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EARLY ENGLISH POETRY,
BALLADS,
AND POPULAR LITERATURE
OF THE MIDDLE AGES.

EDITED FROM ORIGINAL MANUSCRIPTS
AND SCARCE PUBLICATIONS.

VOL. VIII.

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M.DCCC.XLIII.

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A SELECTION OF LATIN STORIES.

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A DIALOGUE OF WITCHES AND WITCHCRAFT,

BY GEORGE GIFFORD.

EDITED BY T. WRIGHT, ESQ. M.A. F.R.S. ETC.

A SELECTION
OF
LATIN STORIES,

FROM MANUSCRIPTS OF THE THIRTEENTH AND
FOURTEENTH CENTURIES:

A CONTRIBUTION TO THE
HISTORY OF FICTION
DURING THE MIDDLE AGES.

EDITED BY

THOMAS WRIGHT, ESQ. M.A. F.S.A.

MEMBER OF THE ROYAL SOCIETY OF NORTHERN ANTIQUARIES OF COPENHAGEN,
AND OF THE HISTORICAL COMMISSION OF FRANCE, ETC. ETC.
OF TRINITY COLLEGE, CAMBRIDGE.

LONDON:

PRINTED FOR THE PERCY SOCIETY.

M.DCC.XLII.

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INTRODUCTION.

THE following Collection of Stories is offered merely as a specimen of the class of literature to which it belongs. The Editor has not had the leisure to carry his researches further than a few manuscripts in the Museum which were ready at his hand. He is aware of the existence of numerous valuable manuscripts of tales of this kind among the treasures of the universities, which, as well as a still greater number to be found in the libraries of the continent, would, without doubt, add much to our knowledge of the history of mediæval romance. The present volume has already exceeded the limit within which it was originally intended that it should be comprised.

This latter circumstance has determined the Editor, also, to preface these tales by only a brief introduction; and he may perhaps be induced to give in another form, a sketch of the history of the transmission of stories and fables from one people to another in the middle ages. A very large portion of our mediæval stories are derived from the East, of which many examples will be

found in the present volume. Some are derived from classic writers, though often disguised by the Gothic garb in which they have been clothed during the transmission. The two most remarkable instances of direct transmission from the East are the Collection by Peter Alfonsi, compiled in Latin under the title of "Disciplina Clericalis," and that which was so long and widely popular under the title of the Seven Sages.

No manuscripts are of more frequent occurrence than collections of Tales like those printed in the present volume; and we owe their preservation in this form to a custom which drew upon the monks the ridicule of the early reformers. The preachers of the thirteenth, fourteenth, and fifteenth centuries, attempted to illustrate their texts, and to inculcate their doctrines, by fables and stories, which they moralized generally by attaching to them mystical significations. These illustrations they collected from every source which presented itself, the more popular the better, because they more easily attracted the attention of people accustomed to hear them. Sometimes they moralized the jests and satirical anecdotes current among the people—sometimes they adopted the fabliaux and metrical pieces of the jongleurs, or minstrels—and not unfrequently they abridged the plots of more extensive romances. Each preacher made collections for his own use—he

set down in Latin the stories which he gathered from the mouths of his acquaintance, selected from the collections which had already been made by others, or turned into Latin, tales which he found in a different dress. Hence it happens that we seldom find two manuscript collections which agree with each other, and that in different manuscripts we find the same tale told in a variety of shapes. I am inclined to think that the period at which these collections began to be made was the earlier part of the thirteenth century, and that to that century we owe the compilation in Latin of most of these tales, though the greater number of manuscripts may be ascribed to the fourteenth.

In the fourteenth century several writers began to collect these tales more systematically, and to form them into books with the moralizations ready drawn out, for the use of future preachers. The most remarkable work of that kind is the one known by the title of the *Gesta Romanorum*. On this remarkable compilation, the best information will be found in Sir Frederick Madden's Introduction to his edition (for the Roxburgh Club) of the early English version. We may look forward for much new light on this subject from the edition of the Latin text in preparation by Professor Keller. There are several stories in the present volume, particularly the first, which illus-

trate the manner in which this collection was made. The other collections are most commonly given in the form of common-place books, or ready-made sermons. Of the former, there are two important works which have contributed much towards the present volume: the “*Sunma Prædicantium*” of John of Bromyard, and the “*Promptuarium Exemplorum*.” John of Bromyard was an English Dominican, who flourished in the latter part of the fourteenth century; he arranged in a very large book a kind of dictionary of moral and theological subjects, in alphabetical order, full of stories, and other popular illustrations of the different subjects treated. Perhaps no work is more worthy the attention of those who are interested in the popular literature and history of England in the fourteenth century. A good edition was printed at Nuremberg in 1485, as I can state from a comparison of it with several manuscripts. The tales selected from John of Bromyard for the present work, are given from an excellent MS. in the British Museum (MS. Reg. 7 E. iv). The “*Promptuarium Exemplorum*” was a compilation of the earlier part of the fifteenth century: I knew it only in the printed editions, of which there were several at the end of the fifteenth and in the earlier half of the sixteenth centuries.

I have already stated that many of these tales

appear to have been taken down from oral recitation, and they seem to have been transmitted by a similar medium to later ages. It is one of the most interesting chapters of the literary history of our forefathers, to trace these stories, apparently lost in the political and religious revolutions which followed the introduction of printing, and suddenly making their reappearance in the jest books, and other similar productions, of the wits of the sixteenth and seventeenth centuries. With a view of giving some idea of this part of their history, I have added a few notes at the end of the volume : they might easily have been enlarged, but I have been content to give merely such instances of the recurrence of our tales under different forms at different periods, as I have observed in the course of my own reading. In this point of view, these notes must be imperfect, and I should be sorry if they are taken for more than they are worth.

In making such a collection of stories, I could not altogether avoid those which are more especially classed under the title of fables. Many of the fables of the Middle Ages are remarkably beautiful. Those given in the text of the present volume are taken chiefly from the collection made by Odo de Cerinton, an English Cistercian monk of the end of the twelfth century. In some respects my choice of these fables has been influ-

enced by the desire to illustrate the history of that most remarkable and influential work of the Middle Ages, the "Romance of Renard the Fox." Several of these fables are evidently taken from that romance, so popular at an early period in Germany and France. We have hitherto been able to discover few traces of this romance, in England, previous to the fifteenth century. There are, however, evident allusions to it in these fables. But the most decided proof of the knowledge of this romance at an early period in England is found in an English metrical version of a story from the French Romance (ll. 6455 to 7026 in Meon's edition of the "Roman du Renart," *Si comme Renart fist aculer Ysengrin dedenz le puis*), which occurs in a MS. at Oxford, written not later than the reign of Edward I, and which I have reprinted from the *Reliquiæ Antiquæ* (to which work it was communicated by Sir Frederick Madden) at the end of these introductory observations. It is introduced here with the more propriety, because it is the same story as No. lvii, in the text of this volume; and it is somewhat curious, that while the English fable is a close copy from the French text of the romance, the Latin prose fable (also written in England) resembles more closely the same incident as told in the German *Reineke*.

As a further illustration of the history of fables, I have given in the Appendix a very curious col-

lection of fables of the thirteenth century, written in Latin rhyming verse, from a manuscript in the British Museum (MS. Additional. No. 11,619, fol. 189, r^o.) This collection agrees in its general arrangement with the Latin prose collection of fables which goes under the name of Romulus,—with the collection in French verse, published by M. Robert, under the title of *Ysopet I*,—and with the French metrical fables of Marie de France; but it is particularly interesting for three fables at the end, which are not found in any other collection (as far as I have been able to learn), and which appear to be taken from some branch of the “*Roman du Renart*.” In the notes to these fables, I have thought that it would not be uninteresting to point out to the general reader in the first place, how many of them occur in the Greek collections which go under the name of *Æsop*, and in the fables of *Phædrus*, or in the different supplements to that writer; and secondly, the order in which the same fables stand in the two texts of *Romulus*, in the two French *Ysopets*, and in the fables of *Marie*.

It was thought also advisable to reprint from *Leyser*, the *Fables* (or rather *Fabliaux*) of *Adolfus*, because they afford a curious illustration of the history of fiction; and because *Leyser*’s work on the medieval Latin poets is now becoming a rare book. Most of the stories in this poem are taken

from Peter Alfonsi. Of Adolfus himself we seem to have no other information than that furnished by the poem. He states that he composed it in 1315, and he dedicates it to Ulric, then a celebrated professor in the University of Vienna in Austria.

The third article in the Appendix (no less important in connection with the history of fiction), belongs to a class of productions of which I have already printed two specimens in my "Early Mysteries and other Latin Poems of the Middle Ages."—the *Comœdia Babionis*, and the *Geta of Vitalis Blesensis*. William of Blois, was the younger brother of the celebrated Peter of Blois, who addressed to him some of his letters, in one of which he compliments him on his poetic talents:—"Nomen vestrum diuturniore memoria quam quatuor abbatie commendabile reddant tragœdia vestra de Flaura et Marco, versus de Pulice et Musca, comœdia vestra de Alda," &c.* I owe to

* Petr. Bles. Epist. xciii. In another letter (Epist. lxxvi), Peter speaks thus of his brother: "Illud nobile ingenium fratris mei magistri Gulielmi, quandoque in scribendis comœdiis et tragœdiis quadam occupatione servili degenerans." It is a striking characteristic of the manners of the age, that one distinguished ecclesiastic should be found complimenting another on having written such indecent ribaldry as forms the *dénouement* of the poem printed in the present volume. The grosser incidents are found, with some slight variations, in some of the early French fabliaux.

the kindness of Professor Dr. Endlicher of Vienna a transcript of this poem from the two manuscripts in the Vienna Library.* Professor Endlicher conjectured, from the circumstance of its being found anonymously among the poems of Matthæus Vindocinensis, and from its similarity of style to the productions of that writer, that Matthæus was the author of the *Alda*. But I have since found a better copy among the Harleian manuscripts (MS. Harl. No. 3872), which has the introductory lines, wanting in the other copies, and containing the name of the Author. These introductory lines are also curious on account of the information they afford us relating to the life of William of Blois, and they furnish some supplementary matter to the article on this writer in the *Histoire Littéraire de France*, tom. xv. p. 413, the compiler of which believed that none of the writings of William of Blois had descended to our times.

The last article in the Appendix, the poem *De Affra et Flavio*, is taken from a manuscript of the thirteenth century (MS. Cotton Cleop. A. viii. fol. 59, r^o.), and is a curious example of the class of poems to which the writers of that age gave the title of *Tragœdiæ*. It bears so close a resem-

* Codex bibliothecæ imperialis Vienn. No. 393 (olim N. 302), collatus cum codice ibid. existente No. 312. (Olim Salisb. S. o.) See Endlicher, *Catalog. Cod. Philolog. Latin. Bibl. Palat. Vind.* pp. 146, 163.

blance in style to the preceding poem by William of Blois, that we might almost be led to attribute it to the same author.

I have as yet only spoken of the Latin tales in the present volume as illustrations of the history of fiction; but they have also other claims on our attention; there are perhaps few documents which throw more light on the private life and domestic manners of our forefathers. They contain characteristic anecdotes of the different orders of society: many of those I have printed throw light upon the character of the minstrels or jongleurs; others illustrate popular literature by the numerous scraps of English and French poetry which are found in them; others again illustrate the private manners of the monks, and the popular doctrines of the old Romish Church. Of this last class a much larger selection might have been made, but in general the monkish stories illustrative of the interference and power of the Virgin, and more particularly those relating to the real presence and the doctrine of transubstantiation, are so disgustingly profane, that I have carefully avoided them.*

* I ought, perhaps, to observe that I have reprinted in this collection several Latin stories from the *Altdeutsche Blätter*, which were communicated to that work by Mr. Thoms, from a MS. of the thirteenth century then in his possession, but now transferred to the British Museum.

The notes have already been mentioned. My only object in them has been to make the book as popular as I could, and with the same object I have thought it would not be unacceptable to add a brief glossary of the words least likely to be found in common Latin dictionaries, or which are used in acceptations not common in classic language. I have no right to suppose that every reader possesses the Glossary of Ducange.

T. W.

London, November 1842.

OF THE VOX AND OF THE WOLF.

[From MS. Digby. (Bibl. Bodl.) No. 86, fol. 138.]

A VOX gon out of the wode go,
Afingret so, that him wes wo ;
He nes nevere in none wise,
Afingret erour half so swithe.
He ne hoeld nouthur wey ne strete,
For him wes loth men to mete ;
Him were levere meten one hen,
Then half an oundred winmen.
He strok swithe over all,
So that he of-sei ane wal ;
Withinne the walle wes on hous,
The vox wes thider swithe wous ;
For he tholute his hounger aquenche,
Other mid mete, other mid drunche.
Abouten he biheld wel 3erne ;
Tho eroust bigon the vox to erne,
Al fort he come to one walle,
And som therof wes a-falle,
And wes the wal over al to-breke,
And on 3at ther wes i-loke ;
At the furrneste bruche that he fond,
He lep in, and over he wond.

Tho he wes inne, smere he lou,
 And ther of he hadde gome i-nou ;
 For he com in withouten leve,
 Bothen of haiward and of reve.

ON hous ther wes, the dore wes ope,
 Hennen weren therinne i-crope
 Five, that maketh anne flok,
 And mid hem sat on kok.
 The kok him wes flouen on hey,
 And two hennen him seten ney.
 “ Wox,” quath the kok, “ wat dest thou thare ?
 Go hom, Crist the 3eve kare !
 Houre hennen thou dest ofte shome ;
 Be stille, ich hote, a Godes nome !”
 Quath the wox, “ Sire chauntecler,
 Thou fle adoun, and com me ner.
 I nabbe don her nout bote goed,
 I have leten thine hennen blod ;
 Hy weren seke ounder the ribe,
 That hy ne mi3tte non lengour libe,
 Bote here heddre were i-take ;
 That I do for almes sake.
 Ich have hem leten eddre blod,
 And the chauntecler hit wolde don goed ;
 Thou havest that ilke ounder the splen ;
 Thou nestes nevere daies ten ;
 For thine lif-dayes beth al a-go,
 Bote thou bi mine rede do ;
 I do the lete blod ounder the brest.
 Other sone axe after the prest.”

"Go wei," quod the kok, "wo the bi-go!
 Thou havest don oure kunne wo.
 Go mid than that thou havest nouthe;
 Acoursed be thou of Godes mouthe!
 For were I a-doun, bi Godes nome!
 Ich miȝte ben siker of owre shome;
 Ac weste hit houre cellerer,
 That thou were i-comen her,
 He wolde sone after the ȝonge,
 Mid pikes, and stones, and staves stronge;
 Alle thine bones he wolde to-breke,
 Thene we weren wel awreke."

HE wes stille, ne spak namore,
 Ac he werth athurst wel sore;
 The thirst him dede more wo,
 Then hevede rather his hounger do.
 Over al he ede and sohute;
 On aventure his wiit him brohute
 To one putte wes water inne,
 That wes i-maked mid grete ginne.
 Tuo boketes ther he founde,
 That other wende to the grounde,
 That wen me shulde that op-winde,
 That other wolde a-doun winde.
 He ne hounderstod nout of the ginne,
 He nom that boket, and lop therinne;
 For he hopede i-non to drinke:
 This boket beginneth to sinke.
 To late the vox wes bi-thout,
 Tho he wes in the ginne i-brout;

I-nou he gon him bi-thenche,
 Ac hit ne halp mid none wrenche ;
 A-doun he moste, he wes therinne ;
 I-kaut he wes mid swikele ginne.
 Hit miȝte han i-ben wel his wille,
 To lete that boket hongy stille :
 Wat mid serewe, and mid drede,
 Al his thurst him over-hede.
 Al thus he com to the grounde,
 And water i-nou ther he founde.
 Tho he fond water, ȝerne he dronk,
 Him thoute that water there stonk,
 For hit wes to-ȝeines his wille :
 “ Wo worthe,” quath the vox, “ lust and wille,
 That ne con meth to his mete !
 ȝef ich nevede to muchel i-ete,
 This ilke shome neddi nouthe,
 Nedde lust i-ben of mine mouthe.
 Him is wo in euche londe,
 That is thef mid his honde.
 Ich am i-kaut mid swikele ginne,
 Other soum devel me broute her inne ;
 I was woned to ben wiis,
 Ac nou of me i-don hit hiis.”

THE vox wep, and reuliche bigan :
 Ther com a wolf gon after than,
 Out of the depe wode blive,
 For he was aſingret swithe.
 Nothing he ne founde in al the niȝte,
 Wer mide his hunger aquenche miȝtte.

He com to the putte, thene vox i-herde ;
 He him kneu wel by his rerde,
 For hit wes his neigebore,
 And his gossip, of children bore.
 A-doun bi the putte he sat.
 Quod the wolf, " Wat may ben that,
 That ich in the putte i-here ?
 Hertou cristine, other mi fere ?
 Say me soth, ne gabbe thou me nout,
 Wo haveth the in the putte i-broust ?"
 The vox hine i-kneu wel for his kun,
 And tho eroust kom wiit to him ;
 For he thoute mid soumme ginne,
 Him self houpe bringe, thene wolf therinne.
 Quod the vox, " Wo is nou there ?
 Ich wene, hit is Sigrim that ich here."
 " That is soth," the wolf sede,
 " Ac wat art thou, so God the rede ?"
 " **A**," quod the vox, " ich wille the telle,
 On alpi word ich lie nelle :
 Ich am Reneuard, thi frend,
 And gif ich thine come hevede i-wend,
 Ich hedde so i-bade for the,
 That thou sholdest comen to me."
 " Mid the ?" quod the wolf, " warto ?"
 Wat shulde ich ine the putte do ?"
 Quod the vox, " Thou art ounwiis,
 Her is the blisse of paradiis ;
 Her ich mai evere wel fare,
 Withouten pine, withouten kare ;

Her is mete, her is drinke,
 Her is blisse withouten swinke ;
 Her nis hounger never mo,
 Ne non other kunnes wo ;
 Of alle gode her is i-nou.”
 Mid thilke wordes the volf lou.
 “ **A**RT thou ded, so Gode the rede,
 Other of the worlde?” the wolf sede.
 Quod the wolf, “ Wenne storve thou,
 And wat dest thou there nou ?
 Ne beth nout ȝet thre daies a-go,
 That thou and thi wif also,
 And thine children, smale and grete,
 Alle to-gedere mid me hete.”
 “ That is soth,” quod the vox,
 “ Gode thonk, nou lit is thus,
 That ich am to Criste vend,
 Not hit non of mine frend.
 I nolde, for all the worldes goed,
 Ben ine the worlde, ther ich hem foud.
 Wat shuldich ine the worlde go,
 Ther nis bote kare, and wo,
 And livie in fulthe and in sunne ?
 Ac her beth joies fele cumne :
 Her beth bothe shep and get.”
 The wolf haveth hounger swithe gret,
 For he nedde ȝare i-ete ;
 And tho he herde speken of mete,
 He wolde bletheliche ben thare :
 “ A!” quod the wolf, “ gode i-fere,

Moni goed mel thou havest me binome ;
 Let me a-down to the kome,
 And al ich wole the for-zeve."
 "ze," quod the vox, "were thou i-srive,
 And sunnen hevedest al forsake,
 And to klene lif i-take,
 Ich wolde so bidde for the,
 That thou sholdest comen to me."
 "TO wom shuldich," the wolfe seide,
 "Ben i-knowe of mine misdede ?
 Her nis nothing alive,
 That me kouthe her nou srive.
 Thou havest ben ofte min i-fere,
 Woltou nou mi srist i-here,
 And al mi liif I shal the telle?"
 "Nay," quod the vox, "I nelle."
 "Neltou," quod the wolf, "thin ore,
 Ich am a fingret swithe sore ;
 Ich wot to-nijt ich worthe ded,
 Bote thou do me soume reed.
 For Cristes love, be mi prest."
 The wolf bey a-down his brest,
 And gon to siken harde and stronge.
 "Woltou," quod the vox, "srist ounderfonge,
 Tel thine sunnen on and on,
 That ther bileve never on."
 "SONE," quod the wolf, "wel i-faie
 Ich habbe ben qued al mi lif-daie ;
 Ich habbe widewene kors,
 Therefore ich fare the wors.

A thousent shep ich hadde abiten.
 And mo, ȝef hy weren i-writen.
 Ac hit me of-thinketh sore.
 Maister, shal I tellen more?"

"ȝe," quod the vox, "al thou most sugge,
 Other elles wer thou most abugge."
 "Gossip," quod the wolf, "forȝef hit me,
 Ich hadde ofte schid qued bi the.
 Men seide, that thou on thine live
 Misferdest mid mine wive ;
 Ich the aperseivede one stounde,
 And in bedde to-gedere ou founde.
 Ich wes ofte ou ful ney,
 And in bedde to-gedere ou ley ;
 Ich wende, al so othre doth,
 That ich i-seie were soth,
 And therefore thou were me loth ;
 Gode gossip, ne be thou nohut wroth."
 "VUOLF," quod the vox him tho,
 "Al that thou havest her bifore i-do,
 In thohut, in speche, and in dede,
 In euche otheres kunnes quede,
 Ich the forȝeve at thisse nede."
 "Crist the forȝelde !" the wolf seide.
 "Nou ich am in elene live,
 Ne recche ich of childe ne of wive.
 Ac sei me wat I shal do,
 And ou ich may comen the to."
 "Do," quod the vox, "ich wille the lere.
 I-siist thou a boket hongy there ?

Ther is a bruche of hevene blisse,
 Lep therinne, mid i-wisse,
 And thou shalt comen to me sone."
 Quod the wolf, "That is list to done."
 He lep in, and way sundel ;
 That weste the vox ful wel.
 The wolf gon sinke, the vox arise ;
 Tho gon the wolf sore agrise.
 Tho he com amidde the putte,
 The wolf thene vox opward mette.
 "Gossip," quod the wolf, "wat nou ?
 Wat havest thou i-munt, weder wolt thou ?"
 "Weder ich wille?" the vox sede,
 "Ich wille oup, so God me rede !
 And nou go down, with thi meel,
 Thi bizete worth wel smal.
 Ac ich am therof glad and blithe,
 That thou art nomen in clene live.
 Thi soule-enul ich wile do ringe,
 And masse for thine soule singe."
 The wrecche binethe nothing ne vind,
 Bote cold water, and hounger him bind ;
 To colde gistninge he was i-bede,
 Wroggen haveth his dou i-knede.
THE wolf in the putte stod,
 Afingret so that he ves wod ;
 I-nou he cursede that thider him broute ;
 The vox thier of luitte route.
 The put him wes the house ney,
 Ther freren woneden swithe sley.

So that hit com to the time,
 That hoe shulden arisen ime,
 For to suggen here houssong.
 O frere ther wes among,
 Of here slep hem shulde awecche,
 Wen hoe shulden thidere recche.
 He seide, " Ariseth on and on,
 And kometh to houssong heverouchon."
 This ilke frere heyte Ailmer,
 He wes hoere maister curtiler;
 He wes hofthurst swithe stronge.
 Riȝt amidward here houssonge,
 Alhone to the putte he hede;
 For he wende bete his nede.
 He com to the putte, and drou.
 And the wolf was hevi i-nou;
 The frere mid al his maine tey
 So longe, that he thene wolf i-sey.
 For he sei thene wolf ther sitte,
 He gradde, " The devel is in the putte!"

TO the putte hy goumen gon
 Alle, mid pikes, and staves, and ston.
 Euch mon mid that he hedde,
 Wo wes him that wepne nedde.
 Hy comen to the putte, thene wolf op-drowe;
 Tho hede the wreche fomen i-nowe,
 That weren egre him to slete
 Mid grete houndes, and to bete.
 Wel and wrothe he wes i-swonge,
 Mid staves and speres he wes i-stoung.

The wox bicharde him, mid i-wisse,
For he ne fond nones kunnes blisse,
Ne hof dantes forȝeveness.

EXPLICIT

LATIN STORIES.

LATIN STORIES.

I. De Mauro bubuleo.

FERTUR fuisse quidam rex nobilis, potens, et dives, qui habuit principes multos, comites, barones, milites, et clientes, populos multos quoque ex terris diversis, et gentibus, et linguis. Habuit quoque thesauros argenti et auri, et divitias infinitas, armenta plurima, greges innumerabiles. Habuit et quoddam inter cætera mirabile, et quod cæteris mirabilius videbatur, scilicet, taurum aurea cornua habentem, quem quidam bubuleus ejus, nomine Maurus, cum armento plurimo custodiebat. De quo Mauro illud laudabile fertur, quod tantum amator esset veritatis, ut nunquam mentiri vellet, nec aliquis esset qui Maurum mentitum fuisse prohibet, unde a rege plurimum diligebatur. Habebat et quemdam ejusdem suæ civitatis propositum, hominem nequissimum, et tantæ malitiæ, ut nunquam gauderet nisi cum regem adversus aliquem de sua familia ad iracundiam provocasset. Cum ergo sederet rex præfatus vice quadam cum eodem proposito, locutus est de Mauro, taliter dicens, “Nunquam,” ait, “vidisti hominem tam veridicum tamque fidelem ut est Maurus qui custodit taurum meum cum aureis cornibus.” Ad hoc præpositus ille ita respondit, “Tu,”

inquit, "O rex, Maurum bubulcum tuum esse veridicum dicis, in tantum ut nunquam mentiatur; sed si velles unam de tuis civitatibus ponere infra actionem, ego e contra caput meum in eadem finatione ponerem amputandum, si perderem, quin Maurum quem tuum laudas in tua presentia et audientia facerem mentiri." Quando rex audisset, fecit finationem istam cum proposito suo, ut si propositus Maurum coram rege facere mentiri posset, civitatem illam haberet, et, si non posset, proprium caput amitteret. Qua finatione facta constituit rex diem nominato proposito, in qua Maurus coram mandaret, et propositus ad liberandum caput suum præsens adesset. Propositus abiit, domum suam adiit, et contristatus cogitare cœpit quod stultam finationem fecisset, si perderet. Tristis ergo et mœrens in domo sua recedit, quem cum uxor sua interrogasset quidnam haberet, narravit euneta quæ contigerant. Cui uxor, "Lætus," ait, "esto, et hilaris, quoniam ego te bene liberabo, faciamque tale quid Maurum perpetrare, quod pro vita sua coram rege non audebit recognoscere." "O!" inquit ille, "si hoc facere posses, beatum me faceres, quoniam et metum caput liberares, et me et te divites efficeres, unde igitur et quod dixisti proficere festina." Perrexit mulier Mauro futura fiscus diaboli. Quam cum ad se venire conspiceret, mirabatur cur tanta mulier ad eum veniret. Venit, et Maurus inter quandam silvam regalia pecora pascentem, et taurum aurea cornua habentem custodientem, invenit. Quo amicabiliter salutato, resedit. Quid plura? Statim apprehendens eum, deosculata est eum, et proeaci

vultu blandiebatur, irretivit eum multis sermonibus, et blanditiis labiorum suorum pertraxit illum; qui statim secutus est eam commiscendum luxuriam, quasi agnus lasciviens, et quasi bos ductus ad victimam, ignorans quod ad vincula stultus transverberetur, donec transfigeret sagitta jecur ejus, et nesciens quod de periculo animæ illius ageretur, velut si avis festinet ad laqueum. Cumque inebriasset eum uberibus, et ille fruitus fuisset cupidinis amplexibus, ait ad eum, "Nisi," inquit, "pro eo quod fruitus es concubitu, mihi dederis aurea cornua quæ gerit taurus domini tui, accusabo te apud dominum meum, et insidiabitur tibi, donec tu deleris de terra viventium." Quod cum Maurus audisset, nimio terrore correptus, alia multa optulit, plurima promisit, spondens quod quæcunque vellet illa daret, tantum aurea cornua tauri non postularet. Sed cum illa pro amore cornuum omnia refutaret, timens Maurus magis propositum quam regem, baculum suam arripuit, et taurus in cornibus percutiens cornua dejecit, et mulieri miserabili tradidit. Quæ domum reversa allata cornua marito suo demonstravit, et quod Maurus quid de eisdem cornibus actum sit interrogatus a rege recognoscere non affirmavit. Lætatus est propositus, et quasi de gravi sompno evigilans, diem illum celebrem atque jocundum duxit, et diem a rege præfixum fiducialiter deinceps expectavit. Appropinquante autem die prænominato, mandavit rex omnes principes, milites, et satellites suos, ut huic rei interessent, et quis vel rex ipse vel propositus proderet pariter audirent. Qui cum venissent, et juxta suam dignitatem in aula regia consedissent,

affuit et propositus hilaris et jocundus, et quasi de liberando capite suo et adipiscenda civitate securus. Currunr ex præcepto regis cursores unus alterum prius ut advocarent ad præsentiam regis et principum ejus, et accelerarent Maurum tanquam rationem suæ vocationis (?) redditurum. Quibus venientibus et mandatum regis personantibus, pavore concussus Maurus iter arripuit, et præsentiam regis adire festinavit. Sed cum adhuc esset in itinere, cogitare cœpit et reminisci quam stulte quamque imprudenter egisset, et quo tenderet, et quod eum ante regem et principes ejus de armentis regis quæ multa diu custodierat, et maxime de tauro cujus aurea cornua dederat, reddere rationem oporteret, subsistet et secum loquens ait, "Non," inquit, "ultra progrediar, donec temptavero et experiar quid et qualiter interrogatus a rege respondere sine periculo possim." Et valide baculum suum in terra percutiens, et firmiter figens, pileum suum de capite suo sumit et super baculum ponit. "Ecce," inquit, "rex." Et abiens retro quantum jactus lapidis, iterum revertitur ad baculum stantem in itinere quem in locum regis constituerat, et inclinans se adoravit eum super terram, dicens, "Salve, rex! salve, rex!" Et respondens pro baculo sibimet ipsi dixit, "Salveris," ait, "Maure, serve bone et fidelis et prudens. Quomodo se continent armenta mea?" "Optime," respondit Maurus. Et quomodo se habet," inquit, "taurus meus aureis cornibus?" "Aliter," ait Maurus, "quam vellem, aut expediret mihi." "Quomodo?" "Nudius tertius," ait Maurus, "divertit a collegio pecorum, et veniens turba ludorum jugulavit eum, et comedit." Et respondens pro

baculo suo, ait "Male custodisti taurum meum; verumptamen redde mihi cornua ejus, quoniam illa lupi non comederunt." Recogitans autem Maurus intra se, "si dixero," inquit, "quod lupi eum comederunt, ipse cornua requireret. Hoc salva salute mea dicere non possum." Et abiens retrorsum quantum jactus est lapidis, ad baculum rediit, et baculo quasi rege adorato et salutato, nequaquam amplius mendaciorum diverticula quæ sunt, sed cuncta quæ gesserat, qualiter pro commisso adulterio aurea cornua tauri uxori nequissimi propositi dederat, coram baculo quasi coram rege staret, replevit, et adjecit, "Melius est ut veritatem coram rege dicam, quam mendacium cogitans, de mendacio reprehensus turpiter inteream. Veritatem ergo loquar, non mentiar; veritatem meditabitur guttur meum, nec in faucibus meis stultitia personabit." Sumpto itaque pileo et capiti suo imposito, et arrepto baculo et subsecuto, pervenit ad regem, et stans coram rege dixit, "Salve, rex! salve, rex!" Et intuitus eum rex, "Tunc es," inquit, "verax et veridicus servus meus Maurus, bonus, prudens, et fidelis, et vere Israelita, in quo dolus non est?" "Ego," inquit, "domine mi, rex." "Quid agunt," ait rex, "armenta mea et pecora mea?" Respondit Maurus, "Bene," inquit, "domine mi, rex, cuncta prospera sunt." "Quomodo," ait, "habet ille singularis feras meus, taurus meus cum aureis cornibus?" Respondit, "Longe aliter, domine mi, quam tu velles, vel expediret misero mihi, vel quam audeam confiteri: veritatem tamen dicens, non mentior, et si sit in operibus meis, nulla tamen erit in sermonibus reprehensio. Audi ergo veritatem, et dimitte iniquitatem." Et prætento

digito in præfatum propositum, “Domine,” inquit, “uxor illius propositi nudius tertius venit ad me, fraudulentius me fefellit, et incurri in eam, quod cum fecissem, minis suis terruit me, quod scilicet apud suum dominum accusaret, nisi illi aurea cornua darem. Timens ergo, domine mi, malitiam nequissimi propositi, dedi illi aurea cornua tauri tui; et scio quod dignus sum morte, sed propitius esto, obsecro, miserere mei secundum magnam liberalitatem tuam, et secundum multitudinem miserationum tuarum demitte iniquitatem meam.” Quid plura? non est mentitus Maurus, et ideo non imputavit ei rex peccatum, quia non est inventus dolus in ore ejus. Propositus ergo capite punitus est, et Maurus magnus et gloriosus in domo regis in die et deinceps tunc et in sempiternum.

II. De duobus mendicantibus.

AUDIVI de duobus, quorum unus humilis pauper erat, alius pauper superbus. Pauper quidem humilis ubi segetes triturabantur in area, cum cyrotheca frumentum in elemosina petebat, nec inveniebat aliquem qui plenam modicam cyrothecam frumenti illi negaret; et quia a multis recepit, licet ab unoquoque modicum recepisset, cito factus est dives.

Ex multis minimis grandis acervus erit.

Pauper autem superbus nolebat parvam elemosinam recipere, sed magnum saccum secum ferebat, quem videntes hii a quibus petebat nihil volebant ei dare, quasi perterriti

sacci magnitudine; et quia paucos invenit qui darent, accidit quod magis lucratus est pauper humilis cum cyrotheca, quam pauper superbus cum sacco.

III. De filio regis qui nunquam viderat mulieres.

LEGIMUS de rege quodam, qui cum filios mares non haberet, tristabatur valde; cui natus est filius, et gavisus est gaudio magno valde. Dixerunt autem regi periti medici quod filius ejus talis erat dispositionis, quod si solem vel ignem videret infra .x. annos, lumine oculorum privaretur. Quo audito, rex filium suum in spelunca cum nutricibus inclusit, ita quod usque ad .x. annos luminis claritatem non vidit. Et tunc puero de spelunca educto, cum rerum mundialium nullam haberet notitiam, præcepit rex ostendere ei omnia quæ sunt in mundo, secundum genus suum, videlicet viros seorsum, mulieres, equos; in alio loco aurum, argentum, et lapides preciosos, et omnia quæ delectare possunt oculos intuentium. Cum autem puer quæreret nomina singulorum, et ventum esset ad mulieres, quidam regis servus respondet, ludendo, "Istæ sunt dæmones homines seducentes." Cor vero pueri illarum desiderio plusquam cæteris rebus anhelabat. Cumque rex quæreret a puero quid magis ex omnibus quæ videret amaret, respondit "Magis diligo dæmones illos qui homines seducunt, quam omnia alia quæ vidi." Ecce quomodo hominis natura in hac parte prona est ad lapsum, et iccirco qui volunt esse continentes, necesse est ut fugiant mulieres.

IV. De rege et milite qui viderunt pauperem lætantem et cantantem.

LEGIMUS de quodam rege qui dixit cuidam militi suo, “Eamus nocte per civitatem, et videamus quæ fient in ea.” Cum autem ad quendam locum devenissent, viderunt lumen in quodam subterraneo habitaculo, in quo sedebat homo pauper cum sordidis et laceratis vestibus cum uxore sua pauperrima, quæ coram viro suo cantabat et laudibus eum extollebat.” Tunc rex mirari cœpit, quod hii qui tanta gravati erant inopia, et vestimentis carebant, nec domum habeant, ita lætam et securam et quasi locupletam ducebant vitam; et ait militi suo, “Valde mirabile quod nunquam mihi et tibi placuit vita nostra, quæ tantis deliciis et tanta refulget gloria, sicut hos stultos lætificat miserrima vita sua, quæ dulcis et suavis videtur eis, cum sit aspera et amara.” Cui miles sapienter respondit, “Multo amplius stultam et miseram reputant vitam nostram veræ vitæ et æternæ gloriæ dilectores, qui splendida palatia nostra et vestes et divitias tanquam stercorea reputant respectu cœlestium divitiarum, et gloriam nostram tanquam ventum et inane æstimant respectu inenarrabilis pulchritudinis gloriæ sanctorum quæ est in cœlis. Nam quemadmodum nobis decipere isti nisi sunt, eodem modo et amplius nos, qui in hoc mundo erramus et sufficientiam nobis esse putamus in ista falsa gloria, lamentationibus digni sumus in oculis eorum qui gustaverunt dulcedines æternorum bonorum.

v. De Saltu Templarii.

DE quodam autem Templario audiui, quod in principio ordinis cum adhuc pauperes essent et valde in religione ferventes, ipse veniens de civitate Tyrensi et pecuniam ex elemosina susceptam portans in Aconensem civitatem, venit ad locum quendam qui Saltus Templarii ex illo tempore nuncupatur. Nam cum illi nobili militi Sarraceni insidias posuissent in loco ubi ab una parte cacumen præruptæ rupis habebat, ex alia parte mare profundissimum subjacebat, Sarracenis ante et retro in arcta semita cum obsidentibus, ut ad nullam partem declinare valeret, ipse magnam habens spem in Domino, ut elemosinam ab impiis redimeret, calcaribus urgens equum a rupe sublimi prosiliit cum equo in abyssum maris: equus vero, sicut Domino placuit, usque ad ripam militem illæsum portavit, qui statim cum ad terram exivit, crepuit medius, eo quod undis marinis in saliendo fuisset vehementer allisus. Et ita Christi miles cum pecunia pedes reversus est ad Tyrensem civitatem. Hic igitur in solo Deo spem posuit, unde et ipsum Dominus liberavit.

vi. De muliere qua nolebat expendere telam ad sepeliendum
maritum suum.

AUDIVIMUS de quadam muliere, cum de vita mariti sui desperaret, et ille morti vicinus usum lingua et cæterorum membrorum amisisset, vocata ancilla sua dixit

uxor hominis illius qui in extremis laborabat, “Festina, et eme tres ulnas telæ de borello ad maritum meum sepeliendum.” Quæ respondit, “Domina, habetis telam lineam abundanter; date illi quatuor ulnas et amplius ad sudarium.” At illa indignans ait, “Sufficiunt ei tres ulnæ de borello.” Et super hoc domina et ancilla domini discordabant. Quod audiens homo ille, sicut potuit, cum magno conamine respondit, “Curtum et grossum facite mihi sudarium, ne luto inquinetur.” Quod est dicere secundum vulgare Gallicorum:

Curt le fetes pur le croter.

VII. De angelo qui duxit heremitam ad diversa hospitia.

Cum quidam heremita, spiritu blasphemiae temptatus, cogitaret quod non essent justa Dei judicia qui malos prosperari sinit et bonos affligit, angelus Domini in specie hominis apparens ei, dixit, “Sequere me: Deus enim misit me ad te. ut mecum venires, et ostendem tibi occulta ejus judicia.” Et duxit eum ad domum ejusdam boni viri, qui liberaliter et benigne recepit eos in hospitio, omnia necessaria ministrans eis. In mane autem furatus est angelus hospiti suo ciphum quem valde diligebat: et valde cœpit dolere heremita, credens quod ille non esset a Deo. Alia nocte hospitati sunt in domo ejusdam hominis nequam, qui malum hospitium fecit eis, et eos male tractavit; cui angelus

ciphum dedit quem furatus erat bono hospiti. Quod videns heremita contristatus est valde, et malam opinionem ab illo recepit habere. Inde igitur procedentes hospitati sunt in domo cujusdam boni hominis, qui cum magno gaudio eos recepit, et necessaria sufficienter eis ministravit; in mane etiam quendam juvenem famulum suum concessit eis, qui eos deduceret et ostenderet viam. Quem angelus de ponte præcipitavit et suffocatus est in aquis. Quod videns heremita, valde scandalizatus est et contristatus. Quarta autem nocte quidam vir bonus optime recepit eos, et copiosa cibaria cum vultu hilari eis exhibens, et lectos idoneos præparari fecit; sed parvulus quem solum hospes habebat nocte flere cœpit, nec sinebat eos dormire. Angelus autem nocte surgens, puerum transgulavit. Quod videns heremita, credidit quod esset angelus Sathanae, et voluit discedere ab ipso. Tunc demum angelus dixit illi, “ Dominus ad hoc misit me ad te, ut ostenderem tibi occulta ejus judicia; et scires quia nihil fit in terra sine causa. Bonus ille homo cui ciphum abstuli, nimis illum diligebat et curiose servabat, frequenter cogitans de ciphu cum cogitare deberet de Deo; et ideo pro bono suo illi subtraxi, et illum dedi malo hospiti, qui nos in hospicio non bene recepit, ut mercedem suam receperet in hoc sæculo, et in alio sæculo nullam haberet retributionem. Submersi autem famulum illius qui tertia nocte nos libenter recepit, quia firmaverat in animo suo quod sequenti die dominum suum occideret, et ita bonum hospitem nostrum a morte liberavi, et servum illum ab homicidio

operis, qui jam homicida erat proposito male voluntatis, ut minus puniretur in inferno. Quartus autem hospes noster antequam filium haberet, multa bona faciebat, et quicquid supra victum et vestitum habere poterat pauperibus reservabat, sed nato illi filio manum ab operibus misericordiæ retraxerat, et omnia filio suo reservabat. Ego autem materiam avaritiæ Domino præcipiente illi abstuli, et animam pueri innocentis in paradiso collocavi. Quod audiens heremita liberatus est ab omni temptatione, et Dei judicia quæ sunt ab issus(?) multa cœpit glorificare.

VIII. De muliere litigiosa.

AUDIVI de quadam muliere litigiosa, quæ frequenter vituperabat maritum suum, et inter cætera opprobria coram omnibus ipsam pediculosum vocabat. Cumque maritus frequenter rogasset eam, ut a tali opprobrio cessaret, et illa nihilominus illi frequenter exprobraret quod miser et pediculosus esset, tandem sub interminatione gravis pœnæ illi inhibuit ne talia de cætero diceret. At illa prohibitionem contempta, acerbius et frequentius quam hujusmodi prævious convitia marito dicere non cessabat. Tandem vir ejus precipitavit eam in aquam. Cumque fere suffocaretur, et os aperire non posset quin aqua subintraret, ipsa supra aquas manus extendens, cœpit signis exprobrare, et inter duos unguis pollicum ac si pediculos occideret exprimere signo quod non poterat verbo.

ix. De alia litigiosa muliere.

DE alia etiam audivi, quæ cum transiret per pratum quoddam cum marito suo, dixit vir ejus, "Hoc pratum est bene falcatum." "Immo est tonsum," dixit ipsa. "Immo falce sectum est," ait maritus, "et falcatum." Respondit uxor, "Non est verum, sed forcipe tonsum." Et cœperunt diu litigare. Tandem maritus valde iratus, abcidit linguam uxoris. Illa autem cum digitis forcipes exprimens, et signo innuebat quod pratum tonsum fuit; et cum non posset ore cœpit digitis litigare; sicut faciunt quidam monachi, quando eis silentium imperatur. etc.

x. De muliere contraria viro suo.

AUDIVI de quadam mala muliere, quæ ita erat contraria viro suo, quod semper adversabatur ei, et contraria mandatis ejus faciebat; et quotiens maritus ejus aliquos ad prandium invitabat, et rogabat eam ut vultu hilari reciperet hospites, ipsa contrarium faciebat, et virum suum valde affligebat. Quadam autem die, cum homo ille quosdam ad prandium invitasset, fecit poni mensam in horto suo prope aquam. Illa vero ex parte fluminis sedens, torvo vultu homines invitatos intuebatur, et aliquantulum remota erat a mensa. Cui maritus ait, "Ostende vultum hilarem hospitibus

nostris, et accede proprius ad mensam." Quo audito, illa statim magis se removit a mensa, et ripæ fluvii qui post dorsum ejus erat appropinquavit. Quod attendens maritus ejus valde iratus ait, "Accede ad mensam." Illa volens contrarium facere cum magno impetu in tantum se a mensa elongavit, quod in fluvium cecidit, et suffocata non comparuit. At ille tristitiam simulans, intravit in navim, et navigans contra impetum fluvii cum magna pertica quærebat uxorem suam in aquis. Cumque vicini ejus quærerent quare in parte superiori quæreret eam, cum deberet eam quærere in parte inferiori, respondit, "Nonne novistis uxorem meam, quæ semper contrarium faciebat, et nunquam recta via incedebat? Credo pro certo quod contra impetum fluvii ascendit, et sicut alii consueverunt non descendit."

XII. De alia mala muliere.

De quodam alio homine audivi, quod cum ejus uxor nunquam vellet obedire illi, ipse simulavit se ire ad mundinas, et uxori suæ dixit, "Quicquid vis, facias; hoc solo excepto, quod in foramine isto digitum non ponas." Cum autem homo ille recederet, ac si ad mundinas iturus esset, abscondit se in quadam vicina domo. Uxor autem ejus cogitare cœpit, "Quare inhibuit mihi maritus meus quod in foramine isto digitum non mitterem: certe digitum mittam, ut probem quare istud prohibuit mihi." Et ipsa cum magno

impetu digitos suos immittente in foramine, clavi acutissimi quos maritus ejus in foramine posuerat digito ejus infixi sunt, et præ angustia cœpit clamare, ita quod ejus maritus et vicini concurrerent. Cui maritus ejus ait, “Quare non credidisti mihi, et mandatis meis obedire noluisti? Præciperam enim tibi ut quicquid velles faceres, dummodo in foramine isto digitum non poneris.” Et ita uxorem malam castigavit, ut alia vice præceptis ejus acquiesceret.

xi. De muliere quæ decipiebat custodem suum.

SECUNDUM quod solet dici, mulier habet unam artem, id est unum decipiendi modum, plusquam diabolus. Andivi de quadam quam maritus ejus ita custodiebat, quod nunquam sine ipso illam egredi sinebat. Ipsa vero cœpit multipliciter cogitare quomodo custodem suum posset decipere, et tandem signavit amasio suo, seu adultero, quod expectaret eam in quadam domo. Cumque mulier ante domum venisset, permisit se cadere in luto magno, simulans quod lubricassent pedes ejus. Cumque tota vestis ejus inquinata fuisset, dixit marito suo, “Expectate hic ad hostium, quia oportet me mundare vestes meas in domo hac.” Postquam diu adultero fuit, lotis vestibus exivit, et ita maritum suum decepit.

XIII. De dolo et arte vetularum.

AUDDIVI de quadam vetula, quæ non poterat quendam matronam inducere ut juveni consentiret; tunc ait juveni, "Finge te infirmum, et significa mulieri illi quod amore ejus infirmares." Vetula autem catulam suam tribus diebus jejulare fecit, et postea panem eum synapio ei ad munducandum dedit; et ducens eam secum ad domum mulieris, catula cœpit lacrimari præ angustia synapis. Cumque matrona quæreret quare catula illa lacrimas effunderet, vetula suspirans respondit, "Hæc fuit quædam mulier, quæ permisit juvenem mori amore ipsius; cumque juvenis ille graviter infirmaretur, cogitavit quomodo posset se de illa vindicare, et quibusdam sortilegiis mutavit illam in catulam, quod Deus fieri permisit pro peccato suo, eo quod hominem mori permisit, quem a morte liberasse potuit. Et ecce modo penitens plorat, eo quod voluntati juvenis non consensit." Tunc matrona timens ne idem contingeret sibi, ait, "Væ mihi! quidam infirmatur usque ad mortem, eo quod nolui ei consentire!" Et ita induxit matronam ut juveni consentiret.

XIV. De alia vetula.

DE quadam alia muliere audivi, quæ eum haberet secum adulteram, et maritus ejus vidisset eum in lecto, exiens insidiabatur ei in tali loco, quod per alium non

poterat transire. Mulier vero misit ad quandam vetulam lenam valde malitiosam, quæ multa sciebat, ut in hoc articulo juvaret eam; quæ mandavit ei ut absconderet juvenem, et ita factum est. Et transiens vetula coram marito ait, "Dominus sit tecum et cum sociis tuis!" At ille, "Quid dicis, vetula? solus sum." At illa, "Domine, ignosce mihi, quia aliqua est hora dici in qua oculi hominum solent ita transmutari, quod de una persona creditur ut sint duæ." Tunc ille cœpit cogitare quod forte ita accidit ei, quando vidit uxorem; et ivit ut probaret si ita esset. Et cum videret uxorem solam, petiit ab ea veniam, eo quod malum cogitasset de ea.

xv. De homine qui unum filium tantum habuit.

AUDIVI quod quidam loquebatur in Francia, et divinabat per os dæmoniaci, et multa abscondita manifestabat, et erat opinio omnium quod non mentiebatur. Cum autem quidam venissent ad eum, et de multis interrogarent, "Guinehochet" omnibus vera respondebat; sic enim dæmon ille se vocari faciebat. Tandem quidam temptans eum ait, "Dic mihi quot filios habeo." Cui Guinehochet respondit, "Unum solum habes filium." Tunc ille convocatis omnibus ait, "Dicebatur quod iste non mentiebatur, et ecce manifeste mentitus est, dicens quod non habeo nisi unum filium, cum sicut scitis habeam duos." Cui dæmon ridens et irridens respondit,

“ Verum dixi, non habes nisi unum, nam alius est filius sacerdotis.” Ille autem erubescens, et valde iratus, ait, “ Dic mihi quis ex duobus est sacerdotis filius, ut ejiciam illum.” Cui dæmon, “ Non dicam, tibi oportebit utrumque abjicere, vel utrumque pascere.”

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xvi. De muliere superba.

AUDIVI de quadam muliere, quæ vestes candidas per terram trahebat, et vestigia post se relinquens, excitabat pulverem usque ad altare et usque ad imaginem crucifixi. Cum autem exiret de ecclesia, et caudam propter lutum sublevaret, vidit quidam sanctus homo diabolum ridentem, et adjuravit eum ut diceret sibi quare rideret. Qui ait, “ Quidam socius meus nunc sedebat super caudam mulieris illius, et utebatur illa tanquam quadriga sua; eum autem mulier caudam levaret, socius meus a cauda excussus in lutum cecidet: et hæc est causa quare risi.”

xvii. De muliere quæ voluit decipere heremitam.

DE quadam etiam turpi muliere legimus, quæ jactavit se quod non esset aliquis ita religiosus quem non posset decipere, ut cum ipsa peccaret; et obligavit se summa pecuniæ duobus leccatoribus, quod induceret quendam sanctum heremitam ut ejus libidini consentiret. Accedens de noctis crepusculo ad hostium cellæ ejus, dicebat quod societatem ejus in nemore amiserat, et

amissa via quo divertere posset nesciebat; unde instanter et quasi lacrimando cœpit heremitam rogare, ut ipsam orientem frigore et timentem lupos et alias bestias intuitu Dei in domo sua reciperet illa nocte. Tandem post multam repulsam, compassione motus, recepit eam in angulo cellæ suæ. Illa vero dicente quod frigore moreretur et fame, heremita ignem accendit, et dedit ei manducare. At illa levatis pannis calefaciens se ad ignem, pedes nudos et crura cœpit ostendere, quæ vidit heremita, et statim exarsit in eam, et eum vehementer temptaretur cœpit Deum orare. At illa magis volens eum accendere, appropinquans ait, “Domine, ecce quomodo læsa sum spinis in pedibus et in cruribus.” Homo vero Dei magis ac magis incendebatur, et cœpit digitos suos cum igne candelæ comburere, et eum anxietur valde dicebat, “Si non potes hunc modicum ignem sufferre, quomodo ignem gehennalem posses sustinere.” Et ita successive omnibus digitis igne crematis, cessavit ardor concupiscentiæ carnalis. Illam autem stupentem et admirantem horror tantus invasit, quod mortua est præ timore. Mane vero facto duo leccatores ad cellam heremitæ venientes, et ei inproperantes quod eum illa muliere dormivisset, postquam domum intraverunt illam mortuam invenerunt. Tunc heremita quid ei illa nocte accidisset narravit, et digitos suos combustos ostendit. Illi vero cognita veritate valde doluerunt, et peccatum suum confessi sunt, rogantes heremitam ut pro suscitatione mulieris Deum rogaret. Qui rogavit, et suscitata est, et postmodum bene vixit.

XVIII. De muliere adultera.

AUDIVI de quadam mala muliere, cui maritus ejus per omnia credebatur, quæ cum ire vellet adulterum suum, dicebat viro suo, "Infirmus es, intra lectum tuum, et sudabis, et vide ne surgas donec dixerò tibi." Tunc illa firmans hostium cameram, et secum clavem portans, ibat, et non revertebatur usque ad vesperam. Ille vero credens se esse infirmum, non audebat de lecto surgere donec rediret uxor ejus, et diceret, "Amodo potes surgere: video quod curatus es ab infirmitate." Quadam autem die, cum illa diceret adultero quod diligeret eum plusquam maritum suum, ille respondit, "Hoc probabo, si verum est quod dicis, quia si meliorem dentem quem habet maritus tuus in ore tuo portaveris mihi, credo tibi." At illa ad maritum reversa, cœpit flere et tristitiam simulare. Cui maritus ait, "Quid habes quare luges?" At illa, "Non audeo dicere." "Volo," inquit, "ut dicas mihi." Cumque ille multum instaret, tandem illa dixit, "Tantus fœtor ex ore tuo procedit, quod jam non possum sustinere." Ille vero admirans et dolens ait, "Quare non dixeras mihi prius: possemne aliquod remedium adhibere?" Cui illa, "Non est aliquod remedium, nisi ut facias extrahi dentem illum ex quo tantus fœtor procedit." Et ita ad exhortationem uxoris fecit extrahi bonum et sanum dentem quem illa ostendit illi, et statim dentem illum asportavit et dedit leccatori.

XIX. De muliere quæ de nocte equitabat cum dominabus.

AUDIVI de quadam muliere quæ dicebat se cum quibusdam dominabus de nocte super quasdam bestias equitare, et multa terrarum spacia una hora pertransire. Dæmones enim in sompnis illi illuderunt, et talia ostendebant. Cum autem mulier illa quadam die in ecclesia sacerdoti suo diceret, “Domine, hac nocte multum vobis profui, et a magna molestia vos liberavi; nam dominæ illæ cum quibus de nocte soleo ire, cameram vestram intraverunt, et nisi ipsas avertissem et eas pro vobis orassem, multa mala vobis fecissent.” Cui sacerdos ait, “Hostium cameræ meæ clausum erat, et seratum, quomodo intrare potuisti?” Cui vetula dixit, “Domine, hostium nec sera potest retinere nos vel impedire, quin libere ingrediamur et exeamus.” Cui sacerdos, “Volo probare si verum est, ut de tanto beneficio te valeam remunerare.” Et clauso hostio ecclesiæ atque fortiter serato, et arrepto crucis baculo, cœpit vetulam fortiter verberare. Cumque illa clamaret et misericordiam imploraret, ait sacerdos. “Exi ab ecclesia, et fuge, si potes, ex quo sera vel hostium non potest te retinere.” Et ita vetulam corripuit, et a tanta credulitate liberavit. Nunquam igitur hujusmodi vanis et diabolicis illusionibus, vel etiam carminationibus fides adhibenda est.

xx. De muliere conquerente de violentia.

AUDIVI de quadam muliere, quæ conquereretur coram iudice de quodam juvene qui ei, ut dicebat, violentiam intulerat et ipsam vi oppresserat. Juvenis autem negabat. Cui iudex ait, "Date illi .x. marcas argenti, ut satisfacias de violentia quam ei intulisti." Quibus receptis, illa gaudens recedebat. Tunc iudex ait juveni, "Sequere eam, et aufer illi pecuniam." Juvenis vero præceptum iudicis volens adimplere, de muliere pecuniam auferre, illa vero cepit fortiter resistere et clamare, ita quod hominibus concurrentibus, juvenis non potuit illi nocere. Cum autem juvenis et mulier adducerentur ante iudicem, dixit iudex, "Mulier, quid habes? quid petis? quare modo ita fortiter clamabas?" "Domine, quia iste volebat mihi pecuniam meam auferre, sed ego fortiter restiti et clamavi, ita quod non potuit prævalere." Cui iudex, "Redde pecuniam juveni: si enim ita fortiter repugnasses et clamasses, nunquam te opprimere potuisset. Sed tu plus diligis pecuniam quam castitatem." Et ita juvenis a iudice absolutus, eum pecunia recessit.

xxi. De homine qui habuit tres filios.

ERAT quidam homo qui habuit tres pueros de uxore sua ut credidit. Sed cum quadam die litigabant simul et irati fuerant, dixit uxor viro suo dum litigabant, "Credis tu eos esse filios tuos?" Cui respondens,

“Etiam,” et ipsa dixit, “Certe non est filius tuus nisi unicus.” Unde vir multum dolens et cogitans quomodo scire poterit quis eorum esset filius ejus, quaesivit ab uxore sua aliquando in lecto ludendo, aliquando inebriando eam, sed nunquam potuit scire. Sed cum venit hora mortis, et debuit condere testamentum suum, dixit, “Fratres mei, ego credidi habere filios tres, sed non habeo nisi unum; illi soli relinquo hæreditatem meam et omnia bona mea, et credo quod dominus meus, qui justus est, non permittet filiis bastardis partem habere aliquam.” Et cum hæc audierunt filii, antequam pater eorum sepeliebatur, incurrit unus eorum ad dominum suum et dixit ei omnia per ordinem sicut dixit pater, “Et scio, domine, quod sum filius suus, da mihi hæreditatem, et dabo tibi quod vis.” Et antequam iste narravit omnia, venit secundus, et postea tertius, ita dicendo sicut et primus. Unde dominus valde motus ait, “Ite et ferte patrem vestrum coram me mortuum.” Et cum tulissent, dixit dominus, “Accipite corpus illud, et ligate hoc ad arborem illam, et sumite arcum et saggitas, et quis vestrum profundius percusserit illum filius ejus est.” Et primus accepit arcum, et tractavit eum per medium subtus umbilicum. Et postea secundus per medium supra corpus. Cum vero tertius deberet tractare, flevit et ait, “Nonne est ille pater meus? non preeuterim illum pro toto mundo; habeatis prius omnia bona sua et hæreditatem, antequam darem ei unicum ietum.” Et dixit dominus ejus, “Vere tu filius ejus es, et habebitis bona sua et hæreditatem suam.”

XXII. De muliere et sortilega.

QUÆDAM mulier conquesta est cuidam sortilegæ de viro suo quod eam molestabat, et hoc inmerito. Dixit ei sortilega, "Faciam tibi remedium: porta vinum, caseum, et .i. denarium, et vade ad illam silvam, et illa ibi pone, et dicas sic,

"Sey wist y the brom,
Thwat ys me for to don;
Ich have the werreste bonde
That ys in oni londe."

Sortilega latitans in spinis sic respondit,

"Thyf thy bonde ys ylle,
Held thy tonge stille."

XXIII. De fure qui in carmine confidens erura confregit.

QUIDAM fur perrexit ad domum ejusdam divitis intentione furandi, et ascendens domum ad fenestram per quam fumus exibat, ut si aliquis vigilaret ascultavit. Quod dominus donus comperit, suaviter suæ uxori intinnavit, et ait, "Interroga alta voce unde tam magnus census venit quem habeo." Et illa alta voce ait, "Domine, unde tam magnum censum habuisti, cum nunquam mercator fuisti?" At ille ait, "Quod Deus donavit serva, et fac inde voluntatem tuam, et non inquiras unde mihi tanta pecunia evenerit." At ipsa sicut ei injunctum fuerat, magis ac magis ut sciret instigabat. Demum quasi coactus precibus suæ ux-

oris inquit dicens, "Vide ne cuiquam secreta nostra detegas : latro fui." Et ipsa, "Mirum mihi videtur, quomodo tam magnum censum latrocinando potuisti acquirere, quoniam nunquam audivimus clamorem sive calumpniam inde." At ipse ait, "Quidam magister carmen mihi docuit quod semper dicebam quando super domum ascendebam, et veniens ad fenestram accipiebam radium lunæ in manu mea, et carmen meum septies dicebam, et ita descendebam sine periculo, et quicquid preciosum inveniebam sumebam ; et hoc facto veniebam ad radium lunæ iterum, et eodem carmine septies dicto cum omnibus in domo sumptis ascendebam, et quod sustuleram domi portabam, et tali ingenio hunc quem possideo censum habeo." At mulier ait, "Bene fecisti quod mihi talia dixisti : nam si quando habuero filium, ne pauper degat, hoc carmen docebo." At dominus ait, "Permitte me dormire, quia sompno gravatus sum, et volo quiescere." Et ut magis latronem deciperet, quasi sompno oppressus stertere cœpit. Perceptis denique talibus fur inde gavisus, dicto septies carmine, sumpto manu radio lunæ, laxatis manibus et pedibus per fenestram in domum cecidit, et fracto crure et brachio congemuit. At dominus domus quasi nesciens inquit, "Quis es tu qui ita cecidisti?" Ad hoc latro, "Ego sum ille fur infelix qui tuis credidi fallacibus verbis." Et surgens dominus domus, invenit latronem in medio domus jacentem, et pietate commotus super eum, sanari eum fecit ac dimisit.

XXIV. De Maimundo armigero.

QUIDAM quæsit a Maymundo quantum posset comedere, cui ipse, "De meo cibo, vel de alieno?" At ille, "De tuo?" Maimundus, "De meo cibo quantum minus potero." Alius dixit, "De alterius quantum?" Et ille, "Quantum majus potero." Dominus Maimundi præcepit quadam nocte ut clauderet januam. Ipse vero desidia pressus surgere non potuit, et ideo dixit quod clausa esset janua. Mane autem facto, dixit dominus servo, "Maimunde, aperi januam." Cui Maimundus, "Domine, sciebam quod volebas eam hodie esse apertam, et ideo nolui eam sero claudere." Tunc comperit dominus quod propter pigritiam januam dimiserit apertam. Iterum dixit dominus ad eum, "Surge, fac opus tuum, quia dies est, et sol jam est altus." Cui servus, "Domine, si sol est altus, da mihi comedere; si nox est, permitte me dormire." Altera nocte dixit dominus servo, "Maimunde, surge, vide utrum pluat, an non." Ipse vero advocavit canem quæ jacebat extra januam, et palpavit pedes ejus, quibus inventis siccis, dixit, "Domine, non pluit." Alia vero nocte quæsit dominus si ignis esset in domo. Ipse vero advocato murelego, temptavit si calidus esset, an non; et cum invenisset eum frigidum, dixit domino quod non erat ignis in domo.

xxv. Qualiter rusticus quidam abscondit denarios suos in trunco.

QUIDAM rusticus abscondit denarios suos in quodam veteri trunco stante in pomerio suo, et venit quadam die secundum consuetudinem ut ceperet denarium exinde, et invenit quendam nigrum puerum superseidentem denarios suos et dicentem sibi, "Ne appropias huc, quia non sunt denarii tui quos hic posuisti." Respondit rusticus, "Cujus tunc?" Respondit ille horribilis puer, "Illius fabri sunt de tali loco." Tandem fuit maxima inundatio aquæ in partibus illis, et asportavit domos et truncum illius rustici usque ad proximum mare. Cum autem nautæ quidam super mare navigarent, viderunt truncum illum natantem super mare, et ceperunt illum. Et cum venirent ad portum illius villæ in qua ille miser rusticus manebat, dixit quidam puer ad magistrum navis, "Da mihi truncum istum, quia faber istius villæ amicus meus est, et volo ei dare truncum ut faciat sibi exinde incedem." Et magister concessit. Cum autem faber quadam die operaretur super truncum illum et feriret, exilierunt denarii de trunco per quoddam foramen, et obstupuit faber, sed omnes collegit, et consilio uxoris suæ illos abscondit. Tandem ille rusticus cujus erant denarii, venit mendicando cum uxore sua ad domum fabri, et narravit ei rem gestam. Uxor vero illius fabri cogitans quod vellet eos in aliquo reservare, fecit quendam laganum et posuit in eo .iij. m., et dedit uxori viri. At illa habens sotulares fractos, dedit laganum proximo sutori pro reparatione sotularum. Accidit autem ut quidam auriga transiret per viam et emit laganum ab uxore

sutoris, ut inde pascerat equum suum; sed tandem perpendens equum non bene esse ferratum, dedit illud prædicto fabro ut pro eo ferraret equum. Quod cognoscens uxor fabri, quæsivit a quadrigario ubi laganum habuit. At ille narravit mulieri. Et illa vocans virum suum dixit ei, “Ducamus lætum diem, quia si Deus voluisset quod isti homines haberent partem pecuniæ hujus, non divertisset ad nos.”

xxvi. De divite qui dedit omnia filio suo.

Sic in proposito esse potest de quodam potente et divite, qui, cum esset senex et corpore impotens, dedit omnia scilicet cum filia sua cuidam juveni, qui domum gubernaret et eum honorifice exhiberet. Hic primo anno senem in mensa secum collocavit, de unaque scutella comedebant, et de eodem eum vestivit. Secundo vero anno posuit eum in fine mensæ, et cibavit et vestivit de pejori. Tertio vero anno, positus fuit cum pueris super terram proximus pessimis, et quia uxor sua incepit parere oportuit eam cameram quam occupavit habere, et sub illo colore eum de camera ejecit, et in tugurio juxta portam eum habitare coegit, qui gemens et dolens de ista misera fortuna tale excogitavit remedium. Venit uno die ad juvenem illum, generum scilicet, petens sibi concedi modium, cum quo tugurium suum intrans finxit se pecuniam mensurare faciendo strepitum quasi computationis in modio. Juvenis vero

ille, qui eum secutus fuerat admirando quid mensurare vellet, extra hostium stans et ascultans hoc, recessit clam, credens eum in pecunia abundare, de quo caute quæsit uno die si aliquid haberet, asserens quod bonum esset eos hoc scire, “quia antiquus es, et si aliquid haberes, quis posset illud melius pro anima tua facere quam nos.” Cui senex, “Habeo in illa cista parvam pecuniam, quam custodivi ad faciendum pro anima mea et ad legandum in testamento meo, et volo quod vos sitis dispensatores, et habeatis residuum, si bene erga me vos habueritis.” Et ad majorem rei evidentiam unum denarium dimisit quasi ex negligentia in rima modii, cum eum reportaret. Qui videntes et audientes hoc, eum ad mensam et cameram et vestes et omnia restiterunt pro tota vita, spe gaudentes. Cum vero ad mortem traheret, antequam totaliter expiraret, ad cistam currentes nihil invenerunt nisi malleum, in quo Anglice scriptum erat.

Wyht suyle a betel be he smyten,
 That al the werld hyt mote wyten,
 That gyfht his sone al his thing,
 And goht hym self a beggyn.

De un tiel mael seit-it fern,
 Ke seit par mi le monde conu,
 Ky donne kaunke il a à soen enfant,
 E va ly meimes mendiamt.

XXVII. De rustico et agno.

RUSTICUS quidam agnum tulit ad forum. Cui intranti in villam obviaverunt sex mercenarii homines astuti,

quorum unus aliis dixit, “ Bene poterimus agnum istum habere a rustico si voluerimus.” Cumque quærerent modum, ait, “ Separemus nos ab invicem per sex vicos, ita ut nullus nostrum sit cum alio, et quærat unusquisque nostrum si rusticus velit vendere canem suum.” Quod factum est ; et accesserunt vicissim ad illum. Cumque jurasset rusticus quod agnus esset, alii vero dixerunt canem, tandem compulsus rubore, quod tociens et a tot dictum esset eum esse canem, sexto ait, “ Nolo vendere, sed pro nihilo accipe, et pro Deo noli mihi amplius irridere.”

xxviii. De Baldewino abbate.

BALDEWYNUS abbas monachus, postea archiepiscopus, carnes non comedit, a quo quædam vetula quæsivit an carnes comederet, qui respondit se carnes non comedere. At illa, “ Falsum est, domine, quia carnem meam comedisti usque ad ossa, et sanguinem meum potasti usque ad cor. Ecce quam macilenta sum ! prepositi tui abstulerunt vaccam meam, quam unicam habui, qua sustentabar ego et pueri mei.” Cui archiepiscopus, “ Faciam tibi restitui vaccam, et cavebo mihi ab hujusmodi esu carnium.”

XXIX. De milite qui pactum fecit cum diabolo.

MILES quidam potens valde ac dives, dum omnia bona sua indiscreta liberalitate dispergeret, ad tantam devenit inopiam, ut qui consueverat magna tribuere jam inciperet minimis indigere. Habebat autem quandam uxorem pudicissimam, et beatæ Mariæ valde devotam. Appropinquante autem quadam sollempnitate in qua prædictus miles multa donaria consueverat largiri, cum jam quid tribueret non haberet, confusione nimis et verecundia ductus, quousque prædicta transisset sollempnitas desertum locum mœroris amicum expetiit, et ut fortunæ suæ incommoda plangeret et verecundiam. Et ecce subito quidam equus valde terribilis terribilem habens sessorem ad eum accessit, cujus sessor eum alloquitur, et causam tantæ tristitiæ sciscitatur. Cui cum omnia quæ sibi contigerant per ordinem enarasset, ille ait, “Si mihi in modico obtemperare volueris, magis quam antea gloria et divitiis abundabis.” Spondet ille principi tenebrarum se quicquid jusserit libenter facturum, dummodo ipse sibi impleat quæ promittit. Et ille, “Ecce pergens in domum tuam in tali loco requires, et ibidem tot auri et argenti pondera, tot lapides preciosos, invenies. Mihi autem hoc facias, ut tali die huc uxorem tuam ad me adducas.” Sub tali promissione miles domum revertitur, et in loco de quo dixerat sibi quærens, omnia reperit quæ prædixit. Quæ inveniens mox emit palatia, largitur dona, redimit fundos, comparat servos. Appropinquante vero

die statuta, uxorem suam vocavit, et ei dixit, "Equum ascende, quia aliquo longius mecum pergere te oportet." At illa tremens et pavens, et viri imperio contradicere non præsumens, beatæ Mariæ se devote commendavit; et post virum abire cœpit. Cum autem longius processissent, et in via quadam ecclesiam invenissent, illa de equo descendit, ecclesiam intravit, viro exterius expectante. Dum vero beatæ Mariæ se devote commendaret, illa subito obdormivit, et virgo gloriosa prædictæ matronæ habitu et qualitate per omnia similis de altare processit, et foras exiens equum ascendit, matrona in ecclesia remanente. Vir autem suam uxorem esse arbitrans, profectus est. Cum ad locum statutum venisset, ecce princeps tenebrarum cum impetu nimio veniebat, et ad locum festinabat, et cum appropinquasset, statim ille infremuit, et tremens ac pavens accedere non præsumpsit. Dixitque militi, "Infidelissimus hominum, cur mihi taliter illusisti, et pro tantis beneficiis mihi talia contulisti? Ego enim tibi dixeram, ut ad me adduceres tuam conjugem, et tu adduxisti Dei genitricem: volebam uxorem tuam, et adduxisti mihi Mariam. Nam uxor tua mihi multas inferebat injurias, de ea volebam expetere ultionem; et tu ad me istam adduxisti, ut me torqueat et in infernum mittat." Audiens hæc vir, vehementer stupebat; et præ timore et admiratione nimia loqui non poterat. Beata autem Maria dixit, "Qua temeritate, nequam spiritus, devotæ meæ nocere præsumpsisti? Non hoc tibi impune cedit. Et nunc te hæc plector sententia, ut in infernum descendas, et ali-

ter me cum devotione invocanti nocere de cætero non præsumas." Ille vero cum magno eĵulatu recessit, et vir de equo exiliens se ad pedes eĵus prostravit. Quem Virgo increpans ad suam uxorem quæ adhuc in ecclesia dormivit jubet redire, et omnes divitias dæmonis abjicere. Rediens igitur, cum adhuc uxorem suam dormientem inveniret, eam excitavit, et sibi quæ acciderant enarravit. Cum autem domum redissent, et omnes divitias dæmonis abjecissent, in laudem Virginis devotissime permanserunt, et multas postmodum divitias ipsa Virgine largiente receperunt.

xxx. De armigero adultero.

NARRATUR quod quidam armiger adulterium commiserat cum uxore domini sui, cœpitque super hoc apud multos diffamari. Et cum audisset miles dominus suus, rem volens scire, perduxit secum dictum armigerum ad quendam dæmoniacum qui coram populo solebat multis peccata sua inproperare quæ ipsi occulte fecerant. Sciens igitur armiger se ob hanc causam duci ad dæmoniacum, conscius reatus sui cœpit multum timere, et simulata urgente necessitate, quasita a domino suo licentia, divertit ab itinere ad villam proximam, ibique sacerdoti peccatum illud cum cæteris peccatis suis plene confessus est, et accepta a sacerdote penitentia et disciplina aspera valde, ad dominum suum reversus est. Cumque venirent ad dæmoniacum supradictum,

quæsivit ab eo miles de armigero suo qualis esset et quæ opera ejus. Cui respondit dæmoniacus, “Hodie mane quando tecum iter arripuit, ipsum bene novi et opera ejus; nunc vero ejus opera scit qui dorsum ejus sanguinolentum fecit; nec ad præsens plus de eo dicere valeo nec scio.”

xxxI. De pictore diabolum depingente.

PICTOR quidam in partibus Flandriæ Dominam pro posse venerabatur per omnia. Hic quociens diabolum depingere debuit, ita turpem sicut scivit depinxit, quo iratus hostis prænotatus in noctis visione eum super hoc increpavit, et comminatus est quod si amplius faceret lueret. Ipse gaudens de offensa diaboli, studuit eum ut justum fuit terribilius depingere. Contigit autem eundem pictorem imaginem beatæ Virginis in porticu ejusdam ecclesiæ depinxisse, quod cum fecisset, honestissime fecit, et figuram dæmonis provoluti sub pedibus Virginis juxta illud, Ipsa conteret caput tuum. Provoceatur exinde diabolus, totam machinam quæ eum pingentem portabat subito turbine concussit, et in terram postravit, quod ut homo sensit, manum et cor ad Virginem levavit, et, quod mirum est dictu, illa manu injecta retinuit hominem et servavit illæsum, donec alii venirent qui eum juvarent.

XXXII. De uxore gulosa.

QUIDAM habens uxorem gulosam, assavit gallinam, ut ambo comederent. Quæ cum assata fuisset, dixit ei uxor sua, "Da mihi alam." Quam accipiens comedit: et sic universa membra gallinæ sola devoravit. Quod attendens vir ille, ait "Totum sola comedisti; non restat nisi veru," *i. e. spite*; "justum est ut gustes ex eo." Et verberavit eam egregie ipse veru, *i. e. spite*.

XXXIII. De tribus præmunionibus.

QUIDAM, ut ditaretur, diaboli se dominio mancipavit, eo tamen pacto, quod eum ante mortem ter præmuniret. Transactis igitur aliquot annis, obviavit ei diabolus in habitu pauperis, dicens, "Domine, multo plus solitum senuisti: ecce jam canus factus es." Cui ille, "Quid ad te de mea canitie?" Demum post aliquot annos apparuit ei in habitu consimili, dicens, "Domine, miror quod sic ætate deprimeris: nam, ut video, de profundo tussim trahis." Ad quod ille, "Unde te intromittis? vade vias tuas!" Tertio aliquot annis elapsis apparuit et dixit, "Salve, domine; miror quod tam appropinquas morti, quia totus jam contraheris et versus terram inclinaris." At ille super hoc commotus, ipsum sermonibus vilipendit. Paucis ergo diebus elapsis, venit ad eum in specie, dicens quod tempus esset quod ad eum secundum priorem conventionem

veniret. Qui respondit, quod fieri non debuit, quia pactum de terna præmunitione non servavit. Ad quod diabolus respondit, pactum se per omnia servasse, et se ter sufficienter præmunisse expirationis tempora, et ipsum statim jugulavit et secum ad infernum perduxit.

xxxiv. De nobili Anglo et tribus filiis suis.

QUIDAM nobilis in Anglia, habens terras in Anglia et in Wallia, tres habuit filios. Qui cum morti se appropinquare videret, vocavit tres filios et dixit eis, "Si necesse fieret vos aves fieri, quibus avibus velletis assimilari?" Cui respondit primogenitus, "Ego assimilarer accipitri, quia nobilis ales et de rapina vivit." Medius autem dixit, "Ego sturno, quia socialis est et turmatim volat." Tertius et junior aliis ait, "Et ego eigno, quia longum collum habet, ut si aliquid dictum in corde meo verteretur, bene possem deliberare antequam veniret ad os." Pater autem hoc audiens, dixit primo, "Tu, fili, ut video, vivere cupis ex raptu: do tibi terras meas in Anglia, quia terra pacis et justitiæ, et in ea rapere non poteris impune. Tu autem, fili, qui societatem amas, habebis terras meas in Wallia, quæ est terra discordiæ et guerræ, quia per curialitatem malitiam temperabis incolarum. Tibi autem juniore nullam terram assigno, quia sapiens eris et per sapientiam tuam sufficienter tibi adquies." Mortuo igitur patre dividuntur terræ ut pater prædixerat. Frater autem junior, in sapientia proficiens, factus est capitalis justiciarius Angliæ.

XXXV. De sacerdotis fornicaria.

CONTIGIT in Anglia, quod dæmon in specie hominis sedens super jumentum nigrum venit nocte ad domum cujusdam fabri, excitans eum ut jumentum suum ferret: et cum clavos in pedem ferreret, exclamavit animal illud, dicens, "Leniter age, fili, quia multum me gravas." Quo stupefacto et dicente, "Quis es tu?" respondit, "Ego sum mater tua, quæ, quia fueram sacerdotis fornicaria, facta sum dæmonis vectura." Quo dicto disparuit cum sessore suo. Merito enim fuit dæmonis jumentum quæ ad modum vixit jumentorum.

XXXVI. De cochleare diaboli.

QUIDAM in diocesi Roffensi diabolo fecit homagium, cochlear argenteum in pignus homagii exhibendo. Compunctus tandem, magistrum Henricum de Sanford, loci episcopum, adiit, et vitam suam cum magna contritione monstravit. Quem cum episcopus imposita pœnitentia absolvisset, cochlear illud ab ære in gremium ejus cecidit, quod ipse cognoscens episcopo tradidit: quo idem episcopus quoad vixit in mensa usus est in memoriam puræ confessionis.

xxxvii. De Robineto.

NOTA de Robineto, qui fuit in quadam domo in qua milites quidam quadam nocte hospitati sunt, et cum media nocte multum clamasset, et milites valde inquietasset et a sompno impedisset, tandem clamore fessus quievit. Et dixerunt milites ad invicem, "Dormiamus modo, quia modo dormit Robinetus." Quibus Robinetus respondit, "Non dormio, sed quiesco, ut melius postea clamem." Et dixerunt milites, "Ergo non dormiemus hac nocte."

xxxviii. De abbatisa a dapifero suo impregnata.

FUIT quaedam abbatisa nobilis quæ pœnitentialem zelo subjectam sibi congregationem secundum rigorem ordinis per omnia regulabat, quo fiebat ut moniales multæ eidem inviderent, et contra eam occasiones quærerent. Sociavit se invidia earum antiqui serpentis malignitas, cujus instinctu illa pia mater cum dapifero suo incestus crimen incurrit, et concepit. Nihilominus non destitit quin rigore solito monialium levitates cohereret. Instanti autem tempore partus, tam per inceffum quam per cibum a monialium muliebri sagacitate deprehenditur impregnata. Gaudent quod in ea causam accusationis, quam tociens suis voluptatibus invenerunt adversam, scribuntur accusationis literæ, ipsaque nesciente jam imminebat adventus pontificis. Igitur privatam quan-

dam capellam ingrediens, in qua Horas beatæ Virginis devotius decantare solebat, toto se corde et corpore in oratione prosternens beatam Dei genitricem lacrimosis precibus exorabat ut ejus interventu reatus sui veniam et imminentis confusionis opprobrium evadere posset. Cui sompno oppressæ post lacrimas pia virgo duobus comitantibus angelis apparens, mœstam consolabatur, et ait, “ Audivi orationem tuam : noveris me a filio meo impetrasse et peccati tui veniam et a confusione quam times liberationem plenissimam.” Tunc angelis duobus præcepit ut eam a prolis onere exonerarent, et cuidam heremitæ prolem in vicino posito deferrent, dicentes eidem quod ejus curam per .vij. annos gereret. Evigilans igitur et gravitatem nullam sentiens, beatæ Virgini incessabiles gratias egit. Interim invitatus antistes capitulum intravit, abbatissam vocari præcepit, quæ ingressa in loco suo solito præsuli considerare festinavit, quam accedentem antistes opprobriis aggreditur, et injuriis fatigatam citius exire compellit, duas quoque quæ divulgatum crimen explorerent post eam mittit, quæ accedentes et attendentes nullum in ea signum impregnati invenisse renunciaverunt, quas ipse pecunia corruptas existimans per seipsum rei veritatem explorat. Nullum in ea signum criminis inveniens, ad pedes ejus corrui, veniamque de injuriis illatis exposcit, omnesque qui ei crimen objecerant de monasterio voluit expulisse. Abbatissa vero quia vidit eas licet maligno spiritu vera tamen dixisse, ad honorem liberatrici suæ maluit peccatum quod fecerat episcopo revelare, quam criminatrices suas adversa pati permittere.

Itaque coram episcopo prostrata totum ordinem rei pandit. Missis duobus juvenibus ad heremitam, didicerunt puerum eadem die natum a duobus juvenibus ad eum delatum, et ex parte Mariæ sibi commendatum. Episcopus hoc permisit, septennio transacto eum episcopus ad literas posuit, in quo proficiens in episcopatu ei successit.

XXXIX. De malo abbate.

AUDIVI de quodam claustro, quod cum in principio foundationis suæ parvas possessiones haberet, fratres erant transeuntibus hospitales et benigni; divites autem facti omnia contraria faciebant. Unus abbas eorum, cum valde durus esset et inhumanus, sibi similes nequiores quos invenire poterat claustri officiis præponebat. Accidit autem cum joculator quidam iter faceret, nocte compellente, ad monasterium hospitaturus diverteret, ubi nec vultum invenit hilarem nec aliquam pietatem, sed vix panem nigerrimum et legumen cum sale et aqua, et stratum durum potuit adipisci. Hinc valde offensus cœpit cogitare quomodo se posset ab impio monacho vindicare. Mane autem facto, joculator divertit per viam ubi abbatem redire ad clastrum sperabat, et obvianti dicebat, "Beneveniat clericus meus, bonus et liberabilis abbas! Gratias vobis refero, et toti conventui, quod frater ille qui præest hospitio hae nocte me splendide procuravit: præparabat mihi pisces optimos cum vino precioso, et tot fercula

apposuit mihi quod ipsorum numerus nescitur; in recessu modo calciamenta mihi dedit, cingulum et cultellum." Audiens hæc abbas, iratus valde, ad claustrum properans, monachum prædictum ad capitulum quasi pro magno crimine vocavit, qui licet negaret tamen fortiter verberatus ab officio pellebatur. Abbas autem alium, quem illo nequiores credebat, ipsius loco substituit.

XI. De monacho asinos vendenti.

AUDIVI de quodam milite, qui relictis magnis possessionibus quas habebat, factus est monachus, ut in pace et humilitate Domino serviret. Attendens autem abbas quod fuisset in claustris in seculo, misit eum ad forum, ut asinos et asinas monasterii venderet qui senes essent, et emeret juniores. Licet hoc viro nobili displiceret, tamen voluit obedire. Cum autem ad forum pervenisset, illis qui volebant asinos emere interrogantibus utrum boni essent et juvenes, respondit, "Si essent boni et juvenes, eos non venderemus." Cum autem ab eo quærerent, cur haberent caudas depilatas, respondit, "quia frequenter sub onere decidunt, et per caudas levantur." Cum autem reversus nihil vendidisset, a quibusdam famulis qui secum in foro aderant abbas et monachi contra eum irati ad capitulum vocaverunt. Quibus ille dixit, "Ego multos asinos et asinas reliqui in seculo, et credebatis quod cum vestris asinis vellem proximos meos decipere, et lædere animam meam?" Et sic dimissus est in claustro, servire Domino in quiete.

XLI. De cuculo.

QUIDAM conversus audivit cuculum cantantem, et ipse observavit vices sui cantus, tot annorum promittens vitæ suæ quod ille cantus emiserat. Unde repromittens sibi longam vitam, cœpit cogitare quod viginti annis viveret in hoc seculo, et postea duobus annis rediret ad conversionem, quia tot cantus cuculus emiserat. Ivit miser ad seculum, et vix vixit duobus annis, et subtracti sunt ei .xx.

XLII. De serviente qui emit linguas.

QUIDAM dominus habens servientem, dixit ei, "Vade ad forum, eme nobis optimas carnes." Ille vadens emit omnes linguas quas de pecoribus invenit venales in foro, quas cum vidit dominus, iratus est, credens hunc esse fatuum. Et volens experiri utrum fecerit ex stultitia, post paucos dies iterum dixit, "Vade, eme nobis omnes pejores carnes quas in foro inveneris venales." Hic iterum ivit, omnes linguas animalium quas invenit emit, reportavit, et coxit, et præposuit domino suo. Dominus iratus, quare fecerit inquæsit. Respondit, "Nullum membrum carneum melius esse scio quam bonam linguam, et nullum vero pejus quam malam linguam." Et probavit prudenter serviens prædictus.

XLIII. De muliere unguente manus iudicis.

AUDIVI de quodam iudice venali, quod cum paupercula muliercula ab ipso jus suum obtinere non valeret, dixit quidam mulieri, “Judex ille talis est, quod nisi manus ejus ungantur, non obtinebis jus coram ipso.” Mulier hæc verba simpliciter et ad literam intelligens, cum sagimine porcino ad consistorium iudicis accedens, cunctis videntibus manus ejus ungere cœpit. Judex dixit, “Mulier, quid facis?” Respondit, “Domine, dictum est mihi quod nisi manus vestras unxissem justitiam a vobis assequi non possem.” Judex suum confusus iudicium emendavit in melius.

XLIV. De dæmone.

QUIDAM privatus dæmon Gillebochat dictus, confluentibus ad eum multis multa dixit occulta. Cuidam autem quærenti quot filios haberet, respondit quod duos. Dixit ille, “Modo scio quod mentiris, quia quatuor habeo.” Cui dæmon, “Non; quia duo sunt sacerdotis filii.” Cui ille, “Dic igitur qui sunt mei.” At ille, “Non dicam, quia pejus staret aliis duobus.”

XLV. De duobus scolaribus sepulcrum Ovidii adcentes propter eruditionem.

Duo erant scholares qui adierunt sepulcrum Ovidii, ut ab eo quicquam addicerent, eo quod sapiens fuerat.

Quo pervento unus petiit ut sibi versus efficacior quem Ovidius composuerat sibi ostenderetur. Cui vox intonuit, dicens,—

“Virtus est licitis abstinuisse bonis.”

Alius sociorum quæsit peiorem versum quem Ovidius composuerat, et sibi dictum est,—

“Omne iuvans statuit Jupiter esse bonum.”

Hiis auditis, consilium inierunt ut pro anima Ovidii Christum exorarent per Pater Noster et Ave, et quia malum iudicium sibi præelegerat et orationem sibi dampnato proficere non noverat, dixit,—

“Nolo Pater Noster; carpe, viator, iter.”

XLVI. De Tityvillo.

QUIDAM sanctus pater vidit diabolum quasi pleno sacco valde oneratum. Dum autem adjuraret eum ut diceret ei quid portaret, ait, “Porto syllabas dictionis syncopatas, et versus psalmodiæ quos isti clerici furati sunt hac nocte.” Et dixit sanctus, “Quale nomen habes?” Dæmon respondit, “Tityvillus vocor.” Ille autem fecit inde versum,—

“Fragmina Psalmorum Tytyvillus colligit horum.

XLVII. De familiaritate mulierum periculosa.

NARRAVIT mihi quidam homo valde religiosus, quod in partibus in quibus commoratus fuerat, accidit quod quædam valde religiosa et honesta matrona, frequenter

veniens ad ecclesiam die ac nocte, devotissime Domino serviebat. Quidam autem monachus, custos et thesaurarius monasterii, magnum nomen religionis habebat, et revera ita erat. Cum autem frequenter in ecclesia de hiis quæ pertinent ad religionem mutuo loquerentur, diabolus invidens honestati et famæ eorum inmisit eis vehementes temptationes, ita quod amor spiritualis conversus est in carnalem, unde dixerunt sibi et assignaverunt noctem in qua recederet monachus a monasterio cum thesauro ecclesiæ, et matrona a domo sua cum summa pecuniæ quam auferet clam marito. Cum autem sic discederent et fugerent, monachi surgentes ad matutinas viderunt archas fractas, et thesaurum ecclesiæ asportatum, et cum non invenirent monachum festinanter secuti sunt eum. Similiter maritus dictæ mulieris videns archam suam apertam et pecuniam ablatam, secutus est uxorem suam, et apprehendentes monachum et mulierem cum thesauro reduxerunt eos et in arcto carcere posuerunt. Tantum autem scandalum fuit per totam regionem, et ita omnes infamabant religiosas personas, quod longe majus damnum fuit de infamia et scandala, quam de ipso peccato. Tunc monachus ad se reversus, cœpit cum multis lacrimis rogare beatam Virginem, cui semper ab infantia servierat, et nihil unquam tale ei acciderat. Similiter et dicta matrona cœpit instanter auxilium beatæ Virginis implorare, quam frequenter diebus ac noctibus consueverat salutare, et coram ejus imaginem genua flectere. Tandem beata Virgo valde irata eis apparuit, et postquam eis multum inproperavit, ait, "Remissionem peccati possem vobis optinere a filio meo; sed quid

possum facere de tanto scandalo? Vos enim foetere fecistis nomen religiosorum personarum coram omni populo, ita quod de cætero eis non credetur. Hoc est enim quasi dampnum irrecuperabile.” Tandem orationibus eorum pia Virgo devicta, compulit dæmones qui hæc procuraverant venire, injungens eis, quod sicut religionem infamaverant, ita infamiam cessare procurarent. Illi vero, cum non possent ejus imperiis resistere, post multas anxietates et varias cogitationes, reperta via quomodo cessaret infamia, restituerunt nocte monachum in ecclesia et archam fractam sicut prius reparantes et in ea thesaurum reponentes, archam etiam quam matrona aperuerat clauserunt et serraverunt et pecuniam in ea reposuerunt, et in camera sua in loco ubi orare solebat mulierem posuerunt. Cum autem monachi reperissent thesaurarium domus suæ sicut consueverat dominum exorare, et maritus uxorem suam reperiret, et thesaurum sicut prius fuerat reperissent, cœperunt obstupescere et mirari, et currentes ad carcerem viderunt monachum et mulierem in compedibus, sicut eos prius dimiserant. Sic enim videbatur eis, quia unus dæmon transfiguravit se in speciem monachi, et alius in speciem mulieris. Cum autem tota civitas ad videnda miracula convenisset, dæmones cunctis audientibus dixerunt, “Recedamus: satis enim istis illusimus, et de religionis personis mala cogitare fecimus.” Et hoc dicto subito disparuerunt. Omnes autem ad pedes monachi et mulieris inelamati veniam postulaverunt. Ecce quantam infamiam et scandalum atque inestimabile dampnum diabolus contra religiosas personas procurasset nisi beata Virgo succurrisset.

XLVIII. De Karolo, et de tribus filiis ejus.

EXEMPLUM cujusdam filii imperatoris Caroli, qui vocabatur Gobaut. Volens enim Carolus, ut dicunt, probare filiorum obedientiam, accepta parte pomi quam in manu tenebat, dixit, “Gobaude, aperi os, et accipe.” Respondit quod non aperiret, nec tantum vituperium pro patre sustineret. Tunc pater, vocato filio suo nomine Lodovico, dixit, “Aperi os, et accipe quod tibi porrigo.” Cui ille, “Sicut placet vobis, de me tanquam de servo vestro facite.” Cui pater statim subjunxit, “Et ego do tibi regnum Franciæ.” Et cum tertio filio, Loerius qui vocabatur, præciperet, ut coram eunctis os aperiret, pater aperienti dixit, “Per partem pomi quam recepisti in ore, investio te de ducatu Lothoringiæ.” Tunc Gobaudus sero pœnitens, ait patri, “Pater, ecce aperio os: da mihi partem pomi.” Cui pater, “Tarde aperisti, nec pomum nec terram dabo tibi.” Et cœperunt omnes deridere eum, dicentes, “*à tart, beau Gobart, i. targe avez Gobart.*”

XLIX. De Saltu Galteri.

AUDIVI quod est quidam locus in partibus Normanniæ, qui Saltus Galteri nuncupatur, eo quod de loco illo quidam volens ostendere amicæ suæ quod tantum eam diligeret quod nullum periculum pro ipsa recusaret, et

illa similiter illi promiserat quod sequeretur eum quocumque pergeret, facto de loco illo saltu, dum Galterum in aquis suffocatum inspiceret, eum sequi noluit, sed paulo post alio adhesit.

L. De Gautero quærente locum ubi semper gauderet.

QUIDAM vocabatur Gauterus, qui quæsit locum et statum ubi semper gauderet, et nullam molestiam in carne nec in corde sustineret, et hoc diu quærens profectus est. Tandem invenit quandam dominam pulcherrimam, cujus maritus jam obierat, et salutatione facta interrogavit domina quid quæreret, qui respondit, "Domina, quero locum et statum ubi semper gaudeam, et nunquam doleam." Cui domina, "Esto maritus meus, et habebis omnia tibi necessaria." Monstravitque ei aulam et cameram, et talia. Quæsit autem ubi de nocte jaceret; at illa lectum monstravit circa quem fuerunt ex una parte lupi, et ex alia parte vermes, et ex tertia parte serpentes, et ex alia ursi. Et ait Gauterus, "Quamdiu ero tecum, numquid habebō tales delicias?" Ait domina, "Maritus meus mortuus est, et te tandem oportet mori, quoniam ursus te interficiet, sed nescio utrum prima nocte vel post, et tunc lupi, vermes, et serpentes te devorabunt." Cui Gauterus, "Omnia alia bona sunt, sed lectus exterret me, nec vellem pro toto mundo in tali lecto jacere." Processit inde Gauterus, et venit ad quoddam regnum, ubi jam rex de-

cessit. Dixerunt homines regni, "Eſto rex noster, et habebis omnia bona; ecce palatium; ecce cameram." Et inter cætera demonstraverunt ei consimilem lectum circumvallatum prædictis bestiis. Et ait Gauterus, "Numquid nocebunt mihi bestię?" Cui responderunt, "Ursus te interficiet, et bestię te devorabunt, sicut factum est de aliis regibus, sed nescimus quando." Qui ait, "Periculosum est tale regnum: lectum abhorreo, et ideo recedo." Iterum profectus venit ad quendam locum ubi erant pulchra palatia, columpnæ aureæ. Homines loci illius ipsum suscipientes, dominum totius constituere voluerunt, sed, consimili lecto demonstrato, protinus recessit. Tandem venit ad locum quendam, ubi invenit senem sedentem ad pedes cujusdam scalæ, quæ innixa fuit cuidam muro tria habenti scalaria. Quarente sene quid quæreret, Gauterus respondit, "Ut semper gaudeam, et nullam molestiam sustineam." Cui senex, "Si ascenderit murum per istam scalam, invenies ibi quod quæris." Ascendens ergo Gauterus, quæ diu quæsierat invenit.

LI. De tribus malis abbatibus.

QUIDAM abbas dedit monachis suis tria fercula. Dixerunt monachi, "Iste rarum dat nobis: rogemus Dominum quod cito moriatur." Et sic fuit: ex hac causa sive ex alia cito mortuus est. Substitutus est alius, qui eis tantum dedit duo fercula. Irati mo-

nachi et contristati, dixerunt, “Nunc magis orandum est, quia unum ferculum subtractum est, quod Dominus subtrahat ei vitam suam.” Tandem mortuus est. Substitutus est tertius, qui duo fercula subtrahit. Irati monachi dixerunt, “Iste pessimus est inter omnes, quia fame nos interficit: rogemus Deum ut cito moriatur.” Dixit unus monachus, “Rogo Deum quod det ei vitam longam, et manuteneat cum nobis.” Alii admirati quærebant quare hoc diceret: qui ait, “Video quod primus fuit malus, secundus pejor, iste pessimus: timeo quod cum mortuus fuerit, alius pejor succedet qui nos penitus fame perimet.” Unde solet dici,—

Selde comet the lattere the betere.

LII. Fabula de columbis et duce.

NISUS semel rapuit columbam unam et devoravit. Aliæ columbæ acceperunt consilium cui conquerentur, et dixerunt, “Duci.” Est autem dux avis cum magno capite, et major aquila, et ideo columbæ conquestæ sunt ei de niso, quod eis faceret justitiam, quoniam sociam suam interfecit. Audita querela, respondit dux cum magna ingurgitatione, “Clok;” quo audito, dixerunt columbæ, “Quam bene intonuit! certe faciet sibi morcellum unicum de niso.” Iterum venit nisus, et aliam columbam rapuit. Accesserunt columbæ ad ducem, dicentes, “Fac nobis justitiam.” Respondit, “Clok.” Dixerunt columbæ, “Quam strenue commi-

natur! optime faciet justitiam." Nisus tertiam columbam accepit. Columbæ tertio venerunt ad ducem, ut vindictam acciperet, et ipse respondit "Clok." Audientes dixerunt, "Quid est quod semper dicit 'clok,' et nunquam justitiam facit? recedamus a regno suo: infestemus eum sicut falsum et stultum." Hinc est quod columbæ et cæteræ aves, quando ducem vident, eum infestant, qua de causa dux non est ausus volare nisi de nocte, quoniam aves interficerent ipsum.

Sic plerique, quando pauperes clamant quod reges et majores faciant justitiam de injurantibus, dicunt, "Faciemus, faciemus!" et sic dicunt unum "clok," nunquam tamen faciunt. Hoc etiam ad falsos promissores refertur, qui dicunt, "Clok, klok," *i. e.* "dabo, dabo;" et nihil aliud habetur a talibus nisi unum "clok."



LIII. Fabula de cornice mutuo plumas accipiente.

CORNIX semel videns se turpem et deplumatam, conquesta est aquilæ de nuditate et turpitudine. Aquila dixit ei quod mutuo reciperet plumas de diversis avibus. Fecit sic: accepit de cauda pavonis, de alis columbæ, et sicut sibi placuit de cæteris avibus. Cornix videns se ornatam, cœpit deridere et inclamare contra aves alias. Venerunt igitur aves et conquerebantur aquilæ de superbia cornicis. Respondit aquila, "Accipiat quælibet avis suam pennam, et sic humiliabitur." Quo facto, relicta est cornix turpis et nuda.

Sic miser homo de ornatu suo superbit. Sed acci-

piat ovis lanam suam, terra linum suum, boves et capræ corium suum, cirogrilli et agni suas pelles, et remanebit miser homo nudus et turpis; et ita fiet saltem in die mortis, quando secum nihil afferret de omnibus bonis suis.

LIV. Fabula de pullo busardi.

BUSARDUS in nido ancipitris projecit ovum suum, et inde creatus est pullus. Alii pulli naturaliter nobiles finum suum fecerunt extra nidum, sed pullus busardi semper maculavit nidum suum. Quod avertens ancipiter, ait, “Quis est qui nidum maculat?” Tandem dixerunt ei pulli de pullo busardi. Quod attendens ancipiter, cœpit filium busardi maledicere, et extra nidum projecit eum, dicens,—

Of aye ich the bronste, of athele ich ne miste.

“De ovo te eduxi, de natura non potui.” Et contractus est totus.

LV. De ave Sancti Martini.

QUÆDAM avis dicitur Sancti Martini in Hispania, parvula ad modum reguli. Hæc graciles habet tibiae ad modum junci longas. Contigit quod sole calente contra festum Sancti Martini, projecit se juxta arborem ad solem, et erigit tibiae suas, dicens, “Eya! si caderet

arbor, sustinerem ipsam super tibias meas." Et cecidit folium unum juxta, et avis exterrita evolat, dicens, "Sancte Martine, cur non succurris aviculæ tuæ?"

LVI. Fabula de bufone et filio suo.

CONTIGIT quod animalia semel celebraverunt concilium. Bufo misit illuc filium suum, sed oblitus est sotulares suos novos. Quæsivit bufo aliquod animal velox, quod posset ad concilium accelerare. Videbatur sibi quod lepus bene curreret; vocavit eum, et, mercede constituta, dixit ei quod deferret sotulares novos filio suo. Respondit lepus, "Quomodo possum discernere filium tuum in tali concilio?" Dixit bufo, "Ille qui pulcherrimus est inter omnia animalia est filius meus." Dixit lepus, "Numquid columba vel pavo est filius tuus?" Respondit, "Nequaquam; quoniam columba oculos habet nigros, pavo turpes pedes." Dixit lepus, "Qualis est igitur filius tuus?" Et dixit bufo, "Qui tale habet caput quale est meum, talem ventrem, tales tibias, tales pedes, ille est pulcherrimus filius meus, illi deferas sotulares." Ecce quia filium dilexit, pulcherrimum reputavit.—

Ky crepaude cyme, lune ly semle.

Si quis amat ranam, ranam putat esse Dianam.

LVII. Fabula de vulpe et lupo.

VULPES casu cecidit per unam situlam in puteum. Venit lupo et quærebat quid faceret ibi vulpecula; quæ ait, "Bone compater, hic habeo multos pisces et magnos, utinam mecum partem haberes!" Et ait Ysengrinus, "Quomodo possum ibi descendere?" Ait vulpecula, "Superest una situla: pone te intus, et venies deorsum." Et erant ibi duæ situlæ; quando una descenderat, alia ascenderat. Lupo posuit se in situlam quæ erat supra, et descendit; vulpecula in alia situla ascendit. Et quando obviarunt sibi, ait lupo, "Bone compater, quo vadis?" Et ait vulpes, "Satis comedi, et ascendo: tu descendens invenies mirabilia." Descendit miser lupo, nec invenit aliquid nisi aquam. Venerunt mane rustici, et extraxerunt lupo, et usque ad mortem verberaverunt.

LVIII. Fabula de leone, lupo, et vulpe.

LEO, lupo, et vulpes condixerunt ad invicem quod venarentur. Vulpes cepit anserem, lupo arietem pinguem, leo bovem macilentum. Debuerunt prandere. Dixit leo lupo, quod præda partiretur? Dixit lupo, "Unusquisque habeat quod cepit, leo suum bovem, ego arietem, vulpes anserem." Leo iratus crexit palmam, et cum unguibus extraxit totum corium de capite lupi. Et dixit leo vulpi, quod diceret. Et ait vulpes,

“Vos, domine, comeditis de pingui ariete quantum volueritis, quia teneras carnes habet; et postea de ansere quantum volueritis; tandem de bove temperate, quia duras habet carnes; et quod remanserit detis nobis, qui homines vestri sumus.” Ait leo, “Certe, bene dicis: quis te docuit ita bene partiri?” Et ait vulpes, “Domine, ille rubeus capellus socii mei,” demonstrato capite excoriato.

LIX. De Isengrino monacho.

ISENGRINUS semel voluit esse monachus. Magnis precibus optinuit quod capitulum consensus; coronam, cucullam, et cætera monachalia suscepit. Tandem posuerunt eum ad litteras. Debit addiscere “Pater noster,” et semper respondit “agnus,” vel “aries.” Docuerunt eum monachi ut respiceret ad crucifixum et ad sacrificium; at ille semper direxit oculos ad agnos vel arietes.

Sic plerique faciunt monachi, semper tantum dicunt “aries,” i. e. clamant “bonum vinum,” et semper habent oculum ad pinguem carnem et ad scutellam suam, unde solet Anglice dici,—

They thou the vulf hore hod to preste,
 They thou him to skole sette salmes to lerne,
 Hevere bet hise geres to the grove grene.

LX. De duobus sociis.

Duo socii debuerunt per desertum transire. Dixit alter, "Firmabo tecum quod plus lucrabor per falsitatem quam tu per veritatem." Respondit alter, "Et ego firmabo." Constituta firmatione, incidit mendax in quandam congregationem simiarum, et dixerunt simiæ, "Quid tibi videtur de nobis?" Dixit mendax, "Vos estis pulcherrimæ inter omnia animantia super terram, et homines assimilantur vobis: nunquam vidi tam puleram congregationem." Et multum commendavit eas. Venit alius veridicus, et quærebant simiæ quid ei videtur de illa congregatione; qui respondit dicens, "Nunquam vidi tam turpem tamque fœdam congregationem." Et iratæ simiæ verberaverunt eum egregie, quod vix evasit manus earum.

Et quandoque nocet omnia vera loqui.

LXI. De convivio leonis.

CONTIGIT quod animalia invitata fuerunt a leone ad magnum prandium. Fuit invitatus murilegus. Quærebat leo quid libentius comederet, volens singulis satisfacere; et ait murilegus, "mures et ratones." Cogitavit leo nisi omnes haberent de hoc ferculo, esset villania. Tandem fecit venire ferculum generale de rattis. Catus optime comedit: alia animalia murmuraverunt, dicentes, "Fi! fi! quid apponitur nobis?" Et totum prandium propter hoc maculatum est.

LXII. De Reynardo et Teburgo.

VULPES, sive Reynardus, obviavit Teburgo, i. e. cato : et ait Reynardus, "Quot fraudes vel artificia novisti?" Ait catus, "Certe, nescio nisi unum." Et ait Reynardus, "Quod est illud?" Respondit catus, "Quando canes me insequuntur, scio rapere super arbores et evadere." Et quæsit catus, "Et tu, quot scis?" Respondit Reynardus, "Scio .xvij., et adhuc habeo sacculum plenum : veni mecum et docebo te artificia mea, quod canes te non capiant." Annuit catus : ambo iverunt simul. Venatores et canes insequabantur eos. Ait catus, "Audio canes, jam timeo!" Et ait Reynardus, "Nolo timere : bene te instruem qualiter evades." Appropinquaverunt canes et venatores. "Certe," dixit Catus, "amplius non tecum ibo : volo uti artificio meo." Et saltavit super arborem. Canes ipsum dimiserunt, et Reinardum insecuti sunt, et tandem ceperunt, quidam per tibias, quidam per ventrem, quidam per dorsum, quidam per caput. Et catus in alto sedens clamavit, "Reynarde, Reynarde! aperi sacculum tuum ; certe omnes fraudes tue non valent modo ovum."

LXIII. De congregatione bestiarum.

CONTIGIT quod lupus defunctus est ; leo bestias congregavit, et exequias celebrare fecit. Lepus aquam benedictam portavit, hericii cereos portaverunt, hirci

campanas pulsaverunt, melotes foveam fecerunt, vulpes mortuum in feretro portaverunt, Berengarius (i. e. ursus) missam celebravit, bos evangelium, asinus epistolam legit. Missa celebrata, et Ysengrino sepulto, de bonis ipsius animalia splendide comederunt, et consimile funus desideraverunt.

Certe sic contingit frequentur quod aliquo divite rapitore vel usurario mortuo, abbas vel prior conventum bestiarum, (i. e. bestialiter viventium) facit congregari. Plerumque contingit quod in magno conventu nigrorum vel alborum monachorum non sunt nisi bestiae, leones per superbiam, vulpes per fraudulentiam, ursi per voracitatem, hirci foetentes per luxuriam, asini per segnitiam, hericii per asperitatem, lepores per metum, quia trepidaverunt ubi non erat timor, boves per terrarum labores.

LXIV. De cane.

CONTIGIT quod canis voluit facere rusticitatem super congregationem cirporum (i. e. juncus marinus), et unus cirpus bene stimulavit posteriora ejus, et canis recessit longius, et semper cirpos latravit. Dixit cirpus, "Melius volo quod latres me a longe, quam coinquines me de prope."

LXV. De muliere maritum suum inebriante.

DE alia audivi quæ habens maritum suum odio, ipsum inebriavit sicut de filiabus Loth dicitur, quod inebriaverunt patrem suum, et mittens pro monachis cœpit flere et dicere, "Ecce maritus meus laborat quasi in extremis, et rogavit me ut darem ei licentiam assumendi habitum." Monachi vero ponentes hominum illum super quadrigam, et vestientes eum habitu religioso duxerunt ad monasterium suum. Mane autem digesto vino homo ille excitatus, postquam in habitu regulari se reperit, et circa se monachos in domo infirmorum aspexit, cœpit contristari et mœstus esse. Et tandem præ verecundia et confusione voluit ad domum redire, quare ab omnibus apostata diceretur.

LXVI. De muliere et genero suo.

Quidam vir et uxor sua filiam unicam habentes, eam cuidam juveni nuptui tradiderunt ; ob amorem autem filiæ generum suum secum in domo tenebant. Mater autem puellæ juvenem amore filiæ suæ tam diligenter colebat, ut non major puellæ ad pnerum quam socrus ad generum. Inter hæc malitiosi dicere cœperunt, quod hoc non filiae causa faceret, sed ut eadem pro filia sese ingereret. Cum igitur mulieris animum tanta falsitas contulisset, timens ne in vulgi fabulam verteretur, duos rusticos alloquitur, et si occulte generum strangulare velint, cuilibet .xx. solidos pollice-

tur. Quadam ergo die eos in cellaria recludens, maritum suum et filiam alio transmisit. Tunc adolescens jussu dominæ suæ cellarium ut vinum afferet ingreditur, et mox a latentibus strangulatur. Mox socrus ipsum in lectum filiæ detulit, et quasi dormientem vestibus circumtexit. Redeuntibus ergo marito et filia, et ad mensam positis, jubet mater filiæ ut maritum debeat excitare, et ad mensam vocare. Quem cum defunctum reperisset, et hoc concito nunciasset, tota familia in lamentum vertitur, et illa mulier homicida dolens cum cæteris lamentabatur. Tandem mulier de perpetrato scelere valde ingemuit, et sacerdoti omnia per ordinem confessa fuit. Post aliquod tempus inter mulierem et sacerdotem litigium erat, et a sacerdote sibi generi homicidium irrogatur. Eadem, cum ad parentum juvenis notam devenisset, ad judicem adducitur et ab eo ignibus cremanda dampnatur. Finem suum imminere considerans, ad beatam Virginem se convertit, et ejus intrans ecclesiam in oratione cum lacrimis se prostravit. Post modicum exire compellitur, et in magnum ignem projecta, omnes ibidem eam stare illæsam et incolumem contuentur. At parentes pueri parvum nimis ignem putantes, ad sarmenta concurrunt, et in ignem projiciunt. Videntes autem quod sic in aliquo non læderetur, lanceis et hastilibus eam impingere cœperunt. Tunc judex qui aderat vehementer obstupuit, et eos ab ipsius impugnatione compellavit. Eam autem diligenter considerans, nullum in ea signum incendii præter sola vulnera lancearum invenit. Cum ergo

parentes ejus domum eam reduxissent, et eam fomentis et balneis recrearent, nolens eam Dominus ulterius humana suspicione fœdari, post triduum in laudem Virginis perseverantem ipsam ex hac vita vocavit.

LXVII. De vetula sortilega.

AUDIVI de quadam vetula sortilega, sive sacrilega, qua mulieribus dicebat, “Facies hæc quæ dicam vobis, et habebitis cito bonum maritum et divitem.” Cum autem multas seduceret, quædam sapienter respondit illi, “Maritus tuus pauper est et mendicus; quomodo divitem maritum facies me habere, quæ tibi subvenire non potuisti in hac parte.”

LXVIII. Contra consuetudinem jurandi.

NON solum autem viri, sed quædam mulieres, tantam habent jurandi consuetudinem, quod vix etiam sine juramento loqui possunt, quin aliquod juramentum prætermittant. Unde audivi de quadam muliere qua faceret confessionem suam, et sacerdos prohibuit ei ut de cætero non juraret; illa respondit, “Domine, si Deus me adjuvet! de cætero non jurabo.” Cui sacerdos, “Ecce, adhuc juras!” At illa, “Per Deum! amodo abstinebo!” Cui sacerdos ait, “Sit sermo tuus, est, est, non, non: sic præcepit Dominus. Quod enim abun-

dantius est, a malo est." Cui illa, "Domine, iterum dicitis, et ego vobis dico, per beatam virginem et omnes sanctos! amodo non jurabo, et faciam sicut injunxistis mihi, et nunquam jurare me audietis." Et ita maledicta illa mulier frequenter promittebat, et promittendo contrarium faciebat.

LXIX. De homine cæcutiente qui omnes inimicos suos evasit.

Номо quidam sapiens fuit et cæcutiens, qui cum esset dives, et tyrannum quendam sub cujus dominio fuerant valde timeret, omnia bona sua ad alium regionem latenter præmisit, tandem ipse personaliter fugere volens, equum rufum ascendit, et puerum secum in equo sedere fecit, qui equum regeret et viam illi ostenderet. Cum autem equitarent, dominus ille misit post servum qui ab ejus dominio recedebat, et dixit puer, "Ecce quidam super equum nigrum currit post nos, ut nos comprehendat!" Cui homo fugiens respondit, "Bene evademus in nomine Domini;" et calcaribus urgens equum evasit. Paulo post puer domino suo dixit, "Ecce quidam cum equo albo nos valde velociter insequitur, et jam fere nos comprehendit!" Cui homo respondit, "Ne timeas, quia et istum evademus auxilio Dei;" et calcaribus equum stimulans, et velocius currens, evasit illæsus. Sed post modicum puer domino ait, "Ecce quidam velocius cæteris nos insequitur, et apprehendere nititur!" Cui homo dixit, "Cujusmodi

equum habet?" Dixit puer, "Equum rufum, equo tuo valde consimilem." Et ille valde expavit, et ait puero, "Declina ad viam illam lapidosam." Quo facto, ille qui insequabatur valde appropinquare cœpit. Cumque puer dixisset, "Domine, ecce fere nos apprehendit!" Ait dominus, "Duc equum per aquas illas, et viam lutosam intremus." Quo facto, ille qui persequebatur sequi illum non potuit, et ita omnia pericula homo ille cœcutiens evasit.

LXX. De thesauro invento.

AUDIVI de quodam laico, qui omni die laborando victum sibi tenuem acquirebat, nec ei postquam cornavit quicquam remanebat, et omni nocte priusquam dormiret multum cum uxore cantavit, et postea letus et securus dormiebat : unde,

"Cantabit vacuus coram latrone viator."

Vicini autem ejus, qui divites erant, nunquam cantabant, sed in curis magnis de pecunia sua erant. Cum autem de tanto gaudio illius pauperis mirarentur, et murmuraverunt eo quod tantum cantans non permitteret eos dormire, dixit quidam valde dives de vicinis suis, "Vos nescitis : ego subtiliter castigabo eum, quod non cantabit neque gaudebit." Tunc præsentibus vicinis, quos absconderat in quodam loco ut viderent et testes essent, projecit sacculum cum pecunia ante hostium pauperis illa hora qua solebat exire in mane, ut victum quæreret. Inventa autem pecunia, reversus est in domum suam, et abscondit illam. Imminente autem nocte cœpit anxius

esse, ex una parte metuens ne latrones furarentur, ex alia si possessiones emeret ut forte argueretur de inventa pecunia. In hiis angustiis permanens, non gaudebat sicut prius. Tunc divites et alii vicini ceperunt ab eo querere cur ita tristis esset. Cum autem facti veritatem dicere non auderet, ait ille dives qui projecerat pecuniam, "Ego scio veritatem: heri in tali loco pecuniam invenisti, et videntibus hiis omnibus qui praesentes sunt in domum tuam detulisti." Ait ille, timens et erubescens, "Maledicta sit ista pecunia, quae tantum afflixit! quia postquam illam inveni, gaudium habere non potui, et longe magis fatigatus sum animo quam prius in egestate nimia laborando. Tollite pecuniam, ut itare et cantare valeam!"

LXXI. De duobus solutis militibus in eadem villa habitantibus.

Duo erant milites soluti in eadem villa habitantes, quorum alter uxorem traduxit formosam in nuptiis discumbentem; alter miles pro sua pulchritudine concupivit, et captata opportunitate, multis blanditiis et variis promissis interpositis, de amore interpellavit eandem; ipsa tamen nec prece nec pretio potuit emolliri. Quod cum vidisset miles praedictus, non paucis minis intersertis, dicebat quod partes transmarinus adiret et nigromantiam addisceret, ut voti compos fieret inchoati. Ipsa autem crucis signaculo insignita, et in Christi virtute confisa, dixit quod nec ipsum nec artem suam pra-

sentem vel futuram expavit. Itinere autem arrepto, in secunda dicta ad missam audivit pulsare, et ab equo descendens capellam intravit; missa vero celebrata, sacerdoti confessus est, et causa sui itineris expressa, videlicet pulcritudinem prædictæ matronæ, sacerdos quæsit ab illo si ab incepto vellet desistere pro amore cujusdam dominæ multo pulchrioris, quæ illi nuberet si placeret. Milite quidem annuente, sacerdos injunxit ei ut singulis diebus illius anni psalterium Mariæ Virginis diceret gloriosæ, et in fine anni dominam sibi promisit centies pulchriorem. Miles ipse domum rediens, sibi injunctum fideliter adimplevit, et in ultimo die anni illius promissionem sacerdotis expectans, quandam capellam intravit, et coram imagine beatæ Virginis psalterio perorato, vidit quandam dominam incomparabilem ad se venientem, quæ dicebat, “Quia sacerdos meus tibi me promisit fore copulandam, veni ut tibi nuberem.” Et in signum amoris et memoriæ annulum aureum digito militis apponebat, et dixit, quodcumque annulus ille evanesceret, statim ad sponsam suam esse pacifice migraturus. Per proce-
sum autem temporis, miles ille, dives mirum in modum factus, magnum convivium faciebat. Finito autem prandio, in tempore loturæ, miles inter convivantes pro nimia cogitatione immobiliter quasi extra se positus erectus astabat. Omnibus autem admirantibus et pro stupore silentibus, voce clarissima loquebatur, petens a Domino ut quilibet quod magis diligeret possideret: et respiciens ad digitum, annulum non videbat; unde decessum suum imminere cognoscens, conviventibus rei

gestæ seriem revelavit, et ipsis presentibus ab hac luce migravit.

LXXII. De leccatore sacrilego.

IN Brye, in villa quæ dicitur Castellis, duo leccatores ludebant ad hasardum in porticu ecclesiæ. Erat autem in eadem porticu imago beatæ Virginis in lapide grandi inseulpta, tenens puerum Jhesum super genua sua. Unus vero illorum perdens blasphemavit beatam Virginem, et nec unum ex membris ejus prætermisit, quin denumeraret omnia tum extrinseca quam intrinseca. Et cum amplius perderet, amplius dehonestavit matrem misericordiæ et pudicitæ sigillis, ausus est meretricem nominare, et turpia et inaudita de ea fingere. Tandem cum omnia perdidisset, amens effectus, surrexit et arripiens lapidem jecit ad imaginem, fregitque sinistrum brachium quo amplexata est puerum; et cum puer minaretur cassum, mira dei virtute dextrum porrexit brachium et retinuit puerum. Porro cruor ex sinistro cucurrit abundanter, quem exceperunt tam viri quam mulieres, et diligenter reposuerunt. Sacrilegus autem ille arreptus est a dæmonio, et quia beatæ Virginis immaculata viscera depraverat, vidente populo in eodem loco per posteriorem januam corporis effusa sunt viscera ejus, et sic indignam vitam digna morte finivit.

LXXIII. De Roberto de Chartres.

MAGISTER Robertus de Chartres habuit Parisius quendam socium et clericum, qui dixit quod omnes episcopi Franciæ erant cæci, eo quod non dabant magistro suo tanto clerico aliquos redditus, cum pauper esset. Qui discipulus postea factus est episcopus, et adeo cæcus factus est ut cæteri, oblitus magistri sui. Cumque quadam die veniret Parisius, obviavit illi magister suus portans in manibus suis duos cereos accensos. Cujus rei causam cum inquireret episcopus, respondit magister, “Domine, volo ut videatis, quia vos ut cæteri episcopi cæci estis.”

LXXIV. De concubinis sacerdotum.

IN quibusdam autem regionibus ita abominantur gentes hujusmodi sacerdotissas, quod illis in ecclesia nolunt pacem dare, neque ab illis pacis osculum recipere. Opinio enim communis est eorum, quod si de sacerdotum concubinis aliquis pacis osculum reciperet, partem in missa non haberet, unde ad earum derisionem solent dicere vulgariter quasi quandam carminationem per quam mures carminati a segetibus eorum arceantur sub hiis verbis,—

Jeo vus conjurz, soriz e raz,
 Qe vus ne aiez part en cest laz,
 Ne plus qe ne at part en la messe,
 Cil qe prent pes de la preteresse.

Quod est, “Adjuro vos, mures et rati, quod non habe-

atis partem in hac collectione manipulorum, vel in hoc acervo granorum, sicut non habet partem in missa qui osculum pacis accipit a sacerdotissa." Et dicunt quod mures postea manipulos vel grana non tangunt.

LXXV. De dæmone et latrone.

ACCIDIT quod dæmon et latro sibi mutuo obviarent, et latroni quærenti quo iret, ait, "Vado strangulare illum heremitam, qui peccato quodam perpetrato dormivit non confessus." Et ipsi quærenti quo ipse etiam iret, respondit, "Ego vado furari vaccam illius heremitæ." "Eamus ergo," inquit, "simul, et simus socii et amici, et juvemus nos mutuo." Ipsis ergo stantibus ad portam heremitæ, litigabant quis illorum prius inciperet facinus suum: diabolo dicente quod ipse inciperet, contradixit latro, ne forte dum strangularetur strepitum faceret, et sic excitati latronem impedirent a præda sua. Latrone vero dicente quod ipse inciperet, contradixit ei dæmon, ne forte vacca mugitu vel strepitu heremitam excitaret, et sic a lucro suo impediretur. Ipsis vero sic in discordiam versis, clamavit dæmon, volens se vindicare, dicens, "Surge, domine heremita, et cape latronem qui venit ad furandum vaccam tuam: et ego juvabo te ad ipsum capiendum." Quod ut factum est, ait dæmon heremitæ, "Bene debes me diligere, quia ita fidelis amicus tuus sum, qui ita diligenter domum tuam custodio."

LXXVI. De viro mortem fingente.

CUM quidam in lecto suo verteret, non valens dormire, ab uxore de causa requisitus tantæ fatigationis, respondit se cogitasse quomodo eum bonis suis annum illum transiret, et quod satis habuit pro toto anno excepto uno die, “et inde,” inquit, “sollicitor, quomodo diem illum transibo.” Et uxori eum confortanti non adqueivit, dicens, “Inveni modum bonum, videlicet istum: fingam me mortuum pro uno die, et pones me in aula et cooperies, et sic illo die nihil comedam, nec tu nec familia præ dolore et sollicitudine, et sic parendo evademus diem illum, et pro residuo satis habebimus.” Quod cum factus fuisset, posuit se uxor in hostio, familia de campis redeunte, et planxit, respondens causam fletus esse mariti mortem. Qui cum super corpus dixissent Pater Noster, ait unus, “Licet sit mortuus, oportet quod nos comedamus.” “Non,” inquit uxor, “comedetis hodie, præ dolore et sollicitudine quærendi necessaria pro funere.” Sed sermo familiæ prævaluit. Ipsis ergo comedentibus, miser audiens quod cautela sua nihil ei valeret, caput de tapeto elevavit. Quod videns unus servorum, credens ne forte diabolus corpus illud vexaret, securi vel baculo accepto eum excerebravit; et uxore clamante quod maritum suum occidisset, “non,” inquit, “sed diabolum de corpore mariti tui fugavi.”

LXXVII. De advocato et diabolo.

Homo quidam erat diversarum villarum advocatus, im-
misericors, avarus, faciens graves exactiones in sibi
subditos. Die quadam, cum propter exactionem faci-
endam ad villam unam properaret, diabolus in specie
hominis se illi in itinere sociavit, quem tam ex horrore
quam ex mutua colloctione diabolum esse intellexit.
Ire cum eo satis timuit; nullo tamen modo, neque
orando neque cruce signando, ab eo separari potuit.
Cumque simul pergerent, occurrit eis homo quidam
pauper porcum in laqueo ducens. Cumque porcus huc
illucque diverteretur, iratus homo clamavit, "Diabolus
te habeat!" Quo verbo audito, advocatus sperans se
tali occasione a diabolo liberari, ait illi, "Audi, amice:
porcus ille est tibi datus; vade, tolle illum." Respondit
diabolus, "Nequaquam mihi illum ex corde donavit, et
ideo illum tollere non possum." Deinde transeuntes
per aliam villam, cum infans fletet, mater in foribus
domus stans, turbida voce dicebat, "Diabolus te habeat!
quid me fletibus tuis inquietas?" Tunc advocatus dixit,
"Ecce bene lueratus es animam unam! tolle in-
fantem, quia tuus est." Cui diabolus, ut prius, "Non
mihi illum dedit ex corde: sed talis est consuetudo
hominibus loquendi cum irascuntur." Incipientibus
autem appropinquare loco ad quem tendebant, homines
a villa longe videntes, et causam ejus adventus non ig-
norantes, omnes una voce simul clamabant, dicentes,
"Diabolus te habeat, ac diabolo venias!" Quo audito,
diabolus caput movens et cachinnans ait advocato,

“Ecce, isti dederunt te mihi ex intimo corde, et ideo meus es.” Ac rapuit eum in ipsa hora diabolus, et quid de eo fecerit ignoratur. Verba mutuae confabulationis ac facta istius, per famulum advocati, qui secum fuit in itinere, declarata sunt.

LXXVIII. De heremita juvene.

JUVENIS heremita, qui in eremo a pueritia fuit nutritus, ibat cum abbate suo ad civitatem; et cum vidisset mulieres in chorea, quid essent ab abbate quæsitit sollicite. Cui abbas, “Anseres sunt.” Et reversus puer ad claustrum flere cœpit. Cui abbas, “Fili, quid vis?” “Pater, volo comedere de illis anseribus quas in civitate vidi.”

LXXIX. De voto rustici.

RUSTICUS quidam, cum duceret vaccam et vitulum ad montem Sancti Michaelis, qui de periculo mari timens, quia quamque viam attigit, fluctus eum invasit, exclamans dixit, “O Sancte Michael! adjuva me et libera me, et dabo tibi vaccam et vitulum.” Sic liberatus, dixit, “Bene fatuus erat Sanctus Michael, qui credebat quod sibi darem vaccam meam et vitulum meum!” Et iterum invasit fluctus eum, et iterum

exclamavit et dixit, "O bone Michael! adjuva me et libera me, et dabo tibi vaccam et vitulum." Et sic liberatus, iterum dixit, "O sancte Michael, nec vaccam nec vitulum habebis." Cum autem sic quasi securus incederet, ecce iterum fluctus involens eum et suffocans eum, et vaccam et vitulum cum eo suffocavit.

LXXX. De filia Judæi.

ERAT quidam adolescens et studens qui dormivit cum filia cujusdam Judæi, quæ concepit a studente illo. Et studens accepit arundinem, et accessit ad domum Judæi de nocte, et loquebatur per arundinem per fenestram camerae ubi Judæus cum propria uxore jacuit, dicens, "Gaudete et glorificate Deum, quia Dominus visitavit plebem suam, quia vestra filia impregnata est, et pariet veram Messiam, qui promissus est in Lege et Scripturis." Et hoc ille studens fecit ter. Et cum parentes cognovissent filiam suam impregnatam, adhibuerunt fidem verbis istius suggestoris, et annunciarunt hoc cæteris Judæis, qui omnes gavisii sunt, et Deum glorificaverunt, et illam puellam in magno honore tenuerunt. Et cum instaret tempus pariendi, omnes Judæi congregati sunt, ad videndum tam grande spectaculum. Tandem illa puella peperit cum magno dolore, non filium, sed filiam. Quod cum Judæi vidissent, confusi sunt omnes, videntes se esse deceptos.

LXXXI. De balivo et uxore sua.

BALIVUS quidam fecit nuptias filio suo. Quidam autem qui habebat causam magnam coram eo, dedit ei pulchrum bovem, rogans ut vellet stare pro eo. Hoc audiens adversarius illius, misit uxori balivi pulchram vaccam, rogans ut staret pro eo. Quæ in tantum instetit apud balivum, quod ipse promisit se facturum quod ipsa petebat. Cum autem esset in studio, et balivus pro illo qui dederat bovem non loqueretur, dixit ille. Tunc respondit balivus, "Bos non potest loqui, quia vacca non permittet."

LXXXII. De conventu dæmonum.

HEREMITA quidam habitabat ad pedem cujusdam montis, in cujus curia ante fenestram ejus dæmones sæpe conveniebant, de actibus discutebant, et de ruinis hominum cachinnabant et ridebant. Dum autem magister dæmonum quæreret a quodam veniente dæmone si aliquid ad edendum portaret, respondit quod sic, caseum, panem, butyrum, et farinam, quæ dederat ei quidam rusticus, et quod detulerat in testimonium perjuriæ ejus, quia dum duo pauperes clerici peterent elemosynas, juravit per sanctam charitatem Dei quod nihil ad edendum haberet quod eis dare posset, et cum adhuc instarent, dixit, "Diabolo do si aliquid habeo." "Et sic cum his omnibus ad vos veni."

LXXXIII. De Aristotele.

ARISTOTILES, cum doceret Alexandrum ut se contineret ab accessu frequenti uxoris suæ, quæ erat pulchra valde, ne animum suum a communi providentia impediret, et Alexander ei acquiesceret, hoc advertens regina et dolens, cœpit Aristotelem trahere ad amorem suum, quia multociens sola transibat cum pedibus nudis et dissoluto erine, ut eum alliceret. Tandem allectus cœpit eam sollicitare carnaliter, quæ ait, “Hoc omnino non faciam, nisi videro signa amoris, ne me tentes: ergo veni ad meam cameram, reptando manibus et pedibus, sicut equus me portando, tunc scio quod non illudes mihi.” Cui conditioni cum consensisset, illa intimavit hoc Alexandro; qui expectans apprehendit eum reginam portantem. Quem cum vellet occidere, ait Aristoteles sic se excusando, “Si sic accidit seni sapientissimo, ut a muliere deciperar, potes videre quod bene docueram te, quid accidere potest tibi juveni.” Quod audiens rex, ei pepercit, et in doctrina ejus profecit.

LXXXIV. De muliere in extremis quæ dixit ‘kuckuc.’

ÆGROTAVIT quædam mulier usque ad mortem, et dixit ei filia sua, “Mater, mitte pro sacerdote, ut confitearis peccata tua.” Cui mater, “Ad quid? si modo sum infirma, eras vel post cras ero sana.” Filia vero videns

eam deteriorari, adduxit plures vicinos ut eam similiter admonerent. Quibus illa, "Quid dicitis? vel quid timetis? Ego non moriar ante .xii. annos: audivi cuculum qui dixit mihi." Tandem in illo periculo obmutuit. Et tunc misit filia sua pro sacerdote, qui venit et attulit quod debuit, et ad eam veniens quaerit si aliquid velit confiteri. Illa solum dicebat, "kuckuc." Item, sacerdos offerens ei corpus Domini, et quaerit iterum si credebat esse salvatorem, et illa respondit, "kuckuc." Et sic revertente sacerdote post paululum obiit.

LXXXV. De mago rapto a dæmonibus.

MAGUS quidam, qui dæmones consulere consuevit, quadam die intra circulum quem sibi consignaverat obdormivit, et dormiendo sese extra circulum transvertit. Venientes igitur dæmones, et eum extra circulum invenientes, assumunt et ad loca pœnalia celeriter deferunt. Evigilans itaque, et se inter manus dæmonum esse cognoscens, signum crucis sibi imposuit, et statim eo dimisso turba ferox aufugit.

LXXXVI. De Colewyn diabolo.

QUIDAM in archiepiscopatu de Dyvelin, cum una die voluisset arcam suam plenam denariis aperiri, invenit super eos simiam sedentem et dicentem, "Nolo tangere pecuniam, quia est Colewyn," i. diaboli.

LXXXVII. De ebrio qui vendidit animam suam.

QUIDAM ebrietati deditus, cum die quadam perdidisset ad taxillos pecuniam suam, et pannos, et nihil sibi remaneret, dixit ad socium suum, "Eme animam meam." Quo nolente, intravit quidam tabernam sub specie ribaldi, et dixit, "Pro quanto dabis animam tuam?" Qui respondit, "Pro .xl. solidis." Et bene illi numeratis deinde et solutis, pœnituit venditor, volens mercatum servare. Cui dixit emptor, "Necesse habes mihi pactum tenere: sicut mos cum equus venditur, quia capistrum transit cum eo, sed non fit de eo mentio, ita corpus tuum, quod continet animam, cum ea in dominium meum transibit." Excipiens igitur eum super humeros suos, asportavit itaque, quod ulterius non est visus

LXXXVIII. De incisore lignorum die Dominico.

ERAT quidam ordinis Cisterciensis degens in quadam grangia abbatis de Fontibus, in diocœsi Eboracensi. Misit quendam juvenem die Dominico ad nemus ligna scindendum: cum autem lignum juvenis securi percussisset, sanguis ex ligno effluxit. Cumque iterato lignum voluisset percutere, miraculo jam viso non perterritus, venit ad eum quaedam vox, dicens Anglice, "*Let, let, let,*" quod est Latine, "Dimitte, dimitte, dimitte." Respondit ergo huic voci stultus incisor ille, "Sic me non terrebis," incisionem viriliter insistendo.

Et ecce vox iterato dilabitur, dicens, “Maledictus ille qui te hic misit illo die!” Ille vero recedens, post paucos dies a dicto fratre occisus est, et frater disparuit, quod nunquam in partibus illis visus est.

LXXXIX. Contra superstitiosos.

IN partibus quibusdam vidi quod quando homines primo obviabant sacerdotibus, statim signabant se, dicentes quod malum omen est obviare sacerdoti. Immo pro certo didici, quod cum in quadam villa Franciæ multi passim morerentur, dixerunt inter se, “Non poteret hæc pestis mortalitatis cessare nunquam antequam mortuum in fossa humo ponamus, presbyterumque in eandem fossam projiciamus.” Unde factum est quod dum sacerdos ad foveam accederet ut mortuum parochianum sepeliret, rustici simul et mulieres presbyterum sacris vestibus indutum arripuerunt, et in foveam projecerunt. Hæc sunt diabolicæ adinventiones et dæmonum illusiones.

xc. De fraudulentia venditorum equorum.

DE hiis autem qui aliorum equos vendunt, quos *accionarios* vel *corretiers* seu *coissors* Gallici dicunt, et frequenter ab utraque parte accipiunt, et mendaciis multos a quibus recipiunt pretium seducunt, dico cum Mich.

.vii. qui optimus est in eis, quasi paliurus, et qui rectus quasi spina de sepe. De quodam quod cum aliquis vellet equum emere, ipse oculum parvum claudebat et quosdam nutos equivocos faciebat. Postmodum si ille qui emerat equum inveniebat quod esset malus, dicebat pestifer ille, "Nonne bene innui vobis ne emeretis?" Si vero bonus inveniebatur equus, dicebat, "Ego innui vobis ut emeretis."

xci. De cæco et ejus uxore.

CÆCUS erat quidam uxorem habens perornatam, qui cum cruciatu mentis castitatem suæ uxoris observabat, zelotypus namque fuerat. Accidit autem die quodam ut in hortu sederent amœni, prope arborem pirum, uxori vero volenti arborem ascendere ut pira legeret cæcus assensit, ne tamen quis alter vir ipsam accederet brachiis suis stipitem arboris amplectitur. Erat autem arbor ramosa, in qua, priusquam uxor ascenderet, juvenis quidam se absconderet, mulieris expectans adventum. Conveniunt itaque læti, amplexantur se, figunt basia, ac Veneris vomere terra colitur hirsuta umbrosunque nemus. Cumque juvenis in opere fortis ageret ut potuit, mulier vero vim inferenti vices referret, audit cæcus strepitus amborum, et dolens exclamat, "O mulier iniquissima, licet visu caream, auditus tamen et discursus in me sunt intensiores, ut sentiam tibi astare adulterum. Conquero igitur hoc nephan-

dissimum scelus Jovi summo deo, qui gaudium tris-
tium corda potest afficere et lumen cæcis restituere.”
His diebus simul cæco reddita lux est, et suspiciens in
arborem adulterum vidit, exclamatque subito, “O
mulier falsissima, cur has mihi eudis fraudes, cum
te bonam castamque crediderim? Væ mihi! quia
lætum diem tecum amplius non pervixero!” Mulier
vero audiens maritum ipsam increpantem, licet primo
parumper territa, alacri tamen vultu, cito fraude in-
venta, respondit marito et exclamans, ait, “Gratias ago
diis deabusque omnibus, qui preces meas exaudierunt
et visum restituerunt marito meo charissimo! nam,
conjunx dilecte, scias te videre ex opera et precibus
meis. Cum enim usque huc multa in vanum expend-
erem physicis, orationibus institi deorum ut salvum te
facerent, ac visum tibi restituerent. Tandem deus
Mercurius, Jovis supremi jussu, mihi in somno apparuit,
dicens, ‘Si ascendas in arborem pirum, et Veneris
ludum cum juvene pericias, marito tuo lux pristina
restituetur.’ Quod ego nunc perfeci ut te sanarem.
Munera ergo mihi debes ob tale meritum, cum tibi
visum jam restituerim.” Cæcus uxoris dolo et fraudi-
bus fidem adhibuit, ac nephas omne remisit, et mune-
ribus ipsam reconciliat, quasi corruptam inique et in-
voluntarie.

XCII. De consilio murium.

MURES inierunt consilium qualiter a cato se præmuniri possent, et ait quædam sapientior cæteris, “Ligetur campana in collo cati, tunc poterimus præcavere ipsum et audire quocumque perrexerit, et sic ejus insidias evitare.” Placuit omnibus consilium hoc, et ait una, “Quæ igitur est inter nos tanta armata audacia, ut in collo cati liget campanam?” Respondit una mus, “Certe non ego!” Respondit alia, “Certe non ego audeo pro toto mundo ipsum catum appropinquare.”

XCIII. De simplicitate hominum de Wilebege.

QUIDAM simplices, ut dicitur, de Wilebege erant, qui ad terminum debuerunt solvere censum domino suo, et non habuerunt nuncium qui ita cito posset negotium peragere. Dixerunt invicem, “Quid faciemus? quia terminum adest.” Dixerunt quidam, “Lepus est animal velox: suspendamus in collo ejus bursam cum censu, et signamus ei quod cito deferat ad curiam domini nostri.” Et fecerunt sic, et lepus cum bursa et censu cucurrit ad nemus quantum potuit, et homines nesciebant quo devenit.

xciv. De guloso.

QUIDAM fuit gulosus qui mane comedit quando alii perrexerunt ad ecclesiam, et hoc fecit de consuetudine. Quadam autem die sic comedit, et postea versus silvam ivit, incipiens istum cantum :—

Jolyffé, jolyffé,
Maket me to the wode the.

Modicum processit, et supinus cecidit. Surrexit, et iterum hoc modo cecidit. Videns hoc quidam miles a longe, ad ipsum accessit, et invenit eum mortuum habentem linguam suam pendentem extra os ad modum canis, et tota facies ejus erat quasi esset ignita, et oculos aperuit sicut homo insanus.

 xcv. De quodam stulto.

NARRATUR de quodam stulto, qui noluit alios sequi, sed directe ivit post nasum suum, qui cum venisset ductu nasi sui ad magnam aquam, vellet intrare. Clamavit quidam rusticus, et dixit,—

Fol, fol, turne le nés.

At ille despexit, dicens,—

Mavey vileyn, de rems dutez.

Quasi diceret, “in vanum clamas.”

xcvi. De Godefrido.

Fuit quidam nomine Godefrey, multum abundans in temporalibus, habens uxorem, qui mutuo se vehementer dilexerant. Contigit tamen quod cum mulier infirmaretur, noluit testamentum condere, sed de viro suo confidens totum reliquerat sibi facturo pro anima sua secundum quod voluisset. Qua defuncta, deinde vir iste quandam juvenulam duxit in uxorem, cum qua stetit per aliquod tempus. Quo laborante in extremis, præ nimia dilectione quam habuit ad uxorem suam nihil legare voluit nec pro se nec pro anima uxoris suæ prioris, sed omnia integre sua commisit uxori suæ superstiti. Quæ cum per aliquod tempus vidua remansisset, ultimo nupsit eidam menestrallo, qui pariter degentes vitam cum gaudio deduxerunt, bona similiter sibi relicta cum hilaritate expendentes. Quadam autem die, appropinquante scilicet die anniversaria prioris viri sui, hæc mulier apud se reducebat in memoriam quanta bona recipisset de eodem in vita sua. Volens in aliquo animæ ejus subvenire, die obitus viri sui misit sacerdoti per domicellam suam panem et vinum ut pro anima ipsius defuncti celebraret divina. Vir autem illius mulieris superstitis, cum obviasset domicellæ cum tali exennio, quæsivit quid inde ferret, et illa veritatem rei indicavit. At ille, "Nequaquam ita fiet, sed redeas domi mecum." Quibus regressis, dixit uxori suæ, "Quidnam perperam facere proposuisti? Numquid ei subvenire defuncto teneris, ex quo sibi non curavit vivus subvenire? fruamur nos hiis et aliis suis

alacriter, nec plus de eo curantes, quia dum potuit de seipso non curavit." Et emisit cantum viellando, dicens,—

Godefray, Godefray,
Tu ne feistes, ne jco ne fray.

Hoc igitur et multis aliis exemplis poterit penes se vivens in terra considerare statum suum, ad quem conservandum tam parentes suos quam subsequentes per seipsum diligentia apposita est cum effectu. De fine vero vitæ suæ vel de anima modicum vel nihil curans, sed finem suum et animæ suæ curam non considerans, et cum possit non subveniens, totum relinquit ordinationi ejuscunque, quod dolendum est, cum ignoret an odio vel amore dignus sit. Hinc igitur, homo,—

Conde dum tempus habes, ne crede parentes.
Dum vivis vivunt, moriens moriuntur amici :
Omnis amor mundi cum mortuo sepietur.

Man, of the self thu haf god mynde,
That thu dost wilt thi hand that schal tu finden ;
Childer ben for-thetele, and wives ben un-kynde,
That that comed in the sectures hondes often it is bi-hynden.



xvii. De heremita qui incidit in ebrietatem.

ERAT quidam heremita qui diu vixit in sanctitate, nec attrahi potuit ad aliquod peccatum grave per multos annos. Cui diabolus dixit, "Elige consentire in unum de tribus peccatis, et nunquam amplius temptabo te."

Qui elegit potius inebriari, et postea utrumque, adulterium videlicet et homicidium, adjecit, quia virum cum cujus uxore ebrius peccavit supervenientem occidit. Quo facto, seipsum redarguens dixit hos versus :

Sobrius quando fui, nullus mihi timor inhaesit,
Ebrius commisi duo scelera pessima mundi.

Anglice,

Whil 3at I was sobre sinne ne dede I nowht,
But in drunkeschipe I dede 3e werste 3at mihten ben thowht.

xcviii. De abbate jejunante.

DE quodam abbate audivi qui multum ante promotionem suam in pane et aqua jejunare solebat. Cum autem factus esset abbas, cœpit magnos comedere. Cum autem quæreretur ab eo de tanta repentina mutatione, respondit, “Diu jejunavi hujus solempnitatis vigiliam; idcirco enim parvos pisciculos comedebam, ut aliquando magnos manducare possem.”

xcix. De rustico.

AUDIVI de quodam rustico qui nutritus erat in fimo et fœtore, qui cum staret ante apothecam ubi aromata terebantur, non valens ferre odorem, corruit semivivus, nec potuit convalescere aut confortari, donec portatus ad domum suam ad finum et fœtorem reverteretur.

c. De vetula pactum faciente cum diabolo.

ERAT vir quidam nobilis et magnæ progeniei, qui defuncto genitore, ratione patrimonii, filiam eujusdam illustris viri, castam nimis ac formosam, matrimonio sibi copulavit. Qui dum taliter in lege Dei conjuncti non modico tempore pio amore se invicem amplectentes, tam Deo grati quam hominibus amabiles, operibus sacris ad supernæ patriæ gloriam penitus anhelarent, eorum sanctam conversationem humani generis inimicus quodammodo ferre non valens, corporalem inter se divisionem, vel saltem in eorum mentibus spiritualem maculam, missis pluribus ex discipulis, machinari conabatur. Opitulante tamen gratia Salvatoris, quanto vehementius ad piaculum incitaret, tanto firmiter servi Dei in proposito bono radicantur. Videns igitur ille artificiosus serpens, licet non modico tempore, nulla ingenii tortuositate hoc modo contra viros sanctos se posse proficere, ad aliud quoddam mirabile et inopinatum divertit ingenium. Armis enim propriis quasi per se impotens pugnator exutus, alium expugnatorem mirifice ad pugnandum armavit. Assumpta namque humanæ speciei figura juvenis quidam efficitur, qui vetulæ cuidam, quæ ab urbe qua præfati sancti viri manebant exivit, apparebat, dicens, “Unde venis?” Quæ respondit, “Venio de civitate hac ad quam tendere videris.” Et ille, “Secretum quoddam habeo tibi revelare, si scirem te nolle propalare.” Et illa, “Profer; utique celabo.” Cui ille, “Nosti,” inquit,

“ibi talem virum cum uxore, de quorum moribus et honestate non tantum concives, verum etiam longinqui, audita eorum fama, ut dicitur, gratulantur.” Quæ ait, “Nosco etenim.” Et ille, “Numquid aliquem noveris in mundo tam sapientem et prudentem, qui odio inter eos seminato unanimitatem eorum posset aliquantisper segregare? Audita namque mira eorum mutua dilectione, cum quodam socio quod dissentionem inter eos possem fabricare forsitan pigneravi.” Ad hæc vetula, “Miri,” inquit, “ingenii hominem oporteret esse; sed si forte diligentiam exhiberem, puto quod dicis opus me posse explere.” Dixitque demon, “Et ego tibi satisfaciam de præmio, si præfatum opus pro me velis procurandum præsumere.” Locatur itaque mulier illa miseranda et infelix, quod pudor dictu est, quinque argenteis ad tam grande scelus perpetrandum. Quo facto ab invicem recesserunt, facta tamen securitate in crastinum iterum conventuri super rei expedito colloquentes.

Accedens igitur vetula dolosa, absente marito, primo sponsam hiis verbis affata est: “Domina mea,” inquit, “simplicitati tuæ vehementer condoleo, eo quod sic de viro tuo jam per longum tempus, te tamen ignorante, frustrata es, ipsum videlicet existimares eandem dilectionis constantiam, quam erga ipsum habes, erga te habere, quem pro certo scias, me perpendente, cuidam speciosæ juveneulæ omni cordis affectu adhærere.” Ad quam illa. “Suntne,” ait, “vera quæ dicis?” “Verum,” ait, “dico: et si mores citius non correxerit, tu ipsa timeo sinistra operatione forte experieris in brevi.”

Dixit ergo sponsa, "Heu!" inquit, "quid faciam? omnia utique mala mihi citius evenisse sperabam. Sed quod solum superest, rogo te quatenus, si noveris, utile consilium mihi super hoc dare non abneges." Et illa, "Consulo," ait, "tibi, ut viro tuo jam nocte dedito sopori, quatuor pilos a barba ejus abrasos sagaciter mihi procurare non omittas; quibus me noveris tale medicamen composituram, quo ipse mutata mente ab illius amore jam ad tuum perpetuo et etiam ferventius solito revertetur." Cui sponsa, "Et hoc," inquit, "satis facile provideri posse videtur: faciam," inquit, "quod hortaris." Hiis itaque gestis, veluti antea sponsam, sic et sponsum singulatim hiis verbis aggreditur: "Numquid et tu ignoras, domine mi, conjugem tuam, putans eam castam et pudicam, sed jam ab alio diu amatam, et alium præter te adamantem, jam in necem tuam conspirasse? unde ni prudentius egeris, hac nocte morieris. Nam diuturna sceleris expectatio non eam a proposito revocabat, verum etiam deliberationem necandi potius requirebat. Et ne falsa me protulisse suspiceris, fingito te jam dormientem, licet totam noctem ducas insomnem, et quæ prædixi experimento tibi patebunt." Sponsa vero audita hujus præmunitione, vetulæ gratias agens, ab ea discessit. Adveniente igitur jam nocte, mulier piæ conscientiæ et simplicis, moniti vetulæ non oblita, viro a vico redeuntem hilari vultu convocabat, et nunc epulis nunc potibus confovens delicatis, ut liberius intentionem compleret inebriare nititur maritum. Vir autem ab eadem erroris matre præmonitus, quicquid uxor gratanter ingesserat, gratius

susecepit, letitiam facietenus prætendens, qui in animo minime delitebat, ut videlicet sub dissimulatione tali rei gerendæ videret effectum. Accedente igitur tempore cubandi, procumbens sponsus cubili, protinus clausis luminibus ac corpore sine motu existente, quasi semimortuum se dormire mentitur. Quo viso, præparatis instrumentis, mulier ad virum accessit. Et ecce dum viri barbam prælotam rasio tetigisset, apprehensa mulieris manu cum instrumento illo, vir subito se erigens, hîis verbis exauditur: “Et diu,” inquit, “conjunx nequissima, hunc venenosum conceptum sub nube occultaveras, quo adjuvante Domino, licet conata es, in præsentî proposito frustraris. Judicium,” inquit, “proprium in me judicasti.” Nec mora: quasi furorem non sustinens, arrepto cultello, sponsam castam licet mortem non meruerat propria manu jugulavit.

O dolor! o gemitus! castus simplexque maritus
 Extinguit sponsam vetula suadente pudicam.
 Dæmon non potuit, mulier quod iniqua peregit,
 Hæc instrumentum quo fabricat ille venenum,
 Et parat hic tela, quibus insontes premit illa.
 Hanc exprobrare timeo, ratione Mariæ,
 Si tamen hanc laudo, contraria scripta notato.
 A telo mortis quod fabricat ars mulieris,
 Mater sancta pia, nos protege, Virgo Maria.

Clarescente igitur jam die crastina, non velut bonus operator, dignus mercede, sed ut operatrix nequissima, quæ pecuniam perpetuam pro mercede meruerat, ad conductorem præambulata via processit præmium petitura. Et ecce dum secus aspiceret ultra fluvium magnum et

latum, cognovit dæmonem magistrum suum citra stantem, argenteos in manu elevantem, quos ut ipsa ad se jactos arriperet nutibus exhortatur. Quæ dum propius accedere eum monuisset, responderet ille se non audere, timens ne et ipsum forte interimeret, sicut et bonam matronam interfecit, adjiciens etiam, non tantum se per .x. annos, verum etiam et legionem sociorum, non potuisse perficere, quod ipsa tantum unius noctis spacio ad effectum perduxit.

CI. De uxore adultera quæ proprium crimen in virum retrusit.

QUIDAM erat juvenis qui totam intentionem suam misit, ut artem mulieris omnino scire posset, et hoc facto voluit ducere uxorem. Sed primo perrexit querere consilium, et sapientiorem illius patriæ adiit hominem, et qualiter custodire posset quam ducere volebat quæ-sivit uxorem. Sapiens hoc audito dedit sibi consilium quod construeret domum ex lapidibus quadratis, altis parietibus, poneretque intus mulierem, daretque ei satis ad manducandum, et non superflua indumenta, nec faceret super domum nisi solum ostium, solamque fenestram per quam videret, ut nemo intrare posset vel exire. Juvenis, hoc audito, sicut sapiens jusserat fecit. Hoc autem totum factum est, et juvenis atque mulier domum sunt ingressi. Mane autem facto, juvenis de domo exibat, et ostium firmabat: quando vero dormiebat, sub capite suo claves domus abscondebat. Hoc

autem faciebat tempore longo. Quadam vero die dum juvenis iret ad forum, mulier sua ut erat solita ascendit fenestram, et euntes atque regredientes ad forum intente aspexit. Quod cum una die ad fenestram staret, vidit quendam juvenem formosum corpore atque facie, et statim illius amore succensa est. Ab illa igitur hora cepit cogitare qua arte posset loqui cum adamoto juvene. At ipsa plena dolo et ingenio malo, cogitans quod claves domus furaretur dum vir ejus dormiret, quod et factum est, et de nocte consurgens, perrexit ad juvenem. Vir autem ejus in silentio noctis suaviter consurgens, venit ad ostium, et invenit apertum, statimque ad se firmiter clausit, firmavitque fenestram, stetitque ibi donec in camisia sua mulierem suam revertentem ab opere nephario vidit, veniensque ad ostium fortiter pulsat. Vir autem mulierem suam audiens ac videns, ac si nesciret, rogavit quisnam esset. At ipsa exclamans quasi lacrimando jurare cepit, quod nunquam amplius illud sibi contingeret, si hoc primum ei condonare vellet. Sed nihil mulier profecit, sed semper clauso ostio foras stetit. At ipsa magis ac magis clamans, dixit quod nisi ostium recluderet, in puteum qui juxta domum erat saliret, et ita vitam finiret, sicque de morte sua amicis et propinquis suis rationem redderet. Spretis vero minis, dominus uxorem suam intrare non permisit. Mulier vero plena calliditate sumpsit lapidem grandem, quem a terra levavit, et projecit in puteum, hac intentione, ut vir ejus audito sonitu lapidis in puteum ruentis, putaret se in puteum cecidisse. Hoc vero peracto, mox absque mora de domo egrediens.

celeri cursu ad puteum venit, putans verum esse quod mulierem audisset cecidisse. Mulier videns ostium domus apertum, et non oblita suæ artis, intravit domum firmansque ostium. Ille autem videns se esse deceptum, inquit, "O mulier fallax et plena arte diaboli! permitte me intrare, et quicquid fecisti me condonaturum crede." At illa eum increpans omnino domus suæ introitum denegavit, et sacramento confirmans, ait, "O seductor pessime! cunctis parentibus tuis ostendam, quod unaquaque nocte solitus es ad meretrices ire." Et ita mulier illa, liberata arte sua, flagitium quod meruerat in virum detruxit.

CII. Qualiter uxor medicata est oculum mariti.

PERREXIT quidam maritus rusticus ut vindemiaret vineam suam, quod uxor illius videns, putavit illum circa vineam esse diu moraturum, et misso nuncio convocat amicum suum, paratque convivium. Accidit autem ut dominus domus ramo vineæ in oculo percussus, domum cito rediret, nihilque de oculo percusso videns. Veniens itaque ad portam suæ domus januam pulsat. Quod cum uxor audisset, nimium turbata est, et convocatum amicum abscondit seorsum, et domino suo postea ostium aperire cucurrit. Qui intrans, et graviter pro oculo tristis effectus, jussit cameram parari, et lectum sterni. Timebat autem mulier ne vir intrans cameram amicum latitantem videret: dixit

ad eum, "Domine mi, quid tantum properas ad lectum? Dic mihi quid tibi sit prius." Rusticus autem omnia ei narravit, qualiter de oculo acciderat. Tunc dixit mulier viro, "Permitte me," inquit, "domine, ut oculum sanum medicinali arte confirmem, ne eveniat de sano ut jam evenit de percusso, quia dampnum tuum nobis commune." Apposuit autem mulier fraudulenta os suum ad oculum sanum, et tam diu carmine sua fovit, quousque amicus ejus a loco quo erat absconditus nesciente marito decessit. Tandem se erigens, dixit, "Modo, carissime, potes ad lectum tuum si placet descendere, quia oculum sanum securum habere poteritis, dum mecum illo taliter fecisse prospexeris." Et taliter nequam mulier virum suum refertur illuisse, ut procus ejus tali ingenio posset evadere.

CLIII. De rege qui nollet ridere.

Cum quidam rex sapiens nollet ridere nec letari, facto a rege convivio, dum discumbentes gauderent, ipse rex non gaudebat. A fratre vero requisitus cur non gauderet, rex ei respondit, "In brevi tibi dabo responsum." Nocte propinquantem, rex tubas fecit canere ad portam fratris sui. Quibus auditis, ille perterritus supra modum, sciens per eas se morti dampnandum, totam noctem cum uxore et familia domum disposuit et ordinavit. In crastino vero cum esset ante regem, sciebat mortem se incurrere, propter tubas quæ ante

domum suam ceciderant, quia jussum erat, ubi tubæ canebantur, quod ille mortem incurrebat in crastino. Rex vero eum jussit expoliare, et mortis gladiis ad ejus latera applicatis, præcipit carnificibus ut quam cito eis ostenderet illum transfigere non tardarent. Et ait rex ei, "Cur tam tristem faciem ostendis?" Cui ille, "Non est," inquit, "modo tempus lætitiæ nec risus." Cui rex, "Et quare? quia tu vides quod ego gaudio, similiter et tu debes gaudere." Et ille ait regi, "Quomodo gaudere valeo, cum ego videam gladios acutos ad latus meum affixos, et horam ignoro quando vitam amittam? ergo gaudere non valeo." Tunc rex sibi et circumstantibus dixit, "Ideo, frater mi, gaudere non valeo, quia cotidie assistunt ante januam cordis mei tubicines dicentes, 'Tu morieris;' quatuor gladii sunt qui cotidie cingunt cor meum; primus est peccata mea innumerabilia, secundus est mors inevitabilis, tertius est Gehenna intolerabilis, quartus terror judicii inestimabilis."

civ. De duobus cæcis.

Duo cæci erant in civitate Romana. Unus eorum cotidie clamabat per vicos civitatis, "Bene juvatur quem Dominus vult juvare;" alter vero clamabat, "Bene juvatur quem imperator vult juvare." Cumque hoc cotidie repeterent, et imperator hoc audiret frequenter, præcepit ut panis fieret, et ibi imponerentur talenta

multa, et ita panis impletur talentis, et præcepit illud dari cæco. Quo accepto, videns ponderationem panis et obvians alio cæco, sibi vendidit panem ad opus puerorum suorum. Cæcus qui panem emerat, domum veniens et fracto pane invenit plenum talentorum, et Deo gratias egit, et de cætero permansit sine mendicatione. Alter vero cum adhuc panem quæreret per civitatem, vocatus ab imperatore, dixit ei, "Ubi est panis quem ego heri tibi præcepi dare?" Ille dixit, "Vendidi socio meo nudiustertius, quia crudum mihi videbatur." "Vere," ait imperator, "bene juvatur quem Deus juvat!" et cæcum a se repulit et abjecit.

cv. De latrone pœnitente.

FUIT quidam latro, qui cum filio suo latens per nemora furta et homicidia multo tempore perpetraverat. Quadam autem die cum jaceret in gremio filii sui, dixit ei filius cachinmando, "Pater, jam canus es et senex; amodo te deberes corrigere." Quo audito compunctus, surgens de gremio filii, cum de confessione anxius cogitari cœpit, vidit conventum monachorum alborum funus quoddam processionabiliter ferentem per illud nemus transeuntem. Et occurrens post illos cum magno clamore, "Expectate," inquit, "peccatorem confiteri volentem et pœnam agentem." Quo cognito, timentes ne sub fraude vellet eos occidere, cum ingradu(?) concito fugerent, et ille eos velociter sequeretur; offenso

pede ad truncum cecidit, et fracto sibi collo protinus expiravit. Cujus animam cum quidam sanctus monachus qui erat inter alios vidisset in cœlum ab angelis deferri, et animam usurarii cujus corpus ferebant honorifice torqueri a dæmonibus, in infinitum stupescens narravit cæteris veritatem.

cvi. De moniali sacristana.

CLERICUS quidam monialem sacristanam de peccato diu sollicitans, eam secum de monasterio extraxit, quæ claves super altare projiciens per .v. annos extra monasterium fuit vagans. Cum quadam die transiret ante portam illius monasterii, quæsivit a monialibus de se, quasi de alia quæreret, quid de sacristana actum esset quæ ante fuerat. Responderunt quod erat in monasterio, et quod sanctitate fulgebat. Beata igitur Virgo officium illius fecerat adimpleri. Stupefacta vero adhuc miraculum non intelligens, eum a monasterio nondum longe esset, apparens ei Beata Virgo, et eam increpans, dixit, “Redi, misera, ad monasterium, quia ego sub tua specie usque modo officium tuum adimplevi.” Quæ gratias agens ei, et ad monasterium rediit, et miraculum narravit.

CVII. De domicella monasterii.

IN Alemannia a quadam abbatia secularium monialium quidam miles seduxit quandam domicellam ejus monasterii, promittens ei quod si relicto monasterio sequeretur eum, ipsam sibi conjugio copularet. Quæ cum nocte statuta vestes in duabus sarcinis colligasset, et per fenestram militi tradere et postea seipsam, latrones ad aliquid furandum militem casu præventi, ipsam cum sarcis exceperunt, et admirantes ad silvam cum gaudio deduxerunt. Quos ipsa deprehendens non esse quod crediderat, se deceptam cum fletu maximo proclamabat. Qui eam verbis demulciantes, cum ad socios pervenissent, cognoscentes eam quæ esset mœstissimam, juxta se sub arbore conservabant. Quæ cum fletu invocata beata Virgine sopore modico est depressa. Quæ cum evigilasset, invenit se in dormitorio monasterii quod exierat, et juxta se illas .ii. sarcinulas colligatas. Quæ cunctis narravit, et vitam in sanctitate consummavit.

CVIII. De illo qui rogavit tres amicos suos.

LEGIMUS quod quidam vir potens et magnus cuidam servo suo castrum ad custodiendum commisit, in quo hostes domini recepit, propter quod dominus suus suspendi eum jussit. Cumque traheretur ad mortem, rogavit quendam amicum suum quem valde dilexerat, ut ei in tanta necessitate subveniret; qui dixit ei, quod alios amicos cito inveniret, tamen tantum

pro ipso faceret, quod unum lintheum ei daret. In-
 vento autem alio amico quem plus dilexerat, rogavit
 ut eum juvaret, qui respondit quod tantum pro ipso
 faceret quod cum eo per modicam viam, et ipsum usque
 ad patibulum duceret, et statim ad domum rediret.
 Invento vero tertio amico, quem parum respectu aliorum
 dilexerat, et parum pro ipso fecerat, quasi dimidium
 amicum eum reputabat. Cum verecundia cepit eum
 supplicare et ejus auxilium implorare. Qui respondit,
 “Non sum immemor modici beneficii quod mihi fecisti,
 cum usura reddam tibi; ponam animam meam pro
 anima tua, vitam meam pro liberatione tua, et sus-
 pendar pro te.”

Primus amicus est possessiones terrenæ, quæ in morte
 dant tantum unum panniculum ad sepeliendum, et cito
 novos amicos inveniunt. Secundus amicus, uxor et
 filii et consanguinei, qui usque ad sepulchrum sequun-
 tur, et statim ad domum revertuntur. Tertius et verus
 amicus est Christus, qui pro liberatione nostra voluit
 in patibulo crucis suspendi.

CIX. De latrone sustentato a Virgine.

FUIT latro quidam nomine Elbo; cum multociens res
 alienas raperet, unde et suos miserime pasceret, sanctam
 Dei genitricem venerabatur ex corde, et etiam dum ad
 latrocinandum pergeret, exorando eam devotissime
 salutabat. Cum ergo quadam vice ad latrocinandum
 pergeret, exorando ipsam, deprehenditur atque sine

ulla miseratione suspenditur. Cumque elevatus de terra per bidium penderet, ecce in illo iduo beata Virgo suis manibus ipsum vivum et illæsum sustentavit. Illi vero qui illum suspenderant, cum ad ipsum redissent, et eum vultu hilari nihil mali patientem vidissent, dum guttur ejus transfigere volent, beata Virgo non permisit, sed manus suas gutturi anteposuit. Cognoscentes igitur illi quod gloriosa Virgo auxiliaretur ei, valde mirati dimiserunt eum. Qui abiens, factus est monachus, atque Deo et gloriosæ ejus genitrici servivit devotissime omnibus diebus vitæ suæ.

cx. De domina Romana.

ALIQUANDO autem damones peccata hominum cognoscentes, accusant eos ut morti tradantur, et spacium pœnitentiæ non sequatur, unde audivi quod quædam valde religiosa vidua erat in civitate Romana, qui parvulum suum habens, semper illum secum in lecto ponebat nocte donec fuisset adultus, unde diabolica suggestionem quadam nocte accidit quod mater ex proprio filio concepit. Timens autem diabolus ne pœniteret, eo quod multas elemosinas faciebat, et beatam Virginem frequenter salutabat, transfiguravit se in speciem scolaris, et veniens ad imperatorem Romanum, ei ait, “ Domine, ego sum peritissimus astronomus, ita quod nunquam fallor: scio futura prædicere, furta latentia revelare, et multa alia novi, quæ certo experimento cognoscere poteritis, si me de familia vestra volueritis retinere.”

Imperator suscepit eum gaudens, et ille cœpit ei multa vera prædicere, et furta abscondita revelare, ita quod imperator ei per omnia credebat, et ipsum præ omnibus aliis familiaribus honorabat. Quadam autem die ait imperatori, “ Domine, mirum est quod civitas ista non absorbetur a terra: quædam enim detestabilis mulier est in ipsa, quæ ex proprio filio concepit et peperit.” Imperator hoc audiens, vocata muliere, valde mirari cœpit eo quod domina illa inter alias Romanas mulieres religiosissima haberetur, et tamen credebat clerico suo, quia non potuit percipere quod ei mentiretur. Cum autem vidua illa inducias respondendi ab imperatore vix obtinisset, ivit cum lacrimis ad confessionem, et die ac nocte cœpit beatæ Virgini supplicare ut eam liberaret ab infamia et morte. Die vero assignata non invenit aliquem de amicis suis qui auderet ire cum ea, vel clerico imperatoris se opponere, quia omnes credebant ei tanquam prophetæ. Cum autem ingrederetur domum imperatoris, cœpit dæmon expavescere et fremere. Cui imperator ait, “ Quid habes?” At ille obmutuit. Appropinquante autem muliere cœpit diabolus ululatum emittere, et ait, “ Ecce Maria cum muliere illa venit, et eam manu adducit.” Et hoc dicto, eum turbidine et fœtore recedens disparuit.

cxI. De dæmoniaco.

ANNO Domini circitur millesimo cc^o. 66^o. apud Corinthum, metropolim Græciæ inferioris, quæ Gallo-

græcia dicitur, contigit in festo beatæ Mariæ Magdalænæ, duos fratres minores de conventu supradicto post dormitionem meridianam exire in patriam, pro quibusdam expediendis, et dum in prato longissimo super fluvium elongati essent a civitate per duo miliaria, viderunt ante se in eodem prato maximam multitudinem hominum congregatam, quos nunc silentes, nunc acclamantes, nunc cachinnantes audiebant. Admirantes igitur quare in loco tali tanta esse hominum adunatio, estimabant ibi spectacula celebrare quæ nos miracula appellare consuevimus. Cumque properarent illuc ut verbum Dei populo prædicarent, videbant hominem quendam arreptitium, seu phitonicum, super acervum multarum vestium residentem, et dæmonem per os ipsius hominis de quibuslibet secretis evidentius respondentem. Cujus verbis totus populus nunc ad audiendum, nunc ad ridendum, nunc ad vociferandum movebatur. Quo viso, fratres in oratione se prosternunt, Domino supplicantes ut a prædicto dæmone aliquid inquirere possent et audire, quod Deo in honorem, populo in ædificationem, et diabolo cederet in confusionem. Completa igitur oratione, frater senior alloquitur dæmoniacum quem proterviter contempnentem adjurat in sanguine Jesu Christi crucifixi, in examinatione extremi judicii, et in supplicio ignis æterni, quod ad omnia interrogata respondeat, nullum falsum disserens, aut verum occultans. Irriguit dæmoniacus, clamans se fortiter obligatum. Proponit frater quæstiones in conspectu populi, et inter cætera præcipit quod sibi revelet quæcumque noverat de beato Fran-

eisco. Respondit dæmon in hæc verba: “Cum dudum totam animarum universitatem exceptis paucissimis dum in corporibus viverent peccatis teneremus, et exutas ipsas ad pœnam traheremus, contigit, congregatis nobis in unum in capitulo nostro generali, quod in diversis provinciis a triennio in triennium exclusive celebramus, magnam jacturam de ablata nobis super animas potestate subito percepisse. Itaque præcepimus singulis provincialibus dæmonibus, ut diligenter inquirere in suis provinciis per quale genus hominum supplantata esset nobis jurisdictio tot animarum. Reversis nobis anno quarto, nullam super hoc veritatem scire potuimus, præsertim cum principes et prælatos, et eos quorum incumbit officio animas regere, et viventes possideremus et defunctos torqueremus, nec putare potuimus in habitu vilitatis et personis tam despectis sicut vestra prætendit religio aliquid esse virtutis, propriæ superbiæ excæcati pulveribus. Iterum adhibuimus de investigando isto negotio curam sollicitiorem usque sequens capitulum. In quo comperimus tot dampna et injurias per Franciscum vestrum et fratres suos ex signis evidentibus nobis irrogari, videlicet, quod ubicunque Franciscus vel sui aliquam personam vel familiam quæ præceptis nostris militaverat familiariter frequentabant, spretis consiliis nostris jus possessionis amissimus in eisdem. Jam agebatur 12 annus conversionis dicti Francisci, quo comperito ex communi consilio electi sunt 12 de callidioribus et astutioribus nostræ congregationis, et iidem pro ipso in omni temptationum genere acrius sollicitando,

quorum unus exstiti, specialiter sunt deputati. Stetimus itaque cum ipso usque ad horam mortis suæ omni genere temptationum et afflictionum quantum nobis licuit ipsum exercitantes, nunc communiter omnes, nunc singuli singillatim; sed quotienscunque ipsum temptare attemptavimus, ex nimia cordis sui humilitate turpiter victi recessimus et confusi, adeo ut ipsum aggredi præ consueta confusione quasi formidaremus. Tandem imminente morte omnes nos cum satellitibus nostris affuimus, ipsius animam vendicare parati. Sed in ipsius animæ exitu tanta lux supercœlestis circa eum enituit, quod intuitus nostri aciem reverberans diffugia et latibula quærere compellebat. Præcedente autem luce cum anima ad cœlos supervecta, vidimus animas defunctorum omnium quas in purgatorio torquebamus Francisci meritis a nostra potestate erutas, remissis pœnis omnibus, in sua comitiva cum summo tripudio ad cœlos evolare. Reducentes itaque oculos ad corpus defuncti, vidimus in manibus ejus et pedibus quasi clavos, et latus quasi lanceatum. Unde considerantes ipsius animæ triumphum et in corpore stigmata passionis, putavimus ipsum esse Christum, qui denuo crucifixus et ultimum judicium statim foret peracturus. Quo vehementer conterriti infernum intravimus ipsius januas accludentes. Sed cum defunctorum animas ad nos ut prius descendere videremus, intelleximus ipsum hominem purum esse et non Deum. Hæc," inquit diabolus, "scio de Francisco." Hæc igitur dum agerentur, ecce vir quidam solus incedens per viam regiam ibat, quæ modicum distabat ab illis. Remanentibus itaque tam

fratribus quam populo in eodem loco, solus dæmoniacus occurrit eunti, proluxum cum ipso habens tractatum, et osculum præbens, reversus est ad locum suum, et a supradicto fratre sub adjuratione pristina requisitus quis esset cum quo sic in via loqueretur, et quid cum eo tractasset, respondit, “Iste fuit frater vester, quem diu temptaveram ut ab ordine avellerem, et hesternæ die invalui, dum a suo gardiano correptus impatienter tulit, et hæc nocte ex impatientia habitum reliquit: hæc autem de causa ipsum nunc adivi, ut eum in sua apostasia redderem firmiorem, ne rediret unde exivit. Frater præcipit dæmoniaco ut de loco suo se non amoveat, nec ipsum fratrem impediatur. Assumpto igitur fratre, apostatam insequitur, ipsum acclamando. Apostata vero viso fratre velocius fugere cœpit, sed tandem frater ipsum occupavit. Et dum ei egressum suum et egressionis modum insuper et dæmoniaci consilium revelaret, apostata vehementer motus ad pedes ejus procidit, totam vitam suam confitens, et pœnitentiam suppliciter exposcens. Frater absolvit eum ut potuit, et ad dæmoniacum coram toto populo per manum adducens, si ipsum agnosceret requisivit. Qui iterum ac iterum ipsum intuens diligenter, dixit se ipsum aliquando agnovisse, sed nunc omnem ipsius perdidisse notitiam. Reversus igitur domum, pœnitentem secum duxit, superioribusque suis reconciliavit, et ordini suo restitui procuravit.

cx. De .xl. corvis a parte posteriori hominis evolantibus.

ERANT duo fratres, quorum unus laicus, alter clericus. Laicus sæpe audiverat a fratre suo quod mulieres secretum alicujus non poterant occultare. Cogitabat experiri hoc cum uxore sibi dilecta, cui dixit una nocte, “Carissima, secretum habeo tibi pandere, si certus essem quod nulli diceres; quia si contrarium faceres, confusio intollerabilis mihi esset.” At illa, “Domine, noli timere: unum corpus sumus, bonum tuum est meum, et e converso etiam malum similiter.” Qui ait, “Cum ad privata accessissem ut opus naturæ facerem, corvus nigerrimus a parte posteriori evolebat; de quo sum contristatus.” Quæ ait, “Lætus esse debes, quod a tanta passione es liberatus.” Mane vero mulier surrexit, ad domum proximi sui ivit, et dominæ domus dixit, “O domina carissima, potero tibi pandere aliqua secreta?” Quæ ait, “Ita secure sicut animæ tuæ.” Quæ dixit, “Mirabilis casus accidit marito meo nocte ista: accessit ad privata, ut opus naturæ faceret, et certe duo corvi nigerrimi a parte posteriori evolabant, de quo multum doleo.” Et illa ad aliam vicinam narravit de tribus, et tertia de quatuor; et sic ultra, quod ille diffamatus est quod .lx. corvi de eo evolassent. Ille turbatus de rumore, convocavit populum, cui narrat rem gestam, quomodo mulierem voluit experiri si sciret secretum tenere.

CXI. De quodam rege.

NARRATUR de quodam rege, qui fuit dominus unius magnæ civitatis, in qua regnaverunt diversa peccata, propter quæ rex offensus multos morti tradidit; quod videntes alii, timentes consimilem vindictam, miserunt nuncios ad regem, petentes misericordiam suam, et quod mitteret eis voluntatem suam, videlicet, quid vellet quod facerent. At ille misit eis unum scutum, in cujus medio fuit scriptum hoc verbum, COR, et in tribus angulis hæc litera, F, mandans per nuncios quod viverent secundum scripturam senti. Quod cum viderunt, non intellexerunt; sed venit sapiens et composuit sic, “Istæ 3 literæ F, debent referri ad 3 literas quæ sunt in hoc verbo COR: pro prima litera dicitur *fuge culpam*; *fer obedientiam* pro secundo; pro 3^a litera, *facite rectitudinem*. Anglice sic,

I wile ȝat ye fle sinne,
 and ȝat ye be meke;
 Of falshed loke ye blinne,
 betȝ trewe in dede and speke.

CXII. De regina differente confiteri.

REFERT quidam Tolosensis, quod in partibus transmarinis quædam erat regina, cujus vir negotia regni peragrans ad loca remota se transtulit diu non reversurus, unicium filium domi relinquens. Cujus pulcritudine mater

accensa, et ejus amoris igne succensa, tandem in peccatum carnis prolabantur, et filium nefanda libidine procrearunt. Mater vero nolens delicto deprehendi, filium parvulum manu propria suffocans in gumpho transmisit, cujus guttæ sanguinis in ejus manibus vestigia relinquerunt, unde et postmodum cirothecis uti oportuit. Contigit etiam medio tempore dæmonem in forma filii incestum committentis in palatium reginæ introire, cui etiam regina annulum contulit manu ejus insertum, qui statim evanuit. Multo tempore postea vixit, nec istud peccatum et aliud cum cæteris confiteri voluit. Quolibet tamen die consuevit beatæ Virgini se commendare devotius, unde beata Virgo quadam nocte confessori suo in sompnis apparuit, dicens, “Cras cum confessa fuerit tibi regina, dicas sibi quod habet plurima peccata quæ non confitetur. Quæ si negaverit, accipe cirothecam a manu ejus, et invenies literas 16, scilicet, 4 C, 4 D, 4 M, et 4 R.” Qui fecit, sicut dixit sibi beata Virgo, et exposuit mulieri literas sic,

Caro, eecidisti carne cæcata,
 Dæmoni dedisti dona dotata,
 Monstrat manifeste manus maculata,
 Remanes reatu regina rogata.

Ipse enim rogavit eam ut hæc diceret in Anglico,—

5owrh flesch 5ow felle in deedli sinne,
 5e devel 5ow yeve a yifte of prys,
 Thin hond it schewe5 what 5ow art inne,
 but yif 5ow schrive 5e 5ow art nowht wys.

Quæ statim in lacrimis profusa, ad bonam vitam conversa est, confitendo peccata sua.

cxii. De divite non confitente.

QUIDAM dives et magnus cognovit concubinam suam in vigilia Paschæ, et præ verecundia confiteri noluit. Cogitavit tamen apud se, “si non vado ad ecclesiam, vel si non ivero et fuero communicatus, notatus ero; et si fuero communicatus in peccato mortali, forte vindictam assumet Deus.” Et tandem statuit se in peccato velle communicare, unde nec die post nec secundo sensit vindictam. Cogitavit vel peccatum dimissum, vel non esse verum quod fornicatio esset peccatum mortale. Tertio ergo die, ut stetit audiendo Evangelium in missa, circumvoluit eum tonitrus horribilis, et percussit eum ad mortem, et fit corpus ejus nigrum ut carbo; secundo cecidit fulgur, et corpus illud nigrum incremavit, et statim supra in aere audita est vox hujusmodi,

Weylawey that I was boren !
 For sinne unshreven I am for-loren!
 Now what is sinne ye mowen se.
 Wel is him ȝat is war bi me !

cxiii. De diabolo.

ET est de omnibus talibus, sicut de diabolo, qui cum pro opere suo in mola manuali a patrefamilias capam accepisset et capucium, bene agere cessabat, dicens Anglice, “Modo habeo capam et capucium, amplius bonum non faciam.”

CXIV. De quodam sacerdote vaccam dante.

QUIDAM ob talem prædicationem vaccam cuidam dederat, ut dicitur, sacerdoti, quæ vaccæ sacerdotis ligata, eam ad domum prædicti viri duxit, qui neutram reddere voluit, ne sacerdotis prædicationem falsificaret qui sibi centum vaccas promiserat, in cujus solutionis partem unum interim se accepisse asseruit a Deo missam.

 CXV. Fabula de duobus canibus.

IN fabulis continetur de duobus canibus ovium devotioni assuetis, quorum unus Orri et alter Alriche vocabatur. Accidit ergo Alriche capi et excoriari. Alia vero die quod Orri recte juxta cadaver versus prædam obvium habuit, quem sic alloquebatur cum digito versus cadaver, quod eum dentibus cachinnabat, extento,—

Orri, be y-var bi Alriche,
Hât thou ne be allesuehe.

 CXVI. De avaro et diabolo.

QUIDAM cum falsitate multa acquirens, dives effectus fuit: finis vero divitiarum et vitæ suæ talis fuit. Uno die ipso in campo excunte, puer rufus ignotus ad uxorem venit in domo, querens ubi maritus esset.

Ipse vero respondente quod in campis, adjecit ille diabolus in forma pueri, "Dicas ei in reditu suo, quod reddat mihi debitum meum nocte ista." Cui illa, "Nescio quod alicui obligetur in quocunque." Ille vero asperius et amarius verba recitans ait, "Omnino nocte ista debitum meum ab eo habere volo." Cum vero uxor omnia ista marito narrasset, ipse dixit, "Juste petit." Nocte vero illa lectum suum parari præcepit in quadam domo forinseca, in qua nunquam ante dormire consueverat, nec aliquem ibi secum habere voluit. Ipso ergo domum illam intrante, et cum lumine remanente, omnibus ejectis, illi de domo curiosius per rimas introsipientes quid ferret, viderunt illum in forma pueri cum homine illo fortissime computantem, pluresque pecuniæ sacculos, ut eis videbatur, inter se habuerunt. Mirabantur, quia non intravit per ostium, sed ascendit aliunde. Dum vero illi exterius expectarent ut viderent finem, circa comptum discordare cœperunt, et grossa verba inter se habere. Famuli vero hoc videntes, ostium fregerunt, ut intrantes magistrum suum juvarent. Ostio vero fracto, lumen extinctum fuit, sed cum aliud lumen portarent, nec magistrum suum nec rufum illum invenerunt.

cxvii. De homine vinum lucrante.

TALES qui seipsos perdunt, ut filios, aut uxores, aut nepotes ditent aut nobilitent, similes sunt cuidam in-

discreto de quo truffando fertur, quod cum quodam posuisse voluit unum dolium vinum quod post caput suum amputandum eurreret ad spaciū magnum quod forte arcus jacere potest, et alio quærenti posito quod vinum lucraretur, quid cum illo ferret, eum bibere non posset, quod tam care emeret, quod ei non valeret, respondit, “Ut uxor mea, et filii, et amiei illud bibant post mortem meam.”

CXVIII. De muliere sacerdoti obviante.

EXEMPLUM de quadam muliere se signante, ut fertur, in mane cum sacerdoti obviaret, quæ respondit quod hæc fecit ne aliquod infortunium illo die ei accideret. Cui ille, “Credis quod tibi pejus contingat, quia mihi obviasti?” At illa, “Timeo,” inquit. Cui ille, “Revera fiet tibi sicut credidisti, nam unum habebis infortunium quia mihi obviasti.” Et ipsa per scapulas apprehensa, in foveam projecit lutosam,iciens, “Reete fiat tibi sicut credidisti.”

CXIX. De responso diaboli.

FERTUR quod cuidam diabolus responsum dedit, quod nunquam moreretur antequam indueretur in eirotheca, quem postmodum villam quandam quæ Gaunt vocatur intrantem occidit.

cxx. De vetula divinatrice.

AUDIVI de quadam muliere quæ, antequam ingrederetur villam, præmittebat exploratores, qui status diversarum personarum inquirebant et ei nunciabant. Cum autem venisset aliquando ad oppidum quoddam, mulier quoddam accedens ad eam, ait, “ Domina, rogo vos ut aliquam divinationem mihi dicatis.” Cui illa, “ Tu,” inquit, “ habes filium clericum, qui Parisius est in scholis: scias quod magnus erit, et fiat episcopus.” Mulier autem attendens quod verum dixerat de filio, qui erat in scholis, credidit quod per omnia ei veritatem dixisset, et gavisa est valde de filii sui futura promotione; et quia pecuniam secum non attulerat, exiit camisiam suam et dedit illi, et ita episcopatum emit, quem vetula fallax filio per divinationem promiserat.

cxxi. De superstitiosa observantia in nuptiis.

VIDI in quibusdam partibus, quando mulieres nubebant, et de ecclesia redibant, in ingressu domus in faciem eorum frumentum projiciebant, clamantes, “ Abundantia! abundantia!” quod Gallie dicitur *plenté*, *plenté*; et tamen plerumque antequam annus transiret pauperes mendici remanebant, et abundantia omni bonorum carebant.

cxxii. De stulto milite.

REX quidam misit cuidam militi bacones, ut ipsos venderet et vestes contra festum Natale sibi compararet. Sed stultus miles in festo bacones a dextris et a sinistris circa se suspendit, et alii milites egregie induti apparentes, ille cum baconibus apparuit vestitus. Cui cum requireretur cur hoc fecisset, dixit quod talem induit qualem sibi misit dominus, nec illam voluit mutare.

cxxiii. De duobus garcionibus.

QUEDAM domus religiosorum fuit depaupertata, et cum monachi semittractassent inter se conquerendo de paupertate, respondit quidam monachus, "Duos garciones fugavimus: quamdiu fuerunt nobiscum, omnia bona in domo nostra abundaverunt; ex quo recesserunt, bona nostra defecerunt: sed qui vellet unum revocare, ambo redirent." Dixit abbas, "Qui sunt illi? et revocemus illos." Respondit monachus, "Unus vocatur Date, et alter Dabitur-vobis: ex quo fugamus Date, recessit Dabitur-vobis: sed revocemus Date et Dabitur-vobis, et abundabimus."

cxxxiv. De humilitate ejusdam monachi.

Sicut nuper accidit de quodam in quadam majoritate constituto, ut illius domus cæteris præset fratribus. Hic quadam die in societate fratrum existens seipsum vituperavit, humilitate ficta seipsum pro tali officio indignumasserens. Cui cum quidam de circumstantibus testimonium perhiberet, gravi contra illum ira exasperatus ipsum male dicere asseruit, addens quod nunquam ita bonum in illo habuerunt officio.

cxxxv. De principe latruncolorum.

Cum essem Parisius, audivi quod garciones servientes scholarium, qui omnes fere latrunculi solent esse, habebant quendam magistrum qui princeps erat hujusmodi latrocinii. Quadam autem die omnibus latrunculis congregatis ante ipsum, volens scire qui essent subtiliores et meliores latrones, cœpit ab unoquoque querere qualis esset in arte illa. Cui primus ait, "Domine, scio furare de uno denario unam pictavinam." Magister ait, "Parum est." Alius dixit, "Domine, novi furari de uno denario obolum." Tertius dixit, "Et ego de uno denario .iij. pictavinas, sive tria minuta." Cumque diversi diversa dicerent, tandem unus surrexit, dicens, "Domine, ego novi de una pictavina .j. denarium furari." Quo audito, magister eorum fecit ipsum juxta se honorifice sedere, dicens "Tu omnes super-

asti: doce nos quomodo istud fecisti." "Ego enim habeo quendam familiarem a quo semper emo legumina et synapium, et alia ad opus coquinæ dominorum meorum necessaria, qui pro una pictavina dat mihi quartam de synapio, et ego pro qualibet mensura computo unam pictavinam solam ei tribuens, quatuor mihi retineo." Ecce quomodo latrunculi isti sapientes sunt ut faciant mala.

CXXVI. De milite conventionem faciente cum mercatore.

CELESTINUS in civitate Romana regnavit, prudens valde, qui habebat filiam pulchram. Erat tunc quidam miles, qui in amore puellæ erat accensus. Tamen infra se cogitabat, "Mihi non est dubium quin imperator filiam suam nunquam mihi dabit in uxorem, quia ad hoc non sum dignus; verumtamen si per aliquam viam possem amorem puellæ acquirere, mihi sufficeret." Multociens perrexit ad puellam, et de ejus voluntate diligenter inquirebat. At illa, "Incessum laboras: credis tu quod me decipies per verba tua blanda et deceptoria? non fiet ita in anima mea." Ait miles, "Cum igitur te non potero in uxorem habere, quid tibi dabo ut una nocte mecum jaceas." "Si mihi dederis centum mareas de florenis, per me tota nocte jacebis." Ait miles, "Implebitur voluntas tua." Statim sibi providit de tanta pecunia, et puellæ tradidit. Cum autem nox adest, miles lectum puellæ

intravit, et statim dormivit. Puella vestimenta deposuit, et juxta militem se collocavit. Miles vero per totam noctem sic in dormiendo jacuit. Mane autem facto, puella surrexit, et vestimenta sua induit, et manus lavit; et miles per puellam a somno erat excitatus. Cum autem sic fuisset excitatus, ait puellæ, “Veni ad me ut voluntatem meam potero adimplere.” At illa, “Per salutem patris mei hoc non faciam: amice, non facio tibi injuriam; nonne mecum convenisti ut mecum una nocte jaceres, et sic factum est? tu vero per unam noctem totaliter dormivisti, et nullum solatium mihi obtulisti: imputes ergo tibi ipsi, et non mihi.” Miles hæc audiens contristatus est valde, et ait, “Quid adhuc tibi dabo, quod altera nocte tecum potero dormire?” Ait illa, “Tantum sicut prius, et non minus.” At ille, “Concedo;” et omnia mobilia quæ habebat vendidit, et tantam summam de florenis sicut prius ei dedit; sed ecce mirabile, sicut erat ministratum ei prima nocte, sic et secunda. Miles ultra quam credi potest contristatus est, et commota sunt omnia viscera ejus, et infra se cogitabat, “Heu mihi! heu! bona mea expendidi, et in nullo expedivi: sed si mori deberem, alium finem adimplebo;” et ait puellæ, “Quantum tibi dabo tertia nocte?” Ait puella, “Sicut prius, et non minus.” At ille, “Fiat voluntas tua.” Miles perrexit ad partes longinquas, quousque veniat ad civitatem magnam in qua erant multi mercatores et philosophi diversi, inter quos erat magister Virgilius. Miles vero cum mercatore divite loquebatur sub hac forma: “Carissime, pecuniam indigeo: si mihi velis

centum marcas accommodare usque ad certum diem, ponam omnes terras meas tibi in pignore, et si diem inter nos constitutam præteream, omnes terræ meæ tecum sine fine manebunt." Ait mercator, "De terris tuis non multum pondero; sed si velis conventionem facere quam tibi dicam, petitionem tuam ad libitum tuum habebis." Ait miles, "Quicquid mihi dixeris, paratus sum perimplere, si mihi satisfeceris de mea petitione." At ille, "Facta conditione quam tibi dixerō, tuam petitionem adimplebo. Conventio talis erit, quod mihi cartam unam de sanguine tuo facias, quod si diem inter nos non tenueris, assignatam libere habeam sine conditione omnes carnes tui corporis evelere cum gladio acuto; et si ad istud velis consentire, paratus sum tuum desiderium adimplere." Miles tantum puellam dilexit, quod omnia concessit, cartam de proprio sanguine fecit, et sigillavit. Facta sigillatione, mercator tradidit ei pecuniam quam petebat.

Miles, cum pecuniam recepisset, cogitabat, "Si per pecuniam istam voluntatem meam non obtinuerō, filius mortis sum ego," et cogitavit "non sic fiet," quia cum audisset de fana Virgilio, perrexit ad eum, et ait ei, "Magister bone, secretum consilium habeo vobis pandere, et vestrum consilium rogo cum effectu in hac parte." Ait Virgilius, "Dic quid tibi placet, et secundum sagacitatem meam adimplebo quod optas." At ille, "Ultra quam credi potest filiam imperatoris diligo: cum ea conveni pro magna summa pecuniæ, et per duas noctes fui defraudatus, sed modo pro tertia nocte pecuniam ex inutuo recepi ab uno mercatore sub tali conditione

quod si diem non tenuero inter nos concordatum potestatem habeat cum gladio carnes meas ab ossibus dividere, sed hoc non potest fieri nisi me occiderit; igitur ad vos veni ut auxilium habeam, et amorem puellæ.” Ait Virgilius, “Stultam conventionem cum mercatore fecisti, quia lex ab imperatore est data, quod sicut homo se obligat spontanea voluntate sic et ei ministratum erit sine conditione; ideo prudenter agas ut diem assignatum teneas. Quantum ad puellam, tibi veritatem expandam: inter lintheamen lecti sui est quædam litera talis virtutis quod si quis intret lectum puellæ, statim dormiet, nec vigilabit donec a lecto deponatur: cum autem ad lectum pervenis, antequam lectum intres, inter lintheamen et coopertorium scrutare et hanc invenies, qua inventa longe a lecto projicias, et tunc audacter lectum intra, et non dormies nisi pro vota tua, et sic quod tibi placet facias cum puella, et sic tibi erit honor et gloria.” Miles cum hæc audisset, gavisus est valde, et Virgilio regratiabatur de bono consilio. Statim cum festinatione ad puellam perrexit, et pecuniam ei tradidit.

Cum autem nox adest, miles cameram puellæ intrabat, et secreta inter lintheamen et coopertorium manum ponebat et literam invenit, qua inventa longe a se projecit; et in lectum intrabat, et finxit se dormire. Puella vero putans eum dormire sicut antea, vestimenta deposuit et lectum intravit. Statim miles ad eam manum posuit. Puella ex hoc stupefacta, ait, “Miseremini mei, et nolite virginitatem meam deflorare, et duplicabo tibi omnem pecuniam quam mihi

tradidisti." At ille, "In vanum loqueris; illud jam adimplebo propter quod diu laboravi." Et sic puellam carnaliter cognovit. Et post hæc miro modo ipsam dilexit, in tantum quod cum ea associatus est ultra quindenam termini sui inter ipsum et mercatorem, unde tam bene ipsam dilexit, quod oblivioni tradidit de die in diem tempora sua assignata. Cum autem quadam nocte in lecto jacuisset, ad memoriam reduxit de conventionem inter eum et mercatorem, et commota sunt omnia viscera ejus, et ait puellæ, "Heu! quod unquam vidi te: ecce filius mortis sum ego; pro tuo amore conveni cum uno mercatore pecuniam mutuando, ut sibi solverem sub tali conditione, quod si diem inter nos assignatum frangerem, haberet per literam meam plenariam potestatem sine contradictione omnes carnes meas a corpore meo radere; sed ultra diem quindenam transiit quod ad memoriam usque jam non reduxi, quia tantum te dilexi." Ait puella, "Nolite nimis dolere: ite ad mercatorem, et duplicate ei pecuniam suam, et si noluit, petat quantum voluit, et sibi dabo." Miles hæc audiens confortatus est; perrexit ad civitatem in qua erat mercator, et ei in via obviavit, et satis humiliter eum salutabat. Ait mercator, "Sic non tibi dico." Cui miles, "Carissime, propter transgressionem nostræ conventionis tuam pecuniam duplicabo." At ille, "Hoc non erat inter nos prælocutum, sed secundum quod tu te obligasti habere volo." Ait miles, "Pete a me de pecunia quantum volueris pro delicto, et tibi refundam." Ait mercator, "In vanum loqueris: si mihi omnia bona civitatis dares, non a te acciperem,

nisi secundum quod inter nos est concordatum, scriptum, et sigillatum." Statim fecit militem comprehendi, et ad castrum adduci in tuta custodia, donec iudex ad civitatem venit et sedit pro tribunali. Presente iudice, inter alios mercatores venit miles. Statim adest mercator, et literam de sanguine militis scriptam sub sigillo suo contra eum ostendit. Iudex vero, cum factum proprium militis vidisset, ait, "Constat omnibus imperii quod lex est posita, quod si quis libera voluntate se obligat, sic recipiet sicut se obligavit, et ideo volo quod mercatori secundum conventionem militis ministratur, et ut lex per omnia adimpleatur."

Interea puella amasia militis exploratores habebat, quomodo contra amasium suum lex procedebat. Cum autem audisset quod ad mortem transiret, crines capitis scindebat, et induit se vestimentis preciosis in forma viri; palefridum ascendit, et ad palacium equitabat in quo erat amasius ejus paratus ad iudicandum. Palacium intravit, et satis honorifice iudicem salutavit. Omnes credebant ipsam fuisse militem; unde iudex ab ea quarebat de qua terra esset, et quod negotium ad eos habebat. At illa, "Miles sum de partibus longinquis, et a casu per istam civitatem equitabam: rumores ad me venerunt quod quidam miles inter vos hic existens ad mortem iudicari deberet propter quoddam obligatorium quod uni mercatori fecit, et ideo hic veni ut militem a morte liberarem." Ait iudex, "Lex imperialis est, quod sicut homo se obligat propria voluntate, sic erit ei ministratum: tamen propter tuum adventum, si mercator cum quo fecit conventionem vo-

luit misericordiam de eo habere, mihi per omnia placet.” Puella hæc audiens, convertit se ad mercatorem, et ait, “Carissime, quid tibi prodest si iste miles, qui hic stat paratus iudicium recipere, occidatur? melius est pecuniam recipere quam militem ad mortem recipere.” Ait mercator, “In vanum loqueris: sine dubio iustitiam legis habebō, quia sic se obligavit voluntate spontanea, sic conventionem meam habebō pro mea voluntate sicut lex dietat, et ideo nullam gratiam faciam ei: ille venit ad me, non ego ad eum.” Ait mercatori puella, “Rogo te quantum tibi dabo ut audias petitionem meam; ex dono meo pecuniam tuam duplicabo, et si non placet quod offero, pete a me quantum volueris, et tibi dabo.” Ait mercator, “Numquid tibi dixi, quod conventionem meam volo habere sine dubio? credas mihi.”

Puella cum hæc audisset, ait coram omnibus, “Domine mi iudex, da rectum iudicium super hiis quæ vobis dixero: vos audistis quantum mercatori optuli pro vita militis, et omnino renuit, sed beneficium legis quærit, et mihi per omnia placet. Audite ergo me, omnes satrapæ: vos scitis quod miles se nunquam obligavit ad aliud per literam nisi quod mercator potestatem haberet carnes ab ossibus scindere, sed de sanguinis effusione nunquam erat verbum prælocutum. Si vero poterit carnes scindere sine sanguinis effusione, statim mittat manum in eum: si vero sanguinem effuserit, rex contra eum actionem habebit.” Mercator cum hæc audisset, ait, “Date mihi pecuniam meam, et omnem actionem ei remitto.” Ait puella, “Amen

dico tibi, nullum denarium habebis, quia coram omnibus tibi optuli in quantum potui, et renuisti: sed voce alta dixisti, ‘Conventionem volo habere:’ pone ergo manum in eum, ita quod sanguinem ejus non effundas.”

Mercator vero videns se confusum, recessit, et sic vita militis salvata est, et nullum denarium dedit. Puella vero domum rediit, et vestimenta deposuit, et se sicut mulier induit. Miles vero amasius domum ivit. Puella ei occurrebat, et quomodo de periculo evasit ac si de causa nihil scivisset, quæsivit. Ait miles, “O carissima domina, mihi præ omnibus prædilecta, hodie fere vitam amisi; sed eum ad mortem judicare debuissem, intravit subito quidam miles, formosus valde, bene militem tam formosum nunquam antea vidi, et me per prudentiam suam non tantum a morte salvavit, sed etiam me ab omni solutione pecuniæ liberavit.” Ait puella, “Ergo ingratus fuisti, quod militem ad prandium, quia vitam tuam taliter salvavit, non invitasti.” Ait miles, “Subito intravit, et subito exivit.” Ait puella, “Si eum jam videres, haberes notitiam ejus?” At ille, “Etiam, optime.” Statim puella cameram intravit, et induit se sicut prius, quæ induta foras exivit. Miles, cum ipsam vidisset, per omnia notitiam ejus habebat, statim super collum suum eccidit, et præ gaudio lacrimatus est, dicens, “Benedicatur hora in qua tecum conveni!” Unde puellam statim post hoc desponsavit, et animas sanctas Deo rediderunt.

cxxvii. De janitore imperatoris Frederici.

VIR quidam ad imperatorem Fredericum veniens cum fructibus quos multum dilexit, ingressum habere non potuit nisi janitori lucri promitteret medietatem. Imperator vero in fructibus illis delectatus, eum coegit ut aliquid peteret, qui petiit ut sibi centum ictus dari præciperet. Cujus causam cum imperator cognovisset, suos ictus leviter, alterius vero graviter solvi jussit.

cxxviii. De quodam pictore.

PICTOR quidam pulcherrimas fecit imagines, et turpes habuit filios, de quo cum aliqui loquerentur, dixit non esse mirabile, quia pinxit de die, et finxit de nocte.

cxxxix. De rustico et simia.

QUIDAM aulam ejusdam nobilis intrans, vidensque simiam de secta filiorum vestitum, quia dorsum ad eum habebat, filium credidit esse domini, cui cum reverentia qua debuit loqueretur. Invenit esse simiam super eum cachinnantem, cui ille, "Maledicaris!" inquit, "credidi quod fuisses Jaukyn filius domini mei."

cxxx. De fatuo.

FATUUS audiens dominum suum servis et ministris suis præcipere quod in correctionibus, judiciis, et aliis factis suis non declinarent ad dextram vel sinistram, sed directum tenerent iter, voluit ultra domos et rupes et montes et omnia quæ directe ante se invenit transire, ne videretur illius præcepti transgressor.

cxxxI. De usurario.

USURARIUS quidam in quadam patria mortuus est, in qua defuncti secundum patriæ consuetudinem extra domum ad sepeliendum deferri non debuerunt, antequam eorum laudes recitarentur, et more quarundam nationum qui super mortuos cantilenas faciunt lamentabiles, in quibus defuncti opera recitant et laudes decantarentur. Cum ergo de illo pessimo usurario nullum bonum dicere scirent qui affuerunt, et sic sepultura ejus pro tanto impediretur, affuit unus qui barbam ejus radere solebat, dicens quod nunquam invenit barbam ad radendum faciliorem; et tali laude contentus, sed non multum honoratus, sepultus est.

cxxxII. De linguis mulierum.

INFIRMUS fertur respondisse medico, dicenti quod comederet de parte piscium caudæ propinquiori, quia

sanior erat pars quia plus movebatur, “Ergo,” inquit infirmus, “lingua uxoris meæ sanissima est, quia continue movetur.”

CXXXIII. De sacerdotibus.

A FIDEDIGNO narrari solet, quod in villa satis nota, cum quidam sacerdos in crepusculo rediret de focaria sua, et audiret quandam vocem lamentabilem in quadam domo diruta, et propinquius accederet et quæreret quis esset qui ibi clamaret, quæsitivus illa quis ille esset qui quæreret. Qui respondit, “Ego sum sacerdos quidam.” Et vox cum magna admiratione clamavit nomen sacerdotis admirando, bis vel ter replicando. Quo quærente quare sic admirando clamaret, respondit vox, “In tanta multitudine ad nos in infernum descendunt, quod credidi quod nullus sacerdos in terra remansisset, et ego admirando clamavi, audiens unum in terra esse, æstimans omnes ad infernum descendisse.”

CXXXIV. De ballivo malo.

DE quodam a fidedigno, qui locum et personam signare solebat, narrari consuevit, quod cum conscientia ductus balliviam suam dimisit, et postmodum sibi et uxori solita non venirent dona et exennia, statum suum

quoad animam melioratum et alleviatum graviter portare cœperunt, inter se de ista fortuna conquerentes, et finaliter concludentes quod melius esset ad solita redire negotia ; quod cum factum fuisset, uno die ipso equitante horribilia cœperunt coruscare fulgura, sonare tonitrua, et tempestates terribiles oriri, inter quas diabolus in forma simiæ super equi collum se posuit, et super eum derisorie cachinnans, Anglice dixit, “ *Wellecome to wike, wellecome to wike,*” quod sonat in patria illa, “ Bene veneris ad balliviam tuam,” cum duplici replicatione. Qui nimio terrore correptus, voto facto quod nunquam illud vel aliud simile exerceret officium, per Dei gratiam a bestia illa liberabatur.

cxxxv. De truffatore.

QUIDAM truffator ex nimio potu et ebrietate infirmatus fuit, cui medicus dixit, “ Heu ! eiphus te occidit.” Ille fertur respondisse, “ Si hoc scivissem, bibissem de disco.”

cxxxvi. De Andrea necromantico.

QUIDAM Andreas nigromanticus fuit, de quo fertur quod ad villam quandam veniens, cum nihil ei dare vellent homines illius loci, quosdam circa eum congregatos arte dæmoniaca nudos ire fecit. et tripudiare, et cantare,

“Hic fuit Andreas, et nihil ei dedi, ideo sic vado.” Aliis vero vicinis admirantibus, et eis compatiens, cum ad eos currerent, et quærerent quare sic irent, responderunt sicut prædictum est. Post quorum responsum, illi supervenientes simili illusionem et tripudium et cantu eis iungebantur.

CXXXVII. De mimo et rege Francorum.

RESPONDISSE legitur quidam mimus regi Francorum, quærenti quare non essent ita probi milites nunc sicut fuerunt in tempore, scilicet Rolandus et Oliverus, cui ministrallus, “Da mihi talem regem qualis fuit Carolus Magnus, et ego dabo vobis tales milites quales nunc nominastis.”

CXXXVIII. De lupis Normanniæ et canibus Angliæ.

FERTUR de quodam milite Normanniæ, quod cum rex Angliæ in Normanniâ venationi insisteret, surrexit quidam lupo coram canibus, quem in captivitate periculo miles contra canes juvit et liberavit. Regi vero admiranti et causam quærenti respondit, quod plus dilexit lupo Normanniæ quam canes Angliæ.

CXXXIX. De clerico eujusdam magni principis.

EXEMPLUM eujusdam clerici unius magni principis, qui beneficia plura ei oblata refutabat; de quo cum princeps ille admirans semel cuidam loqueretur, respondit ille quod intellexit clericum illum voluisse quod nunquam ecclesiam aliquam reciperet minoris valoris quam centum librorum. A quo vocato princeps quæsit si ita esset, qui dixit quod sic, et quærenti causam respondit, “Quia nolo ire ad infernum nisi *pur bone poygne d'argent*,” i.e. pro magna pecuniæ quantitate.

CXL. De mimo caeco.

MIMUS quidam optimus fuisse fertur dictorum elegantium et rithmorum pulchrorum inventor, a quo, cum postmodum cæcus et antiquus effectus esset, quidam nobilis ad eujus curiam more mimorum ducatu declinavit, quæsit si esset ita bonus inventor sicut esse solebat, intelligens quære de inventione dictorum et rithmorum, et talium quæ ad mimorum pertinent levitatem. Qui statim respondit quod multo melior inventor fuit cæcus quam videns, “quia nunc,” inquit, “cæcus ollas, pelvim, et quæcunque sunt ante pedes meos invenio.”

CXL. De tribus Wallensibus.

NARRATUR exemplum, seu truffa, de tribus Wallensibus, de quibus fertur quod cum per Angliam eos transire oporteret, nec bene possent nisi Anglicum scirent, convenerunt quod quilibet unum verbum de Anglico addisceret, ut saltem de communibus et necessariis loqui possent, quorum unus debuit respondere ad interrogantem qui essent, dicendo “tres Wallenses;” alius signo facto ad cibum et potum, insinuando quod illa emere vellet, debuit venditoribus dicere, “propter denarium in bursa;” tertius emptori associatus venditori dicenti quod tantum habere vellet, ut cito et sine verborum altercatione se expedirent, ne verborum copia eis deficeret, dicere debuit, “justum est.” Illis ergo iter per Angliam facientibus, contigit eos per locum transire ubi quidam ab aliquibus latronibus occisus fuerat, quibus propter suspicionem captis, et coram iudice adductis, iudici quærenti quis illum occidit, de communi trium assensu primus quicquid scivit de Anglico expendit, dicens, “nos tres Wallenses.” Iudici vero quærenti quare, secundus Anglicum suum expendit, dicens, “propter denarium in bursa.” Iudici vero dicenti, “Ergo eritis suspensi,” tertius quod didicerat expendit, dicens, “justum est.”

CXLII. De quodam jocularore.

DE quodam jocularore audivi, quod cum esset in tempestate maris, cœpit carnes salsas comedere in magna quantitate, et cum alii flerent et orarent, quæsitum est ab eo cur manducaret; respondit, "Multum habeo hodie bibere, ideo carnes salsas oportet me comedere."

CXLIII. De mimo qui Deum serviebat.

FERTUR de quodam mimo, quod cum janitor cujusdam domini, cujus aulam intrare voluit ut comederet, quæreret eum quo domino esset, ille respondit quod cum Deo. Seneschallus vero vel dominus janitori respondit, quod, nisi alium haberet dominum, illuc non intraret; qui eum hoc audiret, dixit se esse cum diabolo. Quo audito hilariter receptus fuit, quia bonus socius erat.

CXLIV. De sene et asino.

EXEMPLUM hominis cujusdam, de quo in exemplis continetur, quod ut hominum occurrentium et cum judicantium de hoc quod ipse asinavit et filium tenerum eum sequi permisit, filium asino imposuit; de quo cum judicarentur quod plus filium, qui agilis erat et bene currere poterat, quam seipsum antiquum et debilem

deligeret, ambo peditaverunt; de quo cum ab aliis judicarentur occurrentibus quod plus asinum suum quam se vel filium suum diligeret, plusque ei quietem affectaret, ambo asinum ascenderunt; de quo cum judicarentur quod tam parvum animal modo occiderent onere, ligatis asini pedibus, ipsum super lignum inter se portaverunt; de quo cum insani judicarentur, ait primo pater filio, "Fili, ex isto vides, quod quicquid feceris judicaberis."

CXLV. De latrone Romano.

IN urbe Romana fuit quidam latro valde nequam, qui multos occiderat, et multa mala fecerat in vita sua; hic tamen valde honorabat beatam Virginem. Erat quædam capella extra urbem, in qua habebatur imago beatæ Mariæ, ad quam capellam cotidie solebat pergere omni occasione remota; quæ dum una die more solito intraverat atque coram imagine in oratione jacebat, venerunt inimici ejus, et occiderunt eum morte turpissima. Hiis peractis recesserunt. Tunc sequenti nocte dum hæc facta fuerunt, jacebat quidam bonæ vitæ super lectum suum; circa mediam noctem videbatur, et audierat campanas majoris ecclesiæ insimul se pulsantes. Tunc surrexit festinanter, sicut solitus erat, et perrexit ad ecclesiam. Cumque ibi venisset, invenit ecclesiam seratam, unde valde admirans et abhorrens, statim affuit quidam defunctus quem bene noverat dum vixerat, et ait illi, "Noli timere, et sequere me, tu

videbis mirabilia nocte ista.” Et introduxit eum in ecclesiam; qui dum ibi esset, vidit ibi subito intrare maxima claritatem, et apostolos venientes et angelos et martyres; tandem venit Jesus Christus eum beata Virgine Maria; postea venerunt dæmones, et deferebant animam illius latronis, et dixerunt, “Domine, judica inter nos et matrem tuam: hanc animam, quæ nobis semper servivit, et nunc sine confessione et communione obiit, vult nobis auferre.” Tunc Dominus ad matrem, “Mater, quid habes in ea?” At illa, “Fili, cotidie servivit mihi, atque salva pace tua debet salvari. Dixisti enim, Qualem te invenero talem te judico, et hic fuit inventus in bono opere quando occidebatur; orabat enim coram imagine mea.” Tunc adjudicavit Dominus causam matris, et dimissa anima dæmones recesserunt. Tunc qui introduxit illum, dixit ei, “Vade, et annuncia quod ille salvatus est.” At ille, “Non crederetur mihi, nisi aliquid intersignum habuero, quod valeam ostendere.” Tunc ille defunctus ivit ad beatam Virginem, ut daret ei aliquod intersignum hujus rei. At illa tenens aureum pomum in manu sua, quod dedit illi, dicens, “Vade, et da ei, et dic quod annunciet omnibus quæ vidit et audivit.” Quod et fecit, quia adhuc pomum illud in testimonium hujus rei in ecclesia beati Petri reservatum est.

CXLVI. De heremita et angelo.

LEGIMUS quod cum angelus Dei diceret heremitæ, “Eamus et sepeliamus quendam peregrinum, quem latrones in hoc nemore occiderunt; cum appropinquarent cadaveri, quod jam per dies aliquos super terram jacuerat, heremita cœpit obturare nares suas, cui angelus ait, “Quare nares tuas ita constringas?” Et ille, “Non valeo fœtorem sustinere.” Paulo post juvenis quidam pulcher et ornatus sertis floreis, cum phaleris et sella aurea, equitando transibat; et cum adhuc longe esset, angelus abhominari cœpit et obturare nares corporis quod ad tempus assumpserat. Cui heremita valde admiratus ait, “Quare nares tuas ita constringis, et a pulchro juvene illo faciem avertis, qui cum esses juxta fœtidum cadaver talia non fecisti?” Angelus autem respondit, “Quia in infinitum lascivus ille et superbus juvenis magis fœtet coram Deo et angelis, quam cadaver illud quod sepelivimus fœteret coram hominibus.”

CXLVII. De quadam puella regnum possidente.

QUÆDAM erat puella potens et ditissima, quæ regnum possedit, cunctis bonis et amœnitatibus dotata; quod videns quidam rex invidus et dolosus, cogitabat eam de regno suo expellere, sciens tamen quod per potentiam eam superare vel per dona eam excæcare non valebat, dolo igitur insistens, ad eam ficta amicitia accesset, et

sic eam latenter contrivit, et a regno proprio injuste dejecit, et fraude vicit. Puella igitur in paupertate et miseria diu vivens, virtute et divitiis carens, ad hæreditatem suam remeare non valebat. Filius cujusdam regis potentissimi puellam adamaverat, et pietate motus eandem quam diu amaverat desponsavit, ut per victoriam belli puellam ad hæreditatem suam, quam injuste perdiderat, introduceret. In bello igitur contra tyrannum lætaliter fuit vulneratus, egregius tamen victor existens; sed hoc dixit sponsæ, quod in bello eum mori apporteret, et sic victoriam obtinere. Puella igitur surgens de stratu miseriæ, regnum possidebat; arma sponsi accipiens sanguine respersa, in camera sua secretissima appendebat, ut ejus semper aspectui obji- cerentur. Per processum vero temporis venerunt ad eam multi nobiles ut eam desponsarent; respondit quod sponsus suus tanta signa amoris sibi ostenderat, ut imperpetuum alium in sponsum non admitteret; si autem quandoque propter fragilitatem mens sua ex delectatione flecti inciperet, statim surgens cameram intravit, arma sponsi sanguine respersa intuens, et mortem sponsi præ nimio amore deflevit, et sic omnis voluntas cessavit nubendi.

CXLVIII. De muliere Hoilandie.

IN Hoilandia apud Pincebeke anno Domini m^o. ccc^o. 43, contigit quod quædam mulier adiit forum cum duobus bussellis bladi, et illo die non potuit obtinere pro blado nisi xij d. et voluit habuisse xiv d.; tunc

dimisit bladum in domo cujusdam amici usque ad diem alium. Venit alio die ad forum, et tunc non potuit habere pro blado nisi x d. Et dixit, "O Domine Deus, fecisti mihi hoc; alio die potui habuisse xij d., et nunc non possum habere nisi x.; faciam tibi tantum dispendium et tantam verecundiam quantum mihi fecisti dampnum." Tunc in Pascha venit ad ecclesiam ad recipiendum corpus Christi, et dimisit cadere ex ore in manu, ut nullus videret nec sciret, et posuit in archa sua, et bufonem accepit vilissimum, et posuit super hostiam, et clausit archam. Tunc nocte sequenti adivit lectum suum vir ejus, et audivit in camera clamorem pueri, et dixit uxori: "Audio clamorem pueri." At ipsa dixit quod fuit fantasia capitis, et obdormivit. De mane vigilavit, et audivit clamorem ut prius, et dixit, "Vere puer est in camera;" et illa dixit non. Vir circumivit domum, et tandem venit ad archam, et sibi videbatur quod clamor in archa fuit. Quæsivit ubi fuit clavis; ipsa nescivit, ut dixit. Tunc fregit archam, et invenit parvum puerum vagientem et bufonem in archa. Et quando bufo accessit ad puerum, puer clamavit, et per motum fugavit. Tunc stupefactus quæsivit ab uxore rei veritatem, et ipsa dixit veritatem. Tunc misit pro sacerdote, et quod omnino confiteretur et reciperet, post quam reversus esset in statum pristinum. Sed ipsa dixit quod non potuit invenire in corde quod corde reciperet, sed ore tunc ad rogatum viri recepit, et loco illius quando sacerdos obtulit corpus Christi ad os, intravit bufo nigerrimus, et corpus versum est in nigredinem, et mortua est, et maritus fecit eam statim comburi, et sic post bucellam introivit in eam Sathanas.

CXLIX. De abbate et latrone.

LEGIMUS de quodam sancto abbate, valde bono viro, quod cum quidam latro pessimus, et homo desperatus et princeps latronum, religionem in qua habitabat prædaretur, vulnerans et spolians, abbas iste equum ascendens ivit ad locum ubi latro cum sociis suis morabatur. Videntes autem a longe illum, cucurrerunt ut spoliarent eum. Cumque abbas quæreret a principe latronum, quid vellet, “Volo,” inquit, “equum illum, et omnia vestimenta tua.” Cui abbas ait, “Aliquo tempore equum istum equitavi, et vestibus usus sum: non est justum ut bona solus habeam; et tibi et sociis tuis si indigeris volo dare.” Ait latro, “Hodie equum et vestes vendemus, et panem, vinum, et carnes ememus.” Cui abbas, “Fili, quare tantum laboras in metu et magno periculo? Veni mecum ad monasterium, et ego quamdiu volueris procurabo te melius, et omnia necessaria tibi dabo.” Cui latro, “Non possem manducare fabas et olera vestra, et bibere vinum corruptum.” Cui abbas ait, “Dabo tibi panem bonum, vinum optimum, et tot fereula carniū et pisciū quot anima tua disiderat.” Cumque ille vix acquiesceret, ut aliquo tempore probaret quid ei facere vellet abbas, postquam venit ad claustrum, adjunxit ei abbas cameram valde puleram, et lectisternia valde munda. Præcepit abbas ut omni die postquam latroni bona et bonum vinum procurasset, ipse monachus coram latrone aquam et panem comedit. Cumque latro pluribus diebus monachum arctam dietam observare vidisset, cepit co-

gitare quod monachus multa fecisset qui tam duram pœnitentiam faciebat, et quadam die quæsivit ab eo super eo quod fecisset: ait, "Absit a me, domine, quod unquam hominem contristaverim vel occiderim; ego enim a pueritia mea hoc monasterium intravi." Cui latro, "Si fornicationem, vel adulterium, vel sacrilegium fecisti." Cui ille, præ admiratione se signando, ait, "Domine, quid est quod dicis? Deus tantam iniquitatem avertat a me: ego nunquam feminam tetigi." Cui latro, "Quid igitur fecisti, quod ita corpus tuum affligis?" Ait monachus, "Domine, propter Deum hoc facio, ut jejunando et orando, et alia opera pœnitentiæ faciendo, Deum mihi propitium reddam." Audiens latro, valde compunctus est, et cœpit intra se cogitare, "Quam miser et infelix ego sum, qui tot mala, tot furta, tot homicidia, tot adulteria et sacrilegia semper feci, et nunquam una die jejunavi; et iste monachus innocens tantam pœnitentiam omni die facit!" Et vocato abbate, cecidit ad pedes, rogans eum ut in collegio fratrum reciperet ipsum, qui postea diu in monasterio adeo se afflixit quod omnes alios abstinentia et religione superavit.

APPENDIX.

I. RHYTHMICAL FABLES.

Incipiunt Fabula Esopi.

ATTENDENTES insulae de longo venite,
Et Esopi fabulas vigiles audite,
Quae sunt per metaphoram recitate rite ;
Vos qui sermones nostros non vultis, abite.

Ille inducens bestias, voluit monstrare
Fraudes mundi varias, cepit explicare
Quot et quas versutias oportet vitare,
Hii qui proponunt directo calle meare.

Jam te cuncti petimus, Pater, pacis dator,
Sic et te, Paraclite, pie consolator,
Trinitatis medie, Jhesu, legis lator,
Hujus sis operis finis, caput, et mediator.

I. DE GALLINACEO.

QUIDAM gallinaceus victum queritavit ;
Preciosus interim lapis latitavit
In luto, quem proferans moerens suspiravit,
Quod victu caruit, quem sic reperire putavit :
“ Escam mihi petii, sed cum te jacere
In luto perspiciam, nil mihi prebere
Potes ; si te cupido velles exhibere,
Tunc poteris fieri praeclarus, eique placere.”

MORALITAS.

Haec notat historia stolidos amantes,
Qui, cum sint virtutibus affatim fulgentes,
Ignorantes gratiam, nec grati sistentes,
Dum de sensatis mox fiunt insipientes.

II. DE AGNO ET LUPO.

AGNUS lupo socius ad flumen migrabat,
 Et uterque sitiens potum postulabat;
 Agno stante deorsum, lupo sursum stabat:
 Tunc lupo ore minax agno fera verba tonabat.
 "Tuus," inquit, "pedibus flumen perturbatur."
 Et respondit innocens, "Sed nunquam probatur,
 A te mihi defluens unda cum feratur."
 Mox lupo ipse fremit, et talia verba profatur:—
 "Maledicis, proditor, jam mihi bibenti,
 Patri tuo similis sis mihi nocenti."
 Et agnus, "Non noceo sic tibi loquenti."
 Sicque lupo simplex agnus fuit esurienti.

MORALITAS.

Hæc notat historia principes potentes
 Qui furunt in pauperes, humiles, egentes,
 Et conculeant inopes, cum sint impotentes,
 Mortibus afficiunt, et si quid habent rapientes.

III. DE MURE ET RANA.

MUS transire flumen quendam proponebat,
 A rana simpliciter juvenam petebat.
 Rana, dolo callida, muri respondebat;
 Æstimo quod miserum murem fraudare volebat.
 "Affër," inquit, "otius filum." Mus ferebat.
 Muri collum proprio pedi connectebat;
 Flumen petunt protinus, et rana volebat
 Immergi fundo, sed mus sua damna cavebat.
 Ut mus rane fraudibus resistens natavit,
 Mivus prædam cupiens ambos visitavit,
 Utrumque pecuseculum ferrens asportavit,
 Et fraus minus sic sic utrumque necavit.

MORALITAS.

Ista probat fabula miserum mendosum,
 Qui ponit insidias contra virtuosum,
 Quod ruit in laqueum mox perniciosum:
 Lex est æqua dolum referre dolore dolosum.

IV. DE CANE ET OVE.

CANIS coram iudice cœpit vindicare
 Ab ove depositum panem, quem necare
 Instabat; ille testibus pronit rem probare.
 Atque lupum milvo testum facit associare.
 Tunc a falsis testibus falso dejeratur,
 Quod ejus hoc debitum dare teneatur;
 Nil habensque reddere, lana spoliatur;
 Vellere deposito, caro testibus esca paratur.

MORALITAS.

Hæc signat præfatio legum subvertores,
 Qui misellos opprimunt imbecilliores;
 Nec pareunt pauperibus, pauperum raptores;
 Sed rabidis rabidi tigribus sunt deteriores.

V. DE CANE FLUMEN TRANSEUNTE.

CANIS carnis avidus trans flumen meavit,
 Et frustrum cadaveris in ore portavit;
 Unde carnis speciem mox representavit;
 Carnis imago fuit, frustrumque inesse putavit.
 Ille fame tenuis os aperiebat,
 Ut umbram comprehenderet quam carnem credebat;
 Qui dum fauces aperit, frustrum decidebat,
 Perdidit utrumque, quia sic utrumque petebat.

MORALITAS.

Sic fraudantur cupidi, totum cupientes;
 Cum magis sunt divites, magis sunt egentes.
 Nec sibi nec aliis sunt sufficientes;
 Dum totum cupiunt, toto sunt jure carentes.

VI. DE LEONE, BUBULO, ET LUPO.

LEO, rex quadrupedum, qui de lum venari
 In silvis proposuit, cœpit meditari
 Quales sibi socios vellet seiscitari;
 Tunc bubulumque lupum sibi jusserat associari.

Illi tres strenuissimi silvas adierunt,
 Miræ magnitudinis cervum prendiderunt ;
 Tunc lupus et bubulus mutuo dixerunt,
 Qualiter hunc cervum partiri proposuerunt.

Tunc respondit bubulus totum jus constare
 Leonis judicio, qui prædam frustrare
 Deberet, ad libitum partem cuique dare.
 Tunc leo judicium sic est orsus recitare.

“Mihî prima portio debet venerari,
 Quia rex sum pecorum ; secunda donari,
 Quia cervum prendidi : si quis asportari
 Partem vult reliquam, sibi me sciat ille minari.”

Tunc lupus et bubulus timidi steterunt
 Duro de judicio, quod sic audierunt.
 Illi contradicere non ausi fuerunt ;
 Sed cunctas cervi partes sibi contribuerunt.

MORALITAS.

Hanc, fratres, historiam sic intelligatis,
 Ut cum fortioribus sortem non mittatis ;
 Qui vos premunt viribus, dum non habeatis
 Qui vos defendant, et sic sine spe pereatis.

VII. DE VACCA ET LEONE.

VACCA, caper, et ovis, dudum sociari,
 Cum leone cœperunt, et simul venari :
 Leo cervum prendidit, quem jussit frustrari
 Quatuor in partes, et partem cuique parari.

Sed dum fere debiles non possint parare
 Partes sibi traditas, leo sollevare
 Cœpit omnes pariter, et sic vindicare
 Particulam primam, reliquas tres sic recitare.

“Mihî jure virium secunda donetur ;
 Quia plus eucurreram, tertia debetur ;
 Si quis ad particulam quartam judicetur,
 Illic mihî mortalis inimicus semper habetur.”

MORALITAS.

Tunc trementes bestię totas demiserunt
 Leoni particulas, et sic erraverunt
 Quando fortiori se socios fecerunt :
 Temporibus nostris plures hac fraude ruerunt.

VIII. DE FURIBUS ET EORUM NUPTIIS.

INSTITERUNT nuptias fures celebrare ;
 Ad quos quidam sapiens cœpit propinquare,
 Quos ut vidit fereulis, ciphis, exultare,
 Cœpit adulari, simul et problema notare.

“ Ascultate gaudia vobis nunciari :
 Sol uxorem ducere, volens procreari
 Filios, proposuit ; sed hinc indignari
 Machina cœlestis cœpit simul atque minari.
 “ Sed cum sol propositum vellet declinare,
 Tota cœli machina cœpit acclamare,
 Et Jovem convitiis multis inerustare.
 Jupiter iratus causam cœpit rogitare.

“ Cui solis propositum mox exposuerunt,
 Et se contradicere pariter prompserunt.
 Inquisivit Jupiter cur motæ fuerunt,
 Quæ sibi responsum tali sermone dederunt.
 “ Si sol aestu nimio cuncta nunc cremabit,
 Quid fiet cum filios ex se procreabit :
 Hoc tibi proverbium vetus comprobabit,
 Quod genitor pravus prolem nequam generabit.”

MORALITAS.

Hæc monet historia non communicari
 Impius hominibus, sed abhominari
 Illorum consortium ; nam vult insectari
 Livor virtutes harumque bonus cruciari.

IX. DE LUPO OSSA CORRODENTE.

QUONDAM lupo improbus ossa corrodēbat :
 Unum suis dentibus transversum figebat,
 Qui girans sollicitè medellam querebat,
 Sed qui solamen feriet non inveniebat.

Tandem grus exquiritur ut extraheretur
 Os per longitudinem rostri, quod expletur :
 Grus deberi premium sibi tunc fatetur,
 Cum lupo immensum post morbum sanus habetur.

Cui lupo, "Ingratus es, grus, si quid petisti:
 Nonne meis faucibus caput extulisti?"
 Et grus, "Heus! injuria qua me decipisti!"
 Et lupo, "Hoc habeas, quia nil aliud meruisti."

MORALITAS.

Hic vobis innuiter fidei colonis,
 Ne dicetis impios nostris inquam bonis;
 Nam cernes per regulam rectæ rationis,
 Quod perdis quicquid in fracto vase reponis.

X. DE CANE FÆTU GRAVIDA.

CANIS fœtu gravida locum requirebat
 A quadam canicula quæ fœtu carebat;
 Quæ devincta precibus locum concedebat,
 Ingreditur prægnans, et gratis læta ferebat.

Sed eum fœtu gravida fœtus emittebat,
 Illam carens fœtibus exire jubebat;
 Hæc petit inducias, illa concedebat,
 Donec lactantis proles ætate vigeat.

Sed eum fœta tertio jubeter exire,
 Respondit ingrata, "Cur me jubes ire?
 Si tu meis catulis coram vis venire,
 Nec foveam repetes, sed te continget obedire."

MORALITAS.

Hæc declarat fabula verba veritatis,
 Quod semper admittitur opus pietatis:
 Ut si quisquis gratiam tribuit ingratis,
 Quod pietatis opus merces erit impietatis.

XI. QUOMODO DUO MURES OBTIABANT.

BINI quondam bivio mures obtiabant,
 Ambo tamen vario ritu victitabant;
 Et ad domus proprias mutuo vocabant:
 Agrestis cellam prius tamen ire volebant.
 Mus agrestis villicum murem perducabat
 Ad domum, qui vilia prandia ponebat.

Mus urbanus propriam domum requirebat.

Agrestem murem secum socium capiebat.

Urbani cellarium mox introierunt,

Et cibos appositos keti comederunt!

Sed ut celerarium venire viderunt,

Ambo fugam capiunt, quia mortem pertimuerunt.

Mus urbanus cognita loca requirebat;

Agrestis incognita devius pergebat.

Sic eum celerarius inde recedebat,

Prandia dimissa fugitivus uterque petebat.

Urbanus agresticum cœpit hilarare:

“Nihil est quod valeat hic te perturbare.

Vescamus appositis, et nil vereare.”

At alter pavidus cœpit responsa parare.

“Bonis tuis fruire tibi preparatis;

Ego fruar tutius rebus paupertatis.

Tu times sollicitus hostibus armatis,

Tutius ego veseor hiis quæ mihi sunt data gratis.”

MORALITAS.

Ista nos historia docet honestatem,
 Quod paupertas dicitur in securitatem,
 Et opes efficiunt curiositatem;
 Ergo cavebis opes, quæ tollunt prosperitatem.

XII. DE AQUILA ET VULPECULA.

CATULOS vulpeuke fertur rapuisse

Ingens nuper aquila, pullisque tulisse;

Et dicunt vulpeculam secutam fuisse,

Et sic pro catulis tristem nimis ingemuisse.

Vulpes petit catulos sibi restaurari:

Sed ut vidit penitus ipsos denegari,

Ignem ferens ocius facit inflammari,

Et cœpit pullis aquike fera fata minari.

Expavescens aquila supplex postulavit

Ut flammam extingueret, et mox restauravit

Catulos vulpeuke, quos prius denegavit,

Quos vulpes sumens ad propria tecta meavit.

MORALITAS.

Hic praelatos admonet ne sint effrenati
 Erga subditos suos, cum sint cathedrati :
 Nam potest contingere quod modo substrati
 Postmodum sedeant in summa sede locati.

XIII. DE AQUILA ET TESTUDINE.

AQUILA rex avium nuper avolavit
 Transmarina flumina, qui prædam captavit,
 Et maris testudinem ferox asportavit ;
 Sed testudo tremens infra concham latitavit.

Aquila testudinem vorare volebat,
 Sed concham nullatenus frangere valebat ;
 De prope famelica cornix accedebat,
 Dicens quod prædam preciosam valde gerebat.

Et respondit aquila, " Nil appreciatur
 Præda quam sic prædicas, nam concha vallatur."
 Respondit cornicula, " Si pars mihi datur,
 Consilium capies quo statim concha teratur."

" Totis," inquit, " viribus nitere volare,
 Et quo locum poteris petrosum spectare ;
 Concham terræ projice, quam cum mox crepare
 Videris, insiste prædam pro velle vorare."

MORALITAS.

Hic consiliarios notat pravitatis,
 Qui pervertunt animos plenos pietatis :
 Sæpe bona facere boni vellent gratis,
 Non permittuntur pro consiliis sceleratis.

XIV. DE CORVO ET CASEO.

Quidam corvus casum nuper rapiebat,
 Quo vesci desiderans locum requirebat
 Celsum, sed vulpæcula cominus sistebat,
 Et corvum fraudare volens hæc verba ferebat.

“O corve pulcherrime, tibi quis aequetur
 In pennarum specie? si sola daretur
 Vocis modulatio qua mens demulcetur,
 Inter aves nullus similis tibi comparietur.”

Corvus volens inclitam vocem jactitare,
 Mox oblitus casei, cepit cantitare;
 Instat vulpes caseum vigil explorare,
 Apprendens lapsum se gliscit eo satiare.

Ut se corvus caseo vidit defraudatum,
 Querulus ingemuit se ludificatum.

MORALITAS.

Istud signat fatuos, qui per adulationem
 Falluntur facile, volendo cavere reatum:

Sed postquam substantiam totam perdidisti,
 Die quid tibi proderit luctus quem laxisti?
 Si prudens extiteris, dolum præcavisti,
 Nec rueres, inquam, captus qua fraude ruisti.

XV. DE LEONE MORBO LANGUESCENTE.

LEO ductus senio morbo languescebat,
 Ad quem cohors pecorum magna veniebat,
 Præstans quod morbido medefam ferebat,
 Sed tamen immensa fraus in promissa latebat.

Spes leonem decipit, cum res non sequatur;
 Mox ut aper advenit, dentibus minatur,
 Taurus ferit cornibus, simul adversatur
 Omnis ei turba, sic sic miser exeruciat.

Tunc sui miseriam status deplorabat,
 Dicens quod, cum viribus vigen ambulabat,
 Omnis ei timide fera ministrabat;
 Nunc jacet ille tremens alios qui terrificabat.

MORALITAS.

Ista monet humiles esse principatus;
 Quia diu nequeunt stare magistratus.
 Nam cum status temporis fuerit mutatus,
 En hodie minimus eras est ad summa vocatus.

XVI. DE ASINO ET CATULO.

IN unius domini domo commanebat
 Asinus et catulus; sed canem fovebat
 Cariorem dominus, inde livescebat
 Infelix asinus, quia par non esse valebat.

“Vilis, inquam, catulus tam carus tenetur,
 Cum patremfamilias blandus aduletur;
 Quod si mea bonitas suæ comparetur,
 Forsan vilis erit, qui nunc tam carus habetur.”

Inde cœpit asinus animo versari,
 Et quomodo fieret carus meditari;
 More canis nititur rudis adulari,
 Ut posset veluti canis idem carus amari.

Quadam die domini caput amplexatur,
 Cujus lambens faciem blandiri conatur,
 Pedes necitit humeris; vir vocificatur:
 Accurrunt famuli; capitur miser et cruciatur.

MORALITAS.

Hæc docet honoribus nullum venustari,
 Quem cernis virtutibus omnino privari.
 Dum stultus in cathedra prima vult locari,
 Inus ad ima ruit, quasi dignus ad ima locari.

XVII. DE LEONE DORMIENTE.

LEO latens latebris quondam dormiebat,
 Quem casu fortuito quidam mus tangebatur;
 Expergefactus saliens quid esset quærebat,
 Et tandem murem fugientem mox capiebat.

Fremit mus, et veniam cœpit postulare.
 Leo sibi scandalum putat generare
 Talem sibi bestiolam, credatur necare:
 Tunc miserum jussit ad propria tecta meare.

Post leonem contigit prædam postulare,
 Et lapsus in puteum cogitur clamare,
 Si quis illum poterit lapsum sullevare:
 Quod mus ut scivit mox cœpit eo properare.

Mus suum beneficium cum vidit substratum,
 Magnum vocans comites dedit ejulatum;
 Quî concurrant ocuis machinas paratum,
 Ut leo de fovea se sentiat esse levatum.

Currunt ad suburbia fila deportare,
 Ut nectant funiculos, quibus sublevare
 Leonem prævaleant, et terram fossare ;
 Extrahitur domitus se cuncta putans superare.

Sic leo dum miserum murem non necavit,
 De futuris casibus forte cogitavit ;
 Sic mus parvus strenuum leonem salvavit,
 Consilio pollens, cui vim natura negavit.

MORALITAS.

Sensus hujus fabulæ monet ne potentes
 Suis pressos viribus lædant innocentes.
 Nam cum jacent, pristino primatu carentes,
 Tunc sunt a minimis solatia plura petentes.

XVIII. DE AVIBUS.

NUPER erat avium turma congregata,
 Quæ viderunt semina lini seminata ;
 Parvipendunt talia cohors insensata,
 In lino proprium dampnum censere parata.

Tunc hirundo callida cœpit has monere,
 Ut vellent insidias lini præcavere ;
 “Ernatur,” inquit, “linum, nam nocere
 Potest quippe multum et nobis dampna movere.”

Tunc avis hirundinem quæque deridebat,
 Nec ejus consilium ratum discernebat.
 Illa doli præscia dampnum præcavebat,
 Et statim tecta fugiens humana petebat.

Instat piis precibus homines rogare,
 Ut suis in domibus posset habitare,
 Dicens quod insidias fugit declinare ;
 Illi concedunt quo vellet nidificare.

MORALITAS.

Hæc notat historia, quod turba stultorum
 Contempnunt scientiam jurisperitorum ;
 Quî, cum capti fuerint pedica dolorum,
 Lugent consilia jam contempsisse honorum.

Explicit liber primus, habens capitula xvij.

Incipit liber secundus.

I. DE RANIS IN PALUDE MANENTIBUS.

In palude lutea ranae commanebant,
 Quae de ficu fertili felices gaudebant ;
 Sed etsi pro libito quocunque ferebant,
 A Jove rectorem jugi clamore petebant.

Ranis hoc petentibus, coepit hic ridere
 Parcens innocentibus ; quem magis movere
 Suis instant precibus, ut vellet favere,
 Quo possent proprias leges sub lege tenere.

Harum victus precibus illis alludebat,
 Et paludi veterem truncum demittebat ;
 Quo cadente, turbida turba fugiebat,
 Quae tantum sonuit quasi mortis tela vivebat.

Una tamen strenua cominus meavit,
 Ut truncum conspiceret quem regem putavit ;
 Fugitivas socias ad se convocavit,
 Atque salutare regem se turba paravit.

Sed ut truncum mortuae calcaverunt,
 Suis illum pedibus ranae calcaverunt ;
 Regem petunt alium sicut petierunt,
 Qui concedit eis regem qualem meruerunt.

Ranis regem Jupiter colubrum signavit ;
 Ille ferox miseram ranae devoravit,
 Quae turba mox lacrimis Jovem conceitavit
 Ut parcat miseris, quibus haec responsa paravit.

“ Prius a me principem querulae petistis,
 Et negavi ; precibus lacrimas junxistis,
 Dedi vobis humilem, quem vos despexistis ;
 Haec ratione datur vobis rex ut meruistis.”

MORALITAS.

Ista potest fabula stultos denotare,
 Qui magistris mitibus nolunt obviare ;
 Quos ut cernit dominus elatos meare,
 Mittit eis rigidum qui possit eos superare.

II. DE COLUMBIS ELEGENTIBUS SIBI REGEM.

COLUMBÆ mitissimæ nuper elegerunt
 Milvum sibi principem, quem prius fugerunt
 Hostem crudelissimum, sed pœnituerunt ;
 Nam collis propriis stolidæ juga dura dederunt.

Qui cum super simplices vidit se regnare,
 Instat multo sævius illas devorare,
 Nitens pœnæ nomine leges simulare,
 Proponit cunctas sub tali fraude necare,

Ex hiis una iudicat melius fuisse
 Eas milvi rabiem priscam pertulisse,
 Quam sub ejus legibus sic occubuisse,
 Lugentes tali se sub pastore stetisse.

MORALITAS.

Hic explanat principum rabiem pravorum,
 Qui premunt malitia colla subditorum :
 Nam dum subsunt simplices legi tyrannorum,
 Lex ruit, ordo perit, virtus decreseit eorum.

III. DE FURE ET CANE.

FUR ejusdam divitis opes exploravit,
 Qui per canem divitis prodi dubitavit :
 Hic fraudem qua fallere canem cogitavit,
 Buccellam panis secum portare paravit
 Mox ad domum divitis ut fur veniebat,
 Ei statim catulus vigil occurrebat.
 Latro dolum machinans panem porrigebat ;
 Sed canis, exosus furem, panem rennebat,
 “ Mibi gratis,” inquit, “ panem porrexisti ?
 An ut meum dominum prodi potuisti ?
 Sic sic meas claudere fauces voluisti :
 Non me decipies, sed abibis sicut adisti.
 “ Quid si quem tu porrigis panem comedissem,
 Et sic meum dominum tibi prodidissem ?
 Forte non me pateres, egens cum venissem,
 Et sic deterior omni latrone fuissetem.”

MORALITAS.

Ista nos historia monet præcavere
 Dolosa consilia, nec eis favere :
 Noli fictis fraudibus consensum præbere ;
 Cur? quia sæpe solet multis fraus ficta nocere.

IV. DE SCROFA ET LUPO.

SCROFA fœtu gravida parere debebat ;
 Ad quam dolo callidus lupus veniebat,
 Ut fœtus effunderet scrofam commonebat ;
 Dicens quod fungi nutricis more volebat.

Lupo scrofa gravida fertur respondisse,
 Talibus in casibus morem non fuisse
 Mares inter feminas vernas extitisse,
 Jurans se penitus maris obsequium renuisse.

Tunc lupum recedere supplex requirebat,
 Interesse partu quia non decebat.
 Qui devicti precibus tandem recedebat ;
 Hæc juxta ritum naturæ mox pariebat.

MORALITAS.

Ista nos historia monet declinare
 Hostium versutias, qui nos defraudare
 Nituntur : ni cavcas dolis obviare,
 Et quasi scrofa lupo prudens responsa parare.

V. DE VIRO PRÆGNANTE.

CASUS mirabilis jam nuper ferebatur,
 Quod vir more feminae prægnans habebatur.
 Tota tremit patria, vulgus opinatur ;
 Quod tantum monstrum mortis sibi signa minatur ;
 Tempus partus propiat, miser cruciatur :
 Fremit, timet patria, populus miratur ;
 Demum rei dubiæ casum præstolatur ;
 Tandem ridiculus mus a prægnante creatur.

Rident, ludunt, garrunt : vulgus aduatur :
Tandem inter cætera plebs congratulatur
Quod tumultus populi tam cito sedatur ;
Et res tam grandis tantilla pace locatur.

MORALITAS.

Ista nos historia monet non mirari
Magnis de rumoribus, per quos perturbari
Corda solent hominum, quia terminari
Sæpe solent facile quæ cernis magna putari.

VI. DE AGNO ET CANE.

INTER capras exfuit agnus educatus,
A matris uberibus ibi collocatus ;
Quem canis aggrediens sic sic est affatus,
“ Quid sine matre tua facis hic capris sociatus ? ”
Agnus ait, “ Propria mater me portavit
In suis visceribus, et mundo donavit ;
Sed suis uberibus capra me lactavit,
Et mihi carior est bona quæ mihi tanta patravit.”
Canis ait, “ Attamen vere comprobares
Ovis esse filius, per quam nascebaris,
Licet inter hispidas capras nutriaris.”
Agnus ait, “ Sic est, ut dicis, non verearis.
“ Mater me concipiens naturæ complebat
Legem, cum me peperit ; sed hinc nesciebat
Utrum mas vel femina foret quod ferebat,
Quæ nec notitiam venturæ sortis habebat.”

MORALITAS.

Ista nos historia dat intelligentes,
Quod alumpni carnis amant nutrientes ;
Mirum cum despiciunt proprios parentes ;
Æstimo naturam transcendunt sic facientes.

VII. DE SYNODO LEPORUM.

NUPER sunt ad synodum lepores vocati,
 Inter se firmissima fide conjurati,
 Quod, si sint de cætero quoquam perturbati,
 Ad pelagi rupes fugerent mox præcipitati.

Mox, ut terror ingruit, lepores fugerunt,
 Ad flumen quo turgidæ ranæ latuerunt.
 Ranæ fugientium sonos audierunt,
 Et se sub fluvio cogente timore tulerunt.

Submersas lepusculi ranas ut videbant,
 Nimio perterriti stupore timebant,
 Unius consilio cuncti mox favebant,
 Quo mox audito propriis repedare studebant.

“En!” inquit, “ut cernitis omne quod creatur
 Sub timoris legibus firme religatur;
 Jam noster ad patriam redditus ducatur,
 Ut quisquis nostrum sua fata libens patiatur.”

MORALITAS.

Hic nos æquanimiter monet tolerare
 Penas et angustias quas mundus vult dare:
 Nam firmo proposito si stabiliare,
 Nil puto perversum te firmum posse gravare.

VIII. DE LEONE CLAUDICANTE.

NUPER leo nemora trux perambulabat
 Venandi cupidine, sed currens calcabat
 Spinam pedi transfigens, unde claudicabat,
 Et morbo medicos ex omni parte vocabat.

Quem cum nullus hominum timens attendebat,
 Hic ductus angustia gressus dirigebat
 Ad pastorem pecorum quem procul videbat,
 Quem tremens pastor terrore timens fugiebat.

Leo linquens pecora sequitur pastorem,
 Cauda sibi blandiens et signans amorem,
 Claudii pedis indicat vulnus et languorem:
 Condoluit pastor, et cernit inesse dolorem.

Qui tandem novaculam morbo procuravit,
Spinam secans extrahit, et pedem sanavit,
Omnem tergens maculam saniem purgavit;
Et leo sanatus ad propria tecta meavit.

Accidit ut postea leo caperetur,
Et in amphitheatro captus clauderetur,
Ut coram principibus ludens rideretur.
Et dampnandorum mortis vindex gereretur.

Non multum post talia pastor deprensatur,
Et convictus crimine vinclis religatur;
Bestiarum dentibus præda preparatur,
Et leo prædictus mox ad sibi missa paratur.

Leo noscens medicum pastorem terrori
Cœpit, et protinus parcens misereri;
Hinc abegit bestias, volens hunc tueri,
Nec permisit eum quoquam læsore moveri.

Custos carcerarius audit rugientis
Rugitum leumculi pastorem tuentis:
Pastor narrat meriti casum præcedentis,
Atque leonis ope se salvatum miserentis.

MORALITAS.

Utriusque miserens uterque salvatur:
Rationis regula sic recte comprobatur;
Quod suo benefico quisquis obligatur,
Ut benefactori per nos merces tribuatur.

IX. DE LEONE ET EQUO.

EQUUS nuper pascuis suis incedebat;
Ad quem dolum simulans leo veniebat,
Qui se fore medicum prudentem promebat,
Hæc ideo dixit quod equum mactare volebat.

Equus ut insidias leonis videbat,
Falsi curam medici cautus capiebat,
Dum medelam sumerat cogitans studebat
Qualiter insidias mortis vitare valebat.

“Nimis,” inquit, “gaudeo te talenti tenere
Medicum, qui valeas morbos antovere;

Succurrens quamtocius rogo miserere,
 Atque mei morbi causas accede videre.
 " Me currentem contiget spinam percalcare,
 Quæ dum pedem transiit, cœpi claudicare;
 Veni tanto vulnere medelam donare,
 Ut possim sanus tibi præmia multa parare."
 Leo curans pedibus equi residebat,
 Huc illuc inspiciens caput submittebat.
 Equus ejus capiti pedes feriebat,
 Et totum pectus cum vertici conquatiebat.
 Fugit equus saliens; cum leo jaceret
 Gravi pressus vulnere, dicens, plus valeret
 Quod apertus afforet hostis quam lateret
 Insidiis plenus, nec pignus amoris haberet.

MORALITAS.

Hic amicum prohibet fictum simulari,
 Et cum vultu placido cor fidum servari;
 Ne dum ridet oculus, velit machinari
 Insidias animus, nullaque fide solidari.

X. DE BELLO ANIMALIUM.

INTER animalia bellum movebatur,
 In quo strages maxima mortis habebatur;
 Tutis vespertilio locis morabatur,
 Et cui se parti potius societ meditatur,
 Cernens animalia cuncta præliari;
 Sed ut quadrupedia vidit dominari,
 Illis vespertilio vult associari,
 Contemptis avibus quas vidit suppeditari.
 Post ut ingens aquila ferox præliatur,
 Ut de quadrupedibus palma consequatur,
 Redit vespertilio quibus sociatur,
 Et sic utrumque pro belli sorte lucratur.
 Sed tandem cum nimius tumultus sedatur,
 Fallax vespertilio jure condempnatur;
 Visus carens lumine penus spoliatur,
 Et quasi lucivagus exul de nocte vagatur.

MORALITAS.

Hic fallaces arguit semper intendentes
 Casibus in prosperis, et mox abecedentes
 Adversis temporibus, suos deserentes,
 Demum succumbunt pœnas pro fraude lucentes.

XI. DE ANCIPI TRE ET LUSCINIA.

Ad silvas ancipiter nuper veniebat,
 Et nido lusciniæ rapax accedebat,
 In quo mater parvulos pullos relinquebat,
 Quos ferus ancipiter prædam sibi ferre volebat.

Instatit lusciniæ fletu supplicare,
 Ne vellet ancipiter pullos asportare,
 Cui dixit ancipiter, " Si vis cantitare,
 Ecce tuos pullos forsân desisto necare !"

Tunc timens lusciniæ notas exaltavit,
 Quam tamen ancipiter cantantem culpavit,
 Dicens quod defecerit, nec bene cantavit :
 Unum de pullis rostro scindente necavit.

Post hæc auceps callidus pedicæ ponebat,
 Licis pro virgulis, et dum veniebat,
 Imprudens ancipiter virgîs inhærebat ;
 Defraudens alios propria sic fraude ruebat.

MORALITAS.

Hæc nos vult historia sic humiliari,
 Et minus potentibus ita conformari,
 Ut de nostris valeant actibus juvari,
 Ut eos nostro contingat posse gravari.

XII. DE CERVO SITIENTE.

SITIENS ad fluvium cervus properavit ;
 Videns umbram cornuum multum se jactavit,
 Et erura gracilia nimium culpavit :
 Attamen extollens multum se magnificavit.

Inter hæc latrantium voces audiebat ;
 Cervus mortem metuens fugam capiebat,
 Magnitudo cornuum quem præpediebat
 Currere ne possit : querula tunc voce gemebat.

“ Miser,” inquit, “ fatuus, magis extollebam
 Digna vituperio, sic insolescebam,
 Dum laudavi cornua erura contempnebam ;
 Amplius illa nocent mihi quæ plus cara tenebam.”

MORALITAS.

Stultorum stultitiam vult hic increpare,
 Qui commendant vitia, prompti reprobare
 Virtutis insignia, docti deprivare
 Quæ laudanda manent, quæ deprivanda probare.

XIII. DE VIRO MORTUO ET EJUS UXORE.

Ad sepulcrum mortui viri residebat
 Ejus quondam femina, quæ multum plangebat
 Viduam se fieri, maritum lugebat,
 Ex quo nullius hominis solamen habebat.

Postea contigerat ut fur caperetur,
 Et convictus crimine ligno penderetur,
 Et ad corpus mortui miles poneretur
 Custos, ne corpus pendentis abhinc raperetur.

En cum corpus mortui miles custodiret,
 Ut labore nimio siccatus sitiret,
 Et ad dictam feminam potandi veniret,
 Cum rediit corpus suspensi non reperiret.

Qui pergens ad feminam suspirans gemebat
 Sublatum corpusculum, juvamen petebat ;
 Quæ mox viri proprii corpus subrigebat,
 Atque loco furis illud pendere jubebat.

O quanta miseria ! res quam detestanda !
 Viri corpus proprii mulier culpanda
 Pro latrone tradidit, et sic execranda
 Hac in parte fuit, et in omni lege nefanda.

MORALITAS.

Hoc exemplum poterit cunctos edocere
 Quot mala perpendimus vivos perterrere ;
 Tamen cum fuerimus mortui timere
 Possimus, et misera sub conditione dolere.

XIV. DE MERETRICE.

IMPUDICA meretrix nuper exardebat
 In amorem juvenum quos decipiebat;
 Sed unum præ cæteris plus alliciebat,
 Quem verbis fœdis et litibus afficiebat.

O quantis injuriis ipsum fatigavit,
 Et plena perfidia pactum non servavit,
 Ore fidem mentiens quam corde negavit,
 Et fictæ ficta signum pacis simulavit.

Quam memor injuriæ juvenis affiatur,
 Et eam carissimam sibi protestatur;
 Non quod fides mutua firme teneatur,
 Sed simulatus amor fallax utrimque probatur.

MORALITAS.

Hæc probat historia notas simultatis,
 Quod doli sub specie latent pietatis;
 In dilectis defecit lex securitatis,
 Nusquam tuta fides, nusquam loca prosperitatis.

XV. DE LUPIS ET GREGE OVIUM.

CUM lupis grex ovium dudum confligebat,
 Et secum grex ovium canes perducebat,
 Sævè pugnans acies utrimque manebat;
 Sed tandem pacem sibi turba lupina petebat.

Tunc miserunt nuncios pacem requirentes,
 Obsides ab ovibus canes exposcentes,
 Et eatellos ovibus suos offerrentes,
 Ut sint pacificum fœdus sine fraude tenentes.

Tunc oves in obsides canes tradiderunt,
 Et luporum catulos sibi receperunt;
 Lupi suos obsides mox interemerunt,
 Credentes quod oves horum catulos necuerunt.

Videres mox undique lupos accurrisse,
 Dicentes ab ovibus pacem defecisse:
 Et dum lupos cerneres oves decerpisse,
 Illico lugeres miseræ sic occubuisse.

MORALITAS.

Hic mortales prohibet suos amovere
 Tutores, ne valeant hostes imminere,
 Qui cum nos perspexerint viribus carere,
 Instant belligeri nobis sine pace nocere.

XVI. DE RUSTICO.

CUM nuper ad nemora rusticus meavit,
 Carentem manubrio securim portavit;
 Qui mox pro manubrio cunctis supplicavit
 Arboribus silvæ, tribuunt quodcumque rogavit.
 Rusticus manubrium securi figebat;
 Mox illuc huc transiens arbores seindebat
 Taxos, quereus, fraxinos, omnes succidebat;
 Quod cernens quereus, lacrimosa voce ferebat:
 “ Merito jam patimur hanc improbatem.
 Rustico quæ dedimus tantam potestatem,
 Ut nos in perpetuum tollat vastitatem,
 Et pietatis opus convertat in impietatem.

MORALITAS.

Hæc monet historia ne vestros mittatis
 A vobis exercitus, per quod sentiatis
 Vires vestras debiles et sic corruatis,
 Pressi vobiscum vestros dum non habeatis.

XVII. DE LUPO ET CANE.

LUPUS in itinere cani copulatur,
 Quem devotis vocibus salutans affiatur,
 De canis pigredine lupo seiscitatur:
 Cui canis eximia responsum voce refatur.
 “ Scias meum dominum mihi ministrantem
 Ubertim cibaria. nam me famulantem
 Tota domus diligit, quia me latrantem
 Latrones metuunt, et semper habent vigilantem.”

Tunc lupus suspiriis plenus ingemebat,
 Et canem feliciter vivere dicebat ;
 Cujus se consocium fieri posebat ;
 Quem canis absque mora secum migrare jubebat.

Canis ait, " Venies mecum moraturus ;
 Nihil est quod timeas, vivendo securus ;
 Mecum simul dormies, mecum refecturus,
 Absque timore manens, sine fraude cibos habiturus.

Mox lupus consentiens cum cane pergebat ;
 Et in canis vertice patere videbat
 Catenæ vestigium, qui mox inquirebat,
 Quid foret hoc signum: canis illi mox referebat:

" Mea me ferocitas facit sic ligari
 Per dies, sed noctibus liberum vagari."
 Lupus ad hoc tumidus cœpit contristari,
 Vincula pati metuens, orsus mox talia fari:

" Infelix conditio qua quis sic arctatur,
 Ut impleto stomacho vinculis subigatur !
 Utere tu libito : mihi concedatur
 Libertas vitæ, sub qua mihi nemo minatur."

MORALITAS.

Hæc docet historia quantum libertatis
 Valet privilegium, quæ nec potestatis
 Patitur dominium, sed in voluntatis
 Sistitur arbitrio, quæ se vult ducere gratis.

XVIII. DE STOMACHO OTIOSO.

PHYSICÆ scientia satis protestatur,
 Quod sine cibario nullum sustentatur
 Mundo ingens animal, quia vegetatur
 Per victum sanguis, animæ quo vita locatur.

Otioso stomacho, nuper indignati
 Erant manus et pedes, negare parati
 Cibos ventri solitos, otiositati
 Nam totus tribuit nulli datus utilitati.

Demum cum se stomachus sentit jejulare,
 Cibum supplex postulat, at illi negare

Instant ; qui deficiens cepit ægrotare,
 Omnia membra simul simili morbo cruciari.
 Tandem membra stomacho cibos porrexerunt ;
 Sumere non valuit : hoc obstupuerunt ;
 Hic jejuns interit, illa defecerunt,
 Dum ventrem macerant pariter cum ventre ruerunt.

MORALITAS.

Hic monet non spernere nostros adjuutores,
 Quamvis impotentes sint, et nos fortiores ;
 Nam potest contingere quod utiliores
 Hi sunt quandoque quos credimus esse minores.

XIX. DE SIMIA ET VULPI.

TURPIS quondam simia vulpi supplicavit
 Pro caudæ particula, dicens quod optavit
 Nates nudas tegere, quas pudens portavit ;
 Sed vulpes misere poscenti cuncta negavit.

Ait vulpi simia, “ Multum prægravaris
 Caudæ longitudine, dum currens vagaris ;
 Obsecro particulam mihi largiaris,
 Ut velox factus currens citius movearis.”

Cui vulpes, “ Hæc utinam tanto longaretur
 Ut præ magnitudine vix sublevaretur ;
 Et tam grossa fieret quod vix portaretur ;
 Quamvis sic esset, tibi pars hinc nulla daretur.”

MORALITAS.

Hic avaros increpat, multa possidentes,
 Ditatos superfluis, nihil largientes,
 Nec gazarum copia fovent iudigentes,
 Sed enim plus habeant tanto sunt plus cupientes.

XX. DE ANIMALIBUS REGEM CUPIENTIBUS.

NUPER animalia cuncta convenere,
 Regem cupientia sibi possidere ;
 Hinc Jovem sollicitant, et preces fudere ;
 Jupiter annuit illis, cupiens ad vota favere.

Dum tractant de principe, leo postulat
 Rex illis constitui, si fides prestat
 Quod ferox non imperet; ille protestatur
 Se cunctis humilem fieri: sic regna lueratur.

En ut rex statuitur, cepit effrauari,
 Et mox suis subditis dolos machinari;
 Cæpit eos abditis locis seiscitari,
 Carnibus innocens cupiens semper satiari.

Singulatim singulis dolos opponerebat:
 Quis morbus, quæ gravitas, illos extorquebat;
 Ægros et incolumes omnes occidebat,
 Trux, nulli parcens, omnes jugulare volebat.

Sic demum cum bestias plurimas necavit,
 E locis absconctis simiam vocavit,
 Statum quærens corporis; ille nimis pavit,
 Fraude dolum simulans caute responsa paravit.

“Tuus,” inquit, “halitus, o leo, discessit
 Velut nardus pistica cum fragrans olescit.”
 Blandis leo laudibus linitus mitescit
 Ad modicum, sed post ejus pro carne macrescit.

Leo morbum simulat, medici vocantur;
 Morbum non reperiunt cum nervos scrutantur;
 Insuetos sumere cibos hunc hortantur,
 Quales posse suum morbum sanare putantur.

Ait leo simiæ, “Carnibus sanari
 Æstimo, sed vereor crudelis notari.”
 Illi dicunt licite talia patrari;
 Simia cum reliquis profertur jussa necari.

MORALITAS.

Hic subjectos innuit multas sustinere
 Pœnas et injurias, loqui nec audere,
 Sed oppressi nequeunt quandoque silere;
 Nam laquei pœna tormenta nequit retinere.

XXI. DE VENATORE ET LUPO.

VENATOR cum canibus quondam sequebatur
 Lupum, qui perterritus in fugam versatur;

Ad bubuleum fugiens juvamen precatur,
Adjarans illum ne per eum decipiatur.

Cui bubuleus inquit, "Nolito timere,
Perge qua volueris caverna jacere;
Si venator ceperit gressus huc movere,
Dicam te procul hinc deserti vasta tenere."

Tunc bubuleo veniens venator dicebat,
"Lupusne comparuit?" qui sic respondebat,
"In desertum transiit." Venator vertebat
Gressus, atque lupus ad pastorem veniebat.

Cui pastor, "Quid facias hae pro bonitate?"
"Manus," inquit, "et lingua semper sint beatæ!
Sed tui sint oculi pleni cæcitate.
Cur? quia quo latui statim sum cognitus a te."

MORALITAS.

Hæc explodit fabula mores perfidorum
Corde sic et oculis, quamvis labiorum
Verba foris mulceant, sed fides eunctorum
Sic est laudanda, veluti probat actus eorum.

XXII. DE PAVONE.

PAVO suam dominam nuper est affatus,
"O Juno piïssima, multum sum turbatus;
Nam cantus lusciniæ dulcis est et gratus,
Me meliusque canit, heu! sic sum vilificatus."

Cui Juno, "Ne doleas, pavo tam formosus
Super omnes alites, forma generosus,
Decor tuus Indicus pennis est jocosus,
Et quasi gemma micas, satis inter aves speciosus."

Cui pavo, "Quid proderit species pennarum,
Cum mea sit dulcior vox lusciniarum?"
Et Juno, "Si species cerneres earum,
Multum gauderes, hoc munus sumere earum."

Sed et Juno protinus addidit effari,
"Vis tu sapientium mores imitari?
Tene rem quam possides, et noli scrutari
Quæ retinere nequis, tali potes arte juvari."

MORALITAS.

Hic nos monet sedulo contentos haberi
 Fortunæ muneribus, nec multum moveri
 Ad opes difficiles, in quibus torqueri
 Mens humana potest, quia non dignantur haberi.

XXIII. DE LEONE ET OVIBUS.

CONTIGIT in pascuas fertiles morari
 Oves et arietes, nec quoquam turbari ;
 Leo venit interim volens quid prædari,
 Mox rapiebat ovem cupiens illa satiari.

Hoc ut omnes pariter bidentes viderunt,
 Pro ruina sociæ non condoluerunt,
 Sed morantur fatuæ, nec fugam ceperunt,
 Dicentes, “ Non nos tangit leo ;” nec timuerunt.

Quod ut leo viderat ferox effrenatur,
 Quod nullam de sociæ morte contristatur,
 Singulatim singulas oves populatur ;
 Inter quas aries nullus sine morte moratur.

Mox ut vidit aries se periclitari,
 Ausus est sævitiam leonis affari ;
 “ Merito jam patimur sic exercuari,
 Consociæ nostræ quia nolimus miserari.”

MORALITAS.

Hæc docet quod nequiter nobis sociantur,
 Si nostris miseriis non compatiuntur ;
 Infideles potius quam fidi vocantur,
 Qui cum dampna vident nobis non auxiliantur.

XXIV. ITEM DE AVIBUS.

AVES verno tempore dudum convenerunt,
 Et sonoris vocibus cantus ediderunt,
 Que virum cum virgulis viscatis viderunt ;
 Sed fatuæ nullam penitus fraudem timuerunt.

Tunc una mitissima cœpit proclamare,
 "Virum pium video nobis præparare
 Vias nostri miserens, et luget amare,
 Nobis compatiens, sic nos se monstrat amare."

Sed una præ cæteris prudens habebatur,
 Dicens quod insidias hic vir machinatur,
 Fugam monet; sed ejus vox non acceptatur,
 Denique quæque ruunt, indempnis sola moratur.

MORALITAS.

Hic docti consilium monet acceptare,
 Per quod vitæ valeas dampna devitare,
 Si prudentis dogmata non vis ascultare,
 Rem stultam facies, et eris stultissimus a re.

XXV. DE PATRIA SIMIARUM.

SIMIARUM patria forte divulgatur,
 In qua manent simiæ, quibus principatur
 Quidam princeps simia, qui rex vocitatur,
 Nimirum quoniam bene ruffo crati dominatur.

Duo viri fuerant, quorum recolare
 Nomen uni subdolos, alter verax vere;
 Simiarum patriam simul adiere,
 Pergentes pariter, sed dispariter rediere.

Mox unus e simiis, viros ut videbat,
 Coram rege positos astare jubebat;
 Quid de rege dicerent ex hiis inquirebat;
 Subdolos ille quidem prima sic voce ferebat:
 "Tu rex," inquit, "nobilis jure collocaris,
 Et stipatus militum turba gloriaris."
 Ait rex, "De curia mea quid testaris?"
 "Nobilis est," inquit; "et tu tantis dominaris."

Tunc rex dona subdolo multa conferebat:
 Et alter veridicus intra se dicebat,
 "Mea mihi veritas semper succurrebat;
 Munera plura feram quam mendax ille ferebat."

Tunc princeps veridicum taliter affatur,
 Quid de se, quid de suis, sibi videatur;

Omnes esse simias verax protestatur ;
 Quapropter morte mulctatus mox cruciatur.

En vides veridicum pœnis flagellari,
 Et virum falsidicum præmiis donari ;
 Plures in hoc sæculo sunt qui modo pari
 Pro modico lucro capiunt mendacia fari.

MORALITAS.

Hic fallaces judicat fore gloriatos,
 Sermone mendacii mundo sublevatos ;
 Facit tamen veritas mendaces fugatos,
 Veracesque suos in finem glorificatos.

XXVI. DE LEONE ET ASINO.

QUONDAM rudis asinus leonem precatur
 Fore sibi socium, cum quo gradiatur ;
 Ambos montem scandere pariter hortatur,
 Ut leo discernat quæ laus asino tribuatur.

Asinus ab omnibus bestiis jactavit
 Se timeri, quia sic leonem putavit
 Terrere non donitum, sed stultus erravit,
 Quod tantæ laudis titulo se glorificavit.

Ut uterque verticem montis conscendebat,
 Asinus horribili voce perstrepebat ;
 Cujus sonum bestia quæque sic timebat,
 Quod tanto trepida terrore fugam capiebat.

Tunc leo, " Num niteris unquam me terrere ?
 Vox tua nil poterit contra me valere.
 Heus ! insoutes bestię ! quæ te sic fugere,
 Quas vox non virtus fecit te sola timere."

MORALITAS.

Hic verbosos exprimit ; qui sic extolluntur,
 Qui vanis sermonibus vane potiuntur,
 Dum se melioribus præferre nituntur,
 Stultitia propria reprobis mox efficiuntur.

XXVII. DE LEONE ÆGROTO.

OLIM leo simulans ægrotum se fore,
 "Quis," ait, "compatitur nobis in languore?"
 Illic accurrunt bestię, major cum minore,
 Incantas rapido passim quas devorat ore.
 Sed ejus versutia vulpem non lædebat,
 Qui cunctis astutior eminens sedebat;
 Quem [leo] prospiciens sic plangens ferebat,
 "Cur nos contempnit qui proximus esse solebat?"
 Vulpem loqui calide sic ferunt exorsum,
 "Ducunt hæc vestigia quæ videmus corsum,
 Me terrent per gentium calles atque dorsum,
 Omnia te adversum spectantia, nulla retrorsum."

MORALITAS.

Sic ne credas cupido, cui nemo carus,
 Cum tendit insidias ejus recte rarus,
 Est homo qui transeat imprudens et guarus:
 Semper cogit opes, nunquam satiaudus, avarus.

XXVIII. DE VIRO ET LEONE.

VIR et leo steterunt in conflictu gravi,
 De sua potentia atque de sua vi:
 Rationes partium sedule notavi,
 Scire rei seriem totam mentem commodavi.
 Mox in testem protulit vir quandam picturam,
 Leonis et hominis habentem figuram,
 In qua vir subdiderat leonis naturam;
 Ars ita fingebat, sed rem dubito fore puram.
 "En probat ad oculum," vir dicebat ei,
 "Pictura quæ subjacet, et eventus rei,
 Quod prostratus vineulis dominaris mei:
 Clarius ista patent cujusvis hæc dici."
 Quis picturam fecerit, leo perscrutatur;
 Manu, refert, hominis illa fabricatur:
 "Ergo cum hæc gratia nobis concedatur,
 Pingemus veluti, leo vincit, homo superatur."

“Veni nunc ad theatrum, et ostendam tibi
 Virorum cadavera quæ sunt nobis cibi ;
 Licet sunt innumera quæ videbis ibi,
 Sunt multo plura, non possunt omnia scribi.”

MORALITAS.

Hac docemur igitur altereatione,
 Virtus in operibus est, non in sermone :
 Palman parit veritas omni in agone,
 In vacuis verbis est gloria vana coronæ.

XXIX. DE CAMELO.

REM jam vobis referam sermone fideli,
 Pridem pulex insilit in dorso cameli,
 Ad augmentum sarcinæ pilis hæret veli,
 Corde tumet misero vectus quasi culmine cæli.

Lucis horologio deorsum tendente,
 Ad camelum loquitur fatuosa mente,
 “Laborasti nimiam me te comprimente:
 Liber eas, ne tu careas virtute repente.”

“O tu lenta bestia, cui nocuisti ?
 Te non sensi penitus quando ascendisti,
 Neque fero levius quod me reliquisti :
 Credo nocere mihi velles tu, si valuisti.”

[MORALITAS.]

Ostendit hæc fabula hos insipientes.
 Qui sese magnificent nihilque valentes :
 Hos ducent pro nihilo quique sapientes,
 Cum mala nec valeant, bona nec sunt impeditentes.

XXX. [DE CICADA ET FORMICE.]

CONTIGIT in hyeme quando nix algescit,
 Rosa jacens marcida redolere nescit,
 Cicadam penuria famisque compressit,
 Gaudet eo provida formica quod annua gessit.

Ad formicæ januam resedit mendica,
Panem sibi postulans, cui refert formica,
“Quid æstivo tempore fecisti, amica?
Cantasti; salta modo, gloria sit tibi si qua.”

[MORALITAS.]

Mouet nos hæc fabula ut sic laboremus;
Operemur sedule dum tempus habemus;
Quia quod hic serimus tunc plane metemus.
Hæc lux cum finit, operari nilque valemus.

— — —

XXXI. [DE CORVO ET OVE.]

CORVUS carnem sitiens, stans super bidentem,
Eam rostro lauiat nil contradicentem;
Voce tamen humili tetigit sic mentem,
“Num canis hoc sineret, quid laudem adire tacentem?”
“Senem doces,” retulit, “et edoctum satis,
Semper innocentiae ingero me gratis,
Pugna non indigeo, parco sed armatis,
Et canibus parco, cunctisque nocere paratis.”

[MORALITAS.]

Corvo quædam similis gens est scelerata,
Solum non nocentibus nocere parata,
Resistentes effugit, ut lupus ad prata.
Militis arma tamen gerit hæc gens heu! simulata.

— — —

XXXII. [DE HIRCO ET LUPO.]

HIRCUS altis cornibus, statura procerâ,
Villosus et hispidus, deformisque fera,
Perrexit ad mundinas non cum merce mera,
Portans caprarum pelles baculo sine pera.
Cumque diu contigit illum processisse,
Tunc vidit in obviam lupum occurrisse.

Hircum ferunt fugere lupum voluisse ;
Sed quia magnus erat, illum credo puduisse.

Illis concurrentibus, lupus salutare
Cœpit hircum taliter, " Salveris, mi care :
Videro sub pondere te nunc laborare,
Si me permittis, possum te spero juvare."

Illis jam pergentibus finis [fit] diei,
Lupus hircu dixerat, " Ecce noti mei
Domus, pro me comite carus eris ei,
Ergo pergamus illic causa requiei."

Descenderunt pariter vulpis in cavernam ;
Fit hircus, " Jam non sequor doctrinam paternam,
Puto quod decipiar, vel quid novum cernam :
Namque domum rufi monuit quod non mihi sternam."

Cui vulpis egrediens conatur blandire,
" Pretium conradii vultis," inquit, " scire ?
Hircus quod appetiat nolo præterire."
Innuît atque lupo ne vel hunc permittat abire.

Illis consedentibus vulpis ministravit ;
Vulpis mensam posuit, vulpis ordinavit ;
Ubi tamen exiit illic non intravit,
Quod caper aspiciens interna corde notavit.

Tandem ad pitanciam moros asportavit,
De quibus avidius caper manducavit ;
Hædos cibum reliquum duos astimavit,
Sed moros denos et non minus appetiavit.

Vulpis ait, " Recole, frater, quod dixisti,
Legem libens patere quam sponte subisti :
Quod noto fit pretium cibi, sic aisti,
Per spes juro meas reddes quodecumque vovisti."

Sic hædos .xij. coactus est dare,
Et noctis conradium satis emit care.

[MORALITAS.]

Monet nos hæc fabula rufos evitare ;
Quos color et fama notat, illis sociare.

XXXIII. [DE LUPO PŒNITENTIAM AGENTE.]

FUIT quondam presbyter senex et sensatus,
 Armentis et ovibus abunde ditatus,
 Cujus diu eopia lupo impinguatus,
 Incidit in pedicas tandem misere laqueatus.

Quem cum captum tenuit, cœpit fustigare ;
 Coactus est veniam lupo postulare ;
 "Deo," refert, "voveo me non plus peccare,
 Et tibi confiteor : pro me, pater alme, precare.

"Ne contempnas lachrymas mentis tam devotæ,
 Mili pœnitentiam conjunge, rogo te :
 Nudis," inquit, "pedibus ibo Romam pro te,
 Atque mei meriti jam participem facio te."

Post ictus et ferulas passionis diræ,
 Sacer ille presbyter pietatis miræ
 Lupo parcit rabido, nolens hunc perire ;
 Ut commissa luat, Romam quoque jussit abire.

Spreta lupo patria paternoque lare,
 Romam petens illico pervenit ad mare :
 Ad navem se contulit volens transfretare ;
 "Frater," ait nauta, "transibis non sine quare."

Hic preces multiplicat, illeque negavit.
 Lupo ait, "Genitor meus prophetavit ;
 Tria quondam monita mihi commendavit,
 Hæc monstrabo licet fieri secreta rogavit."

Conducto navigio receptus est navi,
 Afflictus jejunio sed et fame gravi :
 Descendebat protinus navis in conelavi,
 Tractus odore cibi simul illectusque suavi.

Quicquid illic repperit devoravit totum,
 Nil relinquens penitus, nec pastum nec potum ;
 Tamen habens labium ad orandum motum
 Sic jaeuit, reddens quasi flexo poplite votum.

Coram nauta reddere promissum citatus,
 Semel, bis, et tertio, est assoniatus ;
 Tandem post multiplices minas sic est fatus,
 "Qui bona dat justo, bonus est de jure vocatus."

Nauta refert, " Verum est : sed quid docuisti?
 Ante totum seivimus quicquid nunc dixisti :
 Forma reddes alia quod tu promisisti,
 Non evades, sic prosit mihi passio Christi !"
 Post longum litigium rixæque furoris,
 Replicat oppositum sermonis prioris.
 Hinc magis accenditur animus rectoris :
 " Nos deridet," ait, " nihil inde sequetur honoris."
 Coram nauta denique lupus accersitus,
 Super rebus graviter promissis quæsitus,
 " Cantos," ait, " faciem vos licet invitus ;
 Qui pravo servit, arat ille nihil nisi litus."

[MORALITAS.]

Tangit hæc parabola modum perversorum ;
 Qui mala retribuunt pro factis bonorum :
 Sanctitatem simulant, vanum cor eorum,
 Hiis bonum si confers, sunt præmia nulla laborum.

XXXIV. [DE CERVO ET HERICIO.]

CERVUS et hericius agrum consevere,
 Quem cum seges creverat vastaverunt fere.
 Super hoc consilium simul iniere,
 Quis custodiret agrum, sortemque dedere.
 Cervus custos segetis primo deputatus,
 Hanc cum feris reliquis est depopulatus ;
 Quod cum suus socius fuit perscrutatus,
 Rem tulit indigne dampnum portare gravatus.
 " Cerve frater," retulit, " tu nos ambos prodis :
 Ego te solertior omnibus sum modis ;
 En minus sollicite rem nostram custodis,
 Irasci dum tu vicinis pluribus odis.
 " Si placet, custodia mihi deputetur.
 Ne pars hæc que remanet feris devoretur.
 Si mihi vis credere, cum fructu metetur."
 " Hoc tibi," cervus ait, " pacto non cura negetur."
 Custos agri pervigil circuit attente,
 Perterrendo bestias buccina clangente.

Hinc maturæ tempore messis imminente,
Campum partiri studuit cervoque monente.

Tota die pertica illum metientes,
Non secum conveniunt, sed sunt dissidentes.
Conflictu non impari mane concurrentes,
Partibus imparibus, sibi non sunt convenientes.

Aprum die tertio cervus secum duxit,
Formam litis inite prudenter instruxit ;
Ut litem dirimeret judicem conduxit ;
Nam nimis ecce diu litis discordia fluxit.

Aper sagax arbiter partes convocavit,
“ Stabitis iudicio vos meo ? ” rogavit ;
Illis concedentibus, diem protelavit ;
Nam nox instabat : sic ad sua quisque meavit.

Mane facto siquidem lis est renovata,
Ab apro sententia fertur promulgata,
“ Hæc perfecta semper sit agri dominata,
Quæ citius sepi poterit percurrere prata.”

“ Heu me ! ” fit hericius, “ non est [tibi] curæ
De cervi longissimo deque meo crure ;
Hoc est impossibile, contra jus naturæ,
Ut mihi proveniat illo victoria jure.

In hunc modum queritans, flens domum perrexit.
Quæ ut sua mulier dolentem conspexit,
Quærere quid hoc sit minime neglexit :
Ille rei seriem fido sermone retexit.

Tunc ait hericia veritate scita,
“ Notum tibi satis est, quod nos simus ita
Conformes et similes in hac ambo vita,
Ut mens discernat inter nos nulla perita.

“ Igitur consilium sanum tibi dabo :
Vobis simul stantibus, ego contra stabo.
Cum ad me cucurrerit, tunc ego clamabo,
‘ Perveni citius, ex hoc tibi prata negabo ? ’

“ Hoc idem tu facies, donec sit confusus,
Et recedat penitus lassus et illusus ? ”
Hoc artis ingenio cervus est conclusus,
Contra spem misero fructus conceditur usus.

Igitur a simili Deus, rector poli,
Superbos humiliat, mites jubet coli :

Et quia non omnia præstat uni soli,
Corporis exigui vires contempnere noli.

[MORALITAS.]

Hoc designat fabula quam modo narravit,
Uni quod omnipotens cuncta non donavit ;
Sed ex parte erigit quos ex parte stravit ;
Consilio pollet cui vim natura negavit.

EXPLICIT.

II. THE METRICAL TALES OF ADOLFUS.

AUGURIO docti fraudes didici muliebres,
De quarum fraude nemo cavere potest.
Qpto placere probō, cupiens hinc edere quædam
Lectori fraude femineaque fide.
Fabellas ex his quasdam conjungere glisco,
Ut verbis harum quisque sibi caveat.
Sicut arena maris sunt sidera multa polorum :
Multa sic fraude femina prava viget.
Cjus de fraude da promere, virginis infans,
Facque meam proram ne premat unda maris :
Esto meus ductor, dans faustum cernere portum,
Cujus mellifluo munere mundus ovat ;
Ebo tuo ductu bene per scopulos maris alti
Tutus : da solido fingere metra nova.
 Lector, condoleas scriptori carminis, ullam
 Si mendam videas dormiat invidia,
 Ac livoris acus ; vigilet correctio limæ,
 Quæ purgat vitium carminis omne putris.

FABULA I.

Cæcus erat quidam, cui pulera virago ; reservans
 Hanc puro pure, ne luat hæc alias.
 In curtis viridi resident hi cespite quodam
 Luce ; petit mulier robur adire pyri.
 Vir favet, amplectens mox robur ubique lacertis ;
 Arbor adunca fuit, qua latuit juvenis.
 Amplexatur eam, dans basia dulcia ; terram
 Incepit colere, vomere cum proprio.
 Audit vir strepitum ; nam crebro carentia sensus
 Unius, in reliquo, noseo, vigere solet.
 “ Heu miser ! ” clamat. “ te kedit adulter ibidem :
 Conqueror hoc illi, qui dedit esse mihi.”
 Tunc Deus omnipotens, qui condidit omnia verbo,
 Qui sua membra probat vascula velut figulus,

Restituens aciem misero, tonat illico, " Fallax
 Femina! cur tanta fraude nocere cupis?
 Heu mihi, quam fraude mulier mala varia sordet!
 Integra jura thori non tenet illa viro.
 Alterius segetes semper putat uberiores;
 Yo confinis ubera magna tenet.
 Alterius thalamo mala credet inesse sapinum,
 Quamvis sit spado, nil valeatque thoro."
 Percipit illa virum; vultu respondet alaeri,
 " Magna dedi medicis, non tibi cura fuit.
 Ast, ubi lustra sua satis uda petebat Apollo,
 Candida splendescens Cynthia luce mera,
 Tunc sopor irrepsit mea languida corpora, quaedam
 Astitit, insonuit auribus illa meis:
 ' Ludere cum juvene studeas in roboris alto,
 Prisca viro dabitur lux cito, crede mihi.'
 Quod feci: Dominus ideo tibi munera lucis
 Contulit; idcirco munera redde mihi."
 Addidit ille fidem mulieri, de prece ejus
 Se sanum credit, mittit et omne nefas.
 Esse solet nullum pejus muliere venenum;
 Excolit hanc, adamat vir, [tenet] alter eam.

 FABULA II.

UXOREMQUE, virum, thalamus conjunxerat unus.
 Se satis infirmam retulit illa viro;
 Dicens, " Vesicæ stringit stranguria morbus.
 Memet: glisco nec surgere: fave mihi."
 Hic favet, hæc surgit: telam sibi queritat udam,
 Et pelvim promptam, qua capiat pluviam.
 Cum qua zelotypus, hanc qui dilexit inire,
 Ludos incepit perteneros Veneris.
 Comprimit hæc telam, cito quod strepitet bene stilla,
 Ut vir credat eam mittere sic lacrimam.
 Sic opus ille suum perfecit, et inde recedens,
 Se bene sanatam retulit illa viro.
 Exultans satis hic, " Dominus benedictus in ævum!
 Qui tibi tam pernix contulit antidotum.

Sic vir deceptus mulieris fraude maligna;
 Hanc igitur fugere quisque sibi studeat.
 Femina quæque mala, flagrantis janua lathes,
 Est et cœlorum sera frequenter ea.

FABULA III.

VIR vineta colit: mulier putat hunc fore dudum
 Vicetenus, earum mox citat et juvenem.
 Immanes dat opes ipsi; tandem petit illum,
 Ut donet Veneris basia grata sibi.
 Exercere jocos Veneris studet iste; Minerva
 Hunc docuit mulier, quod bene placet eam.
 Non sic in thalamo Saturnius Amphitrionis,
 Nisus cum Venere, puber ut iste fuit.
 Temporis articulo luxum Venus anxia mellit:
 Iude cicuta mala fellit eum subito.
 Est jocus iste brevis, baratri quem crux grave pungit,
 Atque rogos jugis mox adolebit eum.
 Vermis edax, algor, pendor, pix, nox, satanasque,
 Affligit Paridem, non cum crucibus modicis.
 Luce virum clara spolians Rammusia pernix,
 Nam vitis fronde stringit eam graviter.
 O dea cœca nimis, o monstrum criminis alti,
 Nutris grande scelus, justa premento grave.
 Cur premis Heinricum, exaltando Neronem?
 Cur mœchum salvas hunc, spoliando virum?
 Lumine quassato, dolor ingens auxerat illum;
 Vinetum linquit, accelerando domum.
 Iste vibrat bifores; mœchum lodice grabati
 Hæc condit, valvas pandit et illa viro.
 Ipsius reditus causam quæsit, et ille
 Ordine rem referens, hæc lacrimasque pluit.
 Hæc astuta nimis, Paridem salvare cupiscens
 Cogitat, et fraudem reperit illa cito,
 "Proh dolor! unius vercor, quod lædere queat
 Non modica peste lumen," ait, "reliquum;
 Namque gregem totam corrumpit morbida valans.
 Sus linione sua fedat apros reliquos.
 Sæpius audivi, quod verba beata vigerent
 Tantum, quod crudus ensis eum habeat.

His de pane caro Christi fit, viteque sanguis :
 Placatur Deus hinc, cogitur hincque Satan.
 Ergo tuum lumen sacrobo carmine dio."
 Neve bonum maculet, junxerat osque suum,
 Taliter ut posset oculos concludere sponsi ;
 Huic oculum lambit; querit et ille fugam.
 Mœcho salvato, "Nunc spero, Christo favente,
 Amplius hæc acies non scrupuletur," ait.
 Nam sacris verbis sacravi pluribus illam,
 Quam salvare queat sidera clara polus.
 Omnes istius fraudes audite, studentes,
 Ne vos seducat femina nugigera.
 Thais amore caret; juveni non servat amorem ;
 Fisei bonis viget hic, teque earente perit.

FÆULA IV.

VIR lucri cupidus longinquos currit ad Indos ;
 Huic uxor casta vernat, eratque pia ;
 Hanc socru castæ commisit, et inde recedit :
 Hæc Veneris ludo nequit egere diu.
 Cœruleam faciem Venus huic depinxit, et ejus
 Extâ Cupido nimis pallida torruerat.
 Mater eam timuit injusta peste gravari,
 Quærens: "Cur pallor inficit faciem?"
 Se captam referens nimium juvenis per amorem,
 "Cur hoc cœlesti, filia cara, mihi?"
 Pro natis natura potens vigilare parentes
 Vult: genetrix natæ convocat inde Parim.
 Invigilant epulis: Ceres servitque Lyæus
 Ipsis, et mensa fercula multa tulit.
 Hic Bacchus salit auro; sapit hic fera, piscis.
 Se fessos humeros mensa tenere docet.
 Junctus cum Cerere vult luxuriare Lyæus,
 Ut generet Venerem, mitur ille nimis.
 Abra citatur: adest; facit illis nobile stratum.
 Hos Cithærea citat adque jocos teneros.
 Indulgent Veneri. Misit fortuna maritum

Ad tectum proprium, quo sua sponsa fuit.
 Hic tonat : hæc surgit, et postæ repagula laxat :
 Non anus astuta condere quit Paridem.
 Cogitat, et reperit artem : dat ei pugionem ;
 Ipsi, " Staque tacens, atque tene gladium."
 Terruit iste tacens sponsum, dum quæritat : is sit,
 Adstat cum gladio. Socrus ait subito,
 " Quidam stratilates conantes hunc dare morti,
 A nobis ideo quæsiit auxilium.
 Hos horrebat ad nos : tenet hic ideirco mucronem."
 Quare vir grates contulit huic vetule
 Nescius hic fraudis, " Sit, socrus, tibi gratia magna,
 Sic tibi dat laudes primopotentis apex.
 Quisque probus debet fratri conferre juvamen :
 Nam qui juvare potest, non fecit, is perimit.
 Gratulor in Domino Jesu ; pariter residere
 Nos decet, et munus reddere grande Deo."
 Audi, qua fraude decepit femina sponsum :
 Heu quot adhuc regnant qualibet urbe pares.
 Lena Deum perdit, fratrem castigat, et omnes
 Vires enervat corporis illa, cui
 Egregiam fuscatur animam, foruli cito fauces
 Constringitque, dies sincopat hæc hominis,
 Qui Christo servit, divina luce potiri
 Post hanc, huic dabitur mens, satiatur ea.
 Hic visus domini dat jugia pascua justis ;
 Hic nitido jubare verus Apollo micat.
 Hic est perpetua ; non hic Alecto ; Megara,
 Cumque sua socia, jura docere queunt.

 FABULA V.

GAUDIA vir justus conans præfata mereri,
 Dulce solum patriæ deserit atque thorum ;
 Pro venia remeat ad sancti limina Petri.
 Huic matrona fuit sobria, pulchra nimis.
 Laetens huic vultus, et est nivis æmula, dentes
 Sunt nivei ; facies huic ut Apollo cluit.
 Cum bella facie Citharea gerit mala bella ;
 Vincitur ipsa Venus a facie rosea,

Uni subjecto tribuens natura pudorem ;
 Cum forma, quamvis rara sit illa seges ;
 Raro pudicitia animi, forma, sunt in eodem
 Subjecto ; Thais effugât Andromadem.
 Helena Penolpes mallet cito tollere sedem,
 Illius in solio collocat et Venerem.
 Ista die quadam confines ivit ad aedes ;
 Cernitur a quodam pubere sponsa proba.
 Sauciat istius cor et renes pulera virago ;
 Hujus languere cœpit amore Paris.
 Xenia multa Paris castæ legat mulieri,
 Ut per dona sua flectere possit eam.
 Nam regum corda flectuntur munere ; Pe ri
 Sedes precanti munere dat veniam ;
 Datque potestatem, dat honorem, pontificatum.
 Judiciis excœcat lumina gaza potens.
 Calcat virtutem ; sublimat et illa scelestum ;
 Dat genus et mores ; decipit illa probos.
 Parvus cum magno sectantur munera ; proh ! proh !
 Cum sacramentis venditur ipse Deus.
 Scindere mœro nequit adamantem ; munere mœchus
 Non potuit sobriam flectere quoque modo.
 Ignitis jaculis Venus hujus viscera torret ;
 Sic degit miser hic, pallor obit faciem.
 Dæmonis adjutrix anus hunc decumbere cernit :
 “Pallida sint ora cur nimis ?” illa rogat.
 Huic narrare pudet : instat magis et petit illa,
 Ut morbi vulnus insinuetur ei.
 Vulnere nemo potest medicina clausa moderi :
 Sanat aperta bene vulnere docta manus.
 Huic vetulæque gravi se dicit mulieris amore
 Captum tam graviter, vivere quod nequeat.
 “Gaude : sis hilaris,” ait isti dæmone pejor
 Femina : namque facit, quod Satanas refugit.
 Femina nequitia vincit genus omne baratri ;
 Pejor sub cœlo bestia nulla manet.
 “Esto securus istius amore potiri
 Arte mea volo concito, crede mihi.
 Per fridnum tu nulla cani dones alimenta,
 Isti jejuno cepæ ferens acidum.”

Esuriens canis est, illud quamvis sit amarum,
 Escas insipidas esse facitque fames.
 Consumto cepe facies canis imbre madescit :
 Querit anus sponsam, quam Paris hic adamat.
 Sponsa canis vidit faciem ; cernit lacrimarum
 Fontem ; tunc quærit, "Cur gemit illa canis?"
 Eliria respondit anus isti, dæmonis arte,
 "Hæc mea nata fuit, pulchra, pudica nimis,
 Quam juvenis pulcher nimium dilexit amore,
 Flectere muneribus hæc nequiensve minis.
 Hoc dolet alma Cypris ; Hammonis poplite flexo
 Auribus insonuit cum lacrimis precibus
 Ut contemptricem Veneris stimulet cruce dira,
 Ne reliquæ temnant ejus opus, velut hæc.
 Cum judex sontis non vult punire reatum,
 Semita peccandi tunc dabitur miseris.
 Assolet unius scelerum terrere ministros
 Passio, pœnarum labis iterque serat.
 Astrorum censor hoc pensans, idola natæ
 Attribuitque canis : ergo madet lacrymis."
 Istis auditis singultat femina casta,
 Conscia mens sceleris crebro pavere solet.
 Se queritur vetulæ sprevisse cupidinis arcus.
 "O quam grande nefas hoc," ait, "est," vetula.
 "Consilium sanum contemnit nemo disertus :
 Ergo meum rectum percipe consilium.
 Antidotum gratum tibi spero referre, favente
 Plasmatore pio, qui dedit esse mihi.
 Fac meechi velle, tu ne mutabere formam
 In canis, ut proles est mea versa Jove."
 Hæc decepta dolis, jussis mulieris obedit,
 Ne sibi donetur effigies catuli.
 Namque suam quisque vult defensare salutem,
 Ut natura dedit hominibusque feris.
 Quærit anus puerum, quem flamma perussit amoris :
 Hunc ducit meretrix pessima : junxit eos.
 Stagnis non aliqua lethæis bestia tantis
 Venit, plena dolis femina prava velut.
 Luciferi turma cui nequit fraude nocere,
 Hunc mulier fallit vulpide fraude sua.

FABULA VI.

CALLIDUS alter erat juvenis, nitens abolere
 Uxoris fraudes. Hunc sapiens docuit.
 Ut strueret sublime sibi conclave petrinum,
 Unum posticum conderet huicque forum.
 Iste, velut doctus sapientis concomitatus
 Consilium, credit pellere posse dolos.
 Quando deseruit ob causam limina lucri,
 Cum ferro solido clauserat ipse fores,
 Ne queat exire mulier. Stetit ante fenestram,
 Et transire videt egregium juvenem.
 Num sciat interius visus, venator amoris,
 In mundo quicquid ipse videt eluere.
 Exterius dum pulcra videt, movet interiora
 Cordis, sic dominum fallit et ipse suum.
 Pagina sacra refert, Atrox mors saepe fenestras
 Per patulas intrat: non reseres ideo.
 Hinc juvenis nimium mulieris viscera torquet;
 Ignitis faculis fluctuat, atque dolet.
 Vult et ingenio, qua sponsum fallere fraude
 Hæc queat, juveni basia grata dare.
 Quoque diem pensat, et statim reperit artem,
 Qua valuit proprium fallere fraude virum.
 Sub cervicali vir claves nocte recondit
 Omni: dat huic munera grata meri,
 Ut faciant sumta bene dormire maritum:
 Suffulsi recreat languida membra sopor.
 Absque modo sumtus Bacchus nocet accipienti,
 Sed sumtus modice dat melius sapere.
 Plena dolo mulier mox dormitante marito
 Surrexit, claves abstulit inde viro.
 Clam reserans postes, quem dilexit petit illum:
 Velle suo nacto, cursitat illa domum.
 Vir secum pensat, "Hæc ad quid donat biati
 Munera tanta tibi: forte Cypris citat hanc."
 In quadam nocte se plenum munere Bacchi
 Finxerat, et somni: surgit et illa thoro
 Exercere jocos gliscens Veneris, velut ante.
 Vir surgens postes claudit, et illa relit.

Hic clamat, velut ignorans, "Quis cursitat illic?"
 Femina respondit, "Sponse, precor veniam.
 Parce precor: resera seram, ne me gravis algor
 Consumat penitus, et morior Borea.
 Cum se peccator dicit peccasse, meretur
 Ut a summo patre detur ei venia.
 In cruce vispilio veniam quæsivit, et ille
 Contulit huic, orbem qui regit atque polum:
 Quando scelus sceleri veniam dederit, metet æqua
 Lance Deo veniam. Pagina sacra sic fert.
 Ergo mihi parce, tibi quod parcat Deus ipse,
 Et donet meritum, quod sine fine viget."
 Aspis ut iste suam verbis ejus serat aurem,
 Ejus cognatis ista referre volens.
 Addidit ista minas huic; se saltare minatur
 In fundum putei, ni reseret bifores.
 Vir reserare negans, statim videt illa chimera
 Immanem cautem, projicit in puteum.
 Ingens ruptura lapidis quoque terruit illum,
 Et dolet in flumen hanc cecidisse putans.
 Currens veloci depessulat ostia cursu,
 Hanc salvare volens, cum patulis situlis.
 Hæc tigris currit, ut postes possit adire
 Has patulas: fallit taliter illa virum.
 Obice consolidat valvam: petit hic; serat aures
 Hæc sponsa, probra cum salibusque dedit.
 Sed postquam Phœbus madidum caput egeri tundis
 Flammivomo jubare cœpit obire solum,
 Et sellam rubeo propriis convexit Eoo,
 Cum palmis, dominam somniferamque fugat:
 Concitat affines hæc, accusatque maritum,
 Dicens, "Iste meus fornice nocte latet.
 Deserit ipse thorum Stygium quaerendo lupanar
 Nocte." Suumque nefas alligat illa viro.
 Affines hujus tunc corripuere maritum
 Pro tanto scelere: casta putatur ea.
 Heu vitium regnat; virtus pessundatur alma;
 Nulla fides justo jam datur, imo malo.
 Calcatur virtus; scelus mundo dominatur;
 Justi judicii linea namque perit.

FABULA VII.

VIR quidam senex capiens in nocte soporem,
 Cum muliere sua credit adesse Parim.
 Clamitat, "O mulier, mihi mœchus adesse videtur."
 Hæc ait, "In somno par mihi forma patet."
 Percipit hunc iterum: palmis palpavit, et hujus
 In tellure fore senserat hic aratrum.
 Exultans dixit, "I, fer mihi, sponsa, lucernam."
 Se lesam dicit hæc fore peste gravi.
 Hunc huic committit, quærens incendere lumen:
 Hæc subito surgens, hic vitalumque locat.
 Vir venit et reperit vitalum, quærens ubi mœchus
 Sit: mulier verbis increpat hunc acerbis.
 Affines mane mulier sibi convocat omnes,
 Dicens, vir pareret scandala crebra sibi.
 Tunc vix eam nimium precibus rogavit amicus,
 Ut donet veniam, parere curet ei.
 "Do veniam tibi vix," ait hæc, "de crimine tanto:
 Si te pœniteat do sceleris veniam.
 Nam quicumque petit veniam lacrimis, sibi danda
 Est, ut sanctorum testificetur apex."

FABULA VIII.

OMNES audite: referam mirabile quoddam
 De quodam juvene, quem Venus angarianus.
 Huic pater affectans legis sociare cubile,
 Ne lenæ possent illaqueare probum.
 Nam fervere lena, vagari, turpia fari,
 Sæpe facit juvenes, utpote crebro liquet.
 Luxuriæ natus incensus putris amore,
 Et voluit binos semper habere thoros.
 Huic pater, "O nate, tu noli spernere sanum
 Consilium patris: sufficit una tibi."
 Semper vult duplex stultus habere grabatum;
 Se credit posse multa juventa rudis.
 Convictus tandem precibus patris, inquit, "In uno
 Esse thoro cupio temporis articulo."

A patre pulera nimis nato virgo sociatur,
 Quam satiare nequit viribus ille suis.
 Ejus equus fessus ; jubet hæc complere diætam :
 Ille, labore licet, lassus, inersque, piger.
 Anno completo cadit in foveam lupo atrox ;
 Assunt rusticuli, de nece sunt queruli.
 Hi dicunt, laqueo, quidam flamma perimendum
 Esse lupo : tumulis hi tumulare volunt.
 Hic dicit, pœnam se nosse magis truculentam,
 Qui petit duplicem semper ire thorum.
 Consultit, ut mulier mala statim, quæ solet omni
 Dolo esse plena, pro nece detur ei.
 Legitimam crudam crucibus facis graviolem
 Esse refert, "eredat quilibet ista mihi :
 Pena necis transit ; hæc crude semper alurit
 Cor sponsi : fraude qualibet illa nocet."
 Queritur inde lupo, si gliscat ducere sponsam,
 Ut possit vitam continuare suam.
 Nec mora : raptor eis fertur responsa dedisse
 Talia, se nolle ducere legitimam.
 "Nexibus uxoris nullam servat microcosmus
 Majorem pœnam, credite ruricolæ.
 Carius insignem mortem necis volo ferre,
 Quam cruce perpetua cum muliere lui.
 Femina prava nece scio quod præponderat omni :
 Mors transit subito, femina erebro nocet.
 Femina lethale virus serit, atque plagas nec,
 Cum quibus irretit corda Paris stolidi."

 FABULA IX.

CÆLEBS conjugium junxit divina potestas ;
 Nullum tam sobrium crede fuisse prius.
 Tartareus coluber hoc dissociare cupivit ;
 Nititur ut bilis materiamque serat.
 Ut fallit justos princeps satagit tenebrarum
 Artibus innumeris, persequiturque pios.
 Qui casum passus, comites vult esse ruinae
 Fratres ; hic patitur, invidet ergo bonis

Sedulo conatur, ut possit fraude cubile
 Horum fraudare, sed nequit arte sua.
 Luce videns vetula quadam per compita nequam
 Hunc fusca facie, tristitiæque nota.
 Hæc satrapum tetram, quare sit nubilus ejus
 Vultus, perquirat: ille refert vetulae,
 "Lucifer emisit me mundo, qui dominatur
 Tartareo generi; jusserat ille mihi,
 Legitimos binos, quos firmus necit amoris
 Nodus, ut inter eos consererem lolium.
 Namque mihi talis est ritus: [quod] quero nocere
 Pacificis; fraude fallere glisco bonos.
 Quando fero spoliū, me princeps noster honorat,
 Nilque ferens graviter scorpio terga ferit;
 Me multis herus variis muletat dire Stygis,
 Fraude mea si non fallitur ille thorus.
 Hoc ob cæruleus graviter color inficit ora,
 Ac oculis etiam fons fluit ergo meis."
 Hæc anus intonuit, "Si me ditaveris are,
 Utile consilium concito dono tibi:
 Nam cognosceis, et est mala, quæque pecunia flecitat.
 Ergo da munus; dissociabo thorum.
 In vetulis varias artes cognosce latere:
 Arte sua mulier grandia sæpe facit,
 Longo consilio quandoque viget breve posse.
 Ingenio floret, cui brevis est data vis."
 His dictis ore demon respondet alacri,
 "Frangere thorum, vetula, munera magna feram."
 Æra sua cupiens nancisci femina, fraude
 Legitimum querit dissociare thorum.
 Vir fuit in loco runcina vimina scindens,
 Botros ad vitem inde ligare volens.
 Hæc anus accipiens torrestinamque farinam,
 Visitat inde virum, cum lacrimis referens:
 "Desipis, es stolidus: omnis rationis egenus,
 Tanto sudore corpus quod crucias:
 Nam tua legitima Veneris jam sudat in actu,
 Que resicare parat guttura nocte tua.
 Crede mihi munus, quod cernis, contulit illa,
 Ne tibi narrarem, quod tibi nunc refero."
 Huic vir confidit, illum prece supplicis pulsau
 Ut sibi ferre velit utile consilium.

Hæc ait, " In nocte fingas tua membra gravata
 Esse sopore ; tua colla seceet chalybe."
 Hæc abit, et sponsam pariter falsare laborans,
 Huic, " dare te morti vir tuus ense parat.
 Hoc mihi lena vaga dixit, cum qua fuit ipse."
 Hæc dolet auditis tristibus indiciis,
 Et comis domina lacrimas fluit uberiores ;
 Hanc rogat, ut sanum conferat auxilium.
 " Huic in nocte sui crinem cervicæ rescinde,"
 Fert anus, " et inde fer, auxiliaris erit."
 Decipulis postis mulier discedit iniqua ;
 Lætatur fractum fraude fuisse thorun.
 Extæ viri mota nec non rancore repleta,
 Ut per anum sparsum triste fuit lolium,
 Et fessus sudore gravi propriam petit ædem ;
 Invisis oculis conspicit ille suam.
 Hostem nempe suum bene nemo videbit alacri
 Palpebra, veluti crebro liquere potest.
 Cogitat hæc domina : vetulam sibi verba tulisse,
 Ac ejus visus fontis ab imbre madet.
 Ut doctus fuerat, se tempore fingit opaco
 Vir fore sopitum, naribus ac strepuit.
 Hæc reseccare parat sponsi de gutture crinem,
 Ut sibi commisit plena dolis vetula.
 Percipit hanc sponsus, et non modicum stomachatur
 Immensis sponsam verberibusque donat.
 Quos Deitas nexit, hos dissociavit Erynnis ;
 His factis vetula postulat æra sua.
 Huic baratri princeps verbo respondet alacri,
 " Nonque feram palma muneris æra tibi."
 Ad longum contum lethæa peste erumena
 Vincitur, vetulæ qua datur huic bravium.
 Hinc verbum vulgare sonat, mulier mala pejor
 Esse solet Sathana plus tribus, ut liquet hæc.

 CAPUT X.

LENA viro prore caute gurgustia tendit ;
 Illum non quærit, sed magis æra sua.
 Non sic pisciculus hamo, vel truta sagena,
 Ut juvenis capitur fornice pestifero.

Nec sic decipulis falli poterit lupo atrox,
 Nec volueris laqueis, ut caput hæc juvenes.
 Peste gravi mulier male decepit prothoplastum,
 Unde luem traxit cosmica progeuias.
 O fera Medea, fera pessima, sarcina grandis,
 Omnis summa doli, tumba, cloaca luis.
 Cur sponsum justum Samsonem robore privas?
 Cur unguis pili te mediante cadunt?
 Hæc Salomon etiam, quem vera sophia beavit
 Dogmate, decipitur, idolatria litans.
 Cum talis Salomon capitur muliere maligna,
 Quis Plato poterit fraude cavere sibi?
 O fortis David! mulier tua viscera torquet,
 Unde tuum trux mors ense secat populum.
 O caelebs felix, pii sola salus genitoris,
 Quem fratrum livor vendidit ære gravis.
 Cum dictis plange, lacrimarum fonte madescet;
 Femina namque gravi carcere te cruciat.
 Protholor Hypolite cur privat adultera vita
 Te, quod non patitur casta Diana diu.
 Filia Loth propera mediam complere dietam,
 Quamvis excutiat te bene theologus.
 Primo sapit mulier, tandem quasi scorpio pungit,
 Cujus dulce labrum pœna dolor sequitur.
 Æris pro fasce correptum ludere mœcho
 Dat meretrix, longum jungit huic lugere.
 Janua tartarea mulier mala thaurca grandis
 Dæmonis est anceps, qua capit ille reos.
 Non ita musca cadit, quam nevit aranea tela
 Atque canopeis, ut meretrice viri.
 Circuit hæc vicos, veluti leo qui querit escam,
 Non ut alaunda, sed ut noctua querit iter.
 Sero vagans toto, donec valeat reperire
 Hunc cujus oculos evacuare queat.
 Si confert munus, opus ejus laudat, eumque
 Huic spondet firma fœdera, jura, fidem.
 In muliere fides est protea: transit ut umbra,
 Debilior tela quam facit aranea.
 Nemo placere potest huic; nec Paris optat amorem;
 Sed plus qui dederit plus placet ille sibi.
 Nemo placet scorto, nisi qui numismate claudit.
 Hunc adamat semper, huicque placere studet.

Hujus jejuna cum sit faux ære crumenæ,
 Deserit hunc, alium jungat ut illa sibi.
 Istius foruli quando sunt evacuati,
 Algidus huic fit amor, qui fuit ante calens.
 Ludicolas Veneris fuscato decipit ore.
 Insidiatur eis, ut lapsus agnieulis.
 Non solum meretrix corpus tibi tollit, et æra,
 Sed tollit fructus spiritualis opes.
 Ut fastus clarum Satbanam fecit paranympnum,
 Sic de te verrem luxuriesque facit.
 Est mortis puteus, est alta lacuna cloacæ.
 Est viscus sceleris, ac vaga quæque lupa.
 Lena supercilium gerit armatum grave pungens
 Corda virum; torquet viscera Paris ea.
 Non ita mortificat visum visus basilisei,
 Ut lenæ visus exanimat juvenes.
 Non solum vivas acie res inficit illa,
 Sed res artificis hæc violare solet.
 Illius gustus juveni sunt spicula mortis;
 Vulnus letale tangere dat lupulæ.
 Illius labrum erebro torret velut Æthna,
 Viscera tam gentis hæc adolet subito.
 Sicce quisquiliæ, stipulæ, junctæque caminis
 Ignis flammivomus devorat has subito.
 Sic, quando nuda caro tangitur in muliere,
 Alma Diana focus uritur hinc graviter.
 Tabet mens hominis, quamvis caro non violetur;
 Nil caro casta jurat mente favere pari.
 Non dabitur bravium, fuerit quæcunque pudica
 Carne; nec in mente virgo manere studet.
 Mente prius nisi corrupta, caro non violatur:
 Ergo stude mentis virginitate frui.
 Flectere quam possent bene terroresque metallum,
 Non datur aureola virginitatis ei.
 Syrenes neumis inolent mersare carinas,
 Cetus odore suo pisciculos laqueat:
 Sic oda mulier stolidos juvenes citat ad se,
 Ut queat illorum se satiare bonis.
 Est damnum dulce mulier, confusio sponsi;
 Insatiabilis est bestia, pugna frequens.
 Prævium convivium solet aspidis esse venenum,
 Casti naufragium, sollicitudo frequens.

Vas est mœchiæ ; totius turbinis ædes,
 Ferali morte sævior esse solet.
 Sed quid plura loquor ? non vivit bestia pejor
 Credo sub cœlis, ut bene dicta probant.
 Si stellæ scribæ, pelles cœlum, maris unda
 Esset incaustum, nec cifra cum sociis
 Sufficerent plene mulierum scribere fraudes,
 Cum quibus illaqueant corda modo juvenum.
 Non poterit plene reserari fraus mulierum,
 Quamvis lingua foret omnis arena maris.
 Ergo loquor modicum ; licet omnino sit ineptum,
 Plus prodest aliquid, quam nihil inde loqui.
 Quæ careat fraude cum raro queat reperiri,
 Hanc ergo fugias, liber ut esse queas.
 Si tibi se jungat, vel si jungaris eidem,
 Contrahis inde levem, clerice, crede mihi.
 Ex pice contrahitur labes : sic ex meretrice
 Omne malum trahitur, crede mihi, juvenis ;
 Corpus, res, anima, male perditur, ejus amorem
 Si sequeris : fugias hanc ideo, juvenis.
 Lis, odium, cædes, mors, rixa, superbia, sumunt
 Principium Venere, sicut ubique liquet.
 Hanc ergo fugere cum toto nitere nisu,
 Ut volueris laqueo, ne capiaris ea.
 Illius intuitus fugias ; iter ejus abhorre ;
 A te spernatur, utpote taxus ape.
 O deses, Cereris operi studeas inhiare,
 Atque fori causis, pisciculisque plagis.
 Pernici catulo nisus sectare Diana,
 Et sus silvestris cuspide lesa cadat.
 Pesci piscina fodiatur vomere lira,
 Plantetur planta tempore quæque suo.
 Insistas Marti, tyro, ne dira Medea
 Te trucibus laqueis illaqueare queat.
 Vepribus et spinis terram purges bene princeps,
 Ut flores lolium crescere friste sinat.
 Calcitro, ne Cypris in repas repat inertes ;
 Nisibus insistat ; vomere vertat humum.
 Semper agas quid virtutis, ne filius ire
 Inveniat pigrum te, tibi quod noceat.
 Luxus enim Veneris requies gerit alma, sed albus
 Si labor affuerit, luxus abire sitit.

Nam pesti cuique requies fomenta ministrat,
 Sed solito nisu pullulat omne bonum.
 Absque labore domum semper Venus ignea querit,
 Desidis in fibras serpere crebro solet.
 Turpiter ulterius violas, Ægiste, cubile :
 Cur? ratio prompta, desidiosus eras.
 Ex nimia requie reptat sævissima pestis,
 Et Veneris fomes, quæ mala multa parit.
 Est requies longa virtutis prodiga, nutrix
 Peccati; corpus annihilare solet.
 Obfuscare solet requies retracta metalla ;
 Ex nimia requie deficit ægra caro.
 Spinas et tribulos profert incultus agellus :
 Pullulat exculto messis adulta solo.
 Sic mens gyrovaga virtutum semina vellit,
 Labruscasque parit, botrus et ipse perit.
 Vita labat juvenis, cujus labor est requiei
 Insudare nimis; sit labor comes.
 Virtutum semen hominum labor irrigat almus
 Siccet et horreolo conciliare studet.
 Tota phalanx Veneris conantis ab æde recedit ;
 Huic labor est hostis, et fugat hanc propere.
 Ex Baccho, Cerere, crescit Venus, et sibi vires
 Assumit; corpus aggravat hinc hominis.
 Hos ergo fugias, tibi ne Cypris dominetur ;
 Extrahe ligna rogis, concito flamma perit.
 Olim cum Cerere Bacchum concumbere vidi,
 Inde nata fuit carnis amica Venus.
 Algescunt Veneris artus, vis tota moritur,
 Deserit hanc quando Liber et alma Ceres.
 Sed quid plura loquar? Veneris triplex medicina
 Est fuga, sive labor, parcere sæpe cibis.
 Hæc tria corde fido retine, si vincere quæris
 Thaida; nam melior nulla medela datur.

 CAPUT XI.

ÆMVLVS Ulrice divini codicis, alma
 Quem fovet in gremio philosophia suo.
 Septenas natas tibi mater contulit una,
 Ex quibus est nata plurima nata tibi.

Non aspernaris lac sumere ; namque potiris
 Pro solidis epulis mentis ad alta meaus.
 Tu satias cleri cor doctrinam sitientis,
 Sideribus sicut donat Apollo jubar.
 Ut fontis scatebra rivo grandem pluit undam,
 Sic seris ore pia dogmata quando legis.
 Moribus es Seneca, sed corde Plato, vel Ulysses,
 Non ut arundo levis, quam ventus ipse trahit.
 Nunc es Aristoteles, vel nunc Paulus, [vel] Helias,
 Priscicus, et Cicero ; nunc es Apollonius.
 Nunc facis in tabula novem placere sorores
 Cum devima, per se que nihil esse solet.
 Virgiliū calamum sequeris, quandoque Lucanū,
 Carmina eum fingis, tu vires, imo flores,
 Nobilis egregia caput Austri, magna Vienna,
 Que multum clerum contines in gremio:
 Qui concurrit ibi vario de climate mundi
 Te quæret, cervus utpote fontis aquas.
 Quorum tu corda satias cum fonte salubris
 Doctrinæ, fluvius utpote pisciculum.
 Ut polis est caput Austri, quam regis arce salubri,
 Sic caput es cleri dogma serendo pium.
 Dicitur Ulricus, ultra quam scandere ritum
 Humanum, veluti nomine rite patet.
 Nominis effectum nullus qui fungitur isto,
 Istius exponit, prætitulatus ut is.
 Exaltare tuos titulos qui nititur, ille
 Soli fumosis lumina dat faculis.
 Te peto, corde pio sumas ut vilia scripta,
 Ad te quæ ditem paupere fonte flumit.
 Accipe discipuli munus tam vile pusillum,
 Namque solet pauper munera parva dare.
 Omnem lima luat tua labem carminis hujus,
 Et purget, veluti scopa domus cineres.
 Hic modo sisto stylum: licet hic abrumpere filum ;
 Muse completa rursus est namque diacta.
 Annis millenis elapsis, tri quoque cenis,
 Nec non quindenis, Adolphus fecit egenis.
 Me merces Domini detur huic ejus bona fini,
 Et post hanc metam det ei sedem bene lætam,
 Jugeque solamen. Nunc dicat quilibet, Amen

III. THE ALDA OF GULIELMUS BLESENSIS.

NUPER eram locuples multisque beatus amicis,
 Et risere diu fata secunda mihi.
 Larga Ceres, deus Arcadia, Bacchusque replebant
 Horrea, tecta, penum, farre, bidente, mero.
 Hortus, apes, famuli, pulmento, melle, tapetis,
 Ditabant late prandia, vasa, domum.
 Agger opum, tranquilla quies, numerosus amicus
 Delicias, sompnum, consiliumque dabant.
 Dextra laborabat gemmis, pomeria fructu,
 Prata redundabant gramine, melle greges.
 Singula quid memorem? lætos testantia casus
 Omnia captatæ prosperitatis erant.
 Jurares superos inter mea vota teneri,
 Et res oceanum dedidicisse pati.
 Denique mirabar sic te, fortuna, fidelem,
 Mirabar stabilem, quæ levis esse soles.
 Sæpe mihi dixi, quorsum tam prospera rerum,
 Quid sibi volt tantus tam citus agger opum?
 Ei mihi nulla fides, nulla est constantia rebus.
 Res ipsæ quid sint mobilitate docent.
 Res hominum atque homines levis aulea versat in antras,
 Et venit a summo summa ruina gradu.
 Cuncta sub ancipiti pendent mortalia casu,
 Et spondent propria mobilitate fugam.
 Quicquid habes hodie, cras te fortasse relinquet,
 Aut modo dum loqueris desinit esse tuum.
 Has ludit fortuna vices, regesque superbos
 Aut servos humiles non sinit esse diu.
 Illa dolose comes, sola levitate fidelis,
 Nec favet æternum, nec sine lege premit.
 Illa mihi quondam risu blandita secundo,
 Mutavit voltus nubi'la facta suos.
 Et velut æternam misero conata ruinam,
 Spem quoque lætitiæ detrahit ipsa mihi.
 Ipsa professa dolum submitit, diruit, ussit,
 Culta, domos, vites, inaribus, igne, gelu.

Hæc eadem fregit, excussit, debilitavit.
 Hoste, notho, morbis, horrea, tecta, gregem.
 Accessit dampnis novus ille gravisque tyrannus,
 Quo Cenomannorum consule jus perit.
 Cujus avos puduit sceleris gemisse patronum,
 Fortunæque parem nobilitate dolis.
 Ille pudor patriæ me non impune tuentem
 Justitiæ leges expulit a patria:
 Inde ratem scando, vitam committo procellis,
 Vela tument gemina, cimba jvatur ope.
 Portus erat longe cum ventus fortior æstum
 Novit, et in tumulos Auster aravit aquas.
 Crescit hyems, agit aura ratem, furit unda deliseens,
 Imbre madet velum, nox tegit atra diem.
 Desperare jubent venti, mare, turbine, fluctu,
 Occursu rupes, ignibus ipse polus.
 In fragilem pinum totus prope congregat iras
 Orbis, et est hostis quicquid obesse potest.
 Dum sic sævit hyems, dum pallet et ipse magister,
 Dum stupet et feri piscibus esca timet,
 Ecce rapax turbo tollens ad sidera fluctus
 Impulit ad litus jam sine puppe ratem.
 Sic misere felix, quassa rate, rebus ademptis,
 Evasi ventos, æquora, saxa, Jovem.
 Ecce quid est hominis, quid jure vocare paternum,
 Qua miser ille sibi plaudere dote potest?
 Est hominis semper fluere, et tunc tempore labi,
 Est semper quadam conditione mori.
 Est hominis nudum nasci, nudumque reverti
 Ad matrem, nec opes tollere posse suas.
 Est hominis putere solum, sanienque fateri,
 Et miseris gradibus in cinerem redigi.
 Istius est hæres homo prosperitatis, et illum
 Certius hiis dominum prædia nulla manent.
 Res et honor famulantur ei, et præstantur ad horam,
 Et locuples mane vespere pauper erit.
 Nemo potest rebus jus assignare manendi,
 Quæ mutus hominum non didicere pati.
 Jus illis Deus ascripsit, statuitque teneri
 Legibus, et muti stare vel ire suo.

Ille semel simul et solus prævidit, et egit
 Cuncta, nec illa aliter vidit agitque aliter.
 Ut vidit facienda facit, regit absque dolore,
 Distinguit formis, tempore, fine, loco.
 Distinetis idem cursum metitur, et illas
 Secretis versat legibus, ipse manens.
 Ipse manens dum cuncta movet, mortalibus ægris
 Consulit, atque ubi sit spes statuenda docet.
 Si fas est credi te quicquam posse vel esse,
 O fortuna, quid es, quid potes, ipse dedit.
 Pæce tua, fortuna, loquar, blandire, minare,
 Nil tamen unde querar aut bene lætar ages.
 Ille potens, mitis, tenor et concordia rerum,
 Quicquid volt in me proferat, ejus ero.
 Musa Vionensis Guillermi sive Blesensis
 Scriptores juvenes volt, refugitque senes.

Incipit Alda.

Dum parit Alda perit ; Ulfus pro conjuge natam
 Diligit, atque vices in patre matris agit.
 Ne vir eam videat, aut ipsa virum, pater illam
 Claudit ; Pirrus eam nomine captus amat.
 Servus eam fallit, anus adjuvat, hunc mulierem
 Mentitum sentit clausa puella marem.
 Concipit illa, pater queritur, tandemque reperto
 Artifici fraudis fit socer, acta placent.

Versibus ut pulicis et muscæ jurgia lusi,
 Occurrit nostro mascula virgo stilo :
 Nominis accipio pro nomine significatum,
 Non potui nomen lege domare pedum.
 Venerat in linguam nuper peregrina Latinam
 Hæc de Menandri fabula rapta sinu.
 Vilis et exul erat, et rustica plebis in ore,
 Quæ fuerat comis vatis in ore sui.
 Dumque novum studium comædia quæreret illa,
 Quem vice Menandri posset habere sui ;

Me pro Menandro volui sibi reddere, longe
 Inpar proposito, materiaque minor.
 Pro fracta navi dicar simulasse epressum:
 Extra propositum musa eueurit iter.
 Exeo comœdum, fines comœdia transit
 Nostra suos, miscens non sua verba suis.
 Inveniet lasciva nimis sibi verba pudicus
 Lector; materiae, non mea culpa fuit.
 Ne matronaret meretrix in verba Sabinae,
 Sunt sua materiae reddita verba sua.

Fusus in amplexus parientis conjugis Ulfus,
 Iratos queritur in sua dampna deos.
 "Accidit hoc hominî solummodo prosperitatis,"
 Ulfus ait, "quod nil prosperitatis habet.
 Non misere miser est, cui non datur unde nocere:
 Irati possit numinis ira sui.
 Non misere miser est, cui nil concessit habendum
 Casus, cum surdo supplicet ille Jovi.
 Non misere miser est, cui nil auferre valebit,
 Quin minus ex dampno fit miser ipse suo.
 Nil felicis habet qui felix esse putatur,
 Non est quem miserum credimus esse miser.
 Ille stat, et lapsum metuit, jacet, utque resurgat
 Expectans, alter non habet unde cadat.
 Pressus in adversis jam nil timet, immo recursum
 Subversæ expectat tutior ipse rotæ.
 Hunc quem lata fovent, comes indivisa, secundis,
 Cura vigil macerat, sollicitatque timor.
 Prosperitas igitur est prosperitate carere,
 Nam venit ex sola prosperitate dolor.
 Hoc satis experior, cui fit modo summa doloris
 Quod modo summa meae prosperitatis erat.
 Alda comes, dum sospes eras, comes apta meorum
 Respectu, quamvis gaudia luctus erant.
 Alterat ecce vices fortuna, meique doloris
 Respectu, quamvis tristitia læta satis.
 Te vivente fui felix, felicior essem
 Si pariter possem te moriente mori.
 Ha! tunc fata forent pia, si magis impia facta
 Protraherent fuso stamina nostra pari.

Tunc neutri nostrum, quia tunc utrique nocerent;
 Absque dolore foret par in utroque dolor.
 Ut nos integritas unius mentis, et unus
 Spiritus univit, auferat una dies.
 Quo sine me, pars magna mei, mea flamma, recedis?
 An sine te vivam pars ego magna tui?"
 Imbre suo pietas profuderat ora loquentis,
 Solatur lacrimas talibus Alda viri:
 "Cur ita, fide comes, in mollitiem mulieris
 Lapsus es, ut lacrimis diffiteare virum?
 Dat tuus in nostro dolor incrementa dolore,
 Plus quantiunt lacrimæ viscera nostra tuæ.
 A lacrimis desiste precor, suspiria elaudas,
 Non gemitu aut lacrimis sum revocanda tuis.
 Siqua tibi pietas, siqua est compassio nostri,
 Siquid habet veri noster amoris amor,
 Quas moriens et amans extremas fundo, benigno
 Effectu, studeas exhilarare preces.
 Artificem recolas te materiamque doloris
 Istius, et moveat te meus iste dolor.
 Nec moveat tamen, ut doceas tam molliter; immo
 Ne tuus huius precibus possit adesse favor.
 Sic obstetricis probat experientia nostræ,
 Filia nascetur me moriente tibi.
 Dii sensere suum crimen fore, dissociari
 Tales, quos unus jungit et unit amor.
 Ergo satis faciunt nobis, culpamque fatentes,
 Dampna tibi pensant restituantque tua.
 Fatorum invidia tua si tibi tollitur Alda,
 Aut par aut melior redditur Alda tibi.
 Dii bene qui tibi me communi in prole reservant,
 Inque mea moriens stirpe superstes ero.
 Pullulat in plantam nostræ præmortua vitæ
 Radix, in fœtu multiplicanda suo.
 Ulfè, meum melius aliam renovatur in Aldam
 Esse, meosque sibi mutuatur illa dies.
 Transeo, non morior, alios transfundor in artus,
 Sumptos de nostro corpore deque tuo.
 Pars erit ista tui; prius in patre, de patre fluxit
 In matrem, informis massa, globusque rudis.
 Est pariter nostra, pariter vivemus in illa,
 Et per eam potero gratior esse tibi.

Hanc igitur nostris a visceribus pietatis,
 Vir bone, suscipiant viscera blanda tuæ.
 Hanc tibi committo tibi que committor in illa,
 Inque tua uxorem suscipe prole tuam.
 Ne sine me vivas, ego vivo superstes in illa;
 Sic me quam rapiunt fata, reservo tibi.
 In patre maternos affectus sentiat illa,
 Et pro matre vices in patre matris agas.
 Hæres ista mihi succedat amoris amore
 Quo tibi juncta fui, juncta sit illa tibi.
 Exhibeas precor et fer opem Lucina papante
 Blandum, sisque precor in patre mater ei."

Dixit, et ingeminans vix protulit illa vahale,
 In lucem prodit filia, mater obit.
 Et miser, et felix, dolet et lætatur, habetque
 Vir causam fletus, lætitiæque pater.
 Caro vendit ei patrem, jactura mariti,
 Desistit sponsus esse, fit unde pater.
 Maternam redimit et pensat filia mortem,
 Et quasi pro matre redditur illa patri.
 Paulatim matrem furatur filia patri,
 Inmemoremque facit conjugis esse virum.
 Totos affectus in se trahit Alda paternos;
 Hæc sibi pro matris nomine, nomen habet.
 Quo studio, quanto natura labore creavit
 Aldam, testatur et docet oris honos.
 Alba caro, nivibusque similisque rosis color esset,
 Si non illa nives vinceeret, ille rosas.
 Virginis in facie rosa lilia pingit et ardet,
 Albet et in teneris purpura nixque genis.
 Aptæ supercilii flexura coronat ocellos,
 Qui quædam risus signa notasque gerunt.
 Aurum mentitur coma, basia forma labrorum
 Invitat, teneris assimilata rosis.
 Quæ castigatus tumor egerit arte studentis,
 Naturæ ut possint basia plena capi.
 Hanc pater a cunis custos devotus ab omni
 Affectu prohibet colloquioque viri.
 Pingit et incedat mentem illius, atque figurat
 Moribus ornatis sollicitudo patris.
 Imprimis in tenera matronam virgine, stringit
 Annos matura sub gravitate leves.

Fœdere concordi discordia jungit, amicat
 Oppositum opposito conciliatque suo.
 Conveniunt fragili rigor in sexu, gravitasque
 In teneris annis, cumque pudore pudor.
 Vim patitur, nec lege sua permittitur uti
 Ætas, nec currit legibus ipsa suis.
 Miratur socium fieri sibi forma pudorem,
 Seque vigere stupet in muliere rigor.
 Jam matura toris plenis adoleverat annis,
 Nec præter patrem viderat Alda virum.
 Sed licet inviderant tantæ spectacula formæ
 Luminibus populi causa timorque patris.
 Fama tamen ullis claustris obnoxia, claudi
 Aldam non patitur, clausa fit Alda licet.
 Aldæ fama sonat populi totius in ore ;
 Alda fit in populo fabula, vera tamen.
 Forma quidem superat famam, cum mira loquatur,
 Vincitur, et veris non valet æqua loqui.
 Sollicitant Pirrum tanta miracula formæ :
 Aldæ non impar sanguine Pirrus erat.
 Æquat eos ætas et par possessio patrum ;
 Sed mens dispar erat, dispar utrique parens.
 Auditū capitur, et ecce carpitur igne
 Pirrus, et ignorat quid male sanus amet.
 Ignorat quid amat : sed amat pro virgine famam,
 Sic amat ut potius non amat, immo furit.
 Pirro servus erat, et nomen Spurius illi ;
 Nec deerat talis nominis omen ei.
 Velleris instar erat scabie concreta tenaci
 Casaries, intus tota capillus erat.
 Et picturate caligæ mentita colorem
 Scribitur assiduo tibia rubra foco.
 Deturpant oculos frontis sub valle sepultos
 Silva supercillii continuusque sopor.
 Nasus caprizans quasi quodam vulnere fractus,
 Æquatusque genis absque tumore sedet.
 Os simul in labiis in latum surgit, hiatu
 Amplo, seque retro flectit, agitque supra.
 Morbidat et ludit auras a nare vaporans
 Pejor quam partis inferioris odor.
 Tenditur in ventrem longe post terga relictis
 Naribus, huic sequitur lentus, easque trahit.

Venter præcedit, naresque sequuntur euntem ;
 Sic sequitur corpus, et præit ipse suum.
 Nil poterat ventris satiare capacis abyssum,
 Et Bacchi et Cereris exitiale chaos.
 Jambicat incedens, crebrosque ingressibus ejus
 Longa facit jambum tibia juncta brevi.
 Accumulata palus hesternæ hodierna paludi
 Calciat, et contra frigora munit eum.
 Ejus opem Pirrus implorat, eique doloris
 Insinuat causam materiamque sui.
 Spurius hæc secum, "Vigila, bone Jupiter, iste
 Ut sic in longum sit ecrebrosus age.
 Non sine furtiva clavi mihi cuncta patebunt ;
 Nunc saltem Spurius poterit esse satur.
 Nunc opus arte nova tibi, Spuri, discute: Spuri,
 Discute quæ stomacho grata sit esca tuo.
 Nunc redimenda tibi jurgia, te quibus olim
 Affecit domini parca erumena tui.
 Pone metum, Pirre: vigilo tibi." Spurius inquit,
 "Effectum votis associabo tuis.
 Auditore carens docili doctrina magistri
 Ingrata et sterili semina perdit humo.
 Par idemque mee labor artis erit, nisi tota
 Instes consilio credulitate meo."
 "Præcipe," Pirrus ait, "quia sum parere paratus ;
 Pendeo de jussu consilioque tuo."
 Lætus ad hæc servus, "Nosti, puer optime, nosti,
 Scisque quod ipsa etiam numina manus amant.
 Quisquis conciliat sibi numina munere, surdos
 Non habet immo leves in sua vota deos.
 Venalemque Jovis qui non conduxerit aurem,
 In vacuum vacuus supplicat ille Jovi.
 Ante Jovem causas inhonestas munus honestat,
 Absolvitque reos, innocuosque ligat.
 Venditur ante Jovem sceleris pietatis imago,
 Empta vestitur sub pietate seclus.
 Jam nihil a superis gratis datur, omnia magno
 Constant, magna breve munera munus emunt.
 Tempa locant etiam superi sua, pontificatum
 Vendit pontifici Jupiter ipse suo.
 Gratia summorum merx est, nam gratia gratis
 Non datur, hanc solus prodigus emptor habet.

Venditur introitus templi, prohibetque sacerdos
 Ante Jovem vacuas munere ferre manus.
 Dat nemo gratis, quia gratis nemo recepit ;
 Vendit quisque quia vendidit alter ei.
 Gratia scortatur prostans, turpique reducta
 Sub pretio, emptores devovet ipsa suos.
 Omnibus, ut breviter loquar, omnia vendit habendi
 Imperiosus amor, omnia munus emit.
 Miraris quorsum tendat digressio nostri
 Sermonis, videor currere præter iter.
 Accipe quo tendat, vel quid velit ambitus iste
 Sermonis, nec enim deest sua causa sibi.
 Nam sicut nequeunt sine munere numina flecti,
 Sic sine muneribus nulla puella capi.
 Exeuplumque mali dociles imitantur, amorque
 Muneris, ut vendit cætera, vendit eas.
 Non genus aut formam moresve requirit amantis
 Femina, de pretio est quæstio prima suo.
 Non dantem sed munus amat, mentitur amorem
 Ex dono, quantum donat amatur amans.
 Hinc Spureæ vilescio meæ, quia jam spoliato
 Vendere quam possit est toga nulla mihi.
 Fac igitur mittas Aldæ quod fascinet ejus
 Fureturque animum, concilietque tibi.
 Primitiasque tui pastillum sumat amoris :
 Omen habet, poterit talibus Alda capi.
 Verborum includas quedam tormenta, novosque
 Ignes a nostris sumpserit illa cibus.
 Prodigus in primo sis munere, deque futuro
 Spem faciant illi munera prima bonam.
 Sic tibi tunc fuerit geminis astricta catenis,
 Muneribusque tuis, carminibusque meis.
 Non est laudandus vel amandus avarus amator ;
 Prodigus esto." " Nihil est mihi," Pirrus ait.
 Spurius, " Hæc novi, novi, puer optime, novi,
 Te patris improbitas non sinit esse probum.
 Austeri et duri senis inclementia nostri
 Proh pudor ! in puero te facit esse senem.
 Lude, satisfacias annis, operosus amator,
 Nec senis invigiles moribus ante senem.
 Cum nihil in loculis tibi sit, cum plena laborat
 Archa patris, patre divite natus eget.

Falle senem, fiat tibi clavis adultera, Pirrus
 Sic," ait, "et loculos sarcinat arte suos."
 Spurius accepto pastillum præparat ære,
 Ipse sibi doctor, ipse minister erat.
 In conum prius erigitur, descendere tandem
 Cogitur in latum pasta, premente manu.
 Figitur in medio massæ manus, altera circum
 Ducit, et extendit attenuatque globum.
 Undique continuus paries ascendit, in amplos
 Extendit ventrem postea massa sinus.
 Sedulus insudat operi, vasisque capacis
 Instar formarat figulus ille novus.
 Dissecat in partes pullos, carnisque suille
 Mixtura inpinguat et quasi nutrit eos.
 Carnibus ista capax impletur machina, digno
 Ordine, servatur omnibus ordo suus.
 Instrue, prima piper dat fundamenta, sequuntur
 Carnes, ille sacro pulvere spargit eas.
 Est super expressa pro regimine crusta, coronat
 Crusta superficiem tortilis atque ligat.
 Spurius abscedit, Pirro mittente salutes
 Aldæ non modicas, innumerasque preces.
 Spurius hæc secum, "Spuri, genialis agatur
 Qua tibi spe melius accidit ista dies:
 Nil ego pastilli nisi crustula sola comedi,
 Cœuaque pastillus nunc mihi totus erit.
 Crustula sunt semper mea portio; cur? quia nostri
 Dentibus emeriti sunt inimica senis.
 Ista mihi luctata diu, tamen ante reliquit,
 Conterat ut dentes hæc herus arte meos.
 Amodo parco meis ego dentibus, atque terenda
 Illis pastilli viscera sola dabo.
 Iste renodabit, iste integrabit amorem
 Spureæ pastillus, restituetque tibi.
 Vultu suscipiar hilari, quem bursa coegit
 Excludi, faciens æra plena plicam."
 Plebis in egestu quo vilior angulus urbis,
 Spureæ quassa domus tota ruina sedet.
 Introitum crates spinis erinita tuctur,
 Tota tribus pendet restibus ista domus.
 Spurea domi sola residet, vilosaque cruda
 Cum sale pannosi suminis exta vorat.

Et fragmenta bibit in pultes jam resoluta
 Hesterni juris atque aliunde dati.
 Spurius ingreditur, oculorum obliquat in illum
 Fulmen, et arrepta prosilit illa colo.
 Ictibus inculcat ictus, " I, fureifer, exi !"
 Clamat, sed profert quæ gerit ille sacra.
 Placet eam tanti sacri reverentia, friget
 Ira, reformatur gratia, lisque cadit.
 Quam circa conviva sedet solempnis uterque
 Mensa sibi est pedibus sellula fulta tribus.
 Spurius exhilarat furtivo prandia vino,
 Et sibi festivum præparat ille ciphum.
 Tripliciter fractum triplex sutura renodat,
 Fecerat ista rudi vineula sutor acu.
 Filorum claudens vestigia, cannabe facta,
 Cera ligaturum sordida pixque ligant.
 Surgitur a cœna, congestum stramine paucio
 Sternit amatori Spurca cubile suo ;
 Quem super expandit multis attriverat zetas
 Pannum vulneribus, et male squalor edax.
 Squalentem pannum deturpat multa cicatrix,
 Totus sutura sive foramen erat.
 Deluit in partes, vix pars cum parte cohæret,
 Vix patitur tractus putrida tela leves.
 Talis utramque torus suscepit, saccus utrique
 Tegmen, sed nimium particulare datur.
 Abscondit tegmen breve particulariter ambos,
 Altera pars tegitur, altera nuda jacet.
 Colligit in massam sese, talosque reflexos
 Natibus adducit Spurca, genuque genis.
 Spurius indocilis flecti, quem sarcina ventris
 Tundit, nil tali proficit arte sibi.
 Dumque latus tegitur, alget male pes, laterique
 Supplicat, ut modicum compatiatur ei ;
 Mutuat a latere tegmen, sed dum latus alget,
 Pes licet invitus tegmina reddit ei.
 Amborum lateri tenuis structura ministrat
 Algorem pariter, duritiamque soli
 Imprimit, et scopulos tellus scopulosa sigillat
 In latere amborum, seque figurat ibi.
 Succurrit fratri levum latus, inque sinistram
 Donec dedoleat altera costa jacet.

Carnes culmus arat in rugas, et quasi nata
 Sint ibi, sic claudit stramina fossa cutis.
 Stramen enim pannus, quem jam detexuit aetas,
 Nec bene castigat, nec cohibere potest.
 Spurius in mane cristatus stramine surgit,
 Fit capiti totum præda cubile suo.
 Hesterni cum parte tori discesserat hospes
 Dampnosus, Pirrum convenit, inquit ei :
 "Quantis, Pirre, mihi cutis est attrita flagellis,
 Quot miser acepi verbera, quotque minas?
 Leno conpertus, male sum deprensus in ipso
 Crimine, nec nostros attigit illa eibus:
 Suspiras alias nil profecturus in Alda."
 Dixerat, at Pirrum durius angit amor.
 Nulla suis votis blanditur spes, nec in ullo
 Succurrit ratio consiliumque sibi.
 In nulla puero spe respirante camino
 Admixtum est oleum lignaque sicca rogo.
 Quo plus euncta suis videt adversantia votis,
 Acrius ignescit inpreba pestis amor.
 Mente miser maceratur amans, macilentaque menti
 Respondet facies, et cutis ossa trahens.
 Huic soror est ; vultus est fratris in ore sororis,
 Totaque spectatur fratris in ore soror.
 Sic gerit in vultu fratrem soror, ille sororem,
 Ut solum sexus dividat inter eos.
 Jamque tamen non solus agit discrimina sexus,
 Immo qui pueri languet in ore color.
 Languet amans, nec languet amor, ne possit amoris
 Vis languere gravis, languor amantis agit.
 Suscipit augmentum furor a languore furentis,
 Crescit amor quo plus attenuatur amans.
 Instat ei lacrimis, instat proce sedula nutrix,
 Ut causam morbi detegat ille sibi.
 Vix lacrimis, vix blanditiis detorquet ab illo
 Quam, quare, quantum, quam male sanus amat.
 Mentis ad archanum fugit, atque recolligit intus
 Se totam, et secum multa revolvit amos.
 Dum bene fecundum sollertia pectus anilis
 Discutit, occurrit quid sibi possit agi.
 Aldæ fida comes hæret et Pirri soror, illa
 Quæ si non esset femina, Pirrus erat.

Aldæ tradiderat suus hanc pater, ut schola morum
 Informaret eam moribus Aldæ suis.
 A thalamis Aldæ vocat hanc nutrix, quasi quædam
 Res secreta domi sit peragenda sibi.
 Vestes alternans illis, in fratre sororem
 Occulit, inque suo est condita fratre soror.
 Sic sub veste maris mulierem masculat illa,
 Et sub feminea feminat ipsa marem.
 Cuncta notat, fraudemque suam non couperit ipsa,
 Fallitur ipsa suo pæne magistra dolo.
 Pæne putat Pirrum fieri sine fraude puellam,
 Pæne putat fraudem fraude carere suam.
 Qualiter et quare, quid agat, cur, quando loquatur,
 Quoque modo puero sedula monstrat annus.
 Doctus abit, timet et sperat, dum mente futura
 Mefitur, mixta vota timore tremunt.
 Mollit iter, gressus effeminat, inque minores
 Incessum gressus temperat ille suum.
 Ad thalamos venit optatos, secretior Aldam
 Abscondit thalamus, interiorque domus.
 Emungens in pensa colos, in fila rotundans
 Lanæ, impregnant stamine pensa novo.
 Miratur sociæ reditum, quæ causa moretur,
 Pro sociæ socium dans sibi Pirrus adest.
 Hæsit in aspectu primo, quodamque stupore
 Optati voltus numen adorat amans.
 Inmotis hæret oculis suspensus, in illa
 Contemplans, ab ea se revocare nequit.
 Fascinat, et cupidos spectantis inescat ocellos
 Vernans in tenero virginis ore decor.
 Pæne recurrentes, indignantesque moveri,
 Invitos revocat denique Pirrus eos.
 Rem poterat virgo sensisse, sed adjuvat, atque
 Prosperat ipsa sui simplicitate dolum.
 Accedit Pirrus propius, vix dulcia differt
 Oscula, vixque virum dissimulare potest.
 Os ori propius infert, ut ab ore loquentis
 Verba bibat, quociens incipit Alda loqui.
 Rem peragente loco, fraudi spondente favorem,
 Eventusque bonos tempore Pirrus ait :
 " Ne fateatur opus infidam me tibi fida,
 O comes, invideam si tibi scire meum.

Disce quod addidici : mea quod mihi sedula nutrix
 Tradidit, hoc tecum participare volo.
 Quod doces non dissimules narrare frequenter,
 Totaque non poteris dum moriere mori.
 Vivam servabis tua te post fata, tibi que
 Ipsa tui magna parte superstes eris."
 Aldæ simplicitas docilem se spondet, eique
 Instat, pollicitum solvat ut ille suum.
 " Ne careant fructu documenti semina nostri,
 Totam conformes te mihi," Pirrus ait;
 " Quod faciam facias, et facta meis tua factis
 Succurrant, votis sint tua facta meis."
 Nodat in amplexus igitur, stringitque lacertos,
 Seque in femineo colligit ille sinu.
 In nodum pariter collectis Alda lacertis
 A collo Pirri nobile pendet onus.
 Qualia, quotve dedit, tot, talia suscipit ille
 Oscula, lascivit ille, nec illa minus.
 Virgineum si dente quasi prodente labellum
 Attingit, morsum suscipit illa parem.
 Ebibit alterius alter fugitque labellum,
 Mutua luxuriant oscula lege pari.
 Ludit, et alterius peregrina vagatur in ore,
 Alternatque suos utraque lingua lares.
 Lætior intranti peregrinæ assurgit amicæ,
 Inque suos trahit hanc hospita lingua lares.
 Dum quodam applausu sibi colluctantur amico
 Amplexu, linguam lingua ligata ligat.
 Sumpta satis Pirrus post oscula, cætera sumit;
 Defloratus abit virginitatis honor.
 Crebos in fine salientis senserat Alda
 Virgæ singultus, singula quæque notat ;
 Inque voluptatem Veneris resoluta volutat
 Secum, quid sit ea cauda vel ille tumor;
 Unde voluptatis sit in illo tanta rigore
 Gratia, dum secum discutit, inquit ita :
 " Quondam chara mihi, sed nunc charissima, quondam
 Fida comes, sed nunc fida magistra mihi ;
 Obsequiis debebo tuis, quod mortua vivam,
 Quodque mihi mea post fata superstes ero.
 Quid tibi pro tantis dignum referam documentis?
 Par erit obsequiis gratia nulla tuis.

Hæc documenta precor iteres, iterata secundo
 Hærebunt animo firmitus illa meo.
 Si decies repetas, decies repetita placebunt ;
 Nil unquam poterit gratius esse mihi.
 Instrumenta quibus tam dulces utar in usus,
 Edoceas ubi sint iuveniendâ mihi.
 Quid sit et unde, refer, tumor inguinis iste rigentis ;
 Cauda nescio quæ sit operosa tibi.”
 Contentit in risum tam simplex quæstio Pirrum,
 Ludicra respondens fictaque Pirrus ait :
 “ Accipe, fida comes, quid cauda sit ista vel unde,
 Quid sit et unde tumor inguinis iste mei.
 Cum tales multas venales exposuisset
 Caudas nuper in hac institor urbe novus,
 In fora colligitur urbs tota, locumque puellæ
 Stipant, prima novæ mercis amore trahor.
 Inpar erat pretium pro ponderis inparitate,
 Magni magna, minor cauda minoris erat.
 Est minor empta mihi, quoniam minus æris habebam,
 Sedula servitiis institit illa tuis ;
 Fecit quæ potuit, sed si dimensio major
 Esset ei, poterat plus placuisse tibi.
 Tenditur in tumidum si forte superba tumorem
 Exit, et a nobis pæne refusa fugit.
 Promptaque luctari sociam luctaminis ambit,
 Quod tecum lusit hoc sibi lucta fuit.
 Post crebros igitur ictus, sudataque multum
 Prælia, resudat hausta labore suo.
 Tunc patiter quedam fastidia, cumque tremore
 Victrici solvit digna tributa suæ.
 Tunc sedat ille tumor, pendet rigor ante superbus,
 Inque suos languet cauda redacta sinus.”
 Dixerat, in gemitum pectus trahit Alda, loquentis
 Vocibus innectit, continuatque suas :
 “ Venti parca nimis, pauper feliciter esses
 Si tua caudarum maxima cauda foret.”
 Jocundos Veneris jam continuarat in usus
 Septem cum totidem noctibus ille dies.
 Festivum spondet reditum, ne tristia lætis
 Sucebant, blandis aspera ; Pirrus abit.
 Quedam victoris præfert insignia, quodam
 Luxuriat fastu frons hilarata novo.

In facie ridet animus, frontemque serenaus
 In voltu poterat mens hilarata legi.
 Colligit in faciem mentem, casusque secundos,
 Arrisisse dolis læta triumphat anus.
 Jam soror exuerat fratrem, fraterque sororem :
 Nec jam frater erat illa, nec ille soror.
 Surgit et in crimen Aldæ jam crescit apertum
 Venter, in insolitum viscera tendit onus.
 Ipsa sui ridet surgentia crimina ventris,
 Nec vitium vitio credit inesse suo.
 Vera patris credens mendacia, dum pater illi
 Objicit attactus colloquiumque viri,
 Se nunquam novisse virum vel nomine solo
 Asserit, et fallit illa, sed absque dolo.
 Veraque non vera veraciter asserit esse,
 Salvaturque sua simplicitate dolus.
 Sic neuter mendax fit simplicitate magistra,
 Quamvis affirmat ille quod illa negat.
 Ille suo fructu non respondente labori,
 Sic secum loquitur conqueriturque sibi :
 " Quis prohibere potest pelagus ne fluctuet ? ignis
 Ne caleat ? studio fallitur ille suo.
 Stultius insanit qui femineæ levitatis
 Posse putat motum sub gravitate tegi.
 Nec later absque luto, nec serpens absque veneno
 Ullus erit, nec mel absque sapore suo.
 Nec vitium commune poterit dediscere sexus
 Femineus, nec erit femina casta diu.
 Non est ulterius socianda puella puellis,
 Fabricat ipsa sibi de muliere marem.
 Exemplum super hoc cunctis memorabile, nostræ
 Virginis implevit mascula virgo sinus.
 Nescio quis mulier, vel quæ vir, quodve neutrum
 Fit mihi, seu genera nescio, sive gener.
 Nec generum expectans mihi sexu de muliebri,
 Non expectato volnus ab hoste tuli."

Singula fama loquax exceptit ab ore loquentis,
 Infundens bibulis auribus urbis ea.
 Inpetit et falsis inbonestat fama sororem
 Pirri criminibus, semivirumque vocat.
 Errorem famæ Pirrus falsique sorori
 Criminis ascriptam senserat esse notam.

Ergo modum fraudis reteggit, nomenque sororis
 Integrat, in famam restituitque bonam.
 Acta placent, culpaque sua laudatur uterque,
 Et deceptoris sponsa fit Alda sui.

EXPLICIT ALDA.

IV. VERSUS DE AFFRA ET FLAVIO.

CONQUERITUR sterilem per multos Flavius Affram
 Annos, et medicæ consulit artis opem.
 Inquirens medicus an sit vitium mulieris,
 Ex vitio potius judicat esse viri.
 Tædia conjugii vir devovet, adque mariti
 Fastidit nomen, dum nequit esse pater.
 Desperans prolem peregre pavit ire, sed ipsa
 Nocte suæ novit conjugis ille summ.
 Fœcundatur ager humanæ messis in illa,
 Sic peregre gravida conjugis sponsus abit.
 Igne novo novies cum jam se luna novasset,
 In lucem prodit patris imago puer.
 Hæc magis accedit votis et gaudia matris,
 Dupplicat in nato forma renata patrem.
 Sic puer huic relevat absentis damna mariti,
 Quod puerum cernens nescit abesse virum.
 Annus erat, vir adest, conjunx accurrit, eique
 Ostendit puerum; vir negat esse suum
 Uxorem sponsus accusat, et incutit illi
 Crimen adulterii juraque fracta tori.
 Rhetoricos flores et ementia verba favorem
 Eligit, unde queat judicis auris emi.
 Conjugii quasi non querit divortia querit,
 Et quasi nolit idem quod cupit arte facit.
 Et licet accuset vultus, tamen arte magistra
 Non accusantis immo querentis erat.
 Alta sed arte trahit suspiria, verbaque vultu
 Adjuvat, et fietis fletibus inquit ita:

"Sortis ego miseræ, truncus non utilis, arbor
 Arida, damnatæ conditionis homo.
 Invideo fatear vobis ego prole beatis,
 Qui prolis potui nullius esse pater.
 Vobis est licitum post funera vivere, vivus
 Est in prole sua post sua fata pater.
 Non obit, aut certe non totus, pars bona cuius
 In pueris superest post sua fata suis.
 Aut mea me sterilis damnat natura, patrisque
 Dulce nimis nomen invidet illa mihi.
 Quondam quod conjunx foret infœcunda querebar.
 Ex vitio medicus hoc ait esse meo.
 Judicium medici probat experientia, tanto
 Cur ea non peperit tempore causa fui.
 Nam tandem nostro sterilem sub nomine nostrum
 Excoluit melius alter arator agrum.
 Qui melius foderet hanc quæsiit, et meliorem
 Ut res ipsa probat repperit Afræ marem.
 Exieram peregre, thalamis accessit adulter
 Nostris, sum factus hoc generante pater.
 Hinc peperit, nostro sic messuit alter in agro,
 Quam sterili sulco me coluisse queror.
 Me tamen ausa nimis damnati nominis uxor
 Damnatæ prolis asserit esse patrem.
 Ad scelus hanc animat scelerum longissimus usus,
 Et nisi plus noceat non putat esse noceus.
 Non satis est violasse torum, sed ut acrius urat
 Privignum patrem me scelerata vocat.
 O utinam credam felicia somnia, dum se
 Somniat esse patrem qui pater esse nequit.
 Fallitur utiliter qui sic feliciter errat,
 Quique non potuit esse fuisse putat.
 Neseio quid velit hæc moliri, quid sibi querat,
 Fraudis inexhaustæ femina fonsque mali.
 Vult ut conjugii solvatur copula nostri,
 Felix mutato sponsa futura viro.
 Hanc ad vota viam putat invenisse, probando
 Se matrem, nec me posse fuisse patrem.
 Sic accusari querebat, si tacuissem
 In jus ipse mihi mox rapiendus eram.

Accensans gravis accusator ego vice versa,
 Et redit in nostrum nostra sagitta latus.
 Hoc unum date, censores, ne prolis alumnum
 Ignote vester me rigor esse sinat."
 Finierat, totus favor inclinatur ad illum
 Judiciis, in populo non leve murmur erat ;
 Unda fremit vulgi, "Moriatur adultera!" clamant
 Omnes, eunctorum vox "Moriatur!" erat.
 Erigitur mulier, puerum producit, eumque
 In medio statuens, pauca locuta fuit :
 "Vultus," ait "pueri misera pro matre loquatur,
 Quæraturnque suus ejus in ore pater.
 In pueri vultu patrem rogo quærite, patrem
 Mentiri vultus nesciet iste suum.
 Hic vultus agnosce tuos, dulcissime conjunx,
 Nec te pone tui diffiteare patrem."
 Ambos quisque notat, puerum prius, inde parentem ;
 Jam dubius pueri de patre nullus erat.
 In puero patrem miratur quisque renatum,
 Cum sic in puero splendet imago patris.
 Totius populi favor in partem mulieris
 Cedit, eamque negat criminis esse ream.
 Sic vultus patris in puero pro matre perorat,
 Et quasi projudex inter utrumque sedet.
 Cognitus in puero pater est, dictante recepit
 Justitia sponsum sponsa puerque patrem.
 Insatiata viri nondum tamen ira quiescit,
 Sed magis illa magis instimulata furit.
 Acrius ignescit eum plus dilata videtur
 Ultio, cum pæne longior esse mora ;
 Dumque palam timet internum spirare dolorem,
 In sese gravius ira recursa fuit.
 Impatiensque moræ donec sibi sit satis actum,
 Aptum vindictæ repperit ira modum.
 Est maris in medio scabrosis horrida saxis
 Insula, quæ solis est habitata feris ;
 Ergo satisfaciens ire cum conjuge natum
 Furtim prædicto destinat ille loco.
 Inter mille metus miserandus ab ubere pendet
 Materno miseræ sarcina blanda puer.
 Hunc stricto complexa sinu nec jungere cessat
 Oscula, nec solitis pacificare minis.

Interdicit ei nullus timor oscula nati,
 Sed dum plus metuit plus repetuntur ei.
 Jam septem jejuna dies compleverat Affra,
 Afficit hanc pestis pernicioosa fames.
 Pallor in ore sedet, jam prorumpentia pæne
 Sicca rigens macies vix tenet ossa cutis.
 Ubera dependunt, sed jam non ubera marcent,
 Fluxa pelle natant, nec nisi pellis erant.
 Suggitur a puero non lac sed sanguis in illis,
 Qui tamen in toto corpore rarus erat.
 Non jam lacte puer sed crudo sanguine vivit,
 Jam neque quod suggat lac neque sanguis erat.
 Afficitur pariter pariterque laborat uterque,
 Cum puero genitrix, eum genitrice puer.
 Continuus pueri vagitus viscera matris
 Concutit, et cogit hanc ita flendo queri :
 " Quid faciam tibi, me miseram ! dulcissima proles,
 Fidus meæ sortis exillique comes ?
 Feci quod potui, nostro te sanguine pavi,
 Dum mihi quem posses suggere sanguis erat.
 Ipsa parata tibi fueram cibus, atque paratos
 Hac de carne tibi, nate, datura cibos.
 Carne mea functura fui quam sanguine fovi,
 Sed jam fata vocant me properata fame.
 Cui te nutrici, proles miseranda, relinquam ?
 Quamve tuo pascas sanguine, nate, feram ?
 O fera, plusque fera, quæ tam teneras violabit
 Artus, inmergens viscera nostra suis.
 Nutrivi, fera te denutriet, ædificavi,
 Diruet, et tumulum se dabit ipsa tibi.
 Si tibi sit melius in viscera nostra reverti,
 In loca nota tibi viscera nostra redi.
 Ne sis præda feris notis abscondere claustris,
 En tua visceribus viscera conde incis.
 Magnus hic affectus, opus hoc magnæ pietatis ;
 Nec superest quicquam quod tibi majus agam.
 Cum tamen hæc pietas plus qualibet impietate,
 Hæc meritum pietas impietatis habet ;
 Dum pia plus quero fieri, plus impia fio,
 Et mea me pietas non sinit esse piam.

Est mihi plus odio, quia plus amo, plus quia prosum ;
 Plus noceo, fera ne te voret ipsa voro.
 Morsibus eripio, fili, tua membra ferarum
 Morsibus, hæc eadem membra reservo meis.
 Matrem dedidici, quia plus quam mater amavi ;
 Mater eram, fera sum facta superque feram.
 Nate, timenda tibi fuerat minus ira læcæ.
 Matris amore foret mitior ira feræ.
 Principium vitæ tibi viscera, nate, dederunt,
 Et vitæ finem viscera nostra dabunt.
 Hic accepisti quam depositurus ibidem
 Des vitam, pavi te, modo redde vicem.
 Credita redde mihi cum fenore, sanguine pavi
 Te nostro, pascas carnibus ipsa tui.
 Ista caro de carne mea, de sanguine sanguis,
 Hoc corpus pars est corporis una mei.
 Hæc tua sumta caro nostra de carne fuisset,
 Non ita nostra foret attenuata fame.
 Quicquid es, hoc totum mihi sum furata, meique
 Corporis est, et habent hoc mea membra minus.
 Solve mihi quod habes nostro de corpore, membris
 Quæ sua debuerant esse repende meis.”
 Dixit, et avertat vultus oculusque videre
 Hoc non sustinuit quæ fuit ausa manus.
 Compatitur vultus puero facinusque perhorret,
 Nescio maternæ quid pietatis habens.
 Interimit puerum, seseque audaeior ipsa,
 Ipsa sum non est ausa videre scelus.
 Ergo parens de prole cibos oblita parentem
 Preparat, et matri filius esca datur.
 Sola manus toto de corpore restat, amatur
 Matri pro toto corpore sola manus.
 Pro toto pars diligitur, ne prole careret,
 Diligit Affra manum quam vice prolis habet.
 Pro puero complexa manum dum litus oberrat,
 Hanc procul inde videt applicuisse ratem.
 Exilii causas nautis quærentibus Affra
 Reddit, et hanc patrio restituere solo.
 Flavins in causam trahitur, nihil ante locuta
 Exsanguem pueri protulit Affra manum.

Incumbit manui miserabilis, et super illam.
 Oscula multiplicat, dat repetitque data.
 Ingeminat "fili, fili, dulcissime fili!"
 Sincopat abrupte caetera verba dolor.
 Ergo novum flendi gratis ad spectacula dextrae
 Semese populus prodigiosa stupet. (*sic*)
 Expectant quasi dicturam mirabile quicquam,
 Et ne defferret illa, referre rogant.
 Vix tandem sic orsa fuit, "Tuus, optime conjunx,
 Se tibi praesentat filius, ecce manus.
 Caetera si quaeris, ego caetera membra voravi,
 Parsque reservatur ista voranda tibi.
 In commune fuit noster, pars altera matris,
 Altera pars pueri debuit esset patris.
 Ecce tua! advertas huc lumina, cur ita vultum
 Avertis? non est hic nisi sola manus.
 Non est hic vultus tua quam vestivit imago,
 Quique suum rursus te probat esse patrem."
 Sic ea prosequitur facinusque dolamque mariti,
 Atque sui sceleris exillique modum.
 Arbitrio populi damnatur Flavius, Afram
 Hoc probat, ille negat promeruisse necem.
 Jam populo jam iudicibus miserantibus Afram,
 Surgit et exclamat se meruisse necem.
 "Mortem promerui, duraeque necis novitate
 Est novitas sceleris percutienda mei.
 Materui socius erat exilii, nequam matrem
 Filius in matre reperit, immo feram.
 Ergo differtis tormenta, morique volenti
 Pareitis, indignor vivere digna mori.
 Vos male seducit pietas, vestrumque rigorem
 Sic enervatum turpiter esse queror.
 Est pietas punire scelus, scelus at scelerato
 Parcere, nil pietas haec pietatis habet.
 Esca datus matri, non exorat pietatem
 Impendi matri filius, immo crucem.
 Si mihi pareatis, non ipsa tamen mihi paream,
 Ultrix extitero criminis ipsa mei.
 Haec matrem perimet quae natum dextra peremit,
 Quaque manu cecidit filius ipsa cadam.

Exilii fuit ille mihi comes, et comes illi
Mortis ero, meritam pro vice reddo vicem.
Vitam pro vita, mortem pro morte rependo,
Et pueri mortem vindico morte mea.
Hac redimo pietate meum scelus in pia facta,
Nati morte mei sum pia morte mea.”

EXPLICIT.

NOTES.

i. p. 1. MS. Corp. Chr. Coll. Cambridge, No. 633.—A brief story, identical with the one given here, is found in the common printed *Gesta Romanorum*, cap. cxi.

“Quidam nobilis quandam vaccam candidam habuit, quam multum dilexit propter duo: primo, quia candida erat, secundo, quia in dando lac abundavit. Nobilis ille præ nimio amore ordinavit quod vacca duo cornua aurea haberet, et intra se cogitavit cui posset vaccam ad custodiendum dimittere. Erit enim tunc temporis quidam homo nomine Argus, qui verax in omnibus erat, et centum oculos habebat. Nobilis iste nuncium ad Argum misit, ut sine dilatione ulteriori ad eum veniret. Qui cum venisset, ait ei, ‘Vaccam meam cum cornibus aureis tuæ custodiæ committo, et si bene custodieris, te ad magnas divitias promovebo: si vero cornua fuerint ablata, morte morieris.’ Argus vero vaccam cum cornibus recepit, et secum duxit; singulis diebus cum ea ad pascua perrexit et diligenter custodivit, et de nocte eam ad domum reduxit. Erat quidam homo cupidus, nomine Mercurius, subtilis valde in arte musicali, qui miro modo vaccam habere cupiebat. Sæpe ad Argum venit, ut prece vel pretio cornua ab eo obtineret. Argus, tenens in manibus baculum pastoralem, eum in terra fixit, et ait baculo in persona domini sui, ‘Tu es dominus meus; nocte ista ad castrum tuum veniam: tu dicis mihi “Ubi est vacca cum cornibus?” ego respondeo, “Ecce vacca sine cornibus, me enim dormiente latro quidam cornua abstulit:” tu dicis, “O miser! nonne centum oculos habes?” quomodo erat quod omnes dormierent, et latro cornua abstulit? hoc est mendacium:” et sic ero filius mortis; si dicam, “vendidi,” filius mortis ero domino meo.’ Deinde ait Mercurio, ‘Perge viam tuam, quia nihil obtinebis.’ Mercurius recessit; altera die cum arte musicali et suo instrumento venit. Qui cum venisset, incepit cum Argo more hystrionico fabulas dicere, et plerumque cantare, quousque duo oculi Argi inceperunt dormire. Deinde

ad eantem illius duo alii oculi dormitaverunt; et sic deinceps donec universi somnium caperent. Quod cernens Mercurius, caput Argi amputavit, et vaccam cum cornibus aureis rapuit."

The Cambridge MS. is, I am told, of the thirteenth century, and therefore the story of Maurus the neatherd, is older than the compilation of the *Gesta Romanorum*. The name *Maurus* may be itself a corruption of *Argus*. The copy from which I have printed this tale, was given me by Mr. Halliwell: the manuscript appears to be full of errors of the original scribe.

ii. p. 6. MS. Harl. No. 463, fol. 1, v^o. MS. Arundel, No. 506, fol. 4, r^o.

iii. p. 7. MS. Harl. No. 463, fol. 2, r^o. MS. Harl. No. 2851, (not foliated).—The subject of this story is similar to that of another tale in the present volume, No. lxxviii, p. 71. Fatal influences to which children were supposed to be subject from their birth to a certain age, form an incident of no unfrequent occurrence in the fictions of the middle ages, as well as in the fairy tales of a later period. The origin of this notion was probably oriental.

iv. p. 8. MS. Harl. No. 463, fol. 1, v^o.—The subject of this story has also somewhat of an oriental character. Tales of princes who went among the lower classes of their subjects in disguise, are found in the Arabian writers.

v. p. 9. MS. Harl. No. 463, fol. 3, v^o.

vi. p. 9. MS. Harl. No. 463, fol. 7, v^o. MS. Reg. 7 E. iv, fol. 165, v^o. (Jo. Bromyard, Sum. Præd. tit. *Executores*.)—In the latter MS. the French proverb is given as follows,—

"Fete-le court, que il ne croite
Que jeo ai grant chemin à aller."

vii. p. 10. MS. Harl. No. 463, fol. 8. MS. Addit. No. 11,579, fol. 119, r^o. MS. Harl. No. 219, fol. 15, v^o.—This beautiful

apologue is of frequent occurrence in old MSS., and differs considerably in different copies. It is found in the *Gesta Romanorum*, cap. lxxx. It appears in French verse in Meon's *Nouveau Recueil de Fabliaux et Contes*, tom. ii, p. 216, *De l'ermite qui s'accompagna à l'ange*. The reader will also recognise it as the subject of Parnell's poem of *The Hermit*.

viii. p. 12. MS. Harl. No. 463, fol. 18.—This story appears among the *Facetiæ* of Poggius, tom. i, p. 68 (of the London Edit. 1798), *Pertinacia mulicbris*, from whence it has been taken into many modern jest-books. In the notes to Poggius, tom. ii, p. 50, will be found references to older Italian writers of the same class, among whom also it was a favourite.

ix. p. 13. MS. Harl. No. 463, fol. 18.—This story is found in French verse among the *Fables* of Marie de France, Fab. xcv, and in a *fabliau* in the collection of Meon, tom. i, p. 289, *Do pré tondu*. It occurs in several collections of *facetiæ* and jests of the sixteenth century. See, for indications, Legrand d'Aussy, *Fabliaux, &c.*, tom. iii, p. 185.

x. p. 13. MS. Harl. No. 463, fol. 18, r^o.—This story is also found in Marie de France, Fab. xevi, as well as in the *Instructions du Chevalier de la Tour à ses filles*. It was popular among the Italians, and the later jesters, and forms one of the *Facetiæ* of Poggius, tom. i, p. 69, in the note to which (tom. ii, p. 53-60), will be found numerous indications of other imitations. Lastly, Lafontaine has adopted the story as one of his *fables*, lib. iii, fab. 16.

xi. p. 14. MS. Harl. No. 463, fol. 18, v^o.

xii. p. 15. MS. Harl. No. 463, fol. 18, v^o. MS. Harl. No. 2851 (not foliated).—This tale appears as the 37th novel

in the *Cent Nouvelles Nouvelles*, under the title of *Le bénitier d'ordure*. It is often repeated in the old Italian and French story-tellers: see Leroux de Liney's edit. of the *Cent Nouv. Nouv.* tom. ii, p. 364. It is found in the *Contes d'Eutrapel*, chap. xii; and in Lafontaine, *Contes*, liv. ii, conte 10, *On ne s'arise jamais de tout*.

xiii. p. 16. MS. Harl. No. 463, fol. 20, v^o. MS. Harl. No. 2851.—This is one of the tales of Peter Alfonsi, *Disciplina Clericalis*, fab. xi, and is found in the *Gesta Romanorum*, cap. xxviii. A French fabliau on the same subject is analysed by Legrand d'Aussy, *Fabliaux*, &c., tom. iv, p. 50. It is of Indian origin, and is found in the great collection entitled "Vrikat-Kathá." It is found also in the Arabian tales of *Sendabad* and of the *Seven Viziers*, and in the Greek *Συμπταγ.* In one point the real meaning of the Indian story, which depends on the Brahminic doctrine of the metempsychosis, is lost in the western forms: it is the soul of the woman, pretended to have been cruel to her suitor, which was stated to have migrated after her death into the body of a dog, and not the woman herself changed into that animal by sorcery. See Loiseleur Deslongchamps, *Essai sur les Fables Indiennes*, pp. 106, 107.

xiv. p. 16. MS. Harl. No. 463, fol. 20, v^o.—A somewhat similar story occurs among the fables of Marie, fab. xli, and in the Latin fables of Romulus, ap. Robert, *Fables Inédites*, tom. ii, p. 551. See also Legrand d'Aussy, tom. iv, p. 35.

xv. p. 17. MS. Harl. No. 463, fol. 19, r^o.—Another version of this story will be found further on, p. 43.

xvi. p. 18. MS. Harl. No. 463, fol. 19, v^o. MS. Harl. No. 2316, fol. 58, r^o.—This is a curious instance of the satires upon the love of dress among our fair ancestors at this early

period. The outcry against the length of ladies' tails, was repeated with much warmth in later times.

xvii. p. 18. MS. Harl. No. 463, fol. 20, r^o. MS. Harl. No. 219, fol. 11, v^o.

xviii. p. 20. MS. Harl. No. 463, fol. 20. MS. Arundel, No. 506, fol. 41, r^o.

xix. p. 21. MS. Harl. No. 463, fol. 22. MS. Arundel, No. 506, fol. 45, r^o. MS. Reg. 7 E. iv, fol. 561, v^o. (Jo. Bromyard, tit. *Sortilegium*.)—This story relates to a singular article of the popular superstitions of the middle ages. See Grimm's *Deutsche Mythologie*, pp. 594-597, and App. p. xxxix. The story is taken from Vincent of Beauvais.

xx. p. 22. MS. Harl. No. 463, fol. 21. MS. Arundel, No. 506, fol. 44, v^o.—A story, somewhat analogous to the present, occurs in the *Cent Nouvelles Nouvelles*, nouv. xxv, *Forcée de gré*, which is also found in Malespini, *Ducento Novelle*, part ii, nov. 56, and is repeated in the *Moyen de Parvenir*.

xxi. p. 22. MS. Addit. No. 11,579, fol. 7, r^o. MS. Reg. 7 E. iv (Jo. Bromyard, tit. *Filiatio*). *Sermones Discipuli*, tit. *Blasphemia*.—The first part of this tale bears some analogy to one in the *Cent Nouvelles Nouvelles*, nouv. li, *Les vrais peres*. The father's will, and the dispute relating to the inheritance, resemble in some points the story of the bastard Falconbridge in Shakespeare's *King John*.

xxii. p. 24. MS. Addit. No. 11,579, fol. 29, r^o.—There is a story resembling this in the *Promptuarium Exemplorum*, but without the English verses.

xxiii. p. 24. MS. Harl. No. 2851 (not foliated).—This story is taken from Peter Alfonsi, *Disc. Cler. fab. xxii*. It is also found in the printed *Gesta Romanorum*, cap. cxxxvi.

xxiv. p. 26. MS. Harl. No. 2851 (not foliated). MS. Harl. No. 463, fol. 16, v^o.—This story is taken from Peter Alfonsi, Disc. Cler. fab. xxv. It appears to have been very popular in the fourteenth and fifteenth centuries. It is alluded to in Lydgate's ballad of Jack Hare (Minor Poems, ed. Halliwell, p. 52). John of Bromyard (MS. Reg. 7 E. iv, fol. 45, v^o) says,—“*Talium ergo amicitia est sicut servitium Maymundi, qui in mensa et in prosperitate domino suo diligenter serviebat, sed in bello et in adversitate fugiebat: sic isti se habent ad amicos.*” Legrand d'Aussy (tom. iv, p. 157), has analysed a metrical tale *De Maimon*.

The incident of the excuse for not shutting the door, was repeated in recent times under a different form: an idle servant pleaded as a reason for not cleaning his master's shoes, that he should have to clean them again the next morning, and was punished with the loss of his dinner, under the pretence that he would be just as hungry the day following if he had it.

xxv. p. 27. MS. Harl. No. 2851 (not foliated).—The same story is told a little differently in the *Gesta Romanorum*, c. cix. Another variation is printed in the *Altdeutsche Blätter*, vol. 1, p. 75, which I think sufficiently curious to merit insertion here:—

“*Quidam in partibus de Winchelse sibi aggregavit pecuniam in cista, de qua nec sibi nec aliis voluit subvenire. Veniens igitur una die ut eam videret, vidit super eam quendam diabolum sedere nigerrimum, dicentem sibi, ‘Recedere, nec est pecunia tua, sed Godewini fabri.’ Quod ille audieus, et nolens eam in alicujus commodum pervenire, cavavit magnum truncum, ipsanque inposuit, reclusit, et in mare projecit. Quem quidem truncum marinæ undæ ante ostium dicti Godewini, viri justî et innocentis, manentis in proxima villa, super litus in siccum projecerunt, circa vigiliam Dominici Natalis. Exiens itaque idem Godwinus mane, invenit truncum projectum, multumque gavisus pro habendo foco in tanto festo, cum in domum suam traxit, et ad locum foci gaudens apposuit. Intrante itaque festi prædicti vigilia, ignis trunco supponitur, metallum intro lateus*

liquescit, et exterius defunditur. Quod videns uxor dicti Godwini, ignem subtrahit, truncum movet et abscondit. Sicque ut dominus prædictæ pecuniæ victum quæreret hostiatim, dictusque faber de paupere fieret inopinate dives, devulgatur quia in vicinio quod miser ille pecuniam suam demersisset, cogitavit ergo uxor dicti Godwini quod eidem misero in aliquo cautius subveniret, cogitans dictam pecuniam fuisse suam, fecit uno die panem unum, et in eo xl. solidos abscondens dedit ei. Quem infortunatus ille accipiens piscatoribus super litus obviavit, panem eis pro uno denario vendidit, et recessit. Venientes itaque piscatores ad domum dicti Godwini, prout fuerunt assueti, dictum panem extrahunt et suis equis elargiri proponunt. Quem agnoscens domina domus, avenam pro eis dedit et eum recepit. Idemque miser finetenus pauper undique remansit."

The allusion to the yule-log, in this version of the story, is curious. Douce, *Illustrations of Shakespeare*, i. 277, has pointed out a similarity between the tale, as told in the *Gesta Romanorum*, and some incidents in the *Merchant of Venice*.

xxiv. p. 28. MS. Reg. 7 E. iv, fol. 45, v^o. (J. Bromyard, tit. *Amicitia*).—The verses in English and French at the end of this story, are taken from MS. Reg. 8 E. xvii, fol. 83, v^o which is considerably older than the time of John of Bromyard. In the latter, the English verses are somewhat different, and are accompanied with a Latin version,—

“ Wit this betel the smicth,
And alle the worle thit wite,
That thevt the ungunde alle this thing,
And goht him selve a beggyng.

“ Quod est interpretatum,

“ Cum isto malleo percutiatur,
Et a toto mundo sciatur,
Qui omnia sua ingrato dat,
Et ipse post mendicat.”

The story and the verses appear to have been popular, and I am inclined to think they have some connection with (if they are not the foundation of) a superstition not yet forgotten,

which is thus told by Aubrey in his "Remains of Gentilism" (Thoms's Anecdotes and Traditions, p. 84),—

"The Holy Mawle, which they fancy was hung behind the church door, which when the father was seaventie, the sonne might fetch to knock his father in the head, as effete and of no more use."

In the MS. Reg. 8 E. xvii, immediately preceding the lines I have given in the text, are the following, which allude to the same story,—

" Chescun fet grant folye,
Ke se deserite en sa vie,
E ky por enricher soen enfant,
Sei meimes fet mendiaunt.
Meuz vaut que de vus aient mester,
Ke vus de vos enfauz mendier."

xxvii. p. 29. MS. Arundel, No. 52, fol. 113, vo. MS. Arundel, No. 506, fol. 46, vo. MS. Reg. 7 E. iv, fol. 550, vo. (Jo. Bromyard, tit. *Servire*).—This tale is found, somewhat differing in form, in some modern collections, as, in the *Facétieuses Nuits du Seigneur Straparole*, nuit 1, nouv. 3, and in the *Facétieux devis et plaisant contes*, par le sieur du Moulinet, reprint by Techener, Paris, 1829, p. 88. It is of Indian origin; and in its original form, as it is told in the *Pantchatantra*, we understand why the man gave away the animal when he was convinced that it was a dog, an animal considered unclean among the Brahmins. Three rogues meet a Brahmin carrying a goat which he has just bought for a sacrifice: one after another they tell him that it is a dog which he is carrying: and at last believing that his eyes are fascinated, and fearing to be polluted by touching an unclean animal, he abandons it to the thieves, who carry it away. The same story, with some little variation in the details, is found in the Arabian collection entitled "*Calila and Dimna*," and other similar works; and in the French collection entitled "*Les*

Mille et un quart-d'heure," by Gueulette, pretended to be of Tartar origin, *Tale of the young calender*.

xxviii. p. 30. MS. Arundel, No. 52, fol. 113, v^o.—I suppose the Baldwin mentioned here, was Baldwin archbishop of Canterbury, the preacher of the crusade in which Richard I. distinguished himself. He was abbot of Ford in Devonshire, previous to being bishop of Worcester, from which see he was promoted to the archbishopric of Canterbury in 1184.

xxix. p. 31. MS. Arundel, No. 506, fol. 54, r^o. MS. Harl. No. 3216, fol. 6, v^o.—This tale is treated in French verse in M. Jubinal's Nouveau Recueil de Fabliaux, tom. i, p. 138, *Le det du povre chevalier*.

xxx. p. 33. MS. Harl. No. 2316, fol. 2. MS. Arundel, No. 506, fol. 44, v^o. MS. Harl. No. 463, fol. 21, v^o. John Bromyard, tit. *Confessio*.—The belief in persons being possessed by devils, and being by them made to know secrets and to tell future events, was widely spread in the middle ages.

xxxi. p. 34. MS. Harl. No. 2316, fol. 3. MS. Harl. No. 3244 (not foliated). MS. Reg. 7 E. iv, fol. 309, v^o. (Jo. Bromyard, tit. *Maria*).—This story is told in French verse in a poem in Meon's Nouv. Rec. de Fabliaux, tom. ii, p. 411, *D'un moine qui contrefist l'ymage du deable, qui s'en courouça*. It is the subject of Southey's ballad of *The Pious Painter*.

xxxii. p. 35. From the Altdutsche Blätter, vol. ii, p. 76.

xxxiii. p. 35. Altdutsche Blätter, vol. ii, p. 78. MS. Reg. 7 E. iv, fol. 332, r^o. (Jo. Bromyard, tit. *Mors*).—John of Bromyard, in the place referred to, gives another story very similar to this. The same story has been told in English verse by Mrs. Thrale, under the title of *The Three Warnings*.

xxxiv. p. 36. Altdeutsche Blätter, vol. ii, p. 81.—This story, told there of King William the Conqueror, is introduced into the Anonymous French metrical continuation of the Brut, printed in M. Michel's Chroniques Anglo-Normandes, tom. i, pp. 80-89.

xxxv. p. 37. Altdeutsche Blätter, vol. ii, p. 76.

xxxvi. p. 37. Altdeutsche Blätter, vol. ii, p. 76.—Stories of fairy cups preserved in old families, are not uncommon in legendary lore. Henry de Sanford was bishop of Rochester from 1227 to 1235.

xxxvii. p. 38. From a MS. at Oxford. It is the earliest known reference to the name of the personage of the popular creed named Robin Goodfellow, here introduced as the household goblin, the "lubber fiend."

xxxviii. p. 38. MS. Harl. No. 2316, fol. 6.—A French metrical version of this tale will be found in Meon's Nouveau Recueil de Fabliaux, tom. ii, p. 314, *De l'abeesse qui fu grosse*.

xxxix. p. 40. MS. Arundel, No. 506, fol. 41, r^o.

xl. p. 41. MS. Arundel, No. 506, fol. 41, v^o.—A similar story of an advocate, turned monk, who was employed to prosecute an unjust cause for the monastery to which he belonged, and lost it because he would not employ the professional tricks which belonged to his former calling, is given in the same page of the same MS.

xli. p. 42. MS. Arundel, No. 506, fol. 2, r^o.—It was a very old and widely spread superstition in Western Europe, that when a person first heard the cuckoo, if he counted the number of times it repeated its note, he would know the number of years he had to live. See Grimm's Deutsche My-

thologie, pp. 389-391. The present story is found in Casarius of Heisterbach, v. 17. Another relating to the same subject, will be found in the present volume, p. 71.

XLII. p. 42. MS. Arundel, No. 506, fol. 6, v^o. MS. Reg. 7 E. iv, fol. 290, v^o. (Jo. Bromyard, tit. *Locutio*).

XLIII. p. 43. MS. Arundel, No. 506, fol. 47, v^o. MS. Addit. No. 11,579, fol. 89, r^o. MS. Reg. 7 E. iv, fol. 258, v^o. (Jo. Bromyard, tit. *Judices*). *Promptuarium Exemplorum*, tit. *Judex iniquus*.—This story appears to have been extremely popular. It is found in French verse, Meon, Nouveau Rec. de Fabliaux, tom. i, p. 183, *De la vieille qui oint la palme au chevalier*. It was also popular among the story-tellers of a later period, and occurs, among others, in the *Moyen de Parvenir*, ch. xviii. Other sources are indicated by Legrand d'Aussy.

XLIV. p. 43. MS. Arundel, No. 52, fol. 114, r^o.—This story, under a different form, has been given before, p. 17.

XLV. p. 43. MS. Harl. No. 219, fol. 12, r^o.—This tale is a curious illustration of the mode in which people in the middle ages looked upon the more celebrated of the ancient Latin poets. The first of the lines here quoted, is found in Ovid, *Epist. xvi*, l. 98,—

“Est virtus placitis abstinuisse bonis.”

The second is altered from *Ep. iv*, l. 133,—

“Jupiter esse piūm statuit quodcumque jureret.”

XLVI. p. 44. MS. Arundel, No. 506, fol. 46, v^o. MS. Reg. 7 E. iv, fol. 394, r^o. (Jo. Bromyard, tit. *Ordo clericalis*).—The proverbial verses here alluded to were,—

“Hii sunt qui Psalmos corrumpunt nequiter alios :
Jangler cum jasper, lepar, galper quoque, draggar.”

Moncler, forskypper, forreyner, sic et overleper :
Fragmina verborum Tutivillus colligit hornu."

For further illustration, see the *Reliquiæ Antiquæ*, vol. i, pp. 90, 257, and the notes to my edition of *Piers Ploughman*, p. 517.

XLVII. p. 44. MS. Harl. No. 463, fol. 23, r^o.—The French poet Rutebeuf gave a metrical version of this story about the middle of the thirteenth century, under the title "*Du secrestain et de la femme au chevalier*;" it is printed in Barbazan, tom. iv, p. 119, and in M. Jubinal's edition of the works of Rutebeuf, tom. i, p. 302.

XLVIII. p. 47. MS. Harl. No. 463, fol. 11, r^o. MS. Reg. 7 E. IV, fol. 459 (Jo. Bromyard, tit. *Pœnitentia*).—John of Bromyard gives the French words thus, "*tro tard, bea Godard, i. nimis tarde aperuit os.*" The *imperator Carolus* here alluded to, was, I suppose, Charlemagne, though I am not aware that this anecdote occurs in any of the historians. The emperor was succeeded by his son Louis (Louis le Debonnaire), whose character answers to that of the Lodoivius of the story. He had a son named Lothaire (Loerius), but none named Gobaud.

XLIX. p. 47. MS. Harl. No. 463, fol. 17, v^o.

L. p. 48. MS. Harl. No. 219, fol. 6, v^o. MS. Addit. 11,579, fol. 103, v^o.—John of Bromyard, tit. *Ascendere*, tells this story somewhat differently. It also occurs in the printed *Gesta Romanorum*, cap. ci.

LI. p. 49. MS. Addit. No. 11,579, fol. 97, v^o. MS. Arundel, No. 292, fol. 13, r^o.—This is one of the fables or stories of Odo de Cerinton. It resembles the old Greek story of a woman who was heard offering prayers in the temple

for the long life of Dionysius the tyrant: when asked the reason, she said that they had had a king who was a great tyrant, and she had prayed for his death, which soon happened; then there came another, worse than him, and she had repeated her prayers; after his death, came Dionysius, much worse than either of his predecessors, and she prayed he might live long, for fear he should be succeeded by one still worse, in which case the people would be entirely undone.

LII. p. 50. MS. Addit. No. 11,579, fol. 97, v^o. MS. Arundel, No. 292, fol. 22, r^o. MS. Harl. No. 219, fol. 1, v^o.—This is one of the fables of Odo.

LIII. p. 51. MS. Addit. No. 11,579, fol. 97, v^o. MS. Harl. No. 219, fol. 2, r^o. MS. Arundel, No. 292, fol. 22, v^o.—This also is one of the fables of Odo de Cerinton.

LIV. p. 52. MS. Addit. No. 11,579, fol. 98, v^o. MS. Harl. No. 219, fol. 2, r^o.—One of Odo's fables. The bosarde (buzzard) was considered a worthless mongrel kind of hawk. Chaucer, Romance of the Rose, l. 4033, says,—

“ This have I herde ofte in saying,
That man ne maie for no daunting
Make a sperhawke of a *bosarde*.”

In the MS. Addit. No. 11,579, a contemporary hand has written in the margin of the page containing this fable the following list of different kinds of birds of prey:—Sietus, i. *hobe*; Capus, i. *musket*; Corrodus, i. *gersfaukun*; Tertellus, i. *Tertel*; Falco peregrinus, i. *faukun ramage*; Falco ascensorius, i. *faukun hautein*; Tardarius, i. *faukun layuer*; Ardearius, i. *herouner*; Gruarius, i. *grucher*; Ancipiter, i. *hostour*.

This fable appears to have been grounded upon, or to have

been the origin of, a very old and popular proverb, which is found in most of the Teutonic languages; in English thus,—

It is a dirty bird that fouleth its own nest.

This proverb occurs in the early English poem of the Owl and the Nightingale,—

“Thar-bi men segget a vorbisne,
Dahet habbe that ilke best
That fuleth his owe nest.”

The same proverb is found in German (see Gräter, *Prov. Alem.*)—

Es ist ein böser vogel der in sein eigen nest hofiert.

Saxo Grammaticus, at a still earlier period, says, “Erieus se ad astandum fratri natura pertrahi dixit, *probrosum* referens *alitem qui proprium polluat nidum.*” Stephanus, in his note on this passage of the ancient northern historian, observes, “Proverbium est antiquum, quod etiamnum Islandis est in usu,—

Sa er fuglenn westur, sem i sialffs síns hreidur drutur.

LV. p. 52. MS. Addit. No. 11,579, fol. 99, v^o. MS. Harl. No. 219, fol. 3, r^o. MS. Arundel, No. 292, fol. 23, v^o.—One of the fables of Odo. The bird called in Spanish *paxaro S. Martin*, and in French *l'oiseau S. Martin*, is the *falco cyaneus*, or ring-tail, a species of hawk. The hero of Odo's fable has been commonly supposed to be the wren; it can hardly be the bird just mentioned.

LVI. p. 53. MS. Addit. No. 11,579, fol. 100, r^o. MS. Harl. No. 219, fol. 3, r^o.—The line with which this fable concludes, was an old popular proverb, and is found in several manuscript collections.

LVII. p. 54. MS. Addit. No. 11,579, fol. 101, r^o. MS. Harl. No. 219, fol. 5, r^o.—This and the fables which follow

are curious from their connexion more or less with the Romance of Reynard, in which Ysengrin is the name of the wolf, Reynard of the fox, Tebert of the cat, Berenger of the bear, &c.: all which names occur here.

LVIII. *p.* 54. MS. Addit. No. 11,579, fol. 101, v^o.—This fable is told in different words in one of the Latin stories in the *Altdutsche Blätter*, p. 82. The same story, closely agreeing with the copy in the *Altdutsche Bl.*, is found in one of the branches of the *Roman du Renart*, printed in M. Chabaille's *Supplément*, p. 107.

LIX. *p.* 55. MS. Addit. No. 11,579, fol. 102, r^o. MS. Harl. No. 219, fol. 5, v^o.—This is quoted by Douce as one of Odo's fables. It forms also one of the fables of the poetess Marie de France, fab. lxxxii, *D'un prestre et du lox*. See Legrand d'Aussy. In the Harl. MS. the English lines are given thus,—

“ If al that the wolf unto a preest worthe,
And be set unto book psalmes to leere,
Yit his eye is evere to the wodeward.”

Douce quotes them from another MS. a little differently,—

“ If alle that the wolf unto the prest worthe,
And be sette on to beke salmes to lere,
ÿit is ever hys onne eye to the wodeward.”

They are curious as being regular alliterative verse. I may observe, that I always give the English and French lines in the text from the oldest MS. in which they occur.

LX. *p.* 56. MS. Addit. No. 11,579, fol. 105, v^o. MS. Harl. No. 219, fol. 7, r^o. Jo. Bromyard, tit. *Adulatio*.—This fable is found in Marie de France, fab. lxvi, and in several of the old Latin fabulists. See M. Robert's *Fables Inédites*, tom. ii, p. 547. It occurs also in the rhythmical Latin fables in the appendix to the present volume.

LXI. *p.* 56. MS. Addit. No. 11,579, fol. 109, r^o. MS. Harl. No. 219, fol. 22, v^o.

LXII. *p.* 57. MS. Addit. No. 11,579, fol. 110, r^o. MS. Harl. No. 219, fol. 23, r^o. MS. Arundel, No. 292, fol. 16, v^o.—One of Odo's fables. It is found in the early collection of fables in Latin prose, printed by M. Robert, *Fables Inéd.* tom. ii, p. 549, and in Marie de France, fab. xeviii. In this fable, the Harl. MS. No. 219, gives *Teberto* instead of *Tebungo*: the name of the cat is *Tebert* or *Tibert* in the Roman du Renart.

LXIII. *p.* 57. MS. Addit. No. 11,579, fol. 111, r^o. MS. Harl. No. 219, fol. 24, r^o. MS. Arundel, No. 292, fol. 14, v^o.—One of the fables of Odo. It is curious on account of its pointed satire against the monkish orders.

LXIV. *p.* 58. MS. Addit. No. 11,579, fol. 111, v^o. MS. Arundel, No. 292, fol. 14, v^o.—One of the fables of Odo.

LXV. *p.* 59. MS. Harl. No. 463, fol. 18, v^o. *Promptuarium Exemplorum*, tit. *Ebricitas*.—The point of this story depends upon the monastic customs. A person, having once taken the monastic habit, was not permitted to return to a secular life: if married, his marriage was by that act dissolved.

LXVI. *p.* 59. I have lost the reference to the manuscript containing this story, and have not been able to correct it by the original. I have somewhere seen the same story in French verse.

LXVII. *p.* 61. MS. Harl. No. 463, fol. 22, r^o.

LXVIII. *p.* 61. MS. Harl. No. 463, fol. 17, v^o.—It is scarcely necessary to observe that the quotation at the foot of the page, is from Matth. v, 37.

LXIX. p. 62. MS. Harl. No. 463, fol. 3, r^o.—This appears to be an unskillful abridgement of a longer tale.

LXX. p. 63. MS. Arundel, No. 506, fol. 48, r^o.

LXXI. p. 64. MS. Harl. No. 219, fol. 9, v^o.—A French metrical version of this story is printed in Barbazan, *Fabliaux*, &c. tom. i. p. 347, *Uns miracles de Nostre Dame, d'un chevalier qui amoit une dame*. The *Psalterium Mariæ Virginis* mentioned in this tale, is thus defined in the statutes of Eton College, cap. lvi,—

“Post quæ similiter dicant ante tempus altæ Missæ in ecclesia, vel cimiterio, aut clauastro ejusdem, in remissionem eorum quæ deliquerunt per abusum quinque sensuum, quinquies orationem prædictam [dominicanam], adjungentes post singulas orationes prædictas decem Salutationes angelicas, cum uno symbole in fide pro confirmatione fidei Christianæ: sic quod in tempore quo dicentur Matutine ac aliæ Horæ, aut omnino ante altam Missam, dicant completum *Psalterium Beatæ Virginis*; computando semper in hujusmodi psalterio quindicies Orationem dominicam, et centum quinquaginta Ave Maria, ac insuper unum Credo.”

LXXII. p. 66. MS. Sloane, No. 2478, fol. 6, r^o.

LXXIII. p. 67. MS. Arundel. No. 52, fol. 113, r^o. MS. Reg. 7 E. iv, fol. 261, v^o. (Jo. Bromyard, tit. *Judicium*).—John of Bromyard omits the name.

LXXIV. p. 67. MS. Harl. No. 463, fol. 19, v^o.

LXXV. p. 68. MS. Reg. 7 E. iv, fol. 46, v^o. (Jo. Bromyard, tit. *Anicitia*).

LXXVI. p. 69. MS. Reg. 7 E. iv, fol. 63, v^o. (Jo. Bromyard, tit. *Avaritia*).

LXXVII. p. 70. From the *Promptuarium Exemplorum*.—This tale is the foundation of Chancer's *Frere's Tale*.

LXXVIII. *p.* 71. *Promptuarium Exemplorum*.—This story appears in Boccacio, from whom it was adopted by Lafontaine, liv. iii. conte 1, *Les oies de frère Philippe*.

LXXIX. *p.* 71. *Promptuarium Exemplorum*. MS. Reg. 7 E. iv, fol. 458, v^o. (Jo. Bromyard, tit. *Pœnitentia*). MS. Arundel, No. 506, fol. 40, v^o.—Similar stories will be found in MS. Arundel. No. 292, fol. 20, r^o. (Odo). The same story is also found at a later period, in the *Facetiæ Bebelianæ*, lib. i, *De rustico S. Nicolaum invocante*.

LXXX. *p.* 72. *Promptuarium Exemplorum*.—This story is taken from Cæsarius of Heisterbach. It was very popular at a later period, and is found in Boccacio, *Decam. Giorn.* iv, 2; in Masuccio, *Novellino*, i. 2; in Malespini, *Duecento Novelle*, nov. 80; in the *Cent Nouvelles Nouvelles*, nouv. xiv, *Le faiseur des Papes*; in the *Facetiæ Bebelianæ*, lib. ii, *Historia de Judea filiam pro Messia pariente* (compare with it another in the same collection, *De fratre minore monialem gravidam reddente*); and in Lafontaine, liv. ii, conte 15, *L'hermite*.

LXXXI. *p.* 73. *Promptuarium Exemplorum*.—A similar story is found in the English *Jack of Dover*, edition of the Percy Society, p. 20.

LXXXII. *p.* 73. From the *Promptuarium Exemplorum*.

LXXXIII. *p.* 74. *Promptuarium Exemplorum* (quoted from *Jacobus de Vitriaco*).—This story is the subject of the *Lai d'Aristote*, by Henri d'Andeli, printed in Barbazan, tom. iii, p. 96. It is of Eastern origin: see Loiseleur Deslongchamps, *Essai sur les Fables Indiennes*, p. 51.

LXXXIV. *p.* 74. *Promptuarium Exemplorum*. MS. Reg.

7 E. iv (Jo. Bromyard, tit. *Sortilegium*).—See a former story, p. 42, and the note.

LXXXV. p. 75. *Altdeutsche Blätter*, p. 77.—This tale is chiefly curious as illustrative of the forms and mysteries of magic at so early a period as the thirteenth century.

LXXXVI. p. 75. *Altdeutsche Blätter*, p. 75.—The original was Wyvelin, instead of Dyvelin, which is evidently a mistake. I have nowhere met with the name of Colewyn as applied to a devil.

LXXXVII. p. 76. *Altdeutsche Blätter*, p. 78.

LXXXVIII. p. 76. *Altdeutsche Blätter*, p. 79.—The Cistercian abbey of Fountains, in Yorkshire, is well known for its picturesque ruins. The belief in spirits that inhabited trees, was very ancient, and very widely spread. In the stories of the East, as well as in those of Western Europe, wood-men are frequently engaged in marvelous adventures, and become rich by their intercourse with these beings. Instances of Oriental tales of this kind are given by *Loiseleur Deslongchamps*, *Essai sur les Fables Indiennes*, pp. 54-55. One of the most remarkable European stories of this class, is the Fable of Merlin, printed in Meon, and in M. Jubinal's *Nouveau Recueil de Fabliaux*, &c. tom. i, p. 128.

LXXXIX. p. 77. MS. Harl. No. 463, fol. 22, r^o.—Another tale illustrative of the superstition here described is given further on, p. 110.

xc. p. 77. MS. Harl. No. 463, fol. 15, r^o.—This is a very curious illustration of the manners of the thirteenth and fourteenth centuries.

xc. p. 78. This story is taken from the Appendix to the Latin editions of *Æsop's Fables*, printed in the fifteenth

century. There can be no doubt of its being a middle-age story, as it is found in the *Fables of Adolfs*, printed in the Appendix to the present volume. It is the original of the *Marchantes Tale* in Chaucer.

XCI. *p.* 80. MS. Arundel, No. 292. MS. Harl. No. 219, fol. 27, r^o. MS. Reg. 7 E. iv, fol. 403, r^o. (Jo. Bromyard).—This is one of the fables of Odo de Cerinton: it is cleverly told in the opening chapter of *Piers Ploughman*, and has more than one historical association. It is also found in Latin verse, and in a French metrical *Ysopet*, both of the fourteenth century: see Robert, *Fables Inéd.* tom. i, pp. 99, 100. Lafontaine has given it a modern dress, liv. ii, fab. 2.

XCI. *p.* 80. MS. Arundel, No. 292, fol. 14.—This is given among the fables of Odo. It is identically the same as one of the tales of the *Wise Men of Gotham*, the eighth tale in Mr. Halliwell's edition:—

“On a time the men of Gotham had forgotten to pay their rent to their landlords. So the one said to the other, Tomorrow must be pay day, and what remedy can we take to send our money to our landlords? The one said to them, This day I have taken a hare, and he shall carry it, for he is very quick-footed. Be it so, replied the rest; he shall have a letter and a purse to put our money in; and we can direct him the ready way. When the letter was written, and the money put in a purse, they immediately ty'd 'em about the hare's neck, saying, You must first go to Loughborough, and then to Leicester, and at Newark is our landlord; then commend us unto him, and there is his due. The hare, as soon as he got out of their hands, run a clean contrary away. Some said, Thou must go to Loughborough first. Some made answer and said, Let the hare alone, for he can tell a nearer way than the best of us; let him go.”

In my “*Early Mysteries, and other Latin Poems*,” 8vo. 1838, I have printed a rhythmical collection of *Gothamite* stories, told of the people of Norfolk. There is a *Wilby* in Norfolk, probably the place here referred to. This coincidence seems to prove that there was a collection of such stories afloat

in the twelfth and thirteenth centuries, and that Norfolk was the Gotham of our forefathers. There are some other Gothamite stories in the present volume.

xciv. p. 81. MS. Harl. No. 2316, fol. 54, r^o.—This story is curious as containing the first words of a popular song. In MS. Digby No. 86 (Bodleian Library), fol. 114, r^o is a French song of the same period, beginning almost in the same words,

“ Jolifé

Me fest aler ad pé.” &c. (? al pré)

xcv. p. 81. MS. Harl. No. 2316, fol. 55, r^o.—This is another story of the Gothamite class; and the verses cited in it would lead us to suppose that the early collection I conjecture to have existed in the thirteenth century, was in French verse; which in other respects is probable enough.

xcvi. p. 82. MS. Harl. No. 2316, fol. 56, v^o.

xcvii. p. 83. MS. Harl. No. 2316, fol. 15, r^o. Jo. Bromyard, tit. *Ebrietas*.—The verses are taken from the Harleian MS.; the tale partly from John of Bromyard. A French metrical version is given in Meon, *Nouveau Recueil*, tom. ii, p. 173, *De l'ermite qui s'enyvra*, where the story is told more at length. The hermit, obliged to choose one of the three sins, selected drunkenness as the least criminal: he visited a neighbouring miller, with whom he caroused till late in the evening: being drunk, the miller's wife goes with him to show him the way to his cell, and in a lonely part of the road, excited by his previous excess, he commits the sin of adultery: meanwhile the miller, uneasy at the long absence of his wife, sets out in search of her, with his axe on his shoulder, and arrives just in time to be a witness of his own disgrace, when the hermit, in a moment of anger, seizes the axe and kills his

owner. He was thus led on, by indulging in one sin, to commit the two which it was his desire to avoid.

xcviii. p. 84. MS. Arundel, No. 506, fol. 41, v^o.

xcix. p. 81. MS. Arundel, No. 506, fol. 43, v^o.—This characteristic story is the subject of a fabliau analyzed by Legrand d'Aussy, tom. iii. p. 219, *Du vilain asnier*. According to Legrand, the same tale occurs in a collection of stories printed in the sixteenth century, entitled "Histoires facétieuses et morales," p. 189.

c. p. 85. MS. Harl. No. 2851 (not foliated). Promptuarium Exemplorum, tit. *Matrimonium*.—This story was extremely popular during several centuries. It is given in an abridged form among the Latin stories in the *Altdeutsche Blätter*, p. 81; and it will be found among the fables of Adolffus, in the appendix to the present volume. As commonly told, the devil agreed to give the old woman a pair of shoes, and when he brought them, he reached them to her at the end of a long pole.

ci. p. 89. MS. Harl. No. 2851.—This story is taken verbatim from Peter Alfonsi, *Disc. Cler. fab. xii*. It is also found in the *Historia Septem Sapientum*, and is probably of Oriental origin. It will be found among the fables of Adolffus, and in the *Decameron*.

cii. p. 91. MS. Harl. No. 2851.—This also is taken from Peter Alfonsi, *fab. vii*. It was popular at a later period. It is the same story as nouvelle vi, in the *Nouvelles de la Reine de Navarre*, and is imitated in the *Cent Nouvelles Nouvelles*, nouv. xvi, *Le borgne aveugle*.

ciii. p. 92. From a MS. in private hands, fol. 189, r^o.—This story is doubtlessly of Oriental origin, and is found in

Barlaam and Josaphat. It also occurs in the *Gesta Romanorum*, cap. cxliii. It is likewise found, a little varied, in John of Bromyard, tit. *Homo*, MS. Reg. 7 E. iv, fol. 226, v^o—

civ. p. 93. From the same MS. as the last, fol. 185, r^o.—
This story is told a little differently in Gower's *Confessio Amantis*, lib. v, fol. xcvii,—

“ ¶ Somdele to this mater like
I fynde a tale, howe Frederike
Of Rome that tyme emperour
Herde, as he wente, a great clamour
Of two beggers upon the weye.
That one of hem began to seye :
‘ Ha lord ! well may the man be riche,
Whome that a kyng list to riche !
That other said no thyng so,
But, ‘ He is ryche and well be-go,
To whome that God wol sende wele !
And thus thei maden wordes fele.
Wherof this lord hath hede nome,
And did hem both for to come
To the paleis, where he shall ete,
And bad ordeine for her meate
Two pasteys, whiche he lete do make.
A capon in that one was bake,
And in that other for to wynne
Of floreyus all that maie witiin
He let do put great riches :
And even as liche as man maie gesse
Outwarde thei were both two.
This begger was commanded tho,
He the whiche held hym to the kyng,
That he fyrste chese upon this thyng.
He sawe hem, but he felt hem nought :
So that upon his owne thought
He chose the capon, and forsoke
That other, which his felawe toke.
But whan he wist howe that it ferde,
He seyth alowde, that men it herde

‘ Nowe have I certaynely conceived,
 That he maie lightly be deceived,
 That tristeth unto mans helpe.
 But well is hym that God wolle helpe!
 For he stante on the siker side,
 Whiche elles shulde go beside.
 I see my felawe well recover,
 And I mote dwell still pover.’

Thus spake the begger his entent,
 And poore he came, and poore he went ;
 Of that he had richesse sought,
 His infortune it wolde nought.”

This story bears some resemblance to a tale in the inedited Latin *Gesta Romanorum*, which is found in the old English translations of that work, and, through them, was the origin of the story of the caskets in Shakespeare’s *Merchant of Venice*.

cv. p. 94. From the same MS., fol. 184, r^o.

cvi. p. 95. From the same MS., fol. 173, r^o.—A French metrical version of this tale is printed in Meon, *Nouv. Rec.* tom. ii, p. 154, *De la segretaine qui devint fole au monde*.

cvi. p. 96. From the same MS. fol. 171, v^o.

cvi. p. 96. MS. Harl. No. 463, fol. 10, v^o.—A story similar to this is found in Barlaam and Josaphat.

cix. p. 97. MS. Sloane, No. 2478, fol. 3, v^o.—A French metrical version of this story is printed in Meon’s *Nouveau Recueil*, tom. ii, p. 443, *Du larron qui se commandoit à Nostre Dame toutes les fois qu’il aloit emblex*.

cx. p. 98. MS. Harl. No. 463, fol. 21, v^o.—Two French poems on this subject are preserved; one printed in Meon, tom. ii, p. 394, *Du senateur de Rome, ou de la borjoise qui fu*

grose de son fil; the other in M. Jubinal's *Nouveau Recueil de Fabliaux*, tom. i, p. 79, *Le Dit de la bourgeoisse de Rome*.

cxI. p. 99. MS. Sloane, No. 2478, fol. 35, v^o.—This story is chiefly curious on account of the allusion to the popular custom of acting mysteries and miracle-plays.

cx*. p. 104. From the *Promptuarium Exemplorum*.—This story is in the common *Gesta Romanorum*, cap. cxxv. It is also found in the *Chevalier de la Tour*. Several French writers of the sixteenth century give it under different forms. It forms the sixth fable of book viii. of the *Fables of Lafontaine*, *Les femmes et le secret*, where eggs are substituted for crows. It has also appeared in English verse by John Byrom, under the title of *The Three Black Crows*. (Byrom's *Poems*, vol. i, p. 31.)

cxI*. p. 105. MS. Harl. No. 2316, fol. 3, r^o.

cxII. p. 105. MS. Harl. No. 2316, fol. 2, v^o.—This tale occurs in the common *Gesta Romanorum*, and perhaps gave Shakespeare the hint for a beautiful incident in *Macbeth*.

cxII*. p. 107. MS. Harl. No. 2316, fol. 9, r^o.

cxIII. p. 107. MS. Reg. 7 E. iv (Jo. Bromyard, tit. *Divitiæ*).—This is a curious illustration of our old fairy mythology. The English hob-goblins and household-spirits, and the Scottish brownies, were always driven away by gifts of a new suit of clothes, &c.

cxIV. p. 108. MS. Reg. 7 E. iv, fol. 151, v^o. (Jo. Bromyard, tit. *Elemosina*).—This is a very popular joke against the covetousness of the priests, and their practical applications of holy writ. It was current in the shape of a fabliau, printed in *Barbazan*, tom. iii, p. 25, *De Brunain la vache au*

prestre. See also Legrand d'Aussy, *Fabliaux*, tom. iii, p. 330, *La vache du curé*. It is frequently repeated by the writers of the sixteenth and seventeenth centuries, and forms one of the tales in *Jack of Dover*, p. 23.

cxv. p. 108. MS. Reg. 7 E. iv, fol. 163, ro. (Jo. Bromyard, tit. *Exemplum*).

cxvi. p. 108. MS. Reg. 7 E. iv, fol. 177, vo. (Jo. Bromyard, tit. *Falsitas*).

cxvii. p. 109. MS. Reg. 7 E. iv, fol. 194, ro. (Jo. Bromyard, tit. *Filiatio*).

cxviii. p. 110. MS. Reg. 7 E. iv, fol. 560, vo. (Jo. Bromyard, tit. *Sortilegium*).—A story relating to the same superstition, has been given before, p. 77.

cxix. p. 110. MS. Reg. 7 E. iv, fol. 561, ro. (Jo. Bromyard, tit. *Sortilegium*).—This is the type of a number of stories which have crept into history, and been applied to different persons. One of our kings, it is pretended, was told that he would not die until he was in Jerusalem, a prophecy which was fulfilled by his dying in the Jerusalem chamber.

cxx. p. 111. MS. Harl. No. 463, fol. 21, vo.

cxxi. p. 111. MS. Harl. No. 463, fol. 22, ro.—This tale is a curious illustration of old popular customs.

cxxii. p. 112. MS. Harl. No. 3244 (net foliated).—This story probably belongs to the same set of Gothamite stories alluded to in a former note.

cxxiii. p. 112. MS. Harl. No. 3244.

cxxiv. p. 113. MS. Reg. 7 E. iv, fol. 234, ro. (Jo. Bromyard, tit. *Humilitas*).

cxxv. p. 113. MS. Harl. No. 463, fol. 17, r^o.—This also is a very remarkable picture of the manners of the olden time.

cxxvi. p. 114. MS. Harl. No. 2270, fol. 42, r^o. compared with another copy in MS. Harl. No. 5259.—This is the foundation of an important portion of Shakespear's Merchant of Venice. It is here given from the unedited *English* edition of the Latin *Gesta Romanorum*, and has not, I believe, been before printed. I have somewhere seen a separate copy of this story in Latin in a MS., which to the best of my recollection, was older than the compilation of the *Gesta*, in which the scene was laid in England and in Denmark, and in which the forfeit was a *pound* of flesh; but I have unfortunately lost all traces of the reference. This story, like so many other mediæval fictions, is of Oriental origin: Mr. Douce, Illustrations of Shakespear, refers to sources, and he also indicates a number of books of tales and jests printed in the sixteenth and seventeenth centuries, in which it appears with some variations. The incident of the enchanted letter, occurs in other fictions: in the romance of Bevis of Hampton, Josian is saved by a similar letter from the violence of her suitor. The allusion to the 'philosopher' Virgilius, is also curious.

cxxvii. p. 122. MS. Reg. 7 E. iv, fol. 249, r^o. (Jo. Bromyard, tit. *Invidia*).—This story might be traced through several centuries. I think I have seen it in old French verse. It will be found in the collection entitled *Nouveaux Contes à Rire*, Cologne, 1722, tom. ii, p. 39, *Le brochet du Florentin*. John of Bromyard, loc. cit., gives another similar story, in which one man voluntary loses one of his eyes, in order that another should lose both his eyes. This last story is also found in Gower.

CXXVIII. *p.* 122. MS. Reg. 7 E. iv, fol. 252, ro. (Jo. Bromyard, tit. *Ipoecrisis*).—This also was a common joke at a later period. It is taken from Macrobius, Saturnal. lib. ii, cap. 2,—

“Apud L. Mallium, qui optimus pictor Romæ habebatur, Servilius Geminus forte cœnabat: cumque filios ejus deformes vidisset, ‘Non similiter,’ inquit, ‘Malli, fingis et pingis.’ Et Mallius, ‘In tenebris enim fingo,’ inquit, ‘luce pingo.’”

CXXIX. *p.* 122. MS. Reg. 7 E. iv, fol. 252, v^o. (tit. *Ipoecrisis*).—A story, somewhat resembling this, occurs in Jack of Dover, *p.* 30.

CXXX. *p.* 123. MS. Reg. 7 E. iv, fol. 279, v^o. (Jo. Bromyard, tit. *Justitia*).—This also is one of the old Gothamite stories.

CXXXI. *p.* 123. MS. Reg. 7 E. iv, fol. 284, v^o. (Jo. Bromyard, tit. *Lex*).—In the middle ages, no class of persons was so generally injurious to society, and so universally hated, as the usurers.

CXXXII. *p.* 123. MS. Reg. 7 E. iv, fol. 292, v^o. (Jo. Bromyard, tit. *Locutio*).

CXXXIII. *p.* 124. MS. Reg. 7 E. iv, fol. 297, v^o. (Jo. Bromyard, tit. *Luxuria*).

CXXXIV. *p.* 124. MS. Reg. 7 E. iv, fol. 320, ro. (Jo. Bromyard, tit. *Ministratio*).

CXXXV. *p.* 125. MS. Reg. 7 E. iv, fol. 361, ro. (Jo. Bromyard, tit. *Mundus*).

CXXXVI. *p.* 125. MS. Reg. 7 E. iv, fol. 362, v^o. (Jo. Bromyard, tit. *Munera*).—This story is remarkable, not only as an illustration of old superstitions, but as bearing some resemblance to an incident in the romance of Eustache le Moine, ll. 41-88.

CXXXVII. p. 126. MS. Reg. 7 E. iv, fol. 392, v^o. (Jo. Bromyard, tit. *Ordo clericalis*).—The romances of the cycle of Charlemagne, and particularly those relating to the expedition of Roneesvaux and the fate of Roland and the douze pairs, were among the most popular pieces sung by the minstrels.

CXXXVIII. p. 126. MS. Reg. 7 E. iv, fol. 400, r^o. (Jo. Bromyard, tit. *Ordo clericalis*).—This tale is a curious memorial of the national jealousies of the times of the Anglo-Normans.

CXXXIX. p. 127. MS. Reg. 7 E. iv, fol. 493, v^o. (Jo. Bromyard, tit. *Prelatio*).

CXL. p. 127. MS. Reg. 7 E. iv, fol. 502, v^o. (Jo. Bromyard, tit. *Rapina*).

CXLI. p. 128. MS. Reg. 7 E. iv, fol. 546, v^o. (Jo. Bromyard, tit. *Scientia*). This tale affords us a very remarkable instance of the transmission of these ancient stories traditionally to modern times. It is given almost verbatim in the Contes et Joyeux Devis de Bonaventure des Periers, nouvelle xxii, *De trois frères qui euidèrent être pendus pour leur Latin*.

CXLII. p. 129. MS. Reg. 7 E. iv, fol. 582, r^o. (Jo. Bromyard, tit. *Trinitas*).

CXLIII. p. 129. MS. Reg. 7 E. iv, fol. 597, r^o. (Jo. Bromyard, tit. *Veritas*).—A story resembling this, is found in Jack of Dover, p. 14.

CXLIV. p. 129. Jo. Bromyard, tit. *Judicium divinum*.—This excellent fable is found in the Greek Æsop, but not, as far as I have discovered, in any Latin collection of fables until after the revival of learning. It forms the first fable of

lib. iii, of Lafontaine, *Le Meunier, son fils, et l'aue*; and is the subject of a poem by John Byron, Poems, vol. i, p. 41, *The Countryman and his Ass*.

CXLV. p. 130. MS. Arundel. No. 506, fol. 8, r^o.

CXLVI. p. 132. MS. Harl. No. 463, fol. 7, r^o.

CXLVII. p. 132. MS. Harl. No. 219, fol. 33, r^o.—I believe this tale is found in the *Gesta Romanorum*.

CXLVIII. p. 133. MS. Harl. No. 2316, fol. 11, v^o.—Hollandia, is Holland in Lincolnshire.

CXLIX. p. 135. MS. Arundel. No. 506, fol. 48, v^o.

NOTES ON THE APPENDIX.

I. RHYTHMICAL FABLES.

I. p. 137. This fable occurs in the Greek *Æsop* and in *Phædrus*. It is the first fable in the different collections bearing the name of *Romulus*, in the French Collection published by M. Robert under the title of *Ysopet I*, and in that of *Marie de France*. It occurs in the *Fables of Lafontaine*, liv. i. fab. 20. *Amantes*, in the first line of the *Moralitas* is probably an error for *Amentes*.

II. p. 138. Gr. *Æs.* *Phædr.* *Romulus*, 2. *Romulus Nilant.*, 3. *Ysopet I*, 2. *Ysopet II*, 10. *Marie*, 2. *Lafontaine*, i. 10.

III. p. 138. Gr. *Æs.* Append to *Phædr.* *Romulus*, 3. *Romulus Nilant.*, 4. *Ysopet I*, 3. *Ysopet II*, 6. *Marie*, 3. *Lafontaine*, iv. 11.

iv. p. 139. Phædr. Romulus, 4. Romulus Nilant., 4. Ysopet I, 4. Marie, 4.

v. p. 139. Gr. Æsop. Phædr. Romulus, 5. Romulus Nilant., 5. Ysopet I, 5. Ysopet II, 11. Marie, 5. Lafontaine, vi. 17.

vi. p. 139. Romulus, 6. Marie, 11. This fable is found in the Fr. Roman du Renart, as indicated by M. Robert, Fables inédites, tom. i. p. 31.

vii. p. 140. Gr. Æsop. Phædr. Romulus Nilant., 6. Ysopet I, 6. Ysopet II, 9. Marie, 12. Lafontaine, i. 6.

viii. p. 141. Gr. Æsop. Phædr. Romulus, 7. Romulus Nilant., 7. Ysopet I, 7. Ysopet II, 16. Marie, 6.

ix. p. 141. Gr. Æsop. Phædr. Romulus, 8. Romulus Nilant., 8. Ysopet I, 8. Ysopet II, 1. Marie, 7.

x. p. 142. Gr. Æsop. Phædr. Romulus, 9. Romulus Nilant., 9. Ysopet I, 9. Marie, 8. Ysopet II, 27. Lafontaine, ii, 7.

xi. p. 142. Gr. Æsop. Append. to Phædr. Romulus, 12. Romulus Nilant., 10. Ysopet I, 12. Marie, 9. Lafontaine, i. 9. It is found in the French poem of Renard le Contrefait.

xii. p. 143. Gr. Æsop. Phædr. Romulus, 13. Romulus Nilant., 11. Ysopet I, 13. Marie, 10.

xiii. p. 144. Phædr. Romulus, 14. Romulus Nilant., 12. Ysopet I, 14. Marie, 13.

xiv. p. 144. Gr. Æsop. Phædr. Romulus, 15. Romulus Nilant., 13. Ysopet, I, 15. Ysopet II, 26. Marie, 11. Lafontaine, i. 2. This fable is found in the Roman du Renart.

xv. *p.* 145. Phædr. Romulus, 16. Romulus Nilant., 14. Ysopet I, 16. Marie, 15. Lafontaine, iii. 14.

xvi. *p.* 146. Gr. Æsop. Append. to Phædr. Romulus, 17. Romulus Nilant., 17. Ysopet I, 17. Ysopet II, 4. Marie, 16. Lafontaine, iv. 5.

xvii. *p.* 146. Gr. Æsop. Append. to Phædr. Romulus, 18. Romulus Nilant., 16. Ysopet I, 18. Ysopet II, 38. Marie, 17.

xviii. *p.* 147. Gr. Æsop. Append. to Phædr. Romulus, 20. Romulus Nilant., 17. Ysopet I, 25. Ysopet II, 17. Marie, 18. Lafontaine, i. 8.

LIBER SECUNDUS.

i. *p.* 148. Gr. Æsop. Phædr. Romulus, 21. Romulus Nilant., 18. Ysopet I, 19. Marie, 26. Lafontaine, iii. 4.

ii. *p.* 149. Phædr. Romulus, 22. Ysopet I, 21. Marie, 27.

iii. *p.* 149. Gr. Æsop. Phædr. Romulus, 23. Romulus Nilant., 23. Marie, 28.

iv. *p.* 150. Romulus, 34. Romulus Nilant., 21. Marie, 29.

v. *p.* 150. Phædr. Romulus, 25. Romulus Nilant., 22. Ysopet I, 23. Ysopet II, 34. Lafontaine, v. 10. The author of our Latin rhythmical fables seems to have had a copy of the fable in which a man was substituted for the mountain which gave birth to a mouse. It is, however, partly identical with Marie, 32, the only one that resembles it in the circumstance alluded to.

vi. *p.* 151. Phædr. Romulus, 26. Ysopet I, 26. Marie, 44.

vii. *p.* 152. Gr. Æsop. Append. to Phædr. Romulus, 28. Romulus Nilant., 24. Ysopet I, 28. Ysopet II, 33. Marie, 30.

viii. *p.* 152. Append. to Phædr. Romulus, 41. Romulus Nilant., 25. Ysopet I, 40. Ysopet II, 19.

ix. *p.* 153. Gr. Æsop. Romulus, 42. Romulus Nilant., 26. Ysopet I, 41. Ysopet II, 23. Lafontaine, v. 8. This fable is found in the Roman du Renart.

x. *p.* 154. Gr. Æsop. Append. to Phædr. Romulus, 44. Romulus Nilant., 27. Ysopet I, 45. Ysopet II, 2. Marie, 31. Lafontaine, iii. 5.

xi. *p.* 155. Gr. Æsop. Append. to Phædr. Romulus, 45. Romulus Nilant., 28. Ysopet I, 46. Marie, 57.

xii. *p.* 155. Gr. Æsop. Phædr. Romulus, 47. Romulus Nilant., 39. Ysopet I, 44. Ysopet II, 32. Marie, 32. Lafontaine, vi. 9.

xiii. *p.* 156. Romulus, 49. Romulus Nilant., 30. Ysopet I, 44. Marie, 33. This is the well-known story of the Matron of Ephesus, taken from Petronius. It occurs in the early fabliaux, and in the collections entitled Dolopathos and Les Sept Sages. Lafontaine has given this story in French verse.

xiv. *p.* 157. Romulus, 50. Romulus Nilant., 31.

xv. *p.* 157. Gr. Æsop. Append. to Phædr. Romulus, 53. Romulus Nilant., 32. Ysopet I, 49. Ysopet II, 5. Lafontaine, iii. 13.

xvi. *p.* 158. Gr. Æsop. Append. to Phædr. Romulus, 54. Romulus Nilant., 33. Ysopet I, 50. Marie, 23. Lafontaine, xii. 16.

xvii. *p.* 158. Gr. Æs. Phædr. Romulus, 55. Romulus Nilant., 34. Ysopet I, 51. Ysopet II, 27. Marie, 44. Lafontaine, i, 5.

xviii. *p.* 159. Gr. Æsop. Romulus, 56. Romulus Nilant., 35. Ysopet I, 52. Ysopet II, 36. Marie, 35. Lafontaine, iii. 2.

xix. *p.* 160. Append. to Phædr. Romulus, 57. Romulus Nilant., 26. Ysopet I, 53. Marie, 36.

xx. *p.* 160. Phædr. (iv. 13). Romulus Nilant., 37. Marie, 37. (Lafontaine, vii. 7.)

xxi. *p.* 161. Gr. Æsop. Append. to Phædr. Romulus, 63. Romulus Nilant., 38. Marie, 42.

xxii. *p.* 162. Gr. Æsop. Phædr. Romulus, 64. Romulus Nilant., 36. Ysopet II, 39. Marie, 43. Lafontaine, ii. 17.

xxiii. *p.* 163. Marie, 45. Romulus, 66. Anon. Nilant. *p.* 125.

xxiv. *p.* 163. Rom. 67. Anon. Nilant., *p.* 141.

xxv. *p.* 164. Append. to Phædr. Romulus, 68. Romulus Nilant., 44. Ysopet II, 30. Marie, 66. This fable has already occurred as one of our tales, No. LX, *p.* 56.

xxvi. *p.* 165. Gr. Æsop. Phædr. Romulus, 70. Romulus Nilant., 42. Marie, 67.

xxvii. *p.* 166. Gr. Æsop. Append. to Phædr. Romulus, 72. Romulus Nilant., 7. Rom. ap. Robert, ii. 548, 4. Marie, 58.

xxviii. *p.* 166. Gr. Æsop. Append. to Phædr. Romulus, 75. Romulus Nilant., 44. Marie, 69.

xxix. p. 167. Gr. Æsop. Phædr. Romulus, 76. Ysopet I and II, 35, (where it is told of a fly and a mule). Marie, 70. Lafontaine, vii. 9.

xxx. p. 167. Gr. Æsop. Append. to Phædr. Romulus, 77. Romulus Nilant., 45. Ysopet II, 28. Marie, 19. Lafontaine, i, 1.

xxxi. p. 168. Append. to Phædr. Anon. Nilant., 55. Marie, 20.

xxxii. p. 168. This curious fable, which carries with it strong marks of originality, is found in none of the other collections; but it bears some analogy to the French Roman du Renart, tom. ii. p. 137. The morality at the end, that we ought to avoid *red* people, is peculiarly medieval. Thus in the Proverbs of King Alfred, Reliq. Antiq. vol. i, p. 188,

“ Leve sone dere,
 ne ches thu nevere to fere
 littele mon, ne long, ne *red*,
 thif thu wld don after mi red.
 * * *
 The rede mon he is a quet;
 for he wole the thin unil red;
 he is cocker, thief, and horeling,
 scolde, of wrechedome he is king.”

xxxiii. p. 170. This fable is not found in the other collections. It is probably taken from some branch of the Roman du Renart. Legrand d’Aussy, tom. ii, p. 413, has given the analysis of a poem entitled *La Confession du Renard*.

xxxiv. p. 171. This fable is also peculiar to the present collection. It is probably taken from a fabliau.

II. THE METRICAL TALES OF ADOLFUS.

FAB. I. *p.* 174. This is the same as the prose Latin story given in the text of the present volume, xci, *p.* 78. See the note.

II. *p.* 175. I have not met with this story elsewhere.

III. *p.* 176. From Peter Alfonsi, *Discip. Cler. fab. vii.* It is our tale cii, *p.* 91. See former note.—I. 15, *Ramusia*, i.e. *Fortuna*. Leyser interprets *Henrieum* (four lines below) as referring to the Latin poet *Henricus Septimellensis*, the author of an *Elegia de Diversitate Fortunæ et Philosophie Consolatione*, of which he has given an edition in his *Hist. Poet. et Poemat. Med. Æv. p.* 453. This poet, who flourished at the end of the twelfth century, lived in mean circumstances, and is characterised in some manuscripts by the title of *Henricus Pauper*.

IV. *p.* 177. From Peter Alfonsi, *fab. ix.* This story was popular as a *fabliau*. It is of oriental origin, and is found in the early collection entitled *Dolopathos*, as well as in several of the old Italian novelists, and among the jests and stories of the sixteenth century. In the last line but one, Leyser conjectures that the word *letitia* is to be understood after *perpetua*.

V. *p.* 178. From Peter Alfonsi, *fab. xi.* It is the same story as No. xiiii, *p.* 16, of the present volume. See the former note.

VI. *p.* 181. From Peter Alfonsi, *fab. xii.* This is the same as No. ci, *p.* 89, of the present volume, on which see the note.

VII. *p.* 183. This story is identical with the first part of the *fabliau* by Guerin, entitled *De la dame qui fit aceroire à*

son mari qu'il avoit rêvé. See Legrand d'Aussy, Fabliaux, tom. ii. p. 340. It is found in the Italian writers Domenichi and Malespini. It is the same as the sixty-first tale in the Cent Nouvelles Nouvelles, *Le cocu dupé.* For other indications see Leroux de Lincy's edit. of the Cent Nouv. Nouv. tom. ii. p. 376, and Legrand d'Aussy, Fabliaux, loc. cit.

VIII. p. 183. The story is the same as the fabliau *Du vallet aux douze fames*, printed in Barbazan, tom. iii. 148. It forms one of the Facetiæ of Frischlinius, is found in the Conviviales Sermones, i. p. 246, and occurs in various other collections indicated by Legrand d'Aussy, Fabliaux, tom. iii. p. 234.

IX. p. 184. This is the same story as No. c. . 85, in the present volume.

CAP. XI. p. 190. *Ulricus Viennensis.* This name is not found in the Bibliotheca Latina Mediæ et Infimæ Ætatis of Fabricius.

Helias, mentioned a few lines farther on, was Petrus Helias, a celebrated grammarian of the eleventh century. *Priscius* is only Priscianns, a little altered for the sake of the metre.

GLOSSARY.

- abcidere, 13, *for* abcidere, *to cut off*.
 adulatus, 145, *adulation, flattery*.
 adunatio, 100, *an assemblage*.
 advocatus, 70, *an advocate, a bailiff*.
 ancipiter, 52, 155, *a hawk: the form commonly used in the middle ages for accipiter*.
 angariare, 183, *to torment, vex*.
 angustia, 15, 16, 152, *anguish, pain, smart*. In angustis, 61, *in trouble*.
 anxiani, 19, *to be excruciated, to suffer pain*.
 argenteus, 86, *a Frankish coin of the value of the eighth part of a solidus*.
 armiger, 33, *an esquier*.
 arreptitius, 100, *possessed, a demoniac*.
 assoniatus, 170, *summoned, asked (?)*.
 attendere, 14, 41, 52, 137, *to observe, to pay attention to*.
 baco, nis, 112, *bacon*.
 balivus, 73, *a bailiff, provost, one who has jurisdiction over a certain district*.
 ballivia, 124, 125, *a bailiwick, jurisdiction*.
 bastardus, 23, *Fr. bastard, illegitimately born*.
 beneveniat, 40, *welcome*.
 bladum, 133, 134, *old Fr. bled, mod. Fr. blé, corn, wheat*.
 borellus, 10, *a kind of coarse cloth, burel in Chaucer*.
 bubulus, 139, 140, *an ox*.
 bucella, 134, *a morsel of bread* Bucellum panis, 149.
 busardus, 52, *a buzzard, a kind of hawk*. See the note.
 bussellus, 133, *a bushel*.
 calciamenta, 41, *for* calceamenta, *Fr. chaussements, shoes*.
 capa, 107, *a cape*.
 capucium, 107, *a capuce*.
 carius, 181, *for* libentius, *rather*.
 carmen, 25, 92, 177, *a charm, incantation*.
 carminare, 67, *to charm, enchant, repeat a charm*.
 carminatio, 21, 67, *a charm, a charming*.
 cassum (minari), 66, *to threaten to fall*.
 catus, 57, 80, *a cat*.
 cantela, 69, *old Fr. cautel, a trick*.
 cibare, 28, *to feed*.
 ciogrillus, 52, *a kind of porcupine*.
 cirotheca, cyrotheca, 6, 106, *for* chirotheca, *Gr. χειροθηκή, a glove*.
 cirpus, 58, *for* scirpus, *a reed or rush*.
 concito, 179, *quickly, immediately*.
 confortare, 69, *to comfort, console, strengthen*.
 conradium, 169, *provision, board, meal, whatever is given for food*.
 coopertorium, 117, *a coverture, or coverlet*.
 corona, 55, *the monk's crown, or tonsure*.
 corsa, 166, ? *for* eursum.
 cuculla, 55, *a cowl*.
 cultellus, 41, 88, *Fr. conteau, a knife*.
 eurtis, 174, *a court, yard*.
 eurtus, 10, *Fr. court, short*.
 dapifer, 38, *a butler, or steward*.
 delitere, 88, *Fr. deliter, to delight, be pleased*.

- denarius, 24, 27, 29, &c. *Fr.* denier, a coin the twelfth part of a solidus.
- dictum, 127, *Fr.* dit, a dit, poetical composition, ditty.
- dieta, 65, like the *Fr.* journée, a day, a day's journey.
- diligere, 175, to desire.
- dio, 177, for divo.
- domicella, 82, a household attendant.
- 96, a lady in a nunnery who had not yet taken the veil.
- dux, 50, *Fr.* duc, the horned owl.
- exennium, 82, 121, a gift.
- falcare, 13, *Fr.* faucher, to mow.
- fantasia, 134, *Fr.* fantasie, fancy, imagination, fantasy.
- fi! 56, an interrogation of disgust at something filthy, or which smells bad. There was a popular distich to this effect (MS. Addit. No. 11,579, fol. 148, vo)—
- Phi*, nota fœtoris, lippus gravis omnibus horis;
 Sit procul hinc lippus, et *phi* procul, ergo Philippus.
- In the Harl. MS. from which the tale is taken, the reading is *murmurantibus et dicentibus, Proh pulor!*
- finatio, 2, an obligation to pay, a wager.
- firmare, 56, to lay a wager. firmatio, a wager. (?)
- florenus, 114, 115, a florin, a coin of the value of ten solidi.
- focaria, 124, a priest's wife or concubine. See on this word a note in Political Songs, p. 352.
- frustrare, 140, for frustare, to divide.
- frustrum, 139, for frustum, a fragment, broken piece. The most usual form in Latin of this period.
- garcio, 112, 113, *Fr.* garçon, a hired lad.
- gliscere, 145, 174, to desire.
- grossus, 10, 109, great, gross, coarse.
- grossa verba, *Fr.* gros mots, angry words.
- gulosus, 81, a glutton.
- gulplius, 106, the sewer (?)
- hasardum, 66, the game of hasard.
- hericius, 57, for ericius, a hedgehog.
- hiati, 181, perhaps an error for hianti.
- horæ, 39, the name given to the daily offices of the Church, which were performed at fixed hours.
- jambicare, 199, to move the leg awkwardly in walking.
- jambus, 199, *Fr.* jambe, the leg.
- impugnatio, 60, an attacking, throwing at.
- insinuare, 179, 199, to show, exhibit.
- intersignum, 131, a token, sign.
- joculator, 10, 129, *Fr.* jongleur, a jongleur, or minstrel.
- leccator, 18, 19, 20, 66, a blackguard, drunkard, leecher.
- levis, 189, a light reputation.
- linitus, 161, (?)
- lithcamen, 117, a sheet.
- luthenn, 97, for lintenn.
- lubricare, 15, to slip.
- marca, 22, 114, a mark, a sum of money equal to thirteen shillings and fourpence of our present coinage.
- melos, otis, 58, a mole.
- menestrallus, ministrallus, 82, 126, a minstrel.
- mercenarii homines, 29, merchants.
- miles is always used in the sense of a knight.
- minus, 126, 127, 129, a jongleur, or minstrel.
- minutum, 113, a piece of money of the value of a farthing.
- miraculum, 100, a miracle-play.
- monialis, 38, a nun.
- morbidare, 198, to make diseased.
- morellum, 50, *Fr.* morceau, a morsel, bit.

- murilegus, *maurelegus*, 26, 56, *a cat.*
 nigromantia, 64, *necromancy.*
 nigromanticus, 125, *a necromancer, conjurer.*
 nota, 60, *for notitia, knowledge.*
 obolus, 113, *the half of a denarius, a halfpenny.*
 palefridus, 119, *a palfrey.*
 palus, 199, *mud.*
 panni, 19, *clothes.*
 Parisius, 67, &c. *at Paris.* It appears to be an indeclinable word.
 pictavina, 113, 114, *Fr. poitevin, a coin of the value of a farthing.*
 pitaneia, 169, *the last or extra course at a meal, consisting generally of fruit or vegetables.*
 ponderatio, 94, *weight.*
 prævius, 12, *adv. before.*
 privata, 101, *the privies.*
 prodere, 3, *for perdere.* An error of the scribe.
 prohibere, 1, *for perhibere.* Probably an error of the scribe.
 projudex, 210, *a substitute for a judge (?)*
 propire, 150, *to approach.*
 propositus, 1, *a provost, governor; for præpositus.*
 quadrupedium, 154, *a quadruped.*
 quare, 170, *sine quare, without a wherefore, i.e. without payment.*
 rapere super arbores, 57, *to run up trees.* The Harl. MS. has *scio super arborum ascendere.*
 ratorium, 88, *Fr. rasoir, a razor.*
 rato, -onis, 56, *Fr. raton, a rat.*
 ratus, rattus, 56, 67, *Fr. rat, a rat.*
 recipere, 11, *to begin.* Ducinge gives instances of the use of the word in this sense.
 refutare, 127, *to refuse.*
 regulus, 52; the word appears here to be applied to some small bird; its general signification is a basilisk.
 replere, 5, *to reply.*
 restaurare, 143, *to restore to a person, give back.*
 ribaldus, 76, *a ribald, blackguard, clown.* See on the particular meaning of this word a note to my Political Songs, p. 369. The following curious illustration of the word is given in MS. Harl. No. 3244 (not foliated):—"Mundus similis est ribaldis, qui denarium quod per filum aliquis tenet mittunt in lutum, et aliquis cupidus transiens manum in lutum immergit ut denarium eapiat, sed ribaldus denarium ad se trahit, cupidus a cæteris illusus cum manu lutosa recedit."
 rithmus, 127, *a rhyme, poem in rhyming verse.*
 runcinus, 185, *thorny.*
 rusticitas, 58, *clownishness, rudeness, unmannerliness, villany. facere rusticitatem, 58.* In Tale lxi. p. 56, for *esset villania*, the Harl. MS. reads *rusticitas quædam esset.*
 sacristana, 95, *a female sacristan, the nun who had the care of the books, plate, treasures, &c. of the nunnery,*
 secret, 186, *for seeabit.*
 semittractare, 112, *to be in the middle of a consultation (?)*
 seneschallus, 129, *a seneschal, or steward.*
 solidus, 58, 76, *a money of the value of twelve denarii, answering to our shilling.*
 sotularis, 27, 53, *Fr. soulier, a shoe.*
 stratilates, 178, *street-wonderers.*
 suffocare, 72, *to drown.*
 sullevare, 140, *for sublevare, to take up.*
 synapium, synape, 15, 16, 111, *for sinapium, &c. mustard.*
 tela, 7, 8, 175, 202, *cloth.*

- temptare, 103, for tentare, to tempt.
 In low Latin, a *p* was constantly interposed between *m* and *t*, and between *m* and *n*, and *m* and *s*, as *temptare*, *columpna*, *sompnium*, *prompserunt*, &c.
- tocicus, *passim*, for toties, so often.
- traducere uxorem, 64, to marry.
- transgulare, 11, to strangle.
- triturare, 6, to thresh corn.
- truffa, 128, a jest.
- truffare, 110, to jest. truffando, jestingly.
- truffator, 125, a jester.
- turbido, 99, a whirlwind.
- ulna, 10, old Fr. *aulne*, an ell of cloth.
- vahale, 197, for vale, farewell.
- veli, 167, (?)
- venerari, 110, to be yielded up (?)
- vernas, 150, (?)
- viellare, 83, to play on the violin.
- villania, 56, Fr. *villanie*, blackguardism, rudeness.
- viridis, 174, a green or garden.
- zelotypus, 175, an adulterer.
-

ERRATA.

<i>p.</i>	3, l. 18, <i>for</i> suam	<i>read</i>	suam.
—	4, — 14, —	subsistet	— subsistit.
—	7, — 20, —	respondet	— respondit.
—	8, — 12, —	locupletam	— locupletem.
—	16, — 7, —	manducandum	— manducandum.
—	28, — 1, —	pascerat	— pasceret.
—	32, — 14, —	venissit	— venisset.
—	59, — 6, —	<i>read</i> rogavit me ut	darem ei.
—	62, — 20, —	equo	— equo.
—	64, — 14, —	lt are	— latere.
—	66, — 10, —	tum	— tam.
—	98, — 2, —	bidium . . iduo,	— biduum . . biduo
—	101, — 26, —	amissimus	— amissimus.
—	127, — 9, —	<i>poigne</i>	— <i>poigné</i> .
—	131, — 3, —	maxima melaritatem	— maximam claritatem.
—	137, — 17, —	proferans	— proferens.
—	141, — 24, —	impius	— impius.
—	151, — 19, —	comprobares	— comprobabis.
—	175, — 26, —	morbus.	<i>dele the stop.</i>
—	209, — 2, —	damnatæ	— damnatæ.
—	215, — 8, —	erit	— erat.

A DIALOGUE
CONCERNING
WITCHES AND WITCHCRAFTS.

A DIALOGUE

CONCERNING

WITCHES & WITCHCRAFTS,

BY GEORGE GIFFORD.

Reprinted from the Edition of 1603.

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PREFACE.

GEORGE GIFFORD was a very noted preacher of his time. An account of him and his publications will be found in Wood's "Athenæ." At Maldon, in Essex, he was situated in the midst of a superstitious district, famous then and afterwards in the history of witchcraft. As early as 1587, Gifford published "A Discourse of the subtile Practises of Devilles by Witches and Sorcerers." Six years afterwards, in 1593, appeared the first edition of the present dialogue, of which a second edition was printed in 1603. This latter has been taken as the text of the present edition.

This dialogue was thought to merit reprinting, both as being an excellent specimen of the colloquial language of the reign of Elizabeth, and for the good sense with which the writer treats a subject on which so many people ran mad, and the curious

allusions which it contains to the superstitions of that age. It is remarkable that the second edition appeared in the opening year of the reign of a monarch, who published a treatise on witchcraft, as much distinguished by bigoted ignorance as the present is by enlightened views. Still even George Gifford was either not entirely free from the superstitious belief of his age, or he was afraid to state his opinions to their full extent, for many of his arguments against the operations of witches need to be carried out a very little way to disprove the existence of the witches themselves.

W.



A DIALOGUE

CONCERNING

WITCHES AND WITCHCRAFTS,

IN WHICH IS LAYED OPEN HOW CRAFTILY THE DIVELL
DECEIVETH NOT ONELY THE WITCHES BUT MANY
OTHER, AND SO LEADETH THEM AWRIE
INTO MANIE GREAT ERBOURS.

BY GEORGE GIFFARD,

MINISTER OF GODS WORD IN MALDON.

LONDON :

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at the Signe of the Flower-de-luce and Crowne
in Paules Church-yard.

1603.

TO THE RIGHT WORSHIPFVL MAISTER
ROBERT CLARKE, ONE OF HER MAIESTIES
BARONS OF HER HIGHNESSE COURT
OF ESCHEQUER.

CERTAINE yeres now past, right worshipfull, I published a small Treatise concerning Witches, to lay open some of Satans sleights and subtill practises, least the ignoranter sort should be caried awry and seduced more and more by them. The errours be farre more grosse, and the sinnes much greater, into which by meanes of witches he seduceth multitudes, then in common opinion they be esteemed. It falleth out in many places even of a sudden as it seemeth to me and no doubt by the heavie judgement of God, that the divels as it were let loose, do more prevaile then ever I have heard of. For when as men have set so light by the hearing of Gods voice to be instructed by him they are justly given over to be taught by the divels, and to learne their wayes. Satau is now heard speake and beleevd. He speaketh by conjurers, by sorcerers, and by witches, and his word is taken. He deviseth a number of things to be done, and they are put in practise and followed. The high providence of God Almightye and soveraigne rule over

all, is set forth so unto us in the Scriptures as that without him a sparrow cannot fall to the ground. All the haire of our head are numbred. The diuels would hurt and destroy with bodily harmes both men and beasts, and other creatures, but all the diuels in hell are so chained up and bridled by this high providence, that they cannot plucke the wing from one poore little wrenne, without speciall leave given them from the ruler of the whole earth. And yet the witches are made beleieve that at their request, and to pleasure them by fulfilling their wrath, their spirits do lame and kill both men and beasts. And then to spread this opinion among the people, these subtill spirits bewray them, and will have them openly confesse that they have done such great things, which al the diuels at any mans request could never do. For if they could, they would not stay to be intreated. God giveth him power sometimes to afflict both men and beasts with bodily harmes. If he can, he will do it as intreated and sent by witches, but for us to imagine either that their sending doth give him power, or that he would not doe that which God hath given him leave to do, unlesse they should request and send him, is most absurd. There be many diseases in the bodies of men and beasts which he seeth will breake forth unto lameness, or unto death, he beareth the witches in hand he doth them. He worketh by his other sort of witches, whom the people call cunning men and wise women, to confirme all his matters, and by them teaching many remedies, that so he may be sought unto and honoured as God.

These things taking roote in the harts of the people, and so making them afraid of witches, and raising up suspitions and rumors of sundry innocent persons, many giltlesse are upon mens othes condemned to death, and much innocent blood is shed. How subtilly he contriveth these matters, I have to my small skill laid open in this slender Treatise. I have done it in a way of a Dialogue, to make the fitter for the capacity of the simpler sort. I am bold to offer it unto your worship, not unto one as needeth to be taught in these things, being zealously affected to the Gospell, and so grounded in the faith of the high providence, that I have bene delighted to heare and see the wise and godly course used upon the seate of justice by your worship, when such have bene arraigned. I offer it therefore as a testimonie of a thankfull mind for favors and kindnes shewed towards me, and so intreat your worship to accept of it. If it may do good to any of the weaker sort in knowledge, I shall be glad. If I erre in any thing, being shewed it, I will be ready to correct it.

Your Worships in all duties to commaund,

GEORGE GIFFARD.

THE SPEAKERS.

*Samuel. Daniel. The wife of Samuel. M. B.
schoole-maister. The goodwife R.*

Sam. You are wel met, old acquaintance, I am glad to see you looke so well, how do all our good friends in your country ?

Dan. I trust they be all in good health : they were when I came from home, I am sory to se you look so pale : what have you bene sicke lately ?

Sam. Truly no, I thanke God I have had my health pretily well, but yet me thinke my meate doth me no good of late.

Dan. What is the matter, man, do you take thought and care for the world ? take heede of that, for the Scripture saith, worldly sorrow worketh death. (2 Cor. vii. 10.) It is a great sinne rising from unbeleefe, and distrust in Gods providence, when men be over pensive for the world.

Sam. Indecde my mind is troubled, but not for that which you say, for I hope in God I shall not want so long as I live.

Dan. Is it any trouble of conscience for sinne ? if it be, that may turne to good.

Sam. O no, no, I know no cause why.

Dan. Why what is it then, if I may be so bold, I pray you tell me. I thinke you take me for your friend.

Sam. Indeede I have alwayes found you my verie good friend, and I am sure you will give me the best counsell you can : truely we dwell here in a bad country, I thinke even one of the worst in England.

Dan. Is it so ! I thinke you dwell in a fine country, in a sweete wholesome aire, and fruitfull grounds.

Sam. Aire, man ! I find no fault with the aire, there be naughtie people.

Dan. Naughtie people ! where shall a man dwell, and not find them ? swearers, liers, railers, slaundersers, drunkards, adulterers, riotous, unthrifits, dicers, and proud high minded persons, are every where to be found in great plentie.

Sam. Nay, I do not meane them, I care not for them. These witches, these evill favoured old witches do trouble me.

Dan. What, do you take your selfe to be bewitched ?

Sam. No, no, I trust no evill spirit can hurt me, but I heare of much harme done by them, they lame men and kil their cattel, yea they destroy both men and children. They say there is scarse any towne or vilage in all this shire, but there is one or two witches at the least in it. In good sooth, I may tell it to you as to my friend, when I go but into my closes, I am afraid, for I see now and then a hare, which my conscience giveth me is a witch, or some witches spirit, she stareth so upon me. And sometime I see an ugly weasill

runne through my yard, and there is a foule great cat sometimes in my barne, which I have no liking unto.

Dan. You never had no hurt done yet, had you by any witch ?

Sam. Trust me I cannot tell, but I feare me I have; for there be two or three in our town which I like not, but especially an old woman. I have bene as careful to please her as ever I was to please mine own mother, and to give her ever and anon one thing or other, and yet methinkes she frownes at me now and then. And I had a hog which ate his meat with his fellows, and was very well to our thinking over night, and in the morning he was starke dead. My wife hath had five or sixe hens even of late dead. Some of my neighbours wish me to burne something alive, as a hen or a hog. Others will me in time to seeke help at the hands of some cunning man, before I have any further harme. I would be glad to do for the best.

Dan. Have you any cunning man thereabout, that doth helpe ?

Sam. There is one, they say, here a twentie miles off at T. B. which hath holpe many. And thus much I know, there was one of mine acquaintance but two miles hence, which had great losses; he lost two or three kine, sixe hogs, he would not have tooke fifteene shillings a hog for them, and a mare. He went to that same man, and told him he suspected an old woman in the parish. And I thinke he told me, that he shewed him her in a glasse, and told him she had three or foure impes, some call them puckrels, one like a grey cat,

another like a weasel, another like a mouse, a vengeance take them, it is a great pitie the country is not rid of them, and told him also what he should do: it is half a yeare ago, and he never had any hurt since. There is also a woman at R. H. five and twentie miles hence, that hath a great name, and great resort there is daily unto her. A neighbour of mine had his child taken lame, a girl of ten yeares old, and such a paine in her backe, that she could not sit upright. He went to that woman, she told him that he had some bad neighbour, the child was forespoken, as she suspected; marie, if he would go home, and bring her some of the clothes which the child lay in all night, she would tell him certainly. He went home, and put a table napkin about her necke all night, and in the morning tooke it with him, and she told him the girle was bewitched indeed, and so told him what he should do, and he had remedie: the girle is well at this day, and a pretie quicke girle. There was another of my neighbours had his wife much troubled, and he went to her, and she told him his wife was haunted with a fairie. I cannot tell what she bad him do, but the woman is merrie at this houre. I have heard, I dare not say it is so, that she weareth about her S. Johns Gospell, or some part of it.

Dan. If you have such cunning men and woman, what need you be so much afraid?

Sam. Alas, man, I could teeme it to go, and some counsell me to go to the man at T. B. and some to the woman at R. H. And between them both, I have linged the time, and feare I may be spoiled before I get

remedie. Some wish me to beate and claw the witch, untill I fetch blond on her, and to threaten her that I will have her hanged. If I knew which were the best, I would do it.

Dan. I perceive your danger is betweene two stooles.

Sam. It is very true, if I had heard but of one, I should have gone ere this time, and I am glad that I met with you. I pray you let me have your best counsell; I trust you beare me good-will.

Dan. Truly, I will give you the best counsell I can, which I am sure shall do you good, if you will follow it, for indeed I pittie your case, it is most certaine you are bewitched.

Sam. Bewitched, do you thinke I am bewitched? I feele no harme in my bodie, you make me more afraid.

Dan. Nay, I do not thinke that the old woman hath bewitched you, or that your body is bewitched, but that the divell hath bewitched your mind with blindnesse and unbeleefe, to draw you from God, even to worship himselfe, by seeking help at the hands of divels. It is a lamentable case to see how the divel hath bewitched thousands at this day to runne after him, and even to offer sacrifice unto him.

Sam. I defie the divell: worship him? fie upon him, I hate him with all my heart. Do you thinke any seeke help at his hands? we seeke help against him. I thinke he never doth good, he hurteth, but he never helpeth any.

Dan. It is not in these matters to be taken as we imagine, but as the word of God teacheth. What though a man thinke he worshipping not divels, nor seeketh not help at their hands, as he is perswaded, nor hath any such intent, is he ever the nerre, when as yet it shall be found by God's word, that he doth worship them, and seeke unto them for help ?

Sam. Do you thinke, then, that there be no witches? Doth not God suffer wicked people to do harme ? Or do you thinke that the cunning men do helpe by the divell ? I would be glad to reason with you, but I have small knowledge in the Scriptures. We have a schoolemaister that is a good pretie scholler (they say) in the Latine tongue, one M. B., he is gone to my house even now, I pray you let me intreate you to go thither; you two may reason the matter, for you are learned.

Dan. I could be content, but it will aske some time, and I am going to such a place upon speciall businesse.

Sam. I pray you let me intreate you : foure or five houres is not so much.

Dan. Well, I will go with you.

Sam. Wife, I have brought an old friend of mine, I pray thee bid him welcome.

The Wife. He is verie welcome. But truly, man, I am angrie with you, and halfe out of patience, that you go not to seeke helpe against yonder same old beast ; I have another hen dead this night. Other men can seeke remedie. Here is M. B. tels me, that the good-wife R. all the last week could not make her butter

come. She never rested untill she had got her husband out to the woman at R. H.; and when he came home, they did but heate a spit red hot, and thrust into the creame, using certaine words, as she willed him, and it came as kindly as any butter that ever she made. I met the old filth this morning; Lord, how sowerly she looked upon me, and mumbled as she went, I heard part of her words. Ah, (quoth she) you have an honest man to your husband, I heare how he doth use me. In truth, husband, my stomacke did so rise against her, that I could have found in my heart to have flowne upon her, and scratched her, but that I feared she would be too strong for me. It is a lustie old queane. I wished that the good-wife R. had bene with me. I pray yon, good husband, let me intreate you to go to that same good woman: you may ride thither in halfe a day.

Sam. Wife, I pray thee be content, I have intreated this mine old friend to reason with M. B., for he tels me that we be in a verie foul error.

M. B. I suppose, so farre as my learning and capacitie do extend, that small reasoning may serve. The word of God doth shew plainely that there be witches, and commaundeth they should be put to death. Experience hath taught too too many what harmes they do. And if any have the gift to minister help against them, shall we refuse it? Shall we not drinke when we are athirst? shall we not warme us when we are a cold? It is pitie that anie man should open his mouth any way to defend them, their impietie is so great.

Dan. For my part, I go not about to defend witches. I denie not but that the divell worketh by them. And that they ought to be put to death. We ought also to seeke remedy against them, but, as I told my friend, the devil doth bewitch men by meanes of these witches, and leade them from God, even to follow himselfe, to offer sacrifice unto him, to worship him, to obey his will, to commit many grievous sinnes, and be drowned in manifold errorrs.

M. B. If you have this meaning, that witches and sorcerers are bewitched by the devill, that they forsake God, and folow him, that they worship and obey him, and do sacrifice unto him, and commit many hainous sins, I agree with you, for I take it, they even vow themselves to the divell, or else he would not be so redie to do them service. But if you meane that such as seeke remedy against them, and would have them rooted out, be so seduced and mis-led by the divell, as you speake, I say your speech is rash and foolish, for they that be earnest against witches, be earnest against the divell, they defie the divell, they seeke to resist him, and to roote out his instruments. Now, if you were a man that had any learning, you should see, that contraries cannot be in the same subject, at one instant, in the same part, and in the same respect: how then can a man hate the divell, defie the divell and his works, and yet follow him at one time?

Dan. I know that witches and conjurers are seduced and become the vassals of Satan, they be his servants, and not he theirs, as you speake. But I meane

indeed that multitudes are seduced and led from God, to follow the divell, by meanes of witches and conjurers : yea I speake it of those, not which are caried of a godly zeale, but of a blind rage and mad furie against them. If I speake this rashly and foolishly, as you say, and your self learned as you boast, and I unlearned, I shall be the more easily overthrowne. But I speake so truly, and can so well justifie all that I have said by the word of God, that your learning and best skill shall not be able to disprove the same. Your logicke at the first doth faile you. Not that contraries can be in the same subject at the same instant, in the same part, and in the same respect. But herein you are utterly blind and deceived, that you name contraries, and take it that the first of them, as namely to hate the divell, to defie him and his workes, are in them, when as indeede they are in them but in imagination. For if men say and think they defie the divell and his workes, and through blindnes and infidelitie, are even bewitched, and seduced to follow the devill, and to do his will, doth their speech and blind imagination make the things indeede to be in them ? What if a poore begger woman say and thinke that she is a queene : is she therefore no begger, begging still her bread ? or is she rid of her lice ?

M. B. Nay, if you judge, I have done. If men be earnest against the divell, and defie him and all his workes, are you to judge of their conscience, and to say they defie him but in imagination, and follow him, and worship him indeed ? is not God alone the judge over

men's hearts? Againe, do you compare those that are in their right mind, with such as be mad, or out of their wits?

Dan. I know that God alone is the searcher of the heart, touching the things which lie hid in seeret: but where things are open and manifest, the tree is knowne by the fruites, so farre we may go. As if a man professe the faith of Jesus Christ soundly, in all points according to the word of God, and doth frame his life thereafter in doing good workes: it is very wicked for any man to judge of him, that he is a hypocrite, and that he doth all of vaine-glorie. And yet it may be that the Lord, who discerneth the secret intents of the heart, seeth indeed that he is but an hypocrite. On the contrarie part, where a man professeth in words that he doth defie the divell and all his workes, and yet when it cometh to the triall of Gods word, he is found to be sedueed, and wrapped in blind errors of the divell, in infidelitie, and evill workes, in which he fulfilleth the will of Satan, and honoureth him in the place of God, shall we say that this is a good man because of his words and imaginations, that he defieth the divell and his works? *Woe be to them that call good evill, and evill good, Esa. v.* We may say they are in a bad case, except they repent, and turne from following Satan. But yet I say, that a faithfull man may erre in some of these things through weakenesse of faith, and through ignorance. And therefore, here men may not be too rash in judgment. And now whereas you find fault, that I make comparison between such as

be mad and those that be in their right mind: it is your ignorance, which do not consider that there be two kinds of madnes, or being out of their right mind, the one for matters of this world, the other for things spirituall and heavenly. There be which are in their wits for this world, which touching spiritual things are as far awrie in their imaginations, as the poore beggar, which thinketh she is a goodly queene. Doth not the holy apostle say, that *because men receive not the love of the truth, God will send them strong delusion to beleve lies*, 2 Thes. ii. And what is that, but that Satan shall seduce, illude, and bewitch their minds, to make them beleve that they worship and follow God, when they worship and follow him ?

M. B. Do you take that to be St. Pauls meaning? Doth Satan bewitch mens minds, and leade them into falshood and error, making them beleve they worship God, when they worship divels ?

Dan. S. Paul speaketh there indeed of the coming of the great Antichrist in the power of the divell. Now those which are seduced and worship Antichrist, thinke they worship God, but marke what S. John saith, *All the world wondred, and followed the Beast, and worshipped the Dragon which gave power to the Beast: and they worshipped the Beast.* Revelat. xiii. And looke in the twelfth chapter of the Revelation, and you shall find that the Dragon, which the Poperie doth worship in stead of God, is the divell.

M. B. Truly I like your words well, I am persuaded the divell doth seduce and bewitch mens minds: but

touching those that seek help at the hands of cunning men and women against witches, I cannot thinke so hardly of them. I may be awrie, I see well: I will not be obstinate if the word of God shew me mine error. Let us even friendly conferre of the matter. Be not offended with me, and for my part I will speake all that I know or thinke.

Dan. I must intreate you likewise to beare with my plaine speeches. And let us in the matters proceede from one point to another, standing onely upon that, wherein we shall be found to differ in judgement: and let Gods word be the judge betweene us.

Sam. I like this well: though I can say but litle, I will sit and heare you.

Dan. What is the first question that we shall handle?

M. B. I heard you say, if I did not mistake your speech, that there be witches that worke by the divell. But yet I pray you tel me, do you thinke there be such? I know some are of opinion there be none.

Dan. It is so evident by the Scriptures, and in all experience, that there be witches which worke by the divell, or rather, I may say, the divell worketh by them, that such as go about to proove the contrarie do shew themselves but cavillers.

M. B. I am glad we agree in that point, I hope we shall in the rest. What say you to this? that the witches have their spirits, some hath one, some hath more, as two, three, foure, or five, some in one likenesse, and some in another, as like eats, weasils, toades, or

mise, whom they nourish with milke or with a chicken, or by letting them suck now and then a drop of blood: whom they call when they be offended with any, and send them to hurt them in their bodies, yea to kill them, and to kill their cattell ?

Dan. Here is great deceit, and great illusion ; here the divell leadeth the ignorant people into foule errors, by which he draweth them headlong into many grievous sinnes.

M. B. Nay, then, I see you are awrie, if you denie these things, and say they be but illusions. They have been proved, and proved againe, even by the manifold confessions of the witches themselves. I am out of all doubt in these, and could in many particulare lay open what hath fallen out. I did dwel in a village within these five yeares, where there was a man of good wealth, and sodainly within ten dayes space, he had three kine died, his gelding worth ten pounds fel lame, he was himself taken with a great paine in his back, and a child of seven yeeres old died. He sent to the woman at R. H. and she said he was plagued by a witch, adding moreover, that there were three women witches in that town, and one man witch: willing him to look whom he most suspected : he suspected one old woman, and caused her to be caried before a Justice of Peace and examined: with much ado at the last she confessed all : which was this in effect : that she had three spirits, one like a cat, which she called Lightfoot, another like a toade, which she called Lunch, the third like a weasill, which she called

Makeshift. This Lightfoote she said, one Mother Barlie, of W., sold her above sixteene yeares ago, for an oven cake, and told her the cat would do her good service, if she would, she might send her of her errand : this cat was with her but a while, but the weasil and the tode came and offred their service. The cat would kill kine, the weasil would kill horses, the toade would plague men in their bodies. She sent them all three (as she confessed) against this man. She was committed to the prison, and there she died before the assises. I could tell you of many such : I had no mind to dwell in that place any longer.

Dan. You mistake me, I do not meane that the things are not, but my meaning is, that the divell by such things doth beguile and seduce ignorant men, and lead them into errours and grievous sinnes. And let us examine every parcell of that which you set downe in your speech, and you shall see no lesse.

M. B. That is it which I would faine see. You confesse they have spirits, some one, some more, and in such likenesses : what errorr be the people led into by that ?

Dan. First consider this, that there be multitudes and armies of divels, as we see in the Gospel, that many divels were entered into one man, and Christ saying *What is thy name?* answer is made, *Legion, for we are many.* Marke v. Now, although the divels be many, yet they be all caried with such hatred against God, with such desire to have him dishonored and blasphemed, and burne with such bloudie

malice and crueltie against men, that they bend their study al together, one helping and furthering another what they can in their worke: insomuch that the Scripture doth speake of them, as if they were but one divell: for St. Peter saith, *Your adversarie the divell goeth about like a roaring lion seeking whom he may devoure.* (1 Pet. v.) And in the Revelation, (chapter xii.) all the divels make that great red dragon, and our Saviour doth shew how close they joyne in one, when he saith, *If Satan be divided against Satan, or if Satan cast fourth Satan, how shall his kingdome endure?* (Matth. xii.) Now then, whether the witch deale, as she supposeth, with one spirit, or with many, it commeth all to one effect, thus farre, that one dealeth not alone, but with the help of others. So that he or she that hath familiaritie with one divel, it is as much as if it were with an hundred. Moreover, the divels be spirits, they have no bodily shape or likenesse, but yet can make an appearance of a shape, as appeareth by the inchaunters before Pharao, when their rods were turned into serpents in shew. (Exod. vii.) And then one divel can seeme to be foure or five, and foure or five can seeme to be one: it is therefore but the craft of Satan, to make shew of more or lesse.

M. B. Do you not thinke then, that where the more divels be, there is the greater power of Satan?

Dan. Yes, but it cannot be discerned, be his appearing to the witch in shew of more or lesse, for one can seeme ten unto her, and ten can seeme one.

M. B. Well, I do not mislike all this, I pray you procede forward.

Dau. Then further marke well how the holy Scriptures do paint out the divels to be mightie terrible spirits, full of power, rage, and crueltie, compared to a great fierie red dragon ; (Revel. xii.) to a greedie or hungrie lion, that roareth after the prey, (1 Pet. v.) and called by S. Paul principalities and powers, the rulers of the darknesse of this world : now when they take upon them the shapes of such paltrie vermin, as cats, mice, todes, and weasils, it is even of subtilltie to cover and hide his mightie tyrannic and power, which he exerciseth over the hearts of the wicked. It is most necessarie for us all to know, what strong adversaries we have to encounter withall, that we may flie unto the Lord God, and seek to be armed with his power against them.

M. B. Well, what will you inferre upon this ? I can not denie but that the Scriptures do paint out the divels to be mightie terrible spirits, and so they may be. although they appeare but like cats or weasils.

Dau. I do not say that they be not mightie and terrible, because they appeare in such shapes : but I affirme, that their appearing so, is to cover and hide their mightinesse and effectual working, which they exercise in the dark hearts of men. And marke well, I pray you, the power of divels is in the hearts of men, as to harden the heart, to blind the eyes of the mind, and from the lustes and concupiscenses which are in them, to inflame them unto wrath, malice, envie, and cruell murthers: to puffe them up in pride, arrogancie, and vaine glorie: to intice them unto wantonness and

whooredomes, and all uncleannesse. And about these things they work continually, and with such efficacy, that without the power of the glorious passion and resurrection of our Lord Jesus Christ, which we have by faith, they cannot be withstood, and they will seeme to be but meane fellows, busied about making drinke that it shal not work in the fat, in keeping cheese from running, and butter from comming, in killing hens or hogs, or making men lame.

M. B. May they not do both the one and the other ?

Dan. Yea, but this is my meaning, that while they be occupied about the greatest things, as in stirring up tyrants and wicked men to persecute, to reproch, and blaspheme the Gospell, which pulleth them downe, to set division and wars betweene kingdoms and kings, hatred and discord betweene man and wife, and contention betweene brethren : yea, to set all in a broile and confusion : they would seeme to be busied about trifles, and about these they busie mens minds, that they may not observe and take heed of them in those other.

M. B. I perceive your meaning, but yet I do not conceive whereunto you chiefly tend : for do not they which looke upon these harmes done by witches, confesse that the divell doth all those things which you mention ?

Dan. The ignorant sort which are so terrified by witches, do in words after a sort confesse so much as you say, but when it commeth to the matter, they denie

it in effect. For marke this, the diuels continually compasse the soule of man about, to shoote it full of their fierie darts, (Ephes. vi.) even to wound it to death with all wicked sinnes. *The diuell goeth about like a roaring lion, seeking whom he may devour.* (1 Pet. v.) And they by this craft which they use by meanes of the witches, make the blind people imagine that they never come nigh them, but when the witches are angrie and do send them, and that they are easily driven away when they do come, as by burning some quick thing, as hen, or hog, or by beating and drawing blood upon the witch. Such people as can thus drive him away, or by thrusting a spit red hote into their creame, are farre from knowing the spirituall battell, in which we are to warre under the banner of Christ against the diuell, much lesse do they know how to put on (as S. Paul willeth), the whole armour of God, to resist and overcome him. (Ephes. vi.) He may deale with their soules even as he listeth, when they take him not present but upon such sending, and where such hurt doth follow in their bodies or goods.

M. B. I do not denie, but that the diuels seeke chiefly for to destroy the soules of men: but (as I take it) you confesse, that they being sent by the witches, do also those bodily harmes: and as yet I see no reason why they may not seeke remedie against such harmes, and drive him away by any good meanes; doth the word of God forbid us to use meanes? If I be sicke, shall I not take phisicke? If I be thirstie, shall I not drinke? Indeed, I am of your mind, though I did not

know so much before, that the divell dealeth subtilly in this, that by dealing in such small matters, he covereth himself in the greater, as though he came not neere, nor did not meddle but in such manner: but here standeth the case, I resist him in those greater, may I not also use those helpes which drive him away in the lesser? I will, if I can, drive him away in all things.

Dan. How the divels are sent by the witches, and how they do those bodily harmes, we are not yet come unto, and there lie two of the chiefest subtilities of the divell in them, by which he deceiveth the multitude. But by occasion we are fallen into the mention of remedy to drive them away. Because (I say), such as thus drive him away, know not the spiritual battel, much lesse how to put on the whole armour of God to overcome the divell: order doth require that we speake first of his sending, and then of those bodily harmes which he doth, afterward of these meanes which are used to repell him. Let us therefore step one step backe againe, if you agree to the rest which I have spoken.

M. B. With a good will: for so we shall omit no part. But I thought we had fully agreed in this, that the witches do send their spirits, and do many harmes both unto men and beasts: because we have it confirmed by daily experience: and unlesse you will denie that which is manifest, I doubt not but we shall accord in these.

Dan. I say the witches do send their spirits.

M. B. What shall we neede then to stand upon that point in which we are agreed?

Dan. Yes, though we agree that they send them, yet we may dissent in divers things about this sending. As first, tell me, whether do you thinke that the witch or the divell is the servant; which of them commaundeth, and which obeyeth?

M. B. How can I tell that? It is thought he becommeth her servant, and where she is displeased and would be revenged, she hireth him for to do it. The witches themselves have confessed thus much: and for my part, I thinke no man can disprove it.

Dan. They that do the will of God, are the children and servants of God. And they which fulfill the lustes of the divell, and obey him, are his children and his servants. (John viii. 44, Acts xiii. 10.) Are they not?

M. B. I grant all this.

Dan. The divels are the rulers of the darknesse of this world. (Ephes. vi. verse 12.)

M. B. The text is plaine.

Dan. The darknesse of this world, is not meant of the darknes of the night, which is but the shadow of the earth, but it is the spirituall darknesse, which consisteth in the ignorance of God, in infidelitie, and in sinne.

M. B. I am of your mind in this also.

Dan. And do you not thinke then that the divell hath his throne, his dominion, and kingdome in the hearts of ignorant blind infidels?

M. B. I must needes thinke he hath; the word of God doth force me thereunto. seeing he is the prince of darknesse.

Dan. And is there any greater infidelitie and darknesse in any, then in witches, conjurers, and such as have familiaritie with divels?

M. B. I take it they be deepest overwhelmed in darknesse and infidelitie of all other.

Dan. Lay all these things together which you confesse, and see whether it doth not follow upon the same, that the witch is the vassall of the divell, and not he her servant; he is lord and commaundeth, and she is his drudge and obeyeth.

M. B. Yea, although he be lord, yet he is content to serve her turne, and the witches confesse, they call them forth and send them, and that they hire them to hurt such in their bodies, and in their cattell, and they be displeased withall.

Dan. I am sorie you are so farre awrie: it is pitie any man should be in such errour, especially a man that hath learning, and should teach others knowledge.

M. B. Nay, I may returne this upon you: for, if you will denie this, it is but a folly to reason any further. I will never be driven from that which I know. There was one old mother W. of Great T. which had a spirit like a weasill: she was offended highly with one H. M.: home she went, and called forth her spirit, which lay in a pot of wooll under her bed, she willed him to go and plague the man: he required what she would give him, and he would kill H. M. She said she would give him a cocke, which she did. and he went, and the man fell sicke with a great paine in his belly, languished, and died: the witch was arraigned, condemned, and hanged, and did confesse all this.

Dan. I told you before that I do not deny these things, but you are deceived about the doing: you marke not the cunning sleights of the divell: tell me, is not this the truth which S. Peter speaketh, *that the divell goeth about like a roaring lion, seeking whom he may devoure?* (1 Pet. 5.)

M. B. What then?

Dan. What then? can you be so simple as to imagine that the divell lieth in a pot of wooll, soft and warme, and stirreth not, but when he is hired and sent? The divels conspire together in their worke, they bestirre them, and never take rest night nor day: they are never wearie, they be not a cold, they care not for lying soft; these be fooleries, by which he deceiveth the witches, and bewitcheth the minds of many ignorant people: and whereas you say he is hired, it is but deceit: for, let me aske you two or three questions more if neede be.

M. B. What be your questions?

Dan. You say the witch commeth home angrie, who hath kindled this wrath in heart but the divell? Who inflameth her mind with malice, to be revenged, and to do mischief but the divell? doth he not rule in her heart? Tell me what you thinke of this.

M. B. I must needs confesse he stirreth her up to wrath and malice.

Dan. Then he lieth not at home in his pot of wooll: nor he is not hired to this: hitherto she is his drudge, and obeyeth him, and not he her, being led by his suggestion. Then tell me, is not the divell like a red

or fierie dragon (*Revelat.* xii.) burning in malice against God, and with all blondie and cruell hatred that may be against men? And is he not farre reddier unto all mischiefe, then any man or woman?

M. B. The divell is more fierce then any man or woman; none can denie this.

Dan. If none can denie this, and he be the worker of the wrath and malice in the heart of the witch, then what needeth he to be hired? he stirreth her up, and if he would, he could turne her mind from sending him, and must he be hired? doth he care for a cocke or a chicken? is he hungrie, or needeth he somewhat to eate?

M. B. Nay, but it is thought he taketh those things to witnesse against the witch that she is his.

Dan. Let it be, there were somewhat in that which you speake, yet he hath a farre deeper reach, for the truth is, he would and doth perswade the blind people, that he medleth litle, but when he is even hired and sent, and that then his meddling is but in such matters: and hereupon all is on a broyle against old women, which can any wayes be suspected to be witches, as if they were the very plagues of the world, and as if all would be well, and safe from such harmes, if they were rooted out, and thus they fall a rooting out without all care: for it is thought that the witch which hath her spirits, is even like a man which hath curst dogges, which he may set upon other mens cattell, which yet in the nature of dogs would never stirre but when they are bidden: and so the harmes do come from the man

which owneth those dogs. They thinke that the country might be rid of such spirits, if there were none to hoister them, or to set them a work. They imagine that they and their cattel should then go safe. Alas, poore creatures, how they be deluded ! how litel do they understand the high providence of Almighty God, which is over all !

M. B. Do you thinke then that witches ought not to be rooted out ? or do you thinke it were not much safetie to the countrey from harmes, if it could be rid of them ?

Dan. For the rooting out of witches, the Scripture is plaine: *Thou shalt not suffer a witch to live:* but we are not yet come to that point. But whether they be to be rooted out that men may be safe from harmes, as the people in furie and blindnesse imagine, that is next.

M. B. Men feele the smart and the harmes which they do, and it is no marvell, though they be earnest to have them rooted out, and a good riddance it were if the whole land could be set free from them.

Sa. Truly, M. B., I am of your mind, I would they were all hanged up one against another: we should not (I hope) stand in such feare of their spirits. But I interrupt you too.

The Wife. They that would not have them hanged or burnt, I would they might even witch them unto hell. If I had but one fagot in the world, I would carie it a mile upon my shoulders to burne a witch.

Dan. Well, good woman, spare your fagot awile,

and ease your shoulders, and let us reason the matter a litle further. I pray you let me aske you this question, Doth the witch or the divell the harme unto men and cattell?

M. B. Why the divell doth it at their sending, though I confesse it must needes be as you said, that the divell worketh all in the mind of the witch, and mooveth her to send him.

Dan. The divell hath a kingdome, but it is in darkenesse and corruption of sinne. He hath no right nor power over Gods creatures, no not so much as to kill one flie, or to take one eare of corne out of any mans barne, unlesse power be given him. You know when Christ cast the divels out of the man possessed, they aske leave for to go into the heard of swine. Then tell me, who giveth the divell this power then, when the witch sendeth him, to kill or to lame man or beast? doth the witch give it him? Do you thinke he had power to do harme, but no mind till she moved him? Or do you take it that her sending giveth him power which he had not?

M. B. It is a question indeed worth the asking: for doubtlesse the divell hath not power until it be given him, to touch any creature, to hurt or to destroy the body, but only to tempt and to lead into sin. I am also sure that the witch cannot give him power, but only God above.

Dan. Lay these two together then, that the divell onely hurteth, and that none can give him power, neither man nor woman, but only God. and tel me

whether the people be not wonderfully caried awry in a rage. For, when as they should consider, that the divell is the Lords executioner: and then finding that he hath any power given him to molest, to hurt and vexe them in their bodies or goods, to know certainly it cometh from the Lord, and then gather from thence (as the truth is), that the Lord is displeased with them for their offences, and so seeke unto him, humbly craving pardon and deliverance from this enemy seeking to be armed with the mighty power of faith, to cast him foorth and resist him, as the Lord willeth, (1 Pet. v.): here is no such matter, no looking so high among the people, but running deeper into error, and into sinne, as if the witches did it, and that it cometh from their anger, and not from their own sinnes and infidelity. Here is no repentance, no humbling themselves by fasting and prayer, but running for helpe unto divels, using meanes which those divels by the cunning men and women appoint, scratching and clawing, thirsting often after guiltlesse blood, and raging against those whom they imagine to be witches, which many times are not, because they imagin, that if there were no witches, there should be no such plagues. As if they had no foule sins nor unbeleefe, or that there remained not a just revenging God to punish, or as if he had not the divels still the executioners of his wrath.

M. B. Truly, your words do make me affraid: for I am even guiltie of those things my selfe, if they be so grievous as you set them out: and by Gods grace I

wil consider better of the matter: for I have counsell'd many to seeke unto those cunning folks, and to use such helps as they prescribe: and you say it is to seeke helpe at diuels. To see that point we shal come anone: now I would be resolved about somewhat in your last speech, as namely, do you cleare the witches, because God and not they giveth the diuel power, and do you thinke that the diuels should kill men and their cattell, if they were not sent by witches? Should the harmes still follow, if there were not witches?

Dan. That I say God alone, and not the witches, giveth power unto the diuels to plague and torment: it is so evident as that I suppose a man shall hardly meeete with any man so grosse but will confesse it. But this doth not cleare the witches at all; for their sinne is in dealing with diuels, and that they imagine that their spirits do those harmes, requested and hired by them; when as indeed the Diuel where he hath power given him to hurt, or where he knoweth death or grievous diseases will follow either in man or beast, setteth the witch in a rage, and moveth her to send him. Concerning your other question, I say, we shall find by the Scriptures, that if there were no witches at all, yet men shold be plagued by the diuels in their bodies and goods. For, touching the godly, the Lord doth use Satan to afflict them in their bodies and in their goods, for to tric their faith and patience; as the example of holie Job doth testifie in ample manner. It were vile folly and brutish to affirme, that witches did set on the

divels to kil his children, and to plague his body. And I hold it no small folly, for any man to thinke that the Lord doth not now scourge his children, at the least some of them, for their good, by the divel. There is no doubt, but the divel having power given him to afflict, useth all the craft he can, and will seeke to be sent by the witch, and so he will make it knowne, because it may seeme not to be from God, but from the anger of a poore woman. And now, touching the wicked, which provoke God by their wicked sinnes and unbeleefe, may we not read in the Scriptures that an evil spirit was sent of God unto king Saul, which did haunt and vexe him? Was this spirit sent by a witch? Or the divels in the Gospell, which entred into the herd of swine and drowned them: did the Lord give them power, and send them, and shall we be so sottish as to thinke, that he sendeth not the divel now against ungodly men, to plague and to destroy them? As I said before, here is the deepe craft of Sathan, that he will covet to be sent by witches, whereas, indeed, God hath set him, seeing none can send him but God. Againe, we must consider, that there be naturall causes in the bodies of men and beastes of grievous torments and diseases, yea even causes of death. Now they cannot be so secret, but the divell knoweth them, and even when they are like to take effect. Then doth he ply it with the witch, setteth her in a fury, she sendeth him; even upon this sending the man or the beast suddenly and strangely are tormented, fall lame, or dye. Then the witch is suspected, examined, and confesseth

that she killed such a man, or such a mans cattell, or made them lame. Here the people are set in a wonderful maze and astonishment, as if witches could plague men in their wrath, by sending their spirits, because they confesse they did it, when their spirits do lye and had no power, but the torments came by naturall causes. And to drive the people into a deeper madnesse in this, and to make them beleewe, that strange and sudden torments and languishing diseases come by witches, he hath his other sort of witches, the cunning men and women, which tell even upon his word, which you know is to be trusted, that they be bewitched, that they be haunted with fairies, and that there be thus many witches thereabout, in every towne some.

M. B. That is most true, no doubt, which you speake, I do not for my part know how to gainesay any one point thereof. Only I wonder at the craftinesse of the divels in these things, that where they have power graunted unto them to hurt, they will be sent by the witches, as if they did it hired by them, and that you say where harmes do follow men upon natural causes, that they can make shew as though they did them. But are you of this mind, that there should be as many or all those harmes done by divels, if there were no witches, as there be now? Although I must needs confesse, that the witches can give the divell no power, nor can he take none by their sending: yet may it not be that God giveth them power oftener because of those witches dealing with them, then if there were no witches at all?

Dan. The craftinesse of divels is such, as without the light of Gods word, the wisest men under heaven must needs be deceived thereby. We see there be some men so deepe in subtilties, and can carry matters so close, that men cannot discern them: how much more the divels, which are exceedingly subtile, and crafty above the subtillest men? The question which you aske is (in my judgment) somewhat hard: but this is undoubted, that if the Lord God do give unto the divels oftener power to hurt because of the witches, I meane because the divels do deale by such instruments, it is in his heavy judgement against the wickednesse of the people, which despise the true and heavenly light of his word. As S. Paule (propheeying of the coming of the great Antichrist) sheweth, that because men did not receive the love of the truth, God gave the divell power by Antichrist and his ministers, to seduce by lying signes and wonders. Indeed, I will not say that for the witch the divell hath power given him, but for the wickednesse of the people, which deserve that by witches the divell should have power to seduce them further. Here yet we must take heed of the common error which a multitude are carried so headlong withall, that they can by no meanes see, that God is provoked by their sinnes to give the divell such instruments to worke withall, but rage against the witch, even as if she could do all.

M. B. Surely, I should be a wretch to deny, that God giveth the divels power to plague and seduce because of mens wickednesse: but yet I would know,

whether a godly faithfull man or woman may not be bewitched? We see the divell had power given him over Job.

Dan. This example of Job is not fit to proove that a godly man may be bewitched, seeing the divell is not said to deal by witches against him; but it doth proove, that not only the godly, but even the most godly (as holy Job, who had none like him upon earth), may for their triall be given into the hands of Satan to be afflicted and tempted. And, as I said, where Satan hath power granted him of God, to strike with bodily plagues any of the godly, for the triall of their faith and patience, he will covet if he can bring it about, to be sent by some witch, and to have it knowne that he was sent. But the faithfull are to turne their eies from the witch, and to deale with God, for from him the matter cometh. When they be tried, the Lord in his good time will deliver them depending upon him, to their great praise and glory, even as valiant souldiers. It is therefore of no great force, whether Satan come from the witch against the godly, or whether he have no witch to deale by: overcome thou the Divell, and thou overcommest all. Indeed, among the more ignorant sort he prevaieth much, when he toucheth those which embrace the lively word as sent from a witch. For many nowe doe even quake and tremble, and their faith doth stagger. Hath he power (thinke they) over such as be cunning in the Scriptures, then what are they the better for their profession? the witch is on their bones as well as upon others. By this it might seeme, and

so they take it, that other helpes and remedies are to be sought then by the Scriptures: and so they run and seeke helpe where they ought not.

M. B. Then I pray you, though I be already perswaded it is naught to seeke to these cunning men for helpe against witches, yet let us conferre a little of that. There be divers things which have perswaded me to think marvellous wel of them, and even as of such as God hath given wisdome and skill unto, even for to do much good. For we see many receive helpe by them, and are delivered from the plagues which come by divels. And first, I would know how they can be so earnest against witches: if they deale with the divel, and so be indeed witches themselves, how can they have any mind in charity to do good, to take pity upon such as be in misery? Or how will Satan drive forth Satan? for they no doubt, drive out divels out of some.

Dan. I would come to answer your questions touching the seeking helpe at the hands of cunning men or women: but tell me first, are you resolved touching the sending of the spirits, and touching the harmes that are done? Me thinke you slip too suddenly from these points?

M. B. I cannot tell whether I understand your meaning in every thing, but sure, I have been in error greatly, I must needs confesse. And if you please, we may stand somewhat longer in these questions.

Sam. Indeed, it is my desire that you would speake a little plainer of these points: for I have marked well

al your talke, and cannot well conceive of the last things you dealt in. With your leave, M. B., I would aske two or three questions of my friend. Here was, but seven miles hence, at W. II., one M., the man was of good wealthe, and well accounted of among his neighbours. He pined away with sicknesse half a yeare, and at last died. After he was dead, his wife suspected ill dealing: she went to a cunning man, I know not where, and desired to know whereof her husband died. He told her that her husband died of witchery: he asked her if she did not suspect any thereabout. She sayd there was one woman which she did not like, one Mother W. ; her husband and she fell out, and he fell sieke within two dayes after, and never recovered againe. He shewed her the woman as plaine in a glasse, as we see one another, and in the very apparell she went in that houre, for she ware an old red cap with corners, such as women were wont to weare: and in that she appeared in the glasse. He taught her how she might bring her to confesse. Well, she followed his counsell, went home, caused her to be apprehended and carried before a justice of peace. He examined her so wisely, that in the end she confessed she killed the man. She was sent to prison, she was arraigned, condemned, and executed: and upon the ladder she seemed very penitent, desiring all the world to forgive her. She sayd she had a spirit in the likenesse of a yellow dun cat. This cat came unto her, as she sayd, as she sat by her fire, when she was fallen out with a neighbour of hers, and wished that the vengeance of

God might light upon him and his. The cat bad her not be afraid, she would do her no harme, she had served a dame five yeares in Kent, that was now dead, and if she would, she would be her servant. And wheras, sayd the cat, such a man hath misused thee, if thou wilt I will plague him in his cattell. She sent the cat ; she killed three hogs and one cow. The man suspecting, burnt a pig alive, and as she sayd, her cat would never go thither any more. Afterward she fell out with that M.: she sent her cat, who told her, that she had given him that which he should never recover : and indeed the man died. Now, do you not thinke the woman spake the truth in all this ? Would the woman accuse her selfe falsly at her death ? Did not the cat become her servant ? Did not she send her ? Did she not plague and kill both man and beast ? What should a man thinke of this ?

Dan. You propound a particuler example, and let us examine every thing in it touching the witch, for the womans fact that went to the wise man, we are not yet come to that point. You say the cat came to her when she was in a great rage with one of her neighbours, and did curse, wishing the vengeance of God to fall upon him and his.

Sam. She sayd so, indeed ; I heard her with my owne eares, for I was at the execution.

Dan. Then tell me who set her in such a devilish rage, so to curse and ban, as to wish that the vengeance of God might light upon him and his ? Did not the cat ?

Sam. Truly, I thinke that the diuell wrought that in her.

Dan. Very well, then you see the cat is the beginner of this play.

Sam. Call you it a play ? It was no play to some.

Dan. Indeed the witch at last had better have wrought hard, then, bene at her play. But I meane Satan did play the jugler: for doth he not offer his service? Doth he not move her to send him to plague the man? Tel me, is she so forward to send, as he is to be sent? Or do you not take it that he ruleth in her heart, and even wholly directeth it to this matter?

Sam. I am fully perswaded he ruleth her heart.

Dan. Then was she his drudge, and not he her servant: he needeth not to be hired and intreated, for if her hart were to send him anywhere, unto such as he knoweth he cannot hurt, nor seeth how to make any shew that he hurteth them, he can quickly turne her from that. Wel, the cat goeth and killeth the man, certaine hogs, and a cow: how could she tell that the cat did it?

Sam. How could she tell? why he told her, man, and she saw and heard that he lost his cattell.

Dan. The cat would lye, would she not? for they say such cats are lyers.

Sam. I do not trust the cats words, but because the thing fell out so.

Dan. Because the hogs and the cow died, are you sure the cat did kill them? might they not die of some naturall causes, as you see both men and beasts are well, and die suddenly?

Sam. That were strange, if they should die of naturall causes, and fall out so fit at the time after he was sent.

Dan. It is not strange at all, as marke what I tell you, and you shall easily see. There be naturall causes of tortures and grieffe, of lamenesse, and of death in the bodies of men and of beastes, which lie so hid and secret, that the learnedest physitians cannot espie them, but the divell seeth them, and can conjecture very neare the time when they will take effect. Then doeth he plie it, to bring the matter about that it may seeme he did it. If he have anie witch to deale by, he stirreth up some occasion to set her in a rage with that party: and then he wil be sent, and telleth her he doth it. If he have no witch to deale by, yet he will set debate betweene the partie and some other, whom he may bring into suspition. as his greatest desire is to have innocent blood shed.

Sam. Here is a matter brought about indeed: how could the cat do all this?

Dan. I told you before, that the divels worke together, and can speedily and most craftily compasse things, which are farre beyond the reach of mans capacitie. But sometime the divell hath power given him to plague and doth the harme. Admit he had power given him, and did kill the cattell of this man: let us come now to that, who thinke you gave him the power for to strike and kill? Did the witch give him the power, or the Lord God?

Sam. Nay, surely the witch cannot give him power.

Dan. Did he receive power after she sent him ?

Sam. That cannot I tell.

Dan. Then marke a litle: he hath power given him to plague this man in his goods: he will do it, but he will do it craftily. The Lord gave him power over the goods of holy Job: he worketh by instruments, for he stirreth up the Sabeis, and they take away his oxen and his asses: he raiseth up also the Chaldeis, and they cary away his camels. (Job i.) Even so, having power to strike, he will be sent by a witch, he could do it without her, but he gaineth much that way, as we shall see when we come to speake of the remedies which men seeke.

Sam. I wonder then that the man never had more hurt after he had burnt his pig alive.

Dan. O man, the divell can abide no roast meate, nor no fire, he is afraid, if they fall a resting, that they will rost him. If they run at him with a spit red hote, they gaster him so sore, that his dame shall go her selfe, if she will, he will come no more there. But of these things we are to speake afterwards in their place.

Sam. You make the divell wonderfull subtile.

Dan. He is so subtile and full of craft and sleight, that no earthly creature can escape from being seduced by him, without the light of Gods heavenly word. But let us come now to the other man, whom the witch confessed she killed by her cat.

Sam. Yea, that me thinketh is more than the other: the woman was told by the cunning man that her husband was killed by witchery. The witch confessed so

much at her death. The cat told the witch that she killed him.

Dan. Here be a company of credible persons to be beleaved: the cunning man saith the man was bewitched to death. Who told him that?

Sam. His spirit that maketh the witch appeare in the glasse.

Dan. That same spirit, what do you take him to be, an angell or a divell?

Sam. Some of the cunning men say, they have Moses or Elias. or the spirit of some holy man.

Dan. The divell can turne himselfe into the likeness of an angell of light. For they that do think the cunning men and women deale with any other spirit then Satan, have no understanding. Satan saith, the man was witched to death.

Sam. Satan saith so, he is not to be beleaved, but the witch confesseth it was so.

Dan. Who told the witch?

Sam. Her cat that she sent.

Dan. What is the cat, a divell? then remember the proverbe, Aske his fellow if he be a theefe. All the matter resteth upon the testimony of divels, and they not put to their oath. We will not ground upon mans testimonie without an oath, and must we beleave the bare word of divels?

Sam. Do you thinke then that the man was not killed by witcherie?

Dan. It may be the Lord had given Satan power to plague the man in his bodie, and then he under a co-

lour would be sent by a witch. But it is most like that his body did languish and pine of naturall causes, which the divell did know, and so would be sent, and seeme to do all, when as indeed he had no power to touch him. For although the Lord give the divell power to strike some in their bodies, for their haynons sinnes, yet the most which the witches thinke their spirits do kill at their request, do die of naturall diseases.

Sam. Then it seemeth the witches are deceived and mocked, when he maketh them beleieve he doth kill and plague when he doth not. And againe in this, where he hath power given him of God, to strike man or beast, hee could do it, and would without the witch, and so useth the witch for a colour to draw on worse matters.

Dan. I am glad you take my meaning so right: for thinke deeply of the matters, and you shall see it must needs be so.

Sam. I interrupted M. B. I pray you go forward now to the rest.

Dan. Our matter which we come unto now, is the helpe and remedie that is sought for against witches at the hands of cunning men. And now if it please you to propound your questions, I will answer to them the best I can.

M. B. Nay truly, I see already all is naught, but yet I will object those things which have carried me awry. I take it a man is to seeke remedy against evils, and I thought it was even a gift that God gave

unto those whom we call cunning men, that they did very much good by. When a thing is lost, when a thing is stolen, many go to them, and they helpe them to it. I did know where the communion cup was stolen: the churchwardens rode to a wise man, he gave them direction what night, and where they should stand, and the party that had stolen it should come thither, and confesse he had it: and certainly they had it againe. I did know one that had a child of five years old, a girle, it was taken pitiously: the father was in great heavinesse, and knew not what to do: some gave him counsel to go to a woman which dwelt ten miles from him, and to cary some of the clothes which the child lay in: he did so, the woman told him that his child was bewitched, and if he did not seeke remedie in time, the child would be lost: she bad him take some old clothes, and let the child lye in them all night, and then take and burne them: and he should see by the burning, for if they did burne black, that shewed the child was bewitched: and she said further, that doubtlesse the witch would come thither. He followed her advice, and sure as we be here, there came an old woman in, which he suspected, even while they were burning, and made an errand: the man made no more ado, but even laid his clowches upon her and clawed her until the blood ran downe her cheeks, and the child was well within two days after. I could tell you of a stranger thing, but I have it but by report, but yet indeed by very credible report. There was a butcher by his trade that had a boy to his some, his name was John,

grievous sores did breake forth upon him: they layed salves, and none would cleave for to drawe or to ease them. The father making his moane to a friend of his, he told him whither he should goe to a very skilfull man: he did go, and being demaunded whome he suspected, she was shewed him in a glasse, an old woman that dwelt not far from him in an house alone: he told the cunning man, that the woman had shut up her doore, and was gone from home out of the shire, and so he could not tell how to come by her: he told him a way how he should fetch her home. Cut off the haire (said he) of the boyes head, and put in a cloth and burne it, and I warrant you she wil come home with all the speed she can. Burne it abroad, burne it not in a chimney, for if you do, it will make you all afraid. The man went home and did this. The woman came home with all speed, came to his house, came to the boy, and said: John, scratch me; he scratched her untill the blond followed, and whereas before nothing would draw his sores, they healed of themselves. What should a man thinke of such things?

Dan. You tell of some which have received helpe from the hands of cunning men: and no doubt there may infinit examples be brought. Some have lost, some have things stolen from them, some are vexed in their bodies: they come by the things again which were lost or stolen, they are taught to do certaine things, and are eased from their griefes. But this we must first know, they receive their helpe, if it deserve the name to be called helpe, from the divell. And do you

thinke a man may lawfully seeke helpe at the hands of the divell?

M. B. Some are perswaded that they do not seeke helpe at the hand of divels, when they go to the wise men : but that it is a gift which God hath given them, even to do good withall.

Dan. I do verily thinke that many of the people are so perswaded : but what reason is there for it? Doth God by his Spirit tell where the thing is which is lost or stolen? Is it an angell from heaven, or the soule of some man that is dead, which appeareth in the christal, or in the glasse, and sheweth the image of the partie which hath stolen, or that is a witch.

M. B. I had rather heare what you thinke touching these things, then shew what I have thought.

Dan. The divels did make the heathen people beleeve that they were goddes, and so procured that they should worship them with divine worship. Through their craftines they had many waies to establish this : they conveyed themselves into images, and out of them gave answers, when they were demanded, herein they used great craft, for whereas they could not tell what should fall out, they framed the oracle in such sort as it was doubtfull, and might be taken both waies : and so looke which part it fell out on, that seemed and was taken to be the meaning of the gods. If they did know how things should fall out indeed. as they did know sundry things touching the kingdoms and monarchies of the world by the writings of the prophets, and divers things by conjectures, as the divell could tell Saul he should

be slaine, because he saw God had cast him off, and the hearts of the Israelites fainted, and the Philistines were full of courage, those they would tell plainly. Also they did convey themselves into the bodies of men and women, and utter things which seemed very divine, such (as I am persuaded) were the prophetesses the Sibylles among the heathen. Such was the maide at Philippos, which is mentioned in the Actes of the Apostles, which brought great gaine unto her masters by divining, out of whom Paul cast the divell. This maid could tell of things lost, of things stolen, and such like, and great resort there was unto her, as men had neede, or desired to see the strangenesse of the matter.

M. B. Let me interrupt you a litle: The divell cannot be in all places at once: how could he then, remaining in the maide, tell what was done in places farre off? how can the divell tell where the thing lost or stolen is, which is not only farre off but hidden? how can he shew the image of the theefe or witch? Can he sit and behold all things a farre off, and in secret?

Dan. We may not ascribe unto divels that they can be in all places at once, or sit in one place and behold all things done a farre off. But they joyne together in this speciall worke, to set up their kingdome, and to draw the people after them, to seeke helpe at their handes, and so to worship them. Some of them be in one place, and some in another, and from all places do stirre up the faithlesse people to run for helpe to those cunning men, and then they make the relation, for they go thither also; they know the theefe whom they

mooved to the theft, and can make resemblance of his face and apparell: they can tell where things be that are hid, having had a finger in the matter. And thus one spirit (as it doth seeme) telleth things spoken and done far off, but it is otherwise, there be many that do it, which resort from all the places where the things are done.

M. B. I am satisfied touching this point. You were shewing how the divels did deale among the heathen out of the idols, and out of men and women.

Dan. Yea, and they have subillie wound themselves in againe among Christians. For using witches as their instruments, they make them beleve that they do many harms sent by them which they do not; and whereas they have power given them by God to afflict, they will seeme to do it at the wrath and displeasure of the witch. She must send him. The matter must one way or other appeare, either he will seeme even compelled by force of such as do adjure him, to confesse that such a woman or such a man sent him, or els the witch must confesse so much. Then the people devise how they may be safe against the witch: there is running to the wizards to learne what they should do, to withstand the fury of the witch, that she send not to them, or if she have sent, how they may expell her spirit, and keepe her from sending him again: this is it which the divell would have: for now he uttereth all his wares: he teacheth by these cunning men and women many horrible abominations, and foule abuses of the name of God, by which they are made beleve, that they have remedy

against the divels sent by the witches, and that they are cured from their harmes.

M. B. I do not see how any man can indeed justifie, or maintain, that the spirits which appeare unto them in the christall, or in the glasse, or water, or that any way do speake, and shew matters unto them, be holy angels, or the soules of excellent men, as of Moses, Samuel, David, and others, though I have heard that the cunning men take them to be such, and thinke they deale by them against divels.

Dan. It is no matter what Satan's vassals are made to beleeve by his subtill sleights: it is most abhominable for any Christian man, ever to let it enter into his thought, that they do anything by the power or wisdome of the Holy Ghost, by any angell or good spirit, or that they do any thing against the divell, which worke by the intelligence which they have from evill spirits: therefore hold this, that they seeke unto divels, which run unto those soothsayers.

M. B. I am perswaded indeed that they seeke unto divels, but I would see some reason for it out of Gods word.

Dan. Touching all spirituall matters, as to be armed with power against divels, and to know how to avoide the daungers which they bring, we are no where to seeke and to learne but of our most blessed Lord God. And of him we cannot learne, but by his holy word, for in it he hath opened unto us all his whole will. And therefore where the Lord commaundeth the people of Israell by Moses, (Deut. xviii.) that they should not when

they came into the land, learne to do according to the abominations of those heathen, reckoning up sundrie kinds of such as were Satans instruments which he used to seduce the multitude, by devinations, by observing of times, by angurie by juglings with the helpe of the devill, by using familiar spirits, spirits of devination, and seeking to the dead: he setteth down also the remedie, shewing first, that he would cast out those nations because they hearkened unto the southsayers and deviners, pronouncing that everie one which doth those things is an abomination to the Lord, willing his people that they should not hearken to such, but that they should hearken unto him: and then Moses saith, *A Prophet shall the Lord thy God raise up unto thee from among you of thy brethren like unto me, him shall ye heare.*

M. B. Then you proove by that place, that we must seeke onely to God, and not such as worke by meanes beside his wordes.

Dan. If you reade that place (Deut. xviii.) and marke everie thing well, you shall see it doth not onely proove that they seeke unto divels, which runne to these cunning men and women: because the prophets which God hath raised up to declare the Lords will commaund us not to do such things: but also declareth that they be an abomination to the Lord that use them, or that seeke unto them.

M. B. I see then it is not onely a sinne, but a most horrible sinne, to seeke unto them. Alas, many do not thinke that they seeke unto divels, when they go for helpe unto them for things stolne, or for helpe and remedie against witches.

Dan. No doubt many refuse to heare the voice of God, to be instructed by him: they despise his word, and therefore they be given up to hearken unto diuels. Such as have sought unto any of these that work by the diuel, and now come to see their offence, ought to shew repentance for the same, not as for a light sinne. It is no small abomination to go for helpe unto the diuel: it is to set him in Gods place, and to honour him as God. It riseth of infidelitic and distrust of help from God, as we may see in the example of king Saule, who finding no answer nor comfort from God, whom he had so wickedly disobeyed, went to a witch. The heathen man said, *Flectere si nequeo Superos, Acheronta movebo.* *If I cannot intreat the gods, I will downe among the diuels.*

M. B. Nay doubtlesse there can be no defence made for such seeking helpe at their hands, which deale with familiar spirits: but I muse at diverse things, as this for one, how the cunning men, if they deale by the power of the diuell, should use such good words, and will them that come unto them to do all in the name of Christ, teaching them to use words and sentences of the Scriptures.

Dan. O sir, here lyeth the deepe subtilty of Satan: how should the people be seduced to follow him, if he should not use great cunning to cover matters, as if diuels were driven out, and harmes cured that are done by them, even through the name and mighty power of God. Herein also lyeth a more foule abomination, and that is the abusing and horrible prophaning of the most

blessed name of God, and the Holy Scriptures unto witcheries, charmes, and conjurations, and unto all diu-
vellish arts. Such an one is haunted with a fayrie, or
a spirit: he must learne a charme compounded of some
strange speeches, and the names of God intermingled, or
weare some part of S. Johns Gospell or such like. So
against the theefe, against the diu-ell sent by the witch, the
like is practised. What can Satan desire more, then that
holy things should be thus abused? There is ado to get
him into the glasse, to get him into the chrystall, to get
him into the basin of water: there is ado to bind him
as it were by the name and power of Christ to tel
this thing or that thing. The conjurer he bindeth
him with the names of God, and by the vertue of
Christs passion and resurrection, and so maketh him
serve his turne: and all his owne worke, for he is not
constrained nor bound, but seeketh thus to have God
blasphemed. O (sayth the simple man) this is a good
woman, she speaketh of God and of Christ, and doth
all in his name: they be good words which she hath
taught me to use: and what hurt can there be in
using good words? Alas, poore man, what case are
they in which must learne good words of the diu-ell?
It is not the speaking of good words, or the wearing
of some part of the Scriptures, that defendeth from
diuels, therein lieth the craft of Satan, to have those
holy things so fouly abused, and that men may put
trust in words and sentences pronounced; but the
diuels are withstood only by the power of faith,
where the holy Scriptures are written in the heart,

and the soule armed with the power of them. From this Satan draweth men by his soothsayers, teaching them other helpes: For the naming of God, or the sentences of Scriptures bindeth not Satan, when we reade he can utter them.

M. B. Then how can the divell beare such a pittifull mind, as to helpe those that be in misery? For many have helpe by these cunning men. The divell is cruell and bent wholly to do hurt, and that is it that perswadeth many that things are done even by the power of God.

Dan. The divels be as pitifull as a greedy hungrie lyon that roareth after his pray, and as a fierce dragon all burning with wrath and bloody malice: they make shew of doing good unto men, onely of a most cruell and murtherous purpose, even to draw men deeper into the pit of hell with them. For if they can helpe the body a litle, it is to win both body and soule unto eternall damnation. Where Satan offereth his helpe. it is more to be feared, then when he manifestly impugne-eth and seeketh apparantly to hurt.

M. B. But this then is more straunge, if they do not deal by the power of God, but by the power of the divell, when they drive out divels from hurting, how one divell should drive out another. Our Saviour saith, that Satan doth not drive out Satan, for then his kingdome should be divided and could not stand.

Dan. It is most certaine that Satan doth not drive out Satan: for our Saviour hath shewed the reason of the contrary. One divell is ready to further the worke

of another: but in no wise to expell or to hinder one another.

M. B. There is it which maketh me to muse: we see the divell driven out, and doth not return againe, and if it be not wrought by the power of divels, as you say it cannot, then must it needs be by the power of God.

Dan. The divell is driven out, neither by the power of the divell, nor yet by the power of God, in these that are healed by cunning men.

M. B. I like this worst of all the speech which I heard you utter yet: for if Satan be not driven out neither by the power of Satan, nor by the power of God, what other power is there to drive him out? If you can shew a third power to expell him, it is more than ever I heard of.

Dan. There needeth not a third power to expell him, for he is not driven out at all.

M. B. I told you before, if you deny that to be, which all experience doth shew, then is it no reasoning. There be examples in many places, and daily it is seene, that the divell is driven out of some possessed, that where he did vexe and torment men in their bodies and in their cattell, they have remedy against him.

Dan. I do not denie but that some which are possessed and tormented by Satan, have release: but yet the divell is not cast forth by those meanes, but ceaseth willingly even to establish men in errour, and in most wicked prophaning of the name of God, and worshipping of himself and so entreth deeper into them.

M. B. I beseech you let me heare how that is, that you say he ceaseth of his owne accord. Will he let go his hold willingly and of his owne accord, where he hath it upon any man? Doth he not desire to do hurt?

Dan. He doeth not let go his hold which he hath upon any man, but indeed taketh faster hold when he seemeth to be cast forth, and doth greater hurt: for tell me whose devise is the conjuration?

M. B. I am out of doubt that conjuration is the device of the divell.

Dan. Then tell me, hath the divell devised and taught a way to bind himselfe or to cast forth himselfe?

M. B. That I suppose he would never do.

Dan. Indeede if we will imagine that the divell is become an old foole, we may thinke he would teach that which should bind and cast forth himselfe: but the Scripture calleth him the old serpent: he devised and taught conjuration, therefore conjuration doth not cast him forth. Yet he seemeth to be bound by the conjurer, yea even by the name of God, and by the power of the passion of Christ. The conjurer seemeth by the same power to drive him out of the man possessed, whose bodie he doth vexe and torment. And he ceaseth willingly to torment the bodie, to establish conjuration, and to draw men quite from God, even to worship and to follow himselfe, and seeke all helpes at his hands. Even so when men are tormented in their bodies, or plagued in their cattell by the divell, and seeke unto the cunning men and women, following the way that they prescribe unto them, and have ease in their bodies,

and no more harme among their cattell, Satan doth not give place as forced, but ceaseth to do those bodily harmes, that he may fully win unto himself both body and soule. If they should not seeme to be expelled, how should men be drawne to seeke helpe at their hands which deale by him? how should witches and conjurers be drawne on most horribly to pollute and blaspheme the glorious name of God?

M. B. Then I see they buy their helpe deere which have it at the hands of these cunning men.

Dan. Yea, what can be bought more deere than that which is with the losse of soule and body for ever, by running from God after divels?

M. B. What should a man thinke then touching all other which deale not with the divell, and yet have certaine wayes to find out witches, and to unwitch that which they have done?

Dan. Although they deale not directly by the divell, I meane they have no familiar spirits that speake unto them, yet they deale by divellish devices, which are also an abhomination to the Lord. For all those severall sorts of witches which the Lord rehearseth (Deut. xviii) did not deale directly with divels. For some were observers of times, which had their lucky dayes and their unlucky dayes, and so their houres. If they go to buy or sell, they chuse their hower to set foorth in. Some dealt by the intrailles of beasts, and by the flying of birds, by meeting with an hare or foxe, and on which hand, and a thousand such like. Some deale with the sive and a paire of sheeres, using certaine words:

some use a charme for the toothach, another for the ague, and for stopping the bleeding at the nose, also their spell for the theefe, and a thousand such like, when butter will not come, when cheese will not rume, nor ale worke in the fat: these would seeme of all others to have witches in the greatest detestation, and in the meane time worke by the divell themselves, and may be termed witches.

M. B. We doe count them witches which have their spirits, we doe not take them to be witches which doe but use those things which the cunning men have taught. For they doe not meane to doe any thing by the divell. Me thinketh therefore it is hard to call them witches.

Dan. Take the name of witchcraft for all that deal-eth by the power and devices of the divell. No doubt some are more horrible than other of the severall sortes of witches, yet the lightest of them be abominations before the Lord, as we are taught (Deut. xviii.) and the ignorance doeth not excuse. For what though the witch suppose it is the soule of Moses which appeareth in his chrystall, is he not therefore a witch? your neighbour, whose butter would not come, which heat a spit red hoat and thrust into the creame, using certaine wordes, doth thinke she did by the power of God fray away the devill; is she not therefore a witch, dealing with that which the divel and not God hath taught? is she not a witch also in seeking helpe at devils? they which did burne the cloths which their child lay in, to know by the burning blacke whether it were bewitched,

and to bring the witch thither, dealt altogether by the power and direction of the devill, and so in scratching, for God hath taught no such things; then are they not witches? by whose instruction and by whose power was the witch fetched home at the burning of the haire of the butchers sonne you spake of? was not all done by the power of Satan and by his instruction? are not they then which practize these things the disciples of witches, and so indeede very witches? those which have their charmes and their night spells, what can they be but witches? I might reckon up her that dealeth with the sieve and the sheares, and a number of such trumperies, in all which the most holie name of God is polluted, and if any thing be done, it is done wholly by the effectuall working of Satan. God hath given naturall helps, and those we may use, as from his hande against naturall diseases, but things besides nature he hath not appointed, especiallie they bee rediculous to drive away devilles and diseases.

M. B. Now you speake of naturall things, we see there be great secretes in nature: the adamant draweth iron unto it. And why may there not be some force in these naturall things then?

Dan. No doubt there be great secrets in nature, which the skillfull physitians and naturall philosophers do find out. As the hanging of some thing about the necke, may have force to drive away an ague, the wearing of something may have such vertu to deliver from the cramp, and such like. And from these Satan doeth take occasion to bring in his trumperies and

curious devises. As because there be secrets in nature, a ring is curiouslie framed according to the signes in the firmament, this is tied to a thread, and let downe into a basin or cup of water, and wil show great things. Because there be secrets in nature, a horsshoo must be heat red hot, and then put into a kettle seething upon the fire to drive away the witches spirit. Also he that hath his cattle bewitched, burneth some live thing, as hogge or henne, to drive out the divell. Can these naturall thinges expell devils? Nay, they play the raneke witches, which burne anything for to expell devils: for hath God taught to doe anie such thing? Doe they burne the thing to God, or is it as a verie burnt sacrifice to the devill? In the time of the law burnt sacrifices were offred to God: the devill among the heathen drewe the like to himself: And now by his sleight he doth after some sort procure the same at their hands, which professe to be Christians, and thus worshipping him, he ceaseth from hurting their bodies, or their cattell, as gaining a greater matter.

M. B. If it be so (as I am not able to gainsay it), then be there multitudes in all places which are guiltie of sorcerie and witchcraft. For I see many deale in matters by the helpe and power of the devill, which are perswaded otherwise. But I mervaile much at divers things touching the helpe which men have by devils. Let us conferre a little about them. The devill doeth know things past, and things present, but God onelic doth know what shall be done in the time to come. If these cunning men doe deale with no further power,

than the power of the divell, how can they tell so right what shall come to passe?

Dan. It is peculiar to God alone, to know what shall come to passe hereafter. But the Lord God hath revealed by his prophets and apostles many things that after should be fulfilled. Satan can give a neere conjecture when these come to be fulfilled. He is a most subtill observer of thinges, and will guess at many, but especially where he hath power given him to work and to bring any matter about, he can and will tell it aforehand. Finally, God in his just judgment giveth him power to seduce the wicked.

M. B. I pray you open your meaning more fully.

Dan. Very well: In which have you any doubt.

M. B. I take the devill gesseth at things which are prophecied, and is a sharpe observer of causes. But you said he telleth what shall be, where he worketh that which he foretellet: give some example for this.

Dan. There needeth no better example, than that which you tolde of the churchwardens, that went to the cunning man, to knowe the theefe which had stolen their communion cuppe. It may be sayd, where the cunning man bad them to go to such a place, such a night, and at such an hower, and thither shall come he that stole the cup, how could the divell tell, if it were a night or two after, that he should come to that place, and at that hower? You must note what power the divell hath in the mind of a theefe. He stirred him up to steale the cup. He stirred up the churchwardens to seeke the cunning witch. He nameth the place and

the time, whether and when he would move the heart of the theefe to come : and at the time appointed he bringeth him thither ; for he that could move him to steale, could also, by secret suggestion, moove him to goe thither. The diuel told that the witch shuld come home with speed that had bewitched the butchers son : he that had power in her heart to make her become a witch, did know he should have power to make her with haste to come home. One carieth somewhat which a sick person hath lien in to the cunning man. He can tell, it seemeth, by the smell of the cloath, whether the diuell hath been in it (if it smell like his diuel), and so telleth the partie is bewitched. Take the cloathes which the sicke partie hath lien in, and burne them ; if they burne blacke, then may you see it is so, and the witch shall come in while they be a burning. Now, if the Lord gave him power, and he hath striken and tormented the bodie of the sicke person ; and if hee have colourably stirred up a witch to send him ; is it not an easie matter for him to make the fire burne blacke, and to moove the witch to come at that present : or if he have power for to torment, and hath no witch to send him, his great desire being to havemen guiltie of innocent bloud, is it not as easie by the permission of God, which in his just judgement giveth him power to seduce such people as will hearken unto divels, for him to make the fire burne blacke, or at least to seeme so to them, and to moove some forward suspected woman or other to come in, though she be no witch ? A thousand such things he worketh in, and as a cunning juggler can compasse and bring them about.

M. B. Indeed, an innocent person may come in at such a time : but I have heard, I cannot tell how true it is, that therefore there is a further thing which they observe. And that is this, the cunning man biddeth set on a posnet, or some pan with nayles, and seeth them, and the witch shal come in while they be in seething, and within a few daies after her face will be all bescratched with the nayles. And I have heard that some olde woman comming in, her face hath indeed been as it were scratched within a few dayes after, for the shingles or such like brake forth.

Dan. O, the depth of Satans illusions, to make blinde people become witches, and to deale by him. He doth know the corrupted humours in the bodie, which will breake out into the small pockes, or such like, and if he can procure one to come in which is even ready to have them, what a show doth he make, as if the nailes did it ?

M. B. This were great subtiltie of Satan.

Dan. Nay, we are not able to imagine the depth of his sleights, neither can we see the secret force where-with he moveth the minds of ignorant people, and so bringeth about his enterprises. There doth not lie the greatest cunning of Satan.

M. B. Indeed it seemeth strange and incredible, that the divell should so move the minds of men, and leade them unto this thing and that thing, and in the meane time they doe not know it, but thinke they goe against the divell. But now I have a further doubt. I confesse it is an easie thing for the divell to tell where a

thing is that is lost or stollen, but what power hath he to heale that which is sicke or sore? Out of question they be innumerable which receive helpe by going to the cunning men. You say, he helpeth the bodie that he may destroy the soule. He helpeth that men may seeke unto him, and so set him, as it were, in the place of God. Me thinketh it should not be in the power of diuels for to helpe.

Dan. Indeed that is well mooved, there lieth a great sleight of the divell in it. You say that innumerable doe receive help by going unto cunning men. I warrant you not so many as you are perswaded.

M. B. O very many: there be a number which doe never make it knowne, because it is misliked by some.

Dan. Yea, and there be many which come home againe with a flea in their eare, they receive an answer as good as a flim flam.

M. B. It may be they come too late, the matter is over farre spent, and if they had come sooner they could have holpen them.

Dan. Yea, a number of such cosoning answers the devill maketh, which satisfie ignorant people, which are ready to beleve all that he telleth, and to dance after his pipe. One cometh to him for his childe; if he know the disease be deadly, hee will say it is bewitched, but so farre spent, that there is no help, the childe will hardlie live two daies: the father commeth home and findeth his child deade, or it dieth within two or three dayes after; here the devill getteth credit. Another is sicke and grievously tormented, hee sendeth:

Satan doth see (for he sendeth them), that the disease is even spent, and that the cause of it begins to fail, and so that the partie in a few dayes will recover, here he prescribeth one paltrie or other, they use it, the man is recovered, and so should have bene without the diuels medicine, but now Satan hath gotten further credite. Another is sicke and languisheth, his neighbours tell him he may bee bewitched, it is good to send, and then he shal know. He sendeth, the devill doth not know whether the sicke man can escape and recover, or not. He saith, it is like he is bewitched: and teacheth what to doe, if there bee any helpe at all, but doubteth, and so whether the man live or die, Satan saveth his credite whole and sound. And many of these answeres he giveth. Againe, we must note that mans imagination is of great force, either to continue a disease, or to diminish and take away some diseases. And in this also Satan deludeth some, for his medicine seemeth to do somewhat when it is but the parties conceit.

M. B. These be sleightes indeede: but mee thinketh you goe farre in the last. I do not see how a mans conceit can helpe him.

Dan. Imagination is a strong thing to hurt, all men doe finde, and why should it not then be strong also to help, when the parties mind is cheared, by beleeving fully that he receiveth ease?

M. B. But yet it is hard to shewe that ever anie such cure hath bene wrought.

Dan. It is not hard to shew, for that which men doe, it is presumed the divell can doe the like. And I have

heard of a mery companion that wrought such a cure. There was one in London (as report goeth). which was acquainted with Feats. Now this Feats had a blacke dogge, whome he called Bomelius. This partie afterward had a conceit that Bomelius was a devill. and that hee felt him within him. He was in heavinesse, and made his moane to one of his acquaintance, who had a merie head, hee tolde him hee had a friend could remooove Bomelius. Hee bad him prepare a breakfast, and he would bring him. Then this was the cure: he made him be stripped naked and stand by a good fire, and though he were fatte ynough of himselfe, basted him all over with butter against the fire, and made him weare a sleeke stone next his skin under his bellie, and the man had present remedie, and gave him afterward greate thanks.

M. B. I know men have many foolish imaginations: but though one imagination may drive out another, which is not the curing of any disease in deed, but of an imagination: yet it doth not followe, that where there is an apparant griefe, that a mans conceit can help to cure it.

Dan. Yes, the conceit doth much, even where there is an apparant disease. A man feareth hee is bewitched, it troubleth all the powers of his mind, and that distempereth his bodie, maketh great alterations in it, and bringeth sundrie griefes. Now, when his mind is freed from such imaginations, his bodily griefe which grew from the same is eased. And a multitude of Satans cures are but such.

M. B. Nay, there bee also evils which be apparant in the bodie, and bee cured, which come not of anie feare or imagination: how can these be cured by any conceit? There is great reason that such griefes may bee cured indeede by quieting the minde, as did growe from the disturbance of the same.

Dan. Yea, and that falleth out sometimes in griefes of the body, which doth not growe from imagination, but from some other passions. As I can give you an example, which is written and reported by a very reverend learned physitian. The cure was done by a lewde cosening knave in Germanie. A woman had bleare eies that were watery. The knave lodging there, promised for certaintie that hee would heale them: hee did hang a little writing about her necke, charging strictly that it should not be taken from thence, nor read, nor opened: for if any of these were done, she could have no helpe at all by it. The woman had such a confidence in the thing, and was so merrie and glad, that she left weeping (for her often weeping and teares had spoiled her eyes), and so by little and little, the moysture stayed, and her eyes were whole. It fell out that shee lost the writing, whereat she was in such grieffe and sorrowe and weeping, that her eyes were sore againe. Another found the writing, opened it, and read it. It was written in the Germane tongue, to this effect, translated into English:—*The devell pluck out thine eyes, and fill their holes with his dung.* Was not this, thinke you, a proper salve for to cure her eyes? If this medicine had taken effect, her eyes should not

have bin healed, but plucked quite out. We may not think but that Satan hath mo consening tricks then al men in the world, for men are but his schollers. Againe, where men faile, he can worke somewhat in the affections of the parties mindes. And you shall heare them say, when any charme is used, you must beleve it will helpe, or else it will do you no good at all. Thus, if it were well seene into, the greatest part of your innumerable cures come to bee meere consonages.

M. B. Well, let all this be true as you have sayd: yet there be many things wherein the divels doe helpe. What say you to the boy which healed within few daies after he had scratched the witch, whereas his sores were most grievous before, and could not be cured? What say you to that which they doe, when butter will not come, or when drink will not worke in the fat? What say you to the burning of some live thing, as hogge or henne, and the harme ceassing? And, finally, what say you to the helping of them where the divell is, and doth torment their bodies?

Dan. All these are answered in few words, that where he hath power to hurt either man or beast, drink or butter, he helpeth only by giving place, and ceasing to hurt, which, as I shewed you before, he doth most willingly, to bring to pass that men may seeke to him, and become even very witches. If a man be vexed and tormented by a divel, and men seeke by fasting and praier to cast him foorth, even instantly intreating the Lord, then he goeth out with much adoe, and unwillingly, as overcome and expelled by the power of God.

But when he hurteth, as you say he did the butchers some, and they seeke to him, and will follow his prescriptions, as to draw bloud of the witch, he goeth out willingly, I meane he ceaseth from hurting the bodie: for he goeth not out indeede, but rather goeth further in, and seateth himselfe deeper in the soule. And so is it in all the rest. How gladly will he cease to hurt the hennes, so that to please him, a henne may be burnt alive? his helping is no more but a ceasing from doing harme, if he had power given him to hurt.

Sam. This is a strange thing, if it be so. There be thousands in the land deceived. The woman at R. H. by report hath some weeke fourtie come unto her, and many of them not of the meaner sort. But I doe but hinder, I pray you goe forward.

Dan. The divell can deceive thousand thousands, and even the wisest of this world: for when they will not bee taught of God, but despise his doctrine, then are they justly given over to be the disciples of the divell.

M. B. If there be such deceit in all these things, and that the witches do not kill nor hurt, but the divell craftily seemeth to kill and to hurt when the diseases be natural, and maketh the witch beleve that hee hath done all at her request. Or where God hath given him power, he stirreth her up to send him, as if either he could not, or would not meddle, unles he had been sent. Seeing all lieth upon Satan, it should seeme, there is no reason that witches should be put to death; but the Scripture doth command that they should be put to death.

Dan. The holy Scriptures doe command that witches should be put to death: therein you say right: but if you did take it, that the word of God commaundeth they shall not be suffered to live, because they kill men and beasts, or because they send their spirits which possesse men, and torment their bodies, you are much deceived. For you shal never finde, of all that have been tormented and plagued by evill spirits, that the Holie Ghost layeth it upon the witches. The causes why they should be put to death are. that they have familiaritie with divels, which are the blasphemous enemies of God: and that they seduce the people into errour, to runne after divels, and divelish practises, and that they have such wicked mindes. Although they never mind to kill or to hurt any, but to doe them good, as they imagine; yet if they deale with divels they ought to dye for it.

M. B. Then you take it, that these cunning men and women, unto whom so many runne for helpe, which are thought to do very much good, and no hurt at all, ought to be rooted out, and destroyed. Let us know what Scripture there is for it.

Dan. Yea, of all other they ought to dye, because they doe the greatest harme. Other witches that have spirits are thought to doe harme, because the divell at the appointment of God doth harme, and he beareth in hand hee doth it at the request of the witch: but these that seeme to doe good, doe harme indeed, and that many waies, as every one that light in him may easily see. And for the Scriptures which shew that they

ought to dye, reade first in the 22 chapter of Exodus, verse 18, and there it is is said, *Thou shalt not suffer a witch to live.*

M. B. That place we take to be meant of those witches which send their spirits to do harme: the other be not called witches.

Dan. It is that witch that is there commanded to bee put to death, that is called Meeasshephah: such were they and so called, which before Pharaoh did withstand Moses, and made in shew rods turned into serpents. So that in one kinde the Lord doth include all such as worke by the divell. For there be divers other sorts named in Deut. xviii., and they be all called an abomination to the Lord: and no abomination is to bee suffered to remaine among the Lords people. Also in the same place, when hee saith, Let there not be found in thee any such or such, as he there reckoneth them up: it is not alone to will that none should practise such things, but also that they should bee rooted out.

M. B. I must needes agree unto that which the word of God doth set downe. But this is the hardest matter of all, how they shall be convicted.

Dan. Why doe you take it to bee the hardest matter, how a witch shall be convicted? how is a thief or a murtherer convicted but by prooffe? If there be vehement suspition, and the partie upon examination confesse the fact, that is a sufficient prooffe. If the partie doe denie, and two or three of credit doe testifie upon their knowledge with a solemne oath, that he is guiltie of the fact, that is also a sufficient prooffe. And touch-

ing this, God commanded by Moses, that none should dye, unlesse the matter were prooved against them by two witnesses at the least. (Deutronom. xix., vers. 15.)

M. B. I graunt, if the partie doe denie, and especially, if the matter touch life, that there ought, by the word of God, to be due prooffe by two witnesses at the least. This may be for murtherers, this may be for theeves : but for witches I see not how. They deale so secretly with their spirits, that very seldome they can be convinced by flat testimonies of men, as to say directly they have heard or seen them send their spirits. And againe, it is a rare thing to have a witch confesse. For it is generally thought the divel hath such power over them, that he will not suffer them to confesse.

Dan. O then, I perceive why you account it the hardest matter of all to conviet a witch, if both testimony and confession doe faile ; but what would you have further ?

M. B. I have been of this opinion, that if there were any likelihood, and suspition, and common fame, that it was even prooffe enough, and the best deede that could be done was for to hang them up, and so ridde the countrey of them.

Dan. Then you thought that their spirits were hanged with them, and so the countrie being rid of the witches and their spirits, mens bodies and their cattell should bee safe.

M. B. I had a little more wit then to thinke so : but in truth it was but a little more. For I thought if al the witches were hanged, that then their spirits should not

have any to hire them, nor to send them to hurt either man or beast : but I see mine owne follie, and that onely God giveth the power unto the divells to afflict and trie the godly, and to vex, torment, and plague the wicked, and that they shall do this though al the witches in the world were hanged. I know they neede none to cherish them, or to set them a worke.

Dan. But did you not feare, if all suspected should bee hanged, then some guiltles persons might be put to death : as you see many that have been executed as witches, have taken it upon their death that they were innocent.

M. B. I will tell you my thought touching that poynt, which was this. The witches raise tempestes, and hurt corne and fruites upon the trees, the witches bring the pestilence among men, and murraine among cattell : the witches send their spirits and make men lame, kill their children and their cattell : their spirits cannot bee taken heede of, nor kept out with doores and wals, as theeves and murtherers, but come in when they be sent, and doe so many harmes : for this cause I thought it a marveilous good worke to put all suspected to death, though some of them were innocent, that so sure work might bee made to have not one left.

Dan. Did you not thinke it a fearfull thing to shead innocent bloud ?

M. B. Yea, but I thought it much better that some should bee put to death wrongfully, then to leave any one witch, which might kill and destroy many.

Dan. Then I perceive that this was the reason

which did perswade you that it was very good to put all to death that were suspected, (although it might fall out that some of them were innocent), to avoyde greater inconvenience, and that is, if some few witches should escape, which might plague and kill many. Better a few should be put wrongfully to death, then many should be tormented and killed, or lamed by the divels. But are you still of that mind?

M. B. No, verily. For you have put me in minde that the wicked spirits receive their power to plague both men and beasts only from God. They seeke about, they watch when and where hee will give them leave to touch; where God will trie the faith and patience of the just by him, as he did in Job, he sendeth him, if he will be sent by a witch, it is but under a colour, shee giveth him not the power, hee would touch though she were not. Where God wil strike and plague the wicked by him, he giveth him leave, it is not the anger of the witch that bringeth it, but their owne wickednes, whereby they have provoked God to displeasure, and so give this enemy power over them.

Dan. Then so long as these two things stand, that God by Satan will afflict in some sort and trie his children (as you alleage hee did Job), and that hee will use him as his executioner, to plague and torment the wicked, as he sent an evill spirite to vex king Saule: so long the harmes done by wicked spirites shall not cease, although all the witches and conjurers in the worlde were hanged up. Looke then to the causes, if wee will remooove the effects. As if thou feare God, and Satan afflict

thee, stand fast in faith and patience, and waite upon God for thy deliverance. If thou endure temptation, thou art blessed, and shalt be crowned. (Jam. i. ver. 12). If thy sinnes have provoked God, and the enemie doth touch thy bodie or thy goods, fall downe and humble thy selfe with fasting and prayer, intreate the Lord to turne away his displeasure: looke not upon the witch, lay not the cause where it is not, seeke not helpe at the hands of devils, be not a disciple of witches, to commit thinges abhominable, by polluting the name of God, and honouring Satan, nor thirst not after the blond which is innocent, as it falleth out in many.

M. B. I do assent unto al this: and surely it is a great fault to shead innocent blood.

Dan. We may learne in the holie Scriptures, that the sheading of innocent blood is a verie horrible thing in the eies of Almighty God: and a very grievous thing it is to have a land polluted with innocent blood: and that is one speciall cause why Satan dealeth by witches: for he laboureth to wrap in many guiltlesse persons upon suspicions, hee suggesteth by his helping witches, that there be many hurting witches in all townes and villages. that so he may set the multitude in a rage, and to suspect upon every likelihood that hee can devise or make shew of. And thus whole juries must become guiltie of innocent blood, by condemning as guiltie, and that upon their solemne oath, such as be suspected upon vaine surmises, and imaginations and illusions, rising from blindnes and infidelitie, and feare of Satan which is in the ignorant sort.

M. B. If you take it that this is one craft of Satan, to bring many to be guiltie of innocent blood, and even upon their oathes, which is horrible, what would you have the judges and juries to doe, when any are arraigned of suspition to be witches?

Dan. What would I have them doe? I would wish them to bee most warie and circumspect that they bee not guiltie of innocent blood. And that is, to condemne none but upon sure ground, and infallible prooffe, because presumptions shall not warrant or excuse them before God, if guiltlesse blood be shed.

M. B. It falleth out sometimes when a thief is arraigned, or a murtherer, that direct evidence faileth, and yet such circumstances are brought, as doe even enforce the jurie in their conscience to finde them guiltie. It seemeth that this holdeth chiefly about witches, because their dealing is close and secret, and it is also thought that the divell hath so great power over them, that he will not suffer them to confesse.

Dan. You bring two reasons to prove that in convicting witches, likelihoods and presumptions ought to be of force more then about theeves or murtherers, The first, because their dealing is secret: the other, because the divell will not let them confesse. Indeede men imagining that witches doe worke strange mischiefes, burne in desire to have them hanged, as hoping then to be free, and then upon such perswasions as you mention, they suppose it is a verie good worke to put to death all which are suspected. But, touching theeves and murtherers, let men take heede how they

deale upon presumptions, vnles they be very strong: for we see that juries sometimes doe condemne such as be guiltlesse, which is an hard thing, especially being upon their oath. And in witches, above all other, the proofes had need to be strong, because there is greater sleight of Satan to pursue the guiltles unto death, than in the other. Here is speciall care and wisdome to be used. And so likewise for their confessing, Satan doth gaine more by their confession than by their deniall, and therefore rather bewrayeth them himselve, and foreeth them to confession, oftner than unto deniall.

M. B. These things are beyond my reach, I cannot conceive of them. I pray you open it so that I may perceiue your meaning, and see some ground of reason for that which you shall affirme.

Dan. Then is it requisite to stand upon them more at large. And let us begin with the latter.

M. B. If you goe first to the latter, then shew some reason or experience that Satan bewrayeth the witches, and draweth them to confesse, and to disclose themselves, rather then to conceale and hide their doings. I can tell you this before hand, that the common opinion is otherwise, which seemeth to be grounded both upon reason and experience.

Dan. I know the common opinion is as you say: but I do much marveile at it, seeing reason and experience doe prove the contrarie, as I will shew. As first, touching reason, you will graunt that the diuels dealing altogether by sleight and subtilties, do that which doth most further their purposes and desires.

M. B. That is the verie reason why the divell would by no meanes have the witches bewrayed, as it is thought, because he would lurke secretly to doe mischief.

Dan. Indeed it were a good reason to prove that part, if Satan received his power from the witch, or could doe nothing but by her sending, or needed to bee harboured by her, or had no minde to meddle, but as it were hired to satisfie her wrath. But seeing all these be absurd, and he useth the witch and conjurer but under a colour to bring in further evils, it must needes followe, that the disclosing is fitter for his purpose than the keeping secret, for if they should be kept secrete: how should he make men think that he doth so many harmes at the request of the witch? howe should he drawe so many to runne after devils, to seek help at their hands? how should he procure so many to use wicked and blasphemous charms and sorceries, and in so horrible manner to abuse the blessed name of God, and his most sacred word? Or how should he draw the people into manifold errours, and to thirst even in rage after innocent blood? All these, and a number such like hee proceureth and furthereth, by disclosing witches.

M. B. But how shall this reason be confirmed by experience? No doubt in shew he is loathe to have his dame (as some speake) disclosed.

Dan. You say well, that in shew he is loath to have the witch bewrayed: for indeede it is onely in shew, seeing he would make her and others also beleeve, even

when he doth bewray her by one meanes or other, that it is sore against his liking.

M. B. I pray you make that evident.

Dan. When one feeleth himselfe plagued any way, and doeth take it to be by Satan, admit it be so: he goeth to a cunning man, and he sheweth him in a glasse or in a chrystall the shape of the witch. Who now bewrayeth her?

M. B. That is the cunning mans spirite which bewrayeth her, and not her spirit which she dealeth withall.

Dan. You are not sure of that: for it may bee the same devill that she dealeth withall, that resembleth her in the glasse: none can doe it better.

M. B. I doe not thinke that hee departeth away from her.

Dan. Yea, but you must remember, that she which dealeth with a spirit, dealeth not with a devill, but with devils: for manie doe joyn together. When one of them departeth, and carieth the matter to the cunning man, they do not all depart. But what if it be as you said, that som other spirits do bewray, doe you thinke he doeth it against the liking of the witches spirite? Is Satan devided against Satan? Will Satan bewray Satan to his hindrance? Remember what our Saviour hath taught touching that.

M. B. Then if it be so, doe you not take it a sufficient prooffe against a witch, even for a jurie to finde guilty upon their oath, if a cunning man by his spirite do bewray anie.

Dan. It is the most insufficient prooffe that can be, for although he doe tell true in bewraying many, as their owne confessions do witnes, yet he doeth it of an evill purpose, he is a lyer, and the father of lies, he desireth chiefly to acense the innocent, that he may bring men to bee guilty of innocent blood, to make the people beleve there be multitudes of witches, to set them a worke to learne charmes and sorceries, and chiefly, that they may be brought to seeke unto him, as the bewrayer even in pitie of such bad people. Now because he craftily bewrayeth some, to get credite, shall mens verdict by oath, even unto blood, be grounded upon his testimony? If a divel should come in unto a jurie, and say the partie about whom you enquire is a witch, should they beleve him, or wold they say, let him be sworne, and witnessse upon his oath? If not, why should they beleve that which he hath spoken to the cunning man?

M. B. Surely I am out of doubt hee doth all in craft unto a most bad purpose, and that no credit out to bee given unto his testimony, when it is voluntary. But what say you to his testimonie, when it is even charged and forced in the name and power of God to tell the trueth? It seemeth then he would conceale, but cannot.

Dan. The conjurer which supposeth that hee doeth bind by the name and power of God to tell him the trueth, is utterlie deluded. For he is not bound, but is glad that the most glorious name of God is so horrible

abused, and that he can drawe men into such a gulfe of all abhominacion.

M. B. Nay, I doe not meane the conjurer, but when such as be godlie go about to cast him foorth by prayer.

Dan. This I take to bee your meaning, a man or a woman is possessed with a divell: put case it bee so indeede (to distinguish them from so many counterfaits, as have bene), and men assemble together where the possessed is, and call upon God, and then charge Satan in the name of Christ, to tell how hee came there and who sent him.

M. B. I meane so indeede. And some being possessed, the divell being charged to tell who sent him, he hath confessed, that such a man did conjure him in thither, or such a witch did send him. Shall not this be of force to convince?

Dan. When any is possessed by the fiend, mens compassion, their love and pity are to be shewed, even to helpe what they can in such a distresse. They ought with all instant suit to intreat the Lord to shew mercy, and to expell him. The doctrim of the holy Scriptures doth warrant this: but for men to talke and question with him, I see no warrant at all by Gods word, much lesse to commaund and adjure him to depart. He is the Lords executioner, he hath sent him; wee may intreat the Lord to remoove him, but what authority have we to command him to depart, where God hath sent him?

M. B. Men have no authority, I grant. but they

command and adjure him in the name and power of the Lord for to depart.

Dan. That I take ought not to be, for mark this comparison: the prince is displeas'd with a subject for some disloyaltie: an officer is sent from the prince to attach and imprison him: shall hee or any other charge this officer in the princes name to let him alone, and not to meddle? Is not their way only to pacifie the prince, and so the prince wil command the officer to cease? Even so, where God sendeth Satan his executioner, the only way is to intreat the Lord to be pacified, for then shall the tormentor no longer remaine.

M. B. How doeth this which you speake agree with that which we read in the Acts of the Apostles, how Sainte Paule commaunded the divell to come out of a mayde at Philippos?

Dan. The holy apostles and others in the primitive Church, had an extraordinary power given them to caste foorth divels, and to heale diseases, and they did execute the same power by the direction and instinct of the Holy Ghost. We may not draw a patterne from that.

M. B. We see that divels are sometimes expelled.

Dan. They are when the Lord is intreated, otherwise they but seeme to be bound by adjuration and expelled. But how can it be proved that the father of lies may be bound, and forced through charge and adjuration in the name and power of God to tell the truth? And what warrant have wee to learne any trueth from his mouth? As to say, wee command thee in the name of

God, that thou tel us who sent thee. Who sent thee? who sent thee? Mother Joan, mother Joan, saith he. Also we command thee to tell us, who sent thee? L. B. conjured me in hither (saith hee). Shall wee thinke he doeth this even compelled? Or shall we ground upon it for certaine that he telleth no lie?

M. B. The devill in a partie possessed hath said, such a man conjured me in hither. The conjurer hath bene put to death for it, and hath confessed so much. The divell in another hath said, such a woman sent me: it hath likewise bin confessed by the woman.

Dan. All this maketh for that which I affirme. The Lord giveth him power to possesse a man He under a colour will be sent by a conjurer, or by a witch: and the one thinketh the devill entreth at her intreaty: the other supposeth he doeth even bind him thereto, whereas he ruleth both their mindes, and setteth them a worke. Then doeth hee willingly bewray them, even for many subtell purposes: but chiefly that he may establish conjurations, witchcrafts, and charmes, that hee may be sought unto, that he may set the people a worke in their calamities to be troubled about witches and conjurers, as though they could plague, and never looke to God, and that bewraying some witches and conjurers, hee may winne credite, and bee beleaved, even when he accuseth falslie, that he may bring innocent blood upon the land. Let all men take heed how upon their oath they give a verdict, especially touching life, upon his word, howsoever he seeme to be forced thereunto: al is most deepe craft and subtilty in him.

Sam. I pray you give me leave to speake a little. You say the devil willinglie bewrayeth witches and conjurers, and that for many subtill purposes. I have heard of divers things done of late which seeme quite contrarie, and that he taketh it grievously when they doe confesse and bewray matters.

Dan. Hee will seeme to take it in evill part, but let us heare the matters, and you shall see plainly that hee juggleth and maketh shewe of that which is contrary to his practise.

Sam. Well, I have heard very credibly, that a woman of late, suspected another woman to be a witch, and that she had hurt her some way. She procured a gentleman to send for the partie suspected, and charging her in his presence, she left her to the gentleman, who taking her aside, and walking alone with her, began to admonish and perswade her to renounce the divell, and to forsake such wicked waies. While he was thus perswading, and she denying stifly that she was any such woman, suddenly there appeared some distance from them, a weasill or lobsterre looking even upon them. Looke (said the gentleman) yonder same is thy spirit. Ah, master (said she) that is a vermine, there be many of them every where. Well, as they went towards it, it was vanished out of sight: by and by it appeared againe, and looked upon them. Surely (said the gentleman) it is thy spirit: but she still denied, and with that her mouth was drawne awrie. Then hee pressed her further, and she confessed all. She confessed she had hurt and killed by sending her spirit.

The gentleman being no justice, let her goe home, and did minde to open the matter unto some justice. When she was come home, another witch meeteth her, and saith: Ah thou beast, what hast thou done? thou hast bewrayed us all. What remedie now (said she): what remedie? said the other, send thy spirit and touch him: she sent her spirit, and of a suddaine the gentleman had as it were a flash of fire about him: he lifted up his hart to God, and felt no hurt. The spirit returneth, and tolde he coulde not hurt him, because he had faith: what then, said the other witch, hath he nothing that thou maist touch? he hath a childe, said the other. Send thy spirit, said she, and touch the child: she sent her spirit, the childe was in great paine and died. The witches were hanged and confessed.

Dan. What is the chiefe thing which you alleadge this for?

Sam. To shew how unwilling the divell was that the witch should confesse and bewray things. No doubt it should seeme, that when the gentleman was talking with her, he appeared to call her away, for feare least she should confesse: and when she would not come away, he drew her mouth awry: and when she had confessed, the divell complained unto the other witch, and made her chide her.

Dan. The thing is as cleere as may be, that he willinglie bewrayed them: and will you imagine the contrarie? Why did he appeare in a likenesse, but even to enforce her for to confesse, both by abashing, and giving the gentleman evident notice, especially, when

he drew her mouth awrie? And why did he set on the other witch to moove her that had confessed to send her spirit, but that he would have the matter more open, and bring them both to light?

Sam. What should moove him to bewray the witches? what could he gaine by it?

Dan. Nay, what almost doth he not gaine by it? Now all the countrie rings of the matter. As if the witches set on their spirits to lame and to kill: and that they doe not meddle, but sent by them. He did know what power he had from God to afflict any, he will deale by witches: hee maketh others afraide of them, that so they may accuse them. He findeth meanes to have all disclosed. Hee mooveth the witches to send him against the gentleman: hee knoweth what he can doe: he returneth and saith there is faith. As though God did not give him power sometimes to afflict the faithfull? Or as if he could touch all that have no faith? If he could, the greatest part of the world should be destroyed by him. For they be very few in the world in comparison which have the true faith. Then must he be sent to the child that hath no faith: doth not the faith of the parents holde Gods protection over their infants as over themselves? Here is Satans craft: either hee did know by things breeding in the bodie of the child that it would at such time fall sicke and die: and he would be taken to be the killer of the child, to beare in hand that he hath such power and will doe when hee is requested. Or els he had power given him of God, and would bring it about this way. If hee did strike

the child, do you imagine he doth it at her pleasure? Or doe you thinke he would never have thought of any such thing, but moved by her. Doe not all the armies of diuels goe about continually, seeking whom they may devour? Do they not waite where God will give them power to strike? Shal we still be so simple as to thinke that women neede to hire or to intreat them to doe harme. Looke unto God, for those wicked spirits play all parts in the play, and delude both the witches and others.

Sam. I will tell you another thing which was done of late. A woman being suspected to be a witch, and to have done some hurt among the cattell, was examined, and confessed indeed, that she had a spirit which did abide in a hollow tree, where there was an hole, out of which hee spake unto her. And ever when she was offended with any, she went to that tree, and sent him to kill their cattell. She was perswaded to confesse her fault openly, and to promise that she would utterly forsake such ungodly waies: after she had made this open confession, the spirit came unto her being alone. Ah, said he, thou hast confessed and bewrayed all, I could teeme it to rend thee in peeces: with that she was afraid, and wound away, and got her into companie. Within some few weekes after, she fell out greatly into anger against one man. Towards the tree she goeth, and before she came at it, Ah, said the spirit, wherefore comest thou? who hath angred thee? Such a man, said the witch. And what wouldest thou have me doe? said the spirit. Hee hath (saith she) two horses

going yonder, touch them, or one of them. Well, I think even that night one of the horses died, and the other was little better. Indeed they recovered that one again which was not dead, but in very evill case. Here me thinketh it is plaine : he was angrie that she had bewrayed all. And yet when she came to the tree, he let goe all displeasure and went readily.

Dan. Doe you thinke all is plaine here? Indeede here is that plaine dealing which divels doe use. First, doe you thinke Satan lodgeth in an hollow tree? Is hee become so lazie and idle? hath he left off to be as a roaring lion, seeking whom he may devour? hath he put off the bloodie and cruell nature of the firie dragon, so that hee mindeth no harme, but when an angrie woman intreate him to goe kill a cow or a horse? Is he become so doting with age, that men shall espie his craft: yea, be found craftier then he is? Alas, may there not be deep subtiltie in these things?

Sam. Doe you thinke there is nothing but subtiltie in these things?

Dan. Doe I thinke there is nothing but subtiltie? Tell me what you thinke. What other end can there be but subtiltie?

Sam. He may have this purpose (as I thinke the divels studie nothing els) to doe harme.

Dan. I doe not denie that: for all his craft tendeth unto harme. But what harme meane you?

Sam. You see here he killed mens cattell.

Dan. It may be he did: but how know you that?

Sam. You see he went at her request and killed one horse, and almost killed the other.

Dan. I would be loth to adventure my hand upon that: for who told you that he killed the one, and almost killed the other?

Sam. The witch her selfe hath confessed the whole matter.

Dan. Who told the witch so?

Sam. Her spirit told her that he did it at her request.

Dan. He is a credible person, and kind he was unto her as it seemeth.

Sam. Nay, but we see all things fell out according as she confessed.

Dan. How doe you meane?

Sam. Why, she confessed her fault, the spirit was angrie with her; afterward she fel out with that man, and upon this his horse died; she confessed she sent the spirit, how could all things fall out so fit?

Dan. The spirit when she came towards the tree, asked her, wherefore comest thou? who hath angered thee?

Sam. He did so.

Dan. And doe you imagine that the divell did lie there, and knew nothing untill she came and told him?

Sam. Why needed he to aske her if he did know?

Dan. Because he is subtill: for hee wrought in her heart, and kindled her wrath, and procured the falling out betweene her and that man: hee did know either that the horses at that time had some what in them which would bring death, or els that the Lord had given him power for to strike them: he moved and

wrought in her heart to have her come againe to the tree: he seemed to be angrie that she had confessed before, but was not, but sought to have things knowne. If he had not knowne that the horse should dye, either by some naturall cause, which would then breake forth, or by some power given to him, he would not at this time have mooved her heart to goe to the tree. And if her wrath had without his suggestion caried her so farre, hee could quickly have turned her: for great is the efficacie of Satans working in the hearts of such.

Sam. But I marked one thing which you said before, as that it might bee that God giveth sometimes power to the divell, even at the sending of the witch.

Dan. I say that God in justice giveth power unto Satan to delude, because men refuse to love his trueth: but that maketh not that the divell obtaineth any power to hurt because the witch sendeth, but the fault is in men, the sinnes of the people give power to the divell: for God is offended, and sendeth (as S. Paul saith) strong delusion. But have you any moe examples to prove that the divell is not willing to have witches bewrayed?

Sam. I have heard of many such like, but you say all is but craft, and that he would have men thinke hee doth all harmes that are done,

Dan. The divell would have men beleeve that hee doth all, if he could bring it about: and therefore it is for his advantage if he doe hurt, to have it not kept secret, but openly to be made knowne.

M. B. What say you then unto this: a witch is apprehended upon vehement suspition, and caried before

a justice : he handleth the matter in such sort that she confesseth, as I heard of one not long since : her confession was to this effect : She had two spirits, one like a weasill, the other like a mouse. These, she said, did many things for her. Now, she accused a woman about ten or twelve miles off, whom (it may be) she did not know, and yet could name, and not onely that, but said the woman had, as it were, a little bigge in her mouth, where the spirit did sucke blood.

Dan. It is a most easie thing for the divell to tell witches, that such a man or such a woman is a witch, and hath this or that secret mark upon them. And within these few yeares hee hath by witches and cunning men, accused such as were very religious and godly. Men must beware that they proceed not upon his testimony : he is not to be medled withall, nor any meddling which he useth, is to be taken in good part, seeing he doth all in deepe subtilties.

M. B. I doe take it, that the testimonie of the divell ought not of itselfe to have any force with a jurie, unles it can be proved by some other firme proofes. But what say you unto this : a witch is condemned, and telleth at the gallows not only what she hath done, but also of whom she first had her spirit. She doth this in repentance, and even readie to depart out of the world. It is to bee presumed that she will not in this case lie, nor accuse falsly. Let it be some woman in another towne, whom she saith, brought her the spirit. This woman is also suspected by some of her neighbours, apprehended and brought to

judgement, and stilly denieth that she is any witch, or that she ever delivered any spirit unto the other which accused her. Now here is the question: Is not the testimonie of the woman upon her death, a sufficient warrant for a jurie to finde this woman guiltie? Here they have now the testimonie not of the divell to proceede by, but of a woman, and though not upon her oath, yet upon her death, which is no lesse.

Dan. This testimonie may seeme to be sufficient even to warrant a jurie to finde guiltie, though it touch life: but if we looke well into it, we shall see it is not.

M. B. It may be you take it to be infirme, because it is the testimonie but of one.

Dan. Nay, not onely in respect that it is the testimonie but of one, but that it is the testimonie of such a one.

M. B. I put the case of such an one as doth shew repentance, who though she had been bad, yet now may bee beleaved.

Dan. I doe not meane in that respect, as to say she was a witch, and therefore not to be credited: but if she repent never so much, yet her testimonie in this is weake, because she may be utterly deceived, and think she telleth the truth, when it was nothing so, but she utterly deluded.

M. B. Doe you meane, that he may make the other woman thinke, that such a woman delivered her the spirit, and never so much matter?

Dan. Yea, that is my meaning.

M. B. It is farre beyond my reach to see how that can be.

Dan. You must consider that the divell doth many waies delude witches, and make them beleeve things which are nothing so. In G rmany and other countries, the divels have so deluded the witches, as to make them beleeve that they raise tempests of lightnings and thunders. For the divels do know when these things be comming, tempests of winds, and thunders, and faine would they make the blinde world beleeve that those great works of God, be not Gods but his: and that is the cause why he coveteth to appeare in them. These divels make the witches beleeve, that at their request they kill both men and beasts, and many waies afflict, when as many of the things fal out naturally, which they would seeme to doe, and the rest in which they have power given to worke, they stirre up the witch but under a colour for to send them. These divels make the witches in some places beleeve, that they are turned into the likenesse of wolves, that they rend and teare sheepe, that they meet together and banquet, that sometimes they flie or ride in the ayre, which things indeede are nothing so, but they strongly delude the fantasies of the witches. Even so the divell can delude a poore woman with the likenesse of another woman delivering a mouse or a cat unto her, by appearing in such a likenes. Or he can set a strong fantasie in the minde that is oppressed with melancholie, that such or such a matter was, whic.. indeed was never so. Men must be wise in these causes, or els may they soone be circumvented by the crafts of Satan and drawne into great sinne.

M. B. If it be thus, then how should a jurie condemne by their verdict any witch? For she hath not killed, nor the devill at her request, but maketh her beleve he did it at her request.

Dan. A witch by the word of God ought to die the death, not because she killeth men, for that she cannot (unless it be those witches which kill by poyson, which either they receive from the divell, or hee teacheth them to make) but because she dealeth with divels. And so if a jurie doe finde prooffe that she hath dealt with divels, they may and ought to finde them guiltie of witchcraft.

M. B. If they finde them guiltie to have dealt with divels, and cannot say they have murdered men, the law doth not put them to death.

Dan. It were to be wished that the law were more perfect in that respect, even to cut off all such abominations. These cunning men and women which deale with spirites and charmes seeming to doe good, and draw the people into manifold impieties, with all other which have familiarity with divels, or use conjurations, ought to bee rooted out, that others might see and feare.

M. B. You will not have the testimony of devils to be of any credit with a jury, what say you then unto men, there be some which die, and take it upon their death, that they are bewitched, and will say precisely such or such have done it. For that is in the other point touching likelihoods.

Dan. They are bewitched indeed, for the devill

doth delude their minds: for you shall finde them able to render no reason but onelie this, in their conscience the partie is naught and they are out of doubt it is so.

M. B. That may bee as you say in some, but I have knowne a woman my selfe which many have counted to be a witch, and many things have fallen out where she hath taken displeasure. Do you not thinke that is a firm prooffe? She denieth, but the things which fall out doe manifest her to be naught.

Dan. You must shew the things, and thereby it will appear.

M. B. She fell out, or els at the least seemed to be displeased with one, and he had an hogge died suddainlie. Another thought she was displeased with him, and his horse fell sicke. And a third could not sit upon his stoole at worke. And within nine or ten yeares space divers others. One saw the divell bigger than a cat with great eies. An other was haunted with a spirite. An other brewing, the drinke would not worke in the fatte. An other sawe a thing in her house as big as lambe, playing in the window. An other in her grievous torment saw the woman stand by her all the night, whom she suspected to bewitch her, and divers such like, which were too long to reckon up. If she were not a witch, how should all these fall out so fit?

Dan. I have shewed alreadie, that where Satan hath a witch to deale by, hee bringeth it about, that in all such things as he hath power given him of God, he will seeme to do nothing but requested and sent by the

witch. In those things which fall out in sicknesses, lamenes, and death, upon naturall causes, he worketh in such sort, as that he maketh the witch beleeve she doeth them. And this he coveteth to have breake forth by hir confession. Now, where he hath no witch to deale by, he gaineth exceedingly, if he can worke in the minds of any a strong suspition of any man or woman. For if it bee once begun, he pursueth it with all his power and cunning. If one be visited with grievous torment of sicknes, and be so ignorant, and voyde of the faith in Gods providence, that he imagine the divell doeth it at the sending by a witch, the divell will delude him, and make him beleeve that the witch standeth by him. The man or woman suspected cannot come there: who then worketh that illusion but Satan? Another is affraide of the divell to be sent unto him, by that partie whom he suspecteth to be a witch: and thus through want of faith in God, giveth the devill the more power over him, either to hurt or to appeare unto him. For Sathan haunteth all men continually, seeking all occasions, and needeth not to be sent by man or woman. They be exceeding blind which will reason thus: an evill spirit came and appeared unto me, after I had angred such a woman, therefore she sent him. Satan, if he have power to doe harme, or knowe where somewhat will follow, is he not cunning to make the partie which shall receive the harme, to fall out with some that he may suspect, and so the harme may seeme to come from that partie? Againe, in feare, in the darke, men take some little cat

or dog to be an uglie devill. As not long since a rugged water spaniell having a chaine, came to a mans doore that had a saut biteh, and some espied him in the darke, and said it was a thing as bigge as a colt, and had eyes as great as saucers. Herenpon some came to charge to him, and did charge him in the name of the Father, the Sonne, and the Holy Ghost, to tell what he was. The dogge at the last told them, for he spake in his language, and said, bowgh, and thereby they did know what he was. If hee doe know where harmes doe follow upon naturall causes in men or beasts, hee laboureth either to make them offended, and to fall out with the partie that is suspected, or at the least to perswade them of such displeasure conceived, that the harms may seeme to come from the same. If he do torment indeede, having power to possesse the bodie, hee will not sticke to lie, and to say such a woman sent him.

M. B. And doth it not fall out sometimes, that as hee saith such a woman sent him, so the woman upon examination confesseth so much.

Dan. Yea, but I speak where he hath no witch to deale by, but pursueth the innocent with suspition upon suspition, that men may bee guiltie of innocent blood. Hee telleth the truth sometimes, to the end he may be credited when he doth lie. For let no man be so simple as to thinke, that he will ever tell truth but for some wicked purpose.

M. B. Yet this of all the rest seemeth most strange unto me, how so many things should fall out, as it

seemeth, after the displeasure of a suspected person, and some of them such as apparantly are done by Sathan, as in drinke not working, or in creame, when butter will not come, and yet the partie suspected is not a witch.

Dan. Oh sir, the sleights of Satan in compassing such matters bee marveilous. I know it is taken (as they say) to bee dead sure that the partie is a witch, if sundrie such shewes of matters doe concurre. But how casie a thing is it for craftie diuels to compasse such matters?

M. B. Then you doe not thinke that common fame is sufficient to warrant the conscience of the juror, to condemne any.

Dan. Experience doth teach how headie much people are in judging men or women to bee witches upon every surmise. And the power imagined to be in witches, which breedeth a feare in many, causeth them to be credulous. Many goe so farre, that if they can intice children to accuse their parents, they thinke it a good worke.

M. B. You say the testimonie of the divell is not to bee taken, although it be manifest that he doth many times tell the truth, because when he speaketh the truth, he doth it of a bad purpose. And you hold it the testimonie of the divell, not onely which he speaketh when any charge him, but also which the cunning men and women give, in as much as they can say nothing but upon his word. Moreover, unles I mistake you, the testimony of a witch in many things at her death

is not (as you say) any other then the testimonie of the divell, because the divell hath deceived her, and made her beleve things which were nothing so. Besides al this, you wil have likelihoods and suspitions to be of no waight, nor common fame and opinion to move the conscience of a jurie, because Sathan is exceeding sub-till in all these. Then how shall a jurie finde a witch? What proofes will you have?

Dan. Men are upon their oath to deale, and it doth touch life, if they doe finde any guiltie of witchcraft. This is a most waightie matter, whereupon it followeth, that there must be either due prooffe by sufficient witnesses, or els the confession of the witch. For if the testimony be such as may be false, as all that commeth from divels is to be suspected: or if it be but upon rumours, and likelihoods, in which there may be exceeding sleights of Sathan, as for the most part there be: how can that jurie answeere before God, which upon their oath are not sure, but that so proceeding they may condemne the innocent as often it commeth to passe.

M. B. You mistake one point, for the finding of a witch guilty by a jury doeth not in all causes touch blood.

Dan. I am not deceived, for where the jurie having but likelihoods doth find a man or a woman guilty but for killing a beast, it casteth them into prison, setteth them upon the pillorie, and not only diffameth them for ever, but also if suspicion follow againe and arraignment, it is death; you see then how neere a way they

have made unto blood. But if it touch not blood, but the party escape with the imprisonment and pillory, and never againe fall into suspition, how grievous an infamie is it, to have been condemned by jury to be a witch? I speake it where it is onely upon suspition, or such testimonie as is onelie from Satan, and the partie may be cleere.

M. B. It falleth out sometimes that upon suspition and common fame they hitte right, and the partie which would not confesse any witchery upon examination, and arraignment, being condemned doth confesse it.

Dan. Let it be graunted that the jury upon Satans testimony, or suspitions and common fame, sometimes hitteth right, which yet I feare is very seldome, that is no warrant before God for men that are sworne, for are they sworne to indict upon likelihoods, or upon knowledge in the which upon sound testimony or confession they shall finde? If the party be a witch which is suspected, and yet no proofe, the jury doeth more rightly in acquitting, than in condemning, for what warrant have they upon their oath to goe by gesse, or to find that which they know not?

M. B. I doe take it men offend grievously, if upon insufficient proofe they condemne the innocent, and especially, because they are solemnly sworne: but if they hit right, though it be only by conjectures and likelihoods, I cannot see how they should therein offend: they condemne not the innocent, they doe the party no wrong.

Dan. I doe not say they are to bee charged with any innocent blood, or wrong to the partie : but I aske what warrant they have before God upon oath to touch blood by suspitions? Admit one be arraigned upon felony, the likelihoods are great that he is guiltie of the same, but yet it may be hee is cleere. What is a jurie nowe to do? Are they to venture upon the life of a man by their oath by suspitions. Let it be he is one that God knoweth to bee guiltie, but no man can disclose the same, and therefore they cleare him, doe they commit anie offence? Are they bound to find that which they cannot know? What innocent person then may not be condemned.

Sam. I pray you give me leave a little. I do not well conceive this matter about finding out and condemning of witches. It is somewhat strange unto me which you speak: I have my selfe sundry times beene of the jurie when witches have beene arraigned, we have found them guilty upon common fame, upon likelihoods, and upon such testimonie as you disallow. They have indeed taken it upon their deaths that they were innocent, but that never made me to doubt but that they were witches: for it is sayde, the devill hath such power over them, that he will not suffer them to confesse.

Dan. What should moove you to thinke that the devill will not have them to confesse? you see some doe confesse when they be examined, and when they be executed: the devill hath power over the most desperat theeves and murtherers?

Sam. Yea, but he careth not so much though the theeves and the murtherers doe confesse, it maketh not so much against him, as when witches bewray all.

D n. What, doe you take it hee is loath to be difamed or hardly thought off? Otherwise what should it make against him when witches confesse? It is some step to repentance when theeves and murtherers acknowledge their sinnes, and if he can hinder them, or holde them desperate from confessing, he will. It is apparant that hee coveteth to have witches to confesse, it maketh so much for him. He would have men judge that there bee an hundred folde more witches then there be. He discloseth by his cunning men and women, and otherwise. He coveteth greatly to have it thought that hee doth all, in tempests, in straunge plagues and diseases which light upon man or beast. And for this cause hee maketh the witch beleeve and confesse more then all, that is, that at her request he did that which he never did nor could doe: unlesse we will denie the soveraigntie and providence of God over all.

Sam. If Satan gaine so much by disclosing them, what should be the reason that men are generally perswaded, that he coveteth to have the things kept secret, and so will not let the witch confesse.

Dan. It ariseth from false perswasions, and from a false feare that witches doe so many harmes, and that at their sending and request the spirits worke all. If Sathan be so kind and serviceable to the witch, how is it that he doth not fetch her some money? for hee

knoweth where it is lost, or where it lieth in mens houses. Hee telleth the witch he can make a man lame. Hee saith hee can kill an horse. Yea, at sometime he will say he can and will (if she will have it so) kill a man. As if it were in his power to doe many great things, and will not but requested. Let us see if all the divels can fetch one penny out of a mans house whose horse or cow they say they have killed. The conjurer, saith he, can conjure him into a man, or out of a man: let him conjure him but into a mans chest if he can, to fetch somewhat from thence. If the divels cannot doe these things, then be assured that either they make but a shew of killing and laming, as they do in the most of such harmes, or else where they do hurt, it is upon speciall leave from God, and not from the witches pleasure. And to what purpose then should all such jugglings and shewes serve, if they should be kept close and not confessed.

Sam. Yet for my better satisfaction give me leave without offence to lay open some particulars which I have seen. I was of a jurie not many yeares past, when there was an old woman arraigned for a witch. There came in eight or ten which gave evidence against her. I doe not remember every particular; but the chiefe, for some things were of small value. One woman came in and testified upon her oath, that her husband upon his death-bed, took it upon his death, that he was bewitched, for he pined a long time. And hee sayd further, hee was sure that woman had bewitched him. He tooke her to be naught, and thought

she was angry with him, because she would have borrowed five shillings of him, and he denied to lend it her. The woman tooke her oath also, that she thought in her conscience that the old woman was a witch, and that she killed her husband. There came in a man that halted, he tolde a shrewde tale. I once, sayd he, had both my legges sound. This old woman and I fell out and did chide. She sayd she would be even with me. Within three daies after I had such a paine in my knee that I could not stand. And ever since I goe hauling of it, and now and then feele some paine. There came in another, a little fellow that was very earnest, me thinkes I see him yet. He tooke his oath directly that she was a witch: I did once anger her (sayd he) but I did repent me: for I looked somewhat would follow. And the next night I saw the ugliest sight that ever I saw: I awaked suddenly out of my sleepe, and there was me thought a great face, as bigge as they use to set up in the signe of the Saracens head, looked full in my face. I was scarce mine owne man two dayes after. Another came in, a woman, and her child dyed with grievous paine, and she tooke her oath, that in her conscience she killed her child. Then followed a man, and he sayd hee could not tell, but he thought she was once angry with him because she came to begge a few pot-herbes, and he denied her: and presently after he heard a thing as he thought to whisper in his eare, thou shalt be bewitched. The next day he had such a paine in his backe, that he could not sit upright: he said hee sent to a cunning

woman, she tolde hee was bewitched, and by a woman that came for pot-herbes. But she said he should recour of it, and so he said hee did within some tenne daies. Then came in two or three grave honest men, which testified that she was by common fame accounted a witch. Wee found her guiltie, for what could we doe lesse, she was condemned and executed: and upon the ladder she made her prayer, and took it upon her death she was innocent and free from all such dealings. Do you think we did not well?

Dan. Nay, what thinke you? Are you sure she was a witch? May it not be she was innocent, and you upon your oathes shed innocent blood?

Sam. If she were innocent what could we doe lesse? we went according to the evidence of such as were sworne, they swore that they in their conscience tooke her to bee a witch, and that she did those things.

Dan. If other take their oath that in their conscience they think so, is that sufficient to warrant me upon mine oath to say it is so?

Sam. Nay, but you see what matters they brought, which perswaded them to thinke so.

Dan. Might not both you and they be deceived in your thinking, or may you upon matters which may induce you to thinke so, present upon your oath that you know it is so?

Sam. If witnesses come in and sweare falsely, the jury proceeding according, their testimony is cleere from blame, for they goe but by testimonie of men sworne.

Dan. If witnesses doe sweare directly that in their knowledge a matter was so or so, and sweare falsely, the jurie is cleere which proceedeth according to their evidence: unlesse the jurie do perceive that their oth cannot be true. But what is that to make the testimonie sufficient where men doe but thinke, and can shew no necessarie reason to ground their thought upon? As let us see in al these which one could prove that she must needs be a witch. One saith her husband tooke it upon his death that she killed him, because hee would not lend her five shillings: does this prove she bewitched him? Can the divell kill a man at his pleasure, to gratifie the witch? Is it not rather to be judged he dyed of som pining sicknesse growing from an evill constitution of bodie, which the divel did know, and would set him at some variance with one old woman or other, that so it might breed suspition of witchcraft?

Sam. You see there were some things which could not be done but by the divell.

Dan. Indeed the great face which the man thought he saw, was the illusion of the divell. But is this a good prooffe, the divel appeareth to a man after he hath displeased a woman, therefore she sent him? Doth not Sathan haunt all men continually, and would if he could get leave from God terrifie them with such illusions? when men are affraid and have strong imaginations. What reason did the woman shew which toke it upon her conscience that the old woman killed her childe, to prove that it was so? If shee thought so

in her conscience, and tenne thousand more with her upon bare imagination, was that a warrant for you to sweare solemnly that it was so? As for the testimonie of the cunning woman that he was bewitched which had the paine in his backe, upon the deniall of pot-herbes, it was the testimonie but of the divell, as I shewed before. And what is common fame grounded upon imaginations?

Sam. Then you thinke we did amisse, doe you?

Dan. I would not upon mine oath doe such a thing for to gaine a kingdome.

Sam. It may be she was a witch, although she tooke it upon her death that she was not.

Dan. It is rather to be thought she was not a witch : for what should make her denie it upon her death? The divell had accused her to be a witch, for no direct testimony against her but his.

Sam. You say it was the divell that told by the cunning woman that she was a witch.

Dan. And doe you thinke it was any other but Satan?

Sam. I did not at that time thinke it was the divell : but now I see it could be none other.

Dan. Then be wiser hereafter, and sorie for that which you have done.

Sam. Indeed I have cause to be grieved if she were not a witch.

Dan. If she were a witch your warrant was small : but she being no witch, you have taken away both her life, and covered her with infamie.

Sam. I was of another jurie since, and there was a woman indicted for a witch, but not for killing any man or childe. There came in five or six against her : the first was an old woman, and she sayd she had displeas'd her, as shee thought, and within two or three nights after as she sate by her fire, there was a thing like a toad, or like some little crabbe fish which did creepe upon the harth, she tooke a beesome and swept it away, and suddenly her bodie was griped. Another fel out with her, as she said, and her hennes began to die up, untill she burnt one hen alive. A third man came in, and hee said she was once angrie with him, he had a dun cow which was tyed up in a house, for it was in winter, he feared that some evill would follow, and for his life he could not come in where she was, but he must needs take up her taylor and kisse under it. Two or three other came in and said she was by common fame accounted a witch. Wee found her guiltie, and she was condemned to prison, and to the pillorie, but stood stiffe in it that she was no witch.

Dan. And are you sure she was one ?

Sam. I thinke verily shee was one, although there bee many of her neighbors which thinke she is none : for how could those thinges followe so upon her anger ? It seemeth they were all done by the devill.

Dan. Hee is cunning that can tell that : let it be that it was the devil which appeared to the old woman like a toad, or like a crabbe fish, and that he did gripe her bodie : doth it follow therefore of necessitie that the

other woman sent him? He can not turne him selfe into any likenesse unlesse God give him leave, as he doth in justice permit that so he may delude ignorant persons. No witch can give him power to appeare unto any in a visible shape. He had this graunted him from God, and Satan by and by will set anger, and then appeare, that it might seeme it grew from that.

Sam. Wee see hee appeareth unto witches and conjurers.

Dan. Yea, but wee may not thinke hee can at his pleasure take a likenes for to appeare in. That he doth appeare unto witches and conjurers, it is granted in Gods wrath, to the ende he may strongly delude such wicked people as will not heare and obey the voyce of the Lord God. For the devils are chained up by Gods most mightie power and providence, and in all things so farre as he letteth forth their chaine, so farre they proceede, one inch further they can not proceede. Where men love darkenes more then light, hee hath leave given him to do many thinges. Some he terrifieth with ugly shapes, some he intiseth with faire shewes: others he playeth withall in likenes of a weasell, or mouse, or some such small vermine.

Sam. I thought Satan could appeare in what likenesse he would, and to whom he would, if the witch sent him.

Dan. Therein you were much deceived: for the sending by the witch can give him no power, and if hee had power, he would no doubt in all places appeare unto many as far and in such sort, as should best serve

his turne. Therefore if he appeare unto any man, let him thinke, God hath given him leave to goe thus farre with mee, and let him call for faith to resist him, and for true wisdomes that he may not be deceived nor deluded by him.

Sam. But doth hee not appeare sometimes when the witches send him?

Dan. Where he findeth it is graunted unto him for to appeare, he mooveth witches to send him, if he have any to deale by: but if there be none, yet will he appeare, and deale so farre as he hath power given him.

Sam. But what say you to the womans hens?

Dan. What should one say to them when they be dead?

Sam. I meane doe you not thinke they were bewitched?

Dan. Christ saith, a sparrow cannot fall without the will of your heavenly Father: and is not a henne as good as a sparrow?

Sam. Nay, I am fully perswaded by that which you have sayd, that the divell cannot touch any thing to kill or to hurt it, but upon speciall leave from God. They can give him no power, she thinketh she setteth him on, and it is hee that setteth her on worke. Let these things be no more called in question: but was it not evident that the divell killed those hennes? because after the burning of one henne the woman had no more that died. If Satan did it not, how could they cease dying for that? You sayd that he, where he hath power to hurt in such bodily harmes, is willing to cease.

that such wickednesse may bee practised. And then if this hurt were done by the divell, is it not to bee thought that the woman was a witch, seeing it followed after she was angrie? Let it be that Satan having power to do that he did, would be sent by the witch for a colour, and to make it evident did set anger between her and that other woman, to make men thinke that he would not deale, but intreated by her being angrie. And so we could doe no lesse but finde her a witch.

Dan. These be weake foundations to set such a weightie building upon. For first it is not certaine that the divell killed those hens. Might it not be they had some infection which he did know would kill them, and he craftily bringeth the matter about, making two women fall out (which is the easiest matter of an hundred) even upon the dying of the hennes, that so it might seeme they were bewitched. But you say then, how could it bee that upon the burning of an henne, there dyed no more, if the divell did not kill them? Nay how can you tell but that there should no more have dyed, although the live hen had not been burned? What if hee saw there should no more dye, and thereupon mooved the heart of that woman to use that witchcraft in burning a henne, that it might seeme that was a present remedie to drive away divels? Or put case he had the power to kill the womans hens, either he is a weake killer, or els he goeth to his worke but lazily. He could kill a great heard of swine quickly when Christ gave him leave: could he not, if the woman had five thousand hens, have killed them

all at once? Why did the foole then but nibble, killing now one and then one, and so was scared away before he had killed all? If he had power before the henne was burnt for to kil, why did hee not then when they went about to burne an henne kill the rest? It may be he did not know what they went about, he was laid soft in his pot of wooll: and comming to kill another henne, he was met withall, he smelt the roastmeat, and was scared.

Sam. Then you thinke he did not kill those hennes.

Dan. What certaintie had you that hee did kill them? You found it upon your oath that he killed them, and that such a woman sent him and set him a worke, and yet it is an hundred to one hee never had power for to touch them.

Sam. But what can you say to the other: the man which could not chuse but kisse under his coves tayle?

Dan. I say he was farre in love with his cow. Let such men learne to know God, and to expell fantasies out of their mindes, that the devil may not have such power over them, for he worketh in the fantasies of mans mind, and the more strongly where they feare him, as it appeareth this man did. Satan did worke in this mans minde many foolish imaginations, and to make him beleeve he was bewitched he maketh him fall out with one that may bee suspected. And thus you jurie men take your oath and condemne many innocent persons because you beleeve the devill, and imagine that witches do that which they cannot do.

M. B. I have heard of many that have beene con-

demned for witches which have taken it upon their death that they were innocent. And sundry of them have had farre weaker proofes brought against them then these that have bin mentioned.

Dan. Yea, that is it which I say, men do so little consider the high sovereignty and providence of God over all things: they ascribe so much to the power of the devill and to the anger of witches, and are in such feare of them, that the least shew that can be made by the sleights of Satan deceives them. The only way for men that will eschew the snares and subtilties of the devill and all harmes by him, is this, even to heare the voyce of God, to be taught of him by his lively word which is full of pure light to discover and expel the darke mistes of Satan, in which he leadeth men out of the way: and to be armed with faith to resist him, as the holy Apostle S. Peter willeth, so such as doe forsake this way are seduced into grosse errors and into many abominable sinnes, which carrie men to destruction. I must now bidde you farewell.

M. B. I could bee content to heare more in these matters, I see how fondly I have erred. But seeing you must be gone, I hope we shall meete here againe at some other time; God keepe you!

Sam. I am bound to give you great thankes. And I pray you, when occasion serveth, that you come this way, let us see you at my house.

M. B. I thought there had not been such subtile practises of the divell, nor so great sinnes as he leadeth men into.

Sam. It is strange to see how many thousands are caried awry and deceived, yea many that are very wise men.

M. B. The divell is too craftie for the wisest, unlesse they have the light of Gods word.

The wife of Sam. Husband, yonder commeth the good wife R.

Sam. I would she had come sooner.

The good wife R. Ho, who is within, by your leave?

The wife of Sam. I would you had come a little sooner, here was one even now that said you are a witch.

The good wife R. Was there one said I am a witch? you doe but jest.

The wife of Sam. Nay, I promise you hee was in good earnest.

The good wife R. I a witch? I defie him that saith it, though he be a lord. I would all the witches in the land were hanged, and their spirits by them.

M. B. Would not you be glad if their spirits were hanged up with them to have a gowne furred with some of their skinnes?

The good wife R. Out upon them, there were furre!

Sam. Wife, why diddest thou say that hee said the good wife R. is a witch? he did not say so.

The wife of Sam. Husband, I did marke his words well enough, he said she is a witch.

Sam. He doth not know her, and how could he say she is a witch?

The wife of Sam. What though he did not know her? did hee not say she played the witch that het the spit red hot, and thrust it into her creame, when the butter would not come?

Sam. Indeede, wife, thou saist true, he said that was a thing taught by the divell, as also the burning of an henne, or of an hogge alive, and all such like devices.

The good wife R. Is that witchcraft? Some Scripture man hath tolde you so. Did the divell teach it? Nay, the good woman at R. H. taught it my husband: she doth more good in one yeere then all these Scripture men will doe so long as they live.

M. B. Who doe you thinke taught it the cunning woman at R. H.?

The good wife R. It is a gift which God hath given her. I thinke the Holy Spirit of God doth teach her.

M. B. You doe not think then that the divell doth teach her.

The good wife R. How should I thinke that the divell doth teach her? Did you ever heare that the devill did teach any good thing?

M. B. Doe you know that was a good thing?

The good wife R. Was it not a good thing to drive the evill spirit out of my creame?

M. B. Do you thinke the divell was afraid of your spit?

The good wife R. I know he was driven away, and we have been rid of him ever since.

M. B. Can a spit hurt him?

The good wife R. It doth hurt him, or it hurteth the witch: one of them I am sure: for he commeth no

more. Either she can get him come no more, because it hurteth him: or els she will let him come no more, because it hurteth her.

M. B. It is certaine that spirits cannot be hurt but with spirituall weapons: therefore your spit cannot fray nor hurt the divell. And how can it hurt the witch, you did not thinke she was in your creame, did you?

The good wife R. Some thinke she is there, and therefore when they thrust in the spit they say: If thou beest here have at thine eye!

M. B. If she were in your creame, your butter was not very cleanly.

The good wife R. You are merrily disposed, *M. B.*, I know you are of my mind, though you put these questions to me. For I am sure none hath counselled more to goe to the cunning folke then you.

M. B. I was of your minde, but I am not now, for I see how foolish I was. I am sorie that ever I offended so grievously as to counsaile any for to seeke unto divels.

The good wife R. Why, *M. B.*, who hath schooled you to day? I am sure you were of another mind no longer agone then yesterday.

The wife of Sam. Truly, good wife *R.*, I thinke my husband is turned also: here hath been one reasoning with them three or foure houres.

The good wife R. Is your husband turned to? I would you might lose all your hens one after another, and then I would she would set her spirit upon your ducks and your geese, and leave you not one alive. Will you come to defend witches?

M. B. We doe not defend witches.

The good wife R. Yes, yes, there be too many that take their part; I would they might witch some of them even into hell, to teach others to defend them. And you, *M. B.*, I would your nagge might hault a little one of these daies: see whether you would not be glad to seeke helpe.

M. B. I would seeke helpe, I would carrie him to the smith to search if he were not pricked or graveld.

The good wife R. Tush, you laugh: if you were plagued as some are, you would not make so light account of it.

M. B. You thinke the divell can kill mens cattell, and lame both man and beast at his pleasure: you thinke if the witch intreate him and send him he will goe, and if she will not have him go, he will not meddle. And you thinke when he doth come, you can drive him away with an hot spitte, or with burning a live henne or a pigge.

The good wife R. Never tell me I thinke so, for you your selfe have thought so: and let them say what they can, all the Scripture men in the world shall never perswade me otherwise.

M. B. I doe wonder, not so much at your ignorance as at this, that I was ever of the same minde that you are, and could not see mine owne follie.

The good wife R. Follie? how wise you are become of a sudden? I know that their spirits lie lurking, for they foster them: and when any bodie hath angred them, then they call them fourth and send them. And looke

what they bid them do, or hire them to do, that shall be done: as when she is angrie, the spirit will aske her what shall I doe? Such a man hath misused me, saith she, goe kill his cow; by and by he goeth and doth it. Go kill such a womans hens; downe goe they. And some of them are not content to do these lesser harmes, but they will say, goe make such a man lame, kill him, or kill his child. Then are they readie and will doe any thing: and I thinke they be happie that can learne to drive them away.

M. B. If I should reason with you out of the worde of God, you should see that al this is false which you say. The divell cannot kill nor hurt any thing, no not so much as a poore henne. If he had power, who can escape him? Would he tarrie to be sent or intreated by a woman? he is a stirrer up unto al harmes and mischiefs.

The good wife R. What tell you me of Gods word? Doth not Gods word say there bee witches, and doe not you thinke God doth suffer bad people? Are you a turne coate? Fare you well, I will no longer talke with you.

M. B. She is wilfull indeede. I will leave you also.

Sam. I thanke you for your good companie.

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