh it incurable. A man must feare the diuine iustice, inclining him selfe to that that is good, and doing that to his neighbour he woulde haue done to him selfe, helping him in all daungers as he woulde be holpen himselfe. And to conclude this our worke, he that meaneth to vnderstande it, must order his life according to the lawes and institutions of Vertue: as showeth these wonderfull and learned examples, and sententious authorities.

THE ARGUMENT OF THE
BOOKE.

WHAT tyme there reigned in *Edon*
so manye Royall crouned Kings,
amongst the rest there was a King
called Anestres Castri: who chose for
chiefe of all his Courte one Berozias,
whome hee made high treasurer of all
his Realme, a man right noble in his
deedes, and rich of possessions; and
him he loued and trusted so much, that
hee put his princelye person and whole
affaires of his Realme into his handes.
It happened one daye there was pre-
sented to the King a Booke, in which
was

was written many goodly dedes and secrets, and amongst the heape this was one. Howe that in India were marueylous hie mountaines, in which there grewe certaine sortes of herbes and trees, which if they were knowen and confected afterwardes in a certaine kinde: they should drawe out of that precious composition such a remedie, as therewith they might raise to life again the dead. The King no sooner read this wonder, but he burned straight to knowe the troth thereof: wherefore in haste (as soone might bee) he dispatched Berozias, and bade him hie him thither, commaunding him to see if he coulde finde it true. And bicause it was a hard and painefull enterprise, he furnished him with golde and siluer, not onely sufficient, but more than

than needed, that he shoulde not lacke. Then he deliuered him his letters of recommendation to all those Kings of India, praying them to further this worthie man in his noble attempt, purposed to good ende. Berozias licensed nowe of the King to depart (furnished with money and letters) went into that countrie, and arriued in India presented straight to the King his maisters letters: by meanes whereof he was receyued of the Magistrates as was pertinent to the Imbasie of so highe a Prince. And his message deliuered, they vnderstanding the cause of his comming, offered themselues with all the wise men they had to fauour his enterprise, and to further it all they could. And thus honorably accompanied of all the sage and wise men,

conducting

conducting him through all the Mountaynes and Countries there abouts, they had and gathered all they found written for the conditing of so precious an electuarie. And all they ioyning togithers to make this confection, prouing it a great while, wuld neuer finde it to worke such effect as to raise any one from death to life againe. So that they saw by prooffe that all that was written in the booke concerning the electuarie was meere false and vnttrue. This thing griued much Berozias, that he should retourne to the King Anaftres his maister and bring no better newes with him : howbeit consulting with these graue and wise men before his departure, how he might doe, not to retourne home in vaine, there was giuen him by a famous Philosopher
of

of that Region, a goodly treatise, who serched himself also to finde that secrete, and in the ende he vnderstoode that it was the Booke which was so called. And so O graue Berozias thou shalt say vnto the King, and returne to him with ioye.

*The hilles which we ought to seeke, are the wise and learned men. The trees and herbes growing vpon those hilles, doe betoken wisdome and learning: which springs of the vnderstanding and iudgements of the learned. The medicine or electuarie condited of those herbes, are the bookes full of most learned writings, composed by the high and deepe wittes, and with this oyle or Baulme they reuive the deade. For with such knowledge the ignorant and vnlearned are instructed:
whom*

whom wee maye iustly reckon deade and buried.

Therefore tasting the sweetnesse (continually reading) of the doctrine of the sages, they receiue health and resurrection. This interpretation greatly reioyced Berozias, in so much as hee besought the Princes and sage men that they would giue him but the copie of that booke to carie to the King his Maister, which (although the booke were alwayes in the handes of those Kings, for that it was ful of Morall Philosophy) was graunted him, licenjing him to translate it out of the Indian into the Persian tongue, with the helpe and knowledge of all those learned Philosophers, which was so singularlye done that it bare the vaunt of all Morall Philosophie. The Booke
receiued

receiued with due and infinite thankes rendered to those noble Kings and Sages for the great honor and courtesie they had done him: Berozias departeth home, and being come to his maister, presented him the booke with relation of his whole entertainment.

The King hearing so noble an exposition, so wise and discrete an interpretation thankfully receyued the Booke esteeming it aboue any other present. And thencefoorth he procured with great deligence to haue alwayes bookes, and those he studied, disirous of knowledge, seeking to entertaine in his Court wise and learned men: iudging (as is true) that bookes and wisdome are the greatest treasure and delight to man. Appointing in his Palaice a great librarie, wherein aboue the rest
he

*he placed this booke for cheife, being
full of examples and instructions for
man's life, and also of Iustice and
the feare of God: in praise and
honour of whom we begin this
worke, shewing therein
the continuall daungers
and deceits of this
miserable world.*



The first Part of the Morall Philosophie of the auncient Sages, compiled

by the great and learned Philosopher *Sendebar,*

In the Indian tongue, who by sundrie and wonderfull examples bewrayeth the deceyts and daungers of this present worlde.



WHEN I was come to yeares of discretion, borne of a noble house, and of my Genitours put to the studie of Philosophie, to learne Phisicke, whereof I proceded

Doctor: I knewe that thys worlde was a course of a most vehement running streame, but yet appearing no perill of drowning to him that passed it, bicause that harde by the banckes sydes it was verie shalow, and aboue it ranne quietly, carying aboue water riches and wares of great value to the iudgement of those that beheld

beheld them, by means whereof men drawne with great couetoufneffe to have abundance, they ranne towards them and entred into the riuier, partly wetting themselves, but onely their foote, they tooke a fewe of them. And he that would have mo, going further in, must of necessitie wet his legge and knee, bicause it increased. And he that with furie, (passing the rest) with an insatiable desire would needes go further, plunged his whole bodie in the water. And the others trusting in their force of swimming stucke in the middest, and founde the streame exceeding bigge: for in the bottome it was most swift and raging, and they could not get out of the middest, but euen as much as they coule doe in swimming to kepe them selues aboue water. And brought to this passe, not finding any waye to get out, they cast of these rich merchandises to this man and to that man, which hauinge no skill to swimme followed them alongest the banckes sides of the riuier. In the ende weried with swimming, not able to labor any more for life, forsaking this merchandise floting aboue the water, downe they sinke, and carying nothing with them, remayne drowned.

Who could in better maner describe our worldly labour? Truly our insatiable desire is
so

fo greedie to haue that it liketh and feeth, that to be owner of that we would, we put our felues to all manner of daungers, and intollerable paynes of this world. To be briefe: euery man (little or much) wetteth himfelfe in this raging riuer of man's life. He that wetting his foote runneth alongest the bancks side of this terrible Brooke, is a man that is oppressed with bondage, that enioyeth naught else in this world but miserable lyfe. The other that washeth his legge, liueth by his labor, and commeth to take more of the world, and to taste the delights thereof bearing many afflictions. He that thrustes in his whole bodie in this water, hath possessed the seignorie and gouernment of the most wicked and haplesse state of this world. O vnspeakable cruelty, that once passed forwards he entreth perforce into the middest, and reacheth to this man and to that man that he hath, keeping himself alwaies in this daungerous state. But in the ende overtaken by some accident, as warre, treason, poyson, or mans force, he falleth into deathes lappe: and he that hath followed his troublesome life remayneth depriued of all his goodes, bicause wanting the heade, the rest of the members remain vile, filthie, and stincking. Sure this worldly life representeth no more but the little worlde of our bodie, which carrieth a
wonderfull

wonderfull presence: and that little breath of ours once spent, it is then but a shadowe, dust and smoke. These worldly fauours and temporall goodes in the iudgement of the wise seeme but as snowe, which with the first beames of the Sunne dissolveth and commeth to nothing. Lord, what cost do we bestow vpon our heares and face, which when the Barber clip-peth of, are despised and throwne away? A man should neuer trust this foolish life. It is but a fire kindled on the coles, which consuming it selfe giueth heate to others. The Physition truly that cureth the disease of the bodie is a worthie spirite of man: but he that healeth us of our finnes is a celestially God. Hee that can shunne the water of this riuer, which carrieth in his course, Pride, vaine glorie, lasciuiousnesse, couetousnesse, presumption, infirmities, and losse: may be called diuine and not humaine. Let no man put his foote into the water of carnall loue, neyther his legge into the false waues of these goodes, nor washe his bodie in the glorie of this malignant time, neyther seeke continually to swimme in the midst of these felicities: for all passeth awaye to oure losse and vndoing. The rich Indian merchaunt *Sofrates* richly furnished his house with sundrie sorts of merchaundise with his
great

great trauell, expence of time, and money: and hauing his house full stored anew to the toppe, he could find none that had so much readie money as to paye him for it all at one time and to carie it away. Then he saide to him selfe: If by little and little I should spende it, when shall I euer make an ende? Life will not alwayes last, neyther can I liue so long as I woulde: I knowe there can be no ende of our miseries: and thus despising all pompe and riches he forfooke the deceytfull life with trouble, and withdrewe him to a better, taking vpon him another course. A man ought to beleue the true and diuine carecte, and not mans writing: not to trust the false sayings of wicked men (which continuallye liue of the spoyle of their neighbour beguiling them) but to his owne experience. For who so easily beleueth the words of light persons, falleth into a grieuous errour, to his owne losse and hurt, as ye shall heare reading that that followeth.

*Here you may see how light
beliefe bringeth damage.*

Two theeues very skilfull in picking and opening lockes with ginnes (but nothing aduised nor
foreseeing

foreseeing the daunger) entered one nyght into a knightes house, no lesse wyfe than worshipfull, and verie riche: where these theeues thought to have sped themselues for euer, that they should neuer more haue needed to haue exercised that arte. This valiant knight awaketh, and hearing the noyse of their feete in the house, imagined (as it was) that there were theeues: and they were euen vpon the point of opening his chamber doore where he laye, when he iogging his wyfe awaked hir, and softly said to hir, Have ye not heard the noyse of the theeues in the house that are come to robbe us? I would haue ye therefore aske mee streight with great instance, after what sort, whence and howe I came by all that we haue together in the house. And ye shall aske mee so lowde that if there were any at the chamber dore he might easily heare you: and I will seeme to be verie scrupulous to tell you, then shall you bee more earnest with mee than before to vnderstande it: at length you shall presse mee so with importunacie that I will tell it you. The Ladie his wife being verie wise and subtill, began in this maner to aske hir husbände, and thus she saide vnto him: O deare sir, graunt mee I beseech you one thing this night that I so long haue desired to knowe: to tell me how you haue done to come
by

by all these goodes you haue gotten together. So he gaue hir an answere at random, nothing aunfwering hir desire. She contending with him, and he aunfwering, in the ende as he had bene angry he said to hir: I can but muse what reason mooues you (in God's name) to desire to knowe my secretes, being a thing that little profites you to know them, or not to know them. Be ye contented Madame, and set your heart at rest: let it suffice you to fare well, to be richly appavelled, and to be worshipfully wayted vpon and serued, although ye do not importune me to tell you such a secret. These are not thinges to be tolde, for I haue hearde it spoken many a time and oft, that euery thinge hath eares: therefore many times thinges are spoken which are repented of the partie afterwardes. Wherefore hold your peace, for I cannot tell you. To this answere his Ladie replied, and louingly befought him to tell hir, sweetly entising him with wifely traynes in such fort, that the knight wearied with hir importunate speach yelded, and said to hir: All that we haue, and as much as is in the house (but sweete hart I charge you let it neuer come from you) is stollen, and in deede to be playne with you, in the nightes season I stole it from this and that mans house, so
that

that I neuer gate anything trulye. His Ladie amazed to heare that aunfwere, would not yet beleue it at the first, but faide: What for shame, how can you euer speake this with truth! being reputed here the best Gentleman in this citie: and there is none in all this realme I dare well saye that would once dare to suspect you for a theefe. Out a theefe, one of your worship and credit? nay nay, I will neuer beleue it. Therefore I pray you without ceremonie, tell mee truly that I have asked you, or else I cannot be in quiet. The knight answered hir and sayd: You think it per-aventure a wonder that I haue tolde you: but listen yet and you shall heare more. Euen from my cradell in maner I alwaies had delight to steale and filch, and it liked me a life to be amongst theues that my fingers might euer be walking, so sweete was the craft vnto me. And a Mate amongst them there was that loued me so well, that he taught mee only a singlar tricke, and so rare a secret as neuer yet was hearde. And wote ye what it was? a fewe wordes coniurations which I made to the Beames of the Moone, and I ranne sodenly to embrace them, going vpon them qucklye into euery part where they shone. Sometime I came downe vpon them from a high windowe, another time

I ferued my felfe with thẽ to get vp againe to the top of the houſe: ſo I ſtaid and went on them as I liſt, and did what I would. The Moone hearing my coniuration ſeauen times ſhewes me all the money and treaſure that was hidden in that houſe, where I flew thus vp and downe vpon hir beames, by meanes whereof I tooke my choice, and had what I would, carying it quite away with me. And thus good wife (as I haue tolde thee) I made me riche, and now I care for no more.

One of the two theeues (who gaue a liſtning eare, ſtanding at the knights chamber dore) heard all that he ſaide, and bare it away with him in memorie, beleuing it was true that he ſpake, knowing this riche knight to be a man of credit and to be beleued, ſince he was reputed of all men to be a worthy and courteous knight: ſo that they thought themſelues happie to haue learned ſuch a wonderfull ſecrete in maner (vpon his wordes) affuring themſelues in ſhort time to be made verie rich. The chiefe theefe apparelled like a woman got vp to the toppe of the houſe, deſirous to prove that in deedes which he had heard in words: ſo he made his exorcifme and enchauntment, repeating it ſeuen times, and then embracing the beames of the Moone, his armes throwne abroad,
he

he cast himself on them, thinking to haue gone from windowe to windowe, and so hedlong he fell to the grounde in ieopardie to breake his necke. But the Moone for the first time fauored him so that he killed not himselfe, but brake his legges and one of his armes as God would haue it: so that oppressed with paine he cryed out alowde, lamenting his missehap chaunced to him, giuing to much credit to an others wordes. And thus not able to creepe nor goe, he pitifully lieth expecting death. The knight leaping out of his bed ran to the crie, and come to the place, he found this vnfortunate and wretched theefe lying on the grounde in womans apparell, and hee gaue him many a faire wounde to lighten the paine of his broken legges and arme, and forced him to tel what cause moued him to come to robbe his house. Thys miserable theefe aunswered him (fearing least hee would kill him) and tolde him the whole cause of his comming. But yet that that griued him worst of all was saide hee, that he was such a fool and beast to beleue his words: and he besought him though he had at least hurt him to much with his wordes, (which he had dearly bought and repented both), yet that he would vouchsafe not to hurt him in his deedes also.

It

It is most true that lightly beleuing these worldly thinges hath made many a man fall into fundrie daungers, and hedlong to plunge himselfe into the deepe miseries of this worlde. Sometimes men detirmine to obey the lawe. At another time they contemme it and set it at naught, following sensuall appetite. Oft times they beleue the counsell of their good friend, but very often they follow the counsell of the flatterer. To-day we are pleased with true doctrine: to-morrow we folow the false. In euery wit and arte there is abuse; and who runneth not to this riuer? and the more they weene to gaine, the more they runne in daunger and losse of life and soule. Behold here is one man pricked in his conscience, there is another oppressed with passion and sorow, and there neuer wanteth some that follow the continuall feruitude of this deceitfull life, either for goodes, fauor, and estimation, or else of their owne free willes: and there is neuer none (or fewe at the least) that in so short time of life can forget this knowne and manifest daunger. For death assaulting us, we knowe not whither to retire, and then with all our might we flie the force of his most piercing dart: and thus weening to hide our selues in sure place, we hedlong runne to our shame and vndoing. As is manifestly
seene

feene by fundrie examples happened like to this following.

*A tale of a Louer and a
Gentilwoman.*

There was in the citie where I dwelled, harde by my house, a fayre yong Gentilwoman nobly borne, the which was but euen in maner newly married (at least not long before) when this chaunce happened. This younge spouse fell in loue with a proper Gentleman, fayre condicioned, well spoken, and of good entertainment: and fortune so fauoured hir, that shee sweetly reaped the fruits of hir desire at all times when she liked to enioye it without let or annoy at all. But to preuent hir husbandes sodein comming home at times vnlooked for, this liuely yong wife deuised to worke a waye for her louers safetie, and the continuance of this second (yea most blessed) ioye. She caused to be conueyed in a well she had a proper vawte, which should safely receyue hir yong louer leaping into the same, if he were by mishap at any time distrest with hir husbandes soden comming vpon them. The husband also much about that time called workemen to him, and in a corner of the house made

a great darke hole and vent (very deepe) for the fincke of the house. It happened so by chaunce one daye that hir yong Louer was no sooner entered into the house, and the gate but newly put too, but straight the husband of this wanton wife knocked also at the doore. She knowing his knocke, with heauie hart beckened to him to hide himselfe in the vawte that she had made in the well, and this while she stood still, poynting him the place and would not open to hir husbände. This yong man flight with feare (which is euer at hand to amaze the offender) ranne round about like a headlesse flie, and missing the well (as one stricken blinde for sodeine feare) leapt into the deepe darke vawte seruing the fincke of the house. At which instant she had opened the dore to hir husband, so as he saw the yong man when he went into it: and then he knew his wife had born a man more than she should, and that she had beguiled him, vnderstanding the late opening of the doore. And ouercome with rage and hir faulte, he fierlye laid hands on hir, and cruellye flue both hir and hir Louer.

To be vnaduised, and to doe thinges rashly which we ought not, bringeth many times death,
hurt

hurt and shame. For no man should so entangle himselfe in these worldly toyles, as he might not euer leave them at his will. For so straunge and sodein chaunces fall vpon him, as a man would neuer haue imagined, and therefore he cannot vpon such a sodeine withstande it, but is forced to yeelde. Wherefore I would wish no man to be so caried away with these short pleasures and sweete sound of man's life, that they should cast behinde them the remembraunce of the right way to doe well: as happened vnto him that would mende and set his Jewelles.

*Of a Jeweller that forgot
his profit, and gaue himselfe to pleasure.*

There was a rich Merchant of *Surria* that brought from the *Cair* a great summe of precious stones, and bicause they wanted setting in Golde with curious worke to pullish them, hee agreed with an excellent artificer (most skilfull in such workes) to giue him daily a certaine summe of money, bicause that during the time he wrought in his Jewelles he shoulde worke with no other but only attende his busynesse. This cunning workeman went euery morning to thys merchants house to worke, carying his tooles wyth him: and working all the daye at his desire, at
night

night he receyued his dayes wages agreed vpon. It happened there was brought to this merchant a goodly instrument, and excellent to playe vpon (muche like to a Harpe), to see if he would buye it. The next morning betimes came this worke-maister to follow his worke, and the first thing that the merchant did was to shewe him the Harpe. The workeman taking it in his hande (being an excellent musition, and playing well of this instrument), he sayd: Sir, is it your pleasure I shall playe? yea, sayd the merchant. This cunning man passingly handling this instrument, playde so sweetely, and shewed such musicke in such straunge and rare stoppes, with such voluntarye wythall, that the merchaunt delighted with his heauenly harmonie made him play all daye long. At night this cunning workeman demaunded his dayes hire, as if he had wrought the whole daye in his Jewels. The merchaunt denied it, and would not paye him. The other alledged that he had bene in his house all that day (at his request) as he was the other dayes before. This matter called before the Judges and brought in tryall, the Judge gaue sentence against the merchaunt, and forced him to paye the workemaister for the daye (such summe of money as they were agreed vpon) as if hee had wrought all daye. The merchaunt
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yll digested the Judge's sentence, but much worfe the paiment, greuing him to the heart to paye so deare for so short a pleasure, where he might haue gotten much by the others worke, if like a foole he had not let him.

Let men that giue themselues to the pleasures of this vnhappie life be warned by the example of this merchaunt, to leaue aside the sweete deceits of the bodie, and to attende onely to the precious stone of our soull, pullishing and keeping that cleane. Lorde howe many are there that leauing profit follow losse, and all for a fayned showe, or worldlye shadowe. The Greyhounde that hath pinched the Hare, and taken hir in hys mouth, cannot runne after another he seeth go before him and take hir also: for so the one may scape from him quite, and the other easily vanish out of his sight. O miserable worlde, naye rather most miserable and wretched our mindes and willes: that plainly seeing our hurt and miserie, we still hedlong pursue and follow the same. What is he liuing so ignoraunt, that knoweth not our life passeth quicklyer awaye than the lightening that commeth before the thunder clap, and in the darke clowdes giueth most short light: and that our sight (the lightening past) comming into the darke is blinded more?
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the man truly that is loft in this worldye broyle, and entered into the fea of miferies: that that fenfuall appetite and fhort defire fheweth him, feemeth light vnto him, but in a moment (wretched creature he) he findeth himfelf in darkenefle. What part haue we of any good thing in this fhort courfe of life? where is our good beginning? where the excellent middeft? or where the perfite end? In that day (O miferable man) that thou art begotten in thy mothers wombe, in the felfe fame day death imbraceth thee to ouerthrow thee at his will. Our firft originall is begun in darkneffe and corruption, the firft paffage that putteth vs forth to the light of this world, bringeth vs forow and lamentation. We are borne naked, fubiect to difeafes, vnclane, and haue neede of all things, and of euery bodies helpe. Afterwardes, vnleffe we would feeme ymages of ftone or timber without vnderftandinge, wee muft be taught, ruled, and instructed, which bringeth vs difeafes, troubles, paynes, forrowes, and griefes. And in this while how many neceffities doe affault vs? how many bufineffes doe opprefle vs? the elements offende vs with heate, colde, and barreneffe. Difeafes neuer forfake our bodies, and the troubles of this world neuer letteth vs reft an houre. To be alone it griueth vs: to be accompanied it troubleth

vs: to liue long it werieth vs: to haue little misliketh vs: and sufficient contenteth vs not. The thought of death on the one side assaulteth our life: and on the other, the passions of the minde to forsake our goodes, friends, wife, children, and the worlde, doe still picke vs. O what troubles and afflictions, what terrors and passions, abideth this our confused bodie: which the most part of our time is replete with anger, rancor, and malice, but often voyde (rather euer) of iustice, mercie, and pittie. And lastly, what doth one man for another? He causeth that by force the good is troden downe with the euill. The foole taketh away the reputation of the wife: the lyer plucketh out of his seate him that alwayes telleth troth: the noble Gentleman well brought vp is ruled by the vndiscrete and rude Cloyne. What more? vertue alacke dieth, but ignoraunce liueth. Wherefore our state is in more daungers and troubles than his, that flying the fiercenesse of fower Lions to saue himselfe, leapt into a Well with greater daunger. As writeth the great Philosopher *Tiabonus*.

A Parable of the Worlde.

A certayne lusty yong man traouelling throughe a desert countrie, wandering to and fro amongst
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the thicke and huge woodes, happened one day to come into a great large playne, where not farre from him he sawe trauerfing in the way fower great and terrible Lions : whereof he being marueilously afrayd (to beholde so horrible a fight), tooke him to his legges and ranne for



life: and bicaufe he was not able to runne so farre right out, as the Lions had force to followe him, by good hap in running he was ware of a Well in the middest of the field, about which grew certain wilde rootes of little trees, and being come to the Well he caught holde with
his

his handes of the thwigges of the fame, and so cast himfelfe into it, hanging by force of his armes vpon the thwigges, not falling downe at all: and throwing his legges a crosse to the fides, he stayde himfelfe with them, and the strength of his hands to kepe him from falling downe. While hee floode thus vpon his feete and force of handes, looking downe into the Well, he fawe a terrible Dragon that with open mouth gaped for his fall. This youth brought nowe to fuch a present mifchiefe, rayfed vp himfelfe perforce fometimes, and looked out of the Well to fee if thefe devouring beafts were gone their waye: and feeing them ftanding hard by him, with great forrowe and paine he hunge ftill on force of his armes fcant able to continue. A newe mishappe (and worfe than all the reft) affaulted this iolye youth. Two beafts of colour white and blacke came to gnaw the rootes of thefe thwigges, the tops whereof he gladlye helde faft in his handes to fustaine himfelf aliue withall: fo that nowe he fawe present death on euerie fide presented. Remaying thus in this daunger (brought to forrow and difpaire), casting backe his eie, he fawe a little hole behind him wherein there was a pot full of honie, layd there by chaunce by fome shepehearde paffing by that waye. And forgetting quite in what termes
of

of life he stode, he beganne with one hande to taste of it, holding himselfe by the other, and so long hee attended to thys little taste, that forow stroke him on the necke. For the two beasts had gnawen a funder the rootes when he hedlong fell into the Well and died.

What is signified hereby, or who can otherwise interpret it, but thus:—The Well representeth the world. The foure Lions the foure elements, which seeke still to deuour man. The Dragon with gaping mouth, what was it else but the graue? The two thwiggges or boughes, temporall goodes and loue to which we are wholly inclined: both which by the two beastes are gnawen a funder, the one white, the other blacke, which are vnderstanded for the day and night. But the pot with that little sweete honie, to which we are giuen, not regarding our daunger, betokeneth no other but the short pleasure of this worlde, which retayneth vs, and suffereth vs not to knowe the daungers and troubles of this most miserable world, and of our thrall and troubled lyfe.

The Seconde Part of Morall Philosophie, shewing the wonderfull
abufes of this wretched
Worlde.



ANY and diuers are the sayinges of our wyfe and auncient Fathers spoken to exhort man to quietnesse, and to make himselfe wonderfull in behauiour, wyfe and ware in these wordly thinges, and pacient of life. That noble Romaine that fought and laboured to bring the people and communalitie to loue their Magistrates and superiours, tolde them a pretie tale (to write it happilye in this Booke for him that knoweth it not) howe the handes were angrie with the bodie, and thus at variaunce would not for malice giue meate to the mouth: as those that thought themselves inferiour to no other member, and thought sorne to take sliche paynes, and the other members not. By reason whereof vsing this
abstinence

abftinence of felfe will a while, refrayning to doe their office in giuing meate to the bellie: the bellie fuffering lacked his fufinance, the handes alfo beganne to leaue the skirmifhe, and knowing then their lacke and hurt (for preferuation of both) repenting themfelues, they returned to their office, and beganne againe to feede the mouth. And thus vnited both in one, they preferued eche other. With this pretie tale he made the people fenfibly to vnderftand what became them, and how they fhould behaue themfelues to their superiours, for their muft needes be Magiftrates and inferiours, Maifters and fervaunts. An other likewise tolde a tale, that manye yeares past there was a Horfe vfed to feede in a goodly pafure, where hee alone was Lorde and Maifter within himfelfe. At length by chaunce there came within his dioceife a mightie growne Hart, who tooke his herbage there as his right alfo, and did eate and feede beyond all reafon or meafure. Infomuch that this horfe difdaining his beaftly attempt, chafed this Hart from the ground full many a time & oft. And perceyuing he could not for all that ouercome him, bicaufe his hornes were of as much force as his feete, he was madde for anger. It happened fo one day a man came through this pafure, and paffing by, the horfe
came

came neare him, and tolde him his whole mishap, praying him to helpe him. ¶ This man that was more wise and subtill than a beast, tolde the horse that hee alone coulde not doe this feate, and shewed him plainly that he must needes haue saddle, bridle, and rodde: to speak of stirrups, stirrop leathers, and spurres, me think it no wordes of Grammer. For when the Latine tongue was onely vsed they had no such termes, bicause they had no such toyes. The beast to be reuenged of the other beast did beastly let himselfe be ridden, and like a beast became prisoner to the man. Æsop recyteth also many of these pretie fables, being verie pleasant, learned, sharpe, profitable, and full of Moralitye, as you shal heare in this deceytfull framed practise deuised by a Moyle, betwene the Lion king of all beasts and the Bull, which was neuer made and inuented by the wise Fathers to other ende, but to shadow and couer the life of man from the foule spottes of vice: as sheweth you this present hystorie following. ¶

In India, in those worthy and iust times adorned with vertue and wisdom, euery one of those royall princes (as Lordes of noble manners and behauiour) retayned with them in their princely Courtes men no lesse learned than vertuous.

tuous. Among which a king there was (called in their tongue) *Diftes*, who desired much to reade hyftories, and to imprint in memorie the goodly and profitable examples, to direct him and his withall. O noble time and happie yeares: in his reigne I faye liued in this *Diftes* Court this noble Philosopher *Sendebar*, fo excellent in his comparifons and examples, as no man that went before or after him coulde once go euen with him, much leffe exceede him. This worthy Prince rapt with the excellencie of this rare (yea odde) man, moft willingly spent some time in difcourfing with him: and this wonderfull Philosopher alfo with deepe and profounde sentences shewed his worthineffe. But amonge all the best thinges hee fpake, hee alwayes admonifhed the Prince to haue a good eie to his Court, and a founde iudgement to iudge hys people: and chiefly that hee fhoulde not loue fauour, nor esteeme for friendes (endeuoring himfelfe all he coulde to knowe them) double tongued men, lyers, tale bearers, and vitious liuers. And to the ende his Maieftie fhoulde foone feele fuch mates as it were at hys fingers endes, he made him a longe difcourfe of their maners and practifes, with thefe examples which you fhall heare, woonderfull and learned.

Beholde

*Beholde the pageants and
miferies of the court of this Worlde.*

There was a Heyward or neteyarde that had the keeping of a great herde of Cattell in a large common, as Gotes, Sheepe, Mares, Kyne, Horfes, and Bullockes, And it happened that a Bull amongft the herde (called by y^e herdman *Chiarino*) became in looue wyth a iolye yonge Heighfare, that had diuers trimme markes and fpottes on her skinne, and was fauoured and belyked alfo of the Herdman—who for hir beautie and fayrenesse named hir likewife *Incoronata*, and many times did crowne hir with a garlande of fundrye fortes of flowers. Ill fortune willinge it, and hir deftinye with all, this fayre yonge Heighfare playing and leaping from hill to hill, unfortunately fell and brake hir necke, and with hir fall dyed. This herdman fimplye fleade hir, and with hir fayre skinne made him an open caffock fauadge fashon. Now I leaue you to imagine the rage and madneffe of this Bull, lacking his fayre yonge heighfare, that like other Bulles wandered vp and downe to seeke hir. In this raging bestiall loue of hys, the herdeman foolishly cast vpon him the caffock made of the heighfares skinne, which this Bull feing runneth fiercely vnto the herdeman, lowing
and

and snuffing extremely, in so much as if the herdeman had not hyed him quickely to have cast it of his backe, the Bull had forthwith panced him. The cloyne being mad with *Chiarino* the Bull that had scared him thus, threwe his hedging bill at hym, and hitting hym full on the knee he cutte him such a gashe, as he had beene as good almost haue howght him. So this poore Bull with his wounde was left in the fiede, not able to go after the herde. The herdeman after the tyme of gifting hys cattell came out, and that the feason of the yeare did haste him home to preferue the beastes from the sharpe and bitter wether of the mountaines; he brought them into the playnes againe, and delivered vp his account of them all, shewing in steade of the heighfare his caffock made of hir skinne, declaring hir death and the Bulles departure. Saying that the Bull beinge in loue with hir, (and in his chiefe pride) ranne his waye, and strayed so farre, that he went quite out of sight and coulde never be set eye on agayne—so that the owner amazed with that tale quieted himselfe. This poore *Chiarino* lefte all alone and sickely, limping went feeding vp and downe, and steppe by steppe halting on (passing thorowe many mountaines and hilles) in many dayes he hapned to come into a solitarie (but fertile) country, inhabited

habited with infinit number of wilde beastes : and meeting there with good pasture and better ayre, in time he waxed whole and founde as euer he was, fauing that age had stolen upon him, by meanes whereof he had quite forgot *Incoronata* : to weete the crowned heighfare. Yet continuing thus without any make of his kinde, he rored and yelled amiddest that valley & caues, whose lowing ecco rebounding backe with terrible founde, impressed a merueylous feare in all the herde of wilde and sauadge beastes. The Lyon that was Kinge of all the rest, hearing the hollow and fearefull noyse of this mighty Bull, not acquainted before with the like noyse : notwithstanding his hardinesse, yet was hee fore afrayde and amazed both, and durst not once for shame saye I am afrayde. In the ende parplexed thus, he resolved to sende a spye, and calling to him secretly a wilde Bore, he sent him straight to see what newe and straunge thing that was. This wilde Bore running through thicketts, thornes, bryers, and hedges, at length came neare to the Bull. And when he sawe so goodly a beaste, with his sharpe hornes so pointing out, and with his parted hide (halfe blacke, halfe white) and blased starre in the foreheade, so well shaped with all—hee stoode in a maze, as one ouercome with feare, and so much the more, bicause at that instant

infant the Bull put forth three or foure terrible lowes. So that the poore wylde Bore was driuen for feare to hide himselfe in mudde, all saue his head onely. Now when he espied his time he retourned to the Lyon, and tolde him the qualitie and condition of thys most terrible beaste. I do not tell you now what feare this Lyon had, that princelyke kept his denne, as kinge in deede, of all the reast: and that was a Pallace for the counsaile, a chamber of presence for his Gentlemen, wherein they gaue themselves to disport. But of this kingly feare was ware a sauadge Affe of longe appointed eares, and priuie to the same also a Moyle, brother to the Affe, which both detirmined to vnderstande the cause. The shee Affe, Aunt to the Moyle, and mother of the Affe, chaunced sodeinly to heare certaine whisperings amongst them, and one softly to say to the other, It is no marueyle that the Kinge cometh not oute of hys denne. It is no marueyle neither that he goeth not ahunting, hawking, fyshing, tournieng and iusting other whyle as hee was wont to doe. The other answered, It is certayne that he is afrayde of that great and mightie Beefe, and that he suspecteth his kingdome shoulde be taken from him. Doeſt thou not marke his crosse aunſweres, howe wyde from the matter? hee is so full of choller that he wyll speake to no mā,
neyther

neyther suffer any to speake to him : so as hee is not to be delt withall by any. The shee Affe vnderstanding the effect of their talke by dyscretion, stepping in betweene them both, she would needes make the thirde, and saye hir minde too. He that is well cannot keepe him so. The Lyon taketh you both for hys friendes, therefore seeke not I praye you that that pertayneth not to you. What a goodyere haue you to do to meddle in his matters? are yee out of your wittes, or wearye of your liues? or what wilbe, attende you on Gods name to your busynesse. For hee that is busye in that he knoweth not, nor toucheth him not, and that concerneth not his Arte; if any mischaunce lighteth on him, he hath but that he hath iustly deserued. As I will tell you hereafter a tale of an Ape, and what hapned to hym, bicause he woulde needes meddle with a craft he had no skill of. But before I beginne to tell you I will make a little digression with two wordes.

It hath bene an olde and true opinion, that for the seruante to search his maisters doings it is both naught and vncomely too : but to desire to know the Princes causes or affaires is of all other yet most daungerous. And naturally who so is giuen to be a searcher out of other men's doings, he can neuer be reckened good nor honest. Now giue eare vnto the tale.

A

*A tale of an Ape medling in
that he had no skill.*

There was an Ape in our Maisters woodes, which made manie pretie toys and deuifes with his handes, for I that carried home the woode from thence sawe it, and therefore I can be witnesse of it. But one day being busie to meddle with an Arte he had no skill of in steade of a fishe he caught a frogge. I say therefore that a laboring man of oures went one daye to the woode, and hewed out a lode of woode, which laying on my backe I caried home. It fortunued one daye that he cloue certaine logges or billets not very bigge : and to make them fitte for burdens he hewed them with a long axe, riuings them with wedges out of hand, that the woode opened, so that giuing fower strokes with the Betell he layde them on the ground in peeces. Nowe this blessed Ape got him up to the top of an oke and looked diligently after what maner this labourer hewed his woode in so small pieces, and was verie desirous (as it feemed) to proue it with his owne handes if he coule likewise doe the same, and he had his desire. The woode cleauer hauing clouen one halfe asunder, left it euen so, and went and layde him downe in the shadowe to take a nappe : so that the wedges and axe remayned in the woode.

Straight

Straight commeth doune this foolish Ape from the Oke, and ketcheth holde on the steale of the Axe, and tampered so long withall that at length he gate it out of the logge: but euen with his striving the axe comming out at a twitch vnawares layd him alongest on the blocke, and one of his legges vnhappily slipt in the clyft, which closing together, helde his foote as fast as might bee, so that for extreeme paine he cried out as he had been gelt. The cleauer of woode that lay not farre of, hearing this noise and lowde crie, ranne to the place, and saw this foolish beast caught fast in the logge. Which then too late espied his beastly follie; that he tooke vpon him to meddle in things that pertained not to him, when he saw this churlish Cloyne lift vp his armes with a Bat in his handes to pashe his braines a peeces: which he full dearely bought with the losse of braine and life.

It is not good therefore I tell you plaine for you to deale in Princes matters, to searche out their meanings & intents. If needes yee will, marke well my wordes; and saye I tolde it you. Vpon my lyfe yee bothe in the ende shall feele the smart and payne thereof. The Assé perswaded by his Mothers wordes left off his enterprife: but the prowde Moyle sayde, I intende to know them,

them, and therefore I will get mee to the court. And I will you knowe, deare Mother, that manuell craft is one exercife, and to knowe to behave themfelues in Court is an other Arte. Thy wordes in parte are good, to caufe them refrayne from doing things they can not bring to paffe. But to me that muft remaine in Princes Court, I maye not go fo plainlye and fimply to worke, but muft vse euery one with Arte, feeding fill their humor ; to deale in others matters with deceyt, and in mine owne to have a subtill witte, deuifing fill all I may to be chiefe about the Prince. And that that now I haue tolde you, I haue long fince determind to doe. In Princes Courts he that proceedeth not ftowtely in his matters, besides that he is thought a Coward, they take him for a foole. What? Know not you that fortune fauoureth fill the prowde and fowte? think ye my fowtneffe will not fauour me, accompanied with the malice of vnderftandinge, and with the pride of reputing my felfe of noble bloud, which preheminences obtaine happie ftate in Court? And he that hath the name to bee wife, fubtile, sharpe of wit, and with that to be of noble houle : hath made him already a Cloke for finne, and a garment for his naughtineffe. That that I haue fayde I fpeake with iudgement, and for prooffe thereof I can alledge
you

you infinit examples. The Pecocke though his faire taylor couer his fowle feete, yet it is not faide that he scrapeth in dunghill at all, but he is reputed the fairest Fowle of two feete. The fleshe of the Tortoise that is so good and holesome for man is not readily folde, but rather lotheth many because of his vglye sight. If I doe but looke well into Princes Courtes, none go great thither, and those that come to greatnesse clime by diuers degrees. Who for vertue, another for strength, and some (be it spoken with reuerence of those beastes that haue vnderstandinge) for malice: others by continuall seruice, and numbers by other meanes. He that riseth thus in greatnesse, and is noble and vertuous, it seemeth he goth into his proper naturall house: but he that commeth to that greatnesse with malice, and fayned appearance, he may make iust account I say that they are but lent him.

¶ Yea marie nowe thou comest to vnderstande me, therefore and thou be wise go not to the Court how soeuer thou doest. For if Fortune should make thee great, whether it were by Arte, subtiltie, or deceit: the Lordes and Peeres that are fine and cunning, and knowe all the points of malice, would doe to thee, as a Judge of the beastes did to the Woolfe. And hearken howe.

*A tale of the Wolfe concerning
breach of promise.*

A Wolfe was taken in a snare that a shepeheard had pitched at the foote of a hill (where euery morning he founde the haunt and tracke of the Wolfe's feete) and at that time there passed by another filly shepeherde, whom the Wolfe called to him, and made a bargain with him, that if he would lose him he would neuer take any of his shepe, & thereupon gaue him his faith. The shepeherde newly come to keepe sheepe, like a foole beleued him, and losing him in deede let him goe. The Wolfe being at libertie strayed not farre but he had gotten a fatte Weather by the neck: the shepeherde seeing that, complained, and appealed to the Judges, and tolde them the pleasure he had done him, and what the Wolfe did promise him. The Wolfe being brought before the Judges, denied that he promised him ought: and if they would needes make it that he had made him a promise, he sayd that in that place where they say he had promised him, he would go from his worde againe. The Judges agreed, and went togethers to the place. The Wolfe being come to the foote of the hill, said to the shepeherd: was I here? yea answered hee.

hee. And here then sayde the Woolfe before these Judges I doe vnfaye it againe. Naye sayde the Judges (knowing his malice) it will not ferue thee, vnlesse thou wert fast tied in the snare euen as he founde thee. The Woolfe glad to be released of his promise (being indeede a subtile beast, but yet not drawing so deepe as the Judge vpon the sodeine) beastly suffered himselfe to be snared againe as the shepeherde found him. O, now thou art safe sayde the shepeherde, keepe thee there, denie it nowe a Gods name, I giue thee leaue, thou shalt mocke me no more I warrant thee. Whilest this matter was doing thus, the other shepeherde commeth in the nicke that first had pitched his snare, and so tooke the Woolfe for praye (as of right hee might) and forth with he slue him with his sheepehooke. So that now you may heare how they fare that liue upon deceyt. Go not therefore I faye, if thou meane to clyme to high degree by such vnlawful and dishonest meanes. Then sayde the Assé unto the Moyle his brother as followeth.

Brother Moyle our Mother hath reason, and sure she telleth thee true. Thou promifest largely to thyselfe. Thou seekest when thou art caught not to lose thyselfe, but to catch others, with no profit to thee but hurt to others : and this is not
thy

thy waye to deale. Therefore I my selfe perfwade thee now to tarie, and bidde thee not to go. She sayth true answereth the Moyle. But fhall I telle thee brother Affe? A simpler beaft in the worlde than thou, liueth not. Thou proceedeft simply like a good goofe. Thou careft for no more fo thou haue three or fower thiftels to gnaw vpon, and a little water to drinke ferueth thy turne. I pray thee tell me: are there not in the Kinges Court many meaner in all conditions than I? if Fortune haue fauoured them why the goodyere fhould ſhe not alfo fauour mee? if I had not manye times ſeene (ſayde the Affe) a little Affe eate a great bundell of ſtraw, I would yeelde to thee, and confirme thy opinion. But woteft thou what? a little Axe ouerthroweth a great Oke. The arrowes for the moſt part touch the heigthes, and he that clymeth vp to the tops of trees, falling hath the greater broofe. But I ſee deare brother Moyle thou ſhakeft thy heade at me, and that thou little forceft my wordes: and ſure I were a great and monſterous beaft to perfwade myſelfe to obtayne that, which our Mother coulde neuer reache vnto. But ſith it booteth not to perfwade thee, and that thou art ſelfe willed and bent to goe to the Court, (compelled thereto by a naturall inſtinct, which for the moſt part driueth euerie one headlonge forwarde,

warde, and that thou canst not shunne it) I will yet shewe thee what fauour and helpe I can : but by the waye take this lesson.

For the first thing thou shalt flie ignorance, which euer sitteth still and doth nothing, and hath two great eares as those of mine thou seest, but hir feete take part after the Griffin, and part after the Ass. One part signifieth that the ignorant are familiar Asses, & the other that they are greedie of honor, and of the profit of good deseruing beastes. Those long eares signifie the ignorant, which will heare all others doings, and beleeeve they knowe all thinges. Thou must also be true to thy maister, and when thou art once retained in seruice, thou must not betraye thy Lorde for any golde or corruption in the world. For many times those that are in fauour with Princes, and neare about them, are sought vnto to practise to poyson them, to kill them, to doe them some mischiefe, or also to robbe them of their treasure, and to subvert their whole state. For no respect in the world, whilest thou art in seruice, (nor after) see thou deceive him not of a mite. I do aduise thee also to be pacient. For these Lordes and States I tell thee for the most part are fantastically, and I marueile not at it at all : for in deede the Princes matters and affaires
doth

doth so occupie and trouble their heades that God knoweth they are full of passions, and can yee blame them? Therefore sometimes, will they nill they, they looue and hate againe. And when thou perswadest thy selfe (by reason of a fewe smyling lookes they haue ouerwhile giuen thee) that thou art in high fauour, then they seeme not to knowe thee. And thou muste also looke after recompence of thy seruice, though vnappily thou hast perhaps bestowed fife and twentie yeares time, and thy youth withall, and yet notwithstanding hast not beene the better a rush for al this: and another in foure daies is made riche. For thus thou shouldest but wrappe thy selfe in care to thy vndoinge and yet the thing nothing remedied. And what? they will not sticke to playe thee many of these pranckes. Therefore he that cannot beare it paciently, listeth vp his head, and a flie lighteth on his nose, and byteth him with these and such like Courtly graces, & so goeth his way: so he that loofeth his time and yeres. Pacience therefore that oft goeth to sleepe with Hope, bringeth thee at least to suche ende as thou art not ware of, and some time it carieth meate in mouth & getteth thee somewhat. Feare generally must be thy right eie to guide thee with. Thou must feare the enuie of Courtiers, for they will make thee
stumble

stumble and laye thee flat on the ground vpon thy nose. And the more thou growest in fauour with thy Maister, and that he giueth thee, and make thee fatte in purse: so much more take thou heede to thy selfe, and looke about thee. Now marke well what followeth.

The vnthankfulnesse of Maisters.

Buriafo (one of our corporation) was a certayne beast that if thou hadst knowne him, thou wouldest rather haue taken him for a floueny beast than a man. He brought vp a Soowe and made so much of hir that he himselfe fedde hir with one hande, and with the other he clawed hir. And when this Soowe had often times brought him Pigges, and that good store at a farrowe, he styed her vp and fatted hir, and when she was fat, (forgetting the loue he bare hir) he sticked hir, and in time eate hir. There are such like Maisters that clawe thee with one hande, that is, they giue thee faire wordes: with the other they feede thee, to weete, they giue thee draffe. And when thou hast serued them (which is vnderstanded by the bringing forth of Pigges) a time and spent thy youth: and if Fortune be thy friende, then they giue thee, and make thee riche: If thou die before thy good happe, farewell thou, so much is saued.

If

If thou liue long, and art growne fatte, some blaſt of diſpleaſure may call thee to *Coram*. So art thou chopt vp, the lawe proceedeth on thee, and ſhortly all the fatte and greaſe thou haſt gotten before melteth into the Princes Cofers. Howbeit, I may tell it to thee (be it ſpoken without offence of beaſtes of vnderſtanding) there is good prouiſion made to the contrarie now adayes. For what ſo euer becometh of themſelues they make all ſure that they can: let the carkas go where it will, the fatte and greaſe they haue gathered is betimes diſpoſed to others for feare of that they looked for. And thus all things are preuented by polycie. I ſay no more. This is the worlde, and ſo it goeth. Keepe this in minde and harcken further.

If fortune fauour thee ſo that thy Maiſter make ſuch account of thee, as he commeth to aſke thy counſell in anye thing: doe not as many Counſellors doe, and thoſe that are in eſtimation with Princes: which thinking to pleaſe them, giueth them counſell according to the profite they finde for them, and according to the Princes paſſion, I maye not ſaye, will, and right. But bee thou bolde to ſay truely and vprihtly, not looking in any bodies face. If thy Maiſter ſhoulde happen to frowne upon thee, and that he were angrie, in
anye

anye wife holde thy peace, and replie not againe as others doe, neither shake thy heade as though thou mislykedest, but get thee out of sight as thou wert not hee. Neuer be afrayde of bending his browes, or of a frowning looke, as longe as thou standest vp right, that is: that thou proceedest truly and honestly in thy doings. Sometimes they giue thee faire words, and do to thee as the fowler that catcheth Thrushes that cried out for colde of his handes amongest the boughes: and the Thrushes that were in the cage to make a noyse, sayde that he cried for that he was forie they came to stoope to the Birdlime. No sayde a little Birde looke to his handes, and let his eyes alone. Take alwayes heede to the doinges and not to the wordes. Knowest thou not of the Quaile that hunge out of the windowe in a Cage, and a sparrow-Hawke seeing hir, stooped downe to the Cage, and sayde to hir, Daughter mine, be not afrayde, make no noyse, for I bring thee good newes: and began to tell hir straunge and pleasant fables, and in the meane while with hir talentes she beganne to teare the wyers of the Cage. The Quaile leauing to give eare to hir bablinges, seeing hir woorking well ynough, began to be frowarde, and to bestirre hir. Inasmuch as hir Maister hearing hir fluttering in the Cage (knowing there was somewhat
about

about hir) ranne to the windowe and so faued hir. Trust not therefore I saye the words of such, but beleue their doings, and alwaies say & do thou well: Giue good counsell, and be alwayes praying of thy Maister. And if thou see him take vppon him anye enterprise for his profite and reputation, commende it, and exalte it: assist him, and encourage him to it. Thou must be wise also thou reache not to farre, that thou take not more vppon thee than thou art able to discharge, but alwayes keepe thee within boundes, if fortune should neuer so little fauor thee. For the fauor of the Maister is a hill full of goodly flowers, and wonderfull fruites and plantes. But in this hill there dwelleth most cruell and terrible beastes. Some spitteth forth furie, some poyson, one spitteth fire, another smoke: so that thou must alwayes bee armed to defende thyselfe, or else that thou may not be offended.

The Moyle being weries with the cumbersome wordes of the Affe his Brother, cutting off his talke, as one whose iudgement with ambition was corrupted, he tooke his heeles, and on his waye to the Court he flingeth to this princely King and Lion. And being come vnto his Maiesties presence obseruing all maner of duties
and

and reuerances pertinent to fo royall a throne (as his subtill and craftie Moileship knew well ynough to doe) euen forthwith he crept into his bosome, and got into his fauor, saying thus. The fame of your Royall Maiestie which runneth through the world, hath made me not onely to come to humble myselfe, and to doe my dutie, but also to offer your highnesse my seruice: putting him in remembrance also that many yeares agoe (in their first yong flourishing age) the Assè his brother and he were verie familier with his Maiestie: and in maner all one with him. And shewing him that he was able to doe his Maiestie seruice in many things, he kissed his feete, and offered him armour and horses to serue his Maiestie and the Realme: adding thereto, that it woulde please his highnesse to accept his poore offer: saying that a little toothpike doth seruice to the greatest Prince, which he alwaies occupieth in his mouth, being reckened one of the chiefest places a man hath.

The Moyle's words greatly pleased the King, and turning to his Lordes hee sayde. Sure my Lordes mee thinketh he hath a deepe iudgement & capacitie, and as I remember in their very youth his brother and he had excellent wittes, and see I pray you now how trimly he is come forward: I
promise

promise you he hath spoken verie clarkly. Surely he is able to doe vs good seruice at all times when we call him. And to conclude my deare Lords, vertue cannot longe bee hidden, albeit for a time by some euill accident it be oppressed. Flame and fire also couered with violence, when it bursteth out againe, sheweth the greater, and maketh way where it commeth. Beholde how orderly hee came to me. And though we cannot knowe his inwarde minde, and that it were not that it sheweth: yet is it fitting for a noble Prince to entertaine him that commeth, not knowing him at all. Although the Needle pricketh, yet a man occupieth it to serue his turne, and is as necessarie as a Knife. Wee will place euery one in his rowme. The first seate is for the Elephantes, the other for the Camels; the Apes in their place, and so forth, to vse eche one according to his degree and calling. For the nailes may not be placed where the teeth are, nor the teethe where the eyes stande, much lesse the eyes in place of the heeles: but let euery member doe in his place his office pertayning to him. A man to feede Serpents, were a strange sight and perillous. For he shoulde not only stande in danger to haue his hande deuoured of the Serpent, but to be flaine forthwith also with his spitting poyson. Our common weale is like vnto a bodie which
diuersly

diuerfly doth occupie diueres meanes. The eares goe not, the feete heare not, the nailes crye not, neyther doth the tongue scratch or giue any helpe, as doth the office of the nayles. In those Cities where these tame beastes doe dwell: they make not Rattes to ketch Hennes, nor Hennes ketch Hares, or Garden wormes ketch Flies, nor Flies ketch Graffhoppers, but euery one doth his office. The Catte taketh Mife, the Grey hounde the Hare, the Foxe the Hennes, the Hounde the Foxe, the yong the olde: The sparrowe Hawke flieth at Quailes, the Goshawke at Pheafants, and the Falcon at Partridges. I haue a small Court, and a little Realme, but for those fewe beastes of heade that I keepe, they are able to doe seruice, in respect of other Princes, which kepe a rabblement of rascals & miserable wretches, with little honor, and great shame. I better like my little and fruitful countrie, than a greater being barren: yea, & I am one of those that loue a good seruante, though he be a straunger, as I doe those of mine owne countrie. The fruites of our ortcharde are good, and those that are broughte farre of are not yll. If we shoulde feede of no other but of our owne fruites, we should seldome fill our bellies: saying, I will none of them bicause they are none of ours. Then turning to the Moyle, with a certaine
louing

lousing aspect, he followed on his tale. The worthiness of the minde and vertue, is that that is to be esteemed. That sure is the knowne shield and armes of the true Gentilman, and not the greatnesse. The King in deede of right ought to imbrace men of such vertues and qualities, rewarding euery one according to his merits, and not to shew partialitie to any, and to banishe out of his court all those that seeke for *singularum comodum*, never to repute them for his friendes, nor to accept them for seruautes. After these and a fewe other wordes hee spake, he tooke his leaue of his Lordes, and withdrewe him selfe into his withdrawing chamber (as all Princes of like estate are wont to doe) calling the Moyle to him, and secretly they communed. Who when he saw the King make of him, and that he layde his faourable hande vpon the croope of his malice he wagged his tayle, aduancing him selfe in his Affe like maner, and finely couched in Rethoricke his cloked flatterie: and when he sawe his time, he spared not to speake, and thus he sayde.

*Of the Turkie Cocke and what
happened to him.*

A Turkie Cock (one of the fairest, of the braggest, and also the stateliest in all our quarters)

quarters) was taken prisoner in the battell of the Pigmies, and was sold to the King of Pheasants with condition to be ransomed. Who seeing so fantastical a beast with so great barbs, which sometime were a pale blew, sometime a flie colour, now changed from that to white, and then to black againe, he wondered to see those sodeine chauges: and more beholding his swelling and raising up his fethers, putting forth that horne of fleshe, he sayde he neuer saw before so goodly a woonder. And talking a little with him, hee founde him of a bigge voyce, of fewe wordes, but resolute, so as hee made much of him. And wote ye what? thither came a number of beastes of his countrie (vnderstanding of his captiuitie) to ransom him. But he being high minded, and reputed himselfe the chiefe Birde of the dunghill (as true he was) would neuer say he was a prisoner, but that he was amongst the Pheasants for his pleasure, and thus despised their fauor and the helpe of them all. On a time there came a friend of his to him, and secretly offered to giue him (that no man should know it) so much golde as should redeeme him out of prison. But he refused it, and woulde none of it, because he would not seeme to be a prisoner. In the ende (necessitie enforcing him, and remembering his case)

case) hee was contented to be counselled by that
 faithfull and louing friende of his, and closely
 tooke the money (that in fine doth all) and
 payde it, and so departed. For if he had con-
 tinued in that foolish reputation of him selfe
 still, and had dwelled in his obstinacie, he had
 perhaps dearly bought the price of his follye.
 It may peradventure seeme to your Maiestie
 that I passe the boundes of modestie, if I should
 open to your highnesse my meaning hereby. I
 come as your Maiestie's humble and faithfull
 seruauant, and true friend, to tell your Maiestie
 that I am sorie to see you go no more abrode
 a hunting, a walking, and sporting yourselfe at
 your pleasure as you were wont, but that you
 keepe your Pallace still with malancholie, which
 was not your wont I knowe. Well, I stande
 nowe before your highnesse readie to spende my
 life and goods in your seruice and quarell: and
 if I might knowe your grieffe, I make no doubt
 at all but I woulde labour so, that your Maiestie
 should be satisfyed, and lyke of my seruice. If
 you be troubled for any matter concerning the
 state, or any other thing of importaunce: your
 highnesse muste impart it with a fewe of your
 faithfull seruants, and such as you trust best.
 And although they be of the meaner sort, yet
 they maye serue your Maiestie with hartie loue
 and

and good will, and doe their best indeuour. I haue presumed vnder you Maiesties good licence to saye thus much, bicause I reckon myselfe to be one of the faythfullest seruants your Maiestie hath euer had, or now retayneth.

The Lyon, as King of beastes, and that knew before of the wilde Bores report the nature and propertie of this mightie beast the Bull, moued not a whit at these wordes, but wisely hid that inwardly which hee openly vnderstoode; and with large wordes and new deuises fayned diuers his perticular accidents, saying that he was not well at ease, and founde himselfe subiect to his ordinarye ague. And thus the King and Moyle discourfing togethers (a happie chaunce for the Moyle, and an yll happe for the Lyon) the Bull that was harde at the Court gate gaue three or foure terrible lowes that the Lyon shooke agayne to heare him as one that was more afrayde now than he was before, by reason of the great noyse and rebounde of his voyce: and not able any longer to hide his grieffe, he sayde. This voice so bigge and terrible runneth throughe my whole bodie, and in counfell I tell it thee, (knowing thy troth and fidelitie to me) I promise thee I am afrayde of my Kingdome: and my reason is this. That seeing the voyce of this fearefull

fearefull beaft is fo great (as thou heareft) it is lyke his bodie is aunfwerable to the reft, which if it be, I am in no fafetie. And now without further ceremonie thou knoweft the whole caufe of my fodeine change and feare, therefore in this cafe I would be glad to heare thy opinion and iudgement.

Mightie Prince, if no other noueltie or occafion haue caufed you to refrayne your pleasures but this voice which I haue heard, me thinketh it is but fmall and not to be accounted off. Your noble courage fhould not be afraid of anything before you know it, and what it is, and whether it be to be feared or not: as I will let your Maieftie knowe by this tale I will tell you feruing for the purpofe.

Of the Foxe and his foolish feare.

A foxe with all his familie changed his hole, and got him to another, and harde by the fame, there was a little cottage, where dwelled a .xxv. Muleters with their Moyles, and euerie morning betimes they came to lade them. You muft vnderftande that the noife of thefe fundrie fortes of belles and other trappings that they put aboute thefe beaftes, made all the countrie
ringe

ringe with that mad noyse. The Foxe hearing the founde of thys yll fauored noyse ranne quickly to hide himselfe in hys hole, where he lurked still till the noyse was gone: which was such, that it feared the Pullen, and scared him from his pray. One day this Foxe being on the side of a hill, hearde againe this fearefull noyse of belles, and lifting up his heade to looke about him, there he sawe these blessed Moyles comming with their belles, and laughing to himself, was ashamed of his simplicitie. The same saye I vnto your Maiestie, that my opinion is, that this your Maiesties feare is such a like fantasie: and bicause your Grace should be informed with speede of this matter (assuring your Grace to kepe your grieffe secret) I doe offer my selfe, if it stande with your pleasure to goe abrode into the Countrey, and to discouer the thing vnto you. And so soone as I shall haue knowledge of the beast and of his qualitie, I will forthwith aduertise your Maiestie howe it standeth, what the matter is, and how this geare goth about. And you shall know it euen as it is, I will not misse a iotte, leaft you should be informed contrarie of some timorous beast, taking one thing for another. Therefore I besech you fir comfort yourself, and let him alone that knoweth it: and thus he tooke his leaue, and
trotted

trotted from the king. The king highlye commended his counsell and aduice, and willed him to difpatch that he had promifed.

This worshipfull Moyle was fcant out of fight, but the Lyon beganne to haue Hammers in his head, and to imagine a thoufande ftraunge deuifes, and grewe in choler with himfelfe, fufpecting and fearing both at one time: and fayd. Well, what and he double with me? yea, and how if he beguile me with his cloked colour to doe me good? fure his foothering words doe not like me, mee thinketh he is to full of them. May not hee tell him with the terrible voyce, that I am afrayde of him? and out of doubt for as much as I can imagine, he cannot but be a beaft of a marueylous ftrength: and adding thereto the others treafon, it is another maner of thing than to be but afrayde only. For betweene them both they may vtterly vndoe mee. Many other mishappes fall out in this bucke, that if I had not this thought (feeling my feare) might happen. And peraduenture too this beaft is enemy to the Moyle, and wil fet him vpon me, to thende that I fhoulde reuenge fome injurie done him: and if he be as vnhappy as he feemeth for, out of doubt hee will not fayle to put a flea into his eare. Sure I fhall be driuen
to

to flie and haue the woofte. O wretch that I am, what haue I done? alacke I fee I haue done amiffe, I haue taken a wrong Soowe by the eare, and fo going in the darcke I muft needes fall. And thus the Lion out of one doubt leapt into two or three more, and floode betwixt life and death, with no leffe hope than great feare. Hee went vp and downe his Pallace like one halfe lunaticke, fretting and chafing, now aboue, then beneath, ftill looking for the Moyles coming, which had broken his appointed houre with the Kinge: yet at length looking out at a windowe (which opened to the playne fieldes) he espied the beaft comming with a wondrous ioy. His Moylefhip brauely yerked out with both legges, and liuely fhooke his eares and head. He brayed and flong as he had bene madde. The Lyon as though he had not bene grieued at all, returned againe into his place, and looked for the Moyle. Who arrived, was receiued ioyfully, and with good countenance of the whole court. The King after thefe graue folemnyties and ceremonies done, retired into his withdrawing chamber with the Moyle: and vnderftanding by him that this beaft the Bull was faire, gentle, and pleafant withall, (and that for no refpect he fhould once feeme to fufpect any thing in him, but if it had bene
his

his Maiesties pleafure he would rather have brought him to his prefence to haue done his dutie to him) hee reioyced much, and for very loue and kindneffe imbraced and kiffed him an houre long together. And hearing by him that this Bul was wife, and of good capacitie, and able well to execute; hee fent him backe againe with charge to bring him to the Court, at leaft to vse all meanes and perfwasions he coulde poffible to bring him thither. The Moyle putting on a newe paire of fhoes to doe the Prince feruice, galloped as he had flowne, and ftraight he was with the Bull, whom he founde lying in the fhadow, chewing of his cudde: and the Moyle lying downe by him began to talke in this maner.

O faire Bull, and more than beloued brother: knowe thou I am Secretarie to the King of all vs vnreasonable beafts, and am fent to thee from the Lyon moft puifant and mightie, not only of men, but of ftrengh aboue all other vnspeakable. And as a friende I come to tell thee, that this gronde thou feedeft on, and dwelleft in, is not thine, but pertaineth to his Maieftie. By reafon whereof he hath manye times put himfelfe in armes, and affembled his force, with minde to giue thee battell, and chafe thee out of his
Realme,

Realme, and peradventure to take thy life from thee also. But I that am to him as I am (it maketh no matter :) was a meane vnto his Maieftie (as it is a part of all honest beastes) and tooke upon me this iourney to thee, and haue promised the King in thy behalfe (I knowe thou wilt not deceyue mee) that thou shalt come vnto his Maieftie, adding further too, that if thou hadst knowne his Maieftie had bene at hand (as he was indeede) I was bolde to saye thou wouldest haue come to his highnesse, & humbly haue done thy dutie to him. Assure thyselfe he is a King that honorablye entertaineth, rewardeth, and requiteth any seruice done him by his faithfull seruants, and he is not also forgetfull of his friendes good willes. And if thou wilt be but such a beast as thou oughtest to be, I warrant thee thou shalt fet thy foote by the Kings and bee no lesse thought of than he, and will he nill he thou shalt be as well fedde euery day as hee. If thou wilt not come aduise thee, I haue sayde, thinke vpon it: thou art olde ynough, there fore thou knowest or shouldest knowe what thou haste to doe. He is King here and will bee King too. If thou wilt not shewe thy self a subiect, the Kinge is to doe as he thinketh good, and so I leaue thee. The Bull that had no more the white fome in his mouth and had lost his lustie
courage,

courage, wanting his yong and wonted force, considered of it like an aged bodie, as hee had bene a gelt Oxe that had drawne in plough a xij yeares, and aunswered many wordes confusedlye, running from one thinge to another, and thus they went debating and kneading of the matter togethers a good while: the Bull standing rather in feare than hope; which feare this Moyle with hys true reasons brought out of his heade againe. The Bull perswaded by the Moyle was contented to go with him, relying still upon his promise. Who gaue him his worde that he should by this iourney (in goinge to shewe his duetie to the King) haue no maner of hurt, neither in word nor deede: and this promise alwayes kept, he sayde he woulde willinglye abide with the Kinge. Then the Moyle bounde his promise with a solemne othe and that with as great an oth as a Moyle might sweare by: and that was by the eares of the Affe his brother. And then touching their feet togethers (I would saye handes in beastes is vnderstanded) they kissed in the verye mouth euen with their tongues, and so went on the nearest way. The King standing in his stately Tarras, (mounted in the highest place of his Princelie Palace) looking rounde about the Countrie, thinking it a thousande yeares till he sawe this mightie Bull: beholde he spied the

the Moyle comming and the faire Bull by his side, marching demurely with his harde horned heade, that in shew he seemed a great Lorde. Then sayde the King to himselfe. O, what a goodly proportioned beaft is hee? My Kingdome without his force were nothing. And euen in



that moment at the first sight hee fell in loue with him. And nowe come to the Kinges prefence, this Bull kneeled downe, kissed his hande, and saluted him: and did so finelye and cunninglye excuse his negligence in comming to his Maiestie, that the Lordes standing rounde
about

about the King were rauished with his wordes, they did so please them. The King bade him stande vp, and willed him to tell the cause why he kept so long in those fieldes, and what hee ment to braye and rore so terribly. The Bull tooke vpon him the oratores part, and standing aside from the beginning to the ende he tolde him the whole discourse of his miseries. So that the whole auditorie pitying his mishaps became his friends. This Bull in his Oration, shewed him selfe to be a great Bachelor in Rethoricke, a great Maister in Arte in grautie to expounde things and a marueylous high hill of eloquence. The King wondering at his yeares, commanded streight stables should be provided for his Lordship, and gaue him an infinite number of seruauents to wayte vpon him, making him Prince of Bulles. Dukes of Beefes, Marqueffe of Calues, and Earle and Lorde great Maister of Kyne: and with a wonderfull great prouision he furnished hys rackes yearly, and made hym of his priuie counsell. After he had imployed him a while, hee knewe his worthineffe and discretion: so that in the ende he made him Viceroy & greatest Lorde of his Realme.

This Moile also that liued in Court in seruice of the Prince, more than a fewe good wordes,
courteous

courteous entertainment, and familiar access he had to the King hee could neuer get landes nor possessions: howbeit he obtained many pretie suites of the Kinge, nowe for one man, than for another. Further, he was so bolde and familier with him that hee woulde not sticke to giue him worde for worde, nor forbear him an inche. And passed many things by the Bulles meanes, which his mightie Bulship gaue him gratis, for that he was as a sworne brother to his Moileship. In the ende this Moyle growen thus great began to looke hie, and prouinder pricked him so, that like a beast (forgetting himselfe) he must needs take vpon him to reprove his Maiestie of parcialitie, and ignoraunce; and hauing no bodie that he might trust to breake withall he was ready to burst for anger. Wherefore he was forced to seeke oute the Assé his brother, and to make him priuie to the matter, knowing he had none so sure a friend to him whom he might trust but he. When they met, he beganne to tell him at large his whole griefe and trouble, complayning of the ingratitude of the King all at once, that he had so long followed his taylor, and had neuer any thing of him worth his trauell; and if I had done no more but brought him out of the feare he was in, and to bring the Bull to his presence. And here hee poured out to the Assé a worlde
of

of wordes, sayings, and deedes. The Affe that heard him all this while, began now to speake.

I tolde thee ynough that thou wouldest be to busye in matters: in faith brother thy braine swimmeth nowe. Thou must not be so fonde to take all flies that flye in the Court: Thou shouldest haue considered this in the beginning brother mine, (but thou wouldest not be ruled). And haue perswaded thy selfe that this shoulde happen to thee and woorse. Thou wert a verie beast, a beast thou hast shewed thyselfe, and a beast thou wilt continue still, but it skilleth no matter, as thou hast brewed so bake, and there an ende. If thou wilt not be called by the Kinge to deale in his matters, why dost thou (foole) put thy hande in the fire, and meddleth with that thou has naught to doe? Thou that mightest haue liued quietly at home & at ease: what the goodyere aylest thou to clyme to the toppe of trees? See nowe what thou hast done, and whereto thou has brought thyselfe: quite out of fauor with the Prince. Neuer sharpe thy tongue if thou wilt not haue it cut thy hande when thou occupyest it. What knowest thou whether the Bull lay this heavy burthen on thee, knowing now thy double dealing with him in his comming to the King? Well doe as thou wilt, if thou carie a Snake in thy bosome, what
can

can I doe withall? Mee thinketh this thy mishap is much like to that that happened to the holye man in the other mountaine by a theefe of that countrie: and bicause I would haue thee knowe it to ferue thy turne another time, thou mayst heare it.

In the top of *Pirinei* Mountaynes, harde to *Pampilona*, a Citie of *Nauarra*, in a mountayne called *Verrucola dell amiraglio* (where the Deuill left *Malagigi* the notable coniurer when hee brought him to the iourney of *Roncifualle*) there dwelled a solitarie man giuen altogether to the contemplation of the high and celestially things of God, who was visited for his holynesse and doctrine of all the countrie. So it fell into the King of *Canetteria* his heade to go see him also, and thither he went. Who when he founde him deepe in iudgement of high mysteries (as he was most ignoraunt in base and mean things) he gaue hym great treasure to buylde and sustaine him without trauayle. An olde long practised and beaten theefe hearing of this richeffe, imagined streight with himselfe to ketch two Doues with one Beane; and one nyght he toke his iourney towards this holy man, and when hee was come to him, pitifully bewayling the yll lyfe he had led, he prayed the fielye foole to
keepe

keepe him company in his prayers, and to teach him the good and holy commaundements of the lawe. And forthwith he gaue himselfe to fasting and prayer. So that this holy and simple man thought he would haue loft his wittes, and thus with his cloked deuotion by little and little he made himselfe maister of the house and riches. One night this stowte theefe caryed away a great summe and value, cleering the house of all that was ought woorth (as a Barbers bafin) and bought him a Hogge. This holy deuout man ryfing in the morning, and missing all his necessaries, hee wondered with himselfe, but most of all hee mused that all his golde, siluer, and things of value were shrunke awaye. Yet hee had suche a heade that he straight thought vpon the malice of his vnhappie scholler, lamenting much the losse of this strayed, or rather altogether loft man. But to heare of him agayne he wandered through many a countrie, carefully seeking vp and downe, at least to meete with him, though hee might not recouer his goodes, and it grieued him fore to be in the middest of his sorow, for the losse of the one and the other. This good man being in good hope yet, met in the waye with two wylde and sauage Gotes, which were at deadly foode together, and tried it out by the heades for lyfe and death, to which fraye came
also

also the wylde Foxe, that stepping in betweene them both, lycked vp the streames of bloude that fell from their harde horned heades, and tending still this bloudie feast, not regarding the daunger he was in they fiercelye meeting their bodies together, cruffed this Foxe betweene them, both strayght to death, who deseruedly payde his proude attempt. The holy man seeing thys chaunce, kept on his waye, and came at length to a great towne: and bicause it was night, bichaunce he came to be lodged in a pore old beade womans house that playd the Bawde, whych had laide hir egges for hir selfe long time before, & then was glad to haue others to lay egges in hir house, of which shee otherwhile liked to feede on and to take some little profit. But at that present time the yong faire Henne she had in hir house at halfe of the profit, she had a Cocke by hir selfe, and would be troden of no other. Now the Bawde seeing small profit come of hir egges, she tooke on lyke a mad woman. And the yonge Henne keeping hir selfe still to one Cock, she was not able to liue so on it. This made the woman madde for anger, infomuch as she detirmined one daye to giue him a remedie for this: and the foolish Henne hauing appointed hir friende and Louer one night, and prepared a certaine drinke to breath him in his iourney, and to make him
lustie

lustie, it happened shee vnwittingly chaunged it, and in lieu of hir first and costly potion, shee placed where hir Louer should lie a receyt of *oppium*. This Cocke sleeping soundly coulde by no meanes be awaked : so that the poore broken Maide went up and downe the chamber like one fraught of hir wittes, and thought to go out for somewhat to wake him, saying that he that gaue this potion had fure chaunged Violles : and going hir waye abrode to seeke remedie, the Bawde thought strayght to dispatch him. And hauing prepared already a Quill which she had fylled with fine venimous beaten powder, shee went and put it to the mouth of this sleeping Cocke, and blewe at one of the endes to make it enter perforce into the body. But it happened farre otherwise than shee looked for. For euen at that instant there came such a blast of winde from him that had the *oppium*, that she hauing hir mouth ready to blowe, receiued with the force of his winde the whole powder into hir owne bodie, which was made so strong that forthwith shee fell downe dead. And thus weening to haue deliuered the yong Mayde from him, to haue gotten the more gaine to hir selfe, shee quit hir selfe of hir owne life. As man shoulde neuer for any vile corruption relieue one to hurt another. For neyther doth Gods lawe nor the lawe of nature

nature beare it. And in the ende the worlde will hate fuch wicked meanes, though for a whyle and at the beginning it feemeth to fauor them. That this horrible fact and mischief was miliked the world doth know it, testified by fo many written authorities: shewing that hee which gaue himfelfe ouer in praye to vice, and fhee for hir wicked fact, were both buried togethers in one graue. The whole Planets affembled themfelues together to confult vpon condigne and folemne punishment: bicaufe they would not fuche wickedneffe fhoulde paffe without memorie, testomie, and perpetuall record of eche others deede. And all ioyntly concurring togethers in consent, agreed to frame a notable Monument, as now followeth. They turned the Louer into a Moyle, and the deade Woman continuallye rode vpon him through wild and fauage countries, ftill laying on him with a rodde without ceafing. This holy man departed from his lodging, and the night following he came to fuch another, in maner greater, or at leaft the like. A yong married wife intifed by an olde Bawde fell to naughtineffe, and ftill as opportunitie ferued the yong man hir Louer came into the gardein of hir pleasures. The husband being ware of hir trade, fayned to go forth, and faw all the becknings and promifes: fo vpon a fodain he returned into hir houfe and
without

without any word at all tied his wiue's belly to a naked pillar, and laid him downe to slepe behind the same where hir Louer must needs come in : who walking at his appoynted houre, and missing of his purpose, went straight to the Bawde, and made hir go into the house, which bichance had the keye giuen hir of the fore gate by this yong wedded wyfe. And when she came in, finding her bound, she vnlofed hir, and stoode hir selfe tied in hir roume, and sent this pleasaunt wife awaye to fetch a good night. In the meane time the husbände of this yong woman awaking, desirous to knowe how all things went, he called his wife many times, but the Bawde would not aunswere for hir bicause she would not be knowne. The Goodman rising up in the darke in a rage sayd, wilt thou not aunswere me ? with that he flue upon hir and cut of hir nose. The Bawd was whisht all this while, and dare not speake for hir life. The yonge woman that had bene feasted abroad and sweetelye taken hir pleasure, returned home, and seeinge the olde Bawde thus vnhappilye dressed for hir sake, it griued hir verye sore (yet gladde hir selfe had escaped the daunger) and so untying hir, bounde hir selfe againe, and sent this wretched Bawde home without a nose. The Bawde departed thence, the yonge woman called hir husbände,
and

and making pitifull mone shewed hir innocencie : and that this is true sayde shee, beholde my face (is as it was at the first) made whole againe by God (restoring me my nose) bicause I am true to thee, and to let thee knowe thou hast done mee open wrong. The foolish husbande ranne for the candell, and found hir nose fast to hir face (which he beleued he had cut off) as if he had not touched hir : and asking hir forgiuenesse, ever after he loued hir antierly, and thought hir honest. The olde Crone and Bawde returned to hir house with hir nose in hir hande, and hir face all besmeared with bloude : yet fortune fauored hir in this, that shee was a Barbers wyfe, and hir husband ryfing early in the morning before daye to shau the tayles of the Monckyes of Portingale (for there there groweth haire on their Buttockes, and no where else) called to hys olde wyfe for his Combe case with razors and other trinckets. Nowe she being thus handled as ye haue hearde, (loth to shew hir selfe) put it to aduenture, and giuing hym all his conceytes within the case, she reached hym the razors in his hand, the blades not put into the hafts. The poore man hastie of his worke, in the darcke hastilye took the razors in his hands, and all to cut hys fingers : and then for anger (feeling his fingers cut) he threw them frō him with great violence.

violence. With that this craftie olde Bawde cryed out amaine, alas, alas, my nose. And taking one of those razors she al to bloudied it and straight shewed him (hir husbände coming with the light) the bloud, hir nose, and razor. The husband astonied at this, to see this in maner impossible hadde, shee standing stowtely to it, caused hir friendes and kinsfolks to be sent for, & pitifully complaining to them they altogithers went to present this chaunce to the Lordes and rulers of the towne, and made hir husbände be punished. This holy man (as one in deede that sawe this practife) loth to see the innocent husbände suffer for his wifes false accusation: went to the sessions at the day of his araynement to witnesse a troth for the seilye man. And as he was bent to speake in fauour of this poore Barber, he sodeinly espied that olde beaten theefe that had robbed him, and whom he went so long to seeke, who was euen newlye punished for an olde offence he had done. This good man forgetting to follow the barbers cause, and to doe that good he came for: cried oute vppon the Judge for iustice agaynst the theefe (as hee that in deede had more minde of hys golde than of deuotion :) and besought him he might haue some part of his owne that was left, since he could not possible recouer the whole. The Moyle that
all

all this while had hearde the Affes long difcourse, replied straight and thus he sayde.

O I perceyue your meaning well ynough (good brother Affe) and I knowe I take yee right. If this holye man had serued God and not cast his whole minde on this worldye pelfe, he had not had that losse he hath, nor bene troubled as he is. If this carren Bawde had beene at home at hir house still, she had kept hir nose on hir face. And that other Bawde to, if shee had not minded to haue killed the Cocke of hir yong Henne, she also had not died. Lastly the theefe had not suffered death if he had let the olde mans goodes alone: and my selfe (to say truly) shoulde not suffer nowe such griefe, if I had but onely followed mine owne bufinesse. I graunt that if I were as I was at the first, I would not once stirre a foote to meddle in anye bodies matters but mine owne. But well, well, what remedie now? since I am in for a Birde, and cannot get out, and being ready to burst for spight I beare the Bull that he is thus made off, and fet vp: by the Masse I will ende it one waye or other, by hooke or crooke, or it shall cost me the setting on, runne dogge, runne deuill. Sure as a clubbe I will rayse some slaunder of him, to ease my hart burning withall, and to bring him if I may out of credite. And this
cockle

cockle that I will sow may perhaps be profitable for the King. For many times we see that men raised to high degree, commonly practise things hurtful to the Prince and state: or else that the subiectes otherwhile gouerned by him they mislike, doe streight rebell against the Prince. If I set in foote, I tell thee it were well done of mee, that the Kinge might not in time receyue as much hurt of the Bull, as the Bull hath receyued goodnesse of him. The Assc lift up his head, and girmed at his brother to see his stubborneesse: and sayde vnto him. O brother mine, I am sorie for thee. I see thou art in health, and yet thou takest Phisicke to bring thee to an Ague: for vnder the colour for letting fall thine eares in token of humilitie, thou wilt fling out apace. Better sit still than rise and fall. Put vpon thee honestie and vpright dealing, let them bee euer thy best friendes and countenance: and lift not up thy hart so much with passion, least it happen to thee, (not thinking of it) as it did to him that shooting at rouers up and downe in the woodes (supposing no bodie to be there) was shot at againe with his owne shaft, and so hit in the brest died straight. Thou playest seeft me seeft me not, and perswadest thyselfe that none will spie thy wicked practises, when in deede thou shall be payde home and neuer knowe who hurt

hurt thee. But I wonder how thou darest once take vpon them to offend such a mightie beast. He is wise, of great strenght, and hath great credit, besides that he is in fauor, and doth what he list: and what he doth, the King doth. O Maister Affe sayde the Moyle, Nowe like a foole thou speakest. Thou knowest nothing if thou beleue that the greatest persons onely can reuenge and none others. Seest thou not that sometime the simple and ignorant doe not regard nor asteeme the good and vertuous: and many times doe them shrewde turnes and displeasures? The Commons robbe the Gentlemen. But what more? the little sometime eateth vp the great: and the Coward killeth the valiant. And bicause I haue hearde thee a while, and hast alledged many fables and examples: thou shalt now listen to mine another while, and so wee will consult what is to be done. Jesu thou makest this Bull wonderfull great, and mee but a poore beast and of no account, but I pray thee heare me, being poore and little as I am.

*Of the Eagle and Beetell, and what
commeth of selfe will.*

In the cliftes of Mount *Olympus* there haunted a yong Leueret, feeding continually in that place: and an eagle spying, marked hir forme
where

where she fate, and at a trice came downe to fease on hir. This pore Leueret seeing hir selfe thus distressed vpon the fodeine, called on the Beetell that was makinge certayne little Balles, I can not tell what, and bade him helpe hir. The Beetell fiercely turning on the Eagle, bade hir get hir thence, and let hir alone, for she was his. The Eagle beholding the foolishhe Beetell, how he stoode on his feete stowly aduancing himselfe smyled, and laughing still fedde on the vnfortunate Leueret till she had deuoured hir all, not weyghing the Beetell one of the woorst and least feathers on hir backe. The Beetell looked vppon hir, and put his finger to his mouth, and threatning hir went thence attending his balles agayne, as who shoulde saye: tyme will come when I will bee euen wyth thee. Within a whyle after the Beetell carying this iniurie in minde, sawe thys Eagle in loue, and dodging hir to hir neast, hee came thither so oft, that at length he founde egges, and lifting up his tayle hee beganne to rowle them vp and downe (the Eagle being abroad) and rowled them quite out of the nest, euen in maner when the yong Eagles were almost readye to bee hatched, and with the fall the laye at the foote of the rocke broken, and quashed all to peeces. When the Eagle returned

turned to hir neaft, & fawe (hauing a verie good eye) hir children in a hundreth peeces, thee pitifully lamented, the teares trickling downe hir cheekes. The little beaft that in a hole ftoode to fee the ende of this tragedy, feing the Eagle take on thus heauily, faid vnto hir: nay, nay, it makes no matter, thou art euen well ferued: thou wouldest not let my Leueret alone, and with that he fhronke into his hole, that the deuill himfelfe could not finde him out. So that my good Maifter Affe and deare brother, a man muft beware of will: for all thynges may be brought to paffe, and nothing is hard to him that determineth to doe it. Well yet heare another and then woonder as thou wilt. It booteth not to friue agaynft the ftreame.

There was a Rauē that in the top of a great old tree, in a hollow place of the fame (where none could find out hir neaft) did euer lay hir egges. Beholde there came out of a hole at the roote of the old rotten tree a Snake, which leape by leape got vp to the toppe of the tree, and fucked thefe egges when they were newly layde: and woorfe than that, what prouifion of vitales foever the Rauē had brought to hir neaft, the Snake ftill deuoured, fo that the pore Rauē could neuer haue hir prouifion

prouision she prepared agaynst foule weather. The foolish Rauen got hir to the Foxe hir coufin to aske him counsell, and when she had told him all and more, shee resolued strayght to flie on the toppe of the Eagles heade, and to pecke out hir eyes: and therefore shee desired to knowe the Foxes iudgement. Beware said the Foxe, do it not: for it will not fall out as thou thinkest. Doest thou not remember what our elders were wont to say: that it booteth not to striue agaynst the streame, nor preuayleth to be reuenged on him that is stronger and mightier than himselfe? but malice and treason onely must serue that turne. Therefore lyften a little, and thou shalt heare this notable chauce.

First of felowships heare mee but foure wordes by the waye, and then say on that that must be shall be. The Bull was euen predestined great, thou a Moyle, and I an Affe. He that is odeyned to be a King, though hee be a Plowe man, I beleue sure he shall be King, and that heauen doth direct all things aright and not otherwise. The examples are verie good, but yet how things will fall out the ende shall trie it. Now on Gods name, say what thou wilt.

There



There dwelled a great Paragone of India (of those that liue a hundreth yeares and neuer mue their feathers), a bird of the water, aire, and earth, in a great thicke close knot of Rosemarie vppon a pleasaunt Lake, placed beneath amongst the little hilles spred ouer with herbes and flowers. And always in his youth he liued (as his nature is) of fishe, the which with some deuise hee tooke by moone light with great sweat and labor. And now being aged, and not able to plunge into the water with his wonted force, he was driuen to flie in the aire and feede on
Crickets,

Cricketts, which beyng fewe in number, he was almost starued for hunger. But one day standing by the riuers side all sadde and malincholy, loe there commeth a great Crabbe wyth hir legges spred abrode to the bankes side which sayde: Sir Fowle how doe you? in faith quoth he, naught at home: for we haue yll newes abrode. I pray you what are they sayde the Crabbe? Certayne fishers sayde he that within fewe dayes with some engines and deuises will drie vp this Lake and take vp all the fish. But I pore wretch, that yet other while had one, how shall I doe? I would I might saue them (since I am like to lose them) for the benifite that I haue had so long time, and that I might take them out of the Lake, & flying carie them to some other surer place. The Crabbe hearing so yll newes, called to Parliament all the Fishes of the Lake, and told them this matter. The fishes foreseeing the daunger at hande, had present recourse vnto the wylde Fowle for counsell, to tell him howe it stode wyth them: and sayde vnto him. If this be true, out of all doubt we are in great daunger: therefore giue us the best counsell thou canst, as well for the loue thou bearest to this Lake, as for the seruice we looke to do to thee, honest Fowle. The Paragone that knew there was good pasture and a
fertile

fertile foyle, caught holde, and bitte freyght :
faying. The great loue I beare you (quoth hee)
dear brethren myne, for that I haue been bredde,
fedde, and brought vp in this Lake, euen to
crooked age, maketh me truly to pittie yee, and
sure I am and will be ready to doe yee any good
I can. Therefore in my opinion (and yee will
be ruled by mee) you shall doe best to gette you
hence, and tarye not their comming, for they
wyl spare none: all is fishe that commeth to
nette with them. And bicause I am practised in
the worlde (as he that goeth in euery place) I
can tel you there are a thousand places fairer
than this, better, and a cleerer water, and were
marueylouflye more for your profite and healthes:
and if ye be contented, I wyl tell you where
and how. All at once yeelded to him, and
greatly commended him, (O foolishhe fishes to
beleue such a beast) prayinge him to dispatche
the matter wyth as much celeritie as might be.
He willed then some of them to get vnder his
pinions, and to hold fast with their billes by the
fethers of his tayle, and so to trayne them on,
hee diued so farre vnder water that they might
conueniently fasten themselues in order to flie
with the Fowle. And when they were mounted
on his backe he tooke his flyht fayre and softlye
to the toppe of one of those high mountaynes,
and

and setting them downe on the ground he eate them al at his pleasure. This manner of fishing continued a while bicause it went forward day by day as he beganne, still filling his bellie. But the she Crabbe that was rather malicious than not imagined that thys Fowle had wrought some deceite, and euen then there was a Tenche that she loued well ready to goe wyth the Fowle as the reast had done before, and this Tenche was so plumme and fatte that shee might well serue him for a good meale. In the ende the Crabbe sayde. O Fowle my deare brother, I would thou wouldest carye me to the place where the other fishes are: and hee was contented. So he gate vp on horsebacke as it were, and with hir feete clasped the Fowle about the necke, and he streight mounted into the skeyes, as one that ment in deede to let the Crabbe fall and breake in peeces: and euen then hee espyed for the purpose a heape of stones where he thought to woorke thys feate to let hir fall. The Crabbe beholdinge the garbage and offal of those deade fishes, seeing the ymminent daunger she was in, streight opened his mouth and seased on the neck of the Fowle, holding as hard as shee could for hir life: and shee kept hir holde so well, that streight shee strangled him, and the Fowle fell downe deade, the Crabbe on his backe aliue
without

without any hurt at all. The Crabbe returned home to hir Lake, and tolde all the mischief of the Fowle, and in what daunger she was in, and howe shee had freed them all from his deuouring throte. Which vnderstoode the fishes all wyth one consent gaue hir many a thanke.

The Foxe telling his tale, came to giue this counsell to the Rauē, that he should goe into some neighbours house and steale a Ring, but steale it that he might be seene take it, hopping from place to place, snatching here and there till he came into the Serpents hole. For by this meanes being aspied with the maner, euery bodye would runne after him, and then he should let it fall into the Snakes hole. They to get the Ringe againe would digge into it, and seeing the Serpent, they should by this meanes come to kill her. The Rauē lyked the Foxes opinion, and robbed from one a Jewell of good value, and caried it thither, whither all the yonge people ranne after him, and digging the hole, the Serpent came out amongst them, and they slue hir. And thus with one little reuenge he quited many injueries done him. The Affe that knewe his subtile practises well ynough, aunswered. And so am I of thy opinion, specially if one deale with a foole, or with one that will
put

put a vifer on his face, and that imagineth none can make it fo fast and fit as himfelfe, and that trusteth altogether to his money, esteeming no bodie, and liues fitting in his chaire without any care. The Bull doth not fo, for I haue alwayes knowne him in his affaires no lesse subtile than wife, and likes to heare euerye bodie, but speciallye to followe the counsell of graue men in his matters. And touching this matter I dare boldly saye to thee and assure thee, that the Bull hath a great confidence in me, because I brought him to the Court vnder the safe condite of my worde, (although it needed not) and the other that I made hym, will make him beleue me in anye thing I saye: and therefore let him come when he list, I haue done his errant well inough I warrant ye. He reckoneth himfelfe safe with me but I will playe him such a part as the vicious and wicked Foxe played another Lion (as the storie following reiciteth), being like to haue bene deuoured of him.

*Of the Foxe and the Lion and of
the Foxes deceit to kill the Lion.*

There was a maruelous droughth in *Arabia Petrea*, in that yeare that the hote burninge windes were, and as I remember it was euen
vppon

vppon the making of the Leape yeare in that cuntrye, and being the first time also of it, so there was no water to be had any where, but onely a little spring in the toppe of the Mountagne called *Carcobite*. At that time there lay by that spring a braue and fierce Lion, which as we poore beastes went to the water to quench our thirst, fet vppon vs, and deuoured vs, or at least flue vs. So that he made a Butchers shambles greater than anye Butcher maketh at Christmas against any feast. Fame blewe forth this straunge death and cruelty, so that the beastes compelled to assemble dispatched ambassadors to the Lyon, and offered composition, to giue him daylye some praye to fatisfie him with, and that they might not all die for lack of water. The Lion accepted the condition, sticking to their offer, as one that had aduised him selfe well, consideringe that if he had not done it, they had all dyed for thirste, and hee for famine, and therevpon agreed. The beasts drue lots, and on whome the lotte fell, hee went his waye, to gyue him selfe in pray vnto the Lion. So long these lottes continued that at length it lighted on the Foxes necke to be swallowed vp of this deuouring Lion, which seeing no remedie but to die hee must (at least as he thought) he deuised to reuenge the death of the rest, and to free his owne. And forth he
runneth

runneth apace vnto this Lyon, and protrating him selfe at his feete, beganne to enlarge his olde and faythful seruice done heretofore to his auncient predeceffors, and tolde him also how he was sent Ambassadour from the companie of the beastes to signifye to him a straunge hapened case anew at that instant. And this it was. That the lot fell on a fatte Wether to come to paye his tribute, and by the way another straunge Lion met him, and tooke him quite away, saying that hee was farre worthier to haue the Wether than you, and that (prowdely) hee woulde make you knowe it. If you meane to maintaine your honor, I will bring him to you, and there you shall determine it betweene you by the teeth and nayles. The Lyon madde at this, little suspectinge the slye Foxes wiles and craftes, was ready to runne out of hys wittes, whan the Foxe beganne anewe. My Lorde he hath dared to saye (with suche arrogancie) that he will chasten you well ynough, and let you knowe you doe not well, and that you should do better and more honorably to goe into the fielde, and there to get praye, than to tarye by the fountayne, looking that other shoulde bring it vnto you, and as it were to put meate into your mouth. And at the last, he sayde plainly you were but a slouch and fluggardly beast. Come on, come on, sayde the
Lion,

Lion, shewe me this bolde and daungerous beast, bringe mee to him where he is without any more adoe. The Foxe that knewe a Welle where they drue up water with ropes, that the beastes could not drink of it, brought him to the Welles syde, and sayde. Sir, the Lion your enimie is within the Welle. He lustily leaped vp streight vpon the Curbe of the Welle, and seeing his ymage in the water he fierseyle cast himselfe into the Well, supposing to haue encountered with the Lyon his enimie: by meanes whereof hee plunged himselfe into the bottome, and drowned streight. Which newes brought vnto the beasts, auouched for troth, they ioyfully imbraced this craftie recouered Foxe. Therefore said the Affe, thou thinkst thou goest in clowdes, & handlest thy matters in such secret that they shal not be knowne. But if through thy spight and malice the Bull come to his death, what hast thou done? To hurt him that is the bountie and goodnesse of the world, it were to great a sinne. Thinkest thou the heauens beholde thee not? Beleeuest thou thy naughtynesse is hidden from Gods secrete knowledge? O maister Moyle, thou art deceyued, thou knowest not what thou doest.

Good brother Affe say what thou list, I am selfe willed in this I tell thee, and out of doubt I will bring

bring him out of the Kings fauor, or I will die
for it: and tell not me of honestie or dishonestie,
Tut a figge I am determined. Happie man
happie dole. Sure I will trie my witte, and see
the ende and vttermoſt of my malice.

¶ The thirde parte of Morall Philo-
fophie describing the great treasons
of the Court of this
Worlde.



CAN not too much exhort you (good Readers) to take some paine to continue the reading of this Treatise, knowing how much it wil delight and profit you, hauing somewhat vnderstanded also by that yee haue read before, beside that ye shal vnderstand in reading this that followeth. Where you shall know how much a wise Courtier may doe, and a double man, whose ende was answerable to his naughtie minde and lyfe. Which God graunt maye come to all such enuious and spitefull persons, that in Princes Courtes) (and thorowe Christendome) delyght in so vile an Arte, and to commit so detestable treasons. And now giue attentive eare and you shal heare.

Beholde

Beholde the wicked practises and deuilish inuentions of a false trayterous Courtier.

This worshipfull Moyle when he had reposed himselfe a fewe dayes, and had liuely framed this treason in his head, hee went to the Kinge, and shewed him by his lookes that hee was melincholeye, pensiuue, and fore troubled in his minde. The King that sawe this perplexed beast, and dearelye louing him: woulde needes knowe of the Moyle the cause of his grieffe. Whom this subtill Moyle finely aunswered, and with these wordes.

Most puissant and mightie Prince, I haue euen striued with myselfe to hide the cause of my inwarde sorrow, which in deede is so much as it can be no more. And albeit I haue bene many dayes in comming to your Maiestie, seeking to ease some part of my trouble: yet I could neuer finde any deuise or meane to release my heauye and wofull heart of any one iotte therof. And this is onely growne (O noble Prince) of the great loue I beare your Grace, bicause it toucheth not onely your highnesse in person, but there with the whole state of your Princely Monarchie. And I that am your Maiestie's vassall and subiect, and a louer of the conseruation of your Realme
and

and Kingdome, and bounde (will I nill I) to discharge my bownden dutie to your Honour, which the loue your Maieftie doth beare me doth fo commaunde. Truely the trembling of heart that I haue suffered hath bene extreme, night and daye continuallye vexing and tormenting me, when I haue thought of fo daungerous a cafe. The thought that pricked mee on the one fide was to doubt that your Maieftie woulde not credite me, bewraying to you the daunger: and not difclofing it, I had not difcharged the dutie of a true fubiect and faithfull feruant to his Lorde. Compelled therefore to open (as is the dutie of euery feruante) all that that any way may fall out to the hurte and preiudice of the Maifter, I come moft humbly to fignifie to your Grace the cafe as it ftandeth.

A verie faithfull and fecret friende of myne not long fince came vnto me, and made mee promife him, and fweare vnto him with great othes that I fhoulde not tell it in any cafe, bicaufe he is a man of great honor and dignitie, and worthie to be well thought of and credited. And he tolde me that the Bull had fecret praetife with the chiefe of your Realme, and that he had oft priuie conference with them. And amongft other things he tolde them all the great feare your Maieftie had of him, difclofing to them alfo your
cowardly

cowardly hart and small force. And he went so farre forth in termes of reproche and dishonour of your highnesse, that if his counsell, fauour, helpe, and good gouernment had not bene, as he said: your Maiesties Realme (not knowing whether you are aliue or dead) had ben at this present brought to nothing. And further more he did exhort them to assemble together for their profit, and to choose him for their King. Saying, if they would doe this for him, he would take it vpon him to driue you out of your kingdome: and he being King woulde so exalt them and shewe them such fauor, that they shoulde not finde him vnthankfull, besides that he would acknowledge the whole benefite proceeding from them. And moreouer (the worst is yet behind) the more part of them, I sweare to your highnesse by the heade of my brother, haue promised with speede to put it in practise, and continually they deuise the way to performe it. So that inuincible Prince, take not Negligence for your guide, but preferre and entertein Diligence to preuente the traiterous prepared daunger, and to foresee the happie wished health of your Royall person. I was hee that made him promise your Maiestie shoulde not offende him, nor once touche him when I brought him to the Court, I am he that euer lyked and loued him as my deare brother. But yet

yet am I not he that will suffer or conceale so highe a treason against my Lorde and Prince. Tract not time, most noble Prince, in wondering at these things, but presently put your selfe in order for your safetie: (so shall you meete with your enimie, and be ready for him) leaft your Maieftie by flouth vnawares be taken tardie, as was the slow fishe which was taken in a Lake with two others in companie. And this is a certaine and true tale that I will tell your highnesse.

*Of three great fishes, and what
is signified by them.*

Almost vpon the borders of Hungarie there was a certayne Lake that bredde fishe of a marueylous bone, and that of monfterous greatnesse as was to be founde or hearde of in the worlde. The King because of the wonder of this Lake would not suffer it to be fished at any time: but that himself when it pleased him euery certaine yeares did draw it drie. The King forgetting the Lake a great time, and leauing his wonted fishing, three fishes grew therein of a monstrous bignesse and vnspcakable hugenesse, the which feeding on the lesser eate vppe the store of the Lake, leauing it in maner without fishe to what it was before. Now, as still it chaunceth, euery thing is
knowne,

knowne, the deuouring of these fishes was brought to the Kinges eare, insomuch as hee determined to goe fishe the Lake for the three deuoring fishes to eate them, that the frye might increase. Order giuen to his fishers, hee went vnto the Lake. My Lord you must know that euerye where there is of all fortes, some restie, some liuelye, some knauishe, some good, some naught, some madde, some swift, some slowe, and so forth. I meane that of these three fishes one of them was malicious and subtill: the other of a highe minde and very slowte: and the third was flothfull and timorous. An olde Frogge that stode many times wyth these fishes in discourse, to talke and play at fundrie other pastimes (the whiche knewe ouer night the drawing of the Lake) went the same night to seeke out these fyshes, and tolde them of the daunger at hande: and euen as one would haue it, they were at the table with three great Eales, although it were late, (for then Fishes suppe) and yet for all this newes, they stirred not a whit, but made the Frogge sit downe, and they beganne to carrowse when it was about midnight. So that within a whyle hauing taken in their cuppes, (bidding well for it) their heades waxed heauye, and so to sleepe they went: Some at the table, some on the ground, some in one place, some in another. At the

the dawning of the day the Fishers began to spreade their nettes, and to compassse the Lake drawing all alongft. The Eales hearing the noyse got them into the mudde, that the verie mappe of Navigation could not haue discouered them. The subtill and malicious fythe hearing a noyse, ranne streight into a dytch and entered into a little ryuer where hee was safe from daunger of the nette. The other was not quick, for the nettes had stopped his passage, and bicause he was strong and stowte, hee made as though he had bene deade, hauing his mouth full of stynckinge mudde, and so floted with the waues vp and down, And the thirde was called of the Frogge ten times that hee shoulde rise and awake : whooe, but all in vayne. He punched him for the nonste, and iogged hym agayne to make him awake, but it woulde not be. And he, tut lyke a sluggarde, aunswered hym. I will ryse anone, anone : I pray thee let me alone a while, let me lye yet a little curtesie and then haue with thee. Still the Fishers went on apace with their nets, and let go the water : and when they saw this great Fish about the water, floating as I tolde you, they tooke him vp and smelled to hym, and perceyuinge hee stoncke they threwe him from them into the Lake agayne, and cast him into the same place where they had already drawne their
their

their nettes, and so he scaped with life. They happened on the thirde, which was as a man would say a certayne let me alone, and drowfie fishe, and they tooke hym euen napping. And when they had him (thinking they had done a great act to ketch him) they caried him in haste to the King (but by the waye I doe not tell yee of the bragges they made in ketching thys Fishe) al्यूe as he was. Who commaunded streight he shoulde bee drested in a thousande kyndes and wayes, for that he was fatte, great, and mightilye fedde. Now your Maiestie hath hearde the tale of the slowe and sleepeie Fish, I leaue it to your highnesse iudgement and determination, to foresee the daunger, reaping the profite: or to leape into it vtterly ouerthrowing yourselfe.

The King set a good countenance on the matter, althoughe these newes touched him inwardly, and seemed as they had not altered him at all, and with great modestie and courtesie aunswered the Moyle. I make no doubt of thy true and faithfull seruice to mee, bicause I knowe thou canst not suffer so much as the shadow of the daunger of my estate & kingdome, much lesse the hurt of my person. Although many Princes and Lordes in such case thinke themselues yll serued: yet it is meete and

and right that the good bee rather ledde by vertuous instinct, then caried away from the right through displeasure receyued. I see thou willest mee good, & am sure that the loue thou bearest me, maketh thee ielous of the maintenance of mine honor and estate. Yet it hardly entreth into mee, and me thinketh it straunge (saue that thou tellest it me, I could hardly thinke it, much lesse beleue it) that such wicked thoughts should breede in the Bulles brest to me, since by prooffe I knowe him in many things both good, faithfull, and honest in his seruice: and hee knoweth besides my goodnesse to him, howe I receyued him courteously into my Court, and that he may saye hee is made Lorde in maner of my kingdome.

Sacred Prince (sayd the Moyle) I beleue in deede that the Bull thinketh himselfe well intreated of your Maiestie: (and good cause he hath so to doe) and that hee meaneth no hurt to your royall person for any displeasure he hath receyued of you, or for any conceyued hate he hath towards you. And I thinke sure he taketh not vppon him so fowle an enterprise to other ende, but bicause prouinder pricketh him, and maketh him lustie to fling and play the wanton, and for that he is well he cannot see it, and that maketh him to deuise some mischiefe, weening
to

to have all in his hands, faue the very title of the King, and that this little, (hauing all the rest) which is, also the most, is easie for him to obtaine. I suppose your Highnesse hath vnderstoode me: nowe take what way you list. I knowe well ynough that an Assē loden with golde may sleepe more safely amongst theeues, than a King that trusteth trayterous officers and gouernours appointed for the state. And let your Maiestie bee sure of this, that that which the Bull can not compasse nor reach vnto by his owne force and others, he will certainly practise by deceit vsing such meanes to bring him to it, as the Flea did to bring the Lowse to that passe he brought him to, and that he had long pursued as followeth.

*A tale of the Flea and the Lowse and how
the Flea was reuenged of the Lowse.*

There lodged an old Flea in the chamber of a great Prince, and there dwelled with him also a gentle Louse. The one continually fed vpon little white doges of fyne longe heare, and after hee had fylled himselfe he retired with safetie all the daye, and walked at pleasure. The Lowse that was stronger of bodie, and bit harder, many times draue hir from hir pasture: So that the
poore

poore Flea was made for anger shee could not be reuenged. It happened that the Prince tooke to wife a beautiful yong Ladie one of the most delicatest and finest morsels that euer Prince tasted of in the world, and in that chamber was his wedding bedde. The Flea drawne to the wedlocke bedde with the sweete fauour of hir bloud conueyed hir selfe streight betweene the sheetes, and in hir first sleepe she sweetely fedde at will on this angelicall foode. Nowe shee bit hir yuorie thighes, then shee gnawed hir breest of congealed milke, anone shee sucked hir delicate and soft throte, another while she pretie playde hir, pinching that sweete carcase, and when she had filled hir bellie shee leaped away, and went to take hir rest, shunning the day light. The Lowse attended to fedde on Dogges fleshe (for at that time it was the order, that Fleas fedde of men, and Lyce of Dogges) and liued in Gods peace. The Flea, whome extreme rage did gnawe to bee reuenged of the Lowse, went to seeke him out with this cloked brotherly loue, and sayd vnto him. Brother, though no cause mooue me to deale friendly with thee, hauing receyued continuall displeasures and wronges at thy handes, yet I cannot refrayne but I must doe somewhat for thee, since so good occasion is offered me: and I am the willinger to doe it,
bicause

bicaufe thou fhalt knowe I loue thee, and wythe thee well. Thou fhalt vnderftande I feede euerye nyght on the moft fweeteft bloud in the world: and woteft thou who it is? it is of the beautifull and delicate yong Lady newly epoufed. If thou wilt go in my companie I am contented to carye thee thyther with me, and will gladly impart my ioyes and welfare to thee: and henceforth let peace for euer be concluded betweene vs. Agreed quoth the Loufe. And with that they louingly imbraced eche others: the Flea inuiting the Lowfe, and the Lowfe accepting hir bidding. With this newe cloked reconciliation togethers they went, to the great ioye of the Flea, not for the atonement made betweene them, but for the opportunitie of time that had fo fitted hir to make hir reuenge: and the more it gladded hir to, that hir owne force and might being insufficient to encounter with his ftrength, yet fleyght and policie fupplanted and exceeded hys force. The nyght was come, the Prince and his Ladye were layde in bedde to take their reft, the Flea and the Lowfe lyke brethren leaped on the bed, and when they fawe them at reft, and faft a fleepe, they difpofed themfelues to feede, and lyke ftaruelynge in maner famifhed they layde on lode, fo that they rayfed great brode fspots like pimples, as red as a Roſe. Theſe vermins being
now

now in the only gardein of sweetnesse, continuing their byting euer in good earnest: this tender Ladie forced with their cruell and vncourteous bittes awaked perforce and softly called hir Lorde and husbände and tolde him. I feele myselfe terribly bitten this night with some vermine, and yet I know not what it is that thus hath diseased me. Hir husband streight called vp his men, and bade them bring light. The Flea so soon as she espied light, like an olde practiser, at fowre leapes conueyed hir selfe away, and so escaped. The poore Lowse that was no great horse to leap, was taken tardie, and not able to alledge for his purgation, as a dumbe creature receyued the lawe, condemned to die, and was committed to be pressed to death between the Maydes two nayles, where for his obstinacie and presumption she thrust out his blood and milke that he presumingly had sucked of so noble a Ladie. Your highnesse also maye take this example of that olde lame creature, crooke backed, yll shaped, and deformed, which with all these impediments (drawing one steppe after another) went as farre as he had his limmes and helth, though with longer time, and crept at length vnto his iourneys ende to doe any businesse he had. This Bull wanteth not time to further his pretence, hee will put his hande into
the



the Pye, and fet in foote when hee seeth his time. And for this time I will occupy your Maieftie no more but two words only of the Flea, which hearing the cracke of the fillie Lowfe laughed awhile at the reuenge that others toke of him for hir : and to hir selfe she sayd. Ah firra, gramercy my good witte yet. Thou hast done that on a fodeine for mee, that all the strength I haue could not bring to passe in a long time : and nowe yet with another mans hande I haue pulled out the Crabbe out of hir hole. I am euen with him I warrant him.

Why

Why what shall wee doe then? if the case stande as thou fettest it forth, what way shall we take? I will heare thee willingly, and follow thy counsell: with this condicion though, that in this interim my Realme and person be not touched, or that I sustaine perill or losse.

Inuincible Lorde, to haue any member fettered and rankle, and plainly to see that if it be not cut off it will corrupt and infect the whole bodie, and in cutting it off the bodie remayneth safe and free from infection: what is he so madde that will not cut it off? The shepherde findinge in his flocke (I speake more resolutely) a scabbie and infected sheepe, doth not only cut off his legge, but riddeth him out of the way, bicause he shall not infect the flocke.

Sure this sodeine matter maketh me much muse, sayde the Lion. For one way draweth me to loue him, and that is the credit I repose in him, the long experience of his good gouernment, his vertues and wisedome, and bicause I neuer founde cause in him to detect him any way. The other thing that preffeth me much, is feare: which is a great burthen. I would faine, therefore finde a way betweene both, that shoulde be betwixt loue and hate, or betwixt
feare

feare or trust, and this it is. To call (if thou thinke good) the Bull, and to examine him well and strenghtly. And if I finde him anything at all blotted with this humor, I will chastise him with banishment, and neuer imbrue my handes in his blood, proceeding lyke a great and noble Prince. This determination lyked not the Moyle, as he that was sure to liue like a wretched beast, and that his malice by this deuise should appeere: and strenght he aunswered the King. Your Maiestie hath euen lighted right on the most stranglingst morfell, and the hardest Nutte to cracke: if you meane to follow that you haue propounded. For he careth not to throwe at his enimie, that beleueth he is not seene: but standeth to beholde if it light right. But if he beware once he is seene, then for shame he sticketh to his tackle, and followeth on his blowe, least he shoulde be counted a foole and coward, both in his doings. And by such like meanes I haue oft times seene a little sparckle kindle a great fire. O my Lorde, he that fayneth he hath not bene offended, maye at his ease and leysure be reuenged. Contrarie to those that neuer bring any thing to passe that they would, when they spit that out with their tongue that they thinke in their heart. Therefore I am determined (if your maiestie will like my opinion)

to

to worke another and peradventure a better way. I will home to his house, and as a friend I will feele him to the bottome and grope his minde : and he as my verie friende also (and that assuredly trusteth me) will laye himselfe open to mee, I am sure of it. Such passioned mindes will easilye break out at the first, and they cannot keepe it in but out it must. They are besides that great boasters and vaunters. For they thinke they stande in deede in that degree and termes of reputation and honor that they imagine themselves to be in, and they make large promises, and build Castels in the aire : and at euery worde they saye they will make thee great, and bring thee into fauor, and when time serueth thou shalt see what I will say and doe both. It will not be long to it. Well, well I know what I say. So that with such lyke Phrases and deuises, it shall proceede rightly. And thus in these traines appeere yet tokens eident inough and very notable. If he haue not capacitie and iudgement to conceyue mee, and that he euen crosse not my meaning : I that have an ynckling of the thing already, I will be with him in euery corner, I will not misse him an ynch. If he rayse men, what order he hath giuen, and whether his house be armed or no, yea, and I will drawe out the matter ye shall see finely out
of

of his naughtie fantastick head. And if he go so priuily to worke that I cannot see him where he goes, nor know what he doth, as I am sure I know perfectly all his practises: I will bring him to your Highnesse, and when he shall appeere before you, you shall easily finde him, for his heade is not without feare, and his sight very dull, and he will not come to you with that cheerfull countenance he was wont to looke on you before. He will be verie suspicious and not continue in a tale, and I know your Grace shall perceyue his malicious and spiteful practise by many tokens eident ynough. And what knoweth your Grace whether the penne of his hart will not write all his thoughts in his forhed? as many times it falleth out unhappily, contrarie to the disposition of his thought that hath offended.

This fable filled the Lions heade full, and he bade him not slowe to bringe his matters to passe. The Moyle when he sawe this geare worke with the King, and that his brayne was swollen for suspicion, sayd to him selfe, Nowe good man Bul is caught, we haue him euen as we would. So forthwith without delay he went to *Chiarino* (the Bull so called) and he was as pale and melancholye as it had rained on him. O your Moilship is welcome sayd the Bull: Jesu what hath
become

become of your Lordship so long? In fayth you haue beene longed for at the Court, that you haue bene thus long absent. But I doubt me we shal heare worfe thán that seeing you thus leane and miserably consumed away. But I pray you how cōmeth it to passe that I finde ye in this wretched state? you wil not maruaile I trust I am thus inquisitiue. For you must vnderstande the loue I beare you, and partlye the dutie I owe you, (where I may pleasure you with my countenance or aucthoritie) are not to be put in Salt nor Oyle to doe you good, and to helpe you if you bee in anye daunger. Leaue off this fadnesse of fellowship, and tell me your grieffe, and I will vnfolde it well ynough be it neuer so intricate, and spare me not I praye you but be bolde of mee. Tut, giue me but halfe a looke, and then let mee alone. With these wordes the Moyle made aunswere.

Truly faith hath left hir habitation on the earth, and bountie reigneth no more in any land: neyther doe I thinke your wifdome can doe more or lesse, that the heauens and celestial motions doe dispose you to. Lorde, what a marueylous thing is this? that to come to fame and renoune by degrees of honor, it bringeth a thousand daungers with it. We neuer (or seldome) doe
well,

well, when we followe our owne humor or counfel. And he also that out of the bookes of the ignoraunt taketh forth any sentence to ferue his turne, must of necessitie repent him when he seeth his folye. All the stories of the worlde affirme, that a lame man can neuer go vpright. The Sages also agree, that the highest places are most daungerous to clyme. Therefore it is best euer to beare a lowe faile : not to hie for the Pie, nor to lowe for the Crowe.

Thy talke brother Moyle (sayde *Chiarino* the Bull) me thinketh it verye troublefome and ydle and without any maner of reason. It seemeth a folde of wordes that the angry hart discouereth, and that hee is not in good peace with hys maister. How saye ye? aunswere me but to this.

My good *Chiarino* : thou art inspired with the holy ghost, the Deuill is within thee thou hast so rightly hit me. It is true the King is angrie and suspecteth somewhat, but not thorow me I assure thee, nor by my meanes. Now thou knowest verie well the promise I made for thee, and the beaftly othe I tooke which bindeth me in deede to my worde : and let it go as it will, sure I will not breake my promise with my friende that I loue, for anye respect in the worlde, let the
worlde

worlde runne on wheeles as it list. Therefore I will tell thee if thou hadst not beene warned of it before. And hearken how.

Two Gotes my verye friendes, and of great iudgement came to see me, weening to bring me pleafant newes, not knowing that we two are tyed as it were by the nauels together being both as one in friendship. And they tolde me for certaintie that the Lion our King is marueylous angrie, that he smoked againe at the mouth, making fuch verfes as the cattles doe when they goe a catterwauling in Januarie, and in that furie, he spit forth these wordes. Euer when I see that Bull before me I am ready to fall for anger. An vnprofitable body, and no goodnesse in him at all: brought into the world but to fill his paunch at others cost. I can not be well, he doth vexe all the partes of me he doth so much offend me. Well, I will take order for this well ynough, and sith he doth me no seruice by his life, I will profit my selfe by his death at least. When I heard these wordes spoken, thou mayst imagine whether my heares stode vpright or no, and I could not hold but I must needs say. Well, well, fuch Lordes, in faith they are lyker Plowmen than those they represent. I see they stie the Hogge to fatte him vp, and so to eate him. O this his ingratitude and crueltie, (I
cannot

cannot hyde it) and his fo great beaftlyneffe together hath taken mee by the nofe, as if I had met with the Muftarde pot. For thofe good qualities of thine, for that league that is betwixt vs (although I were fure of his Graces indignation) and bicaufe me thinke thou are betrayde, I could not choofe but come and tell it thee. So that good *Chiarino*, thou are great and olde ynough, looke well to thyfelf, thou needeft not be taught, thou art wife ynough, and there an ende. Thou art paff a Steere, and a Bull full growne, nay rather a fat oxe. But heareft thou me, Gods my bones not a word for thy life: for if thou doeft, all the fatte lieth in the fire, and the pottage maye be fpilt and caft on the Moyles backe.

Chiarino floode awhile on the ground like a mazed beaft, as one that had bene drie beaten, being fronted with fo malicious a deuife. Then he layde his hande on his heart, and bethought him of all his bufineffe and matters: as of his gouernment, office, liuing, aucthoritie, and regiment: and knowing himfelfe as cleere as a Barbers bafen, he hit the matter rightly, imagining (as it was) that fome had wrought knauery agaynft him, and fayde. Well, go to: there is nothing breedes more occafion of mortall hate

hate than the vyle and flye practifes of the peruerse and wicked. Our Court is full of anxious persons, which stirred vp perhaps with spite to see the Prince favor and lyke my seruice (being a coresey to their heart to abide it) doe wickedly practise and deuise such mischiefes. They seeing (as I say) the graces and benefites the Prince bestowed on mee, making mee honourable, and heapyng great thinges vppon mee, doe procure by indirect meanes to make his Maiestie turne his copie, and me to change my wonted maners. Sure when I loke into the matter and aduise it well, it is me thinkes a thing not to be credited and makes me not a little to wonder that his Grace without cause is thus deceyued: yet in the ende truth I knowe wyll take place. God will not long suffer such practifes. Neyther Lawe wyll in any wyse permit that a man shall haue iudgement before he be heard. Since I came first as a beaft into his Highnes seruice, I neuer did anything that my conscience shoulde accuse me in. But yet I haue as great cause to bewayle my mishaps come to me, as he that putting himselfe to the sea, (and might haue gone safe by land) was thrown on a rock and drowned: and all through his owne seeking. All they which busie themselues thus in Court, and run from table to table, making themselues great with
this

this man and that man, still whispering in their eares, must (notwithstanding that the Prince rewarde them, or that he bee very well ferued of them, and lyke them) looke to be touched at one time or other and vnhappilye to fall into the Princes disgrace, and perhaps to remaine so a good whyle out of favour. And this onely riseth by these double reporters and tale bearers, or by the enuie of Courtiers, which is mother of all vyce and iniquitie. I dare boldly shewe my face euery where, for anye offence I euer did the King. And if I had committed a fault throughe ignoraunce, and not of wyll: me thinkes I should not be punished neyther for the one nor the other. The counsell that I alwayes gaue him, hath euer fallen out well, and to good purpose. And if perhaps they haue not all taken such effect as they ought: he must thinke Fortune will play hir part in these worldly things. And this I saye for purification of my vpriht and honest meaning to his royall Maiestie. I am sure the Kinge will but proceede with iustice, following the steppes of the iust: the which will laye no violent handes on any beast but wyll first inquire, whether the cause be iust, who are the accusers, whether hee be a lawfull man that doth such a thing, and if the qualitie of the offence agree with

with the conditions of the accused, wyth such other lyke circumstances and ceremonies pertinent to matters of suche importaunce. Hee that gathereth vnripe fruite, repenteth him of the marring it. Beholde the fruites eaten in Court: in the mouth passing sweete and luffhious, but in the bodie God knoweth verie bitter and hurtfull. Lorde, howe manye doth the foolishe vayne pompe of the worlde deceyue and abuse? I maye rightly take myselfe for one of those that scant hath tasted of the shadowe of his sweetnesse, but I am euen filled with poyson. The heauens beget beafts, and they ioyne togethers: but I would I had neuer ioyned with it, since I shall leaue it so quickly, foole that I was, that I coulde not knowe the difference betwixt him and mee, and discerne his nature. Go you and serue in a straunge countrie a Gods name. See what difference there is betwixt hym and mee. I must weare the yoke, and he must breake it. I am borne to labor, and he must sit still. When I haue meate giuen me I eate, and tarie not his rauening. Flies may liue abrode in the fieldes, and yet they flye into mens eyes: so that sometime wyth death they paye for their coming, or at least are driuen away with hurt and mayme. And to conclude, I feede on the grasse, and fill

fill mee, and hee feedeth on daintie fleshe, and fareth well.

These thy wyfe reasons O *Chiarino* fincke not into my heade sayd the Moyle (as he that woulde needes make him beleue he gaue him a remedie for his grieffe, and presented a cup with poyson). Make no more wordes, for thou must put to thy hande to redresse it, and not to lament it. For yll stande wordes in place where deedes are requisite. To shewe his grieffe sayd the Bull, and to breake his minde to his friend, me thinkes it is partly an ease to the heart and a lightning of the minde to him that is afflicted. And so much more is this in me bicause I see my selfe in great daunger, and like to be vndone. And although the Lion delighted not in my hurt which I may suffer, (and as thou sayst liketh him) yet the iniquity of my enimies notwithstanding wil so preuaile against me, that the King will giue no eare to my innocencie. And I am sure (for I see it in the element) that the like will fall on me, that lighted on the Camell with an other lyke Lion: which tale followeth, and this it is.

In *Thebaida* (a countrie so called) before diuision of caues were made betweene the great and
 little

little beastes, men abode with beastes manye times in one hole, and liued lyke brothers: and men were then so scant that they coulde haue no other men to waite vppon them, infomuch as they tooke vnreasonable beastes to seruice, as it is written of *Olofar* King of Knaues, which at that time did neuerother but liealongst on the ground, and was so sloth full that he suffered the Snakes to come and rubbe his feete to prouoke him to sleepe. Now this ydle beast dwelled neare vnto a Caue where inhabited togethers three beastes, to wit: A Woolfe, a Foxe, and a Rauen. I praye yee all what a foolyshe fraternitie was amongst these three: and it might be sayde. The best taketh vp the worst. This layfie knaue bichauce got vppe one morning betimes at Cocke crowing, and hee sawe this that I will tell you now. Certayne Merchaunts passed by with a marueylous number of Camels loden. And as a sodeine one of them fell downe for wearinesse, not able to goe anye further. Infomuch as the Merchaunts unloded him of hys burden, and cast it on the reast, to ech one some, till they had it all on their backe, agayne amongst them, and so left thys Camell behind them to the mercy of the wylde beastes. The Wolfe, Foxe, and Rauen, chaunced to come that waye, and they sawe this poore Camell come as one that had neuer a whole ioynt in him, and

as

as it were halfe deade. The Camell recommended him selfe vnto them, and tolde them by what meanes he was brought to this miserable mishappe. These three were sorie for it, and tooke compassion on him, and as they might caried him to their Caue, where they refreshed him with such confections, as were fitte for the place and tyme. And thus they kept him still in cure till he recouered, and patched him vp agayne. They three seeing so goodly a morsell of flesh as this Camell was, thought it best to present hym to the king, which was an olde Lion, and his palace not farre from them. The Camell hearing them saye we will preferre you to the Lion our Emperour, King, Prince, Archduke, Duke, Marquesse, Erle, and chiefe Lorde ouer vs, to be his page of his priuie Chamber, lyked no whitte of that estimation and aduancement, and woulde not vnderstande the matter. Howbeit they made somuch of him, and clawed him, that they brought him on fayre and softly (as his pace is not fast) and he went as though one ioynt would not hang by an other. When hee was come to the Kings presence, he humbly kneeled downe, & exhibited to his grace in writing the cause of his coming to him, as he was before instructed by the Rauen, and kissed his hande. The Lion hearing himselfe called inuincible,

most

most puissant, most noble, right honorable, great Clerke, Suffragane, and Archking, shewed him selfe very gentle, those royall termes so pleased him, and woulde not deuour the Camell as the rauening Woolfe had beckened to him, and as that subtill Foxe had wincked on him : but he made hym of hys Chamber, and treaforer of his house. And moreouer, beyonde all their expectation, he did assure him wyth safe conduct, and made marueloufly on hym, stroking him a thousand tymes vnder the chinne, and receyued him into seruice. This Camell that was fedde nowe with the Chariot horses, and fared as they did, grew quite out of fashion he was so full fedde, and his Cote was as flecke as a Mowles skinne. So that they that knewe him before, and saw him then, spighted him out of malice, and gaue him many an yll looke. Yea, those chieflie that brought hym first to the Court, were they that looked most awrye on him.

It fortun'd one day that the Lion being a hunting in a great wylde Chafe, met with an Elephant, who beleued and was sure hee was the greatest beaft of the world, and looked in all and for all to be the greatest King, as he was in deede the greatest bodyed beaft. Infomuch as after hote wordes, they grue to lustie strokes : in the ende the Elephante strake the Lion into the thigh
with

with one of his teeth, that he pierfed it quite through. So that he was forced to fet one of his stubbed feete on the backe of the Lion to plucke it out, that he made him haue the squirt for wo he fo squeafed him, and faid: *Cedo bonis*. And the Elephant departed his waye for the kinglieft beaft of beaftes. This battayle fell out yll for the Lyon, fo they caried him home vpon a wheele barrow after the fafhion of the countrie, and there hee was freight miniftered vnto with fouereygne Balmes, and within fhort time galantly healed. The Lion continued hys dyet a while at the Woolues prouifion, and his meales were fo flender that he became as leane and drie as a Kixe: that if one had put a candle light into his bodie, it would haue giuen light as through a Lanterne. After this foughten fraye betweene the Lion and Elephant, not a beaste of them durft once furre to hunt, and the Lion him felfe was more afrayde than before leaft he fhould meete with fuch another banket. Yet being this leane as he was, and fuch a dearth befides, he was forier for his feruaunts, than for himfelfe. The Rauen, the Woolfe, and the Foxe that were all three in maner famifhed, one day vnder good licence and colour they painted thefe wordes vnto him. The benifites receyued from your Maieftie, moft excellent Prince, before
the

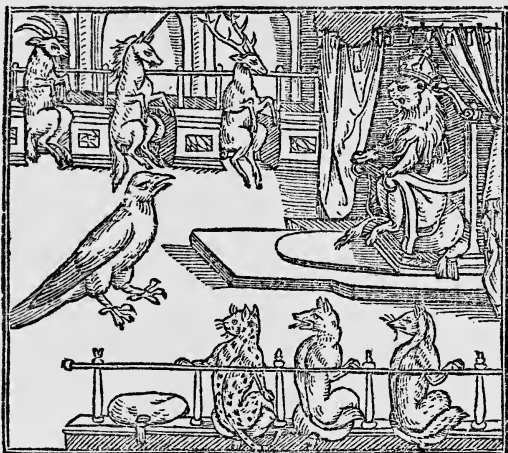
the Elephant had thus misused you, maketh vs greatly to pitie your case. Therefore we are all determined to our vttermoſt powers to go out to prouide you of vittayles ynough and more than ſhall ſerue you. The Lion gaue them agayne wordes of *Sgratis vobis*, and that hee was rather bounde to them, with many other ceremonies: yet in the ende hee prayed them if they would doe anye thing to relieue him, that they woulde doe it quickly without delay. Theſe worſhipfull beaſtes layd their heads together, and conſulted on the matter, and hauing imagined many and fundrie wayes and deuifes, and not knowing which waye to bring this geare about: the Rauē that alwayes bringeth euyll tidings, ſayd thus. My maiſters this Camell is not of our league & fraternitie, neyther commeth any-thing neare our maners and faſhions, nor liueth not of that that we liue of. Beſides that he is ſuch a ſtalking foole, a monſtrous gorbellied beaſt, bigge as a houſe, and a laſie lowtiſh thing: & we are wiſe, malicious, valiant, and ſtrong. So that betwixt our peruerſe fantaſie and his fooliſh vnderſtandinge there is as much difference as betwixt water and lande. Were it not beſt to ſhew the King that in this neceſſitie hee myght doe well to eate him, and the rather for that he is verie good fleſhe, and fatte as a crammed capon.

capon. If any will obiect and say he doth all in the Court, and manigeth the whole affayres of the Realme, O beware what ye doe. Then may we anfwere. What lacke or myffe shall the Realme haue of any fuch paunches? What wonders or seruice doth he more than others? How saye ye, how lyke yee my opinion: saye I not well? Yes sayde the Woolfe. And I like it the better bicause of his heigth and stature. For I warraunt you, a good skeyne of threede and somewhat more will not measure his length he is so tall, but all the better for vs. For there is so much meate on him that when the Lion hath eaten all the fleshe (which will fill him, trust to it) and taken his pleasure, the shauing of the bones will serue vs well eyght dayes. The Foxe was of contrarie opinion: and wished rather they should driue a nayle in the heade of him, to ridde him out of the waye, so that dying of himselfe they were sure no bodie woulde come and eate of him, and much lesse suspect that hee were made away. And thus sayde hee we three shall have meate ynough to chawe on, to serue vs gallantly for a moneth, and fare lyke Lordes. Tushe as for the Lions good grace, let his Kingshippe thift as he lyst, neuer take thought for him: Gods Lord is not he King? he may take and leaue where he thinkes good. O thou foole
 sayd

fayd the Rauen, art thou fo simple as to beleue
 that fo huge a carkas as he will dye for fo little
 a pricke or hurt? No, no, thou thinckest thou
 haft a Henne or Partridge in hande that are foone
 nipped in the heade, and difpatched freight. I
 tell it thee for this, fayd the Foxe. Sure the
 King will not giue eare to it, nor heare a worde
 fpoken agaynst him: and all bicaufe he gaue
 him hys worde, and promifed him he would not
 touch him. And what? thinke ye the Prince
 can with his honor go backe from his worde?
 no, he may not, and I dare warrant you he wyll
 not. The Rauen that was the wyfeft in the
 towne, and a Doctor in *furtis*, like a fubtill Carin
 tooke vpon him the burden, with his malice
 to get out of thefe bryers well ynough, and fo
 togethers they went to the Princes Pallace, and
 after they had done their due negligences, pulled
 of their cappes, and giuen him *bona dies*, they
 fate them downe in their feates. The King
 feeing them come to him at fo rare an howre,
 beganne to playe on the bridle, and fayde to
 himfelfe. O bellie, now prepare thy felfe, good
 newes and God will. And turning him to the
 Rauen (that was reaching with his bill as though
 he would haue fpoken to the King) he asked
 him. Ah Sira, how is it with you: what faye
 you to me worfhipfull Maifter Carrin? Haue
 you

you prouided vs of vittayles as yee informed vs? Maister Rauen blushing lyke a black dogge, set a good face on the matter, and boldly aunswered him.

Most mightie Prince the Prouerbe sayth. Who seeketh shall finde. Like as he can not see



that hath not eyes, nor heare that hath not eares: So wee poore wretches that starue for hunger, thrust vp betwixt the doore and the wall, we I say can not see one another, and haue lost all our senses. And being thus blinded we cannot seeke, and not seeking yee may well
 thinke

thinke that we are all ready to faint and fall downe right. But yet we haue founde a waye not to famishe: and to bee plaine with your Grace at a worde, we woulde haue you kill the Camell, and the Woolfe, and the Foxe, and I will be readye to assist you. He is rounde, plumme, fatte, and as full as an Egge, so that he will serue you a great while, & also he is none of ours at any hand, neither yet is he called to any seruice for his richesse: for I haue knowne him a very beggar ywis. The Lion cut of his tale and deuice on a fodeine, and more than halfe angrie he said to him. Get thee hence out of my fight thou and thy wicked counsel, vile stinking beast that thou art, that doest nothing else but plucke out eyes, a beast without discretion or fayth. Dost thou not remember what I sayd to the Camell? Doth he not liue under my protection and warrant? The Rauens lyke an olde theefe let him go on and saye his pleasure. And though the King grounded himselfe on justice, and sought to perfourme his worde and promise past him, yet he stirred not a whit, no more than the wilde Bore amongst the thicke bushes and briers, nor once hid himselfe for all his heate and hote wordes, but took hart of grace on him againe. And as one that knewe he stoode on a sure grounde, and that hee spake for
the

the Princes profite (a good staffe to leane on and make a man bolde I warrant ye, for it maketh many a bitter fray with honor, and putteth him oft to flight: and iustice is more corrupted for commoditie, than honor doth cause it to proceede with equitie). He replied to the King, and told him a trimme tale with these wordes. Victorious Prince, your opinion is no lesse good than iust, and I lyke it well that your minde agreeth with the greatnesse of your crowne: but I stande in great feare that this your carnell holynesse will fall out verie hurtfull for your Kingdome. Sure generall honestie banisheth from euery one murder: but priuate profite calleth it againe. We your obedient vassals and subiects, humbly beseeche your Maiestie on the knees of our hearts, that of two hard choyces ye will take the best, or as they say, of two euyls the least. Cast not away for Gods sake to saue one vnprofitable member, so many profitable and necessarie members, making them vnprofitable and not necessary. Your life standeth your selfe and all vs vpon, and importeth all. If he liue, you die: if he die, you liue, and we to serue you. My Lorde I saye, honor for others that lyft, but profit for your selfe. Your Maiestie once gone, your subiectes and Realme are lyke to come to naught. Your preferuation is ours
also.

also. It is of necessitie one Well must be clenfed to cleere the rest. And though in deede your word and assurance hath tied your handes, and that in that respect you woulde not breake iustice: let mee alone with the matter: I will worke such a feate for him, that I will make him come and offer himselfe vnto you and laye his necke on the blocke, and yet he shall little thinke my meaning. And when you haue his heade on the blocke and cannot finde meanes to choppe it off, in fayth you are worthie to starue: and then at your perill be it for me. You see you are famished and we starued, and howe lowe you are brought. Follow my counsell, and I will deliuer him you faire and fatte: so shall ye faue yourselfe and vs too.

The King gaue very good eare to his profer, and bade the Rauē hie him, yet with prouiso alwayes his honor might bee saued, and then worke with what arte or deceite he woulde he cared not, handle it as he listēd, neither would he desire to be priuie to it. The Rauē repaired to the consistorie with his companions, and deliuered them his deuise and opinion. I woulde my maisters sayde he wee did deuise to ouertake this gorche the Camell, for the King standeth in it no more, he is consented it shall be so. They all shronke in their shoulders, and helde their
heades

heades awrie, and referred it ouer to his charge, as he that had made the promise to the King. Sirs if my companie like ye, I will doe thus. Wee must haue the Camell with vs, that hee haue no time to preuent the sodeine mischiefe. All we foure will goe togethers to the King, and looke what profer I make, the same ye may easily make without daunger I warrant ye: And after vs out of doubt this fat morfell will offer him selfe to of necessitie (if it be but for good maner only) and I trow the King wyll vncafe him, and make him leaue his skinne behinde him. And when they had called the Camell, they went togethers to the King. The Rauens, (the cunningest speaker of them all) with lamentable wordes beganne to say vnto the king. Sir these many yeares I haue enioyed my life vntill this present of your soueraigne bountie, vnder your Maiesties good peace and protection, and waying now the extremetie of your Maiestie, it is more than time I should satisfie your goodnesse to me in part, though not in all. But when I loke into myne owne weaknesse, alacke I see my myserie great, not finding anything in me worthe to present you with, or fitte for your hyghnesse. I am sorie to see your Grace aliue halfe dead. Alas that such a king should perish for famine. I haue not great thyngs to offer you, and those
not

not worthy of your Maiestie, but yet with willing minde I present my bodye to you, take and feede my Lorde of this my poore and simple carcas, die not fir for hunger: for it better lyketh me to die for you. O it is but meete my Lord, that that which is profitable in you should be saved, and the vnprofitable in me lost. And here he profrated him self at the Lyons feete, and made him way for his necke and flesh, lying still as he had bene deade. The Wolfe no sooner sawe the Rauen flatte on the grounde, but also with a Phisicall hystorie sayd, and repeated the selfe same word by word, and chopped himselfe streight vnder the Kinge, that he might take his pleasure of him if he lyked him. This maner of humilitie and offer lyked not the Foxe a whit, and steppe by steppe he came to make his oration, creeping as the Snake to the charme, or the Beare to the stake. Now when the Camell saw him make no more haste, he stepped in before him and occupied the place: and kneeling downe he sayd. My Lord those that serue faithfully dispatch their seruice quickly: lo, I am here for you, relieue your famine. The craftie Foxe that stoode aloofe sayde, although my fleshe be naught and an vnwholesome morsell for your Maiestie, yet you may if you lyke taste it, and so he looked downe, and layde himselfe on the grounde. The
Lion

Lion seeing these beastes on the grounde like drunken chickens, thanked them one by one, saying to the Rauen, that his fleshe was full of yll humors, and if it had bene good he would haue neuer haue offered it to him: and to the Woolfe also he sayde, that his was to tough to digest, and at once hee put his deuouring mouth to the throte of the Camell, and set his griping talons on him, and tore him in peeces before a man would haue sayde I am here, when the poore wretche thoughte he shoulde haue escaped with the rest. O God that fayth assured in wordes commeth to bee broken in deedes: euen so auerice becometh enimye to all honestie. But the best was, the Lyon sent the other beastes packing to the Gallowes and they would, for he would not giue them a bytte to relieue them with, so they died miserably for hunger. Sure a fit death to aunswere so wicked a life.

This tale I haue tolde thee sayd the Bull, bicause thou shouldest knowe these courtlike fables, deuises and practises of vaine and wicked Courtiers. I knowe them all, and I am so much the better acquainted with them, because I see them daily vsed against the good and vertuous, and well disposed minds. And one no sooner maketh waye for vertue, but they streight set
thornes

thornes in his way to prick his feete. But I will not hazard my life in going about to maintaine the place and credite I haue about the Prince. If the loue thou bearest me be true I praye thee doe but giue me a watch worde how I may saue my selfe, and helpe me with thy counsell in this distresse, for I promise thee I cannot counsell my selfe. And for any other to counsell me in so harde a case, I cannot see any light at all, bicause me thinkes I see some beastly part playde me, and I am ready to burst for forrowe: and the worst of all that I see no ende to bring mee to any sure hauen. So that I praye thee helpe to saue me: and this thing I craue of thee, bicause it is fitte for euerye body to seeke for his helth.

Thou hast sayd better than a Crabbe that hath two mouthes sayd the Moyle: and surely to seeke for thy health is but reason, and a lawfull excuse. For he that cannot saue his life by force, is to be borne withall if he worke for his life by subtiltie or malice. Howbeit aboute all thinges euery little enimie is greatly to be thought on and looked vnto: now iudge thou then howe much the great is to be feared. And hee that will not esteeme this and beleue what I faye, it shoulde happen to him that happened to the male and female Linnet in making their nest.

*A man hath no greater enimie
than himselfe.*

Alongest the sea syde, in a fewe rocks and clyffes full of wylde Herbes, certaine Linnets were wont to lay and breede: and breeding time beinge come to laye their egges, the Cocke began to make his neast there. In so much as the Henne sayd to the Cocke: me thinkes it were better for vs to go seeke some other place to hatch our yong ones, (bicause this is not certayne, and beside that perilous, as it is often seene) that we might yet once bring vp our poore little fooles to some good. What sayth the Cock, doest thou mislyke of this feate, and is it so daungerous as thou talkest of? Here passe no people, here it is hote, no windes at all, and an infinite sorts of Herbes doe growe here as thou seest: so that wee shall haue meate at all times at will. O my good sweet Honie husbände quoth the Henne, it is not fitte for vs God knoweth. For in such like seats is euer great daunger, vppon any rage of the seas to lose them all, that it is: therefore I pray thee let vs auoyde the daunger. Wilt thou doe as the Pigeon that being asked of a Pie why she returned to the Douehouse to laye hir egges
(where

(where all hir yong ones were still taken away) aunswered: my simplicitie is the cause and hath euer bene of my grieffe. Thou that hast great experience and hast pyssed in so many snowes, wilt thou not take it yll to bee handled likes a Coddes head in thy olde dayes? and that it shoulde bee tolde thee he knewe it, and would not knowe it, he beleued it not, he did it not, and so forth? but the foolyshe husbnde hauing no capacitie to conceyue his wyues words, went his way, and flue vp to the top of the tree, and the more shee spake, the worse heade had he to vnderstande hir. So he stoode still in his owne conceyte, thinking hee had bene handled like a tame foole, if he had followed his wyues fantasie. O how noble a foole. O what a cockes combe. All is one: she might say what she would, but he would doe as hee list, and follow his owne fantasie. And so he dwelled still in his opinion, and made his neast, and shee layde hir egges and hatched them. A man hath no greater enemye than himselfe, and that beaust specially that knowing he did amisse, did rather continue his obstinacie to his hurt, than for his profit once to accept the counsell of his wyfe or friende: And last of all she tolde him a tale of protestation.

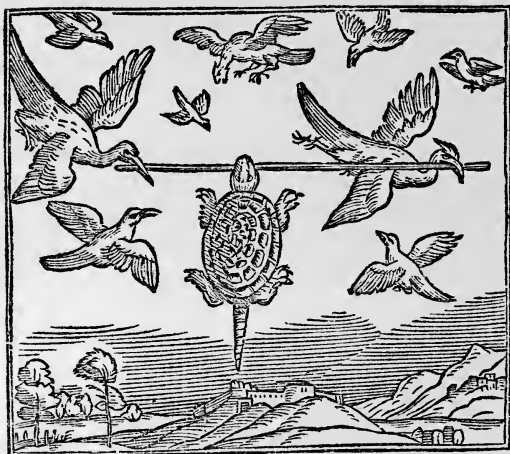
In the fishings of the Sophie there was a worlde
of

of Fowles that kept about it to feede of those fishes, and amongst them was a Torteise of the water that had streight friendship with two great and fat Fowles, who diuing vnder water droue the fishe all about, and they no sooner appeered almost aboue water, but at a choppe they had them in their mouthes. The Lake was full of cliftes, I cannot tell howe but by certayne earthquakes, and by little and little it beganne to waxe drie, so that they were faine to voyde out the water to take out the great number of fishe that were in it, that they should not die in that droughth but rather eate them vp. The fishes therefore of that Lake meaning to depart out of that countrie, came one morning to breake their fast togethers, and to take their leaue of the Torteise their friend. The which when she saw them forsake hir, she wept bitterly, & pitifully lamenting she sayd. Alas! what shall I doe here alone? But what thing can come worse to mee than to lose the water and my friendes at one instant. O poore Torteise that I am, wretched creature I, whither should I go to seeke out water, that am so slowe to go? I like not to tarie longer in this countrie. O good brethren helpe me, I pray you forsake me not in my distresse. Ah vnhappy was I borne in this worlde, that I must carie my house with me, and can
put

put no vittayles into it. In others houfes alacke there is place ynough for their necessaries: but in mine I can scant hyde myselfe. A, woe, woe is me, howe shall I doe? if ye haue any pitie on me my brethren, & if ye haue taken me for your friend, helpe me for Gods sake. Leauē me not here to burst for thirst. I woulde gladly go with you, and that you woulde gladly put me in some Lake, and I woulde followe mine olde trade as I haue done, therefore deare Fowles helpe me. These wordes did penetrate the heartes of these great water Fowles, and taking no lesse pitie on hir, than looking to their owne profite, they sayde vnto hir. Deare Mother Torteife, we coulde not doe better than satisfie thy desire, but alas what meanes haue we to carry thee hence into any Lake? yet there is an easie way to bring it to passe, so that thy hart will serue thee to take vpon thee to holde a peece of wood fast in thy teeth a good while. And then we, (the one on the one side of thee, and the other on the other side) will with our bylles take the ende of the sticke in our mouthes also, and so carye thee trimlye into some Lake, and there we woulde leade our liues and fare delicately. But in any case thou must beware thou open not thy mouth at any time, because the other birdes that flie vp and downe will gladly play with thee and laugh
to

to see thee flie in the ayre, thou that are vsed to tarie on the earth, and vnder the water. Therefore they will tell thee marueylous wonders, and will be verie busie with thee, and peradventure they will aske thee : Oh pretie she beast, whence comest thou I pray thee, that thou are flying thus, and whither wilt thou? But take thou no heede to them, see them not, nor once harken to them I would aduise thee. And if they prattle to thee, saying, Oh what an enterprise of birdes, good Lorde what a peece of worke they haue taken in hande. Whishte not a worde thou, for thy life, nor looke not that wee should aunswere them. For we hauing the sticke in our mouthes cannot speake but thou must needs fall, if the sticke (by talke) fall out of our mouthes at any time. Well, now thou hast heard all, how sayest thou? will thy minde serue thee, hast thou any fantasie to the matter? Who I? yes that I haue, I am ready to doe anything : I will venter rather than I will tarie behinde. The Fowle founde out a sticke, and made the Torteise holde it fast with hir teeth as she could for hir life, and then they eche of them tooke an ende in their mouth, and putting themselues vppe, streight flue into the aire : that it was one of the foolish-est fightes to see a Torteise flie in the aire that euer was scene. And beholde a whole flight of
birdes

birdes met them, seeing them flie thus straungely, and houered rounde about them, with great laughteres, and noyses, and speaking the vilest wordes to them they coulde. O here is a braue fight, looke, here is a goodly ieast, whoo, what bugge haue we here said some. See, see, the



hangeth by the throte, and therefore she speakeft not, faide others: and the beaft flieth not, like a beaft. Thefe tauntes and spiteful wordes went to the hart of the Torteife, that she was as made as she coulde bee: fo she coulde no longer holde but aunfwere she would (at leaft as she thought) and

and when she opened hir mouth to speake, downe she fell to the grounde, and pashte hir all to peeces: and all bicause she shoulde haue sayde, I am an honest woman, and no theefe. I would ye shoulde knowe it: Knaues, Rascals, and rauening birds that ye are. So that coting the good counsell was giuen hir, or to say better bicause she woulde not beleue them she payde hir folly with death. And now I returne backe againe whence I came.

The Birde lost hir yong ones bicause the sea rose high, and the surging waues caried them quite awaye. Now bicause she would lay no more in any such dangerous place, shee assembled all hir parentage and kinsfolkes, and came before the Crane (Queene of all Fowles) to cite hir husbande, and tolde hir the whole matter. The which when she sawe the little discretion of hir husband, she rebuked him, and wisely tolde him howe great follye it was (yea rather madnesse) to put himselfe and his a seconde time in open & manifest daunger, being fallen into it once already. Shewing him by example a tale of the Curbe, that being angry with the Well ranne agaynst it, thinking to make a hole in it, but in fine it brake in tenne peeces. Learne therefore sayde the Crane not to striue with those
that

that are greater than thy selfe, if thou meanest not to haue the shame and losse. Therefore builde thy neast no more alongest the sea banckes.

I thought good to tell thee this discourse, sayd the Moile to the Bul, to shew thee that thou canst not be in furetie to fight against a Kinge, and to prooue thy strength. But thou shouldest go with a leaden heele: that is to say, with wisdome, and malice. The Bull aunswered. The best way I can take in this matter me thinketh is to go before his Maiestie, and not to make any countenance that I am troubled or offended, but euen after myne olde woonted maner: and then shall I easly perceiue whether he haue ought in his minde against me, and that he stomacke mee. If at my first comming he doe not to me as King *Lutorcena* did to *Bisenzo* hys Captaine, who hauing him in some suspicion, with his owne handes, threw him to the grounde, and slue him.

The Moyle liked not this determination, (perceiuing hys reaching heade to preuent his mallice) imagining that the King knowing his wisdome, and seeing in him no alteration, would streight thinke himselfe abused, and then were he vtterly shamed and vndone both. Therefore fearing his fault hee sayde vnto him. My
Lorde

Lorde *Chiarino*, and brother deare (I will giue thee a watche worde to ferue thy turne at neede) when thou shalt come before the Kinge, if perchance thou finde him very fuspicious, and that he cast his deadly eyes on thee, and bende his short eares, standing vpright to heare what thou sayest, or if any worde thou speakest maketh him cast vp his heade, or hang it downe: then (trust me) beware of him that he playe thee not some part, therefore carie thy eyes before thee, and looke to his fingers, and stand to thy defence lyke a worthie Champion. For when he shall see thee prepare thyselfe with sworde and buckler to resist him, euen at that instant he will change his mind: and so by this meanes thou shalt see what he will doe. The Bull tooke his (as friendly) counsell, & went forthwith to the Court. The Moyle also departed from him, and with great ioy flingeth to the Assē his brother, and tolde him I haue dispatched this matter. I haue done his errant I warrant him. I knowe he knoweth his payne by this time, seest thou? Well I sayd and did so much, that at the last I brought him to it. And though I had great labor to bring it to passe, yet better late than neuer. My subtill and malicious practises at length yet are brought to good purpose I thanke God. Oh what fame shall I get, she shall

shall be full of eyes though I haue seene light. Sounde thy trumpet once Ladie Fame through all the countries round about, farre and neere: and if my practise fall out right, thou neuer foundest in thy life so goodly a double treason. O what a perfite counsellor should I be, how trimly coulde I bring a spouse to bedde? be of good cheare brother, the Bull perswaded by me goth to Court to seeke out the King, if he see him sturre any thing at all; and the Lion also hath my Cocomber in his bodie, and in his heade the toyes and deuises that I haue tolde him, looking for the Bull with many an yll thought. Now beginnes the game. I haue so cunningly handeled this matter betweene them both, that one of them I holde ye a grote will leaue his skinne behinde him, part it betwixt them as they list. But I that haue my feete in two stirropes (as God would haue it) am sure inough from falling. Let them trie it out by the teeth and hornes, I will saue one I warrant thee. I will stande and giue ayme.

When the Bull was come to the King's presence, and that he saw his head full of suspition, and perceyued in him those signes & tokens that trayterous villeyne the Moyle had tolde him imagining presently the Kings pawes on his backe, and his mouth on his throte

throate, rememberinge the Moyles pestilent counsell, he stoode streight to his defence. And the King on the other side supposed he went to assault him, and being informed before by the Moyle hee thought it sure so, and that it was true that the Moyle tolde him: therefore without any farther daliance, or tarrying his meaning, he rowfed himselfe, and on him he goeth, so that they began a fierse battayle, howbeit in the ende the olde Lyon wearied the Bull, that he laye deade before him, for such is the iustice amongst the Nobilitie and worshipfull Courtiers of beafts. And yet though the Lyon was stronger than the Bull: dealing wyth desperate persons he had but a bloudie victorie. The case was such, and so sodeine, that all the Court was full of sorowe, and the more for that it happened vnlooked for, and neuer a worde spoken of it before: so that they were all by this chauce stricken with a marueylous feare. The Affe being informed of the terror of the matter was very heauy, and angry with his brother, inso-much as he sayde to him: O cursed brother, thou hast done a horrible and wicked fact. Hast thou not almost brought the Kinge to deathes dore, caused thy friend to be slayne, and put all the Court in feare, daunger, and sorowe? and woorst of all, thou hast lost thy credite and
good

good name, fhamed thyfelfe, and for euer be-
famed thy houfe and parentage. And if thy
wicked practife were knowne, what fhould (think-
eft thou) become of thy life? Oh caytyfe wretch.
I faye no more Moyle, but marke the ende, this
mifchiefe will fall on thy neck, and thou fhalt
gather of thy naughtye feede thou fowedft,
naught elfe but prickes and thornes. For thy
barren and drie grounde can bring forth nothing
but Burres and Brambles. Gods diuine iuftice
will not fuffer fuch and fo wicked a dede vn-
punifhed. And though presently it lighteth not
on thy heade, the deferring of it will fhowe thee
howe much the whip with time doth growe.
Oh brutifhe creature thou: neuer to feare God,
nor to loue thy neighbour, but alwayes to follow
thyfelfe, and to purfue thy beaftly minde wyth-
out regarde? thou mayntayneft thy ambition, &
wyth that thou wouldeft fubuert and ouerthrow
a thoufand Realmes.

The trayterous Moyle hoong downe his heade
all the while, and knewe well ynough that it
was true the Affe fayd, and that he miffed not
much the marke, yet he helde his peace, and
would not aunfwere one worde. So the Affe
followed on his tale, and came againe to the
matter. I fee my wordes but loft, and worke
fmall effect: and I am fure there is no rebuke
more

more caſt away and blowne into the winde, than that that is giuen him, that is neyther capable of it, nor honeſt and iuſt? nay rather feareth no puniſhment for his peruerſe and wicked works. It ſhall doe well therefore (though I be but thy brother by the fathers ſide) to take care of thee, leaſt I ſhould fall into that that a little Popingey fell into with an Ape of *Soria*.

*It booteth not to giue counſell
where it is not followed.*

Betwixt *Dalmatia* and the Realme of *Granata* there is a marueylous great valley full of high Firre trees and Pineapples. It happened once in y^e winter ſeaſon that there went a ſhole of Apes together from one countrie to another, and the night ouertooke them alongeſt theſe trees, ſo that they ſtoode there cracking of theſe Pineapple kirkels, determining to take vp their lodging there for the night. But bicauſe the night was ſomewhat colde, they blewe their nayles and chattered their teeth apace. In this meane while one of the Apes had ſpyed a Glowe worme in a hedge that ſhewed like fire: and beleuing it had bene fire indeede, they ranne all to fetch ſtrawe, ſtickes, and drie Pines to lay vppon hir,
being

being verie desirous to warme them. And when they had layde on all this wood on the backe of hir, they beganne to blowe, and to lay on lode to kindle the fire; but all in vayne for the deuill of stycke or strawe once smoked much lesf burned, so that they were ready to goe madde for anger they could not warme them. Certaine Popingeyes dwelt in those Firre trees, the goodliest Birdes in that countrie. Whereof one of them behelde the simplicitie of these Apes at least three howres, how they laboured and toyled for life about Moone shine in the water: So that he moued with pitie and compassion towards them, came downe out of the tree, and tolde them. Good wyfe Apes, it grieues me to see your follye and great labour, and quite without profite, that ye are so madde to beleue to set a fire those stickes with that shining Glow worme. Alacke poore fooles, yee lose your winde and time both, besides that euery body that seeth you will thinke yee veye beastes in deede without wit. For the thing that shineth so is not fire in Gods name, but it is a certayne Worme which naturally hath that vile shining at his tayle, so that ye are deceiued truly: therefore yee were best take another way if ye meane to get heate. One of the she Apes no lesse tattling than obstinate, commeth towards him, and putting hir hande by hir side, shee
aunswered

answered him, lyke a madde, prowde, Bedlem foole.

Oh ydle Birde, in fayth thou hast but little witte to meddle with that that toucheth thee not. What is it to thee whether we knowe or not knowe? who intreated or bade thee come to



giue vs counsell or helpe? If thou doe not get thee hence to sleepe againe, and that quickly, I will promise thee a broken heade at the leaft and I turne not thy skinne ouer thy eares too, hearest thou me? I praye yee see how hee meddles in our matters. Dispatch, get thee hence

hence I fay, and meddle with thy Birdes with a murren to thee, and let vs alone: leaft perhaps thou wifhest thou hadst, when it will be too late. And with that she beganne to showe hir teeth, with an euill fauoured looke withall.

The poore Birde when he saw hir make that face to him was halfe afraide, yet leauing hir he went to counsell the others, supposing by being importunate to make them knowe their follie: and so he began to see and repeate verie oft that he sayd to the other Ape before, so that that Ape coulde not abyde him any longer for spight, but gaue a leape or two to ketch him. But the Fowle being wight of winge easlye scaped hir: and sure if he had taried never so little, and had not flownen awaye so fast as he did, the Ape had not left a feather on his back, she had torne him. And like to the Ape art thou, for there is no good counsell will take place with thee, nor no admonitions or warnings that will once make thee beware or take heed. I shoulde be the obstinate Birde that shoulde still go about to perswade thee, but in the ende I feare me that woulde happen to mee, which chaunced to a Pie with hir Maister, being a setter forth of Playes and Enterludes.

He

*He that diggeth a pitte for others
many times falleth into it himselfe.*

A maker of Playes, dwellinge in a towne called *Baccheretto*, gaue to a rich Merchant a Pie (which one of his boyes that playde a parte euer in his playes had brought vppe :) that had a propertie to blabbe and tell all that she saw done in the house. This Merchant had a faire wife, which wantonly chose to hyde hir selfe otherwhile with a goodly yong man hir neighbour. The husbände was many times told of it, and did in maner perceiue somewhat himselfe too; but because it was but suspition and no prooffe (and if he should haue stirred in it had not beene able to haue taken his othe that it was true) he stoode betweene two waters, as he that was verie loth to beleue it. And as in such cases it falleth out many times, that the seruants and familie (for the loue of their Mistresse) doe depende rather of their Mystresse than of their Maister, and are readyer to please hir of both. The husbände seeking diuerse meanes to come to the light of this matter, coule neuer get out of them, but sure fir it is not so, you are deceyued. The good man perplexed in his minde, not knowing what way to deuise to boulte out this matter, remembered at the last that the Pye
hee

hee had in his Chamber (vpon the windowe) woulde serue his turne excellentlye well for the purpose, so hee brought hir to his wiues Chamber, as though hee had not cared for hir (meaning nothing lesse) and there he left hir a fewe dayes. When he thought the Meale had bene boulded, hee caused the Pye to be brought againe into his Chambre, and shee tolde him all things directly as they were done, so that he determined to punishe hir lewde life. But as many doe, whome loue doth no lesse ouercome than pitie, he let it alone yet many dayes. All this while he hong vp the Pie in hir cage in the hall, and at night made hir be fetched in, and then he knewe all that was done in the day from point to point, & what had happened. Who was there, if hir Mistresse went abrode, how many poundes of Flaxe the Maides had spunne, and how many times the seruants had set on the Flaxe of the Rock and pulled it off againe: when, what, and how. O what a vile craftie Pye was she. The poore Maydes of the house neuer thought she coulde haue tolde any thing in the worlde, nor made any reckening of hir at all. The husband at the first, beganne to groyne and lowre, and to cast forth certayne wordes and Parables to his wife, the which seemed not to vnderstande him, though shee knewe his meaning well ynough, and suspected that some of the house had opened
the

the matter. Howbeit, not able to burthen anye one particularly, bicaufe fhee woulde be fure not to miffe, ſhe flatly fell out wyth them all, and tooke on with them to badde, brawling and ſcolding vp and downe the houſe lyke a madde woman all the day long. In continuance of time, whether it was that they ſtarued the poor Pye, or how the goodyere it fell out I know not, but the Pye had founde hir tongue & ſpake plainely to them, and ſayde: giue me ſome meate, or I will tell my maifter. When they hearde hir prate thus, imagine you what ſport the women had with hir. And bicaufe ſhe was a beaſt, out ſhe tattled at once all that ſhe knewe of the men as well as of the women: ſo that ſhe tolde them how hir Maifter would aſke hir how they vſed hir, and what they did, and counterfeited his faſhions and ieſtures rightly, aſking queſtions, and aunſwering hir ſelfe, euen as if hir maifter had bene preſent to haue aſked hir.

The Myſtreſſe and Maydes gladde they had found out the tale bearer, they came about hir with a light, and ſhut to the windowes, and with viſers on their faces, diſguiſed they daunced ſuch a Moreſſe about her with Glaſſes, Fire, Water, and founding of Belles, beating on the bourdes, ſhowting and whooping, that it would haue made the wheele of a Myll deafe, it was ſo terrible.

And

And after they had done this returning euerything to his place and openinge the Windowes as they were at the firft there they left hir alone, and woulde giue hir neuer a bitte of meate. When the Merchant hir maifter was come home, and that he caufed the Pye to be brought into his Chamber, ſhe beganne to lay out hir tongue at large, and fayde. O Maifter I haue had an yll night todaye, there hath bene ſuch rayne, tempeſts, and ſuch noyſes, and I haue ſeene a number of Pyes paſs by my Cage, but none of them all would tarie with me. O what a fooliſh time was it: and yet in a moment the winde and water ceaſed, and ſo it was daye againe. Bid them giue mee ſome meate that I might dine, for it is eight a'clock and I am a hungered. The Merchaunt when hee heard hir ſpeake thus fooliſhly and tell theſe fables, he thought they were but toyes in hir heade, and that ſhee talked at pleaſure, nothing touchinge hir Miſtreſſe matters, and ſo let it paſſe for that tyme. One nyght the Merchant determined to lye out, and ſo he did, and left the Pye in his wyues Chamber. As ſoone as it was darke his wife ſent for hir Louer, and freight caufed the Pye to bee taken awaye (hir Cage couered ouer) and caried into a Well: and when he that caried hir had let hir Cage downe a pretie deale into the Welle, he vncoverd it
again,

again, tying it fast at the toppe of the Well for falling into it, and being Moone light the same night, the seruant departed his way without speaking to hir, or seeing hir, and so let hir hange. A little before day the good wife of the house made the Cage be couered agayne trimlye, and brought into the Chamber, and so vncouering it in the darcke, fell asleepe agayne (hir Louer being gone) till brode day. The Merchant came home betimes in the morning before sunne rising, and went streight to the cage in his chāber. The Pie that hong in the Welle al night, and knew not in what place shee was in, nor what house it was, would very gladly haue tolde hir Maister all, and thus she began. Maister the Chamber was carried quite awaye tonight, and I was in a great round Glasse with water at the funnefhine of the daye, all night long almost, and then the Glasse and Cage was remoued, but I cannot tell whither : and so God gyue you good morrow, Maister. Nowe God giue thee sorrow (quoth the Merchant) wicked beast that thou art : for throughe thy foolyshe wordes I had well nere paid my pore Jone on the Petticote for thy sake. And with that he ranne to the bed and imbraced his wife and sweetely buffed hir. His wyfe that sawe hir time had come now to be reuenged, and to free hir selfe of hir husbandes conceiued ielouisie

oufie, caufed the flouenly Wittall her hufbande to tell hir all the Pies qualities & tales ſhee had brought him : which when ſhe had hearde, out on hir whoore quoth ſhee, kill hir yll fauored harlottry, what meaneft thou to kepe that fooliſh Birde? Hir husband being rather in a rage than well pleaſed, bicaufe he would not gladly haue knowne that that his wife had tolde him. Toke the cage and Pie and thruer hir out at the window, & with the Fall the pore wretch died out of hand. Therefore none muſt intermeddle in thyngs that belongeth not to them, neyther in wordes nor deedes to goe about the deſtruction of any. For hee that diggeth a pit for others, many times falleth into it himſelfe.

The Sea Crabbe diſpoſed to play with a Foole, was contented to be ridden of him, but he like a Cockes combe (not knowing ſhe went back worde) put a Bridle in hir mouth, and it went to hir tayle, and ſpurring hir forwardes, the Crabbe went backwardes. I am a foole (quoth the foole) to thincke to doe well with thee, ſince I know not thy nature nor condicion. Now liſten what chaunced to an vngracious traueyler, and then conſider well of the matter.

Twoo men of the *Mamaleckites* traueyling by
the

the way togethers, founde a great bagge full of Golden Wedges, and so ioyntly togethers they agreed to take it vp determining to carie it to the Citie, and to laye it vp safe in their lodgings. But when they were come to the walles of the Citie, they altered their mindes, and one of them



sayde to the other. Let vs diuide the treasure, that ache may carie home his part, and doe withall as he thinketh good. The other that was resolved to steale it, and to haue it al to himself, meaning to ease the good honest man of his part, aunswered *ex tempore* for his profite. Mee thinketh

thinketh good brother it is not meete that our happe should be common, and the friendship particular: but lyke as we met in pouertie, so let us ioyne in richesse. Therefore for my part I will not deuide it, but we will enioye it friendly togethers, and the good happe that lighted euenly vpon vs. Howbeit for this time (if thou thinke good) let vs take a peece out to serue our necessitie with, to defraie householde expences, and other extraordinarie charges: and for the reaft, it shall not be amisse if it runne in common betwixt vs, and we will hyde it in the darke in some secrete place so as we maye from time to time (alwayes as we nede it) take of it at our pleasures. The good fielye man (I will not fay foole) did not thinke of his pretended subtiltie, and that hee went about then lyke a false Knaue to deceyue him, but tooke him for a playne meaning man lyke himselfe, and sayde he was contented it shoulde be so. So for companye they tooke eche of them his burthen and the rest they safely buried vnder the roote of an olde Elme, which the poore neyghbours that dwelled by called vile Knaue, and so with the little burden of their necessarie expences, ech of them repayed to their lodgings. Within three houres of the same night the companion that gaue counsell to leave it abrode, went to the place of the hidden treasure, and secretlye
caried

caried it home with him. When tyme had consumed the honest man's money, hee went to the theefe his partener, and sayde to him. Brother I woulde gladly haue the reaft of my part of the golde that remayneth behinde, let vs goe therefore I pray thee togithers as wee togithers did fynde and hyde it, and we will bring it home betwixt vs: for I assure thee I am in great neede. Of mine honestie well sayde (quoth the theefe his companion) we are happily met: for I was euen nowe thinking of that thou tellest me, and I promise thee I was comming to thee of the same errant. But now thou art come, in fayth welcome, thou hast saued me so much labor: come on, gowe, let vs take our horses and awaye, we will not dwell long about this matter, I trowe, we will handle it so nimbly thou shalt see: and then we shall liue merilye without anye care or thought, and neede not feare robbing. Now when they were come to the vyle Knave (the Elme so called) where they had buried their treasure, beinge a great and hollow tree, they began to digge for it, but in faith they might dig vnder the tree till their hartes aked, as deepe and as farre as they lifted for the treasure was flowen. The theefe then played the Harlots part rightly, that weepeth and lamenteth to the honest woman, and beganne to tell him there was no more fayth
in

in friends, and that loue was lost. Trust that trust lyft, for by the Masse I will neuer trust agayne. And when hee had often repeated this, hee beganne to throwe away his cappe, to crye out, and beate himselfe, that he was lyke a madde man, nay a very bedlem in dede. His fellow hat was so naturall, though he were somewhat lyke a Mome, woulde not bee lowted so, but rather laughed to see his Knauerie and crafte thinking notwithstanding that he had stollen it (as he had in deede) but yet hee stoode in doubt, laughing still. Then the theefe raged like a beast (as if he had reason on his syde) and sayde. None, no none but thou traytor, theefe, and villen (as thou art) coulde steale this. The fiely man that of both had cause to complayne (all hope taken from him to recouer his part) in steade of accusing him, it stoode him in hande to excuse him selfe, and to sweare and forswear: saying I cannot tell of it, I saw it not, I touched it not, neither did I once think of it till now. But tut al would not serue or staye the theefe, but hee cried out more and more (and that allowde) and called him al to naught, Oh traytor, oh flaue, and micherlye theefe, who but you knew of this? What man alyue but thou could once haue layde hands on it? Tarie a little, by Gods passion I will tell my L. Mayor of thee.

I will doe thy errant trust to it: and I trowe he will fet thee where thou shalt see no Sunne nor Moone a good while. Harken after.

This brawling and scolding continued a good while betweene them, in the ende they went both to the Mayor: who after longe cauillations, intermissions, paremptories, exigentes, termes vpon termes, fauors, promises, agreements, prayes, compremises, wagers, and a number of other such lyke conceytes and toyes, perceyued his taylor had neither head nor foote. Then sayd my L. Mayor to pricke out the core of this matter: when ye two hid this treasure, were there any others with you, or were yee two alone togethers? The Knaue that had occupied his hands as nimbly as he that played on the Phife, aunswered streight as if he had bene cleere and honest in the matter. My Lorde, and if it please your Honor, with your Graces fauour, the tree it selfe and you were there and sawe it, would witnesse the matter plainely. For we both I am sure put it betweene the rootes of the tree, and therefore I beleue it will shewe you the hole which the theefe hath digged. If God be iust, I knowe hee will make the tree tell, and as it were poynt with a finger to him that stole it, and shewe you of him Sir, of him that standeth here before your Lordshippes goodnesse

neffe (and my worshopfull maisters) lyke a steale counter nowe, for out of doubt he stole it. My L. Mayor that had many times put his finger in the fire before, as one well acquainted with such lyke matters, and that could spie day at a little hole, sayd, well then ye stande vpon the testimonye of the tree, and seeing ye doe so, both you and I will be at the doing of it God willing, and I will sift out to the vttermoſt I warrent ye, feare ye not. They putting in sureties for their appearance, and a daye appointed for the matter, were dismissed the Court. This determination liked the theefe of life, for he had streight deuised a mischiefe to blind my L. Maior withall. But here I wil make a little digression. He that doth his things without aduise and counsell can neuer do well. The counsell is euer found and good that commeth from an olde experienced man, or at least helpeth in some part. It is euery wise mans part to take counsell in things he goeth about, whereof he is either ignoraunt or doubtfull. He that representeth the Moyle, I hope since he will follow no counsell, ye shall see him smart for it in the ende. For it is written. Heare my sonne my preceptes and counsayles, but the Moile was deafe and coulde not heare of that side. And nowe listen howe.

The

The theefe had imagined a mischief in hys heade, and as soone as hee was come home he sayde vnto his father. O my good lustie olde grey bearde. I will disclose a great secrete to thee, which till this daye I have kept secret, secret in my bosome manye a faire daye, and euer buried it within me, as he that coulde finde no time I tell thee to tryfle. But father, heare ye. To be plaine with you, the treasure I aske of my companion, I myselfe haue stollen it, that I might the better releeve thee in thy olde age, and also farther and aduance my poore familie, a thing that thou and I both long time haue desired. I thanke God, and my wise foresight (I should haue sayd before) it goth as I would haue it, I would wish it no better. Now if thou wilt be ruled, and haue the thing brought to passe (being alreadye in good forwardnesse) this cheate will be ours in spight of the Deuill. And so rehearsed all to hym that had passed betweene them before the Maior and the Bench, and adding this withall. I praye thee conuey thyselfe to night into the hole vnder the rootes of the tree where the treasure was hidde, for it is long, deepe, and large. And when my Lorde Mayar shall aske the tree: *Quem queritis?* I woulde saye, who caried awaye the treasure? then shalt thou aunswere with a counterfeyt voice

voice : *Egus*. That is my companion, and thou shalt call him by his name. The old man that was lyke vnto his sonne in euery poynt, had reason to holde of his fide, after ninetene shillings to the pounce : but he aunswered foure wordes.

Sonne it is good to be merie and wise. I care not to take this matter vpon me, but me thinke it is harde and daungerous. A wise man will looke ere he leape. I feare me those egges will be broken in the mouth while we are a fucking of them. It happeneth in an howre that happeneth not in feuen yeares. If thys geare come out, we haue sponne a fayre threede. Consider it wel, mishappes are euer at hande. Howbeit, so it happen not to me as it did to the Birde that would kill the Snake, I am contented : and now heare the storie how she did.

In the rockes of *Popolonia* there was a goodlye tree, in the which a solitarie Birde builte hir nest : and laying fixe times, fiue of them miscaried. Harde by this tree, there dwelled a great and vnhappie Snake, which (as oft as these little birdes were in maner hatched and ready to flie) crept vp the tree to the nest, and deuoured them all, that she was readie to burst for fulnesse. So that the poore Syer of them was as angry as a Beare,
 he

he was so full of choler and forrowe. One day hee determined to aske counsell in the matter, and consulted with a Crabbe that was a Doctor *in Libris*. Hearing his learning, he said naught else to him, but come and follow me. So he brought him to a Caue where dwelled a certayne beast (a companion of his) a charmer, an enimie to the Snake for his lyfe, and tolde him his nature, how that this beaste delighted to eate fishe, and made him carie a little dishe full of them, and go scattering of them still all alongst till he came to the Snakes hole. The charmer hauing the fauor of the fishe in the winde, followed the sent, and when he was come to the place where the Snake made hir neast, in a great furie he digged vp the ground: and finding hir (as one would haue wyshed it) in hir first sleepe, hee killed hir. But bicause shee was so well fedde, he went further groping vp and downe, searching if there had beene ought else to haue lyked him: and hauing these Birdes in the winde to, he got him vp to the tree, and deuoured them also.

Father you cast beyonde the Moone, and make doubtles where none are: there is no such daunger in this as you speake of. Too it lustilye, and be not afrayde. I will warrant thee for an Egge at Easter. What doest thou thinke I haue not wayed

wayed the matter to the vttermost? foreseene it, preuented it, looked thorowe it, and seene to the bottome of it? Yes that I trowe I haue. And if I had not seene it done as I would haue it, I would not buye the repentaunce of the lyfe of my deare, sweete, louing and tender father. Therefore dispatche, and about thy businesse. The tyde tarieth no man. Nowe is the time that in dispite of our foes (doe the woorst they can) wee shall haue our purpose, and that so trimlye, that we shall fwime in wealth, and liue all the dayes of our lyfe after like Gentlemen, and take our pleasure. So the vnhappie (rather than wise) father, daunced after the sonnes pipe, and forthwith went and conueyed himself vnder that holowe tree, tarying there all night where the treasure had bene hidden.

In the morning betimes, My Lord Maior, the Shirifes, hys brethren the Aldermen, the Recorder, the counsell of the Citie, my Maisters the Judges, the Iustices of peace, with all other of my Lord Maiors and the Shirifes officers attending on him, solenymly went to the appoynted place for triall of this matter, and hauing hearde the parties in *partibus* and *spartitibus*, hee resolved vpon the testimonie of the tree, and cried out. What ho, tree (three times), who hath
robbed

robbed this treasure? Then this olde man that had lien vnder the tree all night, & had a couple of nuts in his mouth to counterfeit the Matter, aunswered quickly on a sodeine the name of the good simple man. When the Maior heard this thing, that within the barks of the trees there were certaine trembling voyces put forth, it so amazed him, that for the time he was extaticke, & coulde not speake a word: seeming to him and to those that stoode by, that it was a wonderful and straunge thing. And thus wondering at the matter, to heare the voyce come out of the tree, he was about to say: Lorde, see what force truth is off. But with that thought also he beganne to suspect there was some knauery in hande, and because he would knowe it were so he commaunded they should lay a lode of wood or two about the roote of the tree, & when they had done, that they should fet it on fyre: imagining that if there were any yll faouered worme or vermin in the hollownes of the tree, either he would fire him out, or at the least turne hys coate or tayle. And if there were any deceyte, he knewe by this meanes he should easly boulte it out: and hauing caused wood to be brought and layd together as he commaunded, they streight gaue fyre. Now the olde man hauing fyre at his tayle like a Gloworme, and that it began to partch him
(thinke

(thinke what heart he had) cryed out pittifully as lowde as he coulde. Alas alas, alas. Water, water, water. I burne, I burne, I burne. Helpe, helpe, I am smothered, I am smothered. Come, come, come. Quick, quick, quick. Open, open for Gods sake. I die, I die, I die. And many such wordes he spake, that he made them all ready to burst with laughing. A firra (quoth my L. Maior) and art thou there in deede. In fayth the spirite is coniured now, he is sure ynough I warrant him. And so he caused the spirit to be pulled out, that God knoweth looked lyke the verry picture of fryfe it selfe. Whan he sawe the poore olde Deuill howe he was dressed, at the first he laughed, and without any choler did freyght examine him. But when the troth in deede appeared as it was, hee payde them home with their owne deuce, and gaue them that they had iustly deserved, and delyuered all the treasure to the simple honest man. So that nowe thou hearest howe innocence is rewarded, and iniquitie punished. Let fryfe go, and we shall liue merylie.

Thou mayest nowe turne thys tale to thee, and make thee a short cloke, for in sooth it is euen fit for thy back, therefore put it on thee. Once againe I tell it thee, that the books which
thou

thou hast studied are false, and the doctrine naught: therefore I can tell thee they will be throwne into the fire. And if thou followe that doctrine, and alleage their authorities; out of doubt thou wilt frye at a stake, and thou and thy Doctors will be burned togethers. All will lye on thy neck and of thy childrens: as it did vpon the adulteresse, and it is not long since it happened, as you shall heare.

In *Terra Stolidia*, in a place called *Vallona*, it is reported there dwelled a riche Farmer, whose substance laye most in great Cattle: and at certaine times he droue them into other countries to pasture, where he abode with them many moneths. His wyfe that remayned at home, was good and square, and plumme of body, hir brawne as harde as a bourde, and that had hir face before hir as other women: so that a great riche man also of that Countrie cast his eyes vpon hir, and entertayned hir in that time of vacation. And she that delighted not to be kept at the rack and maunger, suffered hir receipt to runne at large, to fare more daintily. In so much as at the last (sinning in gluttonie) hir breastes grewe bigge, and hir belly rose, so when time came, shee brought forth a goodly Babe, which she carefully put forth to nurse and thus
it

it grewe: and in fine as hir owne in deede she brought it home and fostered it. Hir husbände being come home that had beene long absent, gladde to see his wyfe and she (in seeming also) no lesse gladde of his comming, (but Lorde what feaft and ioye in outwarde showe betweene them) they sweetely kissed, and with louing wordes imbraced eche other. Oh my Conye, welcome, quoth she. Oh my dear Muffe (sayde he) gramercy to thee. All wedlocke ceremonies duely accomplished: hir husbände casting his eyes aboute, and seeing this fayre little Boye running about the house. Muffe quoth he. I pray thee whence is thys little knaue? what knowest thou not Conye sayde she? it is myne (and this she tolde him as she that could cunningly handle him in his kinde) and so followed on, preuenting his tale. Doest thou not remember that three yeares ago there fell a great Snowe. (Jesu how colde it was) and at the same time I remember the Rauens and Crowes fell downe starke dead in the strettes, and the little fishe dyed in the Welles. Oh what a colde it was, and I tooke it in deede (God knoweth) with throwing of Snowe balles, the yonge maydes of the Countrie and I togethers: and I cannot tell howe, I handled so manye, but well I wote I came home fayre with chylde, and I am sure it
was

was no other but the Snow, and that is sene by the Boye, that is as faire and whyte as Snow it selfe and therefore I called hys name Whyte. And, bicause I knowe well ynough yee men are of such mettall, that euen streight yee thinke all the euill of vs poore women that can be, and for that I woulde not put any ieloufie or toye in thy head, I sent him out of the dores to nurse thinking afterwarde at leysure, when thou hadst knowne thy good wyfe, to send for him, and so to have tolde thee even plainely from point to point how the matter went, and howe I came by this good, pretie, sweete, faire, well favoured Boy.

Hir husbände though in deede he was but an Affe and a dremishe foole, was not moued a whit at hir yll fauoured tale, nor once honge downe his head for the matter, and made as though he beleued hir : but he knew streight the knauery of the foolish inuention of his wife. Howbeit what for the loue he bare hir (bicause she was worth the looking on ywis) and for that he was but a rude fellowe to beholde, and thought himselfe scant worthie of hir, and that he had married hir, pyning away for hir sake : he thought it better to carie such things in hys brest than in his heade, and the rather peraduenture bicause he doubted false measure, fearing his partners yll
will

will that farmed his groundes at halfes with him : in fine he was contented to bite it in for the time, determining not to be at charges with other mens children. So one day spying time and place, he caried out of the doores with him this little Boy White : and such was his walke that the Boy was neuer more heard of, nor seene after that. The woman looked and looked againe to see hir sonne returne with hir husbände. But seeing hir husbände come home without him, Come sayth shee to him : I praye thee what hast thou done with my Boy? Hir husbände that had bought his wyf so deare, aunswered hir. A sweete Muffe, the other day vnaduisedly (I confesse it) I caried him abrode with me, and we walked a great whyle in the Sunne togethers, and thou knowest how hote it was two dayes ago (alack that I should tell it thee) the heate of the Sunne hath quite disolued him. And then I founde thy wordes true which before I hardly beleueed. Alas poore wretch, he sodanely turned all into water, that wo is me. His Muffe hearing this, in a rage slong hir away, and left Conie all alone, so he neuer after sawe hir.

I haue tolde thee thys fable, bicause thou shouldest know, and see both, that all mischief and malice in the ende commeth out, & being
disclosed

disclosed, it euer receiveth the just reward and punishment. What can be hoped for of thee that hast committed so many and fundrie yll factes, practised such wicked deedes, deuised such abominable practises, and made so many snares to ketch the pore Bull in, that at the length thou broughtest hym to the axe? And moreouer (to giue place to thine iniquitie) hast brought thy friende to his death, the King in daunger, and thy poore kinsfolkes to shame: and woorth of all, both of you brake your wordes and promise.

Although I be brother to thee by the Fathers side, I maye not, nor will not trust thee an ynche, nor deale with thee for pinnes. For he that hurteth his friende, wyll not spare to hurt his brother: and he that hath once deceyued, knoweth how to deceyue againe. But well, once warned halfe armed they say. I trow I wil beware of thee well ynough. Thou shalt not colt me be sure, as the merchaunt was colted by an euill companion of his whom he trusted: and this once tolde thee, we will shake handes and then adue.

They saye there was a great rich Merchaunt that had as much businesse as he could turne him to: and amongst other his substance he had many a thousande weight of yron. His
businesse

bufineffe falling oute fo that hee muft needes go to Calicut, (which was a good thoufand myles off) he gaue to his neighbour (a friende of his) his yron to keepe till he came home. The yron taried the maifter many a faire day, and feeing hee came not, he tooke his leaue, and went his waye: but hee that had it in keeping, tooke reuenge well ynough of his departure, and made merie wyth it. The Merchaunt after he was come home, went to his friende and asked hym his yron. But he that was a flye childe, had freyght deuysed an excufe to ferue hys turne, and fayde to him. I would to God you had neuer left it with me. For yee were not fo foone gone, but there came euen the fame nyght an armie of Rattes and Myfe, (drawne thither by the fauor of the mettall) that lay continually at it: fo that in fewe dayes, before I or any of my houfe knewe it (thinke you that heare it how this was likely) they had gnawen and eaten it vp euery whit, and had not left by estimation vneaten, and not fpoyled, aboue foure ounces. Now imagine you whether this yll hadde went to the ftomach of me or no. The Merchaunt hearing fo lowde a lye, could fcant keepe him from laughing, though inwardly it grieved him: & yet foothing him, he made as he beleued him, and fayd. Sure it is a marueylous matter
howe

howe this should come to passe; and but that I heare you speake it, I woulde neuer beleue it. For doubtlesse it is one of the woonders of the worlde. A shame take him that folde it mee. I cannot be perswaded but that he noynted it with some oyle, or gaue me some of that soft yron that is made of the water of Steele. But well, let the yron go where it will, and all my ylles withall, although it bee of no small weight. I tell you truly I loue you so muche that I make small reckening of my losse, but rather I assure you I think it well bestowed, fyth the wicked Rattes yet had somewhat to enterteine them with, and that they pardoned you and your familie. For ye may well know, that fyth they did eate the yron, they had the Woolues diseafe in them: and if that had not bene in the waye to haue relieued them, by my faye you had smelt of it. But since it is gone farewell it, no more wordes, as Cobbe sayd to his wife when his heade was broken.

This craftie fellow (but not so subtill as he tooke him self for) reioyced at these wordes, supposing the Merchaunt had passed no more for the matter, and so was pacified: wher vpon he did conuite him the next day to dinner to him, and the Merchaunt accepted his bidding willingly. Howbeit he studied all night to serue him as
good

good a turne, and he coulde at leaft, to be reuenged at once of his losse and mockes, without complaying to the Iustice of his wrong : and sure he shewed him a right Northfolke trick, and this was the iest.

The Merchaunt sent for to dinner to hys house that had stollen the yron, went thither streight, and was marueylously feasted and made off (but in deede of his owne cost) howbeit the best pleasure of all was, the Merchaunt made verie much of a pretie little Boye, and he was the onely sonne and heyre of him that had bidden him to diner : and still he fed the Boy, and made him great cheere. After dinner playing with his sonne, and makinge much of him as I tolde you before, promising (as they doe to children) many goodly thinges : whylest the father began to nodde and to take a napp, the Merchant made the Boy be caried to a neighbours house of his, and there he hid him. The father when he awaked, went forth with the Merchant, attending their businesse, and thought nothing of his sonne, as he that was wont to go forth without any such care. So comming home at night, and not finding his sonne, out he went all about the towne to seeke him, and spared not to aske euerye bodye that he met if they saw his sonne. At the last by good happe hee stumbled on this Merchaunt, that in deede

deede had stollen him (as the other had stollen his yron before) and being in great perplexetie he forowfullye asked him of his sonne. The Merchaunt, all things framing as he wished, (fauing the giving of his yron to hym to keepe), aunswered streight. Yes marrie, I remember I sawe (not long since the winde rose so great) a fielye Sparrowe catch a little pretie Boye by the heare of his heade, and in that whirle winde shee snatched him vp, and caried him quite away into the ayre: and sure by your wordes mee thinkes it should be your sonne. Therefore seeke him no more, for by this time he is in heaven, it is so long agoe I sawe him taken vp from the grounde. The father hearing so impossible a thing, beganne like a madde man to crie oute, and sayde, O heaven, O earth, O yee people of the worlde: gyue eare vnto this straunge and wonderfull case. Who euer heard such a thing? Who euer sawe so straunge a sight as to see little Sparrowes carie children into heauen? Are Children become Chickens or Sparrowes Kytes? What, sayth the Merchaunt, you seeme to haue little practife in the worlde, fyth ye remember not that an Eagle hath taken vp a man and caried him quite away. But Lorde what nedes this wondering: I marueyle at you aboue all men, fyth you are vsed to see greater woonders and impossibilities

possibilities than this. For you haue seene Rattes and Myse gnawe yron, and eate it when they haue done: and I that did but heare it only of your mouth, marueiled not a whitte. By these woordes his false friende knewe what he ment well ynough, and imagined (as it was) that to be reuenged for his yron he kept his sonne. And seeing no other remedie, fallinge downe at his feete, he asked him forgiueneffe for God's sake, and put him selfe into his handes, promising he woulde restore him his yron agayne, and make him amendes for all his losses. And thus hee came by his sonne agayne, which otherwyse hee should neuer haue heard of.

By this that thou hast hearde (sayd the Affe to the Moyle) of the yll Companion thou shalt know what thou mayest hope of booties gotten with deceit: and consequently what thou mayest looke for of the King, whome thou hast deceyed and betrayed. Which by swiftnesse of *Time* (that shortly passeth ouer many yeares, and that also is father of *Veritie*) cannot nor will not suffer hir to be hidden by any coloured fraude or deceit. So that he will disclose all by mouth of *Veritie* vnto the King, telling him of thy wretchednesse: and the matter being knowne, thou shalt bide the bitter punishment, and he will be reuenged of thee for the Bull. To this aunswered the Moyle.

There

There was a faire woman in loue with a Pothecharie, and shee could neuer haue leysure (because hir husband kept hir streightly) once to speake with him, or with any others to let him knowe it. One night hir husband euen sodeinly being verye sicke, was compelled for present remedie to send his wyfe in haste to the Pothecharies. So thither she ranne with al speede, and insteade of returning with the medicines, shee whipped at a trice vp into the Pothecharies chamber to conferre with him of secret matters (you know what), and as shee was running vp she cast hir handkircher with hir money downe on the shoppe bourde to the Boy, and bade him make ready the medicine in the meane whyle. The Boye that had an eluish witte, vndidde hir handkircher, and toke out hir money, and pretily tied it vp againe, hauing filled hir handkircher with the dust of the streete, of purpose to mocke hir, to let hir vnderstand, that they that came in haste for sicke folks did not vse to sport them at leysure on that fashio: and so laid downe hir handkircher againe on the bourde where he found it. When this woman had well paide the Collector vpon hir receipt, and that she saw shee had bene somewhat to long in hir account: she came down from the Pothecharie, snatched vp hir handkircher,

kircher, and ran home as she had bene scared with some yll thing. But finding hir husband sleping (the extremitie of the paine hauing left him) she fate downe softlye by the beddes fyde, and opening hir handkircher, founde hir money turned into verye earth and duft. And euen at that instant hir husband awaked, who bicause he knew not how long he had slept, he could not tell whether his wife came quickly againe, or taried long: and casting his eyes on the duft and earth which shee was looking on, (as shee that knew she was mocked) he asked hir. What duft and baggage is that thou hast there? what are ointments and medicines made of that fashion? his wyfe streight found his malice, and aunfwered foolishly.

I running hastilye from certaine that were fighting in the streetes, my money slipt out of my hande, and being very darke I sought to take it vp, and so with my handes I tooke all that I coulde finde, thinking with myselfe in taking vp the duft to get vp my money too; but wo is me, it is sure all gone, and with that burst out in teares. The husbände simply beleued hir, and giuing hir other money sent hir thither againe: and so with this second commodotie she fully accomplished hir desyre, and sweetly payde the hire of hir pleasure.

Why

Why then doeſt thou thinke with other new and ſtraunge deuifes yet to occupie the Kings heade? I beſech God he may once pay thee home. But I would aduiſe thee, looke well to thy ſelfe. For thou ſhalt finde great difference betweene ſuch a beaſt as he is, and another fooliſh little beaſt that will eaſily beleeue thee. Vnleſſe thou wouldeſt ſaye to me, that bicauſe thou haſt done the moſt, thou ſhalt haue the leaſt. To this I replie. That one paye payeth all. And a little theft hangeth vp the theeſe for many a great robbery. I haue ſayde to thee for this time, and now farewell.

The fourth parte of Morall Philo-
sophie, shewing the ende of the
*treasons and miseries of the Court of
this Worlde.*



ALTHOUGH yee fynde many good
reasones spoken vnder the shadow
and colour of beastes without
reason, yet ye are not to maruell
a whit: for we also that repre-
sent reasonable beastes do oftentimes things with-
out reason and discretion both. And thys is
excellent to: to see beafts liue and worke as
men. But howe brutishe a thing it is to see
men lyue and governe themselues like brute
beastes. Ye must also note in this Treatise
one thing, y^t like as men sometime say thou,
or you, worshipful, Honorable, Noble, or Lord-
ship and so forth. And doe in deede many
times mysse to giue to eche man his right title
& dignitie as they ought, and is fit for eche
man's calling and vocation: euen so these beastes
also

also (for in the ende ye knowe them to be but beafts) do erre many times, ſpeaking falſe Latine, ſaying thou for you, and maifter where they ſhould ſay ſeruaunt. Therefore you may not reckon of ſuch ſcapes, nor loke after them, though ye ſee them ſtraye a little out of the waye, and take a Goſlinge for a Goofe, and a Crabbe for a Whale. For it is an olde rule, that both men and beafts will fault in many things.

The Lyon therefore did amiſſe to kill the Bull, ſuffering himſelfe and his iudgement to be abuſed and ouertaken, by the deuiliſh and ſubtill practiſes of the trayterous Moyle. Inſomuch as when his choler was ouer, and that he had wreaked his anger of him, cruelly putting the guiltleſſe beaſt to death: he then to late looked backe on his bloudie deede, and repented him of his rage, knowing he had not done well to kill ſo wyſe a ſubiect, and ſo graue a counſeller. His conſcience griped him at the hart to thinke he had no lawful cauſe to uſe ſuch crueltye to him. Such inwarde thoughtes drawe deepe, and touche the quicke, and can hardly be holden in and kept ſecrete. So that the Kinges heart burning thus, out he burſt a fewe wordes, which made the Moyles eares glowe: as that peece of wicked fleſh, that alwayes gaue attentiu eare, and looked to be payde home. So that vpon a ſodeine,

sodeine, to take awaye these thoughtes from the Kinge, and that he should not thinke to much vpon them, besides that to continue him still in his error: he ranne to the court, and downe he fell on his knees before the Kinge, and with all humilitie he sayd. Most mightie and noble Prince, thou hast brought thy desires now to an ende. The Gods that day did bleffe thee, in which they gaue thee honourable victorie, when thou ouercamest so great and stronge an enimie. The worlde, victorious Prince, woondereth, that thou hauing (I meane) cause to reioyce art so sadde and full of pensiueneffe. Oh sayde the Lyon, when I thinke of the cruell and violent death of *Chiarino* without cause, I am ready to eate my fingers for sorrow. And continually I thinke of the great wit he had, of his graue and prudent counsell, indowed besides with many noble gifts and maners. And to conclude, I must tell thee plainely, I cannot comfort my selfe, nor be in quiet, when I examine the cause of his death. For many things runnes in my heade to perswade me that things were otherwise than I tooke them, and that he had wrong. But nowe I knowe, that that my father sayde so oft is true That a thing oft thought vpon, can seldome misse but it falleth out true.

Your Lorshippe (sayde this wicked Moyle)
 shouldde

shoulde not thus forow and bewayle the losse of him, which made thee lyue in continuall feare and torment. For wise Princes oft times doe both punish and cut off many worthie persones, and those whom they dearely loue and esteeme: and why? all for their owne safetie, and the preferuation of their Realme. And Sir of two euils they choose the least: to kill one, rather than to make a thousand die. So here is an example. Doe ye not see my Lord when one is bitten with a venomous serpent, that streight he cutteth off the member that is bitten, not suffering it to infect and poyson the whole bodye, by meanes whereof he saveth his life, which else hee should lose? The Kinge seemed to graunt him, and the Moyle thought these wordes had cleared the Lions hart, and he craftily made much of the worshipfull Moyle, and like a brother intreated him. The Moyle sate him downe on a forme in the Chamber of prescence a while, and began of himselfe to think vpon the miserie of Princes of light credit, and of the malice of these vile tale bearers, which set stryfe and contention betwixt partie and partie, of their tyranie, of their opinions, and fonde fantasies, in thys maner.

Large, great, wonderfull, and infinite are the wayes to offende, and innumerable are the snares
and

and devises that one wicked and naughtie disposed person may deuise and spread abroad, to ketch a good and true meaning man, to ouerthrow him quite. And there is not so straight a friendship but is easie to be broken, with the hand of naughty proceeding. As I have proued it. If I coulde write all the thinges that haue happened, the tales that have bene tolde, and the long wouen cloth: I should teache Princes howe they shoulde doe in all their matters, and woulde make them see the discretion that many have lost, and what waye they should take not to fall into these Courtly flatterers. Those that beare office, and haue charge ouer others, ought diligently to searche out the troth of thinges: and not to goe as Flies without heades, and lightly to turne and change as the wauering weather Cock with euery winde. Truely it is a fowle fault in meane men to giue easie eare to flatterers, but in great persons it is a farre greater fault, and in Princes chiefly a thing of most detect and flaunder, and of extreme crueltie.

Nowe I come to knowe plainlye, what a great burden is layde on the peoples backes, that are gouerned by a Prince of small consideration and iudgment: and in what daunger their persons are, besides the grieue their conscience giueth them for their state. O poore people, how
many

many thousandes of ye recommended under the scepter of such iustice? Ought not Princes to be like vnto God? and if God will take account of all things at his will (be they neuer so little) why shoulde not the Kinge among his subiectes also doe the lyke? The wickednesse of ministers and officers (if so it were) woulde not then runne on so farre as it doth vnpunished. O little faith to God's lawes. O little labor for a man to knowe himselfe. Where we think goodnesse only harboreth, thence proceedeth all vice and wickednesse: and where wee beleue troth is lodged, there sleepeeth deceyt. Who would not haue beleued that in this court vertue had remayned? but alas here is the only Court of vice. In outwarde lookes euerie one seemeth to carie troth: but in the inwarde brefts is hid all dissimulation and vntroth. Three things there are which are vnite togethers, and should neuer be out of the Princes minde: To wit.—To loue God, his neighbour, and to gouerne himselfe. And three other things also there are for the subiects to obserue vnto their Prince. Loue, fayth, and obedience. But euery one I see hath forgotten them, from high to lowe. This world then being so full of daungers and deceytes as it is, what man is he al्यूe so wyfe can keepe himselfe from them?

The

The Lyon returned into the Chamber where the Moyle was, hee lycensed him to depart, and the Moyle with due reuerence tooke his leeu of the King. Now the King left all alone, beganne agayne to lament, and to repent him a thousande tymes that he was thus ouertaken with the Moyles perfwasion : and it griued him so muche more bicause he remembered the Bulles wyfe counfels, wonderfull behaior, and noble conuerfation. And to banishe this inwarde conceyed grieffe, that gryed him at the heart, he lyked to be amongft his Lordes and familiers, whom diuerfely he entertained. And amongft this rowte was the Lybberd, one of the nobleft of bloud of his Kynne, and him the King trusted with many secrete thinges of his lyfe. This Lybbarde one daye going out of the pallace to walke, passed bichauce by the houle of the Moyle and Affe, and hearde the Affe crying out vppon the Moyle, and bitterlye reproouing him for that vyle treason he vsed to the Bull : and so hee hearde from poynt to poynt euerye acte and deede he did. With these wordes the Lybbard felt a thing touch his heart as one had spoken to him : and bade him marke well what Gods iustice will doe. So that he sawe certainly the Moyle could not long scape the Kings wrath, and that he should dearely buye the Princes grieffe, falling into that
snare

snare he had layde for many others. Nowe as all curious searchers doe, that desire to heare other mens doings, he layde hys eare to the doore, and hearde the Affe his brother speake these very words vnto him. O thou wouldest needes follow thine owne fantasie: I coulde not rule thee. All is well that endeth well saye I. Marke the ende. Thou reiectedst my counsell, it skilleth no matter: I say naught but mum. If any mischief light on thee, at thy perill be it: if the King doe punish thee, thou hast but well deserued it, and God is iust if hee poure it on thee. O goodly act of thine, to betraye an innocent creature and thy faithful friende.

Brother mine (sayde the Moyle), no more wordes. I praye thee: that that is done cannot be vndone. And it is easier to reprooue than to amende. When the steede is stollen it is to late to shut the stable dore. I knowe *Chiarino* is slayne and that guiltlesse and I confesse I was cause of his death. But let vs leaue off this vayne talke, and deuyse some waye to driue out the suspition the Kinge hath taken in his heade, that he thinketh there hath bene some trechery vsed towards him. The Libbard hauing hearde ynough and as much as serued his turne, departed his way and hied him to the Pallace of the Queene mother, whither the King had
ent

sent him for other affaires of his. After hee had done his message from the King hir sonne, he tolde the Queene mother al the circumstance of that he had hearde, and of the rebukes of the Affe to the Moyle, and of his horrible committed murder. So the Queene mother and he resolved to kepe it secret, bicause they would not the Affe should haue anye hurt, knowing hee was a good, honest, playne, foolish beast. In the next morning betimes the Queene mother went to the Court to see the Kinge hir sonne, and finding him perplexed, and in heavy case, she sayd vnto him, What aylest thou my sonne that I see thee thus troubled, and that these many dayes I saw thee not mery? If it be for any thing thou hast lost, assure thy selfe that neyther fighes nor fobbes will once restore it thee agayne. This inwarde griefe doth vexe thy minde, feebleth thy bodie, and tormenteth thee much I see. But yet give not waye so farre as thou canst not call it backe againe. Impart at least thy deepe conceyued griefe vnto thy mother, and familier friends, such as best doe lyke thee. If any helpe at all there bee, wee will all put to our helping handes. But if still thou doste burst out thus in teares and fighes, thou wilt rather shoue thyselfe a woman than a man. For so doe women vse, for euerye trifle when they liste to
bring

bring forth a teare. Perhappes it grieues thee thou hast flaine *Chiarino*. Out of doubt I can assure thee thou defiledst thyself in innocent bloude: for without any crime, faulte, or liuing offence to thee thou laydest thy handes vpon him. His mothers wordes at length drue these from him. It is an olde saying, and I haue heard it oft. Things lost can never bee recouered: and this thing goeth to the heart of me. Naye see mother if I haue cause to forrowe, that since his death, and before, I neuer hard so much as an yll worde of my faithful *Chiarino*. Sure if he ment yll to me, it could not haue bene but I shoulde haue smelt it out, and it woulde haue come to mine eares one waye or other. And therefore to thee mother alone I confesse my faulte, and I maye tell it thee, the only worker of his mischief was his cruell enimie the Moyle: which with practises, inuentions, and deuises hath supplanted me, and killed him, moouing me to wrath. Ah my sonne, nowe I must needes tell thee agayne, thou hast bene betrayed and deceyed both, and this a trustie friende hath tolde me. The Lyon would faine haue knowne of whom: but the Queene mother would by no meanes at that time tell him ought. But this she did assure him, that there was no newe inuention nor alteration in his Realme that shoulde
offende

offende him in worde or deede: and bade him seeke well, and in shorte time he should knowe all. So the King since he coule at that time get no more of his Mother, determined to assemble all the beastes of his Realme, and to call them to Parliament to consult vpon this matter, and so he did.

When this generall Counsell was called, where all the great Lordes of his Realme, and the wysest of the Commons, with all the soldiours were assembled, he also sent for his Mother. Shee looking all the beastes in the face that were present, and missing the Moyle, caused him freight to be sent for. So he came forthwith. But when he was come to the Pallace, and saw the Parliament house furnished with all the Colledge of beastes, then he knewe the Princes indignation, when looking vpon him earnestly he saw his colour change, and that his conscience gnawed him for the death of the Bull. Now the Moyle knowing himselfe guiltie, began to whet his wittes, and drawing neere to certaine of the great Lordes that stood rounde about the Queene mother, hee sayde vnto them. Lorde what ayleth our noble King? what is the cause of this conuention here? how commeth it he is thus melancholy? What is there any sodeine or straunge accident happened in the Court, that
we

we may knowe the cause? the Counsell hath bene called very sodainly. The Queene mother aunswered streight. Thou needest not marueyle ywis at the Kings heauineffe. For thou knowest well ynough (hauing giuen him the cause) his sadnesse, which with thy sweete sugred wordes hast giuen him bitter gall. Tell me I pray thee, canst thou tell who was the cause of the death of the most noble and worthie Knight of our Court? Was it thou perhaps? But the Moyle (as stowte as Golyas) without any blushing aunswered streight.

Now I know the saying whiche our olde auncient beastes vsed in times past is true: and I am out of doubt of it. That let one doe as much good as he can, his rewarde I warrant yee shall be little ynough, and that God onely is hee who rewardeth and giveth recompence for anye benefite or seruice done. O what a marueilous matter it is, that he that liueth well in this worlde, cannot continue to liue well, but is compelled to daunce after euery mans pipe: to holde with the Hare, and runne with the Hounde. The true heart I have alwayes borne to the Kinge thy sonne, and sounde counsell which (God I take to recorde) I haue euer giuen him, doe not deserue such rewarde. For it is knowne well ynough that the Moyle his seruant hath delivered
him

him from many daungers, and present death also: and refused no traueyle for his safetie, and that I make his Lordship iudge off. Well I onely craue of his Grace but that hee will inquire of my life and doings. For I knowe my proceedings will appeere better to him than is thought for: and I woulde my troth and honestie were openlye knowen to the world. And for my part, if the least part of that were true that is spoken of me, and that I were any maner of way to be touched, his Maiestie may be assured I woulde not tarie an houre in the Court, and much lesse haue come before these great Lords. And besides that I woulde not thinke my selfe sure in any place of the world wherefoeuer I were, if I had but once receyued suche a thought in mee, and much lesse if I had committed the deede. Therefore I praye thee noble Ladie, lende not thy eares to the wordes of enuious persons, nor suffer his Maiestie to laye handes on my innocencie. For if that seeme a straunge thing to you this *a fortiore* were a wicked fact: a fact without reason, iustice, and anye maner of equitie. I doe not care to be counted wicked in that case, if all the Court doe count me so. For God himselfe knoweth well the troth, in whome I only hope, and am sure he will deliuer me from this suspition and daunger.

This

This Moyle in his wordes seemed to be the best beast of the world, and those that lyke straungers heard him, and knew not his Moylish nature (a vile traitour Moyle, a whorefson cankred Moyle, that let a man keepe him in the stable .xxv yeares, and make neuer so much of him: in the end, for a farewell, and that on a sodeine (when a man thinketh not of it) he will yerke out behinde and put him in daunger of his life,) were very sorie for his trouble, and did pitie his case. He that by nature was borne subtill and craftie, perceiuing a little parcialitie amongst them, and that he had reasonable audience: went about streight to intricate the house, and so began *coram populo* like vnto this, still drawing water to his Myll,

*A tale of the Joyners wife and the
Painter.*

There was sometime in the countrie of *Catalogna* a Joyner of Tharfia, and hee had a verie faire woman to his wife as any that came into that citie a thousand yeares before hir. Thys faire woman became in loue with a Painter, and bicause the neighbours shoulde not be priuie of his accessse vnto hir: she prayed the Painter to make him a garment to bee knowne from others.

So

So that by hir eye and feelinge (if there were no light) she might yet streight wayes know him. This deuise and request pleased the Painter well, wherevpon hee made him a white garment paynted with Peacock's eies, and wrought vpon it, and so with this robe in the night hee went to hir: without calling to any, or knocking at the doore, hee went to a place appointed where he founde hir hidden, and there he sweetely solaced himselfe to his great contentation. At this compact betweene them for their meeting, one of hir seruantes had closely put himselfe into a corner, and heard all that was sayde and done, who cunningly dissembled that hee knewe ought where his Mystrisse hid her. This Painter with his white robe continued his haunt vnto hir a great while before the seruant coulde come to beare halfe of his labor. It hapned yet on a night (as fortune woulde) that this Painter had occasion to goe oute of the towne for certaine businesse he had abrode: the seruant when he knew it, hied him immediatly to the Painters house, and bade his wyfe deliuer him hir husbands white robe. And when he had it he put it on his back, and so went to his Mystrisse with all: who when she sawe it, and knew it, and beleued it had bene the Painter (perhaps too, shee lyked to be deceiued) begā to pursue *Venus* sport

sport together. His errand delyuered, hee went
 and rendered thys robe agayne vnto the Paynters
 wyfe, who good soule knewe not what hir huf-
 bande ment to weare that robe euery night.
 Anone, after midnight as the Deuill would have
 it, the Paynter came home agayne, whether the
 sprite moued hym that he must needes goe con-
 iure the Deuill, or that his busynesse framed not
 that hee went for or what it was I cannot tell
 ye, it is ynough home he came: and putting on
 his white robe on his backe he flog out of the
 doores agayne in hafte, and to the Joyners wyfe
 hee trudged. But when he came there, he
 founde all fast shut vppe, and no noyse at all:
 so that hee was driuen to daunce attendaunce
 without doores and blowe his nailes, as the
 Phifition's Moyle that waiteth for his maister,
 and still chaweth at the bridle. Howbeit the
 next night hee returned, and at pleasure dis-
 couered the countrie. And being hastie in his
 iourney, what man (quoth she) remember your-
 self, you rode farre yester night, and you are
 not yet at your iourneys ende: I perceyue you
 haue yet a coltes tooth in your heade. Well
 wanton well, you will tyer your horse: and with
 such lyke harlottrie louing wordes she entertained
 hir friende the Painter. The Painter hearing
 these wordes, beganne to smell a Ratte, and
 thought

thought freyght she had taken in more horses into hir stable than two. So he tooke his leaue, and home he went: and when he came home, examining the matter, his wife told him there came one in his name for his robe. Then were they both at an afterdeale, and woorse than euer they were, for none of them knewe, nor could gesse what he should be: insomuch as after he had well fauouredly ribbe roasted his poore innocent wife, he threwe his robe into the fire. So shee fielye woman bare the blame that made no fault. The King therefore shoulde not so lightly beleeeue it, before he be iustly informed; that anothers fault bee not punished by my innocencie. My Lords and beafts, think not I pray you that I speake this for feare of death, but to purge my selfe of that ye haue hearde. For death is common to all, and I knowe I cannot shunne it, therefore I feare it not. But this I feare, that dying falsely accused, my name and house should for euer be defamed: and to this I take great heede. The mother of the Lion, that was the very daughter of impacience, coulde not abide to heare any more fables, but cast up hir head, and turned hir about at these words, and halfe in a rage, and in choler, sayde thus to the Moyle.

If thy deedes were as good as thy wordes, my sonne shoulde not be thus grieved nor
offended:

offended: nor the poore Bull had bene nowe deade. But thy double dealings and prittle prattle, who did but giue eare vnto thee (and beleued thee) not knowing thee, are ynough to turne the Court topsie turuie. As thou diddest heretofore to *Pannonia* who come home thou madeft him beleue (bicaufe his wife woulde not graunt thy vnhoneft desire) that she was naught: fo that vpon thy wordes he fell vpon hir with his feet, and pafhed hir to death. Then to late repenting his fault, he heaped one yll on another: for he made all his concubines to be burnt. And all this came of thy curfed wordes. Therefore it is beft for euerye man not to haue thy friendfhip. With that he lift vp his eares, and with open mouth thus aunfwered.

It becommeth not Madame the Kinges mother to heare the caufes, reasons, contentions, obiections, and wronges of the fubieft with two eares at once, but with one alone. For your iudgement ought to be vpright & equall, if affection or partialitie carie ye not away. And if the matter be for *Chiarino*: the Moyle will not for that forget that the King doth yet truff him, and that he is a true feruaunt to his Maieftie. And be yee affured Madame, that to trouble my innocencie, and to moleft me
that

that to all this Court is so true a slaue, it is an offence to pitie. Imagine howe the Lionesse hart did rise marueyloufly against him, bicause she knew the wickednesse of the Moyle: and turning to hir sonne she said. How thinkest thou of the boldnesse of this most cruel vn-curbed traytor? that as many as heare him think he hath reason. See I pray yee howe he played the Foxe. Beholde I beseech ye his lookes, what kinde of iestures he makes. Thinke ye hee cannot hit one on the knee at a pinch and neede be with his heeles? Yes I warrant ye when ye look not for it. O subtill beast, how he hangeth downe his heade. O what a trayterous looke, see his false leering eyes. Lorde how terribly he lookes on vs. Dismember my sonne this cursed beast, and henceforth neither for friends, courtiers, nor kynsefolkes requestes, euer keepe Moyles any more. The Lion for al these words stirred not a whitte, neyther once cast vp his heade as though hee had bene moued. The Lyonesse his mother made for anger for hir sonnes grieve: why then bicause thou wilt not punish a traytor, doest thou not beleue me? doest thou not credit thy Mother that telleth thee here before them all, and affirmeth to his face that he is a traitour to thee?

Then the King called a certaine fierce beast,
and

and vgly monster to beholde, begotten of a Satire and of a Griffin, and he made him take a chaine and chaine the Moyle. The Moyle feing fo horrible a horned beast come towardes him, let fall his tayle for feare and sorrow both, and thus of this hellish furie he was chained, and caried to prison, and as ye shall heare safely kept and examined.

When the Moyle was thus apprehended, the Lyonesse went to the Kinge hir sonne and sayde to him. The imprifonment of this wicked member hath greatlye reioyced all the Court: knowinge that nowe the tyme is come thys malefactor shall bee punished, and receyue iust rewarde for his treasons. God, if thou diddest but heare what they talke of hym in Court, of his naughtie tongue, of his caryng of tales from one to another, of spreadinge abrode quarrels, contentions, strifes, debates, suspitions in euery place where he cometh, thou wouldest bleffe thee, and thy eares woulde glowe in thy heade. O cursed Moyle. Neuer agree to heare him, neuer giue him audience, but referre his matter to the Counsell, and then let iustice proceede. Now I thinke thy lyfe safe, and dare boldelye saye thy Realme shall lyue in peace: syth the Moyle is forthcomming, and I hope shall be quite dispatched. And bicause I would not haue thee thinke I speake obscurely:

obscurely : I wil tell thee what reason I haue to speake it. And here the Lionesse reciteth from point to point what the Lybbarde had tolde hir, and how she heard the whole matter of him. The King vnderstanding his fact from the mouth of so credible a person, as that of the Libbarde : then he knewe it to be true, and that he had offended, which yet was not altogether to be believed, and depended somewhat vpon the Moyle. And thus determined to punish the Moyle, he withdrewe himselfe from the Counsell, as all such princes do.

Nowe when Fame had blowne abroad the Moyles imprisonment, and comming to the Affes eares his brother, hee ranne vnto the prison, and his heart panted, and bet marueylously : as that Affe knewe howe this geare was brought about, and he tolde the Moyle. Our playe nowe is like to the playe of the two brethren, that hauing two Balles in their handes, they gaue them ech into other handes, and they were both made of one fashon and bignesse : so that in the ende to choose this or that they saw it was all one, there was no choyce in neyther. To haue thee in prison, alas it troubleth me : and to haue thee abroad also it griueth me. All commeth to one reckening. And with that for kindenesse he burst out in teares, and wept bitterly. But after-
wardes

wardes feing him with the chaine about his necke he quaked for feare, and layde him downe on the grounde, crying out in his Affes maner, and fayde. O brother Moyle, what case art thou in now? Alas there is no more time to reprove thee now, bicaufe there is no remedie, as fewe dayes agoe there was, when thou mightest haue cancelled all: but thou like an Affeheaded foole, that mightest haue cleered the countrie (knowing thyself to be guilty) why didst thou not take thee to thy legs? Thou despisedst my counsels to thee, & yet they were good if thou hadst had grace to haue taken them. It is true that is spoken by the mouth of beastes that haue vnderstanding. That the false and vntrue man dyeth before his time. As me thinketh I see by the Element will happen to thee. And this for none other but thy insolencie, and naughtinesse: and thy craftes and deceytes hath brought thee to this trouble. O how happie haddest thou bene if thou haddest dyed in thy birth? Cursed, and no worth be thy false knowledge and enuye of others weale and prosperitie: which onely is it hath brought thee to this infamous ende. Then the Moyle relented, and breaking out in teares also, aunswered.

My good brother Affe, no liuing creature howe wife and discreete so euer hee be, can shunne his
 mishappes

misshappes and yll fortune: and therefore I despised a thousande of thy good counsels, for so was it giuen me from aboue. And if pride and ambition had not traueiled me still I could haue withdrawne mee: but the enuie of others dignitie and estimation had to much power ouer mee. O blind vnderstanding of mans knowledge. It happened to me as to the sick man, who hauing prepared for him most wholesome meates, hee refuseth them, and giueth hymselfe ouer to his will and appetite, takinge them that are hurtfull for him and filleth himselfe: which doth in deede both hinder his health, and continue his sicknesse. He knoweth it & yet can not abstaine. I knew well ynough peruerse vnderstandinge, but I neuer had reason sufficient to bridle it. Nowe to late I finde my fault, and knowing the daunger I am in, my sorrow redoubleth on me: not so much for myselfe, as for thy sake, bicause thou hast alwayes bene with me. Thou art my brother, and consequentely they will beleue and imagine (in deede) that thou art priuie with mee, and partaker of my doings. The Kinges officers therefore may take thee, and put thee on the racke, and make thee confesse my fault, and when they haue done execute thee. (For sure they shall neuer haue it of me) and by thy confession punish mee without remission or pardon
in

in this worlde. For of thy wordes dependeth my death, and of my wicked gouernment shall growe thy yll, grieffe, trouble, torment, prisonment, and extreme punishment. The Affe hearing his brothers wordes, marked them well, that he trembled euery ioynt of him, and quaked like an Aspin leafe: and a beaftly feuer tooke him, with which he went his way home. But before he departed thence, he sayde vnto the Moyle. Brother, if thou wey my life, and wilt keepe me from perill (as thou canst not any waye auoyde it) confesse thy fault is worthy of death: thus shalt thou free thee from the wrath of the Gods and after this corporall punishment of thine, doubtlesse thy spirite shall forthwith be transported to the heauens. Well sayd the Moyle, the last and extreme remedie shall be this. If there be no hope of remedie let it be as it will be: for my bodie well I wote suffereth already to much. Now get thee home, & hide thyselfe, and let it light on me, as the world, Fortune, and the Gods will assigne. The Affe departed from him verye sicke, and sore troubled in his minde, and his payne so helde him, that the same night hee ended his sorrowfull dayes. Whose death a Woolfe that dwelled harde by him greatly lamented, and was a witnesse afterwarde that confirmed all the wicked
fact:

fact: who hearde in deede the same night howe the Affe reprooued the Moyle his brother. The Lyon sent to the Libbard, and commanded his officers they shoulde vnderstand particularly the Moyles case, and to dispatch him roundlye.

Al the beafts got them into the Parliament house, and euery one tooke his place according to his degree, and fate them downe: and the house being set, there was brought before them in chaines this solemne traytor the Moyle. And when he was come before the presence of such a fight of Affes and fooles, the Libbard standeth vp, and speaketh. Right honorable, it is yet fresh in memorie, that the King killed the poore innocent *Chiarino*, so that from that time hitherto his Maiestie hath not bene quieted in his minde, that hee put him to death by the false accusation and enuie of my Lorde the Moyle. His Maiestie therefore hath liked to call vs to Parliament, that euery one of vs should witnesse the troth, if we knowe or haue heard anything of his doings, in what maner he did it, what Arte he vsed, with whom he practised, and by whom he was assisted in this great treason, to bring his wicked minde to purpose. Euery one of vs is bound that knoweth ought to vtter it, for the preferuation of the Realme, and his Maiesties most royall person.

And

And then by iustice it is meete such traytors shoulde be punished, and the good rewarded: by meanes whereof the good may liue vnder his Maiesties reigne and gouernement with safetie, and the yll be rooted out and cut off from the common weale. Euery one looked other in the face, and helde their peace. The vn-happie Moyle, perceyuing that euerie body was afhamed to take vpon them to tell so yll a tale, cut off Fortune by the waffe euen at that pinche, and stepped to the matter himselfe, rising vp vpon his feete (being set before) and boldly sayd these words.

O noble and vertuous Lordes, what is the cause ye are all thus silent? O my Lordes, how gladde woulde I be (if I were in fault) of this your silence. But bicause I knowe mine innocencie, and my selfe cleere in that I am accused off, it shall not grieue me, let euery man say hardily that he knoweth. But yet with condition, that he haue the glasse of Veritie before his eies, and that he aunswere iustly to that he is asked, and so shall he (what soeuer he be) satisfie God, and the worlde, and I shall remayne free and contented. It is true that euery bodye shoulde bee circumspect to speake onely that they knowe: and not to suffer themselues to be caried away eyther with fauour, enuie, or malice.

malice. For then like ynough that losse and shame woulde come to him, that came to a Phifition which had the Pificke, or if I lie not, was well feene in Phificke. In a certaine part of *India Pasturaca*, there was a Phifition in *diebus illis*, the which cured all, all the beafts he vifited: and fure it was a marueilous thing there neuer died any vnder his hands that hee had cure off. This man being deade, was reckened for a Saint. Another Phifition called Maifter Marreal, (in our tongue) beganne to caft waters, fetting euery vrinall by himfelfe, and bought him bookes to reffemble the other as neere as he coulde: and when he had met with any receipt, oh he kept it full dearely. Afterwardes he had a toye in his head, that he tooke himfelfe for the fame Phifition that was before him, both for learning and practife, fo that he boasted hee had done great cures, who coulde fcant knowe he was himfelfe aliue, hee was fo poore, and yet he layde on lode as he had bene (yea marrie had he) the cunningeft man in the Realme. It happened fo that the daughter of the King of that Citie (where this Phifition dwelled) fell ficke, and hir difeafe was this. That being with childe, hir nofe gushed out with bloud very oft. The King that loued his daughter dearely, and gladly would haue had

had remedie for hir and coulde not, hee was very penfive and heauie, and fighed fore for that worthy Phifition that was nowe deade, the losse of whome went to his heart, fith none died vnder him that he had in cure. This newe come Phifition knowing the Kinges case, went to his Maieftie, and tolde him that hee fhoulde not sorrowe for the losse of the other Phifition, for he offered himfelfe to fatisfie him as much in his feruice, as that other excellent and famous man his predeceffor: and that he doubted not but he woulde finde out a present and fouereigne remedie for his Graces daughter. The Kinge reioyced at thofe wordes, belieuing them as true as he had fpoken them: fo he payde him to minifter to hir, and to applie fuch present remedies as might with fpeede ceafe hir difeafe, and reftore hir to hir health. Nowe to thowe himfelfe a rare and learned man, he came to his bookes, and toffed and tumbled them pittifullye, turning their leaves vpside downe, belieuing they were the bookes of the other famous man, and that thofe woulde able him in his miniftration as they did the other. Then he made his man bring him thofe electuaries, compoundes, and conceytes that the other Phifition had left behind him, and he beganne to mingle them and worke them together. But like

like an vnfortunate man in all his doings, there came to his handes a pot of Arfenicke, and bicaufe hee thought hee had kept and preferued it with great care and diligence, hee tooke it for a precious oyntment, fo that he tooke of that the greateft quantity, and mingled it with the others. This Arfenicke (which he fupposed as good as Ginger) prepared in potion, hee caried it to the Princeffe which fhould haue dronke it: faying that freight it would stoppe the bloud, and reftore hir to health. The King feing he had thus quickly difpatched his medicine, thought him one of the rareft iudgements and fingulareft Phifitions in the worlde. The vnhappy Ladie had fcant dronke off a part of this potion, but ſhe felt hir hart labor, and take on vnmercifully: fo leauing the reaft behinde vndronke, making pitifull mone, and ſcreking out for payne, ſhe wofully in ſhort time left hir life. The King ſeeing his daughter deade, was become the heauieft man aliuie, as euery man maye coniecture: and apprehending this beggarly Phifition, made him drinke vp the reaft, fo that he freight fell downe in the place and died. And it happened to him as to the pore olde man, that brake all y^e earthen Potles or Pipkins he found with his Cudgell. So that one day he met with a hare brained
yong

yong fellow, of his owne humor and condition, and seeing the Pipkin in his hand, he lift vp his Cudgell and brake it in peeces, so that all that was in it ranne out.

Therefore my Lordes take no fantasie in your heades that is not honest, for so yll woulde come of it: and take not vpon you anything that you are not well informed off, least yours bee the shame and losse. Let euery man remember his foule, and let him not say that he knoweth not: but to affirme that he hath seene, I am very well contented with that. Sure it were yll done (my Lordes) for anye man to speake that he knoweth not certainly and assuredly, and the wrath of the Gods with such lyke yll lucke as mine would be poured vpon them and their lyfe: and this none but I knoweth it better. The maister cooke of the Kinges kitchin (as fatte as a Hogge) hearing this brauery of his to enforce his credite he tooke hart vpon him, and emboldened himselfe notwithstanding his nobilitie, and beganne to speake in presence of them all, and thus he sayde.

Right Reuerent and Honorable audience, ye are very well met in this place. Our olde auncient fathers that wrote many bookes of Phisiognomie (of the which I thank the King

I

I haue greafed a good number, bicaufe I ftudied often times in the kitchen) do tell vs many things, and gaue vs diuers tokens to knowe beaftes and men, whereby we knowing them to be good or bad, they fhould accordingly be rewarded or punifhed. *Id eft* I meane fo, to praftife with the good, and to flie the companie of the euill. So it is, yea marrie it is, in faith I am fure of it I. Nowe that I haue ftudied, and according to my fkyll, (I tell ye my Lordes I cannot diflemble) I finde our folemne Moyle here to haue manye yll parts in this matter, which fhowe him in all to be enuious, falfe and a traytor: leauing out that he is verye cruell, and wickedly bent befides. And ye marke him, he euen looketh hier with his lefe eie than his right, and his noftrels he turneth fill to the right fide, with his eiebrowes very thicke and long of heares, and continually he looketh on the grounde: which are manifft tokens he is a traytor: and all thefe fignes (looke ye on him that lift) ye fhall fee him haue them rightly I warrant ye. The Moyle feeing the Swyne groyne with fo yll a grace, although he was euen almoft grauelled and out of countenance, yet he turned to him and replied.

My

My Lords, if it were true that this malicious Swyne and greasie verlet here before yee all doth tell yee, that the heauens shoulde place signes in vs as a necessarie cause of wickednesse: then streight anone as we sawe any beastes brought forth with those peruerse lines and marks, eyther they were to be forthwith punished, or put to death, that they should not worke such wicked treasons and effectes: and fewe besides that should bee borne, that the most part of them at the least were not marked with these signes, that he & his goodely bookes doe imagine. I knowe not if his doctrine shall be of such authoritie receyued amongst you, that it shall condemne my goodnesse and pure workes. Sure this worshipfull beast is deceyued, and doth as they that see an olde woman present a yong woman with anything, or deliuereth hir some letter with anye pitifull shoves: streight without touch of brest, not knowing no further, they take hir for a Bawde. My worshipfull Hogge shoulde knowe thyngs better before hee be thus bolde and saucie to speake in this presence. But none is so bolde as blinde Bayarde I see. Thou weeneest to poynt at me, but thy selfe it is that is poynted at, and thou make it well. Thou supposest to detect me, and to open my defectes,
and

and doeſt not looke vpon thy ſelfe what thine owne doe ſhowe thee. But harken to this tale, & then tell me how thou likeſt it.

Our Forefathers and elders ſacked a great Citie, had the ſpoyle of all that was in it, and put all to the ſworde faue olde men and women and little children of all fortes. In tyme theſe little ones grew, and bicauſe they left them nothing, men and women went naked, hyding only their ſecrets and priuities with ſome thing. One daye there came to the towne an olde cuntrye Cloyne to fell woode, and hee brought with him his two daughters, whereof the one went plainly to worke without any ceremonie, ſhowing ſuch marke as God had ſent hir, and the other comely couered it wyth leaues as well beſeemed hir. The people began to fay to the unnoſeled Mayde: oh ſhame of the world, fie for ſhame, hyde, hyde, hyde. The olde Cloyne bicauſe he woulde not haue that Maygame behinde him, turning him, reuiled every body that ſpake, and was as madde as a March Hare: and leauing him ſelfe bare, gaue hir his furniture to hyde hir ſhame. Then they were all on the iache of him, and reuyled him to badde. His firſt daughter that was couered, ſeeing hir father bare, ſayde vnto him. So fayth ſhe, ye haue
made

made a good hande nowe: had you not bene better haue holden your peace, and to haue kept your owne priuities close as they were at the first? This I haue told for thee, maister Cooke of the King's kitchen. Thou doest not remember the vyle and infinite naughtie signes that thou hast, and the great defectes and deformities placed in thy body. Thou, thou art vyle flowe, rauening. Thou art foule, stinking, filthie, lothsome, and a wretched thing: borne of a Sowe, and gotten of a Bore, and not of a Mare and an Assé as I am. Thou, a vile deuourer of all things, and a solemne supper of broth and swill. Thou, a little neck, a vile visage, with thy snowte forward: a narrow forehead, wide nostrils, and short nosed, so that the office thou hast is yll bestowed on thee. For thou hast no part in thee that is profitable, good, honorable, meete, nor sightlye for anybody, but when thou art before them in the dish.

The Hogge seeing himselfe thus well payde home in wordes againe, was glad to holde his peace: and after that neuer a one durst once speake a word any more. Thus for that time there was nothing else determined, but that the Moyle was caried againe to prison by a Beare, who safely kept him, and looked to him. And
now

now being the second time again clapped into prison, there came to the Court a great friend of the Affe his brothers, who finding him deade, came to aduertise the Moyle his brother being in prison, and was verie sorie for the death of the Affe, which the Moyle had not hearde of all this while to nowe: and the Moyle tooke it so inwardly that it pierced his heart, and needes die he would. So turning him to his friende, which was a Foxe well stricken in yeares, he sayde to him. Brother I am determind to die, and will make thee mine heyre. And making him get Penne, Inke, and Paper, he made his Will and bade him write, and he bequeathed him all he had: which was a rich furniture. A double Coller with three Basenets. A Nofell netwife for his mouth with a bit to the fame. A coller of leather hungrie to hang ouer his necke with belles, a broade Pattrell with diuers coloured fringes made of Girthweb and Canvas. A Basse, a great Crouper of wood, a Souzer, a Charger, and mayling cords. A broade long Want, a tying Coller, a paire of Pastornes, and a Cranell: with other ciuill furnitures pertinent to his estate. And then he confessed all, and tolde him his wicked practises and treason, and that he onely (yea marrie was he) was the cause of all this
sturre.

sturre. The Foxe thanked him hartily, and offered to helpe him with the King, and to trauell for him the best he coulde, bicause he was his chiefe Secretarie in Court and out of Court: and so departed from him. And he was no fooner out of his sight, but bicause he was in deede made heyre of that he had, he went to the Lyoneffe and Libbarde, and there confirmed the testament hereditarie of the Moyle. And to further his desire (who desired to die) he reuealed it, and accused the Moyle. So the traytor by another traytor was betrayed.

In the morning betimes all the beafts met in the Parliament house, the Lawyers, Judges, Sergeants, Counsellors, and Attorneys, and all the Kinges officers togethers: and there appeared also the Lyoneffe and Lybbarde. The inditement drawne, the witnessses sworne and depofed, they caused the Moyle to be brought *Coram testibus*, and the Judges: and the Clarke of the peace to read his inditement to his face. Now think whether his eares did glow, and his cheeks blush, when he heard the Foxe, the Woolfe, and Libbard sworne as witnessses against him. Hee stamped, hee snuffed, hee cried in his Moylishe voice, he flong, he yerked, and tooke on like a furie of Hell. And when he was wearied

wearied with these stormes and passions downe he layd him, and rored out amaine. O I am killed, I am killed, I denie it. It is nothing true that is spoken: and therefore I warrant him it will come to that vilaine the Foxe (who to haue my goodes hath thus falsely accused mee, accurfed was I when I made him mine heyre) which happened to him that brought vp three Poppingeyes or Parats.

In the middest of *Tatarie* there was a great honest riche man, that had the most true, faithfull, honest, louing, discretee and gentle wife in all that Realme: So that hir doinges were wonderfull, and she alone was inough to giue light to halfe the worlde. This same Gentleman (husbande to this wyfe) had a straunger to his man, proper of person, and comely to beholde. And this handsome seruing man became marueylouslye in loue with his fayre yong Mystresse, so that night and daye he could thinke of nothing else but which waye to pursue his loue. And when he had manye times (by tarying at home) assayed the ryuer to passe ouer, there was no pollicie coulde serue hys turne to obteyne fauor, but to bee enterteined as a seruant still. It fortunod him that one daye being a hunting, he found a Parattes neast, and
in

in the neaft three yong Parrattes: fo taking them vp he caried them home, and familiarlye brought them vp, and taught them to fpeake fome things in his language, (the Indian tongue) which in that countrie where he dwelled nobody vnderftoode. One of them could piertly faye. Our Myftrefse maketh hir hufbande a Cuccolde. The other. O what a fhame is that. The thirde fayd, it is true, it is true, it is naught. Thefe toyes had the feruant deuifed to be reuenged of hir, for that he could not obtaine his purpofe, and bicaufe ſhe would not confent to his wickedneffe. Thus all the daye theſe bleſſed Parattes tampered on theſe verſes only, and ſang them ſtil as they were taught. And for that the tongue was ſtraunge, there was neuer none of the countrie coulde vnderſtande it. There came one daye to the houſe of this honeſt man, two Merchants, kinſefolks to his wife, which bicaufe they had trafficked *India* very well, they had the tongue perfitely. And being at the table, they talked of many things, and they fell at length into talke of Parattes. So that the good man of the houſe cauſed his men to bring his three Parattes to him, only to ſhowe them vnto his kinſemen. The little Parattes being made of, beganne to ſing

sing their verses, and to repeate it still apace. Nowe thinke yee what thoughtes these Merchantes had, hearinge them speake so vile and flaunderous wordes. And thus looking one at another, turninge them to the Gentleman, they demanded of him: Sir know ye what these harlotrie Birdes doe speake? No not I God knoweth, sayde the Gentleman that ought them: but me thinketh it is a pastime to heare them. Well, let it not mislyke you to vnderstand what they say; for it behoueth you to knowe it by any meanes. And so they tolde him all the story of the Parattes. The Gentleman was all amazed and troubled in his minde to heare this exposition. And then hee asked them againe: but doe they sing nothing else all daye but this, and still in one songe? yea sure since we came, no other tune nor songe had they but this. With that, very angry and woode as he coulde bee, he flew on his wyfe, and woulde haue killed hir. But he was stayde by the Merchants, and his wife wisely committing hir selfe vnto him, besought hym diligently to inquire out the matter, and not to doe hir the wrong to beleue those foolish Birdes: so he was forced to quiet himselfe. First he sought to knowe and if the Parattes could say any other thing or no: and
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hee coulde not finde they coulde. Then the fault was layde vpon the seruante that had taught them. And calling for his man, hee came streight with a Sparrowe hawke on his fist: who was no sooner come before hys Myf-tresse but shee sayd vnto him. O wicked seruante thou, what hast thou taught these Birdes to saye? Nothing aunswered he. They speake lyke beastes of vnderstanding, what they see and knowe. Why then sayth the husband, and is it so as they speake? Yea fir, sayde the naughtie seruaunt. With that the Sparrowe hawke on his fist beganne brokenlye to speake: Beleue them not maister, for they lie in their throtes euery one of them. These wordes were no sooner spoken, but the Merchantes (kinsefolkes to his wyfe) rose vp and pulled out both the seruants eyes: and then to late he restored to his mistresse hir good name agayne, which fell out to his vtter vndoing.

Beholde therefore sayde the Moyle, see what hate reyneth in mens brestes. O sacred Prince, bee not offended with your good subiectes for synifter information giuen you. Neither determine any thing that is to the hurt and shame of your neighbour, through the accusations of the enimies of vertue. The Court doth willingly giue eare one to destroy another, if the iustice
of

of the Prince steppe not in betweene. And euery man that can preferre and exalt himselfe (at least as long as he hath meanes to doe it) careth not for the losse, hurt, or shame, of friend, kinsman or brother. For such is the priuilege of auarice and ambition. Euery one that heard the Moyle (knowing his wickednesse) could not abyde any longe to heare him: and seeing his vnreyned arrogancie, the Lybbard stepped forth, and gaue euidence before the counsell of that hee had heard and knowen. The Woolfe followed also with true and euident tokens, and the Foxe with his owne subscribed will confirmed his great treason. The Kinge gaue sentence his skinne shoulde bee turned ouer hys eares, his carkas left for the Rauens, and his bones should be burned for sacrifice, done in memorie of the Bull and in testimony of his innocencie: and to this was a worthe punishment for so vile a carkas, that had wrought such mischief.

We must all therefore indeuour, great and small, high and lowe, to worke well, and to liue with puritie of minde, and an vpright conscience. For the heauens, after long abstinence and deferring of punishment, doe by determined iustice rayne vpon vs a double plague and correction,

reñion, to those that iustly deserue it. But the iust and vertuous sort they recompence also, with infinite benefites of lyfe, estate, commoditie, honor, and estimation.

Finis.

Here endeth the Treatise of the Royall Philosophie of *Sendebar* : In which is layd open many infinite examples for the health and life of reasonable men shadowed vnder tales and similitudes of brute beastes without reason.

Imprinted at London by Henrie Denham, Dwelling in Pater-noster Rowe, at the Signe of the Starre.
1570.
Cum Priuelegio.

Faultes

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FAULTES ESCAPED.

Folio	Page	Line	Faultes.	Correction.
4	I	9	debating with himselſe	occupying with himselſe.
12	I	12	of my Genitours etc	of my Progeni- tours, etc.
42	I	8	if thou wilt not be etc	if thou wilt not be called by, etc.
42	I	8	the goodyere ay- left, etc	the goodyere ay- ledft, etc.
42	I	12	fo bake.	fo drinke.
69	I	19	take hart of grace etc	take hart of graffe, etc.
76	I	11	wearied the Bull,	woried the Bull,
94	I	14	Preferuation their etc	preferuation of their, etc.

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*Printed by BALLANTYNE, HANSON & CO.,
Edinburgh and London.*



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