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Three Prose Versions  
of the  
**Secreta Secretorum.**

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Early English Text Society.

Extra Series, LXXIV.

1898.

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Three Prose Versions  
of the  
Secreta Secretorum.

EDITED  
WITH INTRODUCTION AND NOTES  
BY  
ROBERT STEELE,  
AND  
A GLOSSARY BY T. HENDERSON, M.A.

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## NOTE.

THE present volume contains three versions of the *Secreta Secretorum*, the first from a shortened French source, the second from a Latin source. The third text, perhaps the only lengthy work known written in the English of the Pale early in the fifteenth century, is so important, linguistically and historically, that Dr. Furnivall wishes it to be in the hands of students as soon as possible. I have therefore postponed my Introduction and Notes. In the meantime some account of the originals may be found in my Introduction to Lydgate and Burgh's *Secrees*. As the work is being issued I discover that the greater portion of this text is a direct translation of the French version made by Jofroi of Waterford.

R. S.



## THE SECRETE OF SECRETES.

TRANSLATED FROM THE FRENCH.

(MS. Reg. 18 A. vij. B.M.)

4	t	his is the book of the governaunce of kyngis and of Pryncis, callid the Secrete of Secretes, whiche that Aristotille made to kyng Alexandre forth, with the ordinaunce of the Chapitris in ordir: and a Prologe of a gret doctoure recomendyng Aristotille.	
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<sup>1</sup> Chap. 55 and 56 were missing in the MS. from which this copy is printed.

The Prologe of a gret doctour recomendyng Aristotille.

Od almyghty kepe oure kyng and conferme his Rewme  
in the lawe of god, and make *him* regne in gladnes, in  
4 <sup>g</sup> lovyng, and in worshipe of god. I that am servitoure of  
the kyng, haue put in execucioun his comaundement, and  
travaylid forto gete the book of good thewes to him; whiche is  
callid the secrete of secretis of the makyng of Aristotille, prince  
8 of philesofris, sone of Machomete of macedonye, which was sent  
to his discipille as in governaunce Alexandre the emperoure,  
sone of kyng Philip of Grece, the whiche Alexaundre had two  
Crownes. This book made this forseyd Aristotille in his gret  
12 age, whan he myght not travayle ne done the nedis that he had  
in charge of Alexandre. ffor Alexandre had made him governoure  
and maystir aboue alle othir, for the excellent witt þat he had in  
clergie and sotille vndirstondyng, for euyr he was stodiying in  
16 good and gracious thewes, charitabille, spirituelle and contem-  
platyf; and also he was so wys & meke, and lovyd resoun and  
rightwisnes; and euyr reportid trouthe and lewte. Therefore  
old Philesofres seyne by him, that they haue founden in Greke  
20 bokis that god hath sent his excellent Aungille and seyde to  
him, “y shalle do the to be namyd thorough alle the world more  
for Aungille than for man.” And witith welle that Aristotille  
made in his lvyng many wondres, of the whiche <sup>1</sup>some be right  
24 meruelous to telle; and in his diyng fille many mervelous  
thingis. Wherefore a certeyne Religioun helde an opynyon that  
Aristotille was mountid vp to hevене in lyknes to a dowue of  
fyre. And as long as Aristotille lyvid, Alexandre bi his coun-  
28 selle helde alle londis vndir foote and conquerid alle lordshipes  
of the world, and thorough alle londis went his fame and his  
renome. Alle nacions were putt vndir his imperialite and  
comaundement, and specially they of perce and of Arabie, and  
32 no lond durste withstond *him* in word nor dede. And Aris-  
totille made many fayre Epistolis for the gret loue that he had  
to Alexandre, forto make *him* knowe alle secretis that bilongith  
any erthely man to knowe or vndirstond. And on of his  
36 Epistelis is here vndir writene, which he sent to Alexandre. ffor  
whan Alexandre had put hem of Perce in subieccioun, and the  
grettist men of Romaynes had in his prisone, he sent an Epistille  
to Aristotille in these wordes folowyng.

Aristotle, son  
of Mahomet  
(Nicho-  
machus).

The good  
qualities of  
Aristotle. ¶

An angel sent  
to him from  
God.

[1 fol. 2 b.]

Alexander  
conquered  
the world by  
following his  
advice.

The reason  
for the follow-  
ing letter.

**The Epistille that Alexandre sent to Aristotille the gret clerke. Ca<sup>m</sup> primum.**

What is to be done with the wise men of Persia?

o Doctoure of gret rightwisnes and noble gouernour, we signifie to thi gret wisdom that we haue founden in the 4  
lond of Perce many men the which habound gretly in wisdom, resoun, and vndirstondyng, welle sotille and perceyvyng, and hope forto haue lordship aboue alle othir, and forto gete Rewmes. Wherefore we purpose to putt hem alle to deth. But 8  
only thou certifie vs bi thi lettres, as thou semest most spedfulle vnto vs, for therbi wolle we worche, and noon othir wise.

**The answer of the same Epistille ayeu to Alexandre.**

**Capitulum ij<sup>m</sup>**

12

[<sup>1</sup> fol. 3 a.] Govern them with kindness, and they will be meek subjects.

a nd thou mowe chaunge the eyre of the lond, and the wattris, and the ordinaunce of Citees, than do as thou hast purposid, and ellis nought. But gouerne þat <sup>1</sup>pepille in goodnes, and enhaunce them in thi benygnyte. And if thou do thus, y 16  
truste in god, alle they shulle be þi meeke subiectis, And obeye alle thi likyngis and comaundementis. And for the loue that they shalle haue to þe, thou shalt regne on them pesibly *with* gret victory. And whan Alexandre had red this epistille, he 20  
did aftir the counselle of them of Perce, and found hem more lowly and obeyshaunt to him than any othir were.

**The prologe of him that translatid this book into latyne.**

**Ca<sup>m</sup> iij<sup>m</sup>.**

24

His search for secrets.

Philip, interpretour and vndirstondere of alle langagis. y haue knowe no stede, ne place, ne temple where philesofres haue customyd to make or vnmake alle werkis and secretis, that y ne haue sought hem. Ne y haue herd told of no wise mane þat 28  
had knowleche in scriptures of philesofris, that y ne haue visitid him vnto þe tyme y come to the knowleche of the [temple of the] sone that made Esculapideos: there y fond a man solitarie, fulle of gret abstinence and right wijs in filosofie, to whom y 32  
lowid me diligently, And bisought him that he wold shewe me the scriptures of the knowleche of the sone, the which he yaf me *with* good wille. And wite ye welle y fond alle that, that y desirid, and alle that y went fore to the forseid place, and alle 36  
that that y so moche desirid. I retornyd home *with* gret ioye,

He finds a hermit in the Temple of the Sun:

who teaches him with good will.



and yeldid many gravis and worshipis to my makere. And  
 sithen at the request of the nobille kyng Alexandre, in gret  
 studie and moche labour, y translaid this book, out of Greke  
 4 into the langage of Caldee, and affir into the tonge of Arabike,  
 the which book made the right wijs Aristotille, that answerid  
 eyr to alle the questiones of kyng Alexandre, as ye shalle se  
 more pleyulier sewyng bi ordre.

He translates  
 the book from  
 Greek into  
 Syriac, and  
 thence into  
 Arabic.

8 r <sup>1</sup>Ight glorious sone and emperoure rightwis, god comfort the  
 in the wey of trouthe and of vertues, and refrayne the from  
 fleshely and bestly desires, and conferme thi Rewme to his  
 seruice and his worships. Wite welle, dere sone, that y haue  
 12 reseveyd thyn epistille reuerently and honourably as it to me  
 bilongith, and y haue fully vndirstond the gret desire that thou  
 hast that y were personally *with* the; and thou merveylist þat y  
 may holde me so long fro the, and also thou vndirtakist me.

[<sup>1</sup> fol. 3 b.]  
 Aristotle's  
 preface.

16 gretly, and seist that me rekkith but litille of alle thi gret nede,  
 and therefore y haue hastid me and ordeynyd me to make a book  
 for the, the which shalle conteyne alle thi nedes, and it shalle  
 fulfille myn absence and my defaut, and it shalle be rewle and  
 20 doctrine ayens alle adversitees. But, dere sone, thou owist not  
 repreue me ne put me in blame, for thou wost welle that ther is  
 no thing that myght lette me to come to thee, but only as thou  
 knowist welle that y may not bistere my silf, y am so gretly in  
 24 age and febille of persone, not able to go ne to ride. And wite  
 thou wel thou hast axid me, and so moch desirid to knowe of  
 suche secretis, of whiche mannys thoughtis may not comprehende  
 ne susteyne, how myght than eny hert of dedly man vndirstond  
 28 that, þat longith not to be knowe. But euermore bi right y am  
 holde to answer to that that thou axist of me. And so be thou

His reasons  
 for not com-  
 ing to Alex-  
 ander.

holde bi wisdom neuyr to axe me thing othir þan is contenyd  
 therin. ffor *with*out dout thou shalt fynde þerin alle thing  
 32 worldly that is nedfulle or spedfulle to thyn estate. ffor god  
 hath yevene suche grace to thee of vndirstondyng and subtilite  
 of witt, and bi the doctryne that y haue oft tymes yove thee,  
 that bi thy silf thou maist conceyve, <sup>2</sup>vndirstonde, and wite alle  
 36 thingis that thou desirist or axist. ffor the desire of the wille  
 that thou hast shalle opene the the way to fynde thi purpos, *with*  
 the myght of god. And wite thou welle that the cause wherfore  
 y shewe my secretes figuratify & derkly, and bi derke en-

Cautions  
 respecting  
 these secrets.

Alexander's  
 natural  
 abilities.

[<sup>2</sup> fol. 4 a.]

40 samplis: It is for y dowte me, that if this book come vnto the

God's anger  
with those  
who reveal  
His secrets  
to the un-  
worthy.

hondis of vntrewe men, and proud, whiche were not worthi nor able forto knowe the secretis of god almyghti, for they are not worthi therto. And wite thou welle þat y putt me in gret dowte and indignacioun of god, forto shewe thee his secretis, as he of 4 his excellent goodnes hath shewid hem to me. And therefore and thou discouere hem vnto eny at eny tyme, wite welle that some affir thou shalt haue y-nowe of yville fortunes, and þou shalt not eschewe the grete disesis that are hastily to come, fro 8 the whiche god kepe the euermore, amen. And loke in alle thing that thou haue in mynde this profitabille techyng that y haue ordeynyd to the, and am in purpos forto expowne, and bi the leue of god thi nobille hert enforme, and þat shall be to 12 the gret solace and myrroure of helthe. It bihovith, dere sone, þat eche kyng haue two thingis to susteyne him and his Rewme, but he may not haue hem but he be stedfast in gouernaunce, so that alle tho that ben vndir his regne ben of oon obeyschaunce, 16 and in on subieccioun of trewe ligeaunce vnto her liege kyng, for disobeyshaunce of subiectis is most enfleccioun and enfleblisshyng of euery lord. ffor if the subiectis regne, the lordis myght is litill or ellis nought, and y shall shewe yow cause whi. The 20 subiectis ben mevid in corage forto obeye her lord, and þat is for two causis; the on cause is within, the othir cause without. The cause without <sup>1</sup> is whene the lord wisely dispendith his goodis and his ricchessis among his subiectis, And that he 24 yeue yeftis largely to euery man affir that he is worthi: and this is a gret poynt of wisdome, forto enforce him silf to haue the hertis of his subiectis thorough good werkis. and this is the first degre and principalle foundacioun of his prosperite. And that 28 he mayntene rightwisnes and even iustice, as welle to poore as to riche, and that his rightwisnes be medlid with pite and mercy. The cause within is, that his philesofris and grete wisemen of clergie be had in worshipe and high recomendacioun: 32 ffor god hath recomendid to hem a part of his high science. And y recomende to the this science and secrete of wisdome, forthwith the othir that thou shalt fynde in dyuerse partis of this book, in the whiche thou shalt fynde high doctryne, for 36 thou shalt fynde the cause fynalle of thi principalle purpos. ffor whan thou hast vndirstond the sothe of the significacions of the wordis, and þe derknes of the examples, than shalt thou haue fully and perfity alle that thou desirist. Thus pray y god, 40

Two things  
needed to sus-  
tain a realm.

[<sup>1</sup> fol. 4 b.]  
The lord  
must share  
goods wisely  
among his  
subjects:

and he must  
hold clergie  
and philoso-  
phy in high  
repute.

rightwis and glorious kyng, that he enlumyne thi resoun and thyn vndirstondyng, so that thou may come and parceyve the secretis of this science, that thou may be therin myn heyr and  
 4 myn only successoure, and that graunt the god, that his ricchesse enlargisshith and habundauntly yefith vnto lijf of wys men; And yefith grace to do [to those] þat stodien forto knowe that is straunge and hard in kynde, for *without* specialle grace of god  
 8 no thing may be doone vnto any good purpos.

May God  
make him  
know these  
secrets.

#### Of the largenes of a kyng. Ca<sup>m</sup> 4<sup>m</sup>

t Her are foure condicones of kyngis. ther is a kyng that  
 is large to him silf and large to his <sup>1</sup>sugetis. Ther is a  
 12 kyng that is skars to him silf and large to his sugetis. Ther is  
 a kyng that is larg to him silf, and skars to his sugetis. And  
 ther is a kyng that is both skars to him silf, and to his sugetis  
 also. Men of ytalie seyne, that ther is no vice in that kyng  
 16 that is skars to him silf, and large to his sugetis. The Iew  
 saith, that kyng is good that is skars to him silf and to his  
 sugetis bothe. The parisien saith, that kyng that is large to  
 him silf and to his sugetis bothe, he is not worthi to be in no  
 20 preysyng, but werst of alle othir. And if he be skars to him  
 silf and to his sugetis bothe, his Rewme may not stonde longe  
 in prosperite but sone come to destruccioun. Than it nedith  
 wisely to enquere of vertues and of vicis, what is largesse and  
 24 what is skarsnes, and wherin stonidith the erreure of largesse,  
 and what disese cometh of skarsnes. It is clere thing, that þe  
 qualitees arne forto be reprovit, whan they aliene them from  
 ther meene. And wite ye welle that it is hard thing forto kepe  
 28 largesse, and light thing forto passe it. And it is a light thing  
 a man to be skars or foole large. And if thou wille gete larges,  
 biholde and considir thi power and thi riches, and also the tyme  
 of nede and the deservyngis of thi men. And than owist thou  
 32 forto yeue mesurably vnto hem that haue nede therto, and best  
 haue deseruyd it, and he that yevith othir wise passith the  
 rewle of largesse. ffor he that yevith his good to suche as be  
 not worthi, [it] is but lost, and he þat spendith his good out of  
 36 mesure shall sone be poore, and this makith her enemies to  
 haue maystrie ouyr hem. Than he that yevith his good in  
 tyme of nede to suche as haue nede therto, and principally to  
 suche as haue deservid <sup>2</sup>it, suche a kyng is large to him silf and

Four kinds  
of kings.  
[1 fol. 5 a.]

Italian,  
Indian,  
and Persian  
views.

It is hard  
to keep the  
just mean of  
largesse.

Wise largesse.

[2 fol. 56.]

to his sugetis bothe, and his rewme shalle stonde in gret prosperite, and his comaundementis shul be fulfillid. And he that  
 Foolish largesse. dispendith the goodis of his Rewme out of ordir and discrecioun, and yevith suche as be not worthi, ne haue no nede *perto*, that 4  
 kyng distroyeth his peple and the comoun good of the Rewme, and is not worthi forto regne, for he is fool large. The name of skarste is vnconvenient to a kyng, and yville bicometh to his royalle maieste. Than if a kyng wolle regne worshipfully, it 8  
 bihouyth him ney<sup>per</sup> to haue that on ne that othir of two vicis, skarste ne fool large. And this may not welle be doon  
 Advantage of without counselle. Therefore it nedith *with* gret diligence to haue an Inwijs man and a discrete to counselle, the which must 12  
 having a wise treasurer. be chosene among many othir, and suche a man must be *com-*  
*myttid* to suche a charge bi the kyng and his wys counselle, forto governe the riches of the Rewme as it owith best to be  
 disposid, to the worshipe of god *principally* and worshipe of the 16  
 kyng, and thus shalle thi Rewme stonde in gret prosperite.

**Of largenes and skarsnes, and many opir vertues. Cap<sup>m</sup> 5<sup>m</sup>**

k Yng Alexandre, y telle the in certeyne that what kyng  
 Don't spend more than you receive. makith gretter dispences than the profites conteyne that 20  
 longen to the crowne, he enclyneth him to fool largesse and nought to skarsnes. That kyng *without* dowt shalle sone be  
 destroyed. And if he enclyne him to worshipfulle largesse, he shall haue perpetualle ioye of his Regne. And wite welle, dere 24  
 sone, that y haue founde in techyngis and comaundementis of the gret doctour Hermogenes, that the grete souereyne clerte of  
 vndirstondyng is plente of lawe, and konnyng is a signe of  
 [1 fol. 6 a.] perfeccioun of a kyng, and *pat* previth whan <sup>1</sup>he *withdrawith* 28  
 Covetous kings have destroyed many realms. forto take the goodis and possessiones of his sugetis, for that  
 hath ben the cause of distruccioun of many Remes. ffor kyngis that haue made so outrage dispenses, that the Rentis and  
 profetis that longid to *him* myght not susteyne ne mayntene 32  
 ther outrage dispenses, And forto mayntene it, they took the goodis and possessiones from her sugetis, for which cause the  
 pepille cried to god, and god herde hem and sent on hem kyngis  
 Their exactions cause rebellion. of vengeance. The pepille rebellid ayens hem and were 36  
 destroyed of alle, and alle her name putt to nought. And ne were the grace of glorious god, that susteneth and helpith the  
 Innocent peple, alle shuld go to distruccioun and into the

domynacioun of Alienes for euyr. And þerfore kepe the fro outrageous expenses and yeftis. And kepe euyr temperaunce in largete, and stodie not abowt derke prophecies, ne secretis that passith thi witt, ne neuer repreue thi yeftis *with* ayen-takyng, for it longith not to the condicioun of a gentille kyng.

Be temperate in all things.

Don't take back gifts.

### Of vicis and vertues, and of þe doctrine of Aristotille.

#### Ca<sup>m</sup> 6<sup>m</sup>

8 t He substaunce of alle vertues of a kyngis regne is forto yeue to good men, and to foryeue wrongis, and worshiþe hem that owen to be worshipid, and to do reuerence to hem that are worthi, and to thynke on meke deth, and to kepe hem fro ouermoche speche, and to lete passe wrongis into a tyme, and forto feyne him that he kan not bere the foly of foolis. Dere sone, y haue told the and shalle teche the many thingis whiche thou shalt witholde in thyn hert, and y haue stedfast trust, that as long as thou gouernest the as it is rehersid, thou shalt euyr haue shynyng clernes and sufficient konnyng to thi gouernaunce alle the tyme of þi lyf. And y shalle teche the the science of phisik abreggid, <sup>1</sup>the which y had not purposid to haue spokene of, but for that science *with* the techyng that cometh therof, may suffice the in alle werkis in this world and in that othir.

A summary of kingly virtues.

[<sup>1</sup> fol. 6 b.]

### Of entendement, that is vndirstondyng. Cap<sup>m</sup> 7<sup>m</sup>

w Ite thou welle, right dere sone, that vndirstondyng is cheef of the gouernaunce of man and helthe of thi sowle, and keper of vertues, and flemer of vicis, for vndirstondyng shewith vs what we owen to fleme, and what we owen to chese and folowe. It is the keye of vertues and roote of alle louabille goodnes and worshiþe, and þe first instrument therof is desire forto haue good renowne. ffor he that desirith to haue good renowne, shalle be ouir alle glorious and worshipulle, and he that desirith it feynyngly and ypocritly, that is to say without deseryng, he shalle in the ende be confoundid by yville renowne as he is worthi. A kyng owith principally forto gete and haue good renowne, more for the govornyng of his Rewme than for him silf.

Praise of understanding.

Desire to be of good renowne.

Of entencioun fynable of a kyng. Ca<sup>m</sup> 8<sup>m</sup>

Good fortune  
and bad fame  
bring on  
envy.

t He bigynnyng of wisdom and vnderstandyng is forto haue good renoune, bi the whiche remedies and lordshipes are conquerid and getene. And if thou seke to conquere remedies or 4 lordshipes, and thou haue no good renoune, thou shalt fynde that the ende is and shalle be but envye. And envye is neuyr without lesyngis, the which is roote and mater of alle vices.

Envy brings  
on strife.

Envy engendrith yvill spekyng, and of yvill speche cometh 8 hatrede: Hatrede engendrith vylenye, vylenye engendrith rankoure: Rankoure engendrith contrariete: Contrariete engendrith vnrightwisnes, vnrightwisnes engendrith batayle: Batayle yevith vp alle lawes and distroyeth citees, and is contrary to 12 kynde and distroyeþ mannys body. And therefore, dere sone,

[fol. 7 a.]

Desire good  
fame and  
truth.

bithynke the and <sup>1</sup>sett thi desire as thou maist haue good renoune, for of gret desire that thou shalt haue to haue good renoune, thou shalt drawe to the the trouth of alle thing. And 16 wite welle that trouth is roote of alle thingis that owen to be bilouyd, and trouth is matere of alle goodnes, for it is contrary to lesyngis, the which is roote and mater of all vices. And vnderstonde that trouth engendrith desire; desire engendrith 20

Truth brings  
on friendship.

Iustice. Iustice engendrith good feith. Good feith engendrith largesse; largesse engendrith famularite, that is homelynes. ffamularite engendrith frendshipe. ffrendshipe engendrith counselle and helpe, and bi these thingis rehersed was alle the world 24 ordeynyd and the lawes made, and they are accordyng to reson and to kynde; than semeth it welle that desire to haue good renoune, is long lastyng lyf and worshipfulle.

Of yvelys that cometh of bestly desires. Ca<sup>m</sup> 9<sup>m</sup> 28

a Lexandre, dere sone, leve bestly desires and flesshely, for they ben corruptible. flesshely desires bowith the hert of mane to delitis, which are corrupcioun to the sowle, and it is bestialle without discreccioun. And he that ioyneth him to 32 bodily corrupcioun, he corruptith the vnderstandyng of man. And wite welle þat suche desires engendrith flesshely loue: And flesshely loue engendrith avarice: Auarice engendrith desiris of ricchesse: Desiris of ricchesse makith a man without shame: 36 Man without shame is proud and without feith: Man without feith drawith to thefte: Thefte bryngith a man to endles shame,

The evils  
arising from  
animal de-  
sires.

and so cometh a man to kaytifnes and to fynalle distruccioun of his body.

**Of the wysdome and ordinaunce of a kyng. Ca<sup>m</sup> 10<sup>m</sup>**

4 i t is convenabille thing and rightfulle Iustice that good  
 renowne of a kyng be in lovable konnyng and good man-  
 hode, and þat shalle make his name <sup>1</sup>sprede thourgh alle parties [<sup>1</sup> fol. 7 b.]  
 of his rewme; and that he haue parlement and wys counselle oft  
 8 tymes; and so shalle he be preysid and worshipid and dowtid Justice  
 makes a king  
 praised.  
 of his sugetis whan they here him speke and done his thingis  
 wisely. ffor in suche wise may fully be knowene the wisdom  
 or ellis the folie of a kyng. Whan he governyth *him* wisely  
 12 ayens god, he is worthi to regne, and worthily to holde lordis  
 estate. But he that settith his Rewme in servitude and yvill A tyrant wins  
 for himself  
 evil fame.  
 customes, he ouyr passith the wey of trouthe, he settith at  
 nought good lyvyng and goddis lawe: And he shalle at the  
 16 ende be sett at nought of god and alle worldly good men.

**Of a kyngis goodnes and holynes. Ca<sup>m</sup> 11<sup>m</sup>**

I Prey the foryete not þe lernyng that wijs philesofres haue  
 spoken of, and that they seyde that it is fittyng that the  
 20 royalle maieste be governyd aftir the rightis and the lawes,  
 nought bi feynt semyng but in dede doyng, so that eche mane  
 se and knowe the goodnes of the kyng and that he dredith god, Fear God,  
 and men will  
 fear thee.  
 and that he wolle governe him aftir goddis plesaunce; than  
 24 shalle the kyng be worshipid and dred whan men seyne that he  
 dredith god. And if he feyne him good man and holy, and is  
 yvill to his sugetis, he shalle be sett at nought of god, and be  
 diffamyd of alle men, and his doughti deedis shulle cese, and  
 28 the worship of the crowne shalle fayle, for yvill werke may not  
 long be hidde. What may y sey þe more, there is no tresoure  
 ne othir thing in this world that is comperable to good renowne.  
 And on that othir side, dere sone, it longith that thou do  
 32 worshiþe to clerkis and reuerence good men of Religioun, and  
 avaunce wijs men that be of good lyvyng, and speke oft *with*  
 hem, and axe <sup>2</sup>hem questiones and dowtes of diuerse thingis, Reverence  
 clerks and  
 religious  
 men.  
 and also answeere wisely to her axyngis, and lete alle thi Rewlis [<sup>2</sup> fol. 8 a.]  
 36 be goode. And worshiþe euery man as he is worthi, nought  
 aftir estate, but aftir hir goodnes, and so wold god.

Of the purvyaunce of a kyng. Capitulum 12<sup>m</sup>Prepare for  
the future.

i t is nedfulle that the wijs kyng thinke oft of thingis that  
arne to come, so that he may wisely purveye and make  
contrary ordynaunce ayens hem, and þat he may the more 4  
lightly bere and susteyne þe contrarye aduersitees and aduen-  
tures; and also a kyng owith to be pitevous, and his yre and  
Be not hasty,  
but pitiful. malice wisely to cover and refreyne, so that without good and  
discrete avisement he do nought that he thought to done in his 8  
male talent; and so may he knowe with resoun erreure, and  
with excellent discrecioun repelle it. ffor the most sovereyne  
vertu of wisdomme that a kyng may haue it is to governe him  
wisely, and nought do without discrecioun; and whan he saith a 12  
thing þat is good and profitable to be done, lete him do it  
diligently wisely and gladly with discrecioun, and so shalle he  
be eyr obeyd and dred in loue-drede of alle his lieges, and  
that is an high signe þat he is bilouyd of god. 16

Do all things  
with discre-  
tion.Of clothyng of a kyng. Ca<sup>m</sup> 13<sup>m</sup>A king should  
be the best  
dressed man  
in the coun-  
try:

i t is right welle semyng vnto a royalle maieste of a kyng,  
þat he be royalle and excellent in his array, so that eyr he  
shewe him in riche and precious clothyng, and þat his clothyng 20  
be of the most straunge cloth þat may oughwhere be founde;  
and þat is a gret prerogatif and an high dignyte þat he sur-  
mounte alle othir lordis, and royallis of his rewme in his royalle  
array; and therby his dignyte shalle be the more worshipid, and 24  
his myzt<sup>1</sup> the more enhauncid, and the gretter reuerence to him  
shalle be yoven of alle men. And also it bicometh to a kyng  
to be a fayre and a swete spekere with amyable and gracious  
wordis, and specially in tyme of warres and batayles. 28

[<sup>1</sup> fol. 8b.]And very  
sweet-  
spoken.Of the countenaunce of a kyng. Ca<sup>m</sup> 14<sup>m</sup>Better too  
little talk  
than too  
much.

d ere sone Alexandre, it is a precious and an honourabile  
thing to a kyng forto kepe sylence and speke but litille but  
if it be nede, for it were bettir that the eeris of the peple were 32  
brennyng in desire to here the speche of her kyng than the  
pepille wofulle and wery in the listenyng of hir kyng, and the  
hertis envenymyd of his presence and his sight. And also a  
kyng owith not to shewe him ouer oftene to his peple, ne ouer 36  
oft haunte the company of his sugetis, and specially of chorlis



- and ruralle folke, for bi ouyr moche homelynes he shalle be the lasse honourid. And þerfore the Iewes had a fayre custome in the observaunce of her kyng, for they ordeynyd that her kyng
- 4 shulde not shewe him openly to alle the peple but at on tyme of þe yere, and than he shulde shewe him in the most royalle apparayle, and þe barones and knyghtis of his Rewme shul ben about him alle in bright armoure, and the kyng most royally
- 8 sett on a stede *with* his septre in his hond, and the Crowne on his hed, and on his body his cote Armure of his royalle armes, and alle þe peple aftir and bifore him. Then speken they and tretene with the kyng of alle þe nedis of the Rewme, and tellen
- 12 of diuerse adventures that haue fallen in that yere bifore. In the whiche he and his counselle must ordeyne remedy and ordeyne governaunce, and there the kyng yevith grete and riche yeftis, and also foryevith men *dyuerse* trespacis that han de-
- 16 servid to be deed, and there they loke if it <sup>1</sup>be nede forto abregge grete chargis that the peple were wont to bere. And forto make ordinaunce of suche thingis as ben nedfulle and spedfulle for the comoun profit of the Rewme. And whan this
- 20 emparlyng is doone, than risith on of the wisist lordis and reportith to the peple gret recomendacioun and preysyng of the kyng, and of þe good governaunce, and done gret thankyng vnto god þat hath sent so excellent a witt vnto the kyng of Iewes to
- 24 gouerne hem in suche wise, and also they preyen god that they may be obeyshaunt to him that holdith hem in suche governaunce. And whan that this worthi lord hath þus reportid and spokene, then alle the peple enforcith hem forto enhance the
- 28 preysyng of þe kyng, recommending his goode werkis, and preyen to god for him, and þus thorough alle þe lond in Citees of name þe good werkis of hir kyng are publisshid and comendid, and thus the children of her childrene ben taught and norisshid vnto
- 32 love, worshiþe, and reuerence and obeyshaunce of her kyng. And at that time are punysshid and Iustified alle tho that mysdone, so that alle tho þat stonde in any wille forto forfete, they withdrawen hem and bicom good men; and also the kyng
- 36 doth grace and allegeaunce to marchauntis of the tribute that they owe to the kyng, and maynteneth the marchaundise and þe ricches diligently to be kept and diffendid, and þat is þe cause that the cuntre of Iewes is fulle of pepille, and of mar-
- 40 chaundise, and of alle ricches, for of alle þe partis of þe world

Kings should only be seen once a year;

and then in their royal array.

They should hold Parliament:

[1 fol. 9 a.]

and then a great lord should speak to the people, praising the king:

and the people will reverence him.

He should forgive the merchants their tribute,

and thus  
attract them  
to his coun-  
try.

marchauntis approchen to them, for in hem men fynde grete  
wynnyngis. And in þat cuntre straungers riche and pore are  
sustenyd and holpene. Wherefore þe tribute of þat lond, and þe  
rentis of the kyng ben euermore growyng <sup>1</sup>and encresyng.

[<sup>1</sup> fol. 9 b.]

4

### Of the rightwisnes of a kyng. Ca<sup>m</sup> 15<sup>m</sup>

Merchants  
can spread  
his fame.

a kyng owith not to do no vyleny ne hyndryng to Mar-  
chauntis, but forto done hem right gret worshiþe, for they  
go thorough alle þe world bi see and londe, and þey wol report as 8  
they fynde, good or yville. And the kyng owith eythir bi him  
silf or bi his trewe depute to done even Iustice in yeldyng to  
every man that is his of right, and than shalle the worshiþe and  
the ioye of the kyng encrese, and [he shall be] the more dowtid 12  
of his enemyes, and lyve and regne in prosperite and pees, and  
shall haue at his wille alle his desires.

A king should  
be just to all.

### Of worldly desires of a kyng. Ca<sup>m</sup> 16<sup>m</sup>

Desire things  
that will last.

a lexandre, dere sone, desire nought worldly thingis that are 16  
passyng and corruptible, but thynke that thou must leve  
alle and go hens nakid. Caste than thi desiris vnto tho thingis  
that euer shulle laste, that is, the lijf of the world perdurable,  
where that eyr is myrthe and ioye without ende. leue þe 20  
noughti lyf of bestis that eyr lyve in filthis; trowe not lightly  
alle that that men wille telle the, ne be nought our hasty in  
yevyng mercy vnto them that thou hast conquered, and evir  
thynke afore of thingis that are possible to come. Sett not thi 24  
desire to gretly in excesse of metis and drynkis, for it wolle  
norisse the in slepe and slouthe, and stere the vnto lecherie,  
which is most destruccioun to manys body.

Do not eat  
or drink too  
much.

### Of þe chastite of a kyng. Ca<sup>m</sup> 17<sup>m</sup>

28

Evils of un-  
chaste life.

n obille emperoure, sett nought thyn hert in lecherie of  
women, for þat is the lyf of swyne. Ioy and worshiþe  
shalt thou noon haue, while thou governyst the aftir that lijf  
and aftir the lijf of vnresonable bestis. Dere sone, lecherie is 32  
destruccioun of body abreggyng of lijf and corrupcioun of  
vertues; Enemy to conscience, and makith a man oft femy-  
<sup>2</sup>nyne. In whiche is oft tyme found cowardnes, and þat is the  
grettist poynt of reproof that may be vnto Chyvalrie.

[<sup>2</sup> fol. 10 a.]

36

**Of pleiying of a kyng. Capitulum 18<sup>m</sup><sup>1</sup>**

- i t is semely to a kyng sumtyme *with* his pryncis lordis and othir that ben honest gentiles, forto delite him in honest pleyes and myrthis, and forto haue many dyverse mynstralcies in his audience, and dauncyng and syngyng, for whan the kynde of man is reioysid in myrthe of kyndely nature, the talent of man takith therof gret strengthe and corage in alle manhode.
- 8 Than if thou delite the in suche myrthe, loke that it be doone in honeste and pryvy place, and whan thou art in þi most myrthe kepe the wel from ouermoche drynke, but lete othir haue drynke at wille, and than shalle þou here many pryvy thingis discoverid, than take to the tho that thou lovist best, that they may reporte to the an othir day of that men seyne and tellen in here dronkenship; Onys or twyes ayere suffisith to haue suche maner myrthis. And euyrmore loke that thou holde alle thi lordis in gret worshipe as they ben of estate, and diuerse tymys make them ete *with* the on aftir an *opir*, and yeue hem rewardis of Iewellis or of riche clothyng after that they ben of estate and worthi; and loke þat ther be no man of thi counselle ne famulier *with* the, but if he be rewardid *with* yeftis of thi largesse, for ellis makist thou not ther hertis toward the in trusty loue, nor savist not thyn estat.

A king should enjoy himself now and then:

privately:

and make his nobles drunk, so as to hear what they say.

Do not make favourites among your lords:

And see that no one is neglected.

**Of discrecioun of a kyng. Ca<sup>m</sup> 19<sup>m</sup>**

- 24 d ere sone, haue euyr thi countenance in sadnesse and vse not to laughe ouermoche, for bi ouermoche laughyng men that be wise chesen a foole, or ellis a man without sadnesse. And a kyng owith to do more <sup>2</sup>worshipe to men of his counselle than to othir. And if any violence be done in thi court or in thi presence, lete it not skape vnpunysshid that othir mowe be ware. And regarde owith to be take in punysshing, for sum manys persone is more worthi than sum othir is, and sum tyme must be doon rigoure of lawe, and sum tyme it must be abreggid aftir that the persone be of estate. Itt is writen in the book of Macabeus that a kyng owith to be louyd and preysid, that is like to the Egle, which hath lordshipe aboue alle fowles, and noon to the owle, whiche that is suget and aferde of alle fowlis.

Be sober of cheer,

[<sup>2</sup> fol. 10 b.]

and have regard to persons in punishing crime.

Maccabees says a king should be like an eagle, not an owl.

<sup>1</sup> Numbered 17 in MS., so that from this point the numeration of the chapters is not in accord with that of the MS., being one in advance.

Have no violence done in thy presence.

And therefore if any man do violence in the presence of the royalle maieste, thou must considir if it be don by pley to make othir forto laughe and be glad, or if it be don in dispite and represe of thi presence; for vnto the first longith correccioun, 4 and to that othir longith nought but deth.

Of reuerence of a kyng. Ca<sup>m</sup> 20<sup>m</sup>

A king is revered for four reasons.

a lexandre, dere sone, the obeyshaunce of a kyng cometh thorough foure thingis: for goodnes of þe kyng, for gentil- 8 nes, and for worshipe that he vsith, and for reuerence that he doth to hem that are worthi. Dere sone, vse these condicones, and thou shalt turne the coragis of thi sugetis at thyn owen desire; and loke that no wrongis ne Iniuries be doon to thi 12 peple, that thou yeve hem no mater to speke ayens the, ne do neythir, for oft the voys of the peple doth harme, if it be in malicious wille, and wite thou welle that the wisdome of þe kyng is the ioy of his dignyte, and of his reuerence, and is 16 enhaunsyng of his rewme. Than reuerence and souereyne wisdom is aftir þat love be in the hertis of his sugetis. It is founden in bookis that a kyng is among his sugetis as is the 20 reyne in <sup>1</sup>erthe. And of alle creaturis lyvyng, for of reyne cometh first the wey that ledith marchauntis into alle londis, whiche marchaundise is helper to alle biggeris. And alle though 24 in Reynes cometh some thondris and dissesoun wederis with lightenyng and othir tempestis, whereby man and beste is oft perrishid, and yet alle though suche accidentis ben yville, it makith men & women crye for fere, that wolde but litille 28 thynke on god or on his myghti power, and so it makith folke forto thynk and considir that þe Rayne cometh of goddis grace and of his endles mercy; and suche ensampil thou mayst take 32 of the wynd þat cometh also of the tresoure of goddis mercy, for bi the wynde men be mevid on the watir to alle londis to fecche and brynge thyngis that ben helpeliche to mannys kynde, and yet by the wyndis comen many perellis and lettyngis in watir 36 and londe, and gret richesse is cast in the see, and by the wyndis are engendrid many corrupcions in the eyre, of whiche cometh many venemous pestilencis and othir diuerse diseses, and then folke pray god and requyren him that he take fro them tho 36 diseses. Neuyrtheles god suffrith the planetis forto make and holde her cours in the rewle and ordir as he ordeynyd hem, for

A king is like the rain.  
[<sup>1</sup> fol. 11 a.]

If rain does harm, it does much good.

So with the wind.

God allows the planets to hold their course.

the wisdom of god peysith euenly, and ordeyneth alle thingis  
 forto serve to his creaturis, and that did he of his high goodnes  
 benygnyte and mercy. And this same ensampille may thou  
 4 fynde in wyntir and in somer, in whiche the souereyne wisdom  
 of god hath ordeynyd the coldes and the hetis for the engen-  
 dryng and encresyng of alle naturalle thingis, and evyr many  
 diseses comen to mankynde bi gret rigoure of colde and also of  
 8 hete. And þus <sup>1</sup>it farith, dere sone, sumtyme of a kyng whan  
 he doth many greves and disesis to his sugetis, for than they  
 beren it welle grevously ayens him and ayens hert; but whan  
 the peple seene and knowene that bi the grace of god and good  
 12 governaunce of þe kyng that they arne in pees and welle  
 governyd, they foryetene the yvelis and disesis above seide, and  
 thanken glorious god that he hath purveyde hem so wijs a kyng  
 in governaunce.

So with  
winter and  
summer.

[ fol. 11 b.]

The good  
from kings  
makes the  
evil for-  
gotten.

### 16 How a kyng shalle make Sugetis. Capitulum 21<sup>m</sup>

i Prey the, dere sone, that thou oft enquere of þe necessite  
 of thi sugetis, and bi thi power thou helpe hem at her  
 nede. Also thou must chese a man þat is good and trewe, and  
 20 that louyth god and rightwisnes, and kan the langage of thi  
 sugetis, to whom thou commytte thi governaunce of thi sugetis,  
 and that he governe hem pitously and in loue; and if thou do  
 þus, thou shalt plesse thi creatoure, and he shalle kepe thi  
 24 Rewme, and the gladnes of the sugetis is kept þoruþ mercy of  
 the kyng.

Help your  
subjects in  
their need.

Choose a good  
viceroy.

### Of the mercy of a kyng. Ca<sup>m</sup> 22<sup>m</sup>

d Ere sone, y counselle the that thou gete gret purvyaunce of  
 28 cornes and of alle othir vytaylis that the cuntre haue  
 habundaunce therof, so that whan the tyme of derthe cometh  
 thou maist *with* thi purveaunce and foresight helpe thi sugetis in  
 her nede, and do crie and make knowe whan tyme is of thi  
 32 vytaylis, and thi refresshyng thorough thi Rewme in alle citees  
 and borowes, that it may be fette of thi folke at nede, and this  
 shalle be gret preysing to thi name, that so kanst ordeyne for  
 the sauacioun of thi peple; than shalle þi sugetis *with* gret  
 36 corage done alle thi comaundementis *with* fre hert and good  
 wille, than shalle thi deedis falle (falle)<sup>2</sup> to gret prosperite, and

Have great  
store of food  
ready to  
distribute in  
famine.

[ fol. 12 a.]

<sup>2</sup> falle repeated in MS.

Then men  
will praise  
your fore-  
sight:

and praise  
you.

euery man shalle mervyle of thi gret wisdom, and thus shalle thi wisdom be seen and knowe of alle men, and alle men shalle knowe and speke of thi foresight, and holde the gracious and worthi to ben a governour, and thus shalle þou stonde in love 4 and preysing, and euery man loth to do the offence.

### Of peynes and vengeance of god. Capitulum 23<sup>m</sup>

Don't shed  
blood.

a Lexandre, dere sone, among alle othir thingis kepe the wel fro shedyng of mennys blood, for that longith only to god, 8 for he knowith þe hertis of alle men, and wot what euery man is worthi to haue. Therefore take not vpon the goddis myght but if thou haddist his knowyng therwith. The doctour Her-  
mogenes saith that he that slethe the creature that is like to 12  
god, alle the vertues of hevene cesse neuer of cryng to the  
maieste of god, sayng, "lord, thi servaunt wolle be like to thee,  
takyng on him hasty and sodeyne vengeance," and wite this  
wel that who so sleth any man without cause resonabile, god 16  
wol avenge the blood, for god saith him silf vnto the vertues of  
hevene, "lete be, lete be, for in me is the vengeance, and y  
shalle quyte it." And wite þou welle that the vertues of  
hevene leue neuer of cryng of vengeance for mannys deth, 20  
vnto the tyme that god hath herde hem and done his iustifi-  
cacioun in vengeance doying.

The vertues  
of heaven  
cry to God for  
vengeance,

and He  
promises to  
avenge it,

to still their  
cry.

### Of knowleche of þe same peynes. Ca<sup>m</sup> 24<sup>m</sup>

d Ere sone, wite welle that y haue had knowleche of moche 24  
disese in my tyme, and therefore haue oft in memorie the  
dedis of thi forne fadris, and thynke how they haue lyvid, and  
so maist thou se and knowe bi many goode examplis how þou  
shalt done in thi governaunce in tyme comyng of tho<sup>1</sup> dedis 28  
that are passid; and loke thou haue no dispite, ne greue nought  
him that is lesse of myght than thou arte, for often it is sene  
that god encresith sympille men, and makith hem riche, and so  
cometh the pore man to power to quite that is done to him afore 32  
tyme, good othir yvill.

[fol. 12 b.]

Don't wrong  
simple men,

for they oft  
become great.

### fforto kepe þe ffeith. Ca<sup>m</sup> 25<sup>m</sup>

Keep your  
word in all  
cases.

a Iso kepe wel thi feith and thi word euermore, and alle thi  
hestis that thou hast made and false neuer thi tonge, for 36

that bilongith to no man þat coueytith to haue worshipe ; it is a poynt þat perteyneth only to folke that be feithles, Strumpetis and thefes ; and alle that it vsith comen to yville ende, alle  
 4 though it seme þat it doth good for a tyme. And what good cometh therof þou maist vndirstonde in many weyes, for bi feith  
 are citees and castellis holden, and gret worshipe vnto hem þat  
 so trewe are founden in here feith ; and tho that are false of her  
 8 feith bitraye her lord and hem silf bothe, and comen vnto a shamefulle deth, and that is her ende. Also bi feith and bi heste men kepe the comaundementis of god, and haue euer lastyng lijf for her rewarde ; and tho that breken her feith, ther  
 12 is no man kan deme hem iustly, but only god aboue. And vndirstonde þat euery man hath two spiritis folowyng him, that on drawith him to yville and wikkidnes, and alle the yville he kan he drawith him to, and yet he is þe same that shalle recorde  
 16 and rehearse alle his defaultis at the day of dome in shame and shenshipe of him þat hap wrought hem thorough his entisement. This mater shuld make the aferd forto do any yville there as þou myghtist do good ; kepe the also fro sweryng, for þou owist  
 20 neuyr to swere, but if necessite axe it, as that he be highly requyrid therto. ffor the destruccioun that was of þe Assiryenes, it was bicause her kyng made many othis in disseyt <sup>1</sup> of the citees that were next to him, and brake allyaunce of his hestis  
 24 þat he had made vnto hem, and god sygh the falsnes of þe kyng and his counselle, and wold suffir it no lenger, but made her sugetis put hem into thraldome : dere sone, do so, that thi goodnes, thi lewte and thi curtesie be knowen and kid alle  
 28 abowt, and þat shalle be kepyng of thi rentis and distruccioun of thyn enemies.

The land is kept by good faith.

Two spirits accompany man : one evil, who records all his sins against the day of doom.

Don't swear, for fear you break your oath.

[<sup>1</sup> fol. 13 a.] The Assyrians did so, and were destroyed.

### Of studie and wijsdome. Capitulum 26<sup>m</sup>

d ere sone, loke that ther be stodies and skolys in thi Citees ;  
 32 and comaunde alle men that þey sette her children vnto lettrure, and make hem be studyauntis in the nobille sciencis ; and it longith to the to helpe and socoure alle, that haue nede and haue no frendshipe, and thou must yeve sum prerogatif  
 36 vnto studiauntz forto susteyne and helpe them in her stodiung. And avaunce hem that are konnyng, be they pore or riche ; preyse hem that are worthi, and worshipe hem that are wor-

Have compulsory education.

Help students.

shipfulle; yeve thi yeftis often vnto them that are worthi, thus shalle þou stere hem and excite hem to preyse the, and to cronycle alle þi noble dedis, the whiche owen perpetuelly to be in recomending.

4

### Of the keyng of a kyng. Capitulum 27<sup>m</sup>

Never trust  
a woman:

a alexandre, dere sone, trust neuyr in women, in her werkis, in her service, ne in her company, ne dwelle thou nought *with* hem; and if þou must nede haue company of sum woman, 8 loke that thou preve hir welle and longe, and in diuerse wise, or thou trust to moche in her, for a man þat is in the possessioun of a woman, he stondith as do iewelis in the hondis of a marchaunt, whiche that hath power to selle or to yeve tho 12 Iewellis to whom him lust; right so doth <sup>1</sup>a man that puttith him in the hondis and power of a woman, he puttith his lyf and his deth in gret aventure: þou hast herd tolde that kyngis, dukis, and many othir worthi men haue ben dede thorough 16 venyme. Now the most violent venyme that any man kan deuysel or thynke is the yvill wille of a woman, for ayens þat venyme is no leche that kan make tryacle, ne ordeyne medicyne or remedy, but only to fle the dampnacioun of hem. And also 20 truste thou neuyr in oon sool ffisiciane, ne take neuer medicyne [from] on allone, but if gret nede make it, but lete many ffisiciens come togidre, and lete hem trete of that mater, and as they alle accorde, so is best to truste, for it is well *perilous* whan the lyf 24 of a man stondith in the wille of oo persone. And thynke also, dere sone, whan thou were in Inde how thou haddist ben disceyvid thorough thyn owen lust þat thou haddist to a maydene that was norisshyd *with* venyme, and had not y ben there and 28 thorough the craft that y knewe of phisomye and of othir natures, thou haddist ben ded bi her; and therefore haue euyr about the good phisiciens and wise philesofris, that mowe telle the of suche accidentalte maters, and so maist thou kepe thyn 32 helthe thorough good governaunce; and thynke on thyn owen prosperite, the whiche is yovene vnto the of the excellent power of goddis maieste, and be suche in *gouvernaunce* that þou maist be glorified and magnyfyed in the nombre of wijs men. 36

if you do  
she can sell  
you if she  
likes:

[<sup>1</sup> fol. 13 b.]

many kings  
have been  
poisoned:

a woman's  
hate is the  
worst poison.

Don't trust  
one doctor:  
have a lot.

Remember  
the girl who  
was sent from  
India.

I saved your  
life,

so always  
keep a doctor  
near you.



Of the difference of Astronomye. Ca<sup>m</sup> 28<sup>m</sup>

d Ere sone, y prey the and it may be done, that þou rise  
 ne sitte, ete ne drynke, but if it be bi counselle of sum  
 4 wijs mane that knowith the constellacions and þe course of the  
 planetis; and vndirstond that glorious god hath made no thing  
 without cause, but alle thyng with <sup>1</sup>passyng resoun of his excel-  
 lent and vnknowe science. The nobille Plato he stodied in the  
 8 science of Astronomye, and fond and compassid foure qualitees  
 and humoures contrarious, bi the which he had that nobille science  
 and gret knowyng in alle thingis visible that god made. And  
 haue noon affeccoun in folys þat seyne the science of Astronomy  
 12 is nought to stodie ynne for hardnes therof, trewly they wote  
 nought what they mene, for god made no thyng visible that it  
 ne is able and possible to mannys witt forto vndirstonde. He  
 that is a parfit studiaunt in that science, he may knowe and se  
 16 pereylis and disesis that are to come of werres, pestilencis, famyne  
 and othir accidentalle thingis the whiche he may vndirstond and  
 ordeyne remedye: thus maist thou se and knowe þat it is good  
 to konne þe arte and the cours of the planetis, and if thou kanst  
 20 fynde no remedy, it is good that thou prey hertily to god that  
 he ordeyne remedy, for as he wol so it shalle be, and no thing  
 may withstonde him. for what disese the planetis shewe in her  
 worchyng good men mowe so preye vnto god, by orisones, bi  
 24 fastyng, bi sacrifice, bi almes dede doyng, and penaunce for her  
 synnys, that god wille turne, revolve, and reuoke alle that men  
 dowte. Nowe to oure first mater and purpose, it is to wite,  
 that Astronomye is dividid in foure parties, þat is to wite, In  
 28 the ordinaunce of the sterres; In disposicioun of þe signes and  
 ther alyenyng and mevyng fro þe sonne; and this party is called  
 Astronomye; that othir part is of qualitees, and also for to knowe  
 the mevyng of þe firmament, and the degrees of þe risyng of þe  
 32 signes that are vndir the firmament of þe mone, and this is the  
 most worthi part of Astronomye, for þerin is the cheef knowyng  
 of þat science. <sup>2</sup>and there are 100028 planetis that ben fixe and  
 meve not, of the whiche we shulle speke aftirward more playnly.

Don't do any  
 thing with-  
 out your  
 astrologer's  
 advice.

[<sup>1</sup> fol. 14 a.]

Plato was a  
 great astrolo-  
 ger.

Don't believe  
 fools who say  
 Astrology is a  
 hard science.

By it you can  
 predict wars,  
 famine and  
 pestilence,  
 and prepare  
 a remedy.

If you pray  
 and fast God  
 may order it  
 otherwise.

Four parts of  
 Astronomy.

[<sup>2</sup> fol. 14 b.]

There are  
 1028 fixed  
 stars.

36 Of the keypyng of helthe. Ca<sup>m</sup> 29<sup>m</sup>

d Ere sone, helthe is the most precious thing that longith to  
 man, for it passith alle ricchesse, and alle helthe is [no] more  
 thing.

Health is the  
 most precious  
 thing.

but this governauce evenly conioynyd bi attemperaunce of humoures; and evir glorious god ordeyneth þe world, and yevith many remedies to the attemperaunce, and shewid to his holy profetis the writyngis and sciencis of secretis, for in her writyng 4 is founde alle thing comendable, and no reпреfe ne foly as it is alday prevedid bi most wijs men; glorious god, worshipid he be in alle his werkis. Amen.

Of governauce in seeknes. Ca<sup>m</sup> 30<sup>m</sup>

8

d Ere sone, have in mynde that alle wijs men and naturalle philesofris seyne that man is made of foure elementis, and foure contrary humoures, the whiche haue euer nede to be susteynyd bi etyng and drynkyng, and ellis þe substaunce shulde 12 fayle, and if a man ete and drynke out of tyme or ouyr moche it makith him febille, and to falle into dyuerse seeknes and many othir inconvenientis, and if a man ete and drynke moderatly and temperatly he shalle fynde helthe to his lyf, strengthe to 16 his body, and helthe of alle his lymes. The philesofres seyne that if a man trespace the god of nature in good lyvyng, be it in ouyr moche etyng or in ouyr moche drynkyng, in slepyng, wakyng, traveylyng or restyng, in letyng of blood or liyng, And 20 he outrage in eny of these, he may not fayle of gret seeknes, wherof y shalle shewe my doctryne and remedie. These delicate men seyne that alle that men don is forto lyve, be it in etyng or drynkyng, in gaderyng of worldly riches, or in fleshely lykyng, 24 it is nought done but forto <sup>1</sup>lyue and last long, and y sey but if he iustifie him *with* temperaunce as longith vnto lastyng of long lyf he shalle fayle or he be ware. And he that wille [not] do ayens his owen wille, and refrayne him from ouyr moche etyng 28 and drynkyng, but caste mele vpon mele, he is not abille to haue long lijf, for Ipocras kepte the observaunce of dyetyng forto lyve long, and enforcid him nought to ete and drynke. And also it is a grete helthe a man to be purgid at certeyne 32 tymes in resonabil manere.

Man is made of 4 humours.

If a man passes the mean of eating, &c., he may not fall of sickness.

[1 fol. 15 a.]

Hippocrates dieted himself, and lived long.

In how many maners a man may kepe helthe. Capitulum 31<sup>m</sup>

i prey the, dere sone, that thou wille kepe in mynde this trewe and certeyn tretis, and knowe that helthe stondest 36 in two thingis; the first is, that he vse and kepe to ete and

Eat accustomed food.

drynke suche as he hath ben norisshid in his youthe. The  
 secund is, that he purge him of yville humoures and corrupcions  
 that greve him. Purge evil humours.

4 **Of dyuerse metys. Ca<sup>m</sup> 32<sup>m</sup>**

w Han the body is hoot and fulle of vapoures than are grete  
 metis goode and profitabile, and that that shalle be diffied Gross food, when suitable:  
 of that body shalle be of gret quantite, for the grete hete and  
 8 vapoure of the body. And whan the body is smalle and drie,  
 smale metis are goode and norisshaunt, and that that shalle be small meats.  
 diffied of that body shalle be of litille *quantite* for the conditis  
 that are straye; and this is to take hede of, that a man vse  
 12 metis and drynkis that longe to his complexioun, for and he be  
 of hoot complexioun he shalle vse hoot metis temperatly, for and  
 the hete euir growe and inflawme the body within bi surfete of  
 ouyr stronge metis or drynkis, or bi any othir accident case, than  
 16 contrary metis and drynkis are most helpeliche to his helthe;  
 that is to sayne, colde metis and colde drynkis till that <sup>1</sup>he be [1 fol. 15 b.]  
 ayen in his good estate.

**Of the stomake. Cap<sup>m</sup> 33<sup>m</sup>**

20 w han the stomak is hoot and good, than alle metis arne good Suit your food to the state of your stomach.  
 for them that arne hote and grete, for suche a stomak is  
 like vnto a fire that brenneth thorough gret habundaunce of  
 woode; but whan the stomak is cold and febille, than is  
 24 bettir esy metis and drynkis till that he be stronger and in  
 more hete.

**Signes to knowe þe stomak. Ca<sup>m</sup> 34<sup>m</sup>**

s 28 Ignis of an yville stomak is yville digestioun, and that Signs of disorder of the stomach.  
 makith the body hevy and sluggy, and the visage bolnyd,  
 and suche a man yeneth often, and hath sumtime disese in his  
 eyen, and he rowtith moche in his slepe, and hath the mylte  
 soure and bittir and fulle of stynkyng watiir, and so is engendrid  
 32 ventositees and swellyng of the wombe, and þat makith noon  
 appetite to ete; kepe the then, dere sone, from metis and drynkis  
 that are contrary to the or thou maist not recover.

**Of a pistille of gret price. Ca<sup>m</sup> 35<sup>m</sup>**

36 d Ere sone, what is the cause that mannys bodie is corrupte?  
 it is for dyuerse complexiones and humoures contrary that

How to be independent of doctors.

are in him, and therefore y purpose to make and write in this present Epistille thingis that shalle be necessary, the whiche y haue drawe out of þe secretis of medicynes, for sum tyme come to a kyng diseses that are not honest no lechis to knowe; but 4 the grettir nede were / and vndirstonde welle this lore, and thou shalt neuir haue nede to phisiciane outake the case of batayle.

When you rise, walk and stretch.

Alexandre, dere sone, whan thou risist fro slepe, goo a litille and that shalle strengthe þi membris, and strecche hem evenly, than 8 kembe þi hed, for that dryuyth away the vapoure that cometh into thyn hed in slepyng, and dryvith hem fro þe stomak. <sup>1</sup>In

[<sup>1</sup> fol. 16 a.]

Wash and comb your head.

somer wasshe thyn hed with cold watir, and that shalle holde in the hete of þe hed and cause appetit of mete, than do on honest 12 clothyng, for the hert of man reioycith gretly in precious clothyng and honeste: þan frete thi teeth with barke or with sum thing that is of drie and hoot complexioun and of bittir savoure, for þat makith the teeth clene, and distroyeth the yville savoure 16 of the mouthe, and also it makith the voyce clere, and yevith appetite to mete; than frote welle thyn heed, for it openyth the shettyngis of þi brayne and comfortith the nekke, and makith the face clere, and amendith the blood, and lettith moche the 20

Rub your teeth with spice.

horyng of the heere; than anynt the with precious oynementis aftir that þe sesoun askith, for good odoure is gret plesyng to mannys lijf and norisshyng to the hert, and whan the spirit hath take refeccioun in good odoures, the blood renneth the more 24

Anoint yourself.

gladlier in euery parti of the body. Take than of a tre that is callid aloes, and of Rubarbe the weight of iiij d., and it wille take away the flewme of þi mouthe and of thi stomak, and yevith 28

Chew aloes and rhubarb.

hete to the body, and dryvith away ventosite, and makith good taste, and also that thou be oft tyme with the noblees, and wijs men of þi Rewme, and haue emparlement with them of the nedis of thi Rewme, and mayntene alle goode customes.

### Of the maner of travayle. Capitulum 36<sup>m</sup>

32

Take exercise before you eat.

whan thyn houre of custome cometh that thi talent hath take the, haue a litille travayle or thou ete, in ridyng or goyng, or sum othir maner of laboure, and that helpith moche þe body, and dryvith away alle ventositees, and makith the body 36 more light and stronge, and alayeth the hete of þe stomak, and

[<sup>2</sup> fol. 16 b.]

<sup>2</sup> wastith the yville humoures of thi body, and makith the flewme

of thi stomak forto descende; whan þi mete is come afore the, ete first of that thou desirist most, with bred that is welle bake, and if þou haue diuersite of metes, ete first of that that is most  
 4 light to diffie and most digestable, for at the bottome of thi stomak is the most hete to make digestioun, for as moche as it is next the hete of the lyver, þe which diffieth the mete bi sethyng in the stomak.

Eat first what you like best.

8 **Of Abstinence. Ca<sup>m</sup> 37<sup>m</sup>**

w han thou etist be nought to hasty, but ete *with* leyser and  
 good masticacioun, or thou take it downe alle though thou  
 haue gret appetite, for and thou ete to sone or ouyr hastily, the  
 12 yville humoures multiplen in the stomak, and the stomak is ouyr chargid, þe body grevid, and þe hert hurte, and that mete dwellith vndefied in þe bottom of the stomak.

Eat slowly.

**Nought to drynke pure watir. Ca<sup>m</sup> 38<sup>m</sup>**

16 a Iso, loke that thou drynke not pure watir whan thou hast eten thi mete, but if þou haue vsid it; for þe cold watir put upon thi mete coldith thi stomak and quenchith the hete of þi digestioun, and confoundith and grevith the body. and if þou  
 20 muste drynke watir for þe grete hete of þi body or of þi stomak, take it attemperatly, and not ouirmoche attones ne to ofte.

Don't drink water:

or, at most, a very little of it.

**Of the maner of slepyng. Capitulum 39<sup>m</sup>**

w han thou hast take thi refeccioun ley the to slepe on a soft  
 24 bed on thi right side þe tyme of an houre, and than turne the and slepe on þat opir side as the thynketh good is, for the left side is cold, and hath nede to be chafid, and if þou fele any disese in thi wombe or in thi stomak, lete hete an hoot  
 28 cloth, and ley it on thi stomak, or ellis take a fayre yong mayde and lete hir slepe in thyn armes, and that is the best hete for it is naturelle. Traveylyng afore mete yevith hete to thi stomak, but aftir mete it doth harme, and slepe before  
 32 mete is not good for it drieth þe humiditees, but aftir mete it yevith norisshyng to the body, for whan a man slepith, than the kyndely hete drawith into the stomak alle that the which was spredde into alle the membris, and goth to the bottome of þi  
 36 stomak on the refeccioun, and makith good digestioun, for the vertu naturelle makith good reste. And some philesofres seyne

Sleep on the right side for an hour: then turn over.

[<sup>1</sup> fol. 17 a.]

Reasons for eating late rather than early.

that the refeccioun at morowe is werse than is that at eve, for the etyng at morowe grevith the stomak, for the hete of the day spryngith, and therbi is the body more travaylid, and on þat othir side a man chafith him silf *with* dyuerse bisynesse, in goyng, in 4 spekyng, and othir occupacions that longith to man þat cometh by the hete of þe day, and enfeblisshith the naturelle hete within and doth harme to the stomak, and makith it of lesse myght to diffie that in him is, but at eve is alle contrary, for the body is 8 more restid and lesse grevid of naturelle hete, and the hete of alle opir membres are more at reste, than cometh þe coldenes of þe nyght, and alayeth the superfluitees of hete, and doth the stomak moche good, for than hath he nought but of nature. 12

### Of keypyng of Custome. Cap<sup>m</sup> 40<sup>m</sup>

Don't break through your habits.

t Hou owist forto knowe that he that hath in custome forto ete twies a day, and he vse to ete but ones, it grevith him for that he vsith not his custome, for þe stomak is out of his 16 wone. ffor he þat usith him to ete at a certeyne houre, and he bigynne <sup>1</sup> to chaunge that houre, he shall parceyve in short tyme þat it doth him harme, for chaunging of custome chaungith nature. 20

[<sup>1</sup> fol. 17 b.]

### How a man owith to chaunge Custome. Cap<sup>m</sup> 41<sup>m</sup>

Or, if you must, do it little by little.

a nd necessite constryne the to chaunge custome, thou muste done it wisely, that is to say, litille and litille, and thus *with* helpe of god shalle thi mutacioun be good; but be ware 24 that thou ete no tyme, but þou wite that thi stomak be voyde, and hath made digestion of his first mete, and this shalle thou knowe bi thyn appetite; and if thou ete and haue noon appetite, þe hete of thi stomak shalle kele, and if þou haue good appetite 28 it shalle hete of nature and make good digestioun, and beware that thou ete anoon as thyn appetite is come, and ellis it shalle reseuyve yville humoures, the whiche shalle turne þi brayne, and disese thyn hed; for who þat abitith ouyr longe aftir that his 32 appetite is comen, his stomak enfeblisshith, and his mete profitith nought to his body; and if it falle so, þat þou maist haue no mete whan þou hast appetit to eat, and thi stomak fille so by reseuyvng of yville humoures, than loke that þou caste or thou 36 ete, and sone aftir thou maist take thi refeccioun in sauf manere.

Don't eat till your stomach is empty:

and don't wait long after it is.

**Of foure tymes of the yere. Ca<sup>m</sup> 42<sup>m</sup>**

li Ere mayst thou see the foure tymes of the yere, and her  
 foure qualitees, and her prosperite and difference, and con-  
 4 trarietees. The foure tymes of the yere are devidid thus. In  
 ver, In somer, In hervest, and in wyntir. Ver bigynneth whan  
 þe sonne entrith into the signe of þe Ram, and dewrith foure  
 skore dayes and xij, and xvij howres, and the fourthe part of  
 8 an houre, that is, from the xij day of marche vnto the xij daye  
 of Iune. In veer the tyme is so hote, þe wyndis risen, <sup>1</sup>the snowe  
 meltith. Ryvers aforsen hem to renne and wexen hote, the  
 humydate of the erthe mountith into the croppe of alle growyng  
 12 thingis, and makith trees and herbes to leve and flowre, þe medis  
 wexen grene, the sedis risen, and cornes wexen, and flouris taken  
 coloure; fowlis clothen them alle newe and bigynne to synge,  
 trees are fulle of leves and floures, and the erthe alle grene;  
 16 bestis engendre, and alle thingis take myght, the lond is in beute  
 clad *with* flouris of diuerse coloures, and alle growyng thingis are  
 than in her bewte.

The four seasons.

Spring lasts 93 days, 18<sup>1</sup> hours.[<sup>1</sup> fol. 18 a.]

The effect of Spring on Nature.

**Of prime temps, what it is .I. ver. ca<sup>m</sup> 43<sup>m</sup>**

20 p Rime temps, that is, veer, is hoot and moyste; in this time  
 sterith manyns blood and spredith into alle the membris  
 of þe body, and the body makith it intemperate complexioun.  
 In this tyme shulde chykenys be ete, and kydes and eggis, soure  
 24 letuse þat men calle carlokis, and getis mylke. In this tyme is  
 best to be lete blood, for onys than is bettir than thre tymes an  
 othir tyme; and it is good to travayle and to haue thi wombe  
 soluble, and than it is good to swete, to bathe, and to goo, and  
 28 to ete things that are laxatijf, for alle thing that amendith bi  
 digestioun or by blood letyng it shalle sone retorne and amend  
 in this prime temps .i. veer.

Its qualities.

Suitable food.

Be bled, and well purged.

**Of somer tyme, what it is. Cap<sup>m</sup> 44<sup>m</sup>**

32 s Omer bigynneth whan þe sonne entrith into the signe of the  
 Crabbe, and lastith iij<sup>xx</sup> dayes and xij, and xvij howres, and  
 the thridde part of an houre, that is, fro þe xij day of Iune vnto  
 the xij day of septembre; in þis tyme are the dayes longe and  
 36 þe nyghtis shorte. In alle cuntrees growe the hetis, and wyndis

Summer lasts 4 score and twelve (92) days, 18 hours, and 20 minutes.

[<sup>1</sup> fol. 18 b.] aslake, þe see <sup>1</sup>softe, and the eyre clere and swete, cornes growen, and serpentis caste her venyme, the vertues of þe body are strengthid, and the world is fulle of goodnes. the tyme of somer is hoot and drie, and in this tyme sterith the Colre, and it 4 bihovith a man in this tyme to kepe him fro alle tho thingis that are hoot and drie of complexioun, for they stere colre, and kepe the fro ouyrmoche etyng and drynkyng, for therbi shalt pou quenche þi naturalle hete. In this tyme ete metis þat arne 8 of cold and moist complexioun, as welle mylke with vinegre as potage made with barly mele and ripe frute of soure savoure as pome Granate, and drynke litille wyne, and haunte no company of women; in this tyme lete no blood, but if greet necessite 12 cause it; make no travayle but litille, and vse no bathes.

The properties and qualities of Summer.

Suitable food, &c.

### Of hervest, what it is. Capitulum 45<sup>m</sup>

Autumn lasts 3 score and one (61) days.

The properties of Autumn.

Its qualities,

[<sup>3</sup> fol. 19 a.]

suitable food and manner of life.

h Ervest entrith whan the sonne entrith into the first degree of þe signe of the balaunce, and durith .iiij<sup>xx2</sup> dayes and on, 16 that is to say from the xiiij day of septembre vnto the xiiij day of Novembre. In þat tyme are the dayes and the nyghtis evene, and aftir þe nyght growith more, and the day lesse; the eyre wexith trobely, and þe wyndis entren into the Region of Septentrione, tymes chaungen and Ryvers discesen, and wellis wexen litille, the erthe and the trees wexen drie, and the beute of þe erthe and of þe ground fadith, and birdes sechen hoot cuntrees. Wilde bestis drawnen to Cavernes, and serpentis sechen the hoolis 24 where they may assemble and kepe her lyvyng; for wyntir is like an oold bareyne woman fro whom youthe is depertid. This tyme of hervest is cold and drie, in whiche risith þe black colre, 20 than it bihovith to ete hot metes <sup>3</sup>and drynkes, as chekenys, 28 lambe, and oold wyne, and swete reysynges; and vse not moche goyng ne moche reste in liyng with women more than in somer, and kepe þe fro bathes, but it be for nede, and if þou wille do it, caste the to do it in the houre of none, for that is the hotist 32 houre of þe day, and in suche houres þe superfluytees arisen and gaderen in manys body. Also it is goode to purge þe wombe for an yvill that men calle Asmon and Asmaton, and for alle othir thingis þat engendriþ blak colre and refreyne þe humoures. 36

<sup>2</sup> iiij<sup>xx</sup> in MS.



**Of wyntir tyme, and what it is. Ca. 46<sup>m</sup>**

w Yntir bigynneth whan the sonne entrith into the first degre Winter lasts  
6 score (120)  
days.  
of þe signe that men callen Motoun, and dureth vj<sup>xx</sup> dayes,  
4 that is, from the xiiij day of novembre vnto the xiiij day of  
marche. In this tyme þe nyghtis are longe, and þe dayes shorte, Its proper-  
ties.  
the colde is gret, þe wynde is sharpe, leves fallen, and alle  
thingis lesen her grennes for þe more party. Alle bestis drawn  
8 to her resortes into diches and Caves of mounteynes for colde,  
þe eyre and the tyme is blake; and þe erthe as an oold woman  
broken *with* age and nere deed; wyntir is cold and moyste, and  
therefore it nedith to ete hoote metis, as chekenys, hennes, Suitable diet  
and manner  
of life.  
12 motoun, and othir hoot metes, and fatte ffiges, notes, and reed  
wyne, and be ware that thou be not laxatijf, and lete no blood,  
but it were the gretter nede, and enfebille not þi stomak with  
excesse of mete ne of drynke. Ne companye thou nought moche  
16 *with* women, but it be attemperatly. And bathis are goode to  
be vsid in tyme of colde. þe hete naturalle gederith togidre in  
the body, and there good digestioun is bettir in wyntir, and in  
ver than in heruest or in somer, ffor in heruest and in somer  
20 the wombe is colde, and þat <sup>1</sup>tyme be the pores open, for hete of [1 fol. 19 b.]  
that tyme and nature spredith it through alle parties of the body,  
and therefore the stomak hath litille part of þe hete, and þat  
lettith the digestioun and the humoures gaderen.

**24 Of naturalle hete. Capitulum 47<sup>m</sup>**

a alexandre, dere sone, aboue alle thingis kepe thi naturalle  
hete, for as long as naturalle hete is attemporat in thi body,  
thou shalt haue good hele and vndirstondyng. And vndirstonde  
28 þat in two thingis and maners deyeth a man, that on maner is The two  
causes why  
men die.  
naturalle, as age þat ouircometh man and distroyeth þe body;  
that othir is bi accident maner, as bi seeknes take thorough mys-  
gouernaunce, or hurtyng of egge tole, and many othir happis of  
32 aventure.

**Of thingis that fattith the body. Ca<sup>m</sup> 48<sup>m</sup>**

d Ere sone, there are thingis that makith the body fatte and Things that  
fatten the  
body.  
moyste, that is, reste and replevisshyng of dyuerse metis  
36 and swete drynkis, as wyn that is dowsett, mede, and mylke,  
and slepe *after* mete, soft liyng, and alle good odoures, bathes of

fresshe watir; and if thou bathe the, dwelle not longe therin, for it wille make þe more feble, and haue in thi bath thingis welle savouryng, and drynke no wyn but it be allayed *with* watir of a floure callid Alchymyng, and put of þat watir in thi wyne for 4 it is hoot of natur. And in somer vse þe flouris of violett and malowe, and othir thingis of cold nature, and haue ones in þe moneth a vomete, and namely in somer tyme for castyng clensith the body, and purgith it of yville humoures þat are 8 within the body; and though ther be litille humoures in the stomak yet it comfortith the naturalle hete, and whan thou hast welle caste, than fille him *with* humydite and good grennesse, and than þi stomak is in good disposicioun <sup>1</sup>forto make digest- 12 ioun. And if thou governe the thus, þou shalt haue ioy in thyn hert and gladnes, good hele, resoun and good vndirstondyng, glorye and worship of thyn enemyes. Also sumtyme þou must delyte the in pleyes, in biholdyng of fayre men and fayre 16 women, and redyng delectable bookis, and in aray, and weryng of royalle clothyng after the tyme of the yere.

[1 fol. 20 a.]

Reasonable pleasures for a king.

**Of thingis that makith þe body lene. Cap<sup>m</sup> 49<sup>m</sup>**

Things that harm the body.

t Hese thingis are they that makith þe body lene. Excesse 20 of mete and drynke, ouyr moche travayle, moche stondyng in the sonne, moche goyng, moche slepyng afore mete, moche wrath, moche fere, and bathyng in watris þat be of Sulphure nature. Etyng of salt metes, drynkyng of oold wyn, ouirmoche 24 to vse chambir worke. Ipocras seith that who so bathe him *with* fulle wombe shalle haue seeknes in the bowelis, and also he that lythe *with* women wombe fulle. And also he þat etith oft tymes hoot fisse, or that drynketh mylke and wyne medlid, 28 is able forto be a lepre, þus saith ypocras.

**Of the first party of þe body. Capitulum . 50<sup>m</sup>**

Troubles in the head:

their cure.

t he body is divided in foure partes, the first party is the hed. Whan superfluytees assemblen into þe hed and yville 32 humoures, thou shalt fayle and knowe bi þese signes, thyn eyen shalle be trobille, thi browes shalle waxe grete, thyn eyen betene, thi nose thrilles waxe strayte, þan and thou fele this in the, take wormode, and do it in swete wyne, and lete it boyle *with* 36 the Rote þat is callid Pollygony, so that by boylyng the wyne

be half wastid, than put it in þi mouthe and holde it longe, and wasshe welle þi mouth therwith, and ete thi mete with þe grayne of whijt mustard made into powdir, and it shalle profite <sup>1</sup>the, [<sup>1</sup> fol. 20 b.]  
 4 and if thou do not thus, thou shalt haue gret disese in thyn eyen and in thi brayne, and in many othir partis of thi body.

**Of þe second parti of þe body. Ca<sup>m</sup> 51<sup>m</sup>**

t He breste is the second parti of þe body, and if seeknes  
 8 come therin thus shalle thou knowe, þi tunge shalle be  
 pricchid, þi mouth shalle be bittir, and þe mouth of þi stomak  
 shalle be soure, and thi membres shalle ake, than it bihovith  
 that thou ete but litille, than take a vomyte, and aftir þi cast-  
 12 yng, take sugir rosette with aloe, and mastyk and chewe alle  
 harde, and than mayst thou ete a good soule aftir as thyn appetit  
 takith the. And aftir mete take an electuarie that is callid  
 dyonysion, and if thou do not thus þi membres wolle ake, disese  
 16 cometh in thi Reynes, and so folowith the axcesse and enpech-  
 yng of þi tonge, þe whiche wolle lette the to speke, and many  
 othir seeknessis.

Troubles in  
the chest:

their cure.

**Of the thridde party of þe body. Ca<sup>m</sup> 52.**

20 t he thridde parti of þe body is þe wombe, many yville  
 humoures cometh therin. And thus shalle thou knowe,  
 thi wombe shalle swelle, and thou shalt ake of stiffenes þat  
 cometh therin, þe knees wexe grete, and thou shalt go hevily  
 24 and with disese. It bihovith the then to be purgid with sum  
 light medicyne, as y haue seid aboue. And if þou do it not þou  
 shalt haue akyng of thyn haunchis and of thi mylte, and in thi  
 bak, and in thi ioyntis, and disese of þe flixe, and disese of thi  
 28 lyvir, and yville digestioun.

Troubles of  
the belly:

their cure.

**Of the fourthe party of þe body. Ca<sup>m</sup> 53<sup>m</sup>**

t he fourthe parti of þe body be the Ballokis, where super-  
 fluytees and yville humoures engendren, and thus thou shalt  
 32 knowe, thyn appetit shalle wexe cold, and þou shalt wexe  
 roynous on the ballokis, and on þe share. Take than mugwede,  
<sup>2</sup>the herbe with the Rote, and put it in good whijte wyne, and  
 of that wyne drynke a litille euery day at morowe, with a litille  
 36 watir or hony, and ete not ouyr moche. And if þou do not  
 thus, thou shalt haue disese in the bleddre, and thou shalt not

Troubles of  
the genitals:

[<sup>2</sup> fol. 21 a.]  
their cure.

mowe pisse, and also thi ballokis wolle ake, and in thi bowellis thou shalt be disesid, and also in thi lunges; and there may engendir the, the stone.

A king once sought for the best medicine.

I haue redde that ther was a kyng, and [he] made a gret assemble 4 of alle the beste phisiciens in Inde, and in Grece, and com-  
aunded hem to make him such a medicyn so nobil and profitable that ther shulde nede noon othir helpe to mannys hele. The

The Greeks advise him to drink two mouthfuls of warm water.

Grekis seiden that who so eyur dranke euery morowe twies his 8 mouth fulle of hoot watir þat it shulde make a man hoole, and þat him shulde nede noon othir medicyne. The phisiciens of

The Indians advise millet and water cress.

ynde seiden that who so ete the graynes of whijt mylle fastyng 12 with watir cresses it profitith moche, or who so ete eche morowe

of alibi Amei 7 dragmes, and of swete grapis and Reysynes, he 12 shall haue no dowte of flewme, and he shall haue the bettir vndirstondyng, and he shall haue no quarteyne, and who so etith notes or ffygis with leues of Rewe, that day him thar drede 16

Keep natural heat,

of no venyme. And eyur peyne the to kepe the naturalle hete 16 of thi body, for the distruccioun of thi body cometh of two thingis and two causis, that on is naturelle and þat othir is ayens kynde. The naturalle distruccioun is for the contrariete of com- 20

for then you need only fear accidents.

plexioun of man, for whan age surmounteth, the body it must 20 nedis noye. And that that is ayens kynde, it cometh of accident aduenture as by swerd, spere, ston, or any case that cometh of seeknes, by yville governaunce, and excesse of metis and 24

[fol. 21 b.]

drynkes, for some metes are smale, and some metes are grete, 24 and some are mene. Smale metis engendren good and clere blood, as bred of good whete, Chekenys, Eggis, hennes. Grete metis ben goode for hoot men that travaylen, and namely aftir 28 mete. The mene metis ben goode, for they engendren no swellyng, no superfluytees, noon yville humoures as kedis, lambis, and geldid shepe, for they are hote and moyste, alle though they ben harde whan they ben rostid and hoot in the wombe. 32

Foods which make good blood.

### Of kyndis of ffisshis. Ca<sup>m</sup> 54<sup>m</sup>

Which fish may be eaten.

t he ffisshis that ben of thynne skyn, and norisshid in fresshe 36 watir Rennyng is bettir and more holsome than any othir. Kepe the fro fische þat is hard skynned, for þat is werst, for it is norshyng of wynde, whiche is cause of moche disese.

**Of nature of wattris, Of nature of wyne, Of soure Syrupe.**

**Ca<sup>m</sup> 55, Ca<sup>m</sup> 56, Ca<sup>m</sup> 57.<sup>1</sup>**

- a alexandre, dere sone, it is holsome to take sowre Syrepe Sour syrups are good.
- 4 fastyng for flewme and yvill humors that habounde gretly, and that Syrepe is an excellent remedy ayens flewme. And y haue merveyle þat man may deye þat etith bred of good whete Good bread and good wine should keep a man alive.
- 8 and kepith him fro ouir moche etyng and drynkyng and travayle, and if seeknes come to suche a man, it is nedfulle to worche wisely and do to him as to a dronken man. Wasshe him with hoot watir, and aftir sett him on a Rennyng Ryver, so that he A cure for drunken men.
- 12 haue grene leves of wylowe about him, and anynte his stomak with an oynement that men calle Triasendale, and lete him haue savor of encence and othir good spicis among. And if a man wolde leve the drynkyng of wyne that hath <sup>2</sup>euyr be [<sup>2</sup> fol. 22 a.]
- 16 norisshyd therin, he may not leve it attones, but litille and litille, and make him drynke of verious and watir, and thus may he kepe his helthe and his complexioun. Do not leave off drinking suddenly.

**Of the forme and maner of rightwisnes. Ca<sup>m</sup> 58<sup>m</sup>**

- 20 d Ere sone, rightwisnes may not ben ouyr preysid, for it is of þe propir nature of glorious god, and it is made to sustene all Rewmes for helpe of his servauntis, and rightwisnes owith to kepe the royalle blood, and the richesse of the posses- The praise of righteous-ness.
- 24 sioun of sugetis, and governe hem in alle her nedes; and what lord doth thus, he is in that case like vnto god. Rightwisnes is forme and vndirstondyng, whiche god made and sent to his creaturis. and bi rightwisnes was þe erthe bildid, and kyngis
- 28 made to mayntene it, for it makith sugetis obeyshaunte, and prowde men meke, and savith the persones from harme, and therefore seyne men of ynde that Iustice of a good lord is bettir to þe pepille than the habundaunce of goodis of the erthe, and The Indian opinion.
- 32 bettir than the reyne that fallith from hevене. Onys it was founde written in a stone of þe tunge of Caldee, that a kyng and rightwisnes are bretheryn, and that þe which on hath nede of an othir hath nede of þe same, and þat on may nought do without
- 36 þat othir. ffor alle kyngis were made to mayntene Iustice and rightwisnes, for it is the helthe of sugetis. Dere sone, whan The stone of witness.

<sup>1</sup> The text is but a part of Cap. 57.

pou hast oughte to do be governyd bi counselle, for pou art but  
 on sool man, ne telle nought alle þi thought of thyn owen cast  
 to thi counselle, but here what eche man wolle say, and than  
 maist pou deme in thyn owen witt þe best of hir witt, and of 4  
 þyn owen witt, and þus shalt <sup>1</sup>thou be holden wijs and worship-  
 fulle for thi governaunce. Shewe not thi thought vnto tyme  
 thou performe thi wille of the which thou hast take thi counselle.  
 But considir welle which persone counselid the beste, and haue 8  
 him in cherte. And if he be a yong man þat yevith the good  
 counselle haue him not in dispite for his youthe, ffor it happith  
 many a tyme and often þat a man is borne in suche a constella-  
 cioun þat good counselle is yeue to him of god. As it bifelle in 12  
 a tyme in þe cuntre of ynnde, ther was borne a child in an hous  
 there as a wys man was herbrowid, whiche man fond by the  
 planetis þat that child þat was borne in that constellacioun and  
 signe shuld be wys, curteys, and of good counselle, and shulde 16  
 be louyd of kyngis and grete lordis, and yet he wolde not telle  
 it to his fadir, for he was but a poore wever. So it fell that  
 whan this child was of age, they wold haue sett him to a craft,  
 but for betyng or fayre speche that they kouthe do he wolde 20  
 neuir lerne, and than they lete him do his owen wille, and than  
 he yaf him alle to the science of Astronome, and aboue alle  
 thingis on erthe vnto the governaunce of a kyng. And at laste  
 he was the governour of a kyng and of alle his rewme. Alle the 24  
 contrary fille of a kyng of ynnde þat had two childrene; whan  
 þat on child was woxe the kyng sett him to lerne science in the  
 grettist vnyuersite of alle ynnde, and had the beste maystir of þat  
 lond, and was taught most diligently, as it ought to a kyngis 28  
 sone. And yet the gret wille of þe fadir, and the gret bisynes  
 of the doctoure myght not festene no witt vpon him, ne he  
 wold not enclayne his hert to no science. Wherefore þe kyng in  
 gret wrath lete assemble alle þe philesofris of <sup>2</sup>his lond to wite 32  
 wheron it was long, and they seide he was borne in suche a  
 constellacioun that he had noon othir grace. And therefore, dese  
 sone, dispise neuir a man of poore birthe, ne of litille havyng,  
 ne bi his persone, and thou se in him science and good coun- 36  
 selle, for god wolle yeve his grace as him likith, and shewe his  
 myght as welle in poore as in riche. A wijs man of mede wrote  
 to his son on this wise, "Dere sone, in every nede take coun-  
 selle to thee, for thou art but oo man as on othir 40

Hear all men's counsel before you give your doom.

[1 fol. 22 b.]

Don't scorn good advice from young men.

A story of a child born in India,

who became great;

while the king's son would not learn,

[2 fol. 23 a.]

because of the stars.

Therefore never despise a poor wise man.

Take counsel.

side y amonisshe thee, that thou ne make oo soole man thi leef  
 tenaunte forto yeve him thi power, for he myght *with* a cawtele Don't trust to one man in all things.  
 distroye thee, and alle thi Rewme. Truste neuyr in him *pat*  
 4 settith alle his bisynesse to make tresoure and gadir money, for Don't trust covetous men:  
 he wolle serve the nought for love, but for gaderyng of gold,  
 and suche men wolle slouthe thi worshipec, and suche men mowe  
 welle be liknyd to helle, for helle hath no grounde. And the  
 8 more a man growith in riches, the hyer encreasith his covetise  
 in good. And wite it welle that suche officers abowt a lord or  
 a kyng are but distroyers of his worshipec in many casis, for it they may betray you.  
 myght happe that for covetise he shuld bitraye the or consent  
 12 vnto thi deth. Therefore, dere sone, thou shalt loue that creature  
 that is in office *with* the, and bisieth him to save thi worship, for Whom to trust.  
*pat* is the grettist tokene of loue." God made man, dere sone,  
 creature resonable, and he made neuyr in beste *opir* than is  
 16 founden in man. ffor a man is hardy as a lyone, fferd as an  
 hare, skars as an hound, harde and sharpe as Ravene or Crowe. The twenty-three animals whose nature is found in man.  
 Meek as a turtille, dispitous as lyonesse, chaste as a dowve.  
 Malicious and angry as a ffoxe, lowe as a lambe, light as a  
 20 Goot, and lijk to a Got in many condicioncs, hevye and slowe as  
 a bere, precious and dere <sup>1</sup>as an Olyfaunt, ffool and rude as an [<sup>1</sup> fol. 23 b.]  
 asse. Rebelle as a litille kyng, obeyshaunt as a pecok, gret  
 speker *without* profit. Profitable as a bee, vnbounden as a boore,  
 24 strong as a bole. Smytyng bihynde as a mule. Resonabile and  
 chast as aungille, lecherous as swyne, fflowle as an Owle. ffayrist  
 of alle creaturis, and shortly to say that ther is no condicioun in  
 best, ne in planet of heuene, ne in erthe that it ne is founden in He is the microcosm.  
 28 man, and therefore the philesosfre callith man the litille world.

### Of þe secretary of a kyng. Cap<sup>m</sup> 59<sup>m</sup>

d Ere sone, it bihovith the to haue a secrete man to yefe The need for a secretary.  
 attendaunce to thi privat writyngis, and to conceyve thyn  
 32 entendement, and he must be a fayre speker, and on that kan  
 comprehende thi wille in dewe ordir, and enditt fayre langage;  
 for as a fayre Robe is worshipfulle to a kyng, so is fayre edit-  
 yngis, emblisshyng of his maieste of lettris vnder his seele. And  
 36 also he owith to be a man of good feith and trewe, and wijs to His qualities.  
 knowe thyn entendement, and take souereynly hede of þi  
 worshipec, and *pat* no man be so *prive* with him, forto se þe  
 lettris of thi secretz, and loke *pat* alle officers be welle rewar-  
 did

He should be rewarded. for her bisynesse, eche man in his degre, and enhaunce hem so in avauncementis, to whom euery man hath hool hert to, and doth thee dewe and trewe service, for in trewe seruauntis is alle the glorie and high worshipe of thi lijf and thi distinccioun. 4

### Of a kyngis messengeris. Cap<sup>m</sup> 60<sup>m</sup>

d Ere sone, messangeres shewen the wisdome of hem that senden hem, and a messangere is the eye, the ere, and the tunge of the lord; than it bihovith a messangere to ben the most sufficient and cherfulle speker, wijs, honourable and lele, and that he loue  $\pi$ <sup>1</sup> worship and thyn honure, and hate alle thi dishonoure, vnto suche on discouer thi counsell, and in case thou may not fynde such on, enquere the on that wolle trewly bere thi lettris, and kan report an answer. And if thou fynde thi messangere be couetous forto take yeftis of them that they are sent to, truste not in hem, but refuse hem for euyr. And make neu<sup>r</sup> thi messangere of man that is dronkelew, for bi him shalle be seid and tolde alle that he knowith. And also make not thi messangere of no gret officer, ne lete noon suche go fro the, for that myght be distruccioun of the and thyne and of thi rewme also. And if thou myght perceyve that  $\pi$  messangeres did to the any tresoun thorough takyng of gret mede, deme thou than as the thynkith they are worthi, for trewly y kan not. 12 16 20

The properties of a messenger. [2 fol. 24 a.]

Who are not to be chosen.

Don't send a great man, for fear of treason.

### Of governaunce of the peple. Capitulum 61<sup>m</sup>

d Ere sone, the peple and thi sugetis is the hous of thi memorie, and  $\pi$  tresore by the whiche thi reme is conformyd, thi sugetis are thi gardyne, in the whiche are many trees, beryng diuerse frutes, on these trees are many braunchis, beryng frutis and sedis, and multiplien in many maners, and diffence and durabille tresoure of  $\pi$  rewme. It nedith the than  $\pi$ at thi sugetis be welle governyd, and thou to haue in hert alle that is profitable vnto hem, and that no vylenye ne extorcion be done vnto hem, and that they be governyd aftir  $\pi$ e maners and oold customes of her cuntrees, and yofe hem such officers that entende not to ther distruccioun, but forto governe hem welle and iustly, and  $\pi$ at tho officers be of good condicions, wijs, lele, and pacient, and if he be contrary, 24 28 32 36

Your peple is your treasury and your garden.

Govern your subjects by their ancient laws, have good officers

<sup>1</sup> thi repeated in MS.



- the sugetis that first were goodē shulle wexen rebelle to hem and the bothe, <sup>1</sup>supposyng that it be mayntenaunce. On that othir side loke that thi Iustices be wijs and Iuste men, for **pat** is thi worshipec and ende of thi name, and perpetuelle fame to thi Rewme. And that thi Iuges haue trewe notories, so that thi Iuges be not corrupte *with* false covetise and yeftis as they ben oft tymes. And, dere sone, y amonysshe the that thou vse chyvalrie in dedis of armes, bi good governaunce and good counsellē and trewe. And avie not him **pat** puttith him into batayle, for envye or foly or covetise, ne *presumpcioun*. And haue no dispite of a good man of armys though he be poore, for often tymes it happith a poor man to doo as good a dede of armes or feete of werre as a lord. Norshe alle men *with* comfortable wordis and goodly, and bihote hem yeftis and worshipec, and loke thou lakke no thyng that is nedefulle vnto armes. And whan thou sest thyn enemy Renne, Renne nought on him sodeynly vnavisid, and loke thou haue goode waytes and aspies in thyn oste. And euyrmore, and thou mowe, logge nere a mounteyne or an hille, for the valey wantith nothir watir ne woode, and haue euyrmore plente of vytayles, and aboute alle pingis haue plente of trompis and trumpētis, and othir dyuerse mynstrelsies, for **pat** makith gret vertu in mannys corage, and gretly discomfōrtith enemyes, and puttith hem to divisioun and drede, and be not alwey armed in on armes, but in dyverse. And loke thou be welle stuffid of good Archers and Arblasteres, and sett in good governaunce and ordinaunce, some to renne, and some to stonde and abide batayle. And whan thou entrist to fighte comfōrte thi meyne *with* fayre wordis, and that shalle yeve hem hert and hardynesse forto abide in batayle, and <sup>2</sup>euyr kepe the wel from tresoun. And euyr be wel purveyde of good horsē and wel rennyng, so that nede were that thorough tresoun or any othir adventure it nedid thee to fle, than thou maist bi thi swyft horse save thyn owen persone. And if þou see thyn enemyes fle, chase hem nought to hastily, but holde thi folke togidere on þe best maner thou kanst, for oft tyme in chasyng of enemyes a man is disseyvid and deed. And if þou assayle castelle or towne, loke that thou haue Engynes and Gonnes gret plente to breke the wallis and the yatis, and good crafty mynoures, and by any wey that thou mayst bireve hem her water, for that is the most confusioun in any holde. And if thou

[<sup>1</sup> fol. 24 b.]

and Just Judges.

and Appeal Courts.

Be careful in battle.

Encourage your soldiers.

Choose good camping ground:

plenty of trumpets,

archers and arblastere.

[<sup>2</sup> fol. 25 a.]

Have a good horse, in case of defeat.

In sieges cut o<sup>r</sup> the water from the city.

or at least  
poison it;

and don't  
make war,  
if you can get  
your purpose  
otherwise.

maiste not reve hem her watir, loke that thou ordeyne forto  
envenyme it, and haue to the two or three of that othir side,  
forto telle the her castis and her counselle. And if thou mayst  
haue thi purpos othirwise than bi batayle, y rede thee take it, or 4  
ellis do thi worste vnto thyn enemyes, and on alle wise worche  
by counselle.

### Of ffysnomye of folke. Capitulum 62<sup>m</sup>

Physiog-  
nomy is most  
useful to you.

Physiogno-  
mus found it  
out.

[1 fol. 25 b.]

Hippocrates'  
disciples find  
him :

but Hippo-  
crates con-  
firmed his  
judgment.

Washy-look-  
ing men are  
bad.

Signs of a  
man that  
loves you.

Avoid the  
maimed or  
crippled.

a monge alle othir thingis caste the to knowe the mervelous 8  
science of ffysnomye, for therbi thou shalt knowe the  
natures and the condicones of alle folke. And this science  
fonde a gret clerke that hight, ffysnomyas, the which serchid  
the qualitees and the natures of alle folke. In the tyme of this 12  
ffysnomyas reynyd the nobille and excellent doctoure ypocras.  
And for this ffisonomyas bare such a name of wisdome the dis-  
ciplis of ypocras portreweden the liknes of her maystir, and  
bare it vnto fisnomyas, and bade him "Iuge the nature of him 16  
that that figure was lijk to"; and than he seide, "that man  
that is lijk to this figure, or þat þis figure <sup>1</sup>is lijk to, is lecherous,  
and baratous, and boystous"; than they that had brought this  
figure to him, they seidene, "O fole, this is the figure of wijs 20  
ypocras, the best man and the wisist that lyvith." Than seide  
phisnomyas, "I knowe welle this is the figure of wijs ypocras,  
and y haue seid and Iugid the sothe theron, but of his wijsdome  
and resoun he refreyneth him silff from these vicis that nature 24  
shewith in him." These disciples come home to her maystir, and  
tolde him of her doying; than seide ypocras, "y haue herde  
tolde moche of the wijsdome of phisnomyas, but it is preved in  
doying now, so that y shalle holde him euir a passyng wijs man; 28  
for trewly he hath iugid þe trouthe." Therefore y haue writen to  
thee, dere sone, the rewlys abreggid of this science of ffisonomye,  
in whiche þou shalt fynde greet loore. And thou se a man that  
is of febille coloure, fle his companye, for he is lecherous, and 32  
enclnyed to many yvelis. And thou se a man that is glad  
laughyng, and whan he lokith on the is dredy and ashamyd,  
and his visage wexith reed and sigheth, and the teeres fallen in  
his eyene whan thou blamyst him, wite welle that he doutith 36  
and lovith moche thi persone. And kepe the welle from him  
þat hath not alle his [membirs] fulfilled of byrthe, or is markid  
in the visage, and from alle tho that are of yvill forme and

shappe. The beste forme is in mene men that haue the eyen  
 and the heere blak, the visage rounde, colore whijt, read, and  
 browne medlid togidere, these haue hool hert and trewe, they  
 4 that haue the hed meene, not to litille ne to moche, and speken  
 litille but if it be nede, and the voyce swete, suche complexioun  
 is good, and suche men take nere the. And the heer be fulle  
 and softe, that man is deboner . . . . .

8 . . . . . <sup>1</sup>coloure, bitwix whijt and reed, [1 fol. 26 a.]  
 with soft heere and playne, and eyen menely grete and rounde,  
 þe heed wel made of good mesure, good nekke and sufficient  
 longe, and hath not the leggis ne the knees ouyr flesshy, þe  
 12 shuldris a litille goyng downeward, the palmes, þe fyngris suffi-  
 cient longe and nought ouyr grete, and laugheth litille, and  
 skorneth no man, and hath lauhying visage and glad, this man  
 is good in alle nature. Dere sone, it is not lefulle to Iuge of  
 16 oon signe in a man. But thou muste considir alle þe signes in  
 him, and than take hede on the signes that most habounde in  
 man, and deme þe beste and most naturalle party.

Best colour  
of men.[1 fol. 26 a.]  
Signs of a  
good man.Take all the  
signs into  
considera-  
tion.

This is the tretys that Aristotille made to Kyng Alex-  
 20 andre, callid *Secreta secretorum* of gouirnaunce of Kyngis  
 in worshipe, wijsdome, and gret helthe, of whiche lougher  
 men in degre mowe lerne gret and bihoueful doctryne.

<sup>1</sup> One leaf had gone from here before the MS. was bound.



## THE GOVERNANCE OF LORDSCHIPES.

MS. Lambeth 501.

A 15th Century Translation of the *Secreta Secretorum*.

(Soon after 1400.)

[Epistle dedicatory.]

1 To his lord most hegh and in worschippyng of Cristes 1 Fol. 1 a.  
 religioun most noble Guy sothely of Valence of þe Citee of Dedicated to  
 4 Tripol glorious Bisshop, Phelip þe lest of his clerks hym and Guy de Vere  
 trew *seruice* of deuocioun recomendys. As mikel as þe mone ys of Valence,  
 more shynyng þan þe oper sterrys, and as þe bem of þe sonne ys Bishop of  
 moor bryghit þan þe lighit of the mone, As mekyl þe clernesse of Tripoli.  
 8 3oure wyt & þe depnesse of 3oure conyng passys aH men þat  
 now er on any syde þe see, as wel Barbarys as Latyns yn His fame;  
 litterure. No-þer ys non of hool mynde þat may stryf azeyn þis  
 sentence, ffor where þe Gyuer of graces, fro whom aH goodis  
 12 passys forth, to ilke man his goodis deles, It semys he has gyuen  
 to þe oon þe gyftes of *graces* & of conyng, ffor yn þe er founden  
 aH þe *graces* of halowes, þe clenness of Noe, þe strenth of his virtues.  
 abraham, þe faith of ysaak, þe longe lastyng of Iacob, þe suffer-  
 16 yng of Moyse, þe stabilnesse of Iosue, þe deuocioun of hely, þe  
 perfeccioun of helise, þe Benignite of dauid, þe wit of Salamon,  
 þe pacience of Iob, þe chastite of daniel, þe ffaconde of ysae, þe  
 perseuerance of Ieremi *with* aH oper vertu3 of halowes yn þi  
 20 halynes most fully dwelles; 3it yn aH fre conynges þou ys best  
 lettridd, yn decretals of haly chirche & lawes wysest, In diuinite  
 & moralite beste taught. Wherfore worthy ys þat 3oure swet-  
 nesse haue þe booke of thys werke, yn þe whilk some profitable  
 24 þinges negh of aH sciences ys contend. When y was *with* 3ow at  
 Antyoche, and þis precious margarite of Philosophie ffounden, The book  
 it likyd to 3oure lordschip þat it were translatyd out of þe tonge was found  
 of arabye yn to latyn. Sothely y coueytyng mekly to bowe to at Antioch,  
 28 3oure biddyng & to 3oure wyl as y am holdyn to *serue*, þys and trans-  
 booke þat latyns wantyd and ys founden *with* fewe arabyes I lated from  
 haue translatyd *with* greet *trauaille* ynto opyn vnderstandyng Arabic into  
 of latyn out of þe langage of araby, to 3oure heghnesse and Latin

as literally  
as possible.

<sup>1</sup> Fol. 1 b.  
Aristotle  
made this  
book

to teach  
Alexander  
all the  
sciences,

of the  
governance  
of princes.

It has ten  
books.

The trans-  
lator's entent.

<sup>3</sup> Fol. 2 a.

His prayer.

worschipe som tyme expounande letter of letter, and som tyme vndirstandyng of vndirstondyng, ffor other maner of spekyng ys *with arabys & oper with Latyns*. <sup>1</sup>þe wilke booke Aristotel þe wyseste Prynce of Filosofers made at þe askyng of kyng 4 Alexander his disciple þat askyd of him þat he sholde come to him or elles þat he sholde shewe to him þe preuytez of diuers craftes, þat ys to say þe steryng of wirkynges and power of sternes in astronomy, þe craft of alkenamy in kynde, and þe 8 craft of kennyng kyndes & of wirkyng eschauntementz in [piromaney]<sup>2</sup> & gewmatry, þe whilke Aristotel for elde eldand, and heuynes of body myght nought goo, and yf aȝ he hadde purposyd in aȝ manere to hide þe preuytes of þes craftes forsayd, 12 Noþeles he durste nought ne sholde nought aȝeyn say þe wyl and þe askyng of swylke a lord. He willand in party to make aȝseth to þe Emperour, & in party þe preuytes of þe craftes to hide, he made þis booke, spekand by tokyns & ensamples, & lyke 16 spekyngges techand outward by lettre filosofre techinge falland to lordlynes of lordes, to hele of body to be kepyd, & to profyt þat may nought be nombred of kennyng of heuenly bodis to be had. Inward he shewys to þe margh by tokyns & prenyly to 20 Alexander þe principal purpos þat he askyd him with greet praiere, departand þis booke yn distinceons or bokes, ten of the whilke ylkon yn hym contentys, Chapytrys, and partyes termynd. And I yn þe begynnyng of þys booke haues gedird to gedyr & 24 wretyn þe bigynnyng of þe bokes and aȝ þe Chapitres of the titles, so þat þat ys askyd may mor redily be founden yn certeyns tetlys. GOODLY ffader, þys werke y haue translaid to ȝoure glorye and worschipe þat þe mynde of me *with ȝow* more fast dwelle, 28 and my deuocioun to ȝoure seruice mekly shewe hym, prayand deuoutly, þat yn þys werke is founden profitable & acceptable, be hit assigned to his gyft þat gaf me grace to translate it, and to Aristotyl þat made it; And if þer be ought founden nought 32 right or nought conable sette, be it attorneyd to myn vnconyng & vnwyȝt mor þan to my malyce. <sup>3</sup>And ouer ȝoure ffaconde þat I wele knowe in enterpretacioun in wordes and yn properte of abundaunce of blisful spekyng do to amende þat ys to amende, 36 þe mercy of god safe & hale longe kepe ȝow to þe glorye & worschipe of criste and Cristyn men, & after greet lengh of tyme he make ȝow blyssfully to come to euer lastyng ioye.

<sup>2</sup> Blank in MS.

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Cap. 1. [Of aforspekyng of louyng of Aristotel.]

1 God almy<sup>3</sup>ty kepe oure kyng to ioye of his ligeys, and make  
 fast his kyngdome to defende þe lawe of god, and make hym  
 4 dwellyng to enhye þe worschipe & louyng of gode men. I  
 3oure seruant to þe comandement þat 3e enioynyd me haues put  
 myn entent to enserche þe book of maners of gouernance of  
 lordschipes, þat is sayd preuytez of preuytez or consaiH of con-  
 8 sailles, þe whilke þe Prynce of Philosophers Aristotel, þe sone of  
 Nichomake of Macidoyne, made and wrate to his disciple þe  
 greet Emperour Alexander, þe sone of Phelippe kyng of grece,  
 þe whilke Alexander two hornes ys sayde to haue had. Þys book  
 12 mad Aristotel yn his elde, & in his wayknesse of bodely vertue;  
 þat he myght nought goo, no to vse & gefe entent to þe kynges  
 nedes; ffor Alexander had mad him cheefe gouernour of his  
 londes, and set him byfore oper als hym þat he had chosen &  
 16 mekyl louyd, ffor he was a man of greet conseyle & letterure, &  
 of persand vndirstandyng, and yn trew stody wakand, and yn  
 gracious maners & spiritualy conynges, and yn charitables con-  
 templacions descreet and meke; wharfore many of þe philoso-  
 20 phers hold hym als of þe nombre of prophetes, And men fyndes  
 wretyn yn old writyng of Gregeis þat souerayn god sent his  
 Angel to hym sayand, "I saH name þe bettir Angel þan man." He is hon-  
 24 Many ar þe takenyngys of hym and greet meruailles & straunge  
 wirkynges þat longe wer to me by ordre to telle. Bot of his  
 dede er diuers oppynyons, for oon sect þat er namyd ypatetiks The Peripa-  
 affermes þat he steigh to þe emperien heuene yn þe semyng of  
 fir. Als longe als he leuyd was Alexander valiant by kepyng of  
 28 his hale counseil, folowand his biddyngys; and for þat he con-  
 querd Citeez, and hadde victory of aH kyngdomes, and of aH þe  
 world he oon hadde chefe gouernaunce, Whare fore þe name of  
 his renoun spredde hym þourgh alle londys of þe ffoure parties  
 32 of þe world, so þat alle naciouns putte hem vndir his empir and

1 Fol. 3 a.  
 The dedica-  
 tion of the  
 Arabic  
 author.

The name of  
 the book.

Aristotle's  
 honours.

He is hon-  
 oured by  
 God.

The Peripa-  
 tetics.  
 Aristotle was  
 taken up to  
 heaven.

All men  
obeyed  
Alexander.

<sup>1</sup> Fol. 3 b.

comandementz, Arabies & Perseis, so þat no man ne dorste in sawe no yn dede azeyn-stond his lordschipe. He made many morales epistels to Aristotel <sup>1</sup>of greet delyt to haue his seecree fynal, of þe whilke þys ys oon part. Alexander sente to his 4 techere Aristotel whanne he hadde ouer-comen þe Perseis in þys ffourme.

Cap. 2. [Of a Epistyl fro Alexander to Aristotel.]

How am I to  
deal with the  
Persians?

“O Noble doctour, *gouernour* of right, y do to vnder-8 stonde to 3oure conyng þat y haue foundyn yn þe lond of Perse a folk þat is abundand of resoun and of persand vnderstond-ynge, & þay stody to haue lordschipe of oþer, wharfore we *purpos* to slaa þam alle; þat þat semys to 3ow yn þys matere 3e sende 12 vs by 3oure letters.”

Cap. 3. [The answer of the same.]

Behave well  
to them.

And Aristotel answerd yn þis manere. “If þou may chaunge þe eir and þe watir of þat lond, and also þe ordinancez of Citeez, 16 do þy *purpos*, and ellys *gouerne* hem wyth goodnesse, And vnderstonde hem wyth debonertee, and yf þou so doo, be þou seker with þe helpe of god þay aH shaH be subgitz to þy likynges & biddynges, and be loue þou shaH reigne vp-on hem 20 pesabely with victorye.” þis Epistel ressayned, Alexander did after his consaiH, & þey of Perse were most obeisaunt to hym of alle Naciouns.

Cap. 4. [Of aforspekyng of þe translatour of þis booke.] 24  
Howe this Book was ffirst ffounden<sup>1</sup>.

The prolog  
of John, son  
of Patrick.

Iohan þat translatyd þis book Patrik some ful wys, & leel enterpretour of langages sayd, “I haue noghit left vnsoghit no stede no temple whare Philosophers vsyd to wryte & þaire pryue 28 wirkynges to make, no no wys man þat y trowyd þat vnderstood þe wrytyng of Philosophie, þat y ne soghit hym, to þe tyme þat y cam to þe Oracle of þe sone þat Esculapides mad for hym, where y fand oon solitarye man abstinente ful wys of Philosophie, 32 and of greet conyng, to whom y mekyd me, and yn als mekel as y coude I *seruyd* and ful deuoutly y requerd hym þat he wolde shewe me þe secretez wretyn yn þat oracle; and he will- and did hyt, And omonge oþer doynges þe werke desid I ffind 36 þere, and of greet *trauaylle* and longe tyme <sup>2</sup>I *trauayled* and

I found this  
book at an  
Oracle of the  
Sun.

<sup>2</sup> Fol. 4 a.

hadde hit; & with ioye y wente hoome zeldand to oure creatour gret pankynges in many maneres; And at þe requeste of oon worthy kyng y trauaillyd, studyd, and translatyd hit out of þe  
 4 langage of grew yn to Calden & out Calden to þe langage of arabye; And yn þe bigynnyge y fand þis book of wys Aristotyl, and translatyd hit; In the whilke book he answers to þe request of Alexander yn þys fourme.

I translated from Greek into Chaldee, and thence into Arabic.

8 Cap. 5. þe Epistle of Aristotel to Alexander.

s Oune most glorious, most rightful Emperour, god make þe fast in way of knowynge and felynge of þreuth & vertues, & restreyn yn þe bestials apetites, & þi wyte lighiten to his seruice  
 12 and his worschipe, I haue ressayuid to worschippe þat fallys þerto, And fully y haue vnderstonde how greet desir þat 3e haue of my persone þat y were with 3ow; 3e meruaille how y may absteyne me fro 3ow, And chalangys me þat y haue no þought of  
 16 3oure besynes, wharefore y haue besyed me & hastyd me for þat cause to make a wrytynge to 3owre heighnes, & it shal be a balaunce to aH 3oure werkys dressand right myn absence fulfill- and, And it shal be a certeyn reule to 3ow to what 3e wille as y  
 20 sholde shewe 3ow if y were present with 3ow; 3e sholde noght haue chalangid me sithen 3e woot and sholde wete, þat I leue noght to to come to 3oure most cleer worschippyng for dyspyt, But þat heuynesse of age and feblenesse of body hauys so  
 24 vmbylappyd me, þat þey make me heuy and noght able to goo; And ouer þat þat 3e equere and coueytis to wete, it is swilk a secre þat vnnethis mannys brest may it vnderstonde, how may it þanne be wrete in dedly skyns? To þat þat fallis to 3ow to  
 28 enquere, and ys leful to me to trete me byhoues and of dette ys holden to answeere, Als 3e of dette of discrecioun is <sup>1</sup>ys holdyn to enquere no more of me of þis secret þan y deliuere 3ow yn þis book, ffor yf 3e besely study it, rede hit, and fully vnderstond  
 32 yt þat is content þer ynne, I trowe with outen doute þat non obstacle shal be by twen 3ow and þat þat 3e desire, ffor god hauys gauyn to þe so mekyl grace of vnderstondynge and right- ful wyt in letterure of sciences be my techinge byfore taght þat  
 36 by oure seluyn 3e mowe comprehend & by figurs vnderstonde aH þat 3e aske to be taght of, ffor þe desir of 3oure brynnand wyl shal opyn a way to gete 3oure purpos, & shaft lede 3ow to þe ende desiryd by þe graunt of oure lord.

God help and keep thee.

I dont forget your wishes.

I would come to you if I could.

<sup>1</sup> Fol. 4 b.

It is a great secret.

But you can understand my teaching.

You will attain your end.

I reveal it,  
speaking in  
enigmas.

I fear lest it  
fall into evil  
hands.

Keep it to  
yourself,

<sup>1</sup> Fol. 5 a.

and make  
good use of it.

þe cause ys þat y wiþ shewe to 3ow þis secree by liknes  
spekand to 3ow by ensamples, signifiaces, and tokenynges ; ffor  
y doute mekyl þat þis book come nougþt to þe hondes of vntrew  
men and ynto power of proude men, And so shulde þis laste good 4  
and secree of lordschipes to swilk come þat souereyn god iugys  
vnworthi & enemys, And so y shulde be a trespasour to goddys  
*grace*, and breker of heuenly secree & of þe pryue shewynge.  
And þarefore vndir coniuorisoun of goddis Iugement y haue dis- 8  
couerd to 3ow þis sacrament after þe manere þat it ys shewyd to  
me, And wete wel þat he þat secreet3 discouers & shewys preuyte3,  
myshappe shal sone sewe him, wherfore 3if 3e do it þe same con-  
ynges 3e <sup>1</sup>shal lightly ryn in. But god fro aþ euelys, and swilke 12  
wirkes, & fro aþ vnhoneste by his mercy kepe 3ow, And after aþ  
swylke oþer þinges brynge to 3oure mynde þat sauand techinge  
þat y ofte sithes was wont to shewe to 3ow, and 3oure noble saule  
to enfourme, and þat shal be 3oure solas and mirroure of hele. 16

## <sup>2</sup>Sustentement of kynges.

The two sup-  
ports of a  
kingdom.  
First,  
strength  
of men.

The two  
things which  
make sub-  
jects obedi-  
ent.  
Spend your  
money on  
them.

Do justice in  
the matter  
of heirs.

It most nede be of force þat ilk a kyng haue two helpes to  
susteyn his kyngdome, þe oon ys strengþt of men to defende  
him and make his kyngdome stalworth, and þat may he nogþt 20  
but wherne he is *gouernour* in right and lord yn his subgit3,  
and þat his subgit3 of oon accord obeisse hem to his lordschipe.  
As for inobediencie of subgit3 is þe mygþt of lord put vndir and  
mad feble, & subget3 regnys, I haue shewyd cause þat subgit3 24  
sholde be steryd to þaire lord to be obeisaunt, þe cause ys  
double, on ynward a-noþer outward ; þe outward y haue declared  
before, þat ys to say þat þou despend þy good and Rychesse  
wysly, & make þy largesse after þe desert of ilk oon. And it 28  
byhoues þat kynges haue a-noþer queyntise, but þerof y shal  
make mencion after yn þe chapitre of riches & helpes ; þe  
*seconde* þinge is to drawe þe wil of his subgit3 to wirkyng, and  
þat awe to go before yn þe firste degree, And þe *seconde* helpe 32  
awe to haue two causes, oon ynward and a-noþer outward, and  
þat ynward ys þat kynges awe holde and do right of posces-  
siouns, riches & purches þat right heir be maad þerof, and trewe  
successours. <sup>3</sup>A cause ys foreyn þat ys to say sparand þe riches 36  
of subgit3.

<sup>2</sup> This is not a separate chapter in the Latin.

<sup>3</sup> This paragraph follows in the MS. after 'lord,' on p. 49.

And þe inward cause ys þe secree of olde Philosopheres and of rightful men þat glorious god before chose and his knowynge gaf hem, And if y gif 3ow þis secree *with oþer þinges* þat 3e shaß 4 fynde yn dyuers titles of þis book yn þe whilk 3e shal fynde greet Philosophie and conynge, ffor *with* Inne ys foundyn þe fynal cause of 3oure entent and 3oure purpos, principal & fynal, when 3e haue fully þe vnderstandynges of þe sentences, and of 8 þe ensamples, þanne shal 3e *pursewe* fully & *perfitely* 3oure purpos desiryd. God þat ys most wys & glorious, he light 3oure resoun, and make cleer 3oure vnderstandynge to *persayue* þe sacrament of þis science þat 3e mowe se *þer* in. Þe *toþer* ys þat 12 he make his riches to abounde largely in the soules of wyse men, & gif *graces* to vnderstandant3 & studiaunt3, to whom no þinge ys impossible, and with oute whom no possessioun is possible.

This book contains all you desire.

Cap. 6. Of maners of kynges.

16 <sup>1</sup>Kynges er ffoure, large to him and large to subgit3, and kynges auers to hym and auers to subgit3, And kynges auers to hym and large to subgit3, And kyng large to hym & auers to subgit3. Þe yttailes sayen it ys no vice to a kyng if he be auers to hym 20 seluyn, so þat he be large to <sup>2</sup>his subgit3. Þe Indyces sayen þe same of a kyng þat ys auers to hym seluyn, and to his subgit3 good; þe perseyens affermen a3eyn þat a kyng is noght worth þat ys noght large to hym seluyn.

There are four kinds of kings.

<sup>2</sup> Fol. 5 b.

24 Of largesse and Auarice.

Ws byhoues now sotely enquire of þes vertues and vices, and for to shewe what ys largesse & what auarice, and what errour ys yn largesse, & what euyl suys withdrawynge of largesse. ffor 28 opyn þinge ys þat qualytes er to be despysed whenne þey disacord fro þeir mein; And we woot wel þat þe keypynge of largesse ys right herd, and his brekynge right light. If þow wylt gete þe vertu of largesse, behold þy power, þe tyme of 32 mester, and þe desertes of men, And þanne shalt þow after þy pouere *with mesure* gif þy godes to þeym that hauys myster and er worthy. He þat oþer wyse gyues, synnes, and trespasys þe rule of largesse; ffor he þat gyues his good to hem þat hauys 36 no myster, he *purchases* no louynge þerof, And whanne þay er gyuen to vnworthy þay er louyd; And he þat spendys his good

What are largesse and avarice?

Give to poor and deserving.

If men are not poor, they do not thank you.

<sup>1</sup> þ in MS.

our measure shall some come to þe better riual of<sup>1</sup> pouert, and he ys likynd to hym þat geuys victorie to his enemys vpon him.

The king who gives proper largesse.

He þat gyues of his godes in tyme of nede to nedful men, swylk a kynge ys large to him and to his subgitz, and he shall reigne in 4 prosperite, and his comaundemente shall be holdyn. Olde men lounyn swylk a kynge, and he ys sayd vertuou, large and at-

The waster and destroyer.

ordre to vnworthy and to hem þat has non nede, he is a wastour 8 of his goodys, & destruour of his kyngdome and vnmyghþy to reigne, & he ys callyd a prodegaleous man þat is ffolle large; for his forseynge ys farre fro his reynnyng. But certys þe name of oon Auers mys fallys to a kynge, and mys semys to his real 12 mageste; þefore 3if a kynge haue þe oon or þe oþer vice, þat ys

<sup>2</sup> Fol. 6 a.

A king ought to have a prudent counsellor.

to say aueryce or <sup>2</sup>folle largesse, if him self can noght conseiH hym, It aweþ to be purueyd to him with greet besynesse a trew discret man chosen, to whom he may trowe to ordeyne þe besy- 16 nesse of his godys, and his richesse to gouerne.

### Cap. 7. Of þe euels þat comes of ffolle largesse.

A king may destroy himself and his kingdom by prodigal gifts.

Alexander, y say stedfastly to þe, what kyng þat wille continue giftys yn surfaytes ouer þat his kyngdom wyl suffyse to 20 hym, That kynge with outen doute shall be destroyed. Ouer þat y say to þe þat y neuer sesyd to say to þy heighnes, þat for to eschewe Aueryce and ffolle largesse is ioye of kynges and longe lastynge of kyngdomes, and þat ys namely whanne kynges with- 24 holdys hem & withdrawes her hondys frome þe goodys and possessionys of her subgitz, wher of it ys founden in þe book of

Hermogenes' teaching.

þe greet doctour Hermogenes, þat souerayn and verray goodnes, nobeley, and vnderstondynge, & fulfylling of lawe & tokenynge 28 of perfeccioun are yn a kynge þat withdrawys hym from þe siluer and possessionys of his subgitz. **What was þe cause þat þe destruccion of þe kyngdom of Ingelond.**<sup>3</sup> Whenne

Prodigal kings are tempted to spoil their subjects.

þat þe superfluyte of despensz ouer passyd þe rente of citeez, 32 & þer rentys falliþ hem and despensez, þo þe kynge extendyd his hondys to oþer menys goodys and rentys, and þe subgitz for þe wronge cried to hye god and glorious, and sente hem an hote wende, and torment hem stalworthly, and þe poeple 36 dressyd hem azeyn hem, and þer names for euer dyd out of þe lond. And but yf glorious god had so ordeyned, þis lond hadde

<sup>1</sup> 'of' repeated in MS.

<sup>3</sup> Made a separate heading in the MS.



vtterly ben destruyd. And wete þat richesse er þe lastyng of  
 saule bestfuH & a party þerof, and þe saule may noght last yf  
 þat cause be destruyd; wherfore man awe gretly eschewe ouer-  
 4 doynge and ouerabundance of despens3, And þat largesse be  
 attemprance be getyn, & þat foly and ouerdoon gyftys be  
 eschewyd.

Cap. 8. [Of teching of Aristotel yn vertuez and vices.]

8 1 þe maners and þe goodis sustinanc3 of vertues er to guerdon  
 olde trauailles, to reles wrongys, honourable men to worschipe,  
 to helpe simple men, to vpbere þe defautes of Innocent3, to  
 faire speke to hem of gretys, to restreyne þe tonge, to suffre  
 12 wronge ffor a tyme, to leue and flee foly. 3yt y lere þe þat y  
 was wont to lere þe and sawe yn þy brest, And y trist þat  
 þis techinge shaH be yn aH þy wayes and werkys surtee and  
 sufficiante to þy gouernaille alle þe tymes of þy lyf. I shal say  
 16 þe trewly þe conyng of Philosophye abreggyd, And yf y hadde  
 neuer sayd to þe but þis folowand techinge, it sholde suffise to þe  
 in alle þy werkys touchand þis werld & þe oþer.

Riches and  
 the 'anima  
 animals.'

1 Fol. 6 b.  
 The kingly  
 virtues are  
 these.

All the re-  
 sults of Phi-  
 losophy are  
 here.

Cap. 9. [Of þe endly entente þat kynges awe to haue.]  
 Of vndirstondynge.

20 Wete þou þat vndirstondynge ys heued of gouernance, hele of  
 saule, keper of vertuez, Mirroure of vices; ffor we byholde yn hit  
 þat þat ys to flee, and we knowe by it þat þat ys to be chosen.  
 24 It ys growyng of vertu3 & rote of alle goodes loueables & wor-  
 schipfuH, And þe firste teching of vndirstondynge is couetyng of  
 good lose, ffor he þat couetyt trewly good lose he shaH haue good  
 name and glorious. And he þat coueytis yt fayntly, by shame  
 28 he shal be confoundyd.

The praise  
 of under-  
 standing.

Of goode lose.

Goode lose ys principally by hym self to be coueyted, ffor  
 kyngdome awe noght to be coueyted bot for good lose, And  
 32 þerfore bigynny of wyt and vndirstondynge ys desir of good lose  
 þat ys purchasyd by good gouernance and to wele lorde; and  
 þerfore if gouernance or lordschipe for oþer cause be coueyted,  
 it ys no purchas of no good lose, but of enuye. Enuye en-  
 36 gendres lesynge, þat ys rote of alle euelys, & ys matir of vices.  
 Lesynges engendrys detraccioun; detraccioun engenders haatre-  
 dyn; haatredyn engendrys wronges; wronges engendrys vn-

The value of  
 a good name.

It is what  
 kings should  
 desire.

The tree of  
 evil.

The root of  
all good  
things.

<sup>1</sup> Fol. 7 a.  
How one  
good thing  
engenders  
another.

reuerence; vnreuerence engendrys Ire; Ire engendrys azein-  
stryuyng; azeinstryuyng engendrys enmyte; enmyte bataiH;  
bataiH destroys lawys and siteez, and þat ys azeyn right and  
kynde, and þat þat disaccordys to kynd destruyes alle wirkynges. 4  
Stody and loue, desir of good lose in treuthe & sothfastnesse,  
þat ys rote of alle þynges loueables & Moder of alle goodis, ffor  
it ys <sup>1</sup>contrarie to lesyng, And desir of right engendrys right;  
right engendrys Trist; trist engendrys largesse; largesse engen- 8  
dryes ffamiliarite, þat ys trew seruice; trew seruice engendrys  
frendschiþe; ffrendschiþe engendrys conseil and helpe; by þes  
þynges ys al þe world stablissyd, and lawes set to men; þes  
accordes to resoun and kynde, wherfore it semes þat desir to 12  
gouerne fore good lose ys good þyng and lastyng.

Cap. 10. [Of euels þat seuen flesslyly apetit.]  
To eschewe flesslyly delytes.

The evils of  
lust,

and their  
consequences.

Alexander, bowe þy wyl fro bestials delices, fro flesslyly 16  
appetit; makes þe corages of men lyk to þe willys of bestys,  
wyth outyn resoun and discrecioun; and hit destruyes the body,  
& makys heuy þy wyttes and þyn vnderstondyng. It ys to  
knowe þat flesslyly delyces engendrys flesschly loue, and flesslyly 20  
loue Aueryce; Aueryce desir of richesse; desyr of richesse  
dredys no shame; to drede noghit shame makys foly takyng;  
ffoly takyng makys vntreuthe; vntrewthe theft; theft reproof,  
wherof comes cheitifty and takyng, þat brynges a man to shame 24  
and his distruccioun.

BOOK II. Cap. 11. [Of þe wyt of a kyng.]  
Of vertues þat kynges awe to haue.

You can  
easily tell  
whether a  
king is wise.  
Does he  
honour the  
Divine law?

First and princypaly it is nedful to a kyng, þat touchand his 28  
owen persoun, þat good lose of his name sprede of his lowable  
wyt, and þat he wysly conten hym with his folk, and þerof he  
shal be louyd and worschipyd, and he shal be doutyd whanne  
þey seen hym in wyt eloquent and yn his werkys wysly doand. 32  
And a man may lightly knowe, and by tokenynges perseyue  
whether wyt or no wyt be yn a kyng lordand; ffor what kyng  
þat puttys his kyngdom vndirlout to þe lawes of god, he reignes  
rightfully and worschippyly to his lordschype. And he þat 36

puttys his lawe in seruage and vndirlout yn his kyngdom and  
 empir, he is a trespours to treuth and despisour of his awene  
 lawe; And he þat dispyses his lawe of alle men, he shal be  
 4 dispysed and dampnyd in lawe.

If not, he  
 is to be con-  
 demned.

Cap. 12. [Of þe religioust of a kyng.]

3yt y say als wys Philosophers and spekers of þe myghts  
 of god sayen, þat first soueraynly it fallys to a kyng þat he  
 8 attempe hym with trewe stablementz & lawes noght in fenyd  
 semynge but in opyn shewynge of dede, þat alle þe folk wete  
 þat he doutys god myghtful, and þat <sup>1</sup>he ys subgyt to þe hegh  
 myght of god; ffor þanne men was wont to worschiþþe and  
 12 doute a kyng wherne þey se hym worschipe and doute god;  
 and if he oonly shew hym semand religious, and yn his werkys  
 be an euyl doere, And euyll wirkynges may noght hyd hem,  
 but 3if folk wete hem, he shal be refusyd of god and of þe folk  
 16 despysed, his dedys shaþ be dyfamed, and his empir lessyd, and  
 þe heght of his glorie and mageste shal be *with outen* worschipe.  
 And ouer þat þer is no pryce ne no tresour þat may a3eyn bye  
 his good fame. Ouer alle þinges it fallys to a kyng to wor-  
 20 schipe trew men, to forthbere religious men, wys men to enhye  
 and ofte sithes speke wyth, to stirre doutablys questions, honestly  
 to aske hem, and discretly answere hem; þe most wys and most  
 noble most to worschipe affir her states.

All Philoso-  
 phers agree  
 that he ought  
 to be reli-  
 gious.

<sup>1</sup> Fol. 7 b.

Hypocrisy  
 will not im-  
 pose on the  
 people.

Kings ought  
 to talk much  
 with religious  
 men.

24 Cap. 13. [Of his purueyance and his sleghte.]

and yt ys nedfuþ to a kyng to þynk on auentures to  
 come, and so ordeyne þat he suffre more lightly aduersytes.  
 Also it fals *him* to be pytous, & namly restreyne hym fro  
 28 inordinat sterynges, and he do noght yn dede *with outen*  
 deliberacioun, and þat he sone and resonably knowe his errour  
 and wysly repele hit, ffor it ys souerayn wyt yn a kyng to wel  
 gouerne hym seluyn. Whanne a kyng sees any good or profit  
 32 to doo, with discrecion do he hit noght ouer latly ne ouer hastily,  
 þat he be noght sen hastyf ne slowe.

A king should  
 exercise fore-  
 thought:

be neither  
 too fast nor  
 too slow.

Cap. 14. Of ornament clepyng of a kyng.

It mekyl byhoues and semes to a kynges dignite worschype-  
 36 fully be cled, and euyr more yn fayr appareþ to apper & passe  
 oþer in fayrhede; þefore a kyng sholde vse clepyng and

A king should  
 wear the  
 finest clothes  
 in his coun-  
 try.

ornement; dere, fayre, and straunge, ffor it semes to a kynges prorogatyue to passe oþer, so þat his dignite þerby be maad fairer, and his myght be nougħt empeyred, and þat due reuerence be zolden to hym. It semes a kyng to haue fair faconde, and 4 þat he be fair spekand, and þat he haue a cleer voyce þat mekyl profytes yn tyme of BataiH.

He should have a good voice.

Cap. 15. [Of þe contynance of a kyng<sup>e</sup>.]

To eschewe mekyl Spekyng<sup>e</sup>.

8

<sup>1</sup> Fol. 8 a.  
Kings should not talk too much,

or their subjects will lose respect for them.

Do like the Indians.

The king shows himself once a year,

and gives gifts, and releases prisoners.

Then a great lord praises his rule.

<sup>1</sup>Alexander, fayr þing and worschipful ys to a kyng þat he withdrawe hym fro mekyl spekyng<sup>e</sup> but whenne nede askys, ffor it semys bettir þat þe eres of þe folk be thristy to þe wordes of þe kyng þanne þay be fillyd of his talys, ffor whanne þe eres and 12 þe sawles er so fillyd, þey here nougħt blegħtly þe kyng. It semes also a kyng þat he haunte nougħt mekyl þe company of his subgitz, & nainly of vnhonest *persouns*, ffor ouer mekyl familiarite among þe poepyl brynges in despyt and contempt of 16 worschiþe, and þerfore þay of Inde hauend a ful fayr costome yn disposioun and ordynance of hir kyng and kyngdome; ffor þey haue ordeyned þat hir kyng onys yn þe 3eer appere yn his real apparel byfore his poeple sittand on a stede enournd of his 20 armes, and he noblely armed, & his comune poeple shaH be maad to remue aferre from him, and his noble Barouns negħ and aboute hym alle; And þanne ys it costome þat he spede greet nedys, and to shewe diuers þinges þat ar fallyn, and do besynesse 24 and entent to ordeyne for the comyn profyt, þat day he ys wont to geue gyftes, and þey þat ar lytel gylty to delyuere out of prisoun, and to allege his poeple of gret charges, and to do dyuers werkys of pytee; And at þe sermon endyd þe kyng 28 shal sitte, and þanne shal rise oon of his princes þat ys next hym, þat ys haldyn most wys and most best spekand of oþer, and he shal speke honour louynge and goodnesse of þe kyng, zeldand þankynges to glorious god, þat so wel haues enournd þe 32 kyngdome and þe contree of Inde with so wys a kyng, þat yn vnite and obedience haþ confermed and fastyd þe louable poeple of Inde; And aftyr þe louynges and prayсыnges of here kyng he shal turne hym to þe poeple to prayse hem and loue hem, 36 and remeue & recomend her gode maneres, and styr þayre goode willes, and shew by ensamples and resoouns of meknesse and of obedience to loue & reuerence of þe kyng. And after þat þe

poep<sup>le</sup> shal afforce hem to enhye and loue þe kyng and his goode dedes, to prayse and to pray for his lyf, and in citez and greet assemblez hys wyt <sup>1</sup>and his gode werkes telle, and þerfore

4 pay lere þaire children yn þaire zouth<sup>e</sup> and enfourmes hem to loue, honoure, obeisse, and doute þe kyng<sup>e</sup>. In þys manere pryncipaly ys shewyd and grewys þe gode name of a kyng<sup>e</sup> boþe pryuely and openly. And þe forsayd kyng of Inde vsyd

8 þat tyme to ponysse mysdoers and trespasours, þat þe way of wrong be put away fro rightwyse lyuyeres, And brekers of þe lawes be chastysed. And also he vsys þat tyme to alegge trowages and for to dispense wyth marchauntz, and for to reles

12 party of rentys, and Marchauntz with alle here Marchandise besely defende and helpe. And þat ys þe cause þat Inde ys so ful of poeple, ffor þedyr Marchauntz trauille on alle sydes, and faire and wel er resceyued, and þere wynnes ryche & pore

16 Citezeyns and fforeyns, And þerfore trowages and þe kynges rentys encreseys.

And the people pray for him, and love him.  
1 Fol. 8 b.

Then the king punishes misdoers,

and rewards merchants.

Cap. 16. [Of þe ryght of a kyng<sup>e</sup>.]

It ys gretly to eschewe to offende Marchauntz and do hem

20 wronge, ffor þay er berers of louynges and gode name of kynges and kyngdomes þurgh þe world. It ys to zelde to ilk man þat his ys, ffor so er citeez warmstoryd and rentys gyuen). So grewys kyngdomes, & glorye and worschipe to kynges; So

24 dredys hem enemys, and er agayn standyd. So lyuys kynges peseabely and sekirly, and haue desir of her wylles.

Merchants should never be injured.

Cap. 17. [Of his fynale entente.]

þat kynges be noght coueytous ne cruell.

28 Alexander, coueyte noght pinges corruptibles & passant, þat þou most sone forsake. But gete þe stabyl richesse, a lyf þat may noght be chaungyd, a kyngdome ay lastand dilatible. Euer ordeyn þi þoughtes in goodnesse; zeld þy seluyn glorious

32 & vygerous; iflegħ þe folowyng of bestys and lyouns, and hir fylthes. Be noght cruel, but bonand to spare hem of whom þou hauys victorye; þink of auentures and cases to falle, ffor þou woot noght what day to-morwe sal falle þe. Wille þou

36 noght folowe þy delyces yn etyng<sup>e</sup> and drynkyng<sup>e</sup>, in lichery ne longe slepyng<sup>e</sup>.

Do not desire worldly things.

Avoid mere bodily pleasures.

## Cap. 18. [Of þe chastite of a kynge.]

## To eschewe licherye.

Worthy Emperour, bowe noght þe to þe vse of women, ffor swylk a vse ys a properte to swyne. What ioie ys to þe to 4 vse þe vyce of bestys þat hauen no resoun, and folwyn her dedys? trowe me wyth outen drede, þat lychery ys distruccioun of body, shortynge of lyf, corypcioun of vertuez, trespas of þe lawe; And hit engendrys women maners, and at þe laste yt 8 ledys man to þat euyH þat we haue be-fore sayd.

These are the evils of lechery.

## Cap. 19. [Of þe solace of a kynge.]

## Of Instrumentz of Menstraleye.

<sup>1</sup>Hit fals to emperiale magestee to haue *with* hym pryue men 12 and trewe, with whom he mowe delyt hym wyth Instrumentz and maners of Organes whanne he ys ennoyed, ffor man sawle kyndly in swilke þinges delytes, Wyttes restyn hem, Curiosytez vanysshes away, and al þe body ressayues strynght. Whenne 16 þou wylt delyte þe *with* swylk þynges, at þe moste dwelle yn swylk lyf þre dayes or floure after þou sees hit profyt, and euer-more wyth þe beste and most honestely, and þat yt be pryue. And whenne þou ert yn swylke solaces, wythdrawe þe fro mekyl 20 drynkyng, and lat oþer drynkyn þat wille, And feyne þe as þou were eschaufyd wyth wyn, ffor þanne shalt þou persayue many pryue þynges, and here also, but do noght þat ofte but twyes or thryes yn þe 3eer; and þe awe to haue aboute þe speycal meynce, 24 þat mowe telle þe what er doon and sayd by þi kyngdome. When þou ert amonge þy Barouns, worschippe þe wyse and þayme þat þou seez þat doon to be worschipped, and hold ylkon in his staat, And calle to þe solace oon today, a-noþer to morwe. And after 28 it fallys to ilke degree worschipe hem, and lat noon of þi nobles be, but if he fele þy worschipe and largesse yn þe swetnesse of þi mageste; and þe nobleye of þy free wyl shewe it to ylkoon.

1 Fol. 9 a.  
Kings should delight in Music.

Take solace three or four days at a time.

Make your companions drink.

Do not favour one more than another.

## Cap. 20. [Of the descrecioun of a kynge.]

32

## Of reddour attemptred.

It semes a kynge to haue discrecioun, and þat he content hym and hold hym fro mekyl laghyunge, ffor oft laghyunge takys away reuerence and engendirs elde. Also þou awe to wete þat a 36 man ys more holden to worschipe þe kynge yn his court and yn his constory þan yn oþer place, ffor þare hymself awe of dette if

A king should make himself and his Court respected.

any doo wronge to do ponysshe hym after þe qualyte of his  
persoun, so þat oper be war and lere and abstene hem to do  
wronge. It ys to punysshe þe most nobles on oper wyse þan oper  
4 heigh men, And oper wyse hym þat commes among þe folk þan  
oper subgitz, wharfore good þinge ys to kepe reddour and  
continence togedre, þat bytwyx þe kyng and his subgitz be distinc-  
cioun of persones, ffor it ys wretyn yn þe book of Esculabicis  
8 þat þat kyng ys to be enheighed and loued þat holdes þe semblance  
of þe Egle, þat ys manisand & dred omange þe foullys, & noght  
he þat ys lykned to oper subgitz fflowles. þarfore if any yn þe  
presence of þe real mageste takys on honde or profres to do  
12 wronge, it ys to se on what wyl he did hit, whethir to plesse þe  
kyng and to glade men, or in contempt and dishonour of þe  
kynges dignite; after þe firste manere him awe to be chastysed,  
and after þe oper manere to be ded.

Punish of-  
fenders with  
respect to  
their persons.

1 Fol. 9 b.

A king is  
likened to an  
eagle.

Examine the  
motives of  
offenders.

16 **Cap. 21. Of obedyence.**

Alexander, obedyence of lordschipe we vnderstonde in foure  
maners, þat ys to say [in] religiousite, in ffrendschipe, in Curtasye,  
and reuerence. O Alexander, draw to þe þe good wylles of þy  
20 subgitz, and putte away þaire vnryghtys and wronges. Gyf  
noght matere to þe people to mysspeke of þe, ffor þat þe poeple  
may say, þay may som tyme lightly doo; þerfore contene þe so,  
þat men may noght say azeyn the. And þerby þou shalt eschewe  
24 here doinges. And ouer all þynge wete þat discrescioun of mek-  
nesse is ioye of dignite, reuerence of lordschipe and enhansynge  
of a kyng. It ys a souerayn wysdom þat þou make more þy  
reuerence dwelle yn þe hertys of þy subgitz þan loue.

The four  
groundis of  
Obedyence.

Let men say  
no evil of  
thee.

Rather be  
reverenced  
than loved.

28 **Cap. 22. Of lyknes of kynges.**

Men redys þat kynges ar yn kyngdomes as rayn yn erthe,  
þat ys þe grace of god, þe benysoun of heuene, strenght of þe  
erþe, and helpe to alle þat leuyn; ffor by rayn ys way maad to  
32 merchantz & helpe gyuen to biggers; And noþeles yn rayns fallys  
thondres & leuenynges, & ouer-drownynge þurgh flodes, and  
greet tempestes yn þe see, and oper many euelys comyn, þurgh  
whilk many leuand creatures ar perschyd. Noþeles þes auentures  
36 disturbes noght þe poeple to loue god yn his mageste, byhaldand  
þe tokenynges of his grace, & þe gyftes of his mercy, þat he<sup>2</sup> by  
rayne what þinge þat is makys whilk, dede þinges reburgones, and

Kings are  
likened to  
rain.

It does good  
and harm.

2 Fol. 10 a.

But its good  
is more than  
its harm.

Kings are  
likened to  
winds.

Their good  
and their  
evil.

Nevertheless  
they cannot  
be altered,  
and must be  
borne with.

he geuys hys benysoun in alle vertu3. And þerfore þe poeple  
louys hit, and forgetys alle þe euelys byforepassyd. Also a  
kynges ys ensamplid to þe wyndes þat heigh god sendys out and  
ordeynes of þe tresour of his mercy, by whom he sendys out 4  
moystures to make cornes to waxe, frutes of trees to come swete,  
and Esperitez taken hir strynghe, and water desired ys ressayued ;  
and to hem þat sailyn yn þe see opnys way, and many oþer  
goodys folwys of þe wyndes. And noþeles of wynd comys 8  
diuers perils and lettynges als wel yn þe see as yn þe land, and  
brynges ynward sorwys to mannys hertys. Richessys of men  
þurgh tempestys it losys and takys away. By þe wyndes comes  
corrupsions of þe eyr and norschight dedly venyms, and many 12  
oþer vnacordand þinges comes þerof ; wher fore foreyns creatures  
prays þe mercy of her makere to take swylk euelys fro hem.  
Noþeles he suffres þe wyndes to lede and hold her cours þat he  
hauys stabillyd hem ; ffor he hauys ordeyned by his wyt alle 16  
þinges yn euyn weighth and certeyn nombre and ordre, and he  
hauys stablyd hem to seruyn his seruantz, and þat passys out  
of his greet mercy and of his goodnesse þat may noght be  
Nombred. 20

### Ensample of þe same of somer and wyntyr.

Kings are  
likened to  
summer and  
winter.

þis same lyknesse ys of wynter and somer þat God hauys  
lastandly stabyled of cold and hete by his souerayne forsyght  
to engendrure and norshynge for lastynge of temporel þynges and 24  
kyndly. If alle þat vnaccordand3 and dedly perils comen of  
coold of þe wynter and of hete of somer, yn þe same manere it  
fals in a kynges of whom many goodnesses comen ofte sythes,  
þat to his subgitz dysplesys and heuys, and 3yt yt ys to hem 28  
greet profyt.

### Cap. 23. [Of þe socour and þe help of a kynges.] To helpe Meseyes.

<sup>1</sup> Fol. 10 b.  
Kings should  
help all those  
in evil case.

<sup>1</sup>Alexander, enquere of þe dysese & enuye of þe pouere and 32  
feble, and helpe hem yn here desease of þy pitee ; And puruey  
a man knawand þaire langage, fair spekand, and louand right, þat  
mowe take entent to hem on 3owre half, and loue hem and  
gouerne hem mercyably. þys ys a good obseruance of a kynges, 36  
and gladnesse to þe poeple and plesaunce to oure makere.



## Cap. 24. Of þe purueyance of a kyng.

Alexander, puruey þe yn tresour of cornes and greynes profitable to be eten, þat mowe suffyse in þy land yn tyme of 4 hunger and nede ; So þat whanne swilk a 3eer as it has costomed fallys, þy merciful purueyance may helpe þy poeple and socour þy nedfuþ Citeez ; ffor þat tyme þow awe opyn þy garners and selters, & make opyn by þy kyngdom whete and oper manere 8 of cornes ; þat ys a greet forwyt and a greet purueyaunce, þe warmstore of þe kyngdome, þe hele of þe poeple, and kepyng of Citeez. þanne shal þy comandementz be wel keped, þy dedes louyd, and þy fayre purueyance be yn perpetuel mynde, ffor it 12 helpys þe poeple by þy wys forsygħt. And þanne shal alle men wete þy forsygħt of þyn eyen, and by þat þay shal fully prayse þy mygħtes and pytee, and doon to write þy heigh Magestee.

Kings should get together corn and grain against tyme of scarcity.

So their subjects will praise their name.

## Cap. 25. [Of þe mercy of a kyng.]

## 16 To eschewe Manslagħter.

Alexander, ofte y haue warnyd] þe, and 3it y warne þe, þat þow kepe my techinge ; for if þow kepe hit, þy purpos shal wel chefe, and þy kyngdome be lastand, þat ys to wete þat þou eschewe 20 to sheede mannys blood, ffor þat fallys al oonly to god þat vndirstondys þe priuuyteez of hertes and secretz of folk. Tak noughit on þe godys offyce, ffor it ys nogħt gyuen to þe to knowe his secrete ; þarfore eschewe þou yn so mekyl as þou may to sheede 24 mannys blood. ffor as þe noble doctour hermogenes wrytes, whanne þat a creature slees a creature lyk to hym, þe heigh vertuez of heuene cryen to goddys mageste and sayen, "lord, lord, þy seruantz wille be lyk to þe ;" And if he wyth wronge 28 haue slayn hym, þe he makere shaft answere, "suffre þat he sla, ffor he shaft be slayn. <sup>1</sup>To me ys þe vengauce, and y shal zelde hit ;" and as ofte sithes þe vertuz of heuene shal represent þe þe deth of hym þat ys slayn, to vengauce be takyn of hym þat slow 32 hym, þat shal be oon of hem þat shal dwelle yn euer-lastand payne.

Kings should not shed blood.

God alone should slay.

The Vertues of Heaven cry for vengauce on the manslayer,

<sup>1</sup> Fol. 11 a.

till vengauce is done.

## To haue ensample of antecessours.

Alexander, yn alle peynes haue knowyng ; many maners of 36 euelys þou hauys lered in assay, draw to þy mynde þe dedys of þyn ancestres ; þou may þer-out drawe goode ensamples, And alle þynges passyd sal gyue þe certeyn techyng of swylk þynges command ; dyspyse nogħt a lesse man þan þi seluyn, þat a man

Call to your mind the deeds of your ancestors.

Despise not  
little men.

þat now ys of litel value and poure, to richesse and worschipe  
amountys, And þanne ys of mor stryngþ and power to doo euyþ.

Cap. 26. To kepe ffayth and othes sworne.

Keep faith  
with all men,

Kepe þe þat þow breke noght þy fayth gyuyn no Alliance 4  
confermed, ffor it ffallis noght but for vntrewe men and light  
women of body. Hold trewly þy fayth hyghþ, ffor euer moor to  
aH vntreuthe folwys euyþ ende, And if al falle som tyme any  
good in alliance brokyn, Noþeles þe kynde þerof ys wyekyd in it 8  
seluyn and þe maner of wykkyd men, And wete þow wel þurgh  
trew affiance dwellys folk togedre, and þerby ys inhabitacioun

whatever  
gain may  
come by  
faith-break-  
ing.

Society exists  
but for faith-  
keeping.

in citeez, comunyng to-gedre of ffolke. þe lordschype of a  
kyng ys worschippyd þerby, þurgh þat er Castels holdyn, citeez 12  
kepyd and kynges lordes. If þou take away fayth, þe folke  
tornys aþeyn to hir olde staat, þat ys to say to þe lyknes of  
Bestys with-outen resoun. O kyng, kepe þe so trewly þat þou  
breke noght þy fayth gyuen ne oth ne oþer alliance, if al it greue 16

Two spirits  
tell of each  
man's deeds.

þe ; wost þou noght what Heremogenes wytnessyþ—"Two  
espirytes er þat kepys þe, oon on þe right syde, anoþer on þe left  
syde, þat knowyn & representyn to þy makere trewly euerylke  
þinge þat þou doos." Þys sholde with drawe þe & eueriche man 20  
fro alle vn honest wirkynges. Who destreyns þe to swere ofte ?

Swear not  
but for great  
need.

þou shold noght swere but for greet mester ; A kyng, but he  
were mekyl and ofte requeryd, he ne sholde noght swere. Ne  
1 Fol. 11 b. wost þou noght þat yt mysemys þi dignite <sup>1</sup>and þat þou trespasys 24  
to þy worschipe whanne þou swerys ; it ys to subgitz and seruantz  
to swere, but noght to a kyng. If þou aske me of þe distruc-

vide  
vindicta  
iuramentis

cioun of þe kyngdomes of Ambayens & citeez, I answeere þe for  
othys þat hir kynges vsyd yn fraude and desceyt of þe folk, and 28  
of negh Citeez, brekand allyance stabyl ffor welfare and profyt of  
men, ffor wyckedly and vntrewly þay brake here othes in disceyt  
of hir neghburs, þe ryghwys euenhede of god almyghty of godys  
Iustyse wolde suffre no lenger. 32

The ruined  
kingdoms  
often broke  
faith.

Cap. 27. [Of the kepyng of a kyng.]

There are  
special teach-  
ings to go-  
vern a king's  
private fol-  
lowing.

Alexander, y wille þat þow wete yat yn þe ordinance of a  
kyngdom & of a empire þer ben techinges ful specyals and  
manerlys þat falles to þe to þe gouernance of þyn owyn meynce 36  
and of þe commyn poeple, but þay haue noght hir stede here.  
Noþeles y shal deliuere hem to þe yn a certeyn stede of þis book,

And þay shal be helful techinges abbreghyd and gretly profyt-ables, And yn her kepyng þou shalt ressayue greet welfare þurgh þe helpe of god. Repent þe noght of þinges passyd, for  
 4 þat ys a *propirte* to feble women. Kepe apert manhode, mayntene curtasy, and vse goodnesse, ffor yn þes þinges a kyngdome ys defendyd and enemys destruyd.

Keep my counsels, and don't worry over things past.

Cap. 28. [Of auancement of study yn his londe.]

8 To fforþer studiantz.

Ordeyne to þe wel lettryd men, and stable studyes yn Citeez  
 of þy kyngdome. Byhote and comaunde þy liege men þat þay  
 make her sones lere sciences and letterure, and make hem to  
 12 study in fre & nobles sciences, and þy *purueyance* awe helpe  
 hem in sustynance. Do some auantage of good to hem þat pro-  
 fytabely studys, þat þou gyf þerby ensample and manere to oþer  
 scolers to study; here her requestys, ressayue her epistles, And  
 16 take entent to loue hem þat er to be louyd, and to reward hem  
 þat er to be rewardyd; þer-by þou shalt drawe to þe lettryd men  
 to enheye þi louynge, and þy dedys to make ay to laste in  
 scripture. þys manere ys to be *praysyd*, and þys queyntyse ys  
 20 to be louyd; yn þis oon empyr shal be honured & a kyngdom  
 worschippyd; yn þys <sup>1</sup>a court<sup>2</sup> shal be lighlyd, and zers and  
 reals dedys shal bettir come to a kynges mynde whon enhyed.  
 þe kyngdom of grece, who maad opyn hir dedes to euerlaste  
 24 þurgh alle þe world? wyth-outyn doute þe diligence of studiantz  
 dyd þys, and þe clen wyt of wyse men, þat hooly loued sciences  
 & folwyd hit, yn so mekyl þat a mayden yn hir fadir hous  
 knewe þurgh her greet study þe cours of þe zere and þe monthys,  
 28 and þe cours of þe planetys, and þe cause of þe abregynge of þe  
 day and þe nyzt, and þe *azeynturnynges* of þe planetys, þe  
 abreggement of þe day serclys, þe tokenyng of sterrys, þe shew-  
 ynges of þinges þat wer to come, and oþer þynges wyth-outen  
 32 nombre of tokenynges of þinges to come.

Make your subjects send their children to school.

Encourage students in every way.

<sup>1</sup> Fol. 12 a.

What made the kingdom of Greece so great?

Why, even a girl was learned.

Cap. 29. To tryste noght in women.

Alexander, haue þou neuer trist in wirkynges no in *seruice*  
 of women, ne gyf þou no credence to no wymmen), and yf þe  
 36 nedys of a woman, drawe to þe to here þat þow trowys trewe,  
 and þat þou demys good; ffor yf a woman reule þy persone, þou

Never put any confidence in women.

<sup>2</sup> 'sourt' in MS.

If you do,  
you will soon  
regret it.

ert als a þinge þat ys layd yn her bandoun), and þy lyf ys al yn here hondys<sup>1</sup>; eschewe þe dedly venyms of women þat not<sup>2</sup> of newe bygynnes to venym; kynde þat ys, þat gret multitudine of kynges and of lordys er perschyd and deed byfore her tyme 4 stablyd, þurgh drynkes of dedly venyms.

### Cap. 30. **Tryst noght only yn oon leche.**

Never put  
your confi-  
dence in one  
physician.

Alexander, yn a oonly leche trist þou noght, for he may harme, and lightly he may order vndirtake to brynge manys 8 deth to effect. If it may be, be þay ten<sup>3</sup> at þe leste, & make hem alle to accorde too oon purpos. And yf þow take a medecyne do it by þe conseil of many; And haue a trew man þat konnys þe maners of spyces and þaire qualiteez. and whenne 12 þou hauys mester, gedir þe by þe consaiht of <sup>4</sup>þy leches yn certeyn weght and mesure alle þat nedys to þe composicioun, and þat he knowe to make it als it awe to be. Alexander, þynk of þe doynge of þe Quene of Inde whenne she sente to þe, by cause to 16 haue þy frendschipe, many presentes and noble gyftes, amonge þe whilke a ful fair mayden was sent to þe, þat of her childhood drank and was norschyd with venyms, yn-so-mekyl þat her kynde was turned to þe kynde of serpentys; And but yf y moor 20 besely by þe craft magyk hadde persayued here, she by here assidueht and hoge lokyng yn þe faces of men, hadde slayn hem: þat þy seluyn by assay preued. And certainly, but þou hadde ben warnyd by me þare-of, þy seluyn hadde takyn deed, 24 þurgh þe hete of fleshly kennyng with here.

Have a lot.

<sup>4</sup> Fol. 12 b.

Remember  
the Queen  
of India's  
daughter.

If it hadn't  
been for me,  
you would  
have died.

### Cap. 31. **Of þe conseyl of Astronomye.**

Watch your-  
self, and do  
nothing but  
by counsel of  
Astronomy.

Alexander, kepe þy most noble saule hegh, and to angeles pereugale, þat ys geuyn to þe, noght to be maad vnhonest by þe, 28 but to be enhyed and glorifyed, so þat it be noght of condicions and maners of foles, but of þe wyse. O kyngde debonure, if it mowe be, noþer ryse no syt, ete no drynk, no no-þyng doo withouten þe conseyl of a wys man in þe craft of Astronomy. ffor 32 wete certaynly þat glorious god hauys maad no þyng yn vayn, no ydeht yn kyndes. But alle þynges er maad yn certayn enchesoun and resoun, And by þys way vnderstood oure wys doctour Plato þe kyndes of partyes maad to-gedir of dyuers 36 qalytes and colours and complexiouns in engendrure, by þe

Plato.

<sup>1</sup> 'bondys' in MS.

<sup>2</sup> 'now' in MS.

<sup>3</sup> MS. x.

lyknes of þynges maal to-gedyr, and herby hadde he knowynge  
of sterrys and þynges formed; and I pray þe gyf no fayth to þe  
sawys of vnwysmen þat sayen þat men mowe noght come to  
4 science of þe Planetyes, ffor þay wat noght what þay say; ffor no-  
þyng ys hard to þe power of vndirstondyng, ffor aȝ þynges mowe  
be knowe by þe way of resoun. þere ben oþer, no lesse þan fols,  
sayn þat god haues purueyd and ordeyned alle þynges at þe  
8 ferste bygnyng, wherfore þay say it profites noght to knowe  
þynges to come, sithen þay nedys moste come. And þerfore þay  
say, what ys þe science of þe sterres worth? þese er, as þe firste  
er, in gret errour, wharfore y say if aȝ some þynges of force er to  
12 come, Noþeles if þay be wyten byfore þay<sup>1</sup> er moor lightly suffred,  
moor wysly passand, and so in manere eschewed; ffor yn als  
mekyl als þey ar forsey yn oure knowynge, we take hem mor  
discretly to passe withoutyn heuynesse and most harme. Als by  
16 ensample, whanne men trowyn wynter þat it is cold, men ordeyns  
herbergage and cloþing, and warmstores of cole and woode, and  
of many oþer þynges; And þerfore whanne þe wynter comes, þay  
er noght harmyd of þe cold. And yn somer of þe same maner  
20 þurgh cold metys and dyuers spyses þay kepe hem fro þe hete of  
somer; and yn þe same maner, when men knowyn byfore zeres  
of nede and hunger, þurgh keypyng and holdyng of whete and  
of oþer þynges, men suffren þe tyme mor lightly. Wherfore yt  
24 ys mekyl worth to knowe þyngs before, ffor men mowe bettyr  
thole hem, and eschewe hem whenne þey knowe hem to come.  
Wherfore men oghte wyth byse prayers bysek þe heghe desty-  
nour, þat he by his mercy torne þe euyls þat er to come, and  
28 þat he wille oþerwyse ordeyne, and for þat men awe to praye to  
goddys pitee in orysouns, deuociouns, prayers, fastyng, seruices,  
and almesse, and oþer goode dedys, bysekand forgyfnesse of hir  
trespas, and be rependant of hir synnes, And so þay shal mowe  
32 sothly trowe, þat god almyghty shal turne fro hem þat þat  
þey drede.

Do not believe those who scorn Astrology.

Some say it is useless to know the future: we cannot alter it.

<sup>1</sup> Fol. 13 a.

When we know winter is coming, we prepare for it.

If we know of famine, we lay up wheat.

So if the stars tell of evil, we may pray for God's pity.

Of þe partyes of Astronomye departyd in two<sup>2</sup> partyes.

Torne we to þe word bygoon; It ys to wete þat Astromonye  
36 ys departyd yn þre partyes, þat ys to wete yn ordynance of þe  
heuens and of þe speres, and þe disposicioyn of þe planetes and  
departyng of signes, and of þair aloigenement; and of þair

The parts of Astronomy: (1) The ordinance of the heavens and stars.

<sup>2</sup> 'pre' in MS.

sterynges. And of þys party of Astronome ys clepyd science. **(2) The know-**  
**ledge of the**  
**rising and**  
**setting of**  
**signs :**  
 þe seconde partye ys of þe qualyte & of þe manere to knowe þe  
 sterynge of þe firmament and þe firste risynge or spryngynge of  
 þe signes upon þinges able to falle byfore þay aboutyn þe firma- 4  
 ment of þe moone. And þis seconde partye ys clepyd Astrologie  
 or science of Iugementz. And þe worthyeste partye of Astro-  
 nome ys þe science of þre þinges, þat ys to wete of speres,  
 planetys, & signes. Wete also þat stablyd planetys vnmooable 8  
 ar a þousand twenty and nyne, or thus M<sup>l</sup>xxix, of whom in a  
 party of þys book I shaʒ delyure to þe þe full mery teching.

Astrology.  
  
There are  
1029 fixed  
stars.

Cap. 32. [Of þe profyt to kepe hele.]  
Of Medicynes.

12

**1 Fol. 13 b.** <sup>1</sup>Now first y wyl delyure to þe techinge Medicynal, and  
 conseilys þat shal suffyce þe in kepyng of hele, þat þow shalt  
 noght nede oþer leche, ffor kepyng of hele ys mor bettir and  
 mor precious þan any medicyne; and wete wel þay er right 16  
 needful to þe gouernance of þys werld. It ys to wete þat no  
 way ys to do by any þynge, or any cause to be had, but by myth,  
 And myghit ys noght but by hele, and no hele ys but by equalyte  
 of complexiouns, and non equalyte of complexiouns ys but by 20  
 temperance of þe humours; And glorious god has ordeyned  
 maner and remedye for attemperance of þe humours and kepyng  
 of hele, and mo oþer þynges to be getyn, and þaym has opynly  
 shewyd to haly profetys and seruantz & rightwys philosophers 24  
 & oþer rightwys his chosen, lightend with godys spryt of wyt.  
 Of whom of philosophers þe bigynynge of Philosophye hadden  
 Indes, Grecys, Pereys and Latyns, And in þayre secretz and  
 writynges no fals þynge ne repreuable ys founden, but of wys 28  
 men) apperoued and loued. But he þat ys to hymself a cause  
 of losse and perdicion, mor lightly he shal geue to oþer cause  
 of perdicion, ffor þat we chese þat we loue, and þat we vndir-  
 stonde trewe. Noþeles with þat, heigh god hath most enlightend 32  
 Gregeys amonge alle oþer philosophers to enserche sciences, and  
 to perfity knowe alle manere of Naturels þinges; And þarefore  
 aftir hem we purpos to procede, god grantand.

Keeping of  
health is  
more pre-  
cious than  
medicine.

Health comes  
from equality  
of complex-  
ions or tem-  
perance of  
humours.

The ancient  
philosophers  
found out  
remedies to  
keep health:

and especi-  
ally the Greek  
philosophers.

Man is made  
of four hu-  
mours.

Cap. 33. Of þe [composition of man of] ffoure humours. 36

þe wyse philosophers accorden yn oon þat man ys mad of  
 dyuers elymentz and of ffoure contrarious humours þat euer

haun myster to fode and drynke to be sustenyd by: and if a man want hem his substance fayles, And if he outrageously vse hem or ouer scarsly, he may falle yn-to syknes, ffebylnes, and  
 4 ynto oþer vnabiltez. And if he vse hem attemperally and mesurly he shal fynde helpe of lyf, stryngþ of body, and hele of al his substance. Also þay accorden þat who so ouerpassys yn ful or voyd, yn slepyngē or wakyngē,<sup>1</sup> in rist or sterynge, in out-  
 8 passyngē or wythholdyngē of þe wombe, yn withholdyngē of blood, or latyngē ouer mekyl blood, he mowe noght eschewe maladyes and heuynesse of siknesse; of alle swilke maters y shal determyn a couenable abregement, shewyngē a certayn  
 12 techyngē of alle manere of syknes and þe remedies. Also þay accordyn, þat who so kepys hym fro superfluyte and also fro defaute, and holdes him yn euenhed and attemperance, þat he shal haue good hele and longe lyfe. I haue founden no philo-  
 16 sopher þat disaccordys to þis sentence, þat aH delitable þinges of þys world, Ryches, delyces, or worschippes, þat þay ben alle for longlastyngē of durabylte: And þarfore he þat coueytes to leue and endure, putte his force to purchace þe þynges þat accorden  
 20 to durabilte and kepys þe lyfe, And lette his owene wyl, þat he putte noght etyngē abouyn etyngē. I haue herd of ypocraas, þat he keyyd him so mekyH yn abstynence, þat he hadde gret febyl-  
 24 "ffair Mayster, yf þow wolde wel ete, þow shold noght haue so mekyl febylnesse of body." And ypocraas answerde, "ffair sone, I wiH ete so þat y leue, and noght lyf þat y ete; lyflode for lastyngē ys to be had, and noght durabilite for liflode." I haue  
 28 knowyn many þat withdrew hem froo etynges of surfaytz, and her appetitz with-drawand froo glotonye, lyuand mesurably by dyetes, And þerfore haun ben elder of body, of bettir trauail-  
 32 and þat shewys wel yn lanternys, and yn men þat trauaillen by desertys and longe wayes. And þerfore yt ys oon opyn preue þat abstynence fro mekyl etyngē, and to clense a man of super-  
 fluytes, ys A souerayn medycyne.

His food nourishes these humours.

<sup>1</sup> Fol. 14 a.

If he over-passes the mean, he shall fall into sickness.

If he keeps the mean, he shall have good health and long life.

Hippocrates told his disciples,

"I eat to live, not live to eat."

Men who give up gluttony, and live temperately, are better in health.

36 Cap. 34. Off keyngē of hele.

<sup>2</sup> Fol. 14 b.

<sup>2</sup>Alexander, a certayn and trew techyngē ys content yn Twomecyn þat kepys hele, and þat ys princypaly yn two þinges; þe firste ys þat a man ete metes couenable to his elde, and yn þe helthe.

(1) A man should eat food suitable to his age and custom.

(2) He should cleanse his body of corrupt humours.

tyme acostomyd to his kynde; þat ys to wete þat he vse mete and drynke þat he was costomed to [be] byfore norissed by, & þat has festnyd his substance. Þe secunde ys þat he clense hym of þat þat ys engendryd yn his body of surfaytes and of corumpyd 4 humours. It ys to wete þat manys body, þat ys takynge mete and drynke, continually er dimunissed and resoluyn azeyn, als wel þe bodyes þat ressayuen als þe mete and þe drynke ressayued; first þay ar resoluyn by kyndly hete, þat makes drye þe moystnes 8 of þe body, and is norissed and fedde *with* þe same moystnesse.

Natural heat dries up and resolves the food.

Also by þe hete of þe sonne and dryenesse of þe wynd, þat makys drye þe moystnesse of alle bodyly þinges, & þay er fed *with* moystnesse of bodely þinges & of flodes. Whenne a body 12

Hot and moist bodies require gross meats.

is hoot & moyst, þanne gret metys er good þerto; ffor þat þat ys defyed & passys fro swylk a body ys of gret quantite and of gret substance for þe grete hete of þe body. And whenne a

Thick and dry bodies require soft and moist foods.

body ys þicke and drye, softe metys and moyste er goode þerto, 16 ffor þat þat passys fro þat body ys of lytel quantyte for his streyt issuys. Also it ys a certayn techinge for hele to be keped, þat a

A man must use food of his own complexion.

man vse metys þat accordyn to his complexioun and nature yn his hele, Als yf a man be of hote nature, þanne hote metys 20 atempred accorden to hym; And if he be of cold nature, þanne colde atempred metys accordyn to hym; And oþer-wyse y say

To a strong stomach, strong meats.

outerly of a moyst body and drye. þarfore yf hete be mad more wyth ouer mekyl hete, or by hote metys and stalworthe, or for 24 oon oute hete þat maystres and ouercomes, þanne contrarious

To a weak stomach, delicate meats.

metys helpyn, þat ys to say, colde metys. And whanne a stomake ys hoot, stalworthe, and good, þanne profitys most grete metys 28 and stalworthe, ffor swylke a stomake ys a gret ffyr, myghy to

brenne grete trees; And whenne a stomake ys cold and feble, þerto er best sotel metys and light, ffor þat stomake ys lykned to a wayk & feble feer, þat vnnethes may to-brenne rosels and smal chippys. 32

### Cap. 35. [Of þe tokenys of þe stomak.]

The tokens of a good and of an evil stomach.

Þes er þe tokenys of a good stomak—lighynesse of body, clernes of vnderstondynge, stiryngge appetyt. Of oon euyl stomak and wayk, þes er þe tokenys & heuynesse of body, sleuthe, bolnyng 36 of þe vesage, ofte openynge of þe mouth, heuynesse of þe eighen,

<sup>1</sup> Fol. 15 a.

<sup>1</sup> a foul and euyl belkyngge, þat ys to wete whenne it ys vnsauery, bitter, or watery, or stynkand; and þerby er engendryd wyndes



and bolnyng of wombys, and appetyt ys lessys; And if þes The illis that come from an evil stomach.  
 þynges be in greet quantite, þarof comes excercitaciouns, and þat  
 lettys þe strechyng and ageynbowyng of þe membres, filth of  
 4 body, openyng of mouth, and oþer euyles þat er contrarye to  
 hele of man & destrues nature. And þerfore þe awe kepe þy  
 seluyn fro alle swylk euelys, and fro þe vncouenable þinge  
 afore sayd.

8 Cap. 36. [Of maners to kepe helthe.]

A lernyng to kepe hele.

For þe body of man corruptible ressayues his corrupcioun of  
 contrariouste of complexiouns & humours þat er yn him, I am  
 12 auysed to wryte to þe in þis werk profitable þinges and necessarye,  
 of þe conseils of þe craft of medicyns þat shal suffys to þe, ffor  
 It ys vnhonest þat aH maladyes of a kyng be shewyd to a leche;  
 wharfore yf þow wele byhold þys techinge, and after þis precious  
 16 ordre lyue, þou shalt haue no myster of leche, But it falle yn  
he must be able to cure himself.  
 auentures of batailles, or oþer þynges þat a man mowe noght  
 eschewe.

Cap. 37. [Of keypyng of helth and maner of lyunge.]

20 Of contynance after slepe.

Alexander, whenne þou risys fro slepe þou salt goo a lytyl, To kembe thi hew.  
 & euenly streight out þy membres, and kembe þy heued, ffor  
 forth-strechyng of þe membres makys stalworth þe body, &  
 24 kembyng of þe heued latys out þe smoke of þe stomake þat  
 comes vp to hit yn tyme of slepyng. In somer, wassh þy feet  
 with cold water, ffor hit restrenys and holdys þe hete yn þe  
 body, and it shal make desire to etyng. After, cletth þe yn good  
 28 cleþyng and ordeyn þe yn good aparayH, ffor þy wyl kyndely  
 shal delyt yn þe byholdyng and ffayrhed þerof, And þe vertu  
 of þy shynyng lyf shal be comforyd and gladyd þerby. After  
 þou shalt frote þi teth and þy gomes with þe barke of oon hoothe  
 32 tree, and of drye kynde and of bitter sauour, for þat helpys  
 mekyl to clense þe teth, & makys þe mouth moyst, and clensys þe  
 tonge, and claryfys þe speche, and sterys desir of etyng. Aftir  
 þat stewe þe with stewyng couenable to þe tyme, for þat mekyl  
 36 profytes. It opyns þe closynges of þe brayn, it makys þe necke  
 grettere & þe armes fattere, þe face and þe sight clerer, shaarpys  
 þe wittes, and kepys a man þat he hore noght sone. After

enoyn<sup>t</sup> þe *with precious oynementz* wel sauorand, couenable to þe tyme þat þou ert ynne, <sup>1</sup> ffor þe sawle ys noght with-outen good sauour, and ilk-a swet sauour ys a fulfillynge to þe sawle; And whenne þe saule ys filled safe and delytable, þanne þe herte <sup>4</sup> enioyes, and þe blood for gladnesse rynnys yn þe veynys. After þou shalt take a-latred, þat ys to say of þe electuary of the tree of Aloes þat ys foundyn yn bokes of medicynes, and after of exrohand, þat ys reubarb, foure peny wegh<sup>t</sup>, ffor þat ys mekyl <sup>8</sup> worth, and withdrawys þe fleume fro þe mouth of þe stomake, it sterys hete to þe body, and destroyes wyndes, and geuys good sauour. After with þy worthy and wyse men sytte and spek after þe custome of kynges and worthymen þat þat þe fallys and <sup>12</sup> semys to speke.

<sup>1</sup> Fol. 15 b.  
Anoint thyself after bathing.

Take some aloes and rhubarb.  
It is good for you.

Then have some pleasant chat.

### Cap. 38. Of contynance afore mete.

Whenne þou hauys wyl to ete, aftir þe oure of þy costome, vse a lytel trauaith yn ridynge, yn goynge, or som-þinge doynge, ffor <sup>16</sup> þat helpys þe body, it dryues out wyndys, comforys þe body and makys hit souple; yt kyndels hete of þe stomake, hit constreyns þe ioyntures, and makes þe superfluous humours to melte, and it makys þe fleume to falle yn-to þe stomake, hoo<sup>t</sup>e and drye. <sup>20</sup> Many metys be sette afore þe, and after þy desyr ete whilke þe lykys *with* breed euenly rayسد and perfitly thersyd. And take first þo þat þe awe first to take, As if a man ressayue yn oon mete a potage nesshe and laxatyue to þe wombe and anoper holdand, If <sup>24</sup> þe nesshe be first take, hit shal make more light digestioun, And 3yf þe holdynge be first etyn, and after þe nesshe, bothe shal be wastyd. Also 3yf a man take many potages nesshe and laxatyse, yt nedys þat he take first a holdynge mete yn þe ground <sup>28</sup> of þe stomake, þat ys mor stalworthe and more hoot to defye, ffor þat party ys moor fleshly and next to þe lyure, þurgh whilk hete þe metys sethyn. And in þy etynge þow shalt reule þy <sup>32</sup> hond, þat ys to say, to leue etynge whenne þy wyl and desir lastys 3yt to etynge; ffor of superfluyte of mete þe stomak ys maad strayt, þe body ys greued, and þe wyl ys hurt, and þe mete þat dwellys yn þe ground of þe stomak ys heuy & noyous. Also <sup>36</sup> withdrawe þy wyl to drynke watir vpon þy mete, <sup>2</sup> but þou haue it of custome, ffor þe drynke of cold water vpon mete makys cold þe stomak, it slekyns defying, and shendys þe mete, and yt engendrys greet impedymenz yf mekyl be drunkyn, ffor þer ys

Take a little exercise before your meals.

Take some bread with your meat.

Think about the order of your meals.

Leave off while you have an appetite left.

<sup>2</sup> Fol. 16 a.

Don't drink much cold water at meals.

no þing mor noynge to þe body ; but yf þou haue nede, for hete of þe tyme or of þe stomak, or of metys, to drynke water, tak but lytel, and leet it be wel cold.

unless you are used to it, and want it.

4 Cap. 39. [Of manere of slepyng.]

Whanne þou hast wel etyn, goo lye vpon a nesshe bed, and slepe atemprely, and reste an hour vpon þy right syde, & after turne þe vpon þy left syde, and fulfille þy sleepe vpon þat syde ; 8 ffor hit ys cold and nedith to be het. And yf þou fele þanne greuance yn þy stomake or in þy wombe, or any heuynesse, þis ys þanne þe medicyne ; ley vpon þy wombe an hoot sherte and weyand, or ellys halfe to þe a hoot mayden) ; if þou fele a bitter 12 balchinge yt is tokenyng of coldnesse of stomak, and þe medicyn ys þys, to drynke cler watir with a sope of vynegre, and spewe, ffor in-prisonyng of corupt mete yn þe wombe ys a greet distruccioun of þe body. And stiryng before þe mete. sterith þe 16 hete of þe stomak, but after þe mete þat ys noyous, ffor þe mete falleth doun er it be defyed in-to þe ynnere partyes of þe stomak, And þeroffe growyn wyndes withinne lokyn, costyfnesses and oper euelys.

After meals, take a nap, one hour on the right, and the rest on the left side. If you feel ill, apply heat to your womb.

a bitter belching is a token of cold etc

Don't move much after meat.

20 Cap. 40. Of slepyng aftyr mete.

And wetith þat slepyng byfore mete makyth a mannys body lene and dryes his moystures, but after mete it filleth him, stryngthes hym, and norscheth hym. ffor whanne a man sleepeth 24 þe herte restyth, and þanne þe kendly hete ys y-drawe þerto and spredforth by al þe body to þe stomak & to þe Innere partyes of þe stomak ; þanne ys þe stomak mad stalworthy to defye mete, And þanne kendly vertu & resonable askyth his reste, And þer- 28 fore some philosophers seyen þat mete at euen more profyteth þau of þe mydday ; ffor þe mete <sup>1</sup>of þe mydday resceyueth þe hete of þe day, whanne þe wyt werketh and þe wyl ys trauaylled, ffor þo þinges þat hit hereth and spekyth, and for þoughtes and 32 many oper vnprofitable þynges þat assayleth þe hetes and sterynges ; And þerfore yn þe hour of þe mydday þe kendly hete spredeth him out to þe vttere partyes of þe body, wherfore þe stomak cometh feble and losyth his strengthe to fully sethe þe 36 mete. But þe soper at euyng ys al contrarye, ffor þanne fallyth to þe body reste of trauaille, and restyng to þe wyttes, and þanne cometh þe cold of þe nyght, and zeuyth hete to þe Inward of þe stomak.

sleping afore meate etc

In sleep the natural heat is withdrawn from the extremities.

Food at euen better than at noon.

<sup>1</sup> Fol. 16 b.

Why the stomach is too feeble at noon to digest food.

Cap. 41. [Of keyngne of costome.]  
Off þe costome of etyngne.

naughte to  
breake  
dyete

Wete þou wel, þat he þat vsys him to ete twyes þe day, and he holde him to oon meel, yn *certeyn* yt shal harme hym. And also yn þe selue manere to hym þat hauys vsyd to ete but oon meel, and he begynne to ete twyes; ffor he shal wante defyngne of stomak, and so his mete dwellys noughit defyed. And he þat has vsyd to ete at oon *certayn* hour, and tarys his etyngne to oon *oper* hour, he shal take þat profytes noghit to his kynde, and mekyH greuys his kynde, ffor costome ys þe *oper* kynde. And *perfore* 3if any nede make þe chaunge þy costum, do hit discretly and wisly, þat it be lityl and lityl, oon tyme chaungyd after 12 *anoþer*, And so it shal be wel þourgh þe helpe of god.

howe to  
vse cus-  
tome

Cap. 42. To eschewe Engrutyngne.

Naught to  
eate till  
the fyrste  
etyngne be  
clensed.

Kepe þe wel þat þou ete noghit *anoþer* tyme, vnto þou vnderstonde certanly þy stomak voyde, þat ys to wete, þat it be 16 clensyd of þe ferste etyngne, and þat shalt þow knowe by appetyt of etyngne and by þy spatiH rennand to þy mouth; ffor he þat takys mete wyth oute myster, he shal fynde hys kyndly hete right cold and engelyd, And whenne he takys his mete yn þe 20 tyme of aptyd, he shal fynde his kyndly hete hoot as fyr. And whenne þou hauys apetyd of etyngne, ete þou sone; ffor but þou þanne ete soone, þy stomak shal fille hym with euyl humours þat he drawys to hym of *superfluytes* of þy body, and þat shaH 24 trobbyl þy brayn with euyl fumosityte, so þat after whanne þou shalt ete, þy stomak ys but leukwarne, and þy mete shal be lytel of profyt.

goode to  
eate as  
sone as  
thie  
appetyte  
covetith

Cap. 43. [Of Veir.]

28

<sup>1</sup>Off þe ffoure seysouns of þe 3ere.

<sup>1</sup> Fol. 17 a.

Purpos ys in þis stede shortly *determyn* þe ffoure seysouns of þe 3eer, and of þe qualyte & quantyte, and of þe properte of ilk oon seysoun, and of þaire variance. ffour tymes er of þe 3eer, 32 þat þus er *departyd*. Veir bigynnes whenne þe sonne entres yn to þe toknyngne of þe sheepe, and it lastys <sup>xx</sup>iiij & ix dayes, xxiiij houres & þe ferthe part of oon hour, þat ys fro þe x<sup>e</sup> day of March out passand to þe xxiiij<sup>e</sup> day of Iuyn. In þis tyme þe 36 day and þe nyght ys of oon lengh, þe body of man waxis hard, þe eyr waxys feyr, þe wyndes blowyn, þe snow resoluyt, waters

Spring be-  
gins when the  
sun enters  
Aries: it  
lasts 89 d.  
23 h. 15 m.,  
from March  
10th to June  
24th.

rynnen among hilles, wellys ouerfluen), moistures styen vp to þe  
 croppys of trees and to þe heuedys of braunches, cornys bygynnes  
 to grewe, Medwes waxen grene, floures waxen fayre and beres  
 4 flourys: Trees er cled with newe leuys, þe erthe ys fair wyth  
 spyringes: Bestes engendres, Pastours waxen, alle þynges taken  
 strynghe, Bryddes syngen), þe nyghtyngale soun), and þe erthe  
 holy takys his worschippe and fairhede, and bycomes as a fair  
 8 damoysele, a spouse seemly dighte of ryche ornaments and dyuers  
 colours, to be shewyd to men yn þe feste of weddyng. Veyr  
 ys hoot and moyst, and atempre, and ys lyke to þe eyr, And  
 þerynne newys þe blood, and spredys alle þe membrys to profyt  
 12 of him, þat ys of euene complexioun, and þerynne sholde men  
 vsyn, þat ys to say, henchekyns, surlens, eyren, but noght ouer vj,  
 nesshe to be suppyd, wylde letus þat feldmen clepyen skarioles,  
 and gotys mylk þanne drynke. No tyme ys bettir to latyng of  
 16 blood, and vse stiryng of þy body, lousyng of wombe, vse of  
 bathyng and swetyng, drynkes of spices for digestioun, & to  
 ressayue purgacioun þanne er profitable, ffor þat þat wanyys by  
 dygestioun or bloodlate, þat tyme by his moysture he restorys.

The effects of Spring on all things.

Its qualities.

Suitable food.

springe tyme

Suitable medicine.

20 Cap. 44. Off Somer.

<sup>1</sup>Somer begynnes þanne whenne þe sonne entrys yn to þe  
 firste tokenyng of þe crabbe, and it lastys lxxij dayes, and xxiiij  
 houres and þe prydde party of oon hour, þat ys to wete fro þe  
 24 xxiiij<sup>e</sup> day of Iuyn to þe xxiiiij<sup>te</sup> day of Septembre; þat tyme  
 haueth longe dayes and shorte nyktes; hete sprynges þanne yn  
 alle kyngdomes, þe wyndes litel blowyn, þe see ys paisyble, yn  
 þe heyr ys cleernesse, cornys waxen drye, Neddrys er born and  
 28 etyn venym, þe vertu3 of bodys er stalworthe, And so þe world  
 ys as a spouse of perfyte elde, with hete wel colourd. Somer  
 tyme ys hoot and drye, and þanne þe rede colere ys steryd.  
 32 Wherefore it nedys þanne to abstene fro what þyng ys of hoot  
 and drye complexioun, and to abstene to mekyH ete and drynke,  
 and fro greet saule, þat kendly hete failleth noght. Ete in þat  
 tyme þat ys cold and moyst complexioun, As veel with venegre,  
 and briddys þat er clepyd Cucurbitz, and flatte chekyns, and  
 36 potages of barly mele, and frutys of egre sauouryng, and egre  
 appelys; vse lytel flesshly likyng, and with-holde þe from  
 latyng of blood, But yf gret myster aske it; steryng of body,  
 ne bathes vse but latly.

<sup>1</sup> Fol. 17 b.

Summer begins when the sun enters Cancer, and lasts 72 d. 23 h. 20 m., from June 23rd to Sept. 24th.

Its effects.

Its qualities.

Suitable food.

## Cap. 45. Of Heruest.

Autumn begins when the sun enters Libra, and lasts 88 d. 22 h. 12 m., from Sept. 24th to Nov. 23rd.

Its effects.

Its qualities.

<sup>1</sup> Fol. 18 a. Suitable food.

Suitable medicine.

Heruest bygynnes whenne þe sonne entrys þe firste degree of þe tokenyng of weighes, and it lastys lxxxviiij dayes and houres xxij<sup>ty</sup>, & thre xv of oon hour, þat ys fro þe xxiiij<sup>ty</sup> day of 4 septembre to þe xxiiij day of Nouembre. In þis tyme ys also þe day and þe nyght euyne, and yn þis tyme þe nyght bygynnes to grewe and waxe lenger, and takys of þe day; þe heyr coldeth, þe wyndes blawen out of þe north, þe tymes er chaunged; 8 ffloodes decresys, ffloody waxen lytel, alle gren thynges failen, ffrutys sesyn, and þe erthe losys his beaute; Bryddes drawen toward hote kyngdomes, and alle Bestes drawyn to her resset, and neddrys to her holys; þe Ampte getys lifflode for wynter; 12 þanne þe world ys lyk to a woman of fuH elde, nedand cloþing. Heruest ys cold and drye, yn whilk rysys þe blak colere; and it nedys þat <sup>1</sup>a man vse yn þat seysoun hote þinges a[nd moist as chekyns] lambren old wyn and swete raysyns; [And þat a man 16 kepe hym] fro alle þynges þat norsshe Mala[ncoley / Steryng of body & flesshe-]lykyng more vse þan yn so[mer. Bathes & purgaciõs, if nede] be, þat tyme be doon, A[nd if a man nede to cast, be it in þe] mydouernone, or yn þe [last houre of þe day : 20 ffor in þo houres] superfluytes er ged[eryd to-gedre in a man. Purgacion of þe] wombe awe to [be mad þat tyme, by a symoun & aggrauacion,] and by alle þi[nges þat in-drawes malancoley & azeynletys] humours. 24

## Cap. 46. Of Wynter.

Winter begins when the sun enters Sagittarius, and lasts 79 d. 23 h., from Nov. 23rd to March 21st.

Its effects.

Its qualities.

W[ynter bygynnes when þe sonne entres þe first de-gree of Archer, & it lastes lxxix days & xxiiij<sup>te</sup> houres.] þat [is, fro þe xxiiij<sup>te</sup> day of Nouembre, to þe xxj<sup>te</sup> day of Marc3.] In [þat tyme 28 þe nyght lenththys, þe days shorten, Coldenes waxes] g[ret, þe wyndes waxen scharp, þe leues of þe trees dryen & dyen : And for þe more party aH þat was gren dyen & hardene as stof. þe gretter party of Bestes for mykyl cold & moistnes [flee] to þe 32 wombe of þe erth / and to holes of hylles; & [for] coldnes & water þe heyr waxes dyrke, & þe tymes blake. Bestes trembles, þe vertu3 of þe bodys waxis feble, and þe world is as oon olde wyfe, a-cremet for eld, nakyd of cloþinge, neghand to þe deth. 36 Wyntyr is cold & moist, in þe whylk it nedes man lyuyng to be bowit, þat is to wyt, to torne azeyn to hote meites, & to hote maters, as puletys, & motoun, & fruturs, & rostyd mallerdes, &

aH maner hote pymentz & hote potages, figes, & nottys, & good red wyn, & to vse good hote electuaryz, & to with-drawe hym fro solucion of wombe, & fro latyng of blod, bot if mistir aske  
 4 it, & chaung þe eir for eschaufyng; þan shold nocht a man eyte mykyl for febelyng of þe stomak, Onoynt þi body with good & hote onymentz, & vse Bathes attemprez. A man to styr & knowe hys wyfe, & to eyte mykyl, it is nocht so noyant as in  
 8 oon oþer tyme. ffor þe gret cold gedrys to-gedre þe kyndely het]es, and entrys þe Inner partyes of þe [body: and þefore bettyr diges]tioun ys yn wynter and yn Veer, & in [Somer is þe wombe cold: ffor] yn þe tymes þe lytel holes of þe [body are  
 12 opyn, & þe kyndely hete] ys zit out of þe stomak, and [so þe diffyng is lettyd, & þe humours] stiryd; þefore know þes [pinges, & God by thes shaH susteyn þe.

Suitable  
medicine.

<sup>1</sup> Fol. 18 b.

The theory as to natural heat and digestion.

Alexander, þis precious diet þat I haue t]aghit þe, kepe [it  
 16 wele vp-on aH pinges, with kyndely hete,] ffor als [long as atempre hete dweH in a man, hele las]tys, & long [tyme is kepyd. ffor in two maners a man waxes olde] & faylys: [þe  
 first kyndely, þat oone due maner destrues & ouercomes k]ynde  
 20 [of body with elde, & þe oþer is accident, þat comes of seke- ne]sse [ & oþer euyl enchesounz.

Two causes why men die. Natural: accidental.

Cap. 47. [Thynges that fattith & moistes the body.]  
 To Preserve Health.

24 **T**Hes fattyth & moistes þe body, Rist, sture, ettyng of swete meites, & dryngkyng of swete mylke, & hote wynes & mad swete, & slepyng aftyr eityng vpon soft beddes & wele saourand, in steyses & tymes couenable, & to entyr in-to Bathes of Swet  
 28 watyr, & lytiH dwellyng þar-in; ffor long dwellyng in Bathes makys þe body feble, And in þe Bathes be sothen herbes wele saourand, or oþer pinges of good saour, after þe tyme: In wynter, alchitimum, or alloigne, þat is þe spyce of oon manere of  
 32 floure of hote kynd: In somer, Rosys, violetz, & what so is cold. kastyng be vsyd in ilke moneth oonyz at þe lest, & most in somer: ffor out-kastyng wasshis þe body, & clensis þe stomake of roten & euyl humours, and if few humours ben in þe stomake  
 36 it shaH be comforyd & fulfyllid of moisture & grece. And it is mykyl bettyr if a man haue with disposicìon ioy, gladnes,

Things that fatten the body.

Herbs for use in baths.

The use of vomits.

Pleasure is a good medicine.

<sup>1</sup> These pages (fol. 18 a & b) are supplied from Laud 685, the whole of the leaf being torn off except a corner.

resoun, louyng, & worshippe, & ouer-comyng of enemyes, hope, & triste in his folke & haue delyt in playnge, & to] <sup>1</sup>byholde fair ffaces, to rede or here delytable bokes, to laugh with ffrendys, softe songes and delytables to here, In goode cloþes <sup>4</sup> & riche of dyuers colours lettyd to be cled, and yn couenable tymes wyth goode oynementz to be enoynted.

<sup>1</sup> Fol. 19 a.

Suitable pleasures for a king.

**Cap. 48. Thynges þat ffeblys and dryes þe Body.**

Things that harm the body.

In þe contrarye manere, þes þynges dryes and febls þe body ; <sup>8</sup> to ete liteH and drynke mekyH ; To trauaiH besily, and stond yn þe sonne ; to goo ouer mesure, to slepe byfore mete vpon a hard bed ; to þynk mekyl, and to drede, and to entir yn bathis of vnclene water, and to drynke mekyl old wyn, and to ete salt <sup>12</sup> metys ; mekyH out-passyng out of þe wombe ; to lete blood and passe mesure þerof ; to haue euyl and drery þoughites.

**Cap. 49. The Reule off Ypocraas.**

Don't bathe on a full stomach :

nor swive.

Don't eat flesh and milk together.

Who-so engrutyd of mete, or costyf of body, entrys Bathes, <sup>16</sup> may sone renne yn euyl of flank, and of his entrailles. Who-so, his wombe fuH, knowys a woman, lightly he rynnys yn-to perlesy. And also it noyeth mekyl, to renne after mete, or ryde mekyH. Who-so etys mekyl togeder mylk and flesch, þay rynne <sup>20</sup> yn lepre ; Wyn & mylk on þe same manere wirketh.

**Cap. 50. [Of þe euyle of þe heued and þe remedy.]  
Off foure partyes of þe Body.**

Tokens of sickness of the head.

Suitable medicines.

What evils are to be feared.

<sup>2</sup> Fol. 19 b.

Mannys body ys departyd in ffoure partyes ; þe firste partye <sup>24</sup> ys þe heued. And whenne superfluytez ouer mekyH surhabundys to þe heued, þou shalt persayue it by þese tokyns, þat ys to wete, derknesse of þe eyghen, heuynesse of þe browys, greet sterynge of þe temples of þe heued, dynnyng of þe eres, stop- <sup>28</sup> pyng of þe nosestrylles. Whenne any felys yn him þes þinges com, tak effoentim, þat ys Eufrazy, with þe rotys of Pulegye, þat ys pulyol, and sethe hem yn swete wyn, to þe half wastyd, and hold ilke morwe of þis licour yn þy mouth, tyl þou fynde hele ; <sup>32</sup> And vse in his metys, mostard seed sothen, þe weight of a peny, with þe poudre dictamm, maad of twelf oynementz, & þat at his slepyng. And yf he leue & dispyse þis, he mowe drede perilous syknesse, þat <sup>36</sup> ys to wete corrupcioun of sight, werkynge of þe 36 brayn, and oþer many euelys, fro þe whilk god defende þe.



Cap. 51. Off þe Brest.

Brest ys þe secunde partye; if superfluytez be gedryd <sup>1</sup>þere- Tokens of sickness of the breast.  
 yn, þes tokyns folwyn; þe tonge ys maad heuy, þe mouth salt,  
 4 and he felys his mete bitter in his brest, and werkynge of þe  
 koghe; þefore hym byhoues ete lesse, and vse kastyng, and  
 after þe kastyng to take zugere roset, and chewe of þe tree of Suitable  
 Aloes, or som oþer perfynt aromatyke, after þe takynge of þe sugre medicines.  
 8 Roset, with water of rosys, or perfynt wyn, or with a syrupe  
 confortyf, and after ete with appetit; And after þe etynge take þe  
 gretnesse of oon .3. of electuarye Anisoun, þat ys maad of þe tree  
 of Aloes, and Tansey. And he þat doth noght þys, lightly may What evils  
 12 renne yn Werkyng of his sydes, and Reynes, and many oþer may come.  
 euelys.

Cap. 52. Off þe Ballokys.

The ballockys er þe fferthe party of a manys body. Whenne Tokens of trouble in the genitals.  
 16 superfluytes waxen in hem, þes tokenynges sewen; þe appetyt  
 of etynge waxes feble, with oþer eueles; he þat felys þat hauys  
 mester to take þe herbe þat ys clepyd Ache, and Aueng, þat y Suitable  
 vnderstonde Auence, and of þaire Rotys, and put þe herbys and medicines.  
 20 þe Rotys yn whit wyn of good odour, and tak ilke morwe þerof,  
 so þat yt be tempryd with water and hony, and withdrawe hym  
 fro mekyH etynge. He þat leuys þys medicyn may drede werk- What evils  
 ynge of his genital; and of þe longys, and of peryl of þe stoon. are to be feared.

24 Cap. 53. Opynyouns of dyuers ffesisyens.

Men redyn yn olde storys þat a kyng [gathered together] A king once sought for a universal medicine.  
 alle þe beste leches of Inde, and of Mede, and of Grece, And he  
 enioyned hem to make a medicyn, þat yf a man vsyd hit, he  
 28 sholde fele hit so profitable to nede noon oþer. And oon old  
 Gregeys of hem shewyd and sayde, þat a mouth-fuH of hoot The Greek's advice.  
 water, ilk morwe twyes ressayued, sholde make a man so hool  
 þat he ne sholde haue no mester to non oþer medicine. On-  
 32 oþer of Mede affermyd mekyl profyt to vse greynes melyens  
 fastyng, þat er GromeH sedes; And y <sup>2</sup>say, þat he, þat so The Mede's advice.  
 mekyl slepys, þat he hauys no heynesse yn his wombe, he <sup>2</sup> Fol. 20 a.  
 shaH nough drede goutys; And he þat vche day etys seuyn The best diet.  
 36 dragmes of pressyd rasynges of good swetnes, he shal noght  
 doute of no manere fleumatyke sicknesses; By þe whilk a  
 Mannys memory ys amendyd, and his vnderstondynge enlight-

<sup>1</sup> 'pore' in MS.

end; And he þat yn couenable tyme to his complexioun can purge his wombe, he shaH noght doute þe ffeure quarteyn).

How to avoid  
poison.

And he þat etys ffyges, with notes, and a fewe leuys of Rue, þat day venom shaH noght dere hym.

4

#### Cap. 54. [Of þe kepyng of kyndly hete.]

Keep your  
natural heat.

Souerayn kyng, study in alle þe maners to kepe and witholde kyndly hete; ffor whenne hete and moysture ys attempre yn man, kyndly hete ys attempre and maade stalworthe, ffor hele 8 stondys yn þes two þynges. It ys to wete yn þis place, þat corrupcioun and distruccioun of body commyth yn two þinges; On ys kyndly, þe oper ys aʒeyn kynde. þe kyndly comyth of repugnance of contrarious qualyte; and contradiccium, þat ys to 12 wete, whenne drynesse haues lordschipe of þe body; corrupcioun aʒeyn kynde commys of chaunce, as of bataille, or of hurtyng to a stoon, or any oper auenterous caas, or of seeknesse, or of euyl conseyh.

Then you  
need only  
fear acci-  
dents.

16

#### Cap. 55. Off knowyng off Metys.

Kinds of  
food.

Of metys some er sotyl, some greet, and some menea; some sotyl metys engendre sotyl blood cleer and good, as whete, 20 chykenes wel fed, and eyren. Greet metys er good to stalworth men and hoote, and trauelyng men in fastyng, and to men þat vse to slepe after mete. Meene metys engendrys noght bolnynges ne superfluytes, as lombe flessch, motoun and Capouns, and alle flesschys þat er hote and moyst. But it fayls in þes flessches, 24 whenne þey er rostyd, ffor þerby þay bycomes hard, hoot, and drye; But whenne swylk fleschis ar rostyd, be þay sone etyn with softe spyces, and þanne er þey profitable. Som flesch engendres malancoly, as boef, kyen, and greet flesch drye and 28 sharpe; but some of hem hauyn softe flessch, þat er <sup>1</sup>born and norsshyd yn moyst stedys, and wateri, and shadwy, And of hem þe flessch ys bettir and more helefuH.

Gross foods.

Delicate food.

Foods which  
cause melan-  
choly.

<sup>1</sup> Fol. 20 b.

#### Cap. 56. Of fisses.

32

Which fish  
may be eaten.

In þe selue manere, It ys to wete of ffisses of lytyH substance, of thyn skyn, and of light chewyng, of waters þat ebbyn and flowyn, as yn Ryuers, þay er moor light and beter þan þay of þe see or of oper swete waters. But eschewe fisses þat ben 36 of greet quantyte, for þay er wont to be venemous, þo of hard skynes. þys sayinge suffyse þe of ffysshes, ffor yn þe book

Which to  
avoid.

þat y made of Potages and medicyns, þou shalt fynde suffysant determinacioun of þys matere.

Cap. 57. Off knowynge of Waters.

- 4 Hit ys to wete þat watirs ben profytable as wel to bestys as to man; And þenk how y taughte þe suffyciently of waters, And y shewe yt þe, þat alle watrys, as wel swete as bytter, drawyn þer first beyng of þe see; And þerof y maade þe oon  
All waters come from the sea.
- 8 opyn shewynge. Now it ys to wete þat most light and most heelfuH watrys er þo þat er rynnand watres negh Citeez, whenn þe erthe ys clene with-oute roche, and with-oute reke, þe water of þat stede ys light, ful good, and to be prayed; And waters  
Which are the best.
- 12 þat spryngyn yn stony lond, and ys reky Abundandy, er heuy & noyant, yn þe whilk er frosshyn, and serpentys, and oper venym, And þay ar vnhelfuH, as þes stonyng waters; þe toknyng of goode waters er lightnes, clernes, good colour, and  
Which are unhealthy.
- 16 good sauour, and whenne þay will sone be hoot and sone cold: And yn swych water kynde hath delyt. And yn þe contrary manere, salt water, and bitter, and rekand, ar euyl, ffor þay drye þe wombe and corumpys it; hoot waters er heuy, ffor þay  
Tokens of good water.
- 20 stonde and may noght stire, And þarfore þe sonne dwellys long yn hem, And þerfore þay engendre þe blake colere, and þey make [þe] splen to waxe and þe longys. Waters þat of betyn to two londys er hote and vnhelfuH, ffor þey holde yn hem partys of  
Tokens of bad water.
- 24 þe erthi. Drynkyng of cold water fastynge, byfore mete, ys noyant þe body, & slekyns þe kendly hete of þe stomake, And drynkyng þerof after mete, makys hoot þe body, and engendres fleume; And yf mekyH be dronkyn, it corumpys þe mete yn þe  
Drinking when fasting is evil.
- 28 stomak. But nopeles þe awe drynke cold <sup>1</sup>water in somer, and hoot yn wynter, and noght azeynward, ffor hoot water dronkyn in somer makys nesshe and feblys þe stomak, and destruyes þe appetit: And also cold water dronkyn yn wynter slekyns þe  
<sup>1</sup> Fol. 21 a.  
Drink cold water in summer and warm in winter.
- 32 natureH hete, and destruyes þe Instrumentz of þe brest, & harmys þe longys, and engendrys many oper euelys.

Cap. 58. Off kynde of wyns.

- Hit ys to wete of kynde of wynes, þat þat wyn whos grape growys in hellys azeyn þe sonne, ys of moor drye kynde þan þat growys in playn and moyst valeyes, and stedys shadwyd; þe firste wyns er gode to olde men and to hem þat abounden in  
The two sorts of wine.

humours of flume, and þey ennoye 3onge men) and hoothe men);  
 And þe olde man and þe fleumatyke it hetys, and delyueres  
 hem of ffumosytez greet and colde. And þe redder wyn and  
 thickere mor heuys þe blood; But whenne it ys stalworth and 4  
 of a strong tast, þanne ys hit sayd þe firste blood, and þe firste  
 norisshynge, And it hauys kynde of drynke and medicyne, and  
 mekyH ressayuyd, mekyH harmys. Whenne wyn of þis kynde  
 ys swete, it harmys þe stomak, and it engendrys wyndes & 8  
 bolnynges. þe moste heelfuH & þe moste louable wyn to alle  
 complexiouns ys it þat grewys yn lond þat spredys hym bytween  
 hellys & valeys, whos grape ys of a good swetnesse and of a  
 perfytt tast, and of a sotyl eyre, þat ys noghit cuttyd and gedryd 12  
 or þe force of þe substauce be fully sprongyn out, and þe  
 moystnesse of his stok sty vp to þe crope and þe braunches,  
 whos colour ys gold, lyk þat ys meen bytween reed and 3alwe, þe  
 sauour sharpe and dilitable, & his leghe pressed to þe botme, 16  
 and his partys sutyl and clere. Whenne þou fyndest swylk  
 wyn, tak þarof attemprely, aftyr þe elde of þy body, and þe  
 qualyte of þe tyme, for it comforys þe stomak, & afforeys þy  
 kindly hete, it helpys to difye, it kepys fro corupecioun, it ledys 20  
 þe mete, & sethis it yn-to þe membrys, to hit be turned in-to  
 substanciaie and softe blood, And þanne it wendys vp to þe  
 hatereH with attempre hete, and holdys þe heued sekyr fro  
 vnhappy chauncys. Ouer þat it gladys þe herte, and makys þe 24  
 colour reed, and þe tonge spedfuH, and delyures a man <sup>1</sup>of euyl  
 pougħtes and besynes, makys a man hardy; it sturrys appetyt,  
 and doth many oþer goodys.

Cap. 59. [Of þe euelys þat folwyn to mekyll of wyn.] 28

But if you take too much  
 it hurts the wits:  
 It feebles the body:

But of wyn þat ys takyn abundanly in greet quantyte, þes  
 euelys folwyn: þe wytte waxis derk, it lettys þe vnderstond-  
 ynge, it troblys þe brayn, and it makys wayk þe vertu3 of þe  
 sawle, and kyndly vertu3; it engendrys forgetynge, hit hurtys 32  
 alle þe fyue wyttes þat sholde gouerne and dispose alle þe  
 wyrkynges of þe body; it away-chasys appetyt, it makys feble  
 alle þe loyntures of þe body, it engendrys bolnynge of membrys  
 and blerynge of eyen, it kyndels þe colere, it destruyes þe lyure, 36  
 ffor it engrosys his blood, and it makys þe herte-blood blake.  
 And þerof comys bolnynge, trembyng, drede, hydousnesse,  
 ouermekekyH slepynge, sygh̄tys of ffantasyes yn þe sleepe, cor-

upcioun of mannys colour, flebylyng of his priue hernoys, it causes all sicknesses:  
 distruccioun of his sede, abominacioun of þe stomak, mys-  
 attemperance of þe complexiouns; it norsshes gretnes of body,  
 4 and þat worst ys, it brynges yn lepre, and þanne ys he of kynde  
 venemous; and herfore it ys to eschewe to drynk to mekyH and causes lepra.  
 of wyn, þat ys to wete, ouer mesure. Wete þou þat wyn  
 folowys þe kynde and þe complexioun of Reubarb, þat is þe It is like rhubarb:  
 8 lyf to þe lyuer, and it hauys noble profitz, as it ys foundyn in  
 bokes of medicyns. But som-tyme þis Reubarb is venomous, sometimes good, some- times bad:  
 and inbrynges deth to hem þat takys hit ouer manere, and  
 passys certeyn quantite and mesure. And wyn ys lyk þe kynde  
 12 of serpentz, of þe whilk Antidotum ys maad, And most hurt- or like anti- dote.  
 ynges and harmes by þe medicyns þerof er put away, And zit it  
 ys knowyn, þat it berys dedly venym yn it.

Cap. 60. [Of venegre, and þe beste medicyn for  
dronkenesse.]

16 Alexander, no tyme be it noyous to þe, at morwyn fastyng, Take a sup of vinegar fasting.  
 to take a soupyng of venegre, but noght yn Iuyn, whenne  
 humours surhabunden), and þe fleueme hauys lordschipe, for it  
 20 ys helfuH. And with þat, ypocras þe wyse commendyd merueil- Hippocrates praised good wine and good bread. 1 Fol. 22 a.  
 lously good wyn, and sayd: "It ys meruail of a man how he may  
 be syke or dye, whos mete ys <sup>1</sup>breed of good whete, and his  
 drynkyng drynke of þe good grape." And flesch ys to be com-  
 24 mendyd if it be vsyd attemprely. And how þat syknesse  
 grewys on hym þat abstenys hym fro surfaytes of mete and  
 drynke, and fro haunte of women) & greet trauaiH. It nedys to If any one is drunk  
 him þat ys dronkyn of wyn by outrage takyn, þat he [be] wasshid  
 28 with hote water, and sitte by a Rennand Ryuere-syd, and þat he  
 haue weleyghes and myrt, and with sandeH confyt ennoynt his use this cure.  
 body, reekyd with reek of ensens, cold and wel saurand; þys  
 ys þe beste medicyn for dronkenesse. If any purpos hym al If any will become a total ab- stainer,  
 32 holy forsake wyn, he shal noght vterly abstene hym fro þe vse  
 of wyn, But lytyH and lytiH froo a draghte of wyn to þe  
 quantyte of oon pressyd grape, and after þat it be alayed with do it by easy stages.  
 water oon tyme moor þan oon-*oper*, to it come to clene water,  
 36 ffor by þis ordre complexioun of kynde ys kepyd froo greuous  
 syknessez.

## Cap. 61. Thynges þat strynghtes and makys fat þe body.

Some things  
strengthen  
the body,  
some weaken  
it.

It ys to wete þat some þing strynghtys and fattys þe body, some makys it megre and feble; some moystes, and some dryes þe body; and some þat geuys stryngthe and fayrheed, and some þat engendryn sleuthe and lachesse. þay þat geuyn stryngthe ar light metys and softe, and accordand to þe kynde, whenne pay er at couenable tyme and at mestir takyn, as it ys forsayd; þese fattys and moystes, Rest of body, gladnesse of wyl, lykyng 8 companye, hote metys and moyste, drynkes of swete wyn, and ressayt of hony moyst, þat ys gadryd and norsshyd in Caulegedel; And no þinge ys so mekil worth þerto, as to slepe on softe beddys after mete yn cold. 12

These are the  
things that  
strengthen it.

## Cap. 63. [Of ordinance of stuyng.]

<sup>1</sup> Fol. 22 b.  
Baths are  
housed like  
the four  
seasons.

They have  
four houses.

Bathers stay  
a short time  
in each.

Build baths  
in a high  
site.

Use suitable  
odours.

When one is  
overcome by  
heat, comb  
his head.

<sup>1</sup>Bathes er on of þe merueylles of þys werld, ffor yt ys housyd after þe ffoure tymes of þe 3eer, ffor cold accordes to wynter, leuk-warme to Veer, hoot to somer, drye to heruest. 16 Greet wyt ys it to make ffoure dwellynges by ordre yn bathes, þe firste be cold, þe seconde leuk-warme, þe þrydde hoot, þe ferthe drye; And whenne a man entrys first yn-to þe bathes, he sholde be a lytyl while yn þe firste; and after yn þe seconde, 20 and þere dwelle a lytil; And after yn-to þe þridde, & þere dweñt a lityt; And after in to þe ferti entre, & so doo in þe selue manere. And whenne he wyl passe out, kepe he þe self manere, makynge a lityt dwellynge yn ilke chambret so þat he 24 passe noghit fro ouer greet hete to ouer greet cold, no fro ouer greet cold to ouer greet hete; and be þe bathes biggyd [in<sup>2</sup>] heye stede and wyndy, & haue it ffurnays, gyffand fflammes, and hote water; And it ys to vse þare-ynne odoures couenables 28 to þe tyme þanne beand, þat is to wete, to vse in Veer and in somer, treble or quatreblee, In heruest and yn wynter to vse double. After, him awe to sitte on setys wete with water of Roses, and do wype hym with a fair towaille of lyn, onys and 32 eft; And whenne al þys ys doon, and he deliciously wasshyd, passe he sone to oþer houses, and vse þe techinges and oynement; folwand. If he be ouercome with hete, kembe his heued, and vse he oynement clenysyd, couenable to þe tyme; ffor yn Veer 36 and in somer, he sholde vse oynement sesaryn, maad of sendaht and emlege. In heruest and wynter, he sholde vse oynement

<sup>2</sup> '&' in MS.

maad of myrre, and of þe iuwys of þe herbe þat ys clepyd And use ointments.  
 bletes, and to caste vp-on his heued wroght waters attempred ;  
 And after he sholde wasshe his body, and rubbe it with þe self  
 4 waters, to he be wel wasshyd and elene. After, enoynt his body  
 of oynementz couenables to þe tyme, And after, passe he þennes  
 1 by þe orde byfore taught, and vse hit to þe tyme he be allegyd. 1 Fol. 23 a.  
 If he haue þrist, drynke he a syrupe of roses, and ete electuary What to drink in a bath.  
 8 with musk, and after, reche out his armes a lityH. And a litel  
 ouer after take he his mete, þat ys dight to him, with pees, and  
 drynke good wyn attempred with water, after þat he was Drink wine and water :  
 costomyd to drynke ; and take he noght mekyH, but attemperly,  
 12 and after smoke him with ensens couenable to þe tyme, and  
 riste he yn a likyng bedde, and take of slepe a good party, ffor  
 þat shaH profyte hym MekyH. After, he shaH contenu þe spend the rest of the day pleasantly.  
 remenant of þe day in ioye and riste. þys is þe ordre of hele &  
 16 norsshyng of þe body ; And he þat ys olde, or cold and moyst,  
 dwelle noght longe in þe bathe. Noþeles he shaH sytte þare-  
 yn, to his body be moyst of þe bathe, and water be cast on  
 hym ofte sithes attemperly, and aH so sone as he wille. Hit  
 20 ys noght couenable for a fleumatyk man to entre yn Bathes  
 but fastyng, and þat he enoynt hym with hote oynementz.  
 And he þat ys of hote kynde, kepe þe techyng byfore taght.

Cap. 64. [Teching to lyf hool with-oute leche.]

24 O *Alexander*, whenne þou hauys vnderstond þe teching þat y If you learn of me you shall need no leech.  
 haue geuyn to þe, & in werke it fulfilled, It shaH make þe lyf  
 hool al þy lyfe with-oute leche, by þe helpe of god. It ys to  
 wete þat greuous syknesse þat comen of hete or of peryodis, and Watch the periods :  
 28 of þe cours of þe mone, er kennyd whether þey be sshort or long,  
 or ellys by þe tokenynges afore-goone, a man mowe knowe to  
 what ende þay shal come ; And y haue trewly leryd þe, and  
 shortly shewyd þe, diuysyouns and þe knowynges of syknesse,  
 32 Also yn watir ys a proued tokenyng in swylk pinges. But þe attend to my book of waters :  
 tokenyng byfore er moor profytable, mor sotifull and bettyr,  
 Als y haue determynd to þe yn þe book of waters ; And þes  
 tokenynges er suffysantz to hym, þat holdys wel yn mynde þe  
 36 techinge of þis book, And also as it ys continuyd [in the boke]  
 þat y made of maad medicyns, and of wroght waters, and oynement  
 confitz, and Emplastres, aftyr þe ordre and þe craft of  
 gregeys, of yndoys, & of hem of Perse, en whom none esperience and to the book of medicines.

<sup>1</sup> Fol. 23 b. was disceyuable. And <sup>1</sup>for-thy þat þes secretez were *profytable*,  
 and were as hyde, and were so worthy, I aingyd þat þey sholde  
 Though these secrets are hid, I reveal them to thee. noȝht be vnkennyd to þy worthy myghtynesse, ffor it ys worthy  
 and rightfuþ þat þou knowe þe greete medicine, þat ys a louynge 4  
 þat may noȝht be thoght, and ys clepyd þe tresour of Philosophers.

Cap. 65. [Of þe greete medicine.]

I neuere *persayued*, no y neuer sothly knewe who fonde it,  
 But some sayn þat Adam was fyndere þeroffe, And some sayen 8  
 þat Esculapydes, and leche Hermogenes, and Hirsos, & Sonasties,  
 & Vatileos, and ebreos, & Diorys, and Taranour, glorious Philoso-  
 phers þat er eȝhte, to whom ys geuyn þe knowynge of secretez of  
 science, þat were hyd to alle men. Thes er tho þat out soght, 12  
 an[d] disputyd of þinges þat er ouer kynde, of fuþ, of voyde, of  
 endyd, of vnendyd, and accordandy, & assemblyd to-gedir yn þe  
 confeccioum of þis medicyn, þat may noȝht be hopyd, and þay  
 departyd it yn eȝht partyes. Noþeles, some affermyn þat ennoch 16  
 knew þys secret by a uisioun, And þay wiþ say, þat þis Ennoch  
 was þe greet hermogenes, þat þe Gregeys praysen so mekyþ, and  
 louen), And þay gyf hym þe prys of alle science, secre and  
 heuenly. 20

These men are said to be the finders of it.  
 And they divided it into eight parts.  
 Some say Enoch was Hermogenes.

Cap. 66. [Of makyng of hony to medecyns.]

Off þe Receytes off Medicynes.

Wyth þe benisoun of god, take þe iowse of þe poume-garnet  
 swete, xxv Rotes, and of þe Iowse of swet appelys, x Rotes, And 24  
 of þe Iowse of clere Albamet, x Rotes, And aþ þese þynges be  
 puttyd yn a vesseþ, so þat it be to þe half, and *with* discrecioun,  
 of a softe fir withoute any reke, be þay sothen); Aþ þe scome  
 put away, to it be þicke becomen), And þis ys þe *precious* hony 28  
 wherof Medicynes er maad, And þou shalt vse hit as it byfore  
 ys sayd.

A honey or vehicle for medicines.

Cap. 67. [Of þe ffirste medecyne.]

<sup>2</sup> Fol. 24 a. <sup>2</sup>Take wiþ Goddys blyssynge and His helpe, of rede roses a 32  
 Rote, and of violettyes, þe fferthe party of a Rote, and put aþ in  
 x Rotes of swete water, And after, put in of water elcorenge,  
 half a Rote, And of water Mazafegys, þe fferthe part of a Rote,  
 And of water of lange de boef, a Rote; þus alle þes þynges be 36  
 gaddryd, and sothen wiþ oon vnce of Elegantria de bariofilo,  
 And alle þes þinges shal be vpon þe fyr aþ a nyȝt and a day,  
 ynto aþ þayre stryngh be out passyd; And after be it put vpon

The first medicine.



a softe fyr, to þe prydde party be lytild away, And þanne late it clere, And after put þer-ynne of þe forsayd dightyd hony, thre Rotes, and sethe it so longe, to it be þicke comen, And after put  
 4 þar-ynne a dragme and a half of good Muske, & a dragme of dambre, and þre dragmes of þe tree of aloes, tryed and moyst; þys ys þe firste medicyn, ore porcioun, And his effect is properly to comforte þe brayn, þe herte, and þe stomak.

The effect of the first medicine.

8           Cap. 68. [Of þe secounde medecyne.]

Take of Merabole, galengan, Cabeli, þe bark put away, a Rote, of þe Meoule Carroble de babilone, þe ferthe part of a Rote, & of goode lycoryse with-outen þe barke of zalowe colour, Two  
 12 vnecs, and of greynes Meures, virocis sayd, yn her tyme, two vnecs, And alle þes þinges be wel stampyd or brysyd, and put yn x Rotes of swete water, a day and a nyght, and sethe hem softly to þe half, and after lat þe sethinge be steryd and strenyd  
 16 to it bycome cleer; And þanne put þar-yn after of þe firste hony two Rotes, & lat it eft sethe to yt bycome þykke, And after put yn of poudre of Mastyk, oon vnec, And of reubarbe, þe ferthe part of a vnec, And þis ys þe secounde medicyn; and his properte  
 20 ys, to make stalworthe þe stomak, & destreyne & purge þe euyl and rotyn humours þat er in þe stomak with outen abhominacioun or violence, And with outen any hurtyng; And ouer þat, it comfortys þe brest, þe hernys, and al þe body.

The second medicine.

The effect of the second medicine.

24           Cap. 69. [Of þe þridde medecyne.]

Tak of Emlege, Rote & half, & delilege of Inde, half a Rote, and of darseim, cariele, and of kalengera, galengal, & of nottys muschet, oon vnec, And aH þys be put to-gedre, and stampyd  
 28 noght ouer smaH; And putte yn x arcul of swete water, and dwelle þerinne a day and a nyght, and after sethe it softly with a softe fyr vnto þe half be wastyd, Aftyr be it mellyd & strenyd, to it be cleer; And þanne make it vp with thre Rotes of wroght  
 32 hony, and after boille it, to it be þykke: þys ys þe prydde medecyne, his properte ys to efforce þe pryue, and namly þe pryncypales.

The third medicine.

1 Fol. 24 b.

Its effect.

Cap. 76. Off takyng of Medicynes of Bloodlate.

36 Alexander, kepe þe þat þou take no medicyn, no opyn no veyn, but of licence of þe science of Astronomy, ffor þe profyt of

The other chapters [70—75] are not translated in the MS.

Be not let  
blood in the  
new moon.

Astrological  
advice.

Watch  
Mercury.

Be bled in the  
third quarter.

In case of  
scarification  
follow these  
rules.

<sup>1</sup> Fol. 25 a.  
When you  
take laxative  
medicine,

follow these  
rules.

Watch the  
signs of the  
zodiac.

And watch  
the sun and  
moon.

þe science medicynable ys þare-yn enhyed and *praysed*. If þou wille late þe blood, do it noght to þe newe mone encrece so mekyH þat he part hym fro þe sonne; And loke þat þe mone be noght yn þe tokenynges of þe Bull or of ffishes; And loke of þe lokyngæ azeyn of þe sonne to þe mone vp-styand, And also in þe *Connunctioun*, whenne þe mone ys yn þe watery tokenynges. Loke also þat þe planet *Mercurius* be noght in *constellacioun* vpstyand or to him contrary, And þe self y say of *Saturne*; þe moste *profytable* to opyn veyne, ys yn þe laste half of þe Monthe of þe Mone, So þat þe mone be lessnyd of his lighgt, and þat he be yn þe tokenyngæ of þe balance or of þe *scorpyoun*: & whenne þe nusant sterres loke noght azeyn, ffor þanne ys þe mone yn clen staat, whenne it ys yn þe secunde *repreuable* or noyant. In latyngæ of blood, noght by openyngæ of veynes, but by scarifica-*cioun* of flesch, whenne þe mone ys grewyng yn lighgt, and þat noyant sterrys lokys noght him to, but þat it ys ynens *Mercury*, And þat þe mone be with *Venus*, or ellys þat *Venus* or *Mercury* loke parto. Whenne þe mone ys yn oon *constellacioun* vpstyand þanne haues he mygfit and lordschipe vp-on þe self stede yn þe body. 20

### Cap. 77. [Of takyngæ of medicyn laxatyue.]

Whenne þou wille take a medicyn laxatyue <sup>1</sup>be þou certein þat þe mone be in þe *scorpioun*, or in balaunce, or in ffishes, but be-war þat þe mone be noght neght *saturne*, ffor þanne it makys þe *humours* to engele, and þe medicyn yn þe body; And ay þe more farre it ys fro *Saturne*, so mekyH it ys þe better; And it ys noght to doute, whenne it ys yn *Mercury*, And be þe bygynyngæ of þy werke after good *constellacioun* of þe mone, & his remuyngæ fro nusant sterrys, and his *prosperyte* of his vpstyng.

### Cap. 78. [Of doctryne of tokenynges.]

And whenne þou wyl gyf medicyn, wete þou yn what tokenyngæ þe sonne ys, and þat may þou kenne by þe moneth þat ys present, if þou besily beholde þe tokenynges put yn þe present spere and writen; ffor if it be yn tokenyngæ coleryk, It byhouys þanne to make more scharpe þe medicyn; And yn þe tokenyngæ malencolien mekyH more. If it be yn tokenyngæ fleumetyke, lityH after þe qualyte & resoun of þe tokenyngæ: whenne þe sonne ys colurge O kynde of þe wombe ys costyf or laxatyue; Ouer þat it ys besily to loke whether þe mone be in tokenyngæ coleryke,

or fleumatyke, or malencolien ; If bothe þe lighthes in þe coleryk  
 tokenyng be sette or byholde it, a medicyn þat þat tyme gyuen  
 shaH lityH profyt a man or styrrre, And if þay be yn tokenyng  
 4 malencolien, it shaH make þe takere right noght solyble, or ellys  
 ful liteH ; And yf þe sonne and þe mone bothe be yn tokenyng  
 fleumatyk, lightly þe medicyn takere shal forth lede, And most  
 wherne þe mone ys yn waxyng ; ffor as Plinius seith, " þe mone  
 8 waxyng, þe humours of aH þe body waxen), And also al moyst  
 þyng & [harmful] & superfluitez of egestioun ; And wherne þe  
 mone wanyys aH þes þinges wanyys." þes priuitez of kynde þat we  
 haue compyled to-gedir, ilk-a man may knowe hem with-ouen  
 12 doute, þat wyl præue hem expertly yn hym-self.

For the position of them in the sign is very important.

streatus  
nota

nota

### Cap. 79. Off properetes of herbes and stones.

<sup>1</sup>We shhaH determyn after by a short trete, of propertez &  
 vertu3 of herbes, and hir profit3. We haue maad a cleer sheu-  
 16 yng yn oure oper bokes, of propertez of stones, and of vertu3 of  
 herbes, and þe kyndes of þe planytes, But now it ys to say of  
 planet3, and of stones, als mekyH as sufficeth to þis present werk.  
 But, alexander, þe awe to wete right as yn þe planetys er dyuers  
 20 kyndes, and dyuers stryngthes, set of god, so yn stones er founden  
 diuers spyces and vertu3, of whom þe fayrheed and profyt er of  
 prys, þat may noght be hopyd to a kynges mageste : And namly  
 and princypaly, þay seme to a kynges dyademe to be ahournyd by  
 24 in fayrhede, of whilke fayrhede þe sight ys helpyd, and mannys  
 corage delytys þerynne, and þe dignite maad fayr ; And by þaire  
 vertu3 greuou siknesse of þe body er azeyn-put, with-ouen  
 whom medicyn lityH profytes, And þarfore, leches vsen hem in  
 28 medycynes, to caste out greuou syknesses. Gret and merueillous  
 vertu ys gyuen) of god, to planetes, and to stones, if aH it be hyd  
 en greet party to man. But we haue fully expounyd yn þe  
 bokes of planetes and of stones, þaire properteez and her vertu3.

<sup>1</sup> Fol. 25 b.  
We shall now treat of the virtues of herbes and stones.

The use of these stones :

for ornament :

for physicians.

### 32 Cap. 80. [Of þe stoon, þe Eye of Philosophers.]

O Alexander, now at þe bygynnyng I wille delyure to þe,  
 most greet secreet of secreetz, & þe myght of god helpe þe to  
 fulfyH þe purpos, & to layne þe secreet. Tak þanne þe stoon  
 36 hauyng soule, thriuyng, and fallyng to myn, that ys noght a  
 stoon, ne haues noght kynde of stoon, But it ys lyk in manere to  
 stoones of mynyd lilles, and of planet3, and of þinges hauyng

This is the great secret.

This stone is found every-where.

The philosopher's egg.  
1 Fol. 26 a.

It can be divided into four.

Pure the elements,

and join them together in due proportion.

soule : And it ys foundyn yn ilke stede, and yn ilke tyme, and yn ilke man : and it may be turnyd to eueryche colour, and it holdys yn him alle þe elymentz, and it ys callyd þe lesse world ; And y shaft nemyn þe þe nome as þe comyn folk clepyth it, þat ys þe terme of þe Eyrn, þat ys to say þe Eye of Philosophers. Now depart it yn ffoure partyes, & euery partye <sup>1</sup>hauys oon kynde. After ordeyn it euenly in euyne porciouns, so þat þare be no diuision, no noon a;eynfeghtyng, þanne shaft þou haue by þe helpe of god þi purpos. þys manere ys vniuersele, But y shaft departe hit in specials wirkynges. It ys partable in ffoure, and he hauys hym wel yn two maners with outen corupcioun ; þanne whenne þou hauys water of eyre, and eyre of fyre, and fyre of erthe, þanne shalt þou fully haue þis craft. Ordeyne now þanne þe substance of þe eyre by discrecioun, and þe substance of þe erthe by moysture and hete, to þai assemble and ioyne to-gedre, and þat þay disacorde noght, no noght departe ; And þanne put to hem twoo vertu; wirkand, water and fyre, And þanne shaft þe werke be fullylyd, ffor if þou leue þe water aloon, it shal make whit, and if þow ioynge to ffyre by þe gyft of god it shal wel fare.

### Cap. 81. Off þe Oppynyoun of Hermogenes.

This is the Emerald Table of Hermes.

If one understands it, it contains all wisdom.

Oure ffader Hermogenes, þat ys fuht fayr in Philosophie and wel faire Philosophiant, says, " Sothfastnesse hauys him so, þat it ys no doute þat þinges by-negh answeres to þinges abown, And þinges abown to þinges byneth. And þe werkere of meruaylles ys oon god, ffro whom ilke merueylouse werk descendys, And so alle þinges er maad of oon aH-oon substance, of oon aH-oon ordinance, whos ffadyr ys þe sonne, and þe mone þe modyr, þat baar hym yn þe wombe consayued by þe Ere, þat ys þe pryue erthe. Of þys ys þe fader of enchantementz, þe tresour of myracles, þe geuer of vertu;. Of fire ys maad þe erthe, of suaille erthly þinge, ffor delye þinge ys more worth þan greet, and þynne more worth þan þycke, and þat done wysly and discretly, ffor it assendys vp fro þe erthe to þe heuen, and it fallys doun fro þe heuen into þe erthe, and þare it slas þe souerayn vertu, and foreyn. So þanne ys lordschipe in fforynte; & soueraynte;, and so shal þou be lord heye and lawe, ffor with 30w ys <sup>2</sup>þe lyght of lightes, And þefore alle derknesse shal flee 30w. þe souerayn vertu maynteignes alle þinges, ffor it geues

<sup>2</sup> Fol. 26 b.

latnesse, and it makys swyftnesse, and þat after þe ordinance of þe gret world shortys þe werk," And þarfore hermogenes is callyd fuH feyr yn Philosophy.

4 Cap. 82. [Off þe vertu of precious stoones.]

And [this stoon ys<sup>1</sup>] of þe merueilles of þe werld þat with waters and wyndes fightes; ffor þou seez [it] vprys vpon waterys whenne þay rynne with þe wyndes, and it bygynnys yn þe see  
 8 sayd mediterreyne, whos *properte* ys þys:—If þou take þis stoon and put it yn oon oþer stoon, and bere it with þe, it may noght be þat any hoste mowe laste azeyn þe, or azeyn-stande þe, but it shaH faiH fallynge byfore þe. And þar er  
 12 two precious stoones of merueillous vertu þat er founden yn derk stedes, yn oon ys whit, þe oþer Reed, þat men fynden yn rynnand waters, of whom þe wykynges er swylk; þe whyt bygynnys to appere at þe settinge of þe sonne abownd þe waters,  
 16 and it dwellys on hem to mydnyght, and þanne it bygynnys to falle downward, And at þe rising of þe sonne he comys to þe ground. þe rede wirkes aH þe contrary, ffor at þe sonne risinge he bygynnys to shewe hym to þe hour of mydday, and þanne he  
 20 ys fallynge to þe doungate of þe sonne. And þe *propertes* of þes stoones er þes: If þou hynge of þe rede þe weght of a moote vpon a hors of þin host, alle þe hors of þyn ost shal noght cesse to henny to þou doo away þe stoon. And þe white werkys al þe  
 24 contrary, ffor a hors shal neuer henny whore he dwellys. And þer stones er mekyH worth in vsynge of wachis, and to þe vse of ostys; And also þes ar þer *properte*; If two men stryuen togedir, put þe whit stoon yn oon of here mouthes, or of þe toþer, and if  
 28 right falle to him he shaH sone speke, if he haue noght þe right he shaH be doume, to whyls þe stoon ys yn his mouth. And þe rede stoon wirkys aH þe contrary. Now y shal determyn þe *propertes* and *vertuz* of stoones in eschauntementz, and oþer  
 32 þinges y shal after trete.

This is an account of an enchanted stone.

No enemy can stand against its bearer.

Magic white and red stones.

Contrary to each other.

Their effect on horses:

and on men in strife.

Cap. 83. [Off þinges vegetable.]

[O Alexander] ffor þou hauys knowynge fuH by myn oþer tretys afore, where y haue tretyd þe of þe kyndes and secretz  
 36 of creatures, þat ys of degreez and ordinance of þe planetys, and after þe degrees and ordynance of science of myne, after þaire

<sup>2</sup> Fol. 27 a.

<sup>1</sup> 'he ys fader' in MS.

beyng, and þaire proper ffourme, þat þey ressayue after þaire  
 firste growyng, and þe kynde of kyndes abownd, þat ys to wete  
 ouercomand and lordschype purchesand in it; ouercomand in  
 watery planetys Of nature, and of stoones of myne ouercomand 4  
 ys þe kynde of þe erthe, þanne þe kynde of þe planetys ressayues  
 þe kynde of out-spreddyng of waterys, Als it-self ressayues water  
 be outputtyng of wyndes yn his stede, And als water ys of  
 dyuers lyknesse, ffor many lyknesse er in hit, so it fallys of 8  
 planetys, ffor aH lyknesse er founden þerynne. And whenne  
 water ys ouercomand in Planetys, and staunches noght but by  
 down-shedyng, and as þe wirkere of dissolucioun of waters ys with  
 outen reles, oon aȝ-lastand wirkere in his heuen, þat ys to say, 12  
 Mercury; ffor with-outyn doute it ys soth, þat eneryche planet  
 ys gouernyd and ordeynyd yn accordance of his kynde; as þou  
 may see here, Saturn haldys þe erthe, Mercury þe water, Iubiter  
 þe eyr, þe sonne þe flyre. And no disconuenyent þing ys founden 16  
 in wirkyng of þe Planetes þat þay haue contynueH and ay last-  
 yng, by þe hyeste vertu & vniuersele, þat ys abowen alle vertuȝ  
 of swylyk wirkyng. But here ys no stede to shewe of so hard  
 and streyt science, And noþeles y haue maad mencion þarof, 20  
 ffor it ys necessary and profitable to þe, ffor the trettee folwand  
 in þe whilk we saH determyn of singulerytc, And vndepartyng  
 of some planetis vegetable; : wherof þe knowyng of swylyk þinges  
 fallys to Philosophers, And þe knowyng of wirkynges of natuwele 24  
 þinges fallys to leches. And y wiH noght, þat it be hyd to ȝowre  
 knowyng, þat what þinge wantys light of þe nombre of þinges  
 vegetable, þat er to be sustenyd, Saturn gouernys hem, and to  
 hym it ys aproprid; And what þing þat floryssheth and shynyth 28  
 of þinges vegetable, of Mercury is gouernyd, and to him attournyd.  
 And what þinge vegetable þat florschys and makys fruyt, to þe  
 sonne ys aproprid, and by hym gouernyd. After ordeyne and  
 ioyne to-geder þese diuisionys, and say aH þinge vegetable þat 32  
 berys fruyt and noght florysshis, as porret and palm, ys assignyd  
 to Saturn and to þe sonne, And ilk þinge florysshand þat berys  
 noght fruyt ys attityld to Mercury, and to Mars. Also some  
 þinges<sup>1</sup> vegetables or sustenables er by [cuttings], oþer by sedys, 36  
 & with-outen plantyng [grown]. þanne it shewys opynly by þat  
 þat ys afore sayd, þat euerylk kende of vegetabiliteȝ haues a propre  
 ordre, þat ys, complexioun, & it folwys þe vertu of a planete, and  
 ys assignyd and apropryd to hym, and som tyme apropred to his 40

The planets govern herbs and stones.

Mercury is the watery planet.

The correspondence of the elements and the planets.

A principle of classification.

Plants governed by Saturn, Mercury, Mars, and Sol.

<sup>1</sup> Fol. 27 b.

Each plant has its own complexion.

- felawe, and it ys atturnyd to þe vertu of two planytes, or of moo after þat it mowe ressayue, And ilke vertu helpys of his pro-  
 4 þat his kynde ordeynes, As in colour, in sauour, in odour, and  
 in lyknes; And þe kendly sowel gedys to-gedyr aH þes proper-  
 tes, & kyndly vertuþ þat comen þarof and folwys it, and makys  
 it laste by as mekyH tyme, as þei determyn hit of þaire vertu,  
 8 ffor þar ys no wirkyngþ but it come of sterynge, no noon wirk-  
 yngþ with-outen terme. And so þou saH persayue oon kynde  
 vegetable noyant, And anoþer kynde wyrkand hele, And some  
 engendrys gladnesse and ioie, some loue & some hatredyn, and  
 12 some vpberyng reuerence and honour, & some vilte and despyt,  
 some gyfnesse auysiouns of fantasye and falskede, & oþer certeyn  
 and trewe auisiouns; some engendrys pruesse & stryngH, and  
 some sleuthe and febelnesse; some sauys þe body fro dedly  
 16 venyms, and some corrupys þe body and brynges it to þe defH.  
 And y shal make þe a certeynesse vpon aH þes kyndes with  
 opyn argumentþ and preuys.

And by virtue of this gouernance by the planets it has its properties.

And these properties are diuers and strange.

Cap. 84. [Of þe trees þat hauyn kyndly vertuþ.]

- 20 þat portable kynde, þat engendrys reuerence and honour, ys  
 a tree whos leuys er lappyd to-gedir, his shape ys round, and his  
 fruytes round, also his branches er moyst & [his odour most  
 sweet]. he þanne, þat yn his name racys hit, and berys it with  
 24 hym danly, he shal purchace reuerence and honour. þare ys  
 another tree, þat bers longe leuys and moyst, þat hauyn whit  
 lynys yn hem; he þat bers of þe substance of þat tree shal be  
 enheyed. Also þare ys a tree þat hauys leuys <sup>1</sup>of vygour, and  
 28 his braunches spredyn hem on þe erthe, and ys of good sauour;  
 he þat berys it with hym shal be prowous and hardy. It is  
 noght good to stryue with þat man or fight, ffor euer-more his  
 aduersary shaH falle afore hym, And he shal euer ouercome yn  
 32 aH his wirkynges. And of þe kyndes of trees ys oon kynde þat  
 haues long leuys, and it losys hem or þat he bere floures; and  
 he haues three floures longe and rede, of delycat sauour; he þat  
 etys þo floures, ioie and laghenge shal come to hym; and he þat  
 36 racys it vp by þe rote, and etys þe flour þynkand of any woman  
 persone, sho shaH bycome brynnand yn his loue. þare ys anoþer  
 herbe þat ys clepyd androsinoun þat grewys yn þe lond of syn, &  
 ys entrikyd; it hauys drye leuys and right lityH, and his seed

A plant which brings reuerence and honour to its wearer.

Another brings exaltation.

<sup>1</sup> Fol. 28 a.

Another brings valour and success in strife.

Another makes all women in love with its bearer.

ys lityH and round, whit *with-ynne*. If þou take seuen graynes of þat seed, yn þe name of any *persone*, and breke hem yn þe vpsryngyng of *lucyfer* and *venus*, so þat þayre bemys touche hem, and gyf hem to hym to ete or drynke, þe drede of þe shal 4 dweH yn his herte, And alle his lyf he shaH be obeysant to þe.

Another plant causes langour. And of þe kynde of plauntouns ys oon þat engendrys langour, whos rote plauntyd, and þe branches spredyn hem by oon arme, whos floures er whit, *ouerpassant* þe leuys, but it berys noght 8 fruyt; his *properte* ys of Mars and Mercury, & his kynde of ffyre and eyr. He þat berys þis herbe with hym, he shaH noght be *with-ouen* langour to he caste it away. Anoper ys of þe maner of plantouns þat ys helefuH, whos seed er soone sawen, 12 whos braunche ys quarre, whos leuys er round, and his flour of heuently colour; his seed ys reed, his odour softe, of good effect; he þat drynkys it, with þe sauour þeroff he shaH fele hele, and he shal be sauf of catarre, of Malencoly, of curiousite, of drede, 16 of ffrenesye, and of many oper syknes. Anoper plantisoun ys sayd for collodioun <sup>1</sup>þat engendrys [hate and contempt]. Anoper is Matifoun clepyd, and þat ys of greet value to conquere loue and reuerence. O Alexander, y haue fully maad þe tretete to þe, 20 þat y behight þe, And y haue fully shewed þe of playn solucioun. Be þou euer-more vertuous and glorious; God þe susteyne, þe dresse, and þe kepe, ffor hys bounte ilk-a creature takyth.

Fertilidon causes hate.  
1 Fol. 28 b.

Nathason causes love.

Now you know this, be virtuous.

Book III. Cap. 85. Off Right.

24

Right ys a louable praysyng of *propertes* of þe heye simple glorious, wharefore swilk oon shulde reygne þat god hauys chosyn and stabyld on his *seruantz*, to whom þe nedes and gouernance vpon subgitz fallys to, þat awe to *purueye* and 28 defende þaire possessionys, richesse, and blood, and alle þaire wirkynges als þaire god, ffor yn þat he ys lyk to god; And forpy it byhoues resemble and folwe þe heighnesse yn aH his werkys. God ys wys and conyng, his louynges and his name er glorious 32 yn hym, And þe gretnesse of his lordschipe ys gretter þanne alle tongys suffissent to determyn; þanne it ys to wete þat contrary of his right ys vnright; In right dwellys þe heuens, and er stablyd abouen þe erthe; In ryght was þe holy *prophetys* sent 36 forth; Right ys þe shappe of vnderstondyng þat þe heye god makyd, and þare by<sup>2</sup> alle creatures hauys dwellyng; ffor by

The praise of justice.

<sup>2</sup> "and þare by" repeated in MS.



right ys þe erthe byggyd, and kynges er stabyld, and<sup>1</sup> [terrible] subgitz er obeissant & tame, And aȝ þare-by is vnderstandant, and neghys negh, þat þat ys remued of farre; þarby sawles er  
 4 sauȝd and delyueryd of alle vyces, and of aȝ corupciouns ynens þayre gouernours; And þerfore þay of Inde sayen, þe right of  
 hym þat reygnyth ys more profitable to subgitz þan plente of The Indian saying.  
 good tyme; And also þai sayd þat right of a lord ys<sup>2</sup> mor better \* Fol. 29 a.  
 8 þan rayn wel norsshant. And it was founden wretyn yn a stoon yn þe langage of Caldee þat kynges and vnderstandyng  
 er brether, and þat þe oon suffyce noght with-outyn þe oþer, and þat aȝ þinges al haly er termyned by right. And vnder-  
 12 standyng ys þe enchesoun þat puttys yn werk aȝ hys beinges and werkes, ffor it ys his Makyng, It ys his rightwys Iuge:  
 and by þe consequent þe beyng of ryght, þat ys rote of [it, Understanding is the first cause of a king's deeds.  
 is] vnderstandyng, & it ys wirkand, and þerto ledand; It ys  
 16 his myght, & wherby he wirkys; It is his entent, and it waytys science; It ys Iuge wirkand and withhaldand þat þat vndoynge  
 by-comes, and ressayues þat þat ledys to ryght, ffor it ys opyn þinge þat right ys double, þat ys to wete opyn and hyd, opyn  
 20 whanne he shewys hym yn dede wroght. And a pesable right & mesuryd ys, to byholde vpon statys by þe self vnderstandyng:  
 and Iugement ressayues his hide name of hym. Certeynesse & confirmaciouns of saynges is yn þe faith or trowyng of þe Iuge  
 24 wirkand his werkys. Wherfore it semys, as we byfore haue sayd, þat a kyng holdys a resemlance in right to þe simple hyst; A king is likened to the Most High.  
 And þarfore it nedys þat he be fast and stable, yn aȝ his wirkynges propres & comouns. He þanne þat bowys fro his awen  
 28 right & þe comoun's, In part he tynys þe frendschipe of god, Iuge most he, & passys fro his wyl, & leuys faith, and suys þe  
 lawe aȝeyn perfeccioun of lordshipe; als it shal shewe by his werkys, he schaff ryue þe hert of his subgitz, þat ys to say, so as  
 32 his werkys shewyn, his subgitz shaft fele hym at þaire hertes. If a king forsakes Justice his subjects will fail him at need.  
 And rightes er propre & comoun in dyuers degreez; And in trespasyng of right er greet difference, and þe names of right er  
 relatyf, or aȝeynledyng to some þinges sayd, & amending of  
 36 wronge, and adressyng of stature, & shape of mesure; And it ys a name colectyf, or gederand togeder, byholdyng curtasye, and  
 maners of larges, & wirkyng of goodnesse. And right is departyd<sup>3</sup> in diuisiouns, ffor oon right ys, þat byholdys Iuge- Justice is relative.  
\* Fol. 29 b.

<sup>1</sup> A space left in MS. here filled by "terrible."

mentz, þat ys to say domes, and þat fallys to doomysmen. Anoper right ys, þat fallys to vche man to lede hym-self by

The justice of judges. 4

The justice of all men. resoun yn alle þinges þat er bytween him & his creatour; þarfore make þou right stable yn þinges þat er bytween þe & þe poeple, 4 þat ys to wete, mesure of thewes, and setynges of tokenynges, of þe whylk I geue þe a full fayre shappe, to be prayسد of þe worthy knowynge of Philosophie by ensample. And y shaft aH

A likeness of Justice. holy [show thee by a form] al þat ys in man þat takyth on him 8 gouernance of subgitz, & shewe þe, þaire degrees and þaire qualitez, & þe rotys þat þe moste haue of right in vche degree; þarfore it ys departyd in two diuisionous of cerculers and speres, And vche diuision is oon degree. Bygynne þanne, of whether 12 þow wylt say, and it shaft gif þe þat, þat no þinge ys moor

The sphere of the firmament. precious, þat ys to wete, þe sercle of þe firmament, and þe ceyte of aH ordinance, and of aH gouernance, of þinges bynethe and abowen, to þe keypynge of þis world. Thanne þinkyth me, þat 16 it ys þus to begynne touchand þe werld, and þis ys þe profyt of þis booke, And þis ys þe lyknesse. þe world ys a gardyn, his cloþynge or his echynge ys dome, doomesmen er gounours knowynge þe lawe; Lawe ys þe kyng, dome þat gouernys a kyng, 20 kyng ys þe Pastour of Barouns, Barouns er soudeours, susteyned of hauynge; hauynge ys a aenture, gedryd of subgitz; subgytz er seruantz, þat er vndyr-put by ryght. Right ys, þat a man zelde to vche man þat his ys, [per se]<sup>1</sup> it ys sayd, be it-seluynd, 24 ffor yn it ys þe hele of subgitz.

### Cap. 86. [Of þe makynge of þinges in order.]

And wete þat it ys þe firste þinge þat þe glorious hyst maade, a simple substance spirytueH yn þe ende of perfeccioun, 28 yn spedynge of goodnesse, yn þe whilk þinge, vndirstandyng vpon aH þinges ys first namyd, And after of þat substance [came another], lesse yn his degree, þat ys clepyd þe sawle; And

the Most High first created intelligence; then the anima universalis; then the yle; of þe saule commys anoper substance, þat ys clepyd þe yle, 32 before þe mesuryng, þat ys vndirstondyd, in lengthe, in brede,

<sup>2</sup> in heghnesse, yn depnesse, yn þe whilk a body ys maad symple; and after, þe body be, ffor þe moste noble lyknesse þat ouer passys aH oþer lyknes, and ys most sothfast yn comparyson, 36 And þe moste [ancient, & it]<sup>3</sup> dwellys yn a stede of þe speres, and of þe planetes. And þe spere þat enuironous to þe terme of

<sup>1</sup> "purthy" in MS.

<sup>3</sup> A blank in MS.

þe spere of þe mone, is most clene and most symple, and þat ys þe firste of þe speres.

Cap. 87. [Off þe steryng of heuens.]

4 And þer ar nyne heuens, oon in erthe, þe oþer amonge hem seluyn, ilk oon amonge oþer; þe firste & þe souerayne of þe speres, is þe spere couerant, and þanne with-ynne þat þe spere of þe sterrys; after þat þe spere of Saturne, and so to þe spere  
 8 of þe mone, vnder whom ys þe spere of þe elemen3, þat er fyre, Eyre, water, and erthe. þe Erthe þanne ys yn þe myddyl stede of þe oþer element3, and it ys most thyk substance, a hool body & most thyk yn beynge; and þes speres wer ordeyned, some yn  
 12 oþer and oþer yn hem self, as it ys sayd, after þe wit & þe ordynance of god symple, most glorious; yn ordinance of meruailh, and of ffayrheede ahournyd; And þes speres er steryd by sercles in þaire partys, And þe planetys, vpon þe ffoure  
 16 element3 aftyr þaire body, nyght and day, wynter & somer, hoot and cold; & oon er mellyd in oþer, And þe thyne tempred togedir with þe thykke, and heuy with light, & hote with cold, and moyst with drye; And þanne of hem ys maad by lenghte  
 20 of tyme aH maner of kynde of composicionus þat originals, minerals, vegetables, & bestyals. And originals er what þyng ys engelyd yn þe entrailles of þe erthe, and yn þe depnesse of þe sees, & in Cauces of hilles, & in<sup>1</sup> fumosite3 stoppyd & [from  
 24 vapours] vpsteyinge, and moystures engelyd, and in concaucion of Cauernes, In whom erthly Eyre hauys most lordschipe, as gold, syluer, Bras, Iryn, leed, and tynne; and stoness, Margarites, Corale, Tuty, and alany, and swylk lyk, to hem þat er seene and  
 28 knowyn, hauynge sawle. And aH þys manere of engendrynge stirres hem, and felys, and passys fro stede to stede by hem seluyn, as þe strengthe of þe Eyre hauys yn hem more<sup>2</sup> lordschipe. þe composicion vegetable þat is sustinable is mor noble  
 32 þan þe originale, [and almaiH ys moor noble þan vegetable], And [man's] sawle ys moor noble in composicion þan aH manere of almaiH, And ffyre yn his properte hauys most lordschipe, and aH þinges accorden yn his composicion þat er founden yn  
 36 symple eldys, and contrarious, ffor man ys maad of body þyke, togedyr mesuryd, and of saule simple, and substance spiritueH.

There are nine heavens:

from the outer sphere to the spheres of the moon, and of the elements.

The spheres are moved in circles according to times and seasons. They are tempered.

From them arise all species of compound bodies.

Originals (fossils), what they are.

The element of earth has mastery over them.

Air has more mastery over animals.

<sup>2</sup> Fol. 30 b.

Fire has the mastery in man's soul.

<sup>1</sup> A blank in MS.

## Cap. 88. Knowynge of Sawle.

If you wish  
to be wise,  
learn to know  
your own  
soul.

The soul  
has two  
strengths.

The seven  
virtues of the  
*vis operans*.

The virtue  
vegetative  
lasts for 7  
months after  
conception,

when the  
child gets the  
*anima sensi-*  
*bilis*.

At 4 he gets  
reason.

At 15 he gets  
understand-  
ing.

At 30 he gets  
judgment.

At 40 he  
gets kingly  
virtues.

At 60 he gets  
legal powers.

<sup>1</sup> Fol. 31 a.

If the soul is  
made perfect,  
it is raised to  
highest per-  
fection;

if not it is  
sunk to hell.

Now þe nedys if þow be knowynge vpon sciences and soth-  
fastnes of pinges þat er & be dwellynge, þat first þou begynne at  
þe knawynge of þyn owen sawle, þat is nest to þe and after to 4  
haue þe science of oþer pinges. Wete þanne, þat vche sawle is a  
spiritueH stryngthe, growynge of vnderstandyng at godys wylle,  
and it hauys two stryngthes rennyng to-gedre yn þe body, right  
as þe light of þe sonne yn þe partyes of þe Eyre; oon of þe 8  
stryngthes is a tokenynge, þe oþer ys wirkand, þat glorious god  
hauys inlightyd of vij strengthes; of stryngthe attractyue, and  
retractyf, of stryngthe digestyf, and purgatyf, of strengthe  
nutrityf, and infirmatyf, and sustantyf. þe wirkynge of þis last, 12  
(þat þe Auctour clepys vegetatyf, & I here strenght sustantyf), yn  
composicion of Mannys body, ys yn þe receyte of þe seed in þe  
mariz, And it lastys in his ordenyng seuen Monthys, and after  
þat tyme forward it ys mesurid of þe hiest glorious souerayn, 16  
& so spedde, þat god þanne puttys þerynne a leuyng saule &  
feling, fro þat stede to hys outpassynge to hys dwellyng place,  
and he folwys a gouernance to ffoure 3eer fulfillyd. And after  
he geuys hym to resonable vertu, þat þe name of sencibilite ledys 20  
him to, And þanne he ressayues anoþer gouernance to xv 3eer  
fulfillyd, and þanne he ressayues a stryngthe of vndirstandyng  
þat ys renunciatyf of fygures and semblance, & of temptacions  
sensibles, to þe fulfyllynge of xiiij 3er, And þanne comes to him 24  
a strenght shewable, or Philosophable, þat byholdys shappys  
vndirstandable, & þanne he getys anoþer gouernance to þe fulfil-  
ynge of xxx 3eer, And þanne fallys to hym a reale willy vertu,  
and he ressayues anoþer gouernance to fulfillen xl 3eer, and 28  
þanne comes to him a lele sett vertu of originals, wharof he  
ressayues another gouernance aH þe tyme <sup>1</sup> of his lyf. If þe sawle  
be þanne perfyf and fulfillyd byfore his departynge fro þe body,  
it shaH þanne be ressayued of aH sawly vertu, and þerby be 32  
enhyed, to þe heye perfeccion be ledde, And þanne it purchasys  
anoþer gouernance, to it come to þe sercle or to þe firmament of  
vnderstandyng, where it shaH wel lyk; And if it be noght wel  
perfyf þe sawle shaH plunche into þe depnes of helle, and þare 36  
he shaH take a gouernance of kaytefnesse with-outyn hope of  
lykyng.

Book IV. Cap. 89. [Off þe makyng of man.]

Whenne god þe hieste made man, & made hym most noble  
of alle creatures, he comanded him, and defendyd hym, wherof  
4 he hauys failyng & mede, and he hauys stabyld his body right  
as a Citee, and he hauys put vnderstandyng yn hym, as a kyng  
sette yn þe moste noble and most souerayn stede of man, þat ys  
yn þe heued. And ouer þat he hauys sette v. portours to gouerne  
8 it, and to presente to him what þing ys myster to him, & whare-  
by he mowe helpe hym, & to kepe him fro what þing may be  
noyous to him. And he hauys no perfeccion ne dwellynge but  
by hem; And he hauys stabyld to vche of þe v. portours, his  
12 wyt as his awen arbytour or Iuge, in whom he hauys auantage,  
and is disseuyrd fro oþer faytours, and hauys his owen propre  
maners, & some common to oþer. And of þe gederynge &  
accordance of þe Iugementz, er þe substance and þe perfeccion  
16 of his werkys Engendryd.

When God made man, He gave him laws as a city:

and made understanding his governor; and gave him five chamberlains to help him.

Each of them has his own sense.

Cap. 90. Off þe V wyttes. [Of sight.]

þes v. portours byfore-sayd er þe v. wyttes, þat dwellys yn þe  
eighen, yn þe eryn, yn þe nese, yn þe tonge, and yn þe hondes.  
20 þer ar x maners of þe wyt of þe eighen, ablenesse of sight; light,  
and derknesse, colour, and body, lyknesse, setyng, remuyng, &  
neghcomyng, steryng, & rest.

Where the senses dwell.

The ten species of the sense of sight.

Cap. 91. [Off harkenynge.]

þe sensibilite; of þe Eres er harkenynge of souns, and þerof  
er two maners, of sawle, and noght of sawle; soun of sawle ys  
double, oon resonable, fallyng to man spekyng, anoþer vn-  
reasonabl, as hyneyng of hors, chaterynge of bryddes, and  
28 swylk lyk souns. Soun noght of sawle ys a rappyngge to-  
gedre of stones, hewynge of wode, and swylk lyk, þat hauen no  
lyf, as of þe thoner, of tympan, and oþer Instrumentz; and  
wete þat vche voys yn his ordre ys al hool whenne it ys stiryd  
32 yn þe Eyre þat berys it, & þat self noble spiritalte stirrys þer-  
with, so þat part mellys noght with part, to at þe laste it come  
to wyt and heryng, þanne er þey brought to-geder <sup>1</sup> to a vertu  
ymagynary.

Two kinds of sounds, animate and inanimate.

Two of animate sounds, rational and irrational.

Inanimate sound.

36 Cap. 92. [Off tastyng.]

<sup>1</sup> þe sensibylte of þe tonge ys by way of tastyng & sauour,  
And þarof er ix maneres; Swetnesse, bitternesse, saltnesse, &

<sup>1</sup> Fol. 31 b. The nine species of the sense of taste.

vinctuosite, Egrenesse & vnsauournesse, ponticite, stipticite, & acument.

Cap. 93. [Off touch.]

The objects of the sense of touch.

þe wyttys þat er yn þe hondes ys in atouchable & tastable 4 stryngþ, and his cours ys yn hete, yn cold, and in sharpe þing, and softe; And it ys content but bytwen two skynnes, þe oon yn shewyng of þe body, þe oþer yn þat, þat it kepys to þe flesch.

Cap. 94. [Off werkyng of wyttes.]

8

Light skins run from the root of the brain.

þanne whenne any of þes wittes er getyn þat god geuys; of þe rote of þe harne, þare growyn light thynne skynnes as arayne webbys, & þey ar as a couerynge & a curtyn to þe gouvernour. And whenne þat vche a wyt hauys in hym his represent, & 12 commys to þo skynnes þat er yn þat substance of þe harnes, þanne gedirs togeder þe folwynges of þe sensibilitez of man to a vertu ymaginatyf, þat representys hem to vertu pensyfe, þat ys yn myddes of þe harnes to byholde hem, And þanne it gedys 16 hem to-gedre, & stodys yn þaire ffygures & ensamples, and knowith what þing in hem er helpynge, and what þinge noyand, & what comys in wirkyng after þe mesuryng of hem.

The traces of the sensations are gathered by the virtue imaginative, they go to the virtue cogitative, in the midst of the brain.

Cap. 95. [Off perfeccioun of ffyue wyttes.]

20

The excellence of the number five.

þanne þe stabylnesse and þe fullastyng of þe body dwellys yn þe v. wyttes afore-sayd: and þe perfeccioun of all þinges ar yn ffyue þinges: þe speres by whom þe planetys sterys hem after her sercles er fyue; And maners of Bestes er fyue, þat ys 24 to wete, man, and volatile, ffyssh of þe water, þat goþ on ffoure feet, & þat stirrys vpon wombe; And ffyue þinges er, with-outen whom no plauntyd þinge þat growiþ on þe erthe is perfyt, And er þes fyue, stoke, braunches, leuys, fruytes, and 28 rotys; And fyue tones er of Musyke, and if þei ne were, no songe were accordant or perfyt. And ffyue dayes er most noble of all of þe 3eer, In þe laste 3ate of May.

5 kinds of beasts:

5 parts of trees:

5 tones of music:  
5 best days in the year.

Cap. 96. [Off conseillers.]

32

So you have five counsellors.

Be þanne þy porters and þy conseillers ffyue, yn þe doynge of all þi werkys, and vche of hem be seuerd by hym-self. Withholde þanne þi conseiþ, and bigyn noghit to say to þy conseillers þat þat þou hauys in herte, and say noghit to hem<sup>1</sup> 36

<sup>1</sup> "þat" repeated in MS.

- þat þou wille amende hire conseiH, ffor þanne þay shaH despyse þe. Attempre þanne yn þy sawle þaire wyl, as þe brayne doih of þat þat commys to hym of wyt, And bowe fro þaire conseiH
- 4 <sup>1</sup> in þat, þat þey be contrarye to þy wyl; And þarfore Hermogenes sayde, whenne he was askyd, whether was better, þe doom of hym þat geuys conseiH or askys conseiH, And he answerde, “þe dom of þe Askand conseiH ys a spye of þe wyl,” and þis ys
- 8 a sothi word; þarefore whenne þou assemblys hem to gyf a conseil in þy presence, meH noght *with* hem anoper conseiH, But here where-ynne þay accorden to-gedir; If þey answeze þe hastily & þay acorde sone to-gedyr, arrest hem yn þat and shewe hem
- 12 þe contrary, þat þayze þoght be maad lenger & taryed to þe laste þynkyng of þe conseiH. Whenne þou hauys persayued þe ryghtwysnesse of conseiH yn here wordys, or ellys yn þe wordes of any of hem, make it be holdyn hool, and shewe hem
- 16 noght where-ynne þy wyl ys sett to it be shewyd yn dede & in præue; And byholde sotilly who ledys most eun to rightwyse conseiH, and þat after þe mesure of loue þat he hauys to zowe, and to þe desyr of zowre welfare ressayue his conseiH, so noþeles
- 20 þat þou sette noght oon afore anoper, But make hem oon yn gyftes & in degres, and yn aH hir wyrkynges; ffor what ys moor distruccon of werkys of a kyng in lengh of dayes & of tyme, þan to shewe to some of his vpberers more worschipe þan to þe
- 24 oper? And it ys noght inconuenient þinge hole conseiH of a zonge man. And y say þe, þat Iugement folwys þe body, ffor whenne a body ys feble, þe Iugement ys feble.

Listen to what they advise.

Do what you think best.  
1 Fol. 32 a.

Hermogenes's advice on asking counsel.

Do not let your counsellors decide too hastily.

Don't let them guess your mind.

Don't make them jealous of one another.

Don't despise the counsel of young men.

### Cap. 97. [Off byholding engenderures.]

- 28 Also, and it is to byholde, in some engenderures & lyu, ffor ofte-sithes he, þat ys engendryd, ys disposed or ordeyned after þe kynde of planetys þat er yn his engendrure, And yf it faH, by auenture, þat þe engenderours of þe engendre lere hym any
- 32 craft, þe kynde of þe þinges abownd shaH drawe hym soueraynly to þe craft þat accordes to hem; ffor so it byfeH a semblable þinge to some þat assemblyd yn a toun, & herberd hem yn a webbe hous, to whom þat nyght a child was born, And vpon
- 36 his engendrure þey took and ordeyned his planetys, and þey fand him engendryd yn þe planetys of Venus & Mars, yn þe degre of Gemeals with Balance, and he hadde no sterre vpspron-gyn þat was euyl no contrary; so his engendrure shewyd hem

You should look at the planetary schemes of your counsellors.

The tale of the weaver's son:

<sup>1</sup> Fol. 32 b.  
born to be  
wise and  
courtly:

þat þe <sup>1</sup>child sholde be wys, & curteys, of<sup>2</sup> [swift] honde & of  
wys conseiH, And þat he sholde be wel belouyd of kynges. But  
þai layned it to his ffader. þe child wax yn prosperite, And his  
fadyr and his modir pyned hem to lere hym som craft of here 4  
wyrkynges, But þay myghte lere hym no-þing at aH; wharfore  
þey bet him, and skowryd hym greuously, and at þe laste þai  
leet hym goo at his wille, And he zons put him to folk of dis-  
ceplyne, and he gat sciences, & knew cours and tyme vpon 8

who would  
learn:

and became  
a great coun-  
sellor.

heuenly þinges, & maners and gouernaiH of kynges, and after  
bycome a greet conseyller. AH þe contrary byfeH of þe merueyl-  
lous werkynges and ordinance of þe planetys and her kyndes,  
þat byfeH to two sones of þe kyng of Inde born on oon day to 12  
þe comparison of þe engendrynge; But it was laynyd to his  
ffadyr. And whenne þe oon was waxyn, þe kyng thotH to do  
lere him vpon sciences, and sende hym þourgh Inde and oþer  
contree; worschipfully, as it byfeH to þe sone of swylk a kyng. 16  
But it profyted noght, ffor he myghte noght bowe hys kynde

The King's  
Son of India:

Who would  
be a Smith.

but to þe craft of fforgynge; Wharof þe kyng was mekyH  
drohyld, and assemblyd aH þe wyse men of his kyngdom, and  
whanne þey were aHe aresonyd herof, þay accordyd in oon, þat 20  
kynde ledde so þe chyld. So ofte sithes yn þe self manere it  
fallys, as ofte it preuyd.

### Cap. 98. [To dyspys noght lytyll stature.]

Despise not  
wise men of  
small stature.

And þarefore dyspys noght lytyH stature of men whom þou 24  
sees loue sciences, and er habundant yn wayes of wyt, & thewes,  
and eschewes þe fylth of vyces. Loue swylk, and holde hem  
neght to þe, whenne þou persayues hem coragous yn swylk vertus,  
ffor swylk er customyd to be wel spekyng, wel taght, curteys, and 28

Treat all such  
equally well.

good storyers, knowyng of þy predeycessours. Sette none byfore  
no byhynde anoþer with-uten conseyH, But drawe þe company  
of hym to þe, þat louys treuthe, & þat þat fallys to a real magestee,  
þat er fast of wyl, stabyld of herte, trewe to þe, and rightwys to 32  
þy subgitz; ffor wete þou, þat þys conseiH adressys þy vpberers,  
and ordeynes þy kyngdom, and þey þat er contrary to þys, put  
hem away. Put noght byfore þat sholde be byhynde, ne be-  
hynde þat sholde be byfore, ne do no þinge withoute þe conseyH 36  
of Philosophye, ffor ffylosophers sayen þat conseiH is sight<sup>3</sup> of  
þinges þat er to come.

Counsel is  
sight of  
things that  
are to come.

<sup>2</sup> A blank here in MS.

<sup>3</sup> "caght" in MS.



Cap. 99. [How þe kyng awe to ask conseyll.]

1 And it ys founden yn þe wrytinges of Persyens, þat oon of  
her kynges askyd conseiH of his vpberers of right a pryue þyng,  
4 and it was shewyd to hem þat he louyd mekyH, And he was  
answerd þus of oon of hem: "It nedys noght þat a kyng aske  
conseih of vs, of any of his pryue doynge, But þat he aske  
seuerally of some his conseih, ffor yn pryue conseils er swyk  
8 pinges shewed to oon, þat byfore many or mo shold noght be  
shewyd"; þarfore y say, It nedys noght þat þys be doon yn alle  
doynge, But it nedys be doon with consideracion, and þat þay  
be callyd to þy presence yn þaire *propertes*, yn byndynge, &  
12 vnbyndynge, as byfore ys sayd. ffor oon olde fphilosopher seiH,  
þat þe wyt of a kyng ys helpyd by his vpberers, as þe see waxis  
by þe receyt of fflodes and waters; And þat he may conquere  
many þinges by queyntyse and conseih, þat he sholde noght  
16 haue by myght of bataiH. It is sent yn þis wordes yn a Book  
of Mede to his sone: "Sone, greet myster ys to þe, to haue  
conseih, þat ys oon amonge men. ConseiH þanne with hym þat  
of myght may deliuere þe, & spare noght þyn enemy. But yn  
20 eueryche tyme þat þou mowe shewe þy victorye yn hym, kepe þe  
out of þe myght of þy enemy."

<sup>r</sup> Fol. 33 a.  
A King asked  
counsel con-  
cerning the  
deeds of a  
favourite  
queen;  
and was re-  
proved by  
one of his  
counsellors.

A king's  
wisdom is  
increased by  
the counsel of  
his servants.

The Mede's  
counsel to  
his son.

Cap. 100. [Off putting vpberers in þe kyngs stede.]

And þat þe abundance of þy wyt, in þy hopynge, no þe  
24 hynesse of þy state disturbe þe noght in þy self, But aH dayes  
putte oþer conseih to þyn, ffor some oþer conseih ys profitable,  
& embrace it yf þe lyke it, and þyn awen conseih dwelle ay  
to þy self. And if it disacorde to þy demynge, þanne it ys to þe  
28 to loke whether it be helpand and profytable, and after þy deuys  
embrace it, & if it be noght profytable, leue it vterly. Besily  
and vnderstandandly y amonest þe, and gyues þe good conseih,  
þat þou putte noght any of þyne vpberers *gouernour* yn þi stede,  
32 ffor þanne myght his conseih destrue & putte to meschef þy  
kyngdom, & both hegh and lawgh, & to gyf entent to his awen  
profyt, and to study on þy vndoynge. If þou fynde noght ffyue  
vpberers þat be lykyng to þe yn þe manere afore-sayd, Puruey  
36 þe of thre worthy and no lesse, ffor greet good shal come þareof,  
þat ys to say of tho thre, ffor yf mor certeyn þing nowere it  
sholde noght be knowyn. <sup>2</sup>þe firste þing vpon whom alle þinges  
dwellys is trinite, and by ffyue er ledde, & by seuen fuH maad,

Always have  
other people's  
advice, no  
matter  
whether you  
take it or no.

Do not put  
any of your  
counsellors in  
your own  
place.

If you cannot  
find five, do  
not have less  
than three.

<sup>2</sup> Fol. 33 b.

The excellences of the number seven.

ffor seuen) heuens er, and seuen) planetys, & seuen) dayes, and þe cercuyt of þe moone ys seuen), and dayes of drynkyng or of medicyn er seuen), & dayes Periodies er seuen), and many oþer þinges bylonges to þe nombre of seuen), þat were longe to telle. 4

Cap. 101. <sup>1</sup>Off Prudence to assaye a Conseller.

This is how to test your counsellor.

Oon þinge ys wherby þou mowe assay þy conseller; If þou shewe þat þou hauys defaute of hauynge, And if he conselle þe to lytelynge of þi þinges þat þou hauys in tresour, & he say þat 8 þat nedys þe, wete þou þat he puttys yn þe no good lernynge. And if he lede þe to take þe hauynge of þy subgitz, þat shal be a corrupcion) of þy gouernance, And þay shaH hate þe as dys-  
 measure. And if he profre þe þat he hauys, and says, "þis ys 12 þat y haue of þy grace and of þy lordschipe getyn, & here y offre it to 3ow," and geuys 3ow yt; He þis ys by right to be praysed, and worthy of greet prys, As he þat chesys his confu-  
 sion) for þy glorye. þou shaH assay þy porteurs in gyftes & 16 rewardes, And him þat þou sees stout and prouwd ouer mesure, trowe neuer good yn him, þat þinkes to gedyr mekyH hauynge, and to kepe tresour; haue neuer trist on him, ffor he seruys but for gold aH-oon, And he latys hauynge ryn with wyttes of men). 20 And also he ys as a wele withouten) grounde, and also yn him ys noþer terme ne ende; ffor þe more hauynge þat grewys on hym, þe more ys his besynesse and his entent to gete more. And swilk þing ys vndoyng of a kyngdome by many skyls; ffor 24 it myghite byfaH þat þe loue and þe brynnynge to his hauynge myghite cause þy deth, or to anoþer to whom he geuys his entent þerto; And þerfore it ys a nedfuH þinge þat þy porteur be noghit farre out of þy presence, & bydde hym þat he drawe 28 noghit to oþer kynges, and þat he rede hem no sende hem no letters ne tydinges; And if þou persayue any swylk þing yn him, remewe him withoute taryinge, ffor corages er swyft to euyl, & lightly bowen) to contrarious willes. And loke þat þy 32 porteurs be couenable, & þat þey loue þy lyf, & be obedient to þe, ffor þis ys þe þinge þat moost ledys subgitz to loue þe, & puttys his persone, & his goodes to þi aboundon), & plesaunce, & þat haues þe vertu; & þe maners þat y shaH neuen) þe. 36

If he offers to give up his own goods, he is trust-worthy.

Don't trust the proud and covetous.

They often bring a realm to ruin.

Don't let your counsellor deal with other kings.

See that they consult your interest and honour.

<sup>1</sup> This is at the top of fol. 33 b in MS.

Cap. 102. <sup>1</sup>ffyuetene Vertue; off a good Conseiller.<sup>1</sup> Fol. 34 a.

- At þe firste þat he haue perfeccion of his membrys, þat hym nedys to werkys ffor whom, & to whilk, he ys chosyn. On þe
- 4 oþer syde, þat he be goodly to withholde, and willed to vnderstonde, þat men sayen to hym; þe þridde, þat he be of good mynde to holde þat he herys, and þat he be noght forzetfuH; þe fferthe, þat he loke to, and be persayuant, wherne nede shal
- 8 fall, as y afore haue sayd; þe ffyfte, þat he be curtays, and of fayr speche, and of swet tonge, acordant to þe hert and þe pougnt, and þat he be of renable speche; þe sext part, þat he be knowynge yn aH sciences, and namely in arsmetyk, þat is ful
- 12 soth and shewable; wharof of kynde ys drawyn þe seuent part, þat he be sothfast of wordes, and louyng treuth, and fle lesynge, and þat he be wel ordeyned, of softe maners, & debonere, and tretable. þe viij<sup>e</sup> part, þat he be with-outen þe tecch of en-
- 16 grotury, and dronkynnesse, & leccherye, bowynge fro playes and delyces. þe ix<sup>e</sup> part, þat he be of greet corage yn purpos, and louynge honourabilite. þe x<sup>e</sup>, þat gold, and siluer, and aH swylyk accident þinges of þe world, be dispysable to hym, And þat his
- 20 purpos and his entent be noght put in þinges, þat fallys to worthynesse and gouernaith, and þat he euen deme negh & ferre. þe xj<sup>e</sup>, þat he deme and embrace rightwysse, and rightwysnesse, and þat he hate wronges & trespas, zeldand to vche
- 24 man þat ys his, helpynge to hem þat suffren disease and wronges, and þat he remewe alle Iniurys, and þat he make no difference in þe persones, no in þe degreez of men þat god hauys maad euen. þe xij<sup>e</sup>, þat he be of stalworth and lastyng purpos yn
- 28 þinges þat he seez to be doon, and hardy with-outen drede and fayntnesse of corage. þe xijj<sup>e</sup>, þat he knowe alle þe issues of þi despensz, and þat no þinge be hidde to hym þat fallys to þe kyngdome, and þat þe subgitz pleyne hem noght in þat, þat he
- 32 mowe auaiHe, But in cas sufferable. þe xv<sup>e</sup>, is þat he be no Iangelour, no ouer mekyH laghenge, <sup>2</sup>ffor attemprance plesys mekyH þe folk; But þat he shewe hym curteys to men, & debonerly tretand. þe laste, þat he be of þe nombre of hem þat
- 36 eschewen synnys and vyces, And þat his court be opyn to aH suruenantz, and þat he be entendant to enquere tidynges of aH þinges þat mowe comferte subgitz, & to adresse þaire werkys, &

(1) He must be perfect in body:

(2) clear of apprehension:  
(3) of good memory:

(4) thoughtful:

(5) courtly and affable:

(6) skilled in sciences, especially arithmetic:

(7) truthful:

(8) sober:

(9) courageous:

(10) not covetous:

(11) a lover of justice:

(12) strong and persevering:

(13) careful and economical:

(14) taciturn:

<sup>2</sup> Fol. 34 b.

(15) accessible and kind, &amp;c.

do hem solas in aduersyte, and som tyme vpperand and sufferand  
paire symplenesse.

Cap. 103. [pat man ys þe lesse world.]

Wete þat god hauys maad no creature mor wys þan man, 4  
and þat he gedrys in no þing þat sawle hauys, þat he gedrys yn  
him, ffor þou shaH fynde yn no beste, costom no maner, þat þou  
ne shaH fynde yn him, ffor man ys hardy as a lyon, dredful as  
a hare, large as a Cokke, auerous as hounde, hard and feH as a 8  
krowe, pytous as turtyH, malicious as lyons, pryue and hamely  
as douve, queynte & trecherous as ffox, symple and softe as  
lombe, swyft and stirrand as goote, wayk and slenthfuH as Bere,  
Precious and dere as Elyfaunt, vyleyns and boystous as asse, 12  
rebeH as a rambe, obedient and meke as Poo, ffortisch as  
[ostrich], profitable as a Bee, and vnstable as Goot, Proud as  
Bole, sterrand as fyssh, Resonable as Angelee, leccherous as  
swyn, euytaght as Owle, Conable as hors, noyand as Mouse; & 16  
haly to speke, þer ys no best, no thyng vegetable, no originale,  
no noumbrable, no heuene, no Planete, no tokenyng, no non  
oper þinge beyng, of alle þinges þat ere, þat some properte of  
hem er founden in man. Wherefore man ys callyd þe lesse 20  
world.

Man unites in  
himself all  
the qualities  
of a lion,  
hare, cock,  
dog, crow,  
turtle, lion-  
ess, dove, fox,  
lamb, kid,  
bear, ele-  
phant, ass,

wren, pea-  
cock, ostrich,  
bee, goat,  
bull, fish,  
angel, swine,  
owl, horse,  
mouse.

Cap. 104. [Noght to haue trist yn man þat trowys  
noght þy lawe.]

And neuer haue trist yn man þat trowys noght þy lawe, þat 24  
it fahH noght to þe as it fille to twoo men þat felawschipped  
hem to gedre in a way, of whom oon was oon enchauntere of þe  
orient, þe oper a Iewe; þe enchauntere rade on his Mule, þat he  
hadde taght at his likyng, þat bar him whazne him mysteryd 28  
by þe way; þe Iew wente on foote, and hadde nother mete ne  
drynke, no oper þinge þat hym neded, with him; And as þey  
wente spekyng to-geder by þe way, þe Enchantere sayde to þe  
Iew, "Whiche ys þy fayth, and þy lawe?" And he answerd 32  
hym, "I trowe þat in heuen ys oon god, þat y worschippe,  
and of him y holde <sup>1</sup>goodnesse and thankynges to my sawle,  
and also to hem þat er of my lawe, of my fayth, and of my  
byleue; and it ys lefuH to me to shede þe blood of him þat 36  
acordys noght to my lawe, and take fro him his hauyng, and  
aH þat fallys to him, wyf, ffader & Modre, and childryn. And

Have no  
trust in mis-  
believers.

Hear this  
tale of an  
Enchanter  
and a Jew.  
The Magus  
was rich, the  
Jew poor.

They ques-  
tioned each  
other of their  
law.

<sup>1</sup> Fol. 35 a.

The Jew said  
he was good  
to all Jews:

- ouer þat, it ys holdyn to me a malyson) if y holde hym fayth, and kept  
 or do him helpe, or any mercy, or if y spare him ought. Now with no other  
 haue y shewyd þe my ley and my fey; make me now certeyn sort of man.
- 4 of þy ley and þy fey." And he answerd hym, "My fey, My The Magus  
 byleue, and my ley, er þes; I wyth first good to myself, and said, "I do  
 to þe sones of my lynage, and y wille non euyl to any godys good to all  
 creature, no to hem þat folwyn my ley, no to hem þat dysa men :
- 8 cordys with me, And y beleue, þat euenheed & mercy er to be If any living  
 kepyd & holden ynens vche man leuyng; no manere of wronge man is hurt,  
 lykes me; And me þynk if any euyl faht to any leuyng man, þat it is an evil  
 þat euele fallys to me, & troblis me, ffor y desire welfare, helth, to me.
- 12 strynght, and goodnesse, aht holely to come to<sup>1</sup> vche man." If he hurts  
 þanne sayde þe Iew, "What if any man do to þe wronge, or me, God will  
 wreth þe?" þe Enchantere sayd, "I woot þat god ys yn heuene reward all  
 rightfuht, good, and wys, to whom no þinge ys hydde, ne no priue men."
- 16 þynge, ne no þing layned, þat rewardes þe good after hir good- If he hurts  
 nesse, & þe wyckyd and þe trespassours after her trespas." And me, God will  
 þe Iew sayde to him, "Why kepys þou noght þy ley and þy fey reward all  
 yn þe werkes as þou confermes?" "In what manere?" sayde men."
- 20 þe enchantere. And þe Iew answerd & sayde, "y am a sone The Jew said,  
 of þy lynage, and þou seez me goon on foote hungry and wery, "Give me  
 And þou art on horsse, hool and wel at ese." "þat ys soth," your horse,  
 sayde þe Enchantere, and lightyd down of his Mule, & opynd since I am  
 24 his male, and gaf him mete & drynke, and after he gart hym weary."
- stryrt vp and ryde, and after [þe Iew] was byfore rydant, and Then he rode  
 straak þe Mule with þe spores, and hastyd hym to forsake his off and left  
 felaw, and he cryed after him and sayde, "abide me, I am neght the Magus  
 28 shent of goynge." And þe Iewe sayde, "shewed I þe noght my alone in the  
 ley, and þe manere þerof? I wiht now also fulfyllen hit." And he desert.
- peyned him to hasty þe Mule, And þe oper folwyng after cryde  
 and sayde, "O Iew, leue me noght yn þys desert, þat lyouns  
 32 deuoure me noght, ne þat I dye for hunger and <sup>2</sup>sorwfulh threst, <sup>2</sup> Fol. 35 b.
- But do mercy to me, as y haue don to þe." þe Iew wolde noght  
 loke azeyn, no gyf entent to his sawes, But he cesyd noght, to  
 he was passyd his sight; And whenne þe Enchantere was yn  
 36 despayr of alle socours, he bythoghte hym of þe perfeccioun) of So the Magus  
 his ley & of his fey, and of þat þat he sayde to þe Iew, þat in called to God  
 heuen) was on god rightfuht Iuge, to whom in creatures no þing the rightful  
 ys hidde, ne no pryue þing layned. He lyft vp his hondes to þe judge.

<sup>1</sup> MS. de

"Confirm my  
praise of Thee  
to this Jew." heuen), and sayde, "God þat sauyst hem þat tristyn yn þy lawe,  
& shewys þe holy yn þy comandementz, conferme my louynge  
in þe, ynens þis Iew"; after whenne he hadde sayd þys, he  
wente noght ferre yn þe way; he fand þe Iew, cast of his Mule, 4  
& bette, and his thee brokyn, and his nekke euyl hurt. And þe  
Mule on þe oþer syde stood on farre; and whenne he saw his  
meyster, by kynde techinge he com negh toward hym, and he  
sturt vpon him, and he lefte þe Iew sorwand, and he departyd 8  
fro hym. But þe Iew cryed after him, And sayde, "ffayr  
brother, for goddys sake, haue now mercy vpon me." And þe  
Enchantere bygan þanne gretly to blame, & sayde him, þat he  
leffyd him withouten mercy, and þat he hadde greuously synned 12  
vpon him; And þe Iew sayde to him, "repreue me noght of  
þing passyd, ffor y shewyd þat þat was my lawe & my fayth, yn  
whom y am norshyd, & my kennysmen and ancestres yn þe  
self lawe dwellyd, And here y dwelle aH to-ffrushyd, & y haue 16  
gret myster of pytee; haue mercy on me, for þe obseruance of  
þy lawe, þat hauys geuyn to þe victorye vpon me." þe En-  
chanter hadde eft vpon him pytee, & bare hym byfore hym to  
þe stede ordeyned, and bytoght hym to his ffolk; but he dyed 20  
with-ynne a short while, And þe kyng of þat Citee whanne he  
herde þe doynge of þat Enchanteour, he clepyd him afore him,  
and for his pityuous doynge, and for þe goodnesse of his lawe,  
he ordeyned him oon of his Conseillers. Louynge be to god, of 24  
þis þing ys Ende.

Soon he  
found the Jew  
in evil case.

The Magus  
reproved him,

but the Jew  
said, "I have  
done nothing  
but my religi-  
ous duty."

The Magus  
had mercy  
on him,

and was  
brought to  
great honour.

### Book V. Cap. 105. To chese a Qweynte Scryueyn and Pryue.

<sup>1</sup> Fol. 36 a.  
Be careful in  
the choice of  
your scribe.

<sup>1</sup> It ys nedfuH to þe, chese a soteH man, þat hauyn most stal-  
worth tokenyng, and most rehand argument, to shewe þe quan- 28  
tyte of þy hynes; ffor bytokenyng or enterpreteyson of wordes  
ys so as þe esprit of word, and þe endytyng ys þe body, and þe  
wrytunge ys þe clethyng of wordys and spekyng. And right  
as þe nedys be, a man strynghyd in substance, of fair beholding 32  
and of ornamentz, Al-so it fallys þat þou chese of wyse men &  
of Skreueyns, sweche þat hauyn perfeccion of enournede elo-  
quence, & of sotyH record; And right as þe Skryueyn ys enter-  
pretour of þy wyl, and ys ordeyned for þy conseilles and 36  
priuylteez, So it nedys þat he be of good ffayth, and of lele  
knowynge of þy wyl, and in alle þy wirkynges, And þat he  
besye hym to þy profyt and to þy worschipe, as it semys. And

He should be  
eloquent:

and faithful.

it nedys þat he be qweynte and warre yn his werkys, and non entre and byholde hys pryue wrytynges. And it fallys þat þou mede his werkys, aftyr his seruyce þat he doos to þe, and þat he 4 laste curious yn þy gouernaiþ, after þe terme sett of þy wyl. Put hym þanne yn þe degree of þin auancez, ffor his properte ys þin, and his corrupcion þyn.

He should be cautious.

Reward him well.

Book VI. Cap. 106. To teche a Messagere.

- 8 Wete ouer aþ þinges þat þe Messenger, whedyr þou sendys hym, shewys þe wyt of þe, þat sendys hym, and he ys þyn eghen, yn þat þat þou seest noght, and þyn ere, yn þat þat þou heryst noght, and þy tonge, where þou art absent. þanne þe nedys to 12 chese þe most worthy to sweche a seruyce, of hem þat er in þy presence, wys and willynge, honourablyte, vnderstondynge, lele, and eschewand oþer, fleand aþ velanye and blame. And 3if þou fynde sweche oon, clepe hym to þe, and speke with hym of 16 þinges þat he knowys noght of þy wyl, And þou shaþ some persayue, if it be yn him þat þou enquerys, ffor aþ some as þinges ffonden he ys to be enhyed; And if he be noght in þis determining, at þe leste be he to þe trewe secretary, no þinge addand, 20 no letiland, in þinges þat þou sendys hym, and þat he kepe wel by comandement, & þat he gyf good entent of þat þat he berys of answers þat men makys hym. And if þou fynde non swylke, be he nopeles a trew berere of þy lettres to hem þat þou 24 sendyst hem, bryngand and telland þe answers aþeyn. And if þou persayue any of þy Messagers corious, and besy to gete hauynge, and to geder hem yn þe places þat þou sendys hym, Refuse hym vtterly. And also if þou see any Messenger dronke- 28 lew, for þai er noght sent to þy profyt, ffor þe Persiens whenne any Messenger come to hem, bare oon of hem to drynkyn mekyþ wyn; And if he dranke as surlete, þanne wyste þey wel þat his lord was þe lesse wys. And kepe þe wel, þat þou sende noght 32 þy gretest conseilless in þy message, ne soffre him noght ferre froo þe, ffor þat ys distruecion of a kyngdome. Now haue y shewyd to þe qualytez, and þe louynges and þe repreuynges of Messagers, and þaire ordinance, & how þay er knowyn in vntreuth & in 36 good treuth; þanne, whenne a Messenger ys noght swyche, and castys hym to giftes and rewardes, & tretys with þe of þinges þat þou hauys enIoyned hym, yn þy gouernayþ make him lesse.

Ambassadors are your eyes, ear, and tongue in places where you are not.

Choose among your best servants.

1 Fol. 36 b.

He must, at worst, be a faithful messenger.

Be not served by drunkards.

Do not send your great nobles on embassies.

Degrade covetous ambassadors.

## Book VII. Cap. 107. To gouverne þy self.

Your subjects  
are the source  
of your  
wealth.

They are like  
an orchard,

and must be  
tended.

Give good  
entent to  
their needs.

<sup>1</sup> Fol. 37 a.

If you do not,  
you encour-  
age rebellion.

I trowe þat þou hauys now vnderstandyd, þat þy subgitz er þe hauynge of þi hous and þi tresour, wherof þi kyngdom is confermed. Lekyn þanne þi subgitz to oon orche-zerd, þat 4  
hauys diuers trees berynge fruytz, and haue noght þare-ynne sedes bryngynge forth wedes and netles, and florysshe noght forth fruyt bryngand, ffor trees þat hauyn yn hem many braunches and rotes, and þe stoke vpsette, some of hem makys 8  
fruyt & seed couenable to multiplie þaire kynde, whenne þay er wel tyllid and kepyd; þanne, after þe quantyte of þy tresour is þe lastyng and þe defens, of þy kyngdom and of þy myzt. Now 12  
it nedys þanne þat þou gouverne hem wel, and þat þou gyf good entent to here nedys, so þat þou remowe fro hem aH þaire wronges. And be it neuer noyous to þe, to geue entent to here statys, no to enquere whare-<sup>1</sup>of þey haue myster, ffor þanne þay shaH haue oon purpos stabyld ynens þe, þat fallys noght to 16  
distruccon), but to conuersacion), þat þou ert wel ordeyned, of maners enfourmed, lastyng, wys, and sufferand; and if þou be 18  
noght swyche, þe hertys of þi subgitz saH be rebeH to þy gouernaH, and saH bycome corumpyd by sweche thoghites, þat 20  
byfore wer elene.

## Cap. 108. [Of expendours.]

Do not have  
many stew-  
ards of your  
lands.

They will  
oppress your  
subjects.

And make noght many expendours of þin expensys to be maad, ffor þare-by may come to þe corupecon), ffor vche of hem 24  
wyH etyH to ouer-passe oþer in Corupecon) of wyrkynges, & he shal peyne hym to shewe hym to be praysed and profytable to þe, in oppressioun of þy subgitz, And so shaH vche of þy con- 28  
seillers doo, þat ouer-longe dwellys yn þe office. And many er swyche þat oon sayen, & oþer-wayes doon, and brynges many to here vndoynge, to may[n]gteyne hem & defende hem).

## Book VIII. Cap. 109. Off lederes off ostes and here ordinaunce.

The utility of  
your Barons.

Barouns er helpe and multiplicacion) of þe kyngdome, by 32  
hem ys þe court honourd and gouerned, & ordeyned yn here degreez. Goode ordinaunce is þanne yn degreez necessarys, and be noght þe kyndrede vnknowyn to þe, whether þey be negh or farre, in þy ordinaunce yn þaire nombre. And þis ys þe ordre 36  
necessary afore-sette & seyde, nombre & brynge azeyn to a Nombre vndyr a Nombre; þanne say I, þat ffourfald ordynance



ys necessary, ffor vche a stede in erthe ys ffour parte yn his dyfference, afore, byhynde, on þe Right syde and on þe left syde. And also þe kyndes of þe werld er ffoure, Est, West, South, & North; þe ferthe part of þy kyngdome be yn gouernayH to vche a leedyr of þin oste, and if þou wyl moo, be þay tene, ffor tene and foure er perfyt yn nombre, ffor yn ffourhede er oon, two, thre, and ffoure, and if þou geder hem to-gedre þey make tene; þe nombre of ten ys þe perfeccion of hem þat enbracen ffourhede, & vmlappys it yn nombres; ffolwe þanne vche comandour tene<sup>1</sup> vicaires, & vche vicaire tene lederes, & vche ledere tene denys, & vche deyn ten men, þanne er aH þes to-gedre a hundreth thousand feghtyng men). And whenne þou hauys myster of þe seruyce of tene thousand men), þou salt comande to assemble oon oste, & þore þou saH putte oon comandour & tene vicaries, and tene lederes come with vche a vicayre, & with vche a ledere tene dyens, and with vche a dyen ten men; And þes makyn in somme tene thowsand ffyghtyng men. And yf þou haue myster of a thowsand, Comande oon of þe vicaires and come with hym ten leddres, & with vche a leddre ten dyens, & with vche dyen ten fyghtyng men, and alle makys a thowsand<sup>3</sup>; and if þe nede, comande to a dyen ten fighting men, and come with vche of hem ten fighting men, so shaH þou spare þy vitayle, & þou shaH allege þi folk, and þou shalt come to þat þat þou desyres yn þi purpos. And þou shaH allege þy trauaiH yn þy hegh men, ffor vche of hem shaH gouerne tene vndyr hym yn his degree, and so shaH þaire wyrkyng be allegyd in hem. And be þy comandour swyfte, & qweynte, & ordinant; And it nedys to þe Barouns to haue a conyng man), wys, persayuand, lele, & preuyd in knyghthoode, to take kepyng þat þay be noght corumpyd of gyftes, And þat he besily enquire þaire pinkynges; and whenne þou persayues any swyche þinge in any, remewe hem, and assemble hem, and shew hem þat þou haues ordeyned þaire remouyng; and it nedys þat þou be tretable and curteys, And þat þou dyspise noght oon for oþer.

Have them in fourfold ordinance:

or in tenfold.

Ten is a perfect number.

Let each have ten under him.

<sup>2</sup> Fol. 37 b.

How to summon ten thousand men.

How to summon one thousand:

or a hundred.

By this means your work and expense will be lessened.

The qualities of a war-leader.

[Cap. 110. Of the horn of battle.]

And it nedys þat þou haue with þe þe, Instrument þat Cenustinus made to þe vse of þe Hoste; and it ys a dispytous Instrument, þat outspredys it in many maners. Whenne þou

<sup>1</sup> "ffoure" in MS.

<sup>3</sup> "hundrith" in MS.

Use the instrument of Cenustinus.

The great  
horn of battle.

nedys to vesyte þy Contree and þy kyngdome, and to assemble þy hegh men and þyne ffyghters in þe self day; or soner, or in oþer manere, as þe hoste shaþ haue myster; þe sounde of þe Instrument ys herd sextyl Mylee.

4

Book IX. Cap. 111. Off auenture off Bataylles.

<sup>1</sup> Fol. 38 a.  
Do not risk  
yourself in  
battle.

<sup>1</sup>Wille þou noght haunte batailles, and putte þy lyf in auenture. ffolwe oft-sithes þe conseiþ of þe most best manered men of þi court; And occupye þe noght in þinges þat þei þat ere ouercomen, or blamed, costomes to occupye hem, vpon vanitez of Batailles. Ne assaye noght, ne haunte noght bataille yn þy propre persone, And þe gretteste with-holde toward þe. Ne occupye þe noght, no gyf entent to foltisch vndertakynges & hardynesse, ffior it ys a certeyn þinge þat kyng shal neuer assemble with kyng to-gedir, þat þe oon hauys hope to destruye þe oþer, And þat ys foundyn oft-sithes in kynde. Wete þanne þat enuy ys comyng & risyng, of þe body, and þe sawle, of two opposiounz contrarys, and þaire spryt ys hope & tryst of victory on þe oon syde & on þe oþer. And whenne mys-hope of victory fallys, þanne dyen and cesen batailles; And as longe durys bataiþ as lastyng to haue victory ys, on þe oon syde or

You might  
get killed.

No one fights  
without hope  
of victory.

Keep up your  
men's spirits.

Be always  
armed.

Camp near  
water.

Try and  
frighten your  
enemies.

<sup>2</sup> Fol. 38 b.

Use all kinds  
of arms.

on þe oþer. Be aþ þy strynght and þyn entent, in lastyng and perseuerance, and in stabelyng and sustenance of hem þat er of þy lyn; and espyse noght here persones, but speke faire to hem, and hete hem gyftes and worschippes, & zelde þy hetynges. Wende noght in host with oute haberion or quyrrre, so þat if þyn enemy fynde þe sodeynly, aþ þi besynesse and purueyance be to kepe þi-self, of armes, of kepers, of spyes, and of necessary wacche, nyght & day & aþ tymes. And sette þy herbage, but yn stedes negh & ioynant to hellys or to waters, and lede with þe many vitaylles moo þan þou mysters, and make many rynnand, & oribles voyces, ffior sweche þinges makyn strynght and vertu to hem þat er with þe, and lastyng to her purpos, and drede & shenshype to her enemys. & vse diuersyte of armes in þi Barouns, some in quarels and arwys, and ordeyne þe oþer in wenges, & þe stoures aþ aboute; and whenne þou ordeyns þy wynges to fighte, sende with hem a faire shape, and toures of tree, In whom be armourz of shotyng, sendand out brynnynge dartz; And if þou fynde hem yn hem, slakand or failland, comferte here hertes and enfourme hem, & ordeyne

- hem to persuerance, as it ys afore sayd. Ordeyne þy wenges, on  
 þe right syde of hem þat stryken and assayllen, and of þe left  
 syde hem þat shoten; And in þe hert, or ellys in þe myddes of  
 4 þi folk, hem þat sendys out brennand brandouns, & shotes hem  
 out, & þat maken soundes of orible voyces, and makyn diuers  
 sterynges. And þe stede þat þou figh̄tys on with þy aduersers,  
 be it semyng euer more seker, ffor þarfore shal þyn hoste peyne  
 8 hem mekyh̄ more to figh̄t, & stalworthly azejn-stonde her  
 enemys; eschewe tresoun, & namely whenne þou seez þi aduer-  
 saries forsake þe, & in þat partye dresse þy wenges to bataille,  
 and þare-with putte to hem þy presence ofte-sythes, ffor þat ys  
 12 a origenaht̄ of victory. Whare fore men were costomed to say  
 þat victory commes of noon, but if þay be ouercomen of ffeyntise  
 of herte. Ouer aht̄ þinges, make many wacches, and assay þy  
 spyes with howge soundes, ffor sweche er of þe nombre of hem  
 16 þat surmounten and ouercomen. And oon cautele ys þat  
 brynges to purpos, & oon of þe groundes of Batailles. And  
 haue stedys determynd, appereld in some stede of þe hoste, to  
 socoure & kepe wel þy men with drynke and oþer necessaries;  
 20 And haue many bestayle to bere warny stoor to castellys wher  
 þou shalt fygh̄te, þis er ollyfauntz, espontous bestes; And right  
 swyft, as dromyders, yn whom ys hope of flygh̄t at nede, and er  
 as castels. And if þou shaht̄ assayht̄ castels, vse Instrumentz  
 24 castyng stones, as Mangoles or Perrers, and make moo of hem  
 after þou hauys mester, and oþer Instrumentz perceaunt &  
 lanceaunt, and arwes and dartys enuemynd. And if þou mowe  
 come to welle or stede where þi enemys focchyn water to  
 28 drynke, caste yn hem venymys, and so þou salt make graues to  
 hem. <sup>1</sup>Kepe in aht̄ þinges stabilnesse, ffor þat ys a fuht̄ louable  
 þing, And so þou shaht̄ fulfille þy purpos. And folwe neuer  
 moor hem þat fleyen, no be noght̄ ouer-hasty yn þi werkys.  
 32 And if it mowe be, lat aht̄ þi werkynge be tresoun and entrik-  
 ynge to þi aduersers. Kepe þe wel yn þe first bigynnyng & þe  
 endyng of þe bataiht̄ of þe folk, ffor þe folk of Iewes er properly  
 traytours & entrykours, & þey haue no shame. þe Persiens &  
 36 þe Turkeys, & þe perseis, er right coraious men, and of gret  
 vndertakyng; þanne figh̄t with vche men yn þe manere þat ys  
 couenable; And make noght̄ þe lesse greet, no sette noght̄  
 byfore þat ys byhynde, But aht̄ þy werkys be þai, in opyn &  
 40 pryuee, yn þe manere afore sayd, And after þe qualyte or þe

Attack with  
the right  
wing.

Look out for  
treason.

None are  
conquered  
till they fear.

Have plenty  
of food and  
drink:

Elephants  
and drome-  
daries:

Artillery:

and poisoned  
darts.

Poison their  
drinking  
water.

<sup>1</sup> Fol. 39 a.

It is better  
to cheat than  
to conquer  
foes:  
especially  
Indians.

Fight ac-  
cording to  
what your  
foes are.

Begin when  
Leo is in the  
ascendant:

and the Moon  
in good aspect  
of Mars.

When you  
set out, start  
in the ascend-  
ant of the  
city.

Let Mercury  
be in mid-  
heaven.

<sup>1</sup> Fol. 39 b.  
The moon  
must not be  
in quadrature  
with the Sun.

Let Mercury  
be in good  
aspect to  
complete the  
work.

You should  
also know  
how to judge  
men by their  
outward  
tokens.

ordinance of Astronomy, as y haue afore leryd þe. Whenne þou  
with attene to þe stabylnesse of þi purpos by þe ordinance of  
heuenly vertu, Stable þou þe mountant, or þe vpspryngand, yn  
þe tokenyng of þe Lyon; And see þat þe mone and his ledere 4  
be in his good state, & in goode stede and vpstyand, And stable  
with þe mountant, or þe hous of þe mountant, yn þe house of  
Marz. And leue noght þe sight of Marz with-outen triplycite,  
And byhold, þanne, aft þe werkyng wherof þou wille haue þe 8  
nature of þe Planetys and here houses; And ordeyn þe self  
planetys, and þe tokenynges þat er of þe self nature, ffor þat ys  
þe chef; þanne whenne þou with wend, ordeyne mountant to þe  
way, or þe Cytee, or þe stede whedyr þou etyls, And þe wirk- 12  
ynges þat þou etyls, and ynens þat, þat ys þe moste lawnesse of  
þe erthe; And loke þat þe mone be noght wycked, no in  
eclyspe, no trouble, no vnder þe beam of þe sonne in þe sext or  
twelf degree, or azeyn-goynge, ffor þanne þe mountant shewys 16  
victory and prosperite; þe comyng shaft be good, and namly  
whenne Mercurius shaft be yn Middes of þe heuene, it shal  
shewe spedynge of þe werk & perfeccion. And whenne it shal  
be yn þe seuen degree, myghtynesse of þe werke, and gladnesse, 20  
& prosperyte, and it shaft shewe fulfillynge of þe purpos. And  
if it be abownd þe erthe, it shaft bitakyn spedys of necessary  
þinges, & prosperyte of auenture. And loke þat þe mone <sup>1</sup>be  
noght in þe entree of þe way, in þe quarreure of þe sonne, or els 24  
yn his contrary. If þou fynde þanne þe vpspryngant or þe  
mountant in his contrary or quarreure, torne azeyn suyftly to  
þe greez, and þe werk shal wel cheue; And if þou wille vnder-  
take bataiH, ordeyne þe house of þe mone and þe myddes of þe 28  
heuen, & Mercury byholdant deuoutly & debonerly; And make  
Mercury yn þe fferthe degree, & reparaiH þe mone, ffor in hold-  
yng of wayes it ys þe gretteste tokenyng vniuersele.

### Book X. Cap. 112. Knowynge by diuers tokenynges. 32

Among oþer þinges þat þe nedys to knowe þe konyng þat þe  
sawle folowys and knowys by noble tokenynges, whenne it ys  
drawyn fro dysirs and coueytis, And whenne it ys deliured of  
noysance, and þis diuision ys knowyn by þoghts. ffor whenne 36  
[it] ys surmontant, and holdys lordschipe vpon þe body, þat greuys  
him, And a flawmyng vertu dwellys yn þe hert, & he holdys  
him to þe vertu of þe sawle þat ys yn þe harnes; þanne is þe

- vnderstandyng helpyd, enhyed, and maad lightyd, after mesure.
- Wharfore, if any aske þe encheson) of þe clene vnderstandyng  
of prophetes, wharof þai er approuyd and lightned, and of þaire  
4 trew diuisiouns of natureles meruailles, wete þat it come to hem,  
abownd aH oþer þinges, by þe accordance of þe sterres, þat er  
clepyd þe constellacion) of engendrure, folowyng þe vertu  
generatyue, so as þe nedys to enquere þe tokenynges & þe  
8 folwyng with þe ffayrhede of kynde, þat ys to wete þe science  
of phisonomy, þat ys a ful greet science; And þe olde philoso-  
phers vsyd it by longe werldes, & þay made hem glorious in þe  
enqueryng of fayrnesse of nature yn þis science; Of whom þe per-  
12 feccioun of þe fore-sayd science ys zeuyn to a souerayn doctour of  
þe olde philosophers, Philomen, Meistre of Phisonomy, þat atre-  
tably folwyd of þe composicion) of man þe qualytez and þe <sup>1</sup>natures  
of his sawle; & he goth yn þe selue story, ffayre and straunge.
- 16 Vpon þis, wete þat þe discyple of wys ypocras peyntyd his  
ffigure in perchemynd, and broght it to Philomen, and saide,  
“byholde þys ffourme, and shewe vs þe qualitez of his com-  
plexion);” and he byholdyng þe composicion) and þe ordinance  
20 of þe ffigure & of þe partyes, he lykned þe partyes and saide:  
“þis man ys lycherous, deceyuant, and loufand lecherye.” And  
þe discyple wolde haue slayn hym þerfore, and sayde, “O  
foltisch man, þis ys þe ffigure of þe most worthy & best man of  
24 þis werld.” Philomen þanne apesyd hem, & chastisde, & sayde,  
“þis ys þe ffigure of wys ypocras; whare-tyH haue ze askyd me  
þerof? I haue shewyd zow aftyr my science, þat y fele by þe  
ffigure.” And after, wherne þay come to ypocras and sayde  
28 him, what þat þey hadde done, and what Philomen sayde to hem,  
and his Iugement, Ypocras answerd hem, “Certaynly, he sayde  
al soth to zow, & he passyd noght a lettre þerof. Nopeles,  
sythen þat y saw and vnderstood þat þey were fowle þinges and  
32 dampnable, I makyd my sawle kyng vpon it self, and y with-  
drew me, & ouercome my self, for to withholde my couetyse.” þis  
is þe louyng & þe wyt of wys ypocras werkys, ffor Phisyke ys  
non oþer þinge but abstinence & victory of couetable þinges.
- 36 Now y stable to þe reules of þis science of Phisonomy & con-  
stituciouns suffyceantz abreggyd, þat shal be greet profyt to  
þe, and leryng of nobleye of kynde, and in clenness of þy  
substance.

These are influenced by the stars.

Learn the science of physiog-  
nomy.

Polemon was a great master of this science.

<sup>1</sup> Fol. 40 a.

The disciples of Hippo-  
crates tried to prove him.

He judged evil of his character:

and Hippo-  
crates justi-  
fied him:

and told how he conquered himself.

Now you shall learn the rules of Physiog-  
nomy.

## Cap. 113. [Off colour.]

Of men of  
light colour.

Wete þanne forsothe þat þe modere marriȝ ys riȝht swyȝh to þe seede þat it conseyues, as þe pot þat ys resseyt of seth-inge; þanne if it shewe it whit with ȝalowe colour & blew, It 4 bytoknys þat it ys to lyteȝ sothyn, þanne if sweche a diminucion byfaȝ yn a creature, his kynde also shaȝ be lessenyd to hym. <sup>1</sup>þanne kepe þe fro a man þat kyndly is ȝalow and blew, ffor sweche er lightly stirryd to vyces and licchery. 8

<sup>1</sup> Fol. 40 b.  
Of yellow-  
tinted men.

## Cap. 114. [Off byholdyng.]

Signs of a  
man who  
loves you.

If þou see a man oft-sithes byholdyng þe, & if þou byholde hym, and he be abayst and sighe, & teres shewe hem yn his eghen, Trowe of sweche oon þat he louys þe, and dredys þe; 12 And if he doo contrary, holde hym enuyous and despytous.

## Cap. 115. [Off þe mysauentrous.]

Beware of  
deformed  
men.

Also kepe þe fro vche mysauentrous man, þat ys lesnyd of any membre, and eschewe hym as enemy. 16

## Cap. 116. [Off attemprance.]

The man who  
is evenly at-  
tempered.

Oon euenn) creature and attempre, þat acordys him to meenn) stature, with blak eghen) & heer, & rounde chere; of whit colour mengyd with Reed & brown), þe body of riȝht and euen) 20 stature, of a meene heued bytween greet and lytiȝh, latly spekyng but mystere be, and holdys him in a menee voys yn his spekyng: And ouer aȝ, whenne nature bowys him to blaknes with ȝalownes; þanne ys þe attemprance good, and þis creacion) be 24 lykyng to þe; hym haue þou with þe. And y make to þe oon enterpreteysoun by manere of departyng, And attempre þou it by riȝhtwysnesse of vnderstondyng.

Have him  
about you.

## Cap. 117. [Of heer of men.]

Much hair  
and soft:

Many heres and softe bytoknys pesabilyte, and coldnesse of þe brayn. Greet multitude of heer vpon) bothe þe shuldres bytokyns ffoltynesse. Many heres in þe brest or in þe wombe bytokyns horibilyte & singularyte of kynde, & lessenyng of þe 32 resceyt, and loue of wronges. Reed colour ys tokenyng of vnwyt, & of greet Ire, and of awaytes; And blake heer shewen riȝhtwysnesse, and loue of riȝht. And þe menee colour bytween þes twò colours, bytoknys loue of pees. 36

Red hair:

Black hair:

Cap. 118. [Of eghen.]

And he þat hauys greet eghen) ys enuyous & with-Great eyes :outen shame, sleuthful, and vnobeysant. He þat hauys lityH eghen), Little eyes :  
 4 lyk to heuenly colour, or blake, ys of sharpe vnderstondynge, curteys, and leel. He þat hauys steepe-owt eghen ys malicious & feloun. He þat haues eghen lyk to þe eghen <sup>1</sup>of a asse, ys <sup>1</sup> Fol. 41 a.  
 vnwytty, and of hard kynde. He þat his eghen) steryn swyftly, 8 and haues a sharpe sighte, sweche oon is trechour, thef, & vntrewe. If eghen) be Reed, he þat hauys hem ys coraious, Red eyes :  
 stalworth, and myghty. þe werste eyen aren) þat hauyn spottys, the worst of all.  
 whit, or blak, or reed, on aH sydes, ffor sweche a man ys werst 12 of alle oþer, and most vicious.

Cap. 119. [Of browes.]

Browes þat hauyn many heer bytoknys euyl manere of spek- Thick brows.  
 ynge; And whenne þay reche to þe temples, he ys fowl þat  
 16 berys hem, And he þat hauys his browes departyd yn lengh and shortnesse, in mesure and er greet, sweche er of light vnderstondyng.

Cap. 120. [Of nees.]

20 A nose þat ys þynne bytoknys his lord ful Irous; and he þat hauys a long nose rechinge to þe mouth, ys prow and hardy. Long noses.  
 And he þat hauys a greet nose ys hastyf, And a nose þat hauys nosesterles oft greuant, & harde openynge, is Irous. And whenne  
 24 þe oon syde of þe nose yn þe myddes bowes toward þe heyghte, his berer ys a Ianglere, and a lyere. And he þat in nose ys most The best nose.  
 euyne, þat is yn meene long, of mene makyng yn þe ende, and hauys noght his nose-sterlys ouer greet.

28 Cap. 121. [Of face.] Of mouth.

A fuH fface, withouten) bolnyng, bytokyns a stryuer, a dys- A full face.  
 cordour, wrongys, and fowl. He þat hauys a mene fface, in chekys, and templys, bowynge to Lenness, ys sothfast, louynge, A good face.  
 32 & vndyrstondyng, wys, and seruysable, wel ordeyned, & engynous. He þat hauys stalworth armes ys ffyghter & hardy; And he þat hauys greet lypes ys ffoltysch, And þat is right fuH Great lips.  
 of flesch in þe vysage, ys vnwys, enuyous, and leghere; And he  
 36 þat hauys a lene vysage, ys wys yn his werkys, & of sotyH A lean face.  
 vndirstondyng. And he þat hauys a lityH fface, bowynge

toward zalownesse, ys wycked, and euyl-techyd, deceyuant, and dronkelew. And he þat hauys right a longe vysage, ys wrongwys.

## Cap. 122. [Of þe temples.]

4

Full temples. And he þat hauys bolnyngē temples, and fuH chekys, ys ful Irous.

## Cap. 123. [Of þe eres.]

Great ears. He þat hauys right greet eres ys fuH ffoltyſch, sauynge þat 8 he ys of good withholdynge, and of good mynde. And he þat  
 1 Fol. 41 b. hauys right lytiH eres 1 he shaH be foltysch, thef, and leccherous.

## Cap. 124. [Of voyces.]

Loud voices. He þat hauys a greet voys, and wel sownand, shal be a 12 fygHter, and wel-spekand; And he þat hauys a meene voyce, noþer ouer greet, ne ouer smaH, ys wys, purueyant, sothfast, and  
 Hasty speak- rightwys. He þat ys hastyf yn wordys, namly if he haue a  
 ers. smaH voys, ys dronkelew, enuyous, and lyer; and if his voys 16 be right greet, he ys Irous,<sup>2</sup> [hasty], and of euyl nature. He þat hauys a swete voys, shaH be enuyous, & suspect, ffor fayrhede of voys shewys folye, and vnwyte, and greet wyH.

A sweet voice.

## Cap. 125. [Of mouynge of body.]

20

Much gesture. He þat ofte-sithes is steryd, and with spekyng sterys his hondes, he ys fowl, eloquent, and deceyuant; And he þat witholdys him to sterre his hondes, ys perfyte of vnderstondynge, wel disposyd, and of hool conseiH.

Little gesture.

24

## Cap. 126. [Of þe Throte.]

Long neck. He þat hauys a longe necke, he shaH be of good sound, but  
 Short neck. foltysch ys he; And he þat hauys a short necke, ys queynte, and decyuant, engynous in euyl, & trechour; And he þat hauys 28 a greet necke, ys foltysch, and mekyH, etynge.

## Cap. 127. [Of þe wombe: of þe sholders.]

The tokens of the belly: He þat hauys a greet wombe, ys vndiscreet, foltysch, proud, and leccherous. Meenesse of wombe, with a streyt brest, by- 32 tokyns heyenesse of vnderstondynge, and of good conseiH. Broodnesse of brest, and greetnesse of sholdres and bak, bytokyns prowesse, and hardynesse, with withholdynge of wyt, and vnderstondynge; And a thynne bake and wayk, bytokyns a 36

and of the breast.

<sup>2</sup> A blank in MS.



man of discordant nature. Meenesse of brest and bak, & euen-<sup>High</sup> head, ys good tokenyng, and preuyd. Vpraysyd shuldren<sup>shoulders.</sup> bytoknys sharpe nature, and vntreuthe.

4                      Cap. 128. [Of þe armes.]

Whenne þe armes rechyn so farre, þat þe hondes ataigne<sup>Long arms.</sup> to þe knees, bytoknys hardynesse, and prowesse, with largesse; And whenne þay er short, it ys tokenyng of a man louynge 8 discord, & lytiH wys.

Cap. 129. [Of þe palmes of þe hondes.]

Whenne þe palmes of þe honde er longe, with<sup>1</sup>longe<sup>1 Fol. 42 a.</sup> ffyngers, it bytoknys his lord wel ordeynyd to many craftes, and<sup>Long palms.</sup> 12 wys yn wyrkyng, and it ys a tokenyng of good gouernance. Greet ffyngers and shorte, bytoknys folye. <sup>Short fingers.</sup>

Cap. 130. [Of knees, Of þe soles of þe feet.]

Greet feet and fuH of flesch, er tokenyng of ffoly, and 16 louynge of wronges; lytiH feet and light, bytoknys hardnesse; <sup>Little feet.</sup> And smale thees bytoknys ignorance, and paire gretnesse, hardynesse and strynthe. Brodnesse of thees and heles, bytoknys stryngH of body; And mekyH flesch yn þe knees, bytoknys <sup>Great knees.</sup> 20 febylnesse of vertu3, and heuynesse.

Cap. 131. [Of þe paas of men, & manere of goynge.]

He, þat yn goynge, hauys his paas large and latly, welfare<sup>A long step:</sup> shaH folwe him yn aH his werkys; And he þat makys short 24 paas, ys hastyf, and suspecious, and noghit myghtfuH yn þe <sup>A short one.</sup> wirkynges of his euyH wiH.

Cap. 132. [Of þe tokenynges of good kynde.]

þat man ys of good mynde, & wel dysposyd in kynde, þat<sup>The tokens of</sup> 28 hauys nessH flesch, & moyst, and mene bytween) sharpe and softe, <sup>a good body and mind.</sup> and ys noghit mekyH long, ne mekyH short, and ys whit, fallyng toward reednesse, softe yn lokyng, his heer fuH, and his eighen) of meene gretnesse, fallynge to roundnesse, and his heued of 32 euene mesure, and his nekke of euene gretnesse, wel dysposyd, and his sholdren) bowen) a lytiH, with-outte greet flesHnes yn þe knees, þat hauys a cleer voys, bytween) greet and smaH attempred; longe palmes, longe ffyngers, to sutillyte fallyng, of lytiH

laghyngē, and of lityH bourdyng, & of noon fantome; whos lokyngē ys mellyd of gladnesse and auysement.

Cap. 133. [Of oon wytnesse in Iugement.]

Do not judge  
by one sign,

but compare  
one with an-  
other.

Noþeles, it nedys nogh þat þow be hastyf, by any oon of þe 4 tokenynges afore-sayd, in sentence or Iugement; But gedyr þe wytnesse of alle to-gedyr, And whenne þou shal fynde dyuers tokenynges & contrary, holde þe aH-dayes to þe bettyr & more preuable party. 8

Heer endys þe Treetys of þe Seccret of Seccret; off Aristotyll.

Qui scripuit carmen sit benedictus. Amen.

THE GOVERNAUNCE OF PRYNCES

OR

PRYVETE OF PRYVETEIS.



## [THE GOVERNAUNCE OF PRYNCE]

TRANSLATED BY  
JAMES YONGE

(1422).

*Printed from MS. Rawl. B. 490.]*

**I**N the Honoure of the Hey Trynyte, Fadyr, Sone, And Holy gooste, Almyghti god; oure lady Seynte mary, and al the holy hollowes of hewyn: To yow, nobyll and gracious lorde, Iamys de Botillere, Erle of Ormonde, lieutenant of oure lege lorde, kyng henry the fyfte in Irland, humbly recommendyth hym youre pouer Seruant, James yonge, to youre hey lordshipp: altymes desyrynge in cryste, yowre honoure and profite of body and Sowle, and wyth al myn herte the trynyte afor-sayde beshechyng that he hit euer Encrese. Amen. Amen.

Fol. 28 b.

Dedication  
to James  
Butler, Earl  
of Ormonde.

**I**n oone techyng acordyth, and in oone verite Shewyth, the mcste wyse clerkes and Maysteris of renoune that haue beyn afor vs in al tymys, tetryng of prowes and worthynesse of Emperours, kynges, and al othyr gouernors of chyualry; that Chyuary is not only kepete, Sauyd, and mayntenyd by dedys of armes, but by wysdome and helpe of lawes, and of witte, and wysdome of vndyrstondyng. <sup>1</sup>For Streynt and Powere, without witte and connyng, is but outrage and wodnys, And wysdome and connyng, wythout Streynt and Powere, Surly hym gidyth not. But whan with Streynt and Powere, hym compaynyth witte and connyng, and witte dressith Powere, in goodnys may the Prynce Play, and with good men Surly walke. This apperyth by many olde stories, for the connyng and grete witte of Arystotle lytill hadd awaylid to kyng Alexandyr, wythout the Streynt of the brut of his Powere. And the olde Pryncis of Rome conquerid more al the worlde by connyng

All clerks  
agree that  
chivalry is  
maintained  
by wisdom,and that  
wisdom  
needs power  
to sustain it.<sup>1</sup> nota, in margin.

and Study of clergeable bokys than by assautes of battaiH, othyr  
 Streynth of Pepill. And ther-for Tully the grette clerke Sayth,  
 “than were wel gouernette Emperies and kyngdomes Whan  
 kynges wer Phylosofors, and Filosofy regnyd.” The whyche 4  
 thyng, nobil and gracious lorde afor-Sayde, haith Parcewid the  
 Sotilte of youre witte, and the clernys of youre engyn, And<sup>1</sup>  
 therfore I-chargid Some good boke of gouernaunce of Prynces  
 out of latyn othyr Frenche in-to youre modyr Englyshe tonge to 8  
 translate. And for als moche as euer y hame bounde for youre  
 gracious kyndly gentilnesse onto youre comaundement to obey,  
 now y here translate to youre Souerayne nobilnes the boke of  
 arystotle, Prynce of Phylosofors, of the gouernaunce of Prynces, 12  
 the whyche boke is callid in Latyn **Secreta secretorum**: that  
 is to Say, the Pryuete of Pryueteis, The wych boke he makyd  
 to his dyseiple Alexandre the grete Emperoure, conqueroure of  
 al the worlde. This Aristotele was Alexandyres derlyng and 16  
 welbelowid clerke, And therfor he made hym his maystyr and  
 chyfe consailloure of his royalme. For arystotle was a man of  
 grete consaiH, Of Profounde letrure, And Percewyng vndyr-  
 stondyng, and wel kowth the lawes; he was of hey nourture, 20  
 wel prowed and I-lernyd of al Sciencis, Wyse, sotille, humble,  
 euer lowyng ryght and verite: And therfor many men helde  
 hym approphete. And as y fynde writte, <sup>2</sup>hit is founde in olde  
 bokis of the grecanys that god Sende His angill to Hym, 24  
 Saynge, “radyr I sholde cale the an angill than a man.”

The saying of  
Cicero the  
great clerk.

At your order  
I have trans-  
lated this  
book,

written by  
Aristotele  
Alexander.

Aristotele was  
a man of  
great counsel.

<sup>2</sup> Fol. 29.

Here is one  
of Alex-  
ander's  
letters to  
him.

**A**Rystotle Sende many Pystelis that men callyth nowe  
 lettres of alexandre, of the Whyche this presente boke  
 is oone, of the gouernaunce of kynges and Prynces. 28  
 The cause that Arystotle makyd this Pystill Was this; Whan  
 alexandyr hadd conqueride perse, for-thy that Some of the  
 Pepyl ther weryn agaynys hym and dysobeiaunt, he Sende to  
 arystotle this lettyr in this forme. 32

“To a nobyl Maystyr of ryght gouernoure, and of verite,  
 Arystotle, Sendyth gretynge his discipule Alexandre. To thy  
 discrescioun I do to vndyrstonde, that y haue founde in the  
 londe of Perse appeple ful of Reyson and of hey vndyrstondyng 36  
 and of Parcewyng engyn, the which afor al otheres conveytyth  
 dygnyte<sup>3</sup> of lordshup, and therfor we Purposyth to destru ham

The Persians  
are full of  
reason.

<sup>1</sup> *suttle crossed through here.*

<sup>3</sup> A Note for Ireland, *in margin, in a late hand.*

al. What the thynkyth vp this matyr do vs to witte by thy Shall I de-  
stroy them ?  
lettres."

Wp whych matyer, *Arystotle* answerid in this maner.

4 " Yf ye may chaunge the eyre and the wateris of that londe,  
*and* ouer that the ordynaunce of the Citteis, fulfill ye youre  
Purpos. And yf no, than gouerne ye hame wyth good Woil- Govern them  
justly, and  
they will  
obey you.  
launce and bonerte, for yf ye So do, ye may haue hoppe wyth  
8 goddys helpe that al thay shal be to yow obeyaunt, *and* ye shall  
mow tham gouerne in good Pees."

Whan alexandyr hadd resewid this lettyr, he did arystotles So he did.  
consaille, Wherfor thay of Perse were morre obieiaunt to alex-  
12 andre than any othyr Pepill. And for als moche, nobil lorde,  
that I desyrynge more outre your appryse, I writte to youre I have added  
to the boke  
many stories.  
Excellence this boke, entremedelid wyth many good ensamplis  
of olde stories, And wyth the foure cardynale vertues, and  
16 dyuers othyr good matturis, and olde ensamplis and new.

Here begynnyth the Chapteres and the tytles of this boke.

	Fyrst how <i>and</i> for whate cause this arystotle-is boke was makyd ...	<b>Capitulum jm.</b>	Page 127.
20	Of the two thyngis Prynypalle which euery kynge be-howyth to haue ...	<b>Capitulum. Secundum.</b>	Page 127.
	Essamplis of olde stories, to proue the Same lesson trouthe ...	<b>Capitulum. tercium.</b>	Page 128.
24	Of dyuersite of maners of kynges, whyche ben Preysyd and on- Preysid ...	<b>Capitulum. quartum.</b>	Page 130.
	Wherfor byth to Enchue folargesse <i>and</i> 28 scarsite, <i>and</i> what longyth to fran- chise ...	<b>Capitulum. quintum.</b>	Page 131.
	Whath awaylyth Sotilte of vndyrstond- yng <i>and</i> connyng, <i>and</i> how thay 32 byth y-know ...	<b>Capitulum. Sextum.</b>	Page 134.
	Of the two thyngis that makyth a kynge to haue good renoune ...	<b>Capitulum. vijm.</b>	Page 135.
	How a kynge sholde haue hym anente 36 his Pepille ...	<b>Capitulum. octauum.</b>	Page 137.
	How a kynge sholde hym haue anent hym-Selfe in vertues <i>and</i> clothynge	<b>Capitulum ixm.</b>	Page 138.

	Of the custume of Iues, <i>and</i> how a kynge sholde his subiectes <i>and</i> namely his	
Page 139.	marchaundys mayntene ... ..	Capitulum. Dessimum.
Page 140.	Of the Solace of a kynge ... ..	Capitulum. xj <sup>m</sup> . 4
	That a kyng is lykenyd to reyne, wynde,	
Page 141.	vyntyre, a[n]d Somere ... ..	Capitulum. xij <sup>m</sup> .
Page 142.	Of the Purveyaunce of a Kynge ... ..	Capitulum. xiiij <sup>m</sup> .
Fol. 29 b.	Of the mercy of a kynge ... ..	Capitulum. xiiij <sup>m</sup> . 8
Page 142.	Of the thynges wher-of a kynge shulde	
Page 143.	hym avyse, <i>and</i> feyth to kepe ... ..	Capitulum. xv <sup>m</sup> .
	How a kynge shuld auauunce Prowid	
	men of armys, <i>and</i> the study of	
Page 144.	clergi ... ..	Capitulum. xvij <sup>m</sup> . 12
	The prologe of the .iiij <sup>e</sup> . Cardynale vertues, declarynge the .iiij <sup>e</sup> . vertues	
	of theologie, <i>and</i> foure maner of	
Page 145.	goodis ... ..	Capitulum. xvij <sup>m</sup> . 16
	Of the foure cardynal vertues, whych	
Page 146.	ben y-callid pryncipal vertues ... ..	Capitulum xviiij <sup>m</sup> .
	Of the fryste cardynal vertu, whych is	
Page 146.	callit prudencia, <i>in</i> Englys, vysdome	Capitulum xix <sup>m</sup> . 20
	That a man shulde surmount al bestis	
Page 147.	in vertues, <i>and</i> Speciali in two ... ..	Capitulum. xx <sup>m</sup> .
	Of Prudencia, <i>and</i> connyng to mayntene	
Page 148.	and haue ... ..	Capitulum xxj <sup>m</sup> . 24
	Of olde stories to Proue the Same tech-	
Page 149.	nyng of Prudencia Sothe ... ..	Capitulum. xxij <sup>m</sup> .
Page 150.	Of the Parties of Prudencia ... ..	Capitulum. xxiiij <sup>m</sup> . 28
<sup>1</sup> 3 a L.	<sup>1</sup> Of vndyrstondyng, whych is the Sec-	
Page 154.	onde Parte of this vertu Prudencia	Capitulum. xxiiij <sup>m</sup> .
	Of the thyrde Partie of Prudencia, that	
Page 155.	is y-callid Purveyaunce ... ..	Capitulum xxv <sup>m</sup> . 32
	That Prudencia is moche to Preyse	
Page 156.	proueth dyuers reysonys ... ..	Capitulum xxvj <sup>m</sup> .
	Of the Seconde vertu cardynal, that is	
Page 159.	y-callid in latyn, Iusticia ... ..	Capitulum. xxvij <sup>m</sup> . 36
	That a prince sholde not truste to his	
Page 164.	enemy in no tyme ... ..	Capitulum. xxviiij <sup>m</sup> .
	Of the maner of correccion that a prince	
Page 167.	sholde haue agaynes his subiectes	Capitulum xxix <sup>m</sup> . 40



Of the .iij <sup>e</sup> . vertu cardynal, that is y-callid fortitudo, in Englysh, streynte ... ..	<b>Capitulum xxx<sup>m</sup>.</b>	Page 170.
4 Of olde stories to Show the condycionys <i>and</i> propreteis of the hardy ...	<b>Capitulum. xxxj<sup>m</sup>.</b>	Page 173.
Of the Pite and mercy that a kynge sholde haue ... ..	<b>Capitulum. xxxij<sup>m</sup>.</b>	Page 180.
8 Of the kynges tytles to the lande of Ireland aftyr the cronycles ...	<b>Capitulum xxxiiij<sup>m</sup>.</b>	Page 184.
Of the .iiij <sup>e</sup> . cardynale vertu, callit tem- poraunce ... ..	<b>Capitulum xxxiiiij<sup>m</sup>.</b>	Page 186.
12 Of olde stories of the comendacioun of the vertu of temporaunce ...	<b>Capitulum. xxxv<sup>m</sup>.</b>	Page 189.
Of the temporat loue that sholde be be- tween a man and his wyfe ...	<b>Capitulum xxxvj<sup>m</sup>.</b>	Page 191.
16 Of the comendacioun, <i>and</i> of the worke of Matrymony ... ..	<b>Capitulum xxxvij<sup>m</sup>.</b> <sup>1</sup>	Page 193.
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20 That astronomye is necessary to the kep- pyng of manys body ... ..	<b>Capitulum xl<sup>m</sup>.</b>	Page 195.
Of Stories and Ensamplis to <i>proue</i> that Oryson is Souerayne remedy in euery trybulacion ... ..	<b>Capitulum. xlij<sup>m</sup>.</b>	Page 197.
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Of dyuers ryght good <i>and</i> necessary		
28 nobilteis of the vertu of orison ...	<b>Capitulum xliij<sup>m</sup>.</b>	Page 203.
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32 Of the vertu of Iustice ... ..	<b>Capitulum xlv<sup>m</sup>.</b>	Page 207.
Of the gouernaunce of a man aftyr the .v. wittes ... ..	<b>Capitulum xlvj<sup>m</sup>.</b>	Page 208.
Of the <i>maner</i> of <i>propyrtis</i> of consail- loures ... ..	<b>Capitulum. xlvij<sup>m</sup>.</b>	Page 209.
<sup>3</sup> How a prynce shall assay his consail- lores ... ..	<b>Capitulum xlviiij<sup>m</sup>.</b>	Page 210.

<sup>1</sup> 38 omitted [*in a late hand in margin*].

<sup>2</sup> of repeated in MS.

<sup>3</sup> 36 L.

	Of the <i>propyrtis and condycionys</i> that a good <i>consailloure and a frende</i>	
Page 211.	shulde haue ... ..	<b>Capitulum xlvi<sup>m</sup></b> [ <i>sic</i> ]
Fol. 30.	How a man Hath the <i>condycionys</i> of	4
Page 211.	al <i>maner</i> of <i>Bestis</i> ... ..	<b>Capitulum. L<sup>m</sup>.</b>
	Of <i>Notaries</i> , What <i>condycionys</i> thay	
Page 212.	sholde bene ... ..	<b>Capitulum. Lj<sup>m</sup>.</b>
	Of <i>Messagers</i> , and what <i>condicionys</i>	8
Page 212.	thay sholde ben ... ..	<b>Capitulum. Lij<sup>m</sup>.</b>
	How that the <i>subiectis</i> ben the <i>tresoure</i>	
Page 213.	of <i>Prynces</i> ... ..	<b>Capitulum. Liiij<sup>m</sup>.</b>
	Of <i>baronys</i> , and whate of they <i>Servith</i>	12
Page 214.	in the <i>roialme</i> ... ..	<b>Capitulum. Liiij<sup>m</sup>.</b>
	That a <i>kynge</i> sholde not entyr in <i>battail</i>	
Page 215.	in his owyn <i>propyr</i> <i>Persone</i> ...	<b>Capitulum. Lv<sup>m</sup>.</b>
	That <i>Physnomie</i> is a <i>nessessary</i> <i>scyence</i>	16
Page 216.	to know the <i>maneris</i> of <i>men</i> ...	<b>Capitulum. Lvj<sup>m</sup>.</b>
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Page 217.	<i>sothe</i> ... ..	<b>Capitulum. Lvij<sup>m</sup>.</b>
	That the <i>Sowle</i> <i>sowyth</i> the <i>condycionys</i>	20
Page 218.	of the <i>body</i> ... ..	<b>Capitulum. Lviiij<sup>m</sup>.</b>
	That the <i>scyence</i> of <i>Physnomy</i> , <i>and</i> of	
	the <i>iiij<sup>e</sup></i> . <i>maneres</i> of <i>complexions</i> ,	24
	<i>and</i> of al <i>colours and lymmes</i> of	
	<i>manys</i> <i>body</i> , the <i>tokens</i> of whate	
	<i>condycionys</i> thay sholde bene, <i>aftry</i>	
Page 219.	the same <i>science</i> ... ..	<b>Capitulum. Lix<sup>m</sup>.</b>
	Of that Same <i>science</i> of <i>Physnomye</i> , in	28
Page 232.	a <i>shortyr</i> <i>manere</i> ... ..	<b>Capitulum. Lx<sup>m</sup>.</b>
	Of the <i>gouernaunce</i> of <i>helth</i> of <i>manys</i>	
Page 236.	<i>body</i> <i>aftry</i> <i>Physike</i> ... ..	<b>Capitulum. Lxj<sup>m</sup>.</b>
	Of the <i>iiij<sup>e</sup></i> . <i>elementis</i> <i>whych</i> bene in	32
Page 236.	the <i>Worlde</i> ... ..	<b>Capitulum. Lxij<sup>m</sup>.</b>
	Of two <i>Pryncipale</i> <i>thynges</i> <i>whych</i> <i>helth</i>	
Page 238.	<i>kepyth</i> ... ..	<b>Capitulum Lxiiij<sup>m</sup>.</b>
	Of the <i>gouernaunce</i> of the <i>body</i> of a	36
Page 239.	<i>man</i> <i>aftry</i> <i>slepe</i> ... ..	<b>Capitulum. Lxiiij<sup>m</sup>.</b>
	Of the <i>ryghtful</i> <i>houres</i> of <i>ettynge</i> and	
Page 240.	<i>drynkyng</i> ... ..	<b>Capitulum. Lxv<sup>m</sup>.</b>
Page 242.	Of the <i>gouernaunce</i> of <i>body</i> <i>aftry</i> <i>mette</i>	40
		<b>Capitulum. Lxvj<sup>m</sup>.</b>

- Of the .iiij. parties of the yere after har  
 kyndes / fryste of the veere ... **Capitulum. Lxviij<sup>m</sup>.** Page 243.  
 Of Somyr, and of his condycionys ... **Capitulum Lxviiij<sup>m</sup>.** Page 244.  
 4 Of herust, and his condycionys ... **Capitulum Lxix<sup>m</sup>.** Page 245.  
 Of Wyntyre, and his condycionys ... **Capitulum Lxx<sup>m</sup>.** Page 245.  
 Of thynges that makyth a manys body  
 faate, moysty, and wel dyssposid<sup>d</sup> **Capitulum**  
 8 **Septuagesimum. primum** **Lxxij<sup>m</sup>.** Page 247.  
 Of thynges that done the contrary ... **Capitulum Lxxij<sup>m</sup>.** Page 248.  
 Expliciunt capitula Sequentis libri.
- <sup>1</sup>Fryst, How and for Whate cause this arystotiles boke  
 12 **Was makyd. Capitulum primum.** <sup>1</sup>Fol. 30 b. **Capitulum**  
 f Orto witte how this boke was makyd, ye shal vnderstonde  
 that after Alexander had conquerit al the landis of Pers  
 and Mede, he Passyd wyth his retenue towards the londe  
 16 of Inde to gete hit; and for that arystotille was than abydyng  
 in Grece at scoolis, And alexander had grete nede with his wyse  
 Consaille, and that he lowid hym so mych, He sende hym by  
 lettyr to come to his Presence. And forwhy that arystotille ne  
 20 myght not in good maner, leue the scoolis, he wrote to Alex-  
 ander in this forme, <sup>2</sup>“O thou fulglorious<sup>3</sup> Sonne, fulryghtful <sup>2</sup> 4 b L.  
 Emperoure, god the conferme in hooly verite and wyth vertue,  
 and fro the wythdrawe al bestialle appetites, and thyn engyne  
 24 allyght to the Service and honoure of god. Thyn Pistle I haue  
 receuyd wyth dowe reuerence and honoure, and fully vnder-  
 stonde what desyre thou hast to my presence. But for als  
 moche as to the now I may not come, to the y sende now this  
 28 epystle, in the whych thou mayste thy Selfe consaille, lyke as y  
 wer wyth the. Forwhy the heynys of thyn Engyn lyghtly may  
 Parcew the depnyys of Sotilte, and a lytil remembrance of con-  
 nyng, in many weyes of verite may be thy gide.”  
 Since he might not come, he sent him this book.
- 32 **Of the two thyngis pryncipalle the wyche behowyth a** **Capitulum**  
**kyng to haue. Capitulum Secundum.** **ij<sup>m</sup>.**
- w ho so wold lordshup pesibly mayntene, and a roialme to  
 gouerne aryght, tow thynges he moste haue. One is that  
 36 he be wyse, suttyl, and remembrit that after good lawes and  
 ryghful wysely may and can to deme betwen al maner of folke,  
 A king must judge righteously between folk.

<sup>3</sup> Prynce is crossed through here.

A king must  
be able to  
maintain his  
right.

He must  
spend freely  
among his  
folk.

<sup>1</sup> 5 L.

and afor althyng euyly betwene grete men and Smale, ryche  
and Power, wythout goynge assyd owt of lawe. That othyr is  
force of Powere, wher-throgh he may his reme kepe, mayntene,  
and defende. This may he do by the fryst lightly. For who- 4  
So by witte and conyng doth ryght to euery man, wel as frende  
he owyth to be louyd of euery man, and as a ryghtful lorde to  
be dowtid and dredid. Onto Suche a prynce al men gladly  
obeyeth. This obeyaunce and force is not only by ryghtfulnes, 8  
but also by fredome and larges, And therfor a prynce owyth  
frely despende amonge his folke, <sup>1</sup>and wysly eueryman rewarde  
aftyр his deserwyng. But whate myschefe folwyth of chynchry  
and folargesse, ye schal sene hit aftyr in this boke. 12

Capitu-  
lum. iiij<sup>m</sup>.

Here folwyth Ensamplis of olde stories to Prow the  
forsayde lассon Sothe.

How Zaleu-  
cus made a  
law that  
adulterers  
should be  
blinded.

<sup>2</sup> Fol. 31.

His son was  
guilty, and

he put out  
one of his  
own eyes to  
save one of  
his son's.

Exemple  
of force.

Another  
example of  
Xerxes.

I N olde tyme in kyngis ther was wondyrful reddure of  
ryght to kepe wel the lawys, wherof tellyth the wyse clerke 16  
Valery, that kyng 3alente stabelid many good lawis in his Cite  
of locre. Of the whych this was oone, "That who so euer were  
atteyntid of Spowse-brige, he sholde lesse both his eighyn."  
Aftyр hit be-felle his owyn Sone to be founde in the Same Syne, 20  
and al the Cite atte the <sup>2</sup>Honour and reuerence of the fadyр, to  
the Sone relessid the Payne of the eighyn,<sup>3</sup> But the kyng ne  
wolde nat Suffyr by his will. They of the Cite so Entierly  
praid and bosoght the kyng, that he grauntid oone of his 24  
Sones eghyne to be Sawid, But for-why he wolde not his law  
breke, Fryst he makyd his owyn eigh to be out-rasit, and  
Sethyn oone of his Sonnes, And So he mayntenyd his lawe, and  
relessit the duresse of the laue. So that wondyrfull euenys 28  
hym departid between the Pite of the fadyр, And the ryghful-  
nesse of the good Iuge. By this apperid wel, that by law he  
Iugid al otheres ryghtfully, that wold not spare his Sone. Of  
force of Powere hit apperid also, and hit is to witte, Force of 32  
Power is noght aftyr the nombre of pepill, but aftyr the myght  
of tham that in armes ben prouyd, and aftyr the good govern-  
ance of the witti and wyse Prynce, wyth-out wyche nombre of  
pepil lytill is worth or noght. Of this We fyndyth i-write, that 36  
Xerxes, kyng of Inde, that wolde batailli with the Pepil of  
<sup>4</sup> 55 L. grece, strongly gederid huge hostis of whych <sup>4</sup>no man couth tell

<sup>3</sup> eughyn, MS.

the nombyr. Wherfor some of his men sayde that the Grecans wolde not abyde to hyr tythynges of the battalle, but fle at the fryste hyrynge of hit. Otheris sayde that the grecanys (or  
 4 grekis, whych you semyth beste Englyshe) ne shold not be scomfite, forthy so few Pepill wolde not meld in battail, but a-noone thay wolde be al fallynge dovne, and take of the gastnys Of So grete an hoste. Otheris Sayde that hit was to drede that  
 8 thay sholde fynde the Cite of grece woyde, that the kynges sholde not fynde werre that he myght werre, othyr his Pouere Show. Otheris sayd that vnneth wolde Suffice to ar kynges hoste the largenesse of al Grece in lond, See ne hyre, for he had  
 12 So hugy a meney that the grece See was to streyte to hame, And that the Plente of his bachelerie was so grete that al the campany of the londe wolde not Suffice har tentes and Pauillions to Piche, And lasse to fyght, or any assaut to make, And that  
 16 the eyre myght not receue the Plente of har arowes an dartis. So hugely on Such maner thay losyngid the kyng of Wayne-glory of the force of his hoste, that this losyngeris makyd hym ouer-sette the wysse consaille of Damazate, the Prowid wyse  
 20 clerke, That to hym sayde, "The flostrynge of the losengers that the Plesyn, thow sholdyst gretly drede, for soth hit is, that nothyng that is to mych may be aryght gouernyd, and that thyng that a man may not gouerne hit may nocht endure.  
 24 Nothyng Erthely is nocht so grete, that hit ne may Peryshe and fail." And aftyr hit befell that al that this good Clerke Damazates sayde betyde the kyng. For that grete hoste, for defaute of ryght Purveyaunce and wyse gouernaunce, was ouer-  
 28 come and scomfite of few Pepil, ordaynly gouernyd. <sup>1</sup>But victori in battail Pryncipal is in god. <sup>2</sup>That Shewyth wel the deddis of the nobylle victorius Erle, Syr Iamys, yowre gravnde-Syre, whych in al his tyme lechury hatid: And ther-for god in  
 32 al his tyme granted hym mervellous victori vp his enemys wyth fewe Pepill, Namly vp the morthes, of whyche he slew huge Pepill in the red more of athy, a litil afore the Sone goyng downe, stondyng the Sone mervelosly still till the slaght was  
 36 done; And no Pitte in that more lettyng hors ne man in al the slaght tyme. And sethyn, atte astoffy, As syr Edwarde Perrers the good knygh[t] can tell, how youre Same graunde Syre wyth few Pepill Arthure Macmurgho wyth myche pepill to scomfite  
 40 sette, and many hundretis of his men slew. That fredome

His men said that the Greeks would not face him.

Others were afraid to find the city void of folk.

Others said the land was too small for his host.

A wise man warned him against his flatterers,

and it fell out as he warned him.

<sup>1</sup> Fol. 31 b.

Irelande  
<sup>2</sup> 6 L.  
 It is God that giveth the victory,

witness your grandfather, how he slew the Murphys,

and the McMurrroughs.

The story of Alexander and the poor knight.

helpyth *gouvernaille*, hit apperid in this ensampill. hit befell kyng Alexandre in a tyme that oone of his knyghtis for his Service askyd of hym a reward. And he that full was of fredome, and nedy men gladly wold hyre, and more gladly wolde auauunce, yaued hym a Cite ryche and grete. Than sayd the knyght, "lorde, So grete a yefte longyth not to my pouere estate." To whom answerid Alexander, "I behote not what longyth to the to rescewe, but what semyth me to yeue:" For the whych fredome *and* many othyres, al men gladly kyng Alexander seruid.

Capitulum  
iiij<sup>m</sup>.

Of the dyuersyte of kynges of maneris wych ben Praside  
and vnPrayside. Capitulum. iiij<sup>m</sup>.

12

Should a king be free-handed to himself and his subjects?

I N fowre maners kynges ham demenyth. Some byth fre to ham-Selfe and to har subiectis, Otheris byth scars to ham-Selfe *and* to har sugettes. Of this two the ytaliance sayth, that in a kyng hit is nocht reprove yf he be scarce to hym-Selfe. and 16 large to his sugettes, But thay of Perse Sayth the contrary, that a kyng is nocht worthe but yf he be large to hym-Selfe and to his sugettes. But amonge al othyrs, he is worste <sup>1</sup>and moste reprovabill, that is large and fre to hym-Selfe, And scars *and* 20 harde to his sugettes, For his roialme may not endure. For the forsayd thyngis hit be-howyth to witte whate is Fraunchise. Fraunchise in Englyshe is callid frenys, or fredome. Nede hit is to witte how hit may be conquerid, I-had, *and* mayntenyd. 24 Also nede hit is to witte whate harmes dothe folargesse and scarcite. Wherfor hit Is to wytte, that hard is to knowe in al poyntis to holde the meeñe, *and* lyght is hit to faille; As to hit the marke hit is harde, and to faylle hit is lyght. And there- 28 for the more Maystri hit is, to know and conquere fraunchis, that holdyth the meen wey, than folargyse or auarice, that bene of two boundys. And therfor yf thow wolte largely lyue, *and* aftyr the vertu of Fraunches, thre thyngis thow moste beholde. 32 The fryste, how moche thou mayste despende of thyn owyn propyr; The seconde take kepe in whate tyme hath yeftis most nede or defaute; the thyrde that ye can be viside,<sup>2</sup> *and* see the Services *and* meritis of thy Subiectes. 36

nota.

<sup>1</sup> 66 L.

One kind is worst of all.

It is hard to hold the mean between largesse and covetousness.

Three things to consider in free-handedness.

Fol. 32.

Thow shalte Vndyrstonde that thow mayste despende, that frely aftyr thy Power thow mayste yeue of thyne owyn. For yf

<sup>2</sup> Altered to aviside.

- thow Spendyst or yeveste othyr men goodes, thow Passyste  
 Frauncesse, *and* out of Fredome thow walkyst. And who de- Nota p.  
 spendyth more than his Powere or his goodis strechyth, descende Do not spend  
 4 he moste in Powerte; And that is ayeÿne the vertu of larges. money you  
 And his rule ouer-Passyth. For-why who-so-euer folyche hym have not got.  
 Mayntenyth in ouer-grete costis ouer his Pouer, *and* wyth-oute  
 nede, he is a wastoure of his goodes, and destruethe his roialme  
 8 whate he may: he is not wourthy to be a gouernoure. Suche is  
 callid a folle-large, or a wastoure, <sup>1</sup>that ouer-Passyth Wysdome 1 7 L.  
 and Purveyaunce. Of the Seden thyng be wel avisid. For yf If you are  
 thow wysely the gouerneste, and Spendyst thy goodis aftyr thy sparing, you  
 12 Pouere, than namely shalt thow can thy largesse to shewe to can help the  
 thy good Pepill, whan thow seyste ham nedfull and pouer. poor in their  
 Than shalte thow be large to thy-Selfe *and* to thy Subiectis need.  
 both; Than shalte thow fynde Fren-dis wythout Fayle, obeiance  
 16 in al thyng; Than shall thy roialme endure and grow, in force  
 of Power and richesse. Suche a kynge men in olde tyme Then shall  
 Preysid, Suche is callid wertuz, large, and a good prynce. Of you be  
 the thyrde thyng, bethynke the suttilly *and* vysely, that thow praised of  
 20 the can Parcewe of the Seruyces of the good dedis of the men.  
 dyuersite of thy Pepill, whych to the bene profitabill, nedfull,  
 and trew; And to ham yeue thow lyke har deserte, and to tho  
 that nedfull byth, wel rewarde. For who-so yewyth hyme that  
 24 neddyth nocht *and* hath nocht deservid, that yefte is loste, For  
 hit Is not aftyr Fraunches and vertu. A ful thyng hit is to  
 a kynge *and* vnsemely, to be harde *and* scarce, For noone Suche  
 a man may loue, And wyth-out lowe a man may neuer duly and  
 28 trewely Serwe, And therfor yf any kynge hym fellyth othyr  
 scarce othyr folarge, yf he wolde do wel, he moste ordeyne some  
 trewe men that may duly, als hit longyth to a kynge, his goodis  
 to despende and ordeyn. Give to each  
sparing, you  
can help the  
poor in their  
need.  
Then shall  
you be  
praised of  
men.  
Give to each  
sparing, you  
can help the  
poor in their  
need  
and desert.  
Choose serv-  
ants who  
will spend  
your money  
wisely.
- 32 **Wher-for byth to Enchu folargesse *and* scarcite. And** Of fre-  
**whate longyth to Fraunchis. Capitulum V<sup>m</sup>.** dome *and*  
Scarsite:  
 Alexandyr y do the to witte certeynly, that a kynge that The danger  
 o more yewyth than his roialme may sustene, he shal anoone of both  
 36 be destrued and broght to nocht; And his roialme fail foolish giving  
 moste, And whoso hard is, or nocht yewyth, he may not and covet-  
 a roialme holde, And ther-for wite thow well that the honnoure ousness.  
 and glory of a kynges to enchu folargesse <sup>2</sup>*and* scarsite, as two 2 7 b L.

wickyd enemys to mayntene a roialme. Fraunchis and largesse  
 auere,<sup>1</sup> makyth longe a roialme to Endure and wel y-kepid.  
 And one thynge y shall say, that may the moche avayle; That  
 thow take not gladly the goodis of thy subiectis nethyr hare 4  
 aueres. And therfor Sayth the ful wyse Philosofoure <sup>2</sup>Hermo-  
 genes, That in a Kynge Hit is a Souerayne Bonyte, Sotylte and  
 Vndyrstondynge, seurte of connyng, *and* of law, wyth Schew-  
 ynge of Parfite vertue, Yf he Enchu to take *and* holde fro his 8  
 subiectis har goodis and har Possessions, For that destruethe  
 remes; wher-for al tho that So donne, dure they may not longe.  
 And therfor Sayth the prophete, "vnyghtful men shal not lyue  
 halfe har dayes." And also, vnyghtuosnes disherityth kynges 12  
 and Pryncis; And therfor sayth Salomon, "Kyngdomes bene  
 translaid frame oone Pepill vnto another for vnyghtuosnesse."  
 And therfor the prophet forbedyth wrongis and Sayth, "Ne  
 wole ye cowete raveynes or wrongfull takynges." The glose 16  
 ther-vpon Sayth, "O yee dampnabill lucre *and* wynnynges,  
 that getyth money *and* lesyth conscience." Many pryncis and  
 lordis for nede takyn goodis of the commyn pepill moche agayne  
 har willis, And ham therwyth fro myschefe defendyth. Suche 20  
 a kynge is tollerabill, as many men thynkyn, for the more  
 myschefe to Enchu. But Sum Pryncis ther bene, that for thar  
 owyn Synguler auauntage, as they wenyth, by coloure of har  
 Pryncehode *and* coloured defense of the commyn Pepill, takyn 24  
 atte har talent trew men goodis. Suche Prynces bene wors than  
 Sathanas, lasse than thay amendis make. Now god of his  
 endles gooduys euer graunt yow grace, extorcioun and fals  
 covetyse to enchu; and that ye euer be wel ware that y naue 28  
 no <sup>3</sup>ayne glory of your good dedis, For than shall ye lesse the  
 rewarde of god, For of euery good dede two goodis shal fall.  
 One is godis rewarde to the doere of the dede, That othyr is  
 glory *and* wyrehippe of god. Than he that glorieth hym-Selfe 32  
 or auauntith of his good dedis, in that he berewyth the glories  
*and* the Vyrchippe of god, and therfor he shal lesse the rewarde  
 that he sholde of god rescewe, As clerkes sayth. Vaynglorye is  
 oone the moste Perueylosse synne that is, for hit comyth euer of 36  
 good dedis, and many a man that holili lyuen, hauyn vaynglory  
 of har good lyuene *and* good dedis, Peryschyth. And ther-for  
 entirly thynke *and* leue fully that al goodnes is, was, *and* euer  
 shal be in god, throug god, and of god, and So hit lyeth in no 40

Nota

<sup>1</sup> A little space in the MSS, after 'auere'.

<sup>2</sup> Fol. 32 b. Hermogenes gave the same advice.

Solomon.

The prophets.

Some princes take their people's goods to defend them.

Others only make a pretence of defending them.

Don't be vainglorious,  
<sup>3</sup> 8 L.

or you will lose God's reward.



manes Power to do good, Saue oonly by the Speciale grace of  
 godis Sufferaunce, as cryst in the gospell of goodnes spekyng,  
 Sayth, **Sine me nichil potestis facere.** / “Wythout me ye may  
 4 nothyng do.” In anothis Place he Saythe, **Qui perseuerauerit  
 vsque in finem, hic Saluus erit.** “Who-so contynuyth into  
 the Ende, he shal be sawid.” And therfor, gracious lorde, the  
 good gracious gouernaunce that ye haue be-goone, do ye con-  
 8 tynow, as ye desyryth to Saue youre honeste *and* al trew lege  
 Pepill So Specialy Shall pray for you yf ye So do, *and* sette in  
 youre bannere godis blessinge and har, ayeynes whyche youre  
 ennemys shall haue no Pouer to wythstonde.

What the  
Scriptures  
say.

Continue in;  
your good  
deeds.

12 **Ensample to Prow this Sothe.**

Irelande.

This wurchipphul knyght Syr Stewyn Scrope, in kynge  
 Richarde-is tyme and <sup>1</sup>Kynge Henry-is tyme the fourth Also,  
 Hauynge the gouernaunce of Irelande, many extorcionys did,  
 16 Lyuere; takyng, lytill good Paynge, moche he trauallit, lytill  
 espolid in the Iryssh, enemys he had <sup>2</sup>al the mene tyme. Atte  
 the last the excellent lord, Thomas of lancastre, oure lege lorde  
 is brodyr, that now is lyutenant of Irland, makyd Stephyn his  
 20 depute, Irland to governe. Whan he was depute makyt, the  
 nobyll lady his wyffe into the lond y-hadd he wolde, But she  
 awow to cryste makid; lasse than he on a boke Swere wolde, al  
 trew men for his expensis Pay *and* noone extorciouns down,  
 24 wold she neuer Into Irland in his company come. That othe he  
 Sware. Into the londe he came, good Pament to al men he  
 makyd, Grete grace to al gentil endaunger anent the kynge for  
 lyfe and landis he grauntid. And therfor in his baner, trewe  
 28 men blessinge he bare. The vertue of thes armes was so myche  
 that in one day, the grete prowte Artoure Macmurgh-is coun-  
 trey, in yowre presence tendyr of age, he brente, many of his he  
 Slow, the towne of Callan in Ossory y-wone, *and* yolde to  
 32 Waltere Bourke rebelle to the kynge, <sup>3</sup>he restoride O'kerolle in  
 the Same towne wyth huge nombyr of enemys there-In, and  
 wyth-oute he Slowe the Same Waltere, wyth a grete kerne  
 dyscomfitid, al in one day in youre presence aforsayde: good  
 36 pees in leynstere that yere, and many othis commendable dedis  
 of armes he did elsware. Al this grace hym befelle that yere  
 as y vnderstond, For-why that he al that yere noone extorcioun  
 did. Now y leue of this matier. And wryte y will aftyr

<sup>1</sup> Fol. 33.

Sir Stephen  
Scrope did  
evilly.

<sup>2</sup> 88 L.

Irland.

His wife said  
she would  
leave him if  
he did not  
swear to do  
better.

Ireland.

He did, and  
as a reward,  
he burnt  
McMurrough's  
country, took  
Callan, and  
slew Walter  
Burke.

<sup>3</sup> he he MS.

This grace  
befell him  
because he  
was not ex-  
tortionate  
that year.

**Aristoteles** the boke, the whych as afore is write, Sayth; That extorcion  
 A king who wastes does double harm. takynge by a kynge of his subiectis goodys, destrueth the roialme.  
**And shewyth that to be Sothe in this manere** / Whan the  
 Myses *and* the expensis of folargesse ouer-Passyth the rentis re- 4  
 uenueth of the roialme *and* the receiptis, than moste the kynge of  
 his Peple har goodis take. Than doythe he <sup>1</sup>harne in euery syde ;  
 harme to ham of whome he takyth, for he be-reuyth ham har  
 lyvyng and hare Sustenaunce, And harme to hym that takyth 8  
*and* ravyschyth; for he that is vndone by fals extorcion  
 takynge, he cryeth to god almyghty, fadyr of merey and of Pite :  
 and he gets God's curse. And he hyryth hym well *and* blestly, And in dyuers wyse  
 Suche an extorcionere kynge destrueth; harre roialmes ham 12  
 berewyth by werre or by defaute of heyrys, or by deth of Fadyr  
 and Sonne, or by othyr ewill aduentures. To Fraunchyse in a  
 kynge hit belongyth, that he be not enquerynge of the ryches of  
 othyr men, nethyr of har pryuey Storis, Nethyr he sholde not 16  
 his yeftis remembyr; But whan a man yauue hym oghte he  
 sholde wel theron thynke. To the largesse and bounte of vertue  
 in a kynge hit longyth to hym reward tho men that bare ham  
 welle in the Service of hare auncestres, or in har owyn, thegh 20  
 thay olde men be, and helpe may noight armes to bere: ther-as  
 thay hath longe afor wel deseruyd in bataille and dyuers  
 Stowres stowtly demenet ham-Selfe in grete yonge-man-hode.  
 And thegh they haue not myght and streynthe armes to bere in 24  
 har oldnyse, they hathe vertue and Streynth of consaill y-  
 provide. Oone may yeue a stronge stroke in estoure; anohtyr  
 yewyth a vyse <sup>2</sup>consail and Sauyth al a roialme, And So may  
 noight do the Souleyñ streyth of one man. To a vertues kynge 28  
 hit appendyth lyghtly to relesse the wronge that is to hym  
 done, honoure tho that honorabill byth, helpe nedy men, Consall  
 tho that vnvyse byth, Socoure and defende tho that gyltles byth,  
 and wise counsellors. and these are the virtues of a king.  
<sup>3</sup> Fol. 33 b. <sup>3</sup> Speke 32  
 Answered gladly the Pepill, and benurly wyth ham speke, <sup>3</sup>Speke 32  
 wysely and lytill, Fle fooly and euyll company: Thes maner  
 thynges a man may not do wythout wysdome and vndyrstond-  
 ynge *and* lyght of connyng.

What aualyth Sotilte of vndyrstondynge *and* connyng 36  
 and how thay byth y-know. *Capitulum vj<sup>m</sup>.*

*Capitulum v<sup>m</sup>* vndyrstond alexander, that connyng and vndyrstondynge  
 vj<sup>m</sup>. byth hed *and* be-gynnyng of al gouernaunce, hele of

- Sowle, and kepyng of vertues, vices to destrwe. For by witte and connyng of vndyrstondynge a man may well chese the goode and lewe the ewill, and hitte enchu. Vndyrstondynge is the begynnynge and will of al vertues, and rote of al goodnys. The desyre and willynge to good rennone is a signyfiance and a tokyne of connyng and vndyrstondynge, And who so weraly desyryth good rennoure he shall be renounet and Preysid; And he that hit will not desyre, he shall atte the latyr ende be shente. Therfor good rennoure is Souerantly to be desyrid, For gouernance of a roelme is not doyne at will Saue by good renoune.
- Who-so covetyth a roialme or a lorchuppe to Purchase or wel wyth-oute loue of good rennoure, than moste he begyn wyth Pryde wyche is begynnynge of al wickydnys. For Pryde Engendryth envye, Envye Engendryth falskede, falskede Engendryth lesynge, lesynge engendryth detractacion, detractacioun engendryth hatredyn, hatredyn engendryth wronge and wrethe, Wronge and wreth engendryth vnreuerence, Vnreuerence engendryth enemyte, Enemyte engendryth discordis and werre, <sup>1</sup>And were destrueth lawes and the royalme, and that is agaynys reysone and kynde. Therfor desyre thow good renoune, For So mayste thow conquere humylite that destrueth Pryde; Humylite Engendryth lowe that destrueth envy and hatredyn; Loue engendryth Verite, that destrueth fal[s]hede lesynge and detractacion; Verite engendryth ryghtfulnes, That destrueth wronge and wrath and vnreuerence; Ryghtfulnesse engendryth frenshippe and destrueth enemyte; Frenshuppe engendryth consaille helpe and Pees. Aftyr this vertues was al the worlde ordaynyd, The lawes y-stabelid in the Pepill, and acordyth to reysone and to kynde.

Understanding is the beginning of all virtues.

nota

Good renoun is to be desired.

The genlogi of Pryde.

From Pride comes all evil.

<sup>1</sup> 10 L.

The genealogy of Humility.

All good arises from this virtue.

**Of two thynges that makyth a kyng to haue good renoune.**

**Als hit folwyth in this nexte Capytre. Capitulum vij<sup>m</sup>.**

- Or-also moche as a kyng Soueranly in foryne gouernance sholde desyre good renoune, and conquere hit in al that he may, two thynges he moste do and mayntene. Fryste is that he be abow al thyngis subiecte and obeyaunte to the laue of god and al his roialme, And aftyr that lawe hym gowerne and Sustene, For suche a Prynce worthy is to haue lordshupp. And he that godis lawe to his roialme makyth subiecte, ande ouermych ouerledyth Hit and emblemshythyth Whate He may,

How a king may have good renoun.

<sup>2</sup> Fol. 34.

and Hys Fraunches *and* estatues<sup>1</sup> low makyth, In that he dothe  
 to god ouer-grete veleny : he ouer-Passyth al maner law, ryght,  
 verite, [and] god hatyth, indespote hym foryethyth wherfor  
 ryght is, that al the <sup>2</sup>Pepill of god hym haue lytill in honnoure. 4  
 The Philosofors sayth, that assemely thyng hit is into the  
 magiste of a kynge that he be subiecte *and* obeyaunte to the  
 stabylnes of good lawes, and abow all thyng to godis lawe,  
 noght in fals Papelardry of word or of dede, but in Suche shew- 8  
 ynge and oppyne wyrchyng of good werkes, that al folke may  
 oppynly Parcew that he doutyth gode, *and* that he is Subiecte to  
 his myght. Than veraly hym shal drede his Pepill whan thay  
 knoweth that he dreddyth gode and hym douly honouyryth. 12  
 But whan a kynge Shewyth al only in worde that he god  
 dreddyth, *and* in his werkes dothe the contrary, fro god he shall  
 be forcloside *and* his Pepill hym Shall dyspyse, For evyll  
 workys may noght be y-hyde anente the Pepill : for the wyche 16  
 thyng lese he moste his lof, his roialme shall fall, the crovne  
 of his honnoure and of his reuerence he moste faille. And aftyr  
 there shall noone quylete of auere, ne no hepe of tresure that  
 may make his roialme ayeyne come, ne his lordshuppe yf he 20  
 haue hit loste agayne to wyne. This was provide to be Sothe  
 in kynge Richard the Seconde, somtyme oure kynge, that y wel  
 knewe. This kynge weddyd the wourthy Anne, of almayne  
 the Emperour-is doghtyr. Noght longe ther-aftyr Pees he hadd 24  
 of al royalmys crystyn, In heyeste Prosperite of al kynges he  
 stode. Whan anne was cryste be-take, he weddyt Elyzabeth of  
 Fraunce, y-callid kynges doghtyr, of nynore age. Than regnyde  
 avoutry and lechurie in hym and his howse-maynage, that al the 28  
 roialme thanne rumourt *and* lothit for that rousty Synne, For  
 boldnys of this mariage, his hey allyaunce *and* his baronage.  
 Thomas of Wodstoke, his owyn precious Vncle, at Calise he  
 makyd to be Mvrderide, And rycharde the ryche ruly Erle of 32  
 Arundelle <sup>3</sup>atte londone, towre hille, his hede he makyd of-  
 Smyte, and many othyr nobill lordis, in whom his wirchupp  
 stode, full ille he be-ladde. Al this he didde for wrethe that  
 this nobyll lordis hym roulide for the beste in his tendyr age. 36  
 Whyle he regnyd in this vnrule weneth thre yeere, Into the  
 land of Irlande he arryuate, *and* lytill or noone exploit dit.

If a king puts  
 God's law  
 below his  
 own, he shall  
 not be held  
 in honour.  
 \* 2 10 b L.]

His people  
 shall dread  
 him when he  
 feareth God,

in deeds as  
 well as in  
 words.

Inglande  
 Witness King  
 Richard.

He married  
 the emperor's  
 daughter, and  
 was happy.

But after, he  
 fell into evil,

\* 11 L.  
 and slew  
 many great  
 lords.

<sup>1</sup> al manere lawe, ryght, verite and good, crossed through, with vacat written over.

Than the mene-whyle, Duke henry of lancastre that he hadd  
 exilid, by Eeste England arryuede. Than lordis and comynes  
 of the lande atte Pomfrete into his helpe in euery Syde by many  
 4 thowsandis to hym gedderid. To weste Chestre he went; kynge  
 Richarde out of Irlande into Walis arryuet, ther anoone spratlit  
 al his ryche retenue, and at the Castelle of Flynt the Duke hym  
 toke. To londyn he ladd hym, Parlement ther was sette, the  
 8 Duke was coronyd kynge. But Richarde neuer aftyr that his  
 kyngdome myght <sup>1</sup>reyose, Ande yette, hym to restore many a  
 thowsande men loste hare lywes. There-fore by this ensamplis  
*and* many more a man may see, that lasse than a kynge or any  
 12 othyr gouernoure of a pepill dred god, and loue hym, and his  
 lawe mayntene afor al thyng, he shall faade, *and* fall, *and*  
 honoure forgo, in a shorte tyme. The seconde thyng is that  
 makyth a kynge to haue good rennoure, that in spekyng he  
 16 gouerne his tonge wysely, that he be not of many wordys, but  
 that he be well avyside, reysonably to speke that he woll Schew,  
 and Sethyn dyscretly and Sotily, and to effecte his Purpos  
 to Say *and* Shewe. Ouer that hit behowyth that his dedis *and* his  
 20 werkys accorde to his wordis, that he be not variant and Vn-  
 stable. For Stablenys behowyth euery good prynce to haue  
 that a man may witte where he shall be yfounde. If this two  
 thyngis aforseyde be in a kynge wel mayntenyt, Of god he shall  
 24 haue grace, And of his Pepill shal be wyrchippyd, ylowid, *and*  
 ydreddy.

But Duke Henry came

and took King Richard at Flint,

<sup>1</sup> Fol. 34 b.

and thus he lost his land.

A king should speak little and wisely,

and be stable.

Then shall he be praised and feared.

<sup>2</sup>How a kynge shal haue hym anent his Pepille.

<sup>2</sup> 11 b L.

Capitulum viij<sup>m</sup>.

28 t O a kynge hit appendyth to honoure tho that his lawes  
 contreuith, Haue in reuerence folke of Relygioun, Wyse  
 men anaunce *and* dyscrete; wyth thes men he sholde gladly  
 speke, *and* aske of dyuers nedis and thyngis, that goode byth to  
 32 know *and* cun, Honystly and Swetly thyngis to Enquere, *and*  
 vysilie ham to answeare, The moste wyse *and* notabill of ham  
 moste to honnoure, euery lyke his deserte. A kynge owyth to  
 enserche the defaute and the nede of Pouere men *and* mysssaye,  
 36 and he owyth hame helpe *and* Socoure, and har dyssayse hastely  
 releue. And hit be-longyth to the Pite that a kynge Sholde  
 haue that he Purvey of men that can har langage, that goodly  
 can wyth tham that neddy byth Speke, and that suche a

A king should gladly speak with wise men;

and help all those that are poor and needy.

Spekere be ryghtfull and Pitteuous, that may in his stid, helpe, confort, Socoure, and dresse.

**How a kynge hym Shall haue anente hym-selfe in vertues and in clothyng. Capitulum ix<sup>m</sup>.** 4

A king should  
foresee things  
that are to  
come,

and not easily  
show his  
wrath.

*Nota*

1 12 L.

He should  
not be hasty  
or overslow.

And desire  
things dur-  
able above  
all.

2 Fol. 35.

He should flee  
the manners  
of beasts,

nor should he  
imitate the  
lusts of swine.

monge al othyr thyngis and vertues a kynge sholde haue,  
He sholde be Purveyaunt *and* Pensyfe of thynges that may  
come aftyrwarde, and aftyr that ordayne his doynge, So that  
the adventures comynge aftyrward, he may the more lyghtly 8  
Supporte. a kynge sholde be Pyteous, Enchu wreth, and the  
mowrnynges of his corage to hyde *and* hele, that he be not  
y-holde hastily by lyght Shewynge of his wrethe, othyr vnwyse.  
If hit happe a kynge to do any thyng vnawysse, he owyth 12  
hit repel vmbethoght avysely, and wyth reyson know his de-  
faute. Full grete vertu *and* Souerayne vvsdome of connyng is  
hit in a kynge that he can gouerne hym <sup>1</sup>selfe aryght, And that  
he hym Selfe well demene. And whan a kynge shall do any 16  
thyng opynly, he shall not be ouer hastely ne ouer Slowe, that  
he be not holde hasty ne Slow. O alexander, desyre thow not  
the thyng that may not endure *and* anoone Passyth, *and* that  
thow most quykly forsake and leue, apparail the to-geddyr 20  
richesse and tresure that may not rootte, the Perdurabil lyfe,  
the roialme wyth-out ende *and* yoy wythout doloure. Guy al  
thy thoughtis al tyme to do <sup>2</sup>well, And Shewe thy Selfe glorious  
and hardi; Fle the maneres of wylde bestis *and* wode that can 24  
not haue mercy, and the fiersnes of the lyoone, and abow al  
thyng the filthede of the Stynkynge fleshy lust of a Swyn.  
This is sayde in lyckenys. Thow shalt not be crwel as a beste  
*with*-out reyson that Pite can not haue, But be merciabile anent 28  
ham of whom thou haste the maystri or lordshuppe. Vmbe-  
thynke the of that, that may befall, Forwhy whate shal of  
aduenture to-morrow betyde thow knoweste nocht. **But gra-  
cious lorde how ye shall haue yow anent enemys rebelle, *and* 32  
thewis, aftyr in this boke ye shal fynde y-writte.** Now yewe  
the not aftyr thy desyris, in mete, in drynke, in company of  
women, ne in ouer-longe Slepynge, as doth a Swyn. **In vyue  
thyngis ye shal kepe yow fro lechurye, whych ben prowid 36  
by this two versis:—**

speche            syght    touchynge    kyssynge    laghyng  
**Colloquium,    Visus,    contactus,    basia,    risus,**

**Sunt fomites veneris, hec fuge, saluus eris.**

This byth the norchynge of lechurie; enchu ham, and thow  
 shalte be sawid. What glory or what valure the may be-tyde,  
 4 yf thow the accustumyst to the workys of bestis wythout  
 reyson, Trow thow me wythout dute, that the foly company of  
 women destruethe the body, sorthyth <sup>1</sup>the lyuedayes, ondyth al  
 vertues, ouerpassyth the lawys of god, And doghty men and  
 8 hardy hit makyth lyke women, neshe and feynte, dedis of armys  
 to done. Moche hit appendyth a kynge to be rychely and  
 honestly y-clothyd ouer al otheris, that the heynesse of his  
 dignyte may appere in his vesture, that men sette not the lasse  
 12 by hym, but do hym du reuerence, and that his Pusaunce be  
 not emblemyshit. a kynge sholde be good of Speche and Softe  
 in worde, enchu moche speche, and Speke but lytill, but yf he  
 nede haue. For bettyr is that men desyre hym to hyre, than of  
 16 his Speche men fulfillit be. For whan a man is trowbelit *and*  
 nvit of many wordes, he hyryth wyth the lasse wille.

He should flee  
 the sources of  
 lechery,

<sup>1</sup> 12 b L.

which short-  
 ens life, and  
 causes many  
 evils.

A king should  
 be nobly  
 dressed,

and soft of  
 speech.

**Of the costome of Iwes, and how a kynge shold his Subiectis  
 and namely his marchaundis mayntene. Capitulum x<sup>m</sup>.**

20 O a kynge hit appendyth nocht that he hym company  
 t ouer-myth wyth men that lytill bethe sette of, or dys-  
 honeste Personys, For company mayntenyth anent ham  
 that lytill byth of value, as folis and dyshonest lyueris, makyth  
 24 the honnoure of lordshupp rebutte in dyspite. Therfor ther was  
 a fayre custome amonge the Iwes, for onys a yere the kynge  
 sholde haue of his Pepill *and* his hoste a monstrison, and in  
 ryche apparaille richely enarmet, sittyng on his stede, shuld  
 28 shew hym to his Peple; the Pepill beneth hym, his Erlis, his  
 nobill folke and his baronys hym aboute. Than Esplote he the  
 grete nedis, Than wer Shewyd *and*<sup>2</sup> tolde the dyuers aduentures  
 that were the roialme betyde, the grete contencions *and* Enuyes  
 32 and cures of the neddis of the roialme. Atte that day of  
 custome he yaue grete yieftis, giltles men out of Pryson de-  
 lyueret, relessit greuous dettis, and <sup>3</sup>many othyr grete workys of  
 Pite didde. Whan this were don than sholde the kynge go  
 36 Sitte afore his Pepill, and than anone scholde stonde afor al the  
 folke one of his consaillours that wer y-callide <sup>4</sup>amonge ham  
 costeers, that is to say sitteres bysydde, for thy sholde sitte in

His company  
 should be  
 well chosen.

In old times  
 he was seen  
 only once a  
 year:

on that day  
 he gave grent  
 gifte, and did  
 works of pity.

<sup>3</sup> 13 L.

<sup>4</sup> Fol. 35 b.

<sup>2</sup> *and and*, MS.

Then a wise man rose up and praised him :  
 euery syde of hym. Than the moste Vyseman of ham and beste of facunde, to wyrshippe of the kynge sholde yelde lowynges *and* thankynges to god, that wel thare kynge gouernyde *and* the roialme of Iude *and* that god the reame so enournet 4  
*and* endowet of so vyse a kynge *and* wytty, that the pepill of Iude into that tyme was to preyse in obeissaunce, accorde,  
 and bade him govern well. stablit, *and* confermyd. Than after that he had god commendid  
 and preysid, and the kynge, he sholde Prise the Pepill tellynge 8  
 hare good vertues *and* maneres, to conquere and haue har good will. Than he sholde ham amoneste by good ensamplis *and*  
 reysonys to obey *and* honoure *and* humblie Serwe hare kynge, and trewely lowe ; Therfor criet the pepill, har kynge and his 12  
 So all the people rejoiced in their king. good werkes *with* hey voyce commendid and Preisit, and preyet god that har kynges lyfe holde and kepe. Atte the Departynge they went by Citteis *and* lynagis, and Praysid har kynge and his workis. Thes Pepill taght har chyldryn to loue, honoure, 16  
 obey, drede, *and* doute har kynge, and So encesid har renoun. Atte that tyme the kynge was wonyd to deme the mysdoers wythoute mercy, to haue that thay shold no more do amyssse, that otheres were therof chastised. Atte that tyme the kynge 20  
 At that time the king would lighten the dues of the merchants. wolde alleege truages, *and* relese to marchandis of har rentis, and ham in trouth defende and kepe. And therfor is Iude full of Pepill. For thedyr comyth Merchandis of al landis, and ther byth wel resewid *and* moche good wynnyth. Ther may 24  
 1 13 b L. wynne ryche and pouere Citeseyns and foreyns. And there encessyd the truages <sup>1</sup> of the land and rentys. Wel Sholde men enchu to ennue or wronge do to Marchandis, For they Passyth fro londe to londe, and expaundyth the rennonns of kynges and 28  
 roialmes lyke as thay fyndyth. And ouer that there nys no roialme that nathe nede of some thyngis that byth in othyr landis, And tho thyngis byth cariet fro lande into lande by Marchandys, And therfor who so ille demyth Marchandys in 32  
 So that there is a great resort of merchants to that land. his lordshupp, the goode and the Prowe of the pepill he dystrowbyth and gretly amenusyth. And therfor he nys noght worthy, a roialme or a lordshupp to haue or mayntene.

**Of the Solace of a kynge. Capitulum Vndescimum. 36**

A king should glad him with music. t

O the magiste of a kynge hit is auenaunt that he haue Some Pryue trew Pepill amonge whom he may glad hym, and after nves and dyssesis haue dyuers Instrumentes of



myrthe afor hym to oppyn his herte *and* conforte. For the Sowle of a man hath delyte in instrumentys of myrth, kyndely the wittes enorchyth, contencioun *and* dyssayse and heuynes of  
 4 cure away-Puttyth, and al the body therof streynth takyth. And yf in such maner thow wylte the sporte Pley and Solace, hit Suffysyth thre or foure dayes after thy Plesynge; That shal be priuely don *and* stilli. Whan thow shalt be in Suche Solace,  
 8 drynke but lytill, make al otheris drynke att har talente, Feyne the to be dronke, And than <sup>1</sup>maystow many secrete thyngis to Parcew and Hyre. This owyth noght to be don, but twyes or threes by yere. Ouer that thow owyst to hane of thy maynye  
 12 wyth the, that the may tell what that men sayth or doyth in thy Roialme. Ouer the tyme of Solace, hit appendyth to a kyng that he be of demure berryng *and* fayre, And that he be not ouer-moche laghyng, *and* of lyght contenaunce hym kepe,  
 16 For ofte laghyng Puttyth away the reuerence of a prynce. <sup>2</sup>This prouyth Sothe by this wers. **Per multum risum, potes cognoscere Stultum.** *Anglice.* "By ofte laghyng thow mayste know a fole."

For body and mind are rejoiced.

In mirth, too, a king may learn many things from his company. <sup>1</sup> Fol. 36.

But still he should be of grave countenance.

<sup>2</sup> 14 L.

20 **That a kyng is lykenyd to reyne, wynde, wyntyre, and Somyr. Capitulum xij<sup>m</sup>.**

a lykenys is betwen a kyng and the reynne, wynde, wyntyre, *and* Somer. Fryste betwen a kyng *and* the reyne: For of  
 24 reyne comyth ile *and* good; good for hit moystieth the herbis, trene, and gardynes, And after hit makyth herbis to ryse, cornys, treis and rootes sprynge, blowe, *and* kerne, and lewis, flowris, *and* frutis to bere: And of this comyth moche othyr goodis. Of  
 28 the Reyne also comyth many otheris mesaduentures and many harmes, As thondyr, laityng, the ryuers *and* wateres makyth ouer-Passe har boundys, bestis and Pepill peryschyth, wherof comyth moche harme. And thegh therof comyth so many  
 32 harmys, yette men lewyth not therfore god to thanke that sendyth the reyne, of the wyche comyth full mych good to the land *and* to the Pepill. The seconde lyckenys is be-twen a kyng and the wynde. Of the wynde comyth good *and* ille:  
 36 Good, for hit makyth cornes grow, and makyth frutes to ripe, hit makyth the reyne to fall, and makyth ham wey that Passyth the See, and many othyr goodis makyth the Wyndes. But ther-ayeynes dyuers Perillis and illis *and* destourbaunce fallyth,

A king is like rain—it is cause of good

and evil.

Yet men thank God for rain.

He is like the wind.

The wind  
does evil,  
but people  
cannot do  
without it.

through the wynde a-land and in the See. The Pepill in tem-  
pestes lesyth har goodes *and* har lyues, of the wynde comyth  
the corrupecion of the eire, Venymes ther-of be noryschyd, and  
othyr illis. And albe thes illis fallyth throug wyndis, hit wer 4  
nought profitable to the pepill to be wythout the wynde. The  
thyrde lyckenes be-twene a kynge, wyntyr *and* Somyr: For the  
coldis and the hetis of the Somer and the wyntyr helpyth to  
the Spryngynge and the bourgynge of naturall thyngis. Albe 8  
that of ham <sup>1</sup>comyth many Perillis and illis. So is hit of a  
kynge as of the thre thynges. For by the good kyngis, is wel  
gouernet the roialme *and* duly mayntene, and many othyr  
goodis he dothe to the Pepill, And al he dothe many thyngis 12  
aftyr lawe *and* ryght wherof Some byth damagid, Some byth  
myslade, And albe that he do wherof somen byth mspayed,  
And he <sup>2</sup> doth ham dysplesynge, men owyth not therfor to leue  
to do har Preyer to god, that he mayntene and Sustene har 16  
kynge to the profite of the realme, and to the good of the  
comyne; and god ther owyth to thanke, that So good a kynge  
to ham hath yewe.

A king is like  
the change of  
seasons.

<sup>1</sup> 146 L.

Though a  
king hurt  
some folk,

<sup>2</sup> me MS.

yet men  
should not  
leave praying  
for him.

### Of the Purweyawnce of a kynge. Capitulum. xiiij<sup>m</sup>. 20

<sup>3</sup> Fol. 36 b.

See that you  
have good  
store of corn  
laid up  
against  
famine.

<sup>3</sup>Alexandre, bethynke the that thow be well y-storid of  
o whete and of corne, *and* of euery maner of greyne that  
good is for luyunge, throug al thy realme, that yf derth  
fall thow mayste Socoure thy Pepill by thy Purveyaunce in har 24  
dyssayse sufferynge. In Suche a tyme thow shalt thy graunges  
*and* thy gerneris opyn, thy Sillers disclose, that al thyn may  
felde the Fraunches of thy bounte, and Prayse the worthynes  
*and* dyscrecioun of thy wysdome. This grete witte and Pur- 28  
veyaunce confortyth the realme, Sawyth the Pepill, keypth the  
Citteis, *and* makyth the kynge of his subiectis to be dreddid.

### Of the mercy of a kynge. Capitulum xiiij<sup>m</sup>.

Shed no blood  
if it may be  
helped.

alexandyr, ofte-tymes y haue sayde the and consaillid, And 32  
a ytte agayne y say and the amoneste, that the blode of a  
man gladly ne do nought Shede, for that longyth to god  
that knoweth the thoghtes *and* priueteis of hertis, wherof Sayth  
the vyse clerke Hermogynes; Whan a man sleyth anothyr the 36  
Vertues of hewyn Shal crye to god and Say, "Lorde, lorde, thy  
<sup>4</sup>Servant wel be lyke the," And yf the slaght be vnryghtfull, god

<sup>4</sup> 15 L.

shal answer, "Who-So sleyth, he shal be slayne: the vengeance longyth to me, and y shal therof vengeance take." For the dethe of a man that giltles is Slawe Shal cry the vertues of 4 hewyn, Into the tyme that vengeance therof be take.

God re-  
vengeth man-  
slaughter.

Of thre thyngis wherof a kynge or a prynce shulde hym a-vyse. And pryncipally of the thyrde, that a man sholde kepe fayth in his othes makyng for any thyng, &c. **Capitulum xv<sup>m</sup>.**

Lexandre, remembyr the of the dedis *and* werkis of thyne a auncestres and to haue a papyr of al har actes *and* har lyues, for so shalte thou many good thynges Parcewe by

Remember  
old times.

12 the Ensamplis of har actis. Of the Seconde thyng be avysid, that thou haue not in dyspite men that fro riches byth falle into pouerte, For he that is now lowe by Pouerte, may by fortune be heyet and ryche y-makyd and relewid, And than he

Do not de-  
spise the un-  
fortunate.

16 may nve and damage. The thyrde thyng for-yete not in no *maner*; Neuyr breke thy feyth that thou haste yewe, ne ally-  
aunce confermyd: For that appartenyth to vntrew men. And *ouer* that hit is to witte, that an evil ende followyth vntrowthe.

Never break  
faith.

20 And thegh hit happe that throgh a feyth y-broke any good befall atte that tyme, more harme therof shal fall in anothyr tyme, than that goode afor amountyd by falsnes gotte. *Ouer* that he that feyth brekyth, Of falsnes and vntrowth he shal be

24 Proclamyd *and* knowe.

Wytte thou, alexandyr, that by lewte and trowth and feyth the Pepill byth vnyette, Citteis fulfillid, *and* mayntenyd lordshuppis. And yf feyth or lewte be forsake, than shall hit

The praise of  
good faith.

28 of the Pepill be and of lordshuppis <sup>1</sup>As of wylde bestis, amonge woche euery olt hym abow hym to whome he is prere. For the whyche thynges, ful trewe Emperoure, kepe thy feyth, thyn vndyrtakynge, and thy Serementz In al Poyntes thegh thay

<sup>1</sup> 156 L.

32 nvous be, the whych thou haste take an hande. Witte thou, alexandre, that as Hermogenes seyth, that there byth two Spiritis abowte the; that oone is atte thy ryght hande that the kepyth, And that othyr in thy lyfte <sup>2</sup>hande that the beholdyth.

Two spirits  
attend man—

<sup>2</sup> Fol. 37.

36 This Spyritte that al thy workys Seyth ande Parcewyth, yf thay be not good, he writyth ham *and* showyth ham to god that the makyd. This thyng ounly Sholde wythdrawe the, *and* make alle men enchu il workys. Ther-for forswere thou nought

one to keep  
him, the oth-  
er to mark his  
deeds.

Do not swear thy-Selfe in no vyse, ne thy feyth breke. Therfor thow moste  
 readily, enchue to Swere gladdly, For a kynge sholde not swere, but yf  
 hit were for a grete encheson, ffor a kynge that gladly wolde  
 swere, dothe dyshonoure to his roialme. ffor that appendyth to 4  
 subiectes and to Serwauntes, and nocht to gentiles ne to nobles.  
 And know thow that the encheson of the destruccioun of the  
 roialme of ambage and of the Cite. was be-cause that hare  
 and never kynges weryn to moche costumabli to Swere flasly for whan 8  
 break your oath. hit be-felle ham any serement othyr feyth to make, that  
 one Parti begilid that othyr and brake har Serementes and hare  
 cownauntes. And thay brake the lewted that Stablid was to  
 Profite of mann and hele. For the whyche thyng ham ne 12  
 myght not longyr suffyr the fulle ryghtwysnesse of almyghty  
 god.

Capitulum xvij. **How a kynge shulde auance prowyd men in armys, and the  
 Study of clergi to hawe wyth hym.** Capitulum. xvij<sup>m</sup>. 16

Make your young men warriors, a lexandyr, make thy bachyllers and thy yonglynges to be  
 1 16 L. prowid in arnes to yousty, and Serche and thay in al maner  
 and your children scholars. of assautes be enfourmyd for al maner of battailis and of  
 estowris. And many tymes do commande throug thy roialme 20  
 that al pepill hare chyldyr putte to scole, and make ham be  
 taghte and study in hey scyencis and nobles that byth callid  
 libral Sciencis, that is to Say fre scyencis, as gramer, arte, fisike,  
 astronomye, and othisis: And thy Purveyaunce ham owyth to 24  
 Help them that study. fynde har lywyng. To tho that wel Studyeth ye shall some  
 auancement yefe, So that otheres therof haue the bettyr wille  
 to lernen. Hyre ham gladly in hare nedys, and auance ham  
 that byth to rewarde. That shall make the of clerkis to be 28  
 praysid and commendit: That shall make ham thy good workys,  
 thy Fraunchis, and thy bounteez to writte; So that thy good  
 The praise of clergy. rennone thy shall make euer to Endure. The estudy of clergi  
 well mayntenyth, is the wyrehipp of the Empire, the beauute of 32  
 the realme, the lyght of the lorshuppe, the remembrance of all  
 goodys. For by wrytyng of bokis, the whyche makyth clerkys  
 to be Studiers, thyngis that Passyd byth men may cun ayeyne,  
 and in bokis a man may See ham oppynly. Throug the whyche 36  
 thyng was Enhawsid the realme of Grece, that makyth har  
 renoun throw all the worlde to be know and So longe Endure.  
 Certeynly that was throw the Clergy and Study that ther was so

grete, and by the full wyse Philosofours that ther dwellid in har study. So myche was the Study in Grece mayntenyd, that the yonge damselis in har Fadyr howses cowthe the courses of the 4 Sterres, and of the yers, the Encheyson and the dyuersite of Shorte daies and longe, of Shorte nyghtes and longe, the courses of planetes, the mesuris of the Serclis, the signyfiaunce of the Sterres anent thyngis that were to cum, and many othyr thyngis 8 appertenynge and Shewynge of Sterris.<sup>1</sup>

The learning of Greek maidens.

<sup>1</sup> 16 b L.

<sup>2</sup>The Prologe of the foure Cardinall Vertues, declaryng the <sup>3</sup>vertues of theologi, and fowre manere of goodis. *Capitulum xvij<sup>m</sup>.*

*Capitulum xvij<sup>m</sup>.*  
<sup>3</sup> Fol. 37 b.

12 Obyll and gracious lorde, atte the begynnyng of this n presente to boke I Sayde that y wolde writte to youre excellence Of the iiij<sup>e</sup>. cardynall Vertues, Vndyrstondynge that thegh be not writte in arystotle is boke aforsayde, thy byth 16 writte in othyr good bokis of latyne, And thay byth no lasse profitable than the beste thyng in *Aristotlis* boke. But fryste vndyrstonde ye, as hooly writte Sayth, that ther byth thre 20 **Fides, Spes, Caritas**, In Englysch, Feyth, Hoppe, and Charite. *Nota bene* Feyth is a belewynge of thyngis that oure bodeley eygh may not see, As the xij<sup>e</sup>. articlis of oure comyn "credo in Deum Patrem." Hoppe is a ryghtfull tryste for a ryghtfull Werke, i-put be-twen 24 wanhoppe and dysspayre, or presompsion of goodis to come aftyr to be hadde, And of illis to come aftyr to be Enchued. Charite as the Maystyr of Sentence saythe, is "a loue, wyth the whyche god is lowid for hym-Selfe, And oure neghbore for god or in 28 god." Also as Seynte Austyne seyth, "Charite is the fulfillynge of law, And of al dyvyne Scripture or hooly writte," That is to say the perfite loue of oure god, and of oure neghbore. Than Sethyn that Charite is the fulfillynge of lawe and al dyvyn 32 Scripture, thegh a man haue al othyr vertues, with-out charite he may not be Sawid, and therfor, nobill lorde, Punyshe ye neuer mysdoere, newer noone enemy for noone hattrede ne for no covetyse of har goodis, Saue for lowe of Iustyce, and ryght duly 36 ham Punysse, lovyng by wey of charite hare Sowlis, And hatynge hare evill dedis, and so ye shall youre Charite kepe. And

This is not in Aristotle's book.

The three theological virtues,

*Nota bene*

Faith,

Hope,

Charity.

[Au]gustinus.

The praise of Charity.

Never punish for hatred of the offender.

<sup>2</sup> At top of fol. 37 b. :—Of the Prologe. Of the fowre Cardynalle Vertues.

Seneca's saying. yf ye done the contrary, ye Passyth the boundis of good governance. The grete clerke Seneca Seyth, "If pou wilt submyt or vndreset al thyngis to the, submyt thy-selfe to reysone." Sothly, nobill lorde, many Pepill shall ye well gouerne, whyle that reyson 4 gouernyth yow. And yf ye, as my hey tryste *and* prayer to god is, youre-Selfe gouerne aftyr this boke, *and* aftyr the iiij<sup>e</sup> cardynale vertues that here lyke as y fynde writte in dyuers bokis 1 17 L. 1 declarid shal be, than shall ye doutles youre-Silfe gouerne by 8 reysone, to godis wyrchupp *and* youris, and profite to al youres, to your wel-willynge ouer al.

Of the foure Cardynal vertues. *Capitulum xviiij<sup>m</sup>.*

Prudence, Justice, Fortitude, Temperance. Ardynal vertues byth callid Pryncipale vertues: the fryst 12 c is callid in latyne Prudencia; the Secunde, Iusticia; the thyrde, Fortitudo; the fourthe is Temporancia. Thes byth callid in Frence, Visonge, or Purveyaunce, Dreiture, Coerance, *and* Temporaunce. Thes byth callid in Englyshe, Wysdome, 16 Ryghtfulnes, Streynthe, and tempure. And for-alsmoche as lateyn is the moste stydfaste langage, Als ofte as in this presente wrytynge of translacion shall speche of the names of this foure vertues, I putte lateyn in the stydde of Englyshe: For a man 20 may sette dyuers Englyshe for euery of ham.

*Capitulum xix<sup>m</sup>.* Of the fryst vertue cardynal, that callit is, Prudencia.

*Capitulum xix<sup>m</sup>.*

\* Fol. 38. tte the begynnyng of the declaracion of this vertu, Pru- 24  
 There are four manners of good. 2a dencia, vndyrstonde ye that there is foure maner of goodys, that is to witte, good of kynde, good of fortune, goode of science of clergi, and good of grace. Good of kynde is streynthe of body, fayrnesse, helthe, delyuernesse, and many otheres. Thes 28  
 Good of kind, which coines to beasts as to men: goodes byth comyn als good to wilde bestis as to men. Goode of fortune is riches of golde, syluer, yowelis, and othyr worthely possessionys *and* richesis, and byth comyn als well to ewill men as to good, like as thay were to the blessid Iope and to the 32  
 Good of fortune, which comes to evil men as to good: cursid Emperoure Nero, *and* many otheres Sethyn *and* in oure dayes. And therfor men sholde sette lytillie at this goodis of Fortune or of kynde, for thay be not werry goodys, for now thay byth, *and* now thay byth agone. And so hit is to Vndyr- 36  
 stonde, that goodes of kynde, *and* of fortune byth all goodis that appartynt to Sustentacioñ, or anowrnement, othyr protec-

cion and defence of body. Goodis of Science of clergi, byth Good of Science:  
 bettyr than goodis of kynde or of Fortune, for <sup>1</sup>they byth goodis 1 17 b L.  
 of the Sowle, natheles thay makyth not the Sowle good of  
 4 necessite, for good of Science is comyū to good men *and* to  
 bade. The beste good of all is good of vertues *and* grace: Good of Grace, which is best of all.  
 vertue is not onoly a good, but it is also well a goodnesse,  
 makyng good necessarily his possessoure: And therfor no man  
 8 dute that vertues makyth the Sowle altherbeste.

**That a man sholde surmonte al bestis in vertues *and* Capitulum  
 namely in two. Capitulum xx<sup>m</sup>. .xx<sup>m</sup>.**

12 h Itte is to witte, that lyke as a man of al bestis that euer A man has reason and will.  
 god makyd surmountyth in noblesse of kynde, So he  
 sholde ham surmounte in vertues, *and* namely in two, that  
 byth two begynnynge *and* hedis of al maner mankynde workis,  
 that is to wyttyng, vnderstondyng or reysone, *and* wille. And  
 16 therfor euery vertu that is done by good vnderstondyng or  
 reyson is y-callid Prudencia; And euery vertu by the wyche a Prudence comes from reason:  
 man doith any worke Duly *and* ryghtfully. hit is y-callid Iusticia,  
 and appendyth to wille, for the Ryghtfulnes of workis or of Justice comes from will.  
 20 dedis comyth and rysyth of Ryghtfulnesse of wille. But of this  
 two goodis hit is to say of the goodnesse of reyson, *and* of the  
 goodnesse of wille, and of har profiteis, a man is destourbet in  
 two maners: In oone manere by the wickydnesse of Fleshly Fleshly appetite is restrained by Temperance:  
 24 appetites, that is to witte by glotony *and* Lechurie, and for thes  
 wyckydnes to refrayne, hit be-howyth haue the vertu of temper-  
 ance; In an-othyr maner thay byth destroubid by the wickyd-  
 nesse of corage, the whyche comyth of foreyne thynges, as drede  
 28 that a man hath of Perelis, othyr of trauais, for the whyche is  
 nedfull thyng to a man that he be Stabelid and confermyd by Fortitude gives him strength to abide in the right way.  
 the Streyth of the vertue that gothe not out of the wey, ne  
 ouerpassyth that that reysone yewyth; this vertue is callid  
 32 Streynthe of corage or of herte, In latyn as aforsayde hit is  
 callid Fortitudo. And as y-aforsayde thes bene the foure car-  
 dynall vertues, that is to witte Pryncipall vertues or Souerayns,  
 For to ham byth remewid al that othyr vertues as to har cheffs.  
 36 And thegh vertu appendyth to al men, namly hit appendyth  
 to a kynge *and* to a prynce, <sup>2</sup>and to al others that <sup>3</sup>owyth any  
 Pepile to gouerne ande redresse. Amonge thes vertues that we 2 18 L.  
3 Fol. 38 b.  
A king should have these virtues.  
 haue namyd aftyr ryght ordyr, Hit be-howyth to begyn wyth

Of these virtues Prudence comes first. Prudencia, for by vnderstandynge will is gouerned, for wille nothyng may not desyre, but yf by vnderstandynge to hit by shewid. And therfor hollydyth vnderstandynge and reysone the forward. And for-als-moche as Prudencia is the Parfynesse of 4 good, and the vertu of reyson as afor is sayde amonge the vertues afor towchde of Prudence, hit is by ryght ordyr to begynne.

Capitulum xxj<sup>m</sup>. Of Prudencia and cunnyng to mayntene and haue. Capitulum xxj<sup>m</sup>. 8

These virtues are profitable to king and subjects. nota  
 p Rudencia and Cvnnynge behowith a Prynce namly to haue, for thay byth profitabill to hym and to his Subiectis both. And therfor Plato the grete Philosofoure sayth  
 Plato. That "than was the worlde y-blessyd whan wyse men regnyd 12  
 Solomon. and wyse kynges were." Salamon sayth **Multitudo sapientum sanitas est orbys terrarum.** That is to say, "The multytude of wys men, Is the helthe of al the worlde." Valery in his vij.  
 Valerius. boke, and boyce in his fryst boke, Sayth, that the nobill Clerke 16  
 Boethius. Senec called the worlde the gyldyn worlde, whan roialmes weryn) gouernyd by wys men. Of this sayth Policrat in his vj.  
 Policraticus. boke, that "iij<sup>e</sup>. thynges makyd the romanys to conquere londe and ouer-come Pepill, that Is to say, cunnyng, and wysdome 20  
 Policraticus. y-prowyd of armes, and hey feyth and trouthe mayntenyd." The Same clerke also saythe in his iij<sup>e</sup> boke, "I ne may not mynde me that the Emperours of Rome ne the dukes wer vlettride while that hare lordshupp was well gouernyd in his streynth." 24  
 But y ne wote how, Sethyn that in prynces was extetid the lyght of letterure, is enfebelid the streynth of all chyualrye, of Pryncehode, and rialtee, as the rote y-kyde. But hit is no wondyr that ryaltee wythout wysdome and cvnnynge ne may 28  
 1 186 L. not endure. For god that is Hym-Selfe connyng, Sayth <sup>1</sup> in the Persone of cvnnynge, in the boke of Proverbis, "By me, pat Is to say, cvnnynge, kynges regnyd." Salamon in his boke of wysdome Sayth, "A wyse kynges is the Stabelyng of the 32  
 Solomon. Pepill." And ther he Sayth agayn, "ye kynges of the Pepill, If ye delytyth in ryall Citees and in Septris, loue ye wysdome. that ye may regnyne longe tyme, Loue ye the lygh of cvnnynge for al the Pepill ye haue to gouerne. A wyse Iuge his Pepill 36  
 shall Iuge, and har Prynce shall be Stabill: An onne-wyse kyng shall lese his pepill, and the Citteis enhabited shall be by the witte of an onne-wyse kyng Destrued." Ouer al thyng the



wysdome of a kynge sholde his law gouerne aftyr the law of god, and the law of god haue *and* cvnnyng. Therof wrotte the Holy Prophete Moyses in the boke of Deutronomye; Aftyr that <sup>Moses.</sup>  
 4 a kynge is sette in his heyneesse of his roialme he sholde make the lawe of god be writte, and the Ensampill of the Prestis take; the whyche lawe he sholde al tymes wyth hym haue and rede, that he myst can dred god and doute, and the comandmentis and  
 8 estatues of his lawe mayntene and kepe. For manys lawes byth good alwey, Whan thay dyscordyth not from the laue of god. By that hit <sup>1</sup> apperyth that a kynge sholde be wyse that he be <sup>1 Fol. 39.</sup>  
 not y-callid an ape. As Seynt bernard Seyth "An ape Envy- <sup>S. Bernard.</sup>  
 12 ronyth the fole kynge, that sittyth in See, And therfor yf a prynce be vnletterid, he sholde aftyr the consaill of letterid men wyreche, and hym and his realme gouerne." And therfor hit is writte in the boke of Deutronomye, That "a kynge sholde <sup>Moses.</sup>  
 16 take ensampill of the law of Prestis," that is to sey, of letterid men, as helemaund sayth.

**Now here begynnyth olde stories to prove the forsayde thechyng of Prudencia trowthe. Capitulum xx[ij]<sup>m</sup>.**

20 f FOR cunnynge and Prudencia to haue *and* conquere, olde kynges <sup>2</sup> weryn full couetouse, Pensifs, *and* desyryng, and <sup>2 19 L.</sup>  
 that apperyth well by this stories. In the thyrd boke of <sup>How Solomon prized wisdom above long life, riches or glory:</sup>  
 kynges we fyndyth y-writ, that oure lord apperid on a certayn  
 24 nyght to kynge Salamon in slepyng and to hym sayde, "Aske thow that thow wylte, And I the hit yeue," and Salamon sayde, "Thow hast makyd thy grete mysericord anent thy *seruant* Dauy my fadyr, But y ham but a lytill chylde that can not ly,  
 28 and my issue y know not, and thy servant is Putte to gouerne thes full grete Pepill that thow hast chose. Graunt thow than to thy Servante an abill herte to witte, and wysdome that I may Iuge thy Pepill, and depart the good from the evill, for who  
 32 myght Iuge or gouerne this thy Pepill that is so grete." And hit Plesid god tha[t] Salamon Suche a thyng askyd. Than sayde god to Salamon, "For-why that thow haste Suche a thyng askyd, and thow ne hast not askyd longe lyfe, ne ricesse, ne the  
 36 conqueste of thyn enemys, but thow hast askyd wysdome for to Iuge and deme ryghtfully, I make the aftyr thy Demaunde; and I graunt the a wyse herte and vnderstoödyng, in-so-mych that none afore the hath be y-lyke the, ne aftyre the shall come.

God's reward to Solomon.

Ouer that y shall the yewe that thow haste not askyd, that is to say, rychesse, nobelesse, and honnoure, ouer al the kynges that afore has bene, and yf thow my comandmentes kepyste, I shall yeue the longe lyfe." Werby hit apperyth that Prudencia in 4 a Prynce, vnto whyche Prudencia longyth witte and cvnnyng, as is aforsayde, hit Plesid myche god, Whan Salamon his desire

Great princes had their masters.

to haue cunnynge was so myche. And therfor had this olde Pryncis wyth ham hare maistris, as Alexander, arystotle; Nero, 8

Policratcus tells of Philip and Aristotle.

Seneca; and Troiane, Plutark. Of this sayth Policrate in his vj<sup>e</sup> boke, that when Alexander was borne, kyng Philippe that was his fadyr Sende to Arystotle a lettre in this forme, "Kyng

1 196 L.

Philippe Sendyth gretyng to arystotle. Witte thou that a 12 Sone is to me borne, but for-thy that he is borne in thy tyme, ffor I hoppe that he by thy techynge and enformacion he shall be to vs couenable and worthy to the gouernance of a realme." Of this tellyth Policrat, that the Emperoure of Rome consaillid 16

The King of France and Fulk of Anjou.

the Kyng of Fraunce, and hym amonestit, that he sholde make his chyldryn to lerne fre Sciencis of Clergi. For he sayth, that a kyng vnletterid, is lyke an hornyd asse.

Capitulum xxij<sup>m</sup>.

Of the Parties of Prudencia. Capitulum vicessimum 20 tercium.

2 Fol. 39 b.

The parts of prudence. Memory: understanding: forethought.

Vlly Sayth, and shewyth in the Secunde boke of retoryke, that Prudencia hath thre Parties, that is to witte, mynd, vndyrstonddyng, and Purveyaunce. Mynde by the whyche 24 a man recordyth hym of thynges that byth Passid; By vndyrstondyng a man avsyth hym of thynges that now byth; By Purveyaunce a man aymeth aftyr reyson thynges that byth to com. And aftyr the dyuersitee of aduentures a man hym storyth 28 and Purveyeth. By mynde, a man sholde hym recorde of thynges that afore hath bene, ffor as this bene, wer thay in har tyme, and lyke as tho thynges that than weryn bene passid, So shall Passe that now byth. Therfor Sholde a man lytill cowete othyr 32 desyre the heynesse, the honnoure, the yoy, or the gladnyse of this worlde. Anothyre lyfe behowyth vs Purchase, For this vs be-howyth forsake and lewe. Than vmbethynke vs of the moste noble lordis as to worthely lorshuppe that afor this tymes weryn. 36

Memory teaches that all shall pass, as all hath passed.

Whan the grete kyng alexander by conquest had gettyn the Emperie Of the worlde than he dyet, and he that all Pepill leuyng Demenynt, of othyr men dede into Erthe he was ladde.

Than Sayde a clerke, "Moche is to dyspice the heynysse of the worlde, the realte of the Emperie and þe honoure of richesse,<sup>1</sup> for his Frenshupp is but wrathe of doloure, his gladnys rynnith 4 al-way into worse, all nys but as a floure in the felde." O Alexandyr the myghty Emperoure, make we vs a merroure, For hym myght not Suffice the brede of the worlde, the nauy of the See, of all to be lorde, al the landys he conquerid fro grece into 8 the este, Darry the grete kynge he slayne, al his pepill he did ouercome; but whan the dethe hym caste down, hym Suffysid a lytill graue of v<sup>e</sup> foote. for his Pallis, for his halle, and for his roob; euery man of this take Ensampill. Whan alexandyr was 12 dede, hym was made a graue of golde. To his enterment came many Philosofors, of the whych oone sayde, "tresure in his lyfe makyd alexandyre of golde, but now wythout any duris,<sup>2</sup> makyth<sup>2</sup> golde of hym tresure."

The saying of a great clerk when Alexander died.

<sup>1</sup> 20 L.

The wise men at the tomb of Alexander.

<sup>2</sup> druris MS.

16 Another sayde, "yestyrday hym suffisid not al the worlde full of Precious stonys, ne no Palis of golde; to day hym Suffice a lytill bounde of two ellis othyr thre."

The iij<sup>e</sup> Philosofoure sayde, "yestyrday he hadd of all men 20 the lordshuppe, to-day hauyn al men of hym the maystri."

The fourth Sayde, "yestyrday he ladd his hostis vpon the Erthe, to day thay ledyth hym into the erthe."

The v<sup>e</sup> sayde, "yestyrday he hadd erthe vndyr his fete, to- 24 day he is of erthe oppressid."

The vj<sup>e</sup> sayde, "yestyrday he hadd frendys Speciall, but to-day he haue ham all y-lyke."

Therefore hym sholde no man of heynys, of lordshuppe, of 28 richesse, or of Powerre to haue Pryde, for thay may not longe Endure. And ouer al that, god ne holde nocht moche of Erthely heynysse, and So lit semyth well. For lordshupp and heynysse god yewyth to coursid men as well as to good men.

No man should haue pride of earthly things.

32<sup>3</sup> But of the roialte and riches of goode men comyth goodnys, Ande of the lordshupp of Coursid men comyth many lostis and myschefis. That apperid well in Nero<sup>4</sup> to whom god grauntid of al the worlde the lorshuppe and the Empire of Rome. Of

Good and bad men haue great things.

<sup>3</sup> Fol. 40. De Prudencia

This appeareth well in Nero.

<sup>4</sup> 20 b L.

36 whoos magiste, felonye, and cruelte men fyndyth y-writte. Nero hadde the wyse Clerke Seneca to his mayster; This wourthy Clerke Seneca longe abode and hadde hoppe of grete reward for his trauille and his good Service. To whom sayd 40 Nero, "chese in whate tree thou wilt be on-hangid, for that

The reason  
why Nero  
slew Seneca.

is the rewarde of thy trauaille." And Seneca askyd hym in whate maner he hadd the deth I-deseruyd<sup>d</sup> *and* Suche rewarde. Than makyd Nero a Sharpe Swerde to florysh ouer Seneca is hede. And Seneca that the deth dowtid, wriet the hede atte 4 the tretimngis of the Swerde. Than sayde Nero, "Maystyr, why wryest thy hede for the Swerde?" Seneca answerid<sup>d</sup>, "I ham a man and the drede of deth me nuyth:" to whome sayd Nero, "I dowte the nowe als moche as a chylde *and* lyke as y a 8 chylde, werre-ffor y may not lyue in ese, Whyle that thow lyueste." Than sayde to hym Seneca, "Sethyn that y moste dy, graunt me that y may chese a maner of dethe." Nero to hym sayde, "chese hastely the dethe, *and* tary thow not." 12 Than he makyd hym a bathe to be ordeynyd, and of bothe his armes in the bath to lette blode. So myche he bledd that in the bath he diet. Boyce in the boke of consolacioun seyth, that this Nero makyd his brodyr to be slayn, *and* his modyr he 16 made be slayn *and* oppenyd, for that he wolde witte *and* See, how he was in the maris y-bore and fedde. And for-als-moche as the Feciciens *and* lechis hym reprouyd of the deth of his modyr, for hit was agaynes reyson *and* kynde, that the sone 20 sholde do slee his modyr that grette doloure for hym sufferid<sup>d</sup>

Boethius.

Nero would  
be with child.

*and* with grete trauaill hym norishid, Than sayde Nero, "make ye me *with* chylde, and ber a chylde that I may knowe how grete doloure *and* Payne hadd my modyr wyth me," and the 24 Ficiens sayde, "That may not be, for hit is agaynys kynde." Than sayde ham Nero, "If ye make me not wyth chylde, wyth cruel dethe I shall make you al dye." Sethyn thay hym yaue

<sup>1</sup> 21 L.

How his phy-  
sicians gave  
him a toad  
in his drink.

pryuely a lytill toode in a drynke, and by crafte thay makyd hit 28 grow in his bely, *and* his bely sawlte hit wax grete, that hit suffyre he ne myght, a thyng agaynes kynde; Wherfor he demyd that he was wyth chylde. And the lechis makyd hym Suche metis to het whyche makyd the litill toode grow accord- 32 ynge to hys kynde, and to hym sayde, "Sethyn thow wylte concewyn *and* chylde bere, women mettis wyth chylde thow moste ette." Hitte be-fell that throw the growynge of the toode, So grette was his doloure that longyr he myght not 36 suffyre, and ther-for he sayde to his lechis, "Haste ye the tyme of my chylde berryng, for the doloure is to me so stronge, that wyth nede y may my breth wyth-drawe." Than thay yaue

How Nero  
could not  
abide the  
child bearing.

<sup>2</sup> Fol. 40 b. hym a drynke to caste owte, <sup>2</sup>and he keste owte a toode strongly 40

- fowle *and* hydows. Nero be-helde his chylde, and grysnesse therof hadd, and hym merwelid of Suche an shape; And the lechis hym sayde, "The shappe is suche, for-why thow woldyst not abyde the tyme of chylde-berryng." Sethyn he commaundid to kepe his chylde *and* welle to norryshe, and that hit were Enclosid in a vault of stone. This Nero slowe seynte Petyr and Paule: ther-aftyr he hym be-thoght *and* merveillid of the brandynge of Troy. And forwhy that he wolde witte how grete was the fyre-blaste therof, he makyd the Cite of Rome afyre to sette, and Sewyn dayes and Sewyn nyghtes to brente. On Passynge faire towre huge of heyght in the Cite afyre was.
- 12 Nero of the fayrnys of the fire-blaas stify hym reioiet. He was wonyd to fysshe wyth gildyn nettis. Whan thay of Rome Sawe this wodnys, *and* longyr thay myght not hit Suffyre, <sup>1</sup> thay assaylid the Tirande *and* hym oute of the Cite chasid and Pursuet, and whan he apercewid that scappe he ne myght, he raane to a stake *and* hym Stickyd throw the body, *and* so he dyet. Than he that the Emperoure of al the worlde hadd *and* lordshupp in his lyue, he nad nocht aftyr his dethe so moche honoure, that any man wolde hym byrry, but he was lefte with wilde bestis *and* fleyng fowlis to be deuourid. Nero in ill tyme hym myght not Suffice the lordshupp of Solerne ther' as the day dawyth, nethyr of galerne the baillie, ther as the nyght nyghtyth.
- 24 Aftyr all this glorie, hym befell the fowle dethe; al men hit haue in mynde, Of that there is noone resorte. Therfor hit apperyth well that god grauntyth the heynysse of honour herthely als wel to ewill men as to good men, And therfor sholde no mane hym Pryde of heynysse, or of richesse, of Empire, of roialte, of lordshupp, ne of erthely honoure, for abyde thay may not endure, but Sone shall Passe, *and* as flouris shall fade. And therfor sayth seynte Austyne in the boke of verray Innocence, Augustin.
- 32 "Ife of riches that floryshith of the genterie of thyn auncestris the auazntest, of beauute of body, of streynth, or of honouris that the Pepill the dothe, be-holde thy-Selfe, that thow arte Erthe and into Erthe thow shalte wende. Remembyr the of tho men, that to-fore the haue bene in beaute of glorie, wher bene thay, that emyronnet were wyth grete Powere of Citeseyns, wher bene the wyse legistres, that by witte ne myght not be surmountid? Wher ben thay that helde the grete festes *and* grete mangries makid? Where ben thay that norysstheth the

How Nero marvelled at his child.

He set Rome on fire to realise the burning of Troy.

1 21 b L.

Then the Romans pursued him till he died.

The lordship of Solerne and the Baillie of Galerne.

All earthly greatness shall pass away.

Augustin.

Where are all the great of past times?

The power  
and might  
of death.

grate horsyn of pryce? Where ben tho that ladd the grete hostes? Where beñ the Weldy Werriours, the Dukes and the tyrauntes? Al thay byth into Powdyr *and* to askis turne, and in voyde <sup>1</sup>wordis onely is hare memory makyd. Be-holde hare **4** graues! deme yf thou cannyst, who was serwaunt, who was lorde, who was riches and who was Pouer. Discerne yf thou canyste the Persone of the kyng fro the Person of the knawe, the stronge fro the febill, the fayre fro the fowle. Therfor remembyr **8** the of thy kynde that thou Pryde the not; therof haue mynde, yf thow kepe thy Selfe."

<sup>1</sup> 22 L.

Capitulum  
xxiiij<sup>m</sup>.

**<sup>2</sup>Now of vndyrstondynge, that is the Seconde Parte of this vertu Prudencia. Capitulum Vicessimum quartum.** **12**

<sup>3</sup> Fol. 41.

<sup>3</sup>He Secunde Parte of Prudencia is vndyrstondynge, as y t afore Sayde. By this vertu a-vysyth a man hym of thynges that nowe bene. Amonge al thynges that byth to vndyr- stonde, oone Soueraynly nedyth, that a man know hym-Selfe. **16** For in vayne othyr thynges hym Paynyth to know, that hym-Selfe wolde for-yete.

With all thy  
knowing  
know thyself.

Ieronimus

Therfor, as seynte Ierome vs tellyth, in olde tymes whan the Pryncis of Rome retorned fro bataillis there as thay had **20** victorie, the romanes makid thre maneres of honoures. The fryste was that al the pepill yede agaynes the Prynce *with* grete gladnys; The ij<sup>e</sup> was that the Prysoneris *and* hostagis that were takyn in the battaille sholde follow the Pryncis chare on har **24** fete, thare handis bounde be-hynde har backys; The iij<sup>e</sup> was that the Prynce sholde be clothid in Iubiter thare godis cote, sittynge in a chare that iij<sup>e</sup> whyte horsyn drewe. But for-als- moche as the romans wolde that the Prynce for his honoure **28** hym-Sylfe sholde not foryete, thre dyshonoures in the same day he moste Suffyre. The fryste was that ther as the Prynce, sate in his chare a bond-man and of fowle condycioñ to signifie that

and three  
dishonours.

euery man of the Pepill sholde haue hope to come to glorie of a **32** Prynce or of an empyre, by prose *and* vasselage. The ij<sup>e</sup> Dishonoure was that the bonde-man that wyth the Prynce Sate **36** <sup>4</sup>buffetis *and* Strokis hym yaue Saynge in gr̄, **Notisclotos**, that is to Say, haue knowynge of thy-Selfe, and be not Prute of so hey vrychipp; mynde thow how thow arte dedly. The thyrde

<sup>4</sup> 22 L.

<sup>2</sup> Of vndyrstondynge, the whych is the Seconde Parte of Prudencia (in margin, at top of page).

dyshonoure was, that euery man myght wyth-oute Payne or reprove *and* myssayne the Prynce for that Iorney.

In this wyse Iulyus Cesar the forte werryor, whan he came In this way Julius Cesar triumphed.  
 4 agayn̄ to Rome aftyr the conqweste of his enemys, many reprowis and Indyngnacionys of the Pepill recewid, of the whyche he neuer vengeaunce toke. Daudid the Profete sayth of men that Daudid  
 in honoure byth *and* knowyth not ham-Selfe, **Homo, cum in**  
 8 **honore esset, non intellexit, etc.** That is to say, "Whan a man was in honoure, he ne vndyrstode not, he is lykenyd to wyld bestis *without* reysone, as he is makyd alyke to ham." Also Dauid Sayth, **Nolite fieri sicut equus et mulus, in quibus non**  
 12 **est intellectus, etc.** that is to say, "Ne be not as an horse *and* a mule, in whome is noone vndyrstondynge."

Of the thyrde Partie of Prudencia that is callid Purvey- Capitulum xxv<sup>m</sup>.  
 aunce. **Capitulum Vicessimum quintum.**

16 the thyrde Partie of Prudencia is Purveyaunce, by the wyche a man hym avysyth of thyngis that byth to come. Every man has need of forethought.  
 Thegh a man haue neuer so good fortune, hym nedyth of Purveyaunce; And the more ryche mañ be *and* manaunt, the  
 20 more hym be-howyth that he be vmbethoght. Therof Tullyus Tullius  
 the wyse clerke tellyth in the boke of questions Of oone Denys the cruel tyraunt, kyng of the realme of Cezile, That oone of his frendis that callid was Damocles hym Sayde, "Moche hath  
 24 god the endowet wyth grace, Riche thow arte *and* manaunt grete lord-shippes, Castelis, toures, Powere of Pepill, fayre horsyn, clothis of Sylke, *and* ryche kynne, no man is the ylyke." And the kyng hym answerid, "Wylte thow my  
 28 fortvne proue?" "ye," sayde that othyr gladly. Than the kyng <sup>1</sup>ordaynyd that Damocles <sup>2</sup>Where sette in a fayre bedde of golde, and made Sette afore hym a fayre tabille full of precious mettes, *and* makyd sette afore hym fayre yonge women  
 32 stonde hym afore hym to Serwe. And whan he was in al this delitis, the kyng commaundeð that men sholde hange ouer his hede *and* his neke a Swerde of stelle Sarpe, So that nothyng the Swerde helde, Saue oone hors-here. Than he that in the  
 36 delytis satte behelde the Perill in whyche he was sette: for drede of dethe he foryate the delytes, so that no kepe he toke of the bedde of golde, ne of the delycious mettis, ne of the fayre yonge women that hym Serwid. Than Sayde the kyng, "Suche is al

The story of Damocles and Dionysius of Syracuse.

<sup>1</sup> 23 L.  
<sup>2</sup> Fol. 41 b.

The sword of Damocles.

The three  
enemies of  
all men.

Job.

Solomon.

my lyfe that thow So myche preysyste." "I pray the," sayd  
Damocles, "lette me Passe hens." Al the day of oure lyfe in  
grete Perill we byth, for thre enemys ws werryth, dayes and  
nyghtes in vs hare assautes makynge; The worlde that vs 4  
drawyth to cowetyse; the fleshe vs chasyth to lecheri; the  
Deuyl vs assaylyth by Pryde and envy. Moche is he a fole  
*and* vncunynge that in so cruel a battaill nocht dreddyth ne  
helpe sechyth. There-for Sayth Iope, that chyualrie is manys 8  
lyfe in erthe. While that we lywyth in manere of knyghtes we  
fyghtyth, For whan this lyfe an ende takyth, neuer aftyr  
chyualry shall be. And whos[o] altyme of hes dethe thynkyth,  
he shall of this enemys victorie haue; therfor Sayth Salamon, 12  
"Fayre Chylde, haue mynde that thow shalt dye, and neuer  
more thow shalt Syne." the best worde that euer was founde  
is, that thow shalt dye.

**That Prudencia is moche to Prayse, Prowyth well this 16  
reysones folwyng. Capitulum vicessimus Sextum.**

Capitulum  
xxvj<sup>m</sup>.

Cicero.

<sup>1 23 b I.</sup>  
All is not  
gold that  
glitters.

Change as  
need bids.

Do not decide  
doubtful  
things till  
you are  
assured.

Vlly Spekyng of Prudencia in fayre maner he Sayth, "If  
t that thow desyre Prudencia to haue, by reysoune thy lyfe  
thow shalt lede": and al thyng aftyr har kynde, and not 20  
aftyr men Saynge thow shalte deme, for many thynges semyth  
good *and* byth not, And otheres semyth not good *and* byth good.  
Hit is not al golde that <sup>1</sup>Shynyth as golde, Thou shalt not mych  
holde ne Preyse the goodys that some moste Passe. The good 24  
that god haue yeuyn the, thow sholdyst not hit kepe as anothe  
manes good, but as thyn owyn depende *and* vse hit. Ife thow  
prudencia haue embraset, thou shalt neuer be vnstabil; but  
aftyr that the tyme *and* the thyngis wolde aske thow howeste 28  
the dresse and a-wyse. So that atte euery nede that thou shalte  
do, thow mayste be abill, and acordynge. ffor that is not the  
honde y-meuet ne chaunged, that nowe in leynte othyre in  
Palme hym streythyth, agayn into a wyste hym cloyth. Hit 32  
is propyr to Prudencia, and to hit appendyth, to examyne and  
to Proue his consaille, *and* not by lyght credence to fall in  
errore or falsnesse. Of thyng that is in dowtaunce, thou shalt  
not defyne, but into the tyme that thou there-of fully asserted 36  
be, thow shalte abyde. Ne yeue thow not lyghtly thy sentence,  
for hit is not al tymes sothe that Sothe semyth; Ofte tymes



- verite hath a vysage of lesynge, And ofte tymes a lesynge hath a  
 coloure of verite, As he that is a frende oftymes he Shewyth  
 drowpyng chere, And the losyngere *and* a dysceyuoure lagh-  
 4 ynge *and* a fayre<sup>1</sup> chere. If thou desyryste to be wyse *and* by <sup>1 Fol. 42.</sup>  
 Prudencia worche, vmbethynke the fro ferre of all that may be-  
 falle, that nothyng befall Sodaynly. Whoso is wyse he Seyth  
 not, "I wende nocht that this me sholde haue betyde," but  
 8 "wel wiste y that this myght me haue betyde, And therfor  
 agaynys that y was Purveyed." al thyng that thou shalte do,  
 loke that hit be good to begynnen, And Sethyn what ende hit  
 shall haue, thow moste bethynke, For wyth-out a good ende,  
 12 lytill is worth a good begynnyng. Whoso wyse is *and* vmbeth-  
 thoght, he wille not begyle, ne begilid he nel not be. Swift  
 thoghtes that lyke byth to Swevnes, ne resewe thow not, for yf  
 thou the in Suche thoghtes delytteste, Whan thou haste all y-  
 16 thoght, mownyng *and* wrothi thow<sup>2</sup> shalte reme. lette thy <sup>2 24 L.</sup>  
 thoght be stabill, certayne, and trewe, thy worde be not in  
 vayne, but be hit of Solace othyr of Prowe. thow shalte Preyse  
*and* commende scarsly *and* seldewannes, but thou shalte blame  
 20 more scarsly, more a-vysely, and more selde. He is to reprove  
 that *ouer-myche* Preysyth and to ofte, as he that myspreysyth  
*and* blamyth *ouer-meswre*. *Ouer-myche* to Preyse is suspecte of  
 losengry; and *ouer-myche* mespryce, of felony. Thou mayste hit  
 24 vitnesse to verite, and not to Frendshupe: a frende is to lowe,  
*and* verite moche more. And therefore he is an onwyse man that  
 audyence or Yeftis yewyth to Rymoris othyr any Suche losyn-  
 geris, for thay Praysith hare yeueris be thay neuer So vicious.  
 28 Who-so ham any good yewyth brekyth the statutis of kylkeny,  
 and he is acursid by a xj bisschopis, as the same Statutes  
 makyth mencion. Sodaynly no thyng be-hete, for whan thou  
 haste be-hote, more shalte thou yeue. If thou wyse be of corage  
 32 thou moste thynke of thre tymes, that is to witte, thyngis that  
 now byth to ordeyne, thyngis to cume to Purvey, And tho that  
 ben Passyd to remembyre. Who-so nothyng thynkyth of  
 thyngis y-passet, a sote *and* a fole he shall be callid. And who-  
 36 so nothyng rekyth of that, that may falle, In sodayne myschefe  
 he moste falle. And who-so rekyth not whate he dothe, Sone  
 he shall come to evyll esplete. Remembyr the of thynges good  
 and ewill that myght falle, that thou mayste adversite the  
 40 bettyr Sustene, and prosperite the bettyr mayntene. Ne be not

Of-tymes lies  
look like  
truth.

A wise man  
is ready for  
ill haps.

He will not  
act on sudden  
thoughts.

He will not  
praise or  
blame out of  
measure.

So don't give  
to Rhymers,

or you break  
the Statutes  
of Kilkenny.

Think of,  
three times,  
present,  
future, and  
past.

Both good  
and evil may  
happen.

al tymys in traualle *and* in thoghtis, but in tymes in Ioy and Solace wythout Synne. And whan thou arte in reste, kepe the fro ydilnesse : For holy write sayth **Ociositas inimica est anime, et radyx viciorum**, That is to say, "Idlynysse is the enemy of 4 the Sowle, and rote of vicis." The wyse and the welgouerned manne, whan of grete <sup>1</sup>cures he wille hym wythdarwe, Of ydylnesse ne of folye he nath not to do. To hym longyth nedes to Esplete, domes to meswre, Dures to relesse, wronges to redresse, 8 Stryffes to allege ; al that he owyth to do Sone he Parcewyth, he dreddyth to done amyse. His good dedis *and* workys wythout chydyng, Awantynge, or grete noyse-makynge, he fulfillyth : Suche byth the vyse manys gyse *and* his maneris. Lette not the 12 autorie of the Seyere meve the ; take no cure of the Seyere what Person he is, but take kepe what menyth that he sayth " Many a pore man shewyth <sup>2</sup>wysdome and reysone, And many a Prynce grete foly wythout reysone." Ne haue no cure to Please al men, 16 but good men, ne to be praysid of folis and Shrewis, but of good men and wyse. To dysplese il men and Shrewis, hit is grete honoure and Praysynge ; and to be of ham Praysid, hit is blame and reprowe. Suche thynges thou owyste to Desyre that good 20 men Desyrith and praysyth. Desyre not the thyng to the, wyche thou mayste not come to. Whan thou arte in prosperite, thynke vppon aduersite, and of were in tyme of Pees, for hit is to late whan thou art y-take. The wyse man may not be mystake, for 24 he will afor-hande be remembrid. To the Offyce of Prudencia appendyth the dedis of all othyr vertues redresse, To hit appendyth to show whate, whan, and how hit is to done ; To hit appendyth to Purvey that oure workys to god be acceptabill, 28 profitable to vs, and not wrongefull to oure neighbors, that god be glorifiede in oure workis, *and* rewarde to vs be gette, and goode essampill to oure neighbors be yeue. Also to the office of Prudencia appendyth aftyr trowthe Suppos, and not aftyr the 32 oppynyon of dyuers Pepill. Also to the Office of Prudencia appendyth to be stabill, and not variable. Salamon Sayth, " An holy man in wysdome abidyth as the Sonne, And a foole chaungyth <sup>3</sup>as the moone." Also Prudencia dyshoneste in pryuyte 36 also well as in oppyn placis enchueth. Also in prosperite, rathyr than in aduersite wysly dothe. And hit is to witte that he that Synnyth dedly, Doth hym Selve vij grete folies. Fryste he b[l]yndyth hym Selve, for the boke of wysdome Sayth "The 40

Don't be idle.

A wise man will find plenty to do.

<sup>1</sup> 24 b L.

He will weigh advice, not the person who gives it.

<sup>2</sup> Fol. 42 b.

He does not fear the blame of evil men.

Prudence is the director of all other virtues.

Solomon.

<sup>3</sup> 25 L.

*Secundum parisiensis.*

- malice of Synneris ham-Selfe blyndyth." The ij<sup>e</sup> is, that he byndyth hym-Selfe to the Deuyll, As Iob Sayth, **Misit in rethe Pedem Suum**, "He hath Putte his foote in the nette," but as The 7 follies of deadly sin. Job.
- 4 gregory Sayth, "he shall not, whan he will, drawe hit oute." Gregory.  
The iij<sup>e</sup> Is, that as a woode man hym-Selfe he Puttyth his haundis, yeuynge hym-Selfe a wounde vncurabill; For that Salamon Sayth, "By malice he hath his Sowle Slayne," for Solomon.
- 8 Synne is the dethe of the Sowle, for hit departyth god from hym, the whych is his lyfe. The iiij<sup>e</sup> is, that he castyth his goodys a-way, For who-so doth a dedly Synne, al the goode dedys that euer he did he hath loste, Into the tyme that he into Who sins, loses all his good works.
- 12 good lyfe turne. And also the good dedys that he doth in that synne, thay byth not veray good, for thay byth not to hym merytorye. The fyfte that he goth away fro the makere of al thynge, For Osee, the holy prophete, Sayth, **Ve eis quoniam recesserunt a me**, "Wo to them, for-why thay haue lefte me." Hosea.
- 16 The vj<sup>e</sup> is that he to al-mychty good presумыth were to make, the whyche were sone were endyth, yfe the mercy of god hit wolde suffre. The vij<sup>e</sup> foly ys that he the yatis of Paradyse to
- 20 hym-Selfe he S[t]oppyth, and the kyngedome of hewyn Sillyth for a lytill price, lyke as esaau didd, that for a lytill Potage solde the ryght of his herytaunce.
- 1<sup>Of the Seconde vertu cardynall that is y-callid in latyn</sup> 1 25 b L.
- 24 **Iusticia. In englysshe ryghtfulnesse othyre ryght. Capitulum vicessimum Septimum.**
- 2<sup>t</sup> He lawe of Emyle<sup>3</sup> exponyth this vertu Iusticia, in this 3 Fol. 43. civile Lam. Capitulum xxvij<sup>m</sup>.  
maner in latyne: **Iusticia est constans et perfecta voluntas**, Of Iusticia
- 28 **Ius suum vnicuique tribuens**, That is to Say, "Ryght is a styd-faste and a perfite wille, yewynge to euery man that to hym is ryghtful." Saynte Austyne Sayth, that there byth two Parties Agustinus.
- 32 this Sayth the Prophete, **Declina a malo, et fac bonum**, And cryst Sayth in the gospell, **Primum querite regnum dei et iusticiam eius**, that is to Say, "Fryste haske ye the kyngdome of god and his ryghtfulnesse"; And in anothyr Place he Sayth,
- 36 **Beati qui esuriunt et siciunt iusticiam**, that is to say, "I-blyssyd be thay that hungeryth and thurstyth ryght." Some clerke dyudyth the vertu of Iusticia into v<sup>e</sup> Parties, Fryste The five parts of Justice.  
into obedience, for the Suffrayne; In correccioñ for the Subiecte;

In equyte for Pere and pere; *and* in verite and feyth, whych appertenyth to al men. Seneca dyscrewyng Iusticia sayth, **Iusticia diuina lex est, et vinculum societatis humane**, that is to say, "Ryght is the lawe of god, and a bonde of manys fellowchippe." For the lawe of god chargyth the forto do to thy neghbore, lyke as thow woldyst he sholde do to the. Ife thou the vertu of Iusticia desiriste, loue god, do *profite* to al men, *and* Dyssesse no man; *and* il men that nve wolde thou shalt 8 lette, that thay shall not mow trew men to dysesse, chaste dystorube; and Punyshe mysdoeris, the whych appartenyth to the vertu Iusticia: he consentyth to wickyd men, that wickydenesse will not destru. In the boke of kynges the scripture vs 12 tellyth, that helye the Prest was a full good man *and* an holy, But for-als-moche that he his Sonnes tha wickyd men were *and* lecherus, slackely reprovied *and* not chastid, by reddoure of the lawe, god ther-of toke grewos vengeaunce. For thar Syne they 16 where slayme in bataille, and xxx<sup>ti</sup> Mt. wyth hame of godis Pepill, by assaute of mysbelewyne men; And the arke of god, of the whyche the Iues makyd so myche <sup>1</sup>druerie,<sup>2</sup> was rauyshid a-way. And ther-for, when helye herde the newe thythynges, 20 he felle out of the cheyre ther as he Sate; His neke was broke, and there he dyet. The good kynge Dauy the worthy hardy, the loset of force and of vertue, of witte and of bounte, of whom god Saythe, "I haue y-founde a man aftyr myn herte," ffor-als- 24 moche as he was ouer-tendyre of his chyldryne *and* ham chastyd not in har yonge age, he founde ham aftyr when they were full woxen Prowte, onreuli, fiers, *and* presumptuous; so that thay wolde haue regnyd lyvyng hare fadyr, And oone of ham that 28 was callid absolon Pute hym out of the realme, and ouer-lay his fadyr Concubynes; And werre longe tyme Durid betwene the fadyr and the Sone, til god abbatid the wickyd presumpcion of the tyraunt, ffor he was slayne in battaill, and his men Discom- 32 fit. That god punyshid hame that chastenet not hare subiectis, <sup>3</sup>me-thynketh hit apperyth oft-tymes by dyuers Englyshe captaynys of Irland that haue bene *and* now byth, whos neclygence in non-Punyshyng of hare nacionys and Subiectes haue destrued 36 ham-Selfe, har naciones, *and* har landis. The names of thes captaynys hit awaylyth nat, ne hit nedyth, *and* also hit were henyouse *and* Perelos to reherse. And so fore thay thre causis, I leue of that matiere, *and* also leste y sholde be shente in this 40

Seneca on Justice.

What Justice bids men do.

The sin of Eli.

The punishment of Israel.

<sup>1</sup> 26 L.  
<sup>2</sup> dyuerie MS.

The fault of David.

How his children waxed evil.

<sup>3</sup> Fol. 43 b.

Irelande

God punishes them that chasten not their subiects.

- parti, the Sothe forto telle, ffor Salamon in his proverbis Sayth, Solomon.  
 "Verite getyth hatredyñ, and good Service gettyth Fren-dis."  
 And there-for Sayth the apostill in his Pistill that he wrote to Paul.  
 4 the Galathis, *iiij<sup>to</sup>* "I ham," he sayde, "makyd an enemy vnto  
 you, tellynge to you the verite." verite in this dayes is myssayd,  
 Verite in this dayes is wyth-holde, bonde, and prisoner, <sup>1</sup>for 1 26 b L.  
 vnneth, as Parisience sayth, is founde the man that hit wolde Parisiensis.  
 8 say. And therfor Sayth Senecka, a notabil worde fore Prynces Seneca.  
 and ryche men forto know, he sayth thus, "I shall show the what  
 is hit that thyng that lackyth vnto ham that haue al richesis in  
 Possession. I Sey that ham lackyth men that Sholde Say to  
 12 ham the Verite, or the trouthe." Verite in this dayes in euery  
 Syde impugned, So that hit hath ofte-tymys necessite for to fall  
 aftyr the worde of ysay, Saynge, **Veritas cecidit in platea**, that Isaiah.  
 is to say, "Verite is fall in the Pament." Verite caste doune,  
 16 whan any vnryghtly thyng is preferrid to trouthe, But verite Truth is little  
set by now.  
 that so now is despied and lytill. Settyn of, in tyme comynge  
 hit shall delyuere his louers, and condempne his enemys aftyr the  
 worde of oure Sauyoure, Saynge, "ye shall knowe verite, and  
 20 verite shall delyuere you." Perisience Sayth, "As the false Peny Parisiensis.  
 hathe hym-Selfe vnto the trewe, So hath hym-Selfe the false  
 man, vnto the trewe man." Also he Sayth, "we Sholde do  
 trouthe vnto al men." And there-for Sayth seynte Austynne, Augustin.  
 24 "Euery man that lyeth doth ille and wickydly, for no man  
 lyenge, in that that he lyeth, kepyth trouthe or feyth."  
 Salamon Sayth, "a lyyng man is hatfull vnto god," ffor whan Solomon.  
 al trespasours. I Say that Gouvernours of the Pepill sholdyn  
 28 maner matire, and Speke ferthyre of chastesyng of ill men and  
 trespasours. I Say that Gouvernours of the Pepill sholdyn  
 correcte ille men, whyle thay may not longe abyde, for a Poete  
 Sayth, **Qui non vlt dum quid, Postea forte nequibit**, that is to  
 32 say, "who so will not whan he may, he shal not when he  
 wille"; The grete Poet Ouydie Sayth, **Pryncipijs obsta**, "Wyt- Ouid.  
 stonde the begynnyng," ffor lyghtyre is a fressh wounde to  
 hele, than a festrid. And whyle an hooke is a <sup>2</sup>yonge Spyre, 2 27 L.  
 36 hit may be wonde into a wyth, but when hit is a wixen tree, an  
 hundrid oxyn vnneth hit may bowe. Salamon sayth, **Qui parsit** Solomon.  
**virge odit filium**, "who Sparith the yarde he hatyth the  
 chylde"; And whoso sparith the thefe, he sleyth the trew man.  
 40 That a prynce Sholde execute the dynte of Swerde in his enemy,

Specialy in fals Pepill, not ouersettynge the houre of fortune,  
 Shewyth this stories Suynge. The fryste boke of kynges tellyth  
 that <sup>1</sup>oure Lord god enoyntyd Saule Kynge vppon Israell, and  
 Putte Hym in the way and Sayde, "go thou and Sle the Synners 4  
 of Amaleth, And thow shalt agaynys ham fyght, tylle thay be  
 dede." Saule forthe wente, Agage the kynge of amalech into his  
 prysoner he toke, the Pepill he slow, Saule his Pepill of the  
 beste oxyn and Shepe Pray thay makedyñ. Than came the 8  
 hooly Prophete Samuel to kynge Saule and Sayde, "Why ne  
 hardyst thou the voyce of oure lorde, but thou hast y-do ille in  
 the syght of god; And for-als-moche as thou haste y-Putte of  
 the worde of god, god hath caste the away that thou shalt not be 12  
 kynge of Israell": and So was he onkynge makyð, and the holy  
 Dauby anoyntyd kynge of Israell, Iuyunge Saule: and merouer,  
 for-als-moche as Saule fulfillid not the execucion of dynte of  
 Swerde in amalich as he was chargid, he was ytraualid w<sup>th</sup> the 16  
 Deuyl. And the hondis of this holy prophet slowe the cursid  
 kynge Agage. Also Dares a clerke that was att the Segee of the  
 nobill Cite of Troy, and therof the stori-makere, tellyth and  
 affermyth for sothe that atte the Seconde battaill betwen the 20  
 Troians *and* the grecans, that aftyr Monestus the Duke of  
 Athene hadd wondyd hectore, the kynges Sone of troy, Priames,  
 in the Same day <sup>2</sup>this nobill knyght hector Slow of the grecans  
 more than a thowsande knyghtes. Where-for the hoste of 24  
 grecans he broght into so grete febilnes that none of ham had  
 herte to defende, ne Agomenon har kynge powyr hym in battaill  
 to Sette. Therfor the troians vertuosly the grecans into hare  
 tentis fleynge suyt, and as men that victorie hadde hare Shippes 28  
 brente, hare golde, Syluyr, armure, and IoweH w<sup>th</sup> ham thay  
 tursid. This was the day that an ende was makyd of the  
 battalle, the troians victors for ay myght haue be. But, O, how  
 lyght cause blynde the troians eyeñ, and namely hector that the 32  
 vndoyng of hym-Selfe and al hissyn myght haue enchued, for  
 that day the troians so myghty were, that al the grecans that  
 there agayns ham was, yslayñe thay moght. Discreccion in none  
 wys man is to Preyse the whyche whan he is in hey nede or 36  
 in morteH perill yssette, And a good fortune hym befalyth, that  
 of Suche nede or Peril he may Sudaynly delyuerid be, the grace  
 that fortune hym yewyth nel rescewe. But as anone gracious  
 man forsakyth the grace in oone houre, that neuer aftyr he shal 40

The history  
of Saul.  
<sup>1</sup> Fol. 44.

How he  
fought  
against  
Amalek,

but disobeyed  
God.

So he was un-  
king made,

and Agage  
slain.

Dares tells  
of Troy,

<sup>2</sup> 27 b L.

how Hector  
slew many  
Greeks,

and could  
have slain  
them all if  
they had  
had prudence,

now comyn to, So hit befell of the onsely hector in that day, in  
 whyche of his enemys wyth grete wyrchippe he myght haue  
 y-hadd the victory. whan al his enemys faste fro hym flowyn,  
 4 than Ajax, the Sone of Thelamon the kyng, an hardy knyght,  
 strongly in hector assaute makyd. But as thay in battaille atte  
 that tyme to-giddyr spake, hector hym well knew and that he  
 his neye cosynne was; gladd he was that he his cosynne Aiaxe  
 8 Sawe, his armes away he Putte, grete chere to hym <sup>1</sup>he makyd,  
 his Cosyn to Plese more entyerly. honestly hym he Prayed the  
 fayre Cite of Troy wythin to See, and wyth his grete Perentele  
 awhyle hym dysporte. Than Ajax Hector louely Prayed, that  
 12 yfe he so myche hym lowid as he Sayde, that he <sup>2</sup>wolde make  
 and Procure that the Troians for that day agayn the Grecans of  
 battalle wolde cesse, and no more the chasc followe, but home  
 to the Cite wende. Hector therto grantid, the trues weryn  
 16 trumped vp for that day, The troians wyth grete doloure the  
 battaill lefte, and home thay wente. This was so lyght a cause,  
 that the troians that day of the entente of har victorie cessid;  
 Vnto the whyche neuer aftyr thay ne myght not come, but in  
 20 Sorte tyme aftyr, this hardy knyght Hector was Slayne, the  
 Pepill al slayn and flemyd, and the excellent Cite of troy for  
 aye Subuertid and destrued was. This Cite, as dares Sayth, was  
 th[r]e dayes iornay in leythe, and also myche in brede; the wallis  
 24 of hit weryn of marbill, in heght CC cubites, wyth many toures  
 in grete heghte the wallis abow. Heuery hous of the Cite was  
 marbill, LX cubitis in heghte; the Sige of Troy durid ten yere.  
 The fryst cause of al the werre, now shortely to telle, was this:—  
 28 Pelleus, kyng of thesaly in grece, Sende an hardy and a bolde  
 knyght, Iason, his brodyr sonne, with a fresshe felloshippe, into  
 the Ile of Calcos to wyn the wethyr fleis of golde of Oetes the  
 kyng. This Iason Saylynge thedreward landyd at Troy, hym and  
 32 his men to refresshe, wittynge came to Lamedanton, the kyng  
 of troy, of the fresshe array of Iason<sup>3</sup> and his men. This kyng  
 therof hawynge envy, sende Iason by message that he sholde  
 his londe lewe wyth-out delay. Iason so did, and Sayde, “Gentrie  
 36 <sup>4</sup>wolde that the kyng to estraungeris none harme doynge bettyr  
 chere sholde make. And Peradventure, are this yere passe, y  
 shall here lande, whedyr that he will or no”: and So he dide,  
 the kyng he Slowe, Troy he brente, and the kynges doghtyr

but he stayed the fight

Ector.

to make cheer to his cousin Ajax,

<sup>1</sup> 28 L.

<sup>2</sup> Fol. 44 b.

and granted three days' truce.

So the victory ceased, and at the last Troy was taken.

De longitudine et latitudine troie etc.

The first cause of the war.

Troia.

Jason and Laomedon.

<sup>4</sup> 28 b L.

How Jason burnt Troy.

<sup>3</sup> by message, marked for erasure here.

rauyshid. But Priames, son to lamedanton, and fadyr to Ector, restorid troy So excellently as I afor-Sayde, that hit sholde <sup>1</sup> *veyne MS.* neuer haue be take, ne hadd traysone beyne<sup>1</sup> begonze. And hit is to witte that Rome, Venys, Italy, Lumbardy, Fraunce, Eng- 4 land, and many othyr Prowyncis weryn, *and* yette byth, inhabite for the moste Partie of the Pepill that Scapid out of this nobill Cite, the Newe Troy, whan hit was won.

Irelande **Nobyll and gracious lorde**, thes two stories afore-writtyn 8 considerit, Sethyn god and oure kyng haue grauntid you Powere, do ye therof Execucion in opyn fals enemys, traytouris, and rebelle, trew men quelleris, whan thay fallyth Into youre handys, by the thow Sharpe eggis of youre Swerde, that is to 12 witte by rygoure of lawe and dyntes delynge, hauynge in mynde that I Sayde afore of the Poet, "*withstonde* the begynnyng." For as a Sparke of fyre risyth an huge fyre able a realme to brente, So rysyth of the roote of an fals enemy, appert traytoure, 16 othyr rebellis, many wickid wedis sone growynge, that al trewe men in londe Sore greuyth. Therfor, whan thay fallyth into youre handis, Raase ham aH out of rote, as the good gardyner dothe the nettylle. I know welles the roote of the nettille, One 20 dough O'dynicis, fadyr of hym that now is, Of whom spronge the wedis that als myche in mi tyme haue destruede of the comyte of Kyldare as al Irysh men of Irland aftyr. this nettle in Poynte was to haue be rasid out of roote, <sup>2</sup>whan ye, gracious 24 Lorde, the castell of Ley out of the fals nettle-is Handys wyrchply wan. In the yere of oure lorde Ihesu cryste, Mt. CCCC xx<sup>ti</sup>. And ye the same castell, to the lorde therof, the Erle of kyldare aforseyd, delyuerid. In the Same yere the 28 Same fals nettles lyghtly agayn hit gotte.

Many great countries peopled with the folk escaped from Troy.

Irelande

Don't forget Troy when you fight in Ireland.

Rase them out by the roots,

especially O'Dennis of Kildare.

<sup>2</sup> Fol. 45. 29 L.

You had a chance in 1420.

Capitulum **That a prynce sholde not truste to his enemy.** Capitulum **Vicessimum octauum.** xxviiij<sup>m</sup>.

S. Bernard. b Ernard Sayth, **Debilitas inimici non est Pax, Sed ad 32 tempus treuga**, that is to Say, "The febilnes of the enemy nys not a pees, but a truse for the tyme," And yf thou trystis that thyñ enemy thynkyth not the Same sotilte that thou thynkyste, thou Puttyste thy-Selfe in drede, and therfor Salamon Sayth, 36 Solomon. **Non confidas inimico tuo in eternum**, that is to say, "Tryste thou neuer to thyn enemy." And touchynge this matiere y



fynde write in this maner. Two men haue ben companyed in one way, that oone was an Philosofoure and feythfull man, that othyr was a man the whych was an Iewe. The Philosofre rode  
 4 vpon a mule that he hadd fosterid atte his owyn plesynge, and bare *with* hym al necessaries for a man that ride sholde; the Ieue went on his fete, and noothyng he had to ette ne noone othyre necessari. they talkid togiddey, and the Philosofre to  
 8 the Iue Sayde, "What is thy law *and* whate is thy feythe?" The Iue answerid, "I belewe that in hewyn is oone god whyche y honoure, and y will good to al men that accordyth *with* me in my feyth, *and* in my law, *and* my belewe, and good wolde to  
 12 me. And who-so dyscordyth fro my lawe, hit is laweful to me hym to Sle, his mony take of hym, his wyfe and his chyldryn also, and abowe al tynge I ham acursid in my lawe, yf y kepe feyth and trouthe to hym, othyr hym helpe, or mercy do, or any  
 16 <sup>1</sup>thyng hym Spare." Aftyr thys Sayde the Iue to the Philosofre, "I haue now shewid the my law and my feyth, now shew thou thyne to me." The Philosofre Sayde, "this is my feyth *and* my lawe. Fryst y desyre good to my-Selfe and to  
 20 my chyldryne *and* to my cosyns, and y will none harme to noo creature of god Of my lawe ne of noone othyr. And y belewe that mercy and ryght is to be doñe to euery man lyvyng, and no wronge me Plesyth, and as me semyth yf harñe is befall to  
 24 any man, that hit me touchyth *and* nuyth. I desyre Prosperite, helth, Solase, felicite, and goodnesse to al men in Comune." Than sayde the Iue, "And whate yf a man haue y-do the wronge or offence?" The Philosofre sayde, "I wonte that in  
 28 hevyn is oon god, good, ryghtful, and wyse, and nothyng fro hym may be hydd, that rewardyth good men and il aftyr hare deserte." The Iue answerid, "why kepist thou not thy lawe, And why confermyst thou not thy feyth in ded doynge?" and  
 32 he answerid, "how shal y hit do?" the Iue hym answerid, "See me here, a man a-foote, hungry, thursti, *and* for trauaille recreiet, and thou rydest thy-Selfe atte aise." "Soth sayst thou," quod the Philosofre, and anoone lyght doune of the  
 36 mule, he opnyd his male, and yaue hym mette and drynke; And aftyr he sette hym on his Mule. Anoone aftyr the Iue Saw that he was wel ydressid, and that the mule was swyfte, he smote the mule wyth the sporis, the Philosofre behynde fere  
 40 he lefte. And therefor he cried "alas, I ham <sup>2</sup>confused." The

The Philosopher and the Jew.

They tell each other their law; first the Jew,

1 29 b L.

then the Philosopher.

The Jew asks for a ride,

and runs away from his companion. 2 Fol. 45 b.

Iue a lytill the mule<sup>1</sup> restyd, and Sayde, "I Sewyd the my lawe and his condicion, and y wille hit conferme." Than hastily the mule forth he drowe; this Philosofre sayde, "Leue me not in this deserte to ben Slayne of lyons, othyr of othyr 4  
 1 30 L. wyld bestis, or of <sup>1</sup>hungre, myssayse, thurste, or Some othyr myschefe dey; but haue mercy of me as y hadde of the." The Iue endeynyd not bakeward to be-holde hym, he wolde not  
 The Jew dis- hyre, he stynte not, till he out of his syght y-Passyd was. And 8  
 appears. whan the Philosofre was so in dyspayre wythout Socoure, he remembrid hym of his Perfeccion *and* his feyth, and of that that he hadd sayd to the Iue, that in hevyn was oone god ryghtfull Iuge, vnto whome nothyng may be conseylid ne 12  
 The Philo- hid: than he lyfte vpe his hede to god, and Sayd, "lord god, sopher prays for justice. thou woste that y belew in the, *and* in thy lawe, and in thy commandmentes, I preyse the and magnifie the, And therfor conferme thyn honoure anent this Iue." whan he hadd thus 16  
 He comes up Sayde, he wente not fere thennes, ther-as he founde the Iue to the Jew. falle doune of the mule, that brake his thegh and his neke hurtet, and the mule on his belly stondyng; and when the mule Sawe his lorde that hym nurchyd, he knew hym and 20  
 agaynys hym wente. the Philosofre lepid vp the mule *and* departid fro the Iue, that ther In Peril of deth abode. The Iue cried, "a, fayre brodyr, haue mercy of me, for I dey. kepe thy lawe, for god hath graunte the victory." Than he began 24  
 He reproach- more besilli the Philosofre to blame, "Thow synnest vickydly es him of his evil-doing. yf thou me leuyste *wit*hout mercy." Than Sayde the Philosofre, "thou synneste cursly whan thou leftyste me wyth-out mercy." the Iue answerid, "reproue me not of trespasis y-Paste, for y 28  
 Sayde to the that Suche was my law, *and* my feyth in<sup>2</sup> whych y was norshid in, *and* in whych y founde all myne auncestres ynorshid *and* myne eldryn therin contynue." Therfor, nobill  
 Irelande and gracious lorde, consydyr ye that youre yrysshe enemys 32  
 3 30 b L. ne hare auncestres wyth-nede any of them was trewe to you or to youre fadyr, than ye <sup>3</sup>were strongyr than thay, wytnysse on youre-Selfe, that arthure M<sup>c</sup>mirgh was no longyr trewe ne pees helde, than youre fadyr lyuet, for al the grete othis 36  
 Don't forget that the Irish are like this Jew. that he Sware. This Phylosofre aforsayde had mercy of the Iue, *and* makid hym ride behynde hym into the Place there-as he desyrid to be amonge his owyn Peple. Not longe aftyr the

<sup>1</sup> nule, MS.<sup>2</sup> in in, MS.

Iue died, And whan the kynge Of the Cite herde of this matiere, he sende for the Philosofre, and makyd hym his prywey consailloure, for that Piteouse worke and for the bounte of his  
 4 lawe.

The Philosopher has mercy on him, and is rewarded.

**Of the manere correccion that a prynce sholde haue anent his Subiectis. Capitulum vicessimum nonum.** Capitulum xxix<sup>m</sup>.

- h Itte Is to witte that correccion sholde come of lowe, acord-  
 8 ynge to holy writte, **Ego quos amo arguo, et castigo.** "I blame and chaste tho men that y loue." But Sume prynces and Iuges wolde correcte tho men namely to whome thay haue Envy, whos correccion nys not but an enemyly persecucion.
- 12 Isay the holy prophet Sayth, **Egredietur virga de radice Iesse,** that is to say, "A yarde shall out-Passe out of the roote of Jesse." Iesse is noone more to say, but a brandynge, for of the brandynge of lowe the yarde of correccioñ shuld oute-Passe.
- 16 There<sup>1</sup>for ye shall not correcte youre Subiectes as an enemy, but as<sup>2</sup> a brothyr. For correccioñ *with-out* mercy is a blyne wodnys, And lyke a blynd archere, whyche wenyth to smyte a dere, and hittyth a man, as lameth did, that Purposyd to shote  
 20 a wilde beste *and* smote Cayme *and* hym killid. The lowe of Iusticia and ryghtfulnesse of Dome regnnyd in Prynces, that Paganes where in olde tyme, moche more than hit dothe now in oure crystyn Prynces. For as valery Saythe, A kynge that  
 24 Cambises was callid founde that oone of his Iuges, that he <sup>3</sup>hadde y-sette to Iuge his Pepill, yaue a fals Sentence, wherfor this kynge comandid that he were y-hillid, and did couere whyth his Skyñne the Seete therin as he was woned to sitte  
 28 whan that he was Iuge. And commandid that his Sonne, that Iuge was aftyr hym in the Same Cete, shulde Sitte and deme, that he mynde haue sholde of the Payne of his fadyr, wpon whos skynne he Sate. In this maner a newe Payne he founde,  
 32 by the whyche fals Iuges queyntly he chastid. Arystotle preysyth the vertu of Iusticia, and Sayth, that hit is the moste faryste vertu of all vertues, more bryghtyr Shynynge than the day-sterre. And therfor wyth-out this vertu may no Prynce  
 36 ryghtfully regne. For the Powere of a prynce *that* is not ryghtfull demenyth, ys lykenyd to a sharpe Swerde in a wode-mans honde. Al othyr vertues bene vayllaunt to tho men

Correccion should come of lowe.

Isaiah.

<sup>1</sup> Fol. 46.

Correct your subjects as brothers, not enemies.

Valerius.

<sup>3</sup> 31 L.

The judgment of Cambyses.

Aristotle on justice.

<sup>2</sup> as as, MS.

The justice of a king profitable to his subjects.

Helinaud.

A widow prayed Trajan for justice.

He promised it on his return.

<sup>1</sup> 31 b L.

She sued for it on the spot.

And he lighted from his horse and did justice.

<sup>2</sup> Fol. 46 b.

Moreover, he gave up his son, who had killed a widow's child.

Christian Princes, take shame of this Pagan.

that ham hath, but the ryghtfulnesse of a prynce strechyth hym to al tho that Subiectes to hym byth. And therfor Sayde the Pepill of Iude, that the ryghtfulnesse of a prynce ys more profitabill to his subiectis, than Plente of mettes *and* drynkes. 4

Helinaund, that stories of Romanys wrote, tellyth in his boke that Traiane the Emperoure of Rome leped vp to hors and redy was to go to battaill. there came forthe a widdowe and hym helde by the fote, and delfully hyr Playnyd, and with wepynges 8 hym Prayed, that he wolde do hyr ryght, Of tho men that hyr Sone had Slayzne, whych was not but an Innocent, And Sayde, "Syre, thou arte Emperoure, and I haue Sufferid the cruell wronge." the Emperoure answerid, "whan y come agayne, I 12 shall do thyn asseth." She sayde, "and whate yf hit happe that thou neuer agayne come?" "My successoure shall do the ryght." She answerid, "whate <sup>1</sup>shall hit availle the, the good that anothyre man thy Successoure shall do? Thou arte my 16 Doctoure, and aftyr thy deservynge thow shalte mede rescewe: hit is wronge and dysceyte, noght pay the dette that is owynge. Thy successoure, to ham that wronge Sufferyth, for hym-Silfe he shall be bounde; Anothyr manys ryghtfulnes may not Saw the. 20 Hit shall be honoure to thy Successoure, and well hit shall hym befall, yfe he may Sawe his owyne." To this wordis the Emperoures herte, tendyr of Pite that he toke of hyre wordis, Anone he lyght doune of his hors, and Saate in Iugement, and 24 anone he did to the widdowe fully ryght. And therfor the Romanes makyd to hym an ymage in myde the Strete, to Show how to the widdow he didde ryght, ar that he yede in werre vp fellows *and* enemys of the Empire. Anothyr tyme hit happid, 28 that Traiane his Sonne rode an hors vndauntid, that ouer-trade a weddowes Sone in the strete into the tyme that he died.

<sup>2</sup> She makyd Pleynte to the Emperoure, and there-of ryght askyd. He toke his owyn<sup>n</sup> Soñne, and hym to the widdow 32 yaue for his sone, that dede was, to do hyre wille wyth hym. Therefor hit was cried in the Sene of the Senatoures of Rome in audience of all the Pepill, "No man is more bessid than Cesar Augustus, ne noo man bettyr than Traiane." Moche 36 sholde oure crystyn Prynces reede and be ashamyd, whan thay doth no ryght to the Pepill, or slackely *and* Slowely hare wrongis amendyth, whan Iusticia, as well to Pouer as to ryche sholde be done frely, Delayeth for fawoure or for hate, or hit 40

- for Penyes sylle and Sauyth gilty men, and dampnyth gylteles men. Tho men ben lykenyd to the Iues, the cruel <sup>1</sup>fellons, the whyche Sauyd baraban the thefe and a man murderere, and <sup>1</sup> 32 L.
- 4 crucifieddȳ Ihesu, the verray Sauyoure. More deppyr in the turmentis of helle shall bene the ille Prynces, than the ill subiectes; And more the crystyn Prynces than the Pagan ones. <sup>Ill Princes shall lie deeper in hell than Pagan ones.</sup>
- 8 Pryncis, yf they do not ryght to al men. And yfe thay done welles thay shall haue more rewarde. Wherof hit is writtyn in the boke of wysdome, “to Smale Pepill mercy shall be grauntid, but the myghty men *and* stronge, more strongy’ turmenty shall suffre.” Ther was an heremyte Sumtyme, that al tyme Prayed <sup>The hermit and Pope Gregory.</sup>
- 12 god that he wolde shewe hȳm of whate merite he was and in whate degre, Atte the laste a voyce frome hevyn hym answerid, “Of the Same merite thou art, tofor god, as gregory the Pope.” <sup>The hermit complains.</sup>
- 16 than Sayde the heremyte, “Alas, In ille tyme came I into this deserte, In ille tyme Saw y this hermytage, in myssaisse and defaute, in full grete Sufferaunce haue I be so many Ieris, and now ham I but y-like gregori the Pope, that hath So grette honoure *and* reuerence *and* riches. he hath so hey glorie and <sup>The angel answers.</sup>
- 20 Pouer, that all the worlde to hym Enclynnyth *and* Subiecte is.” whan this heremyte so hym demenet he fell neygh in dyspayre; the voyce of the angill hȳm Sayde, “Thow arte a fole dotdrat and ouer-trowes. how darryst thow make comparisone betwene <sup>Riches do not take away all virtue, they make it more difficult.</sup>
- 24 gregory and thy-Selfe? thou lowist more the catte that thou haste, than gregory al the worlde.” Bi this hit apperyth full well, that riches and heynesse of the worlde ne takyth away good vertues: But more byth to Prayse the grete lordis, that <sup>2 32 b L.</sup>
- 28 by witte *and* vertues ledyth and gouernnyth the Pepill har Subiectes, than Power men that nothyngē haue to gouer[n]e ne to mayntene <sup>2</sup>but ham-Selfe. This gregory as the stoory tellyth, For-why that he hadd harde of Traian the Emperoure, <sup>Gregory prayed to God for Trajan the Emperour:</sup>
- 32 that he was full of ryght, he was delfull that on so ryghtfull a prynce was Per[s]hid. And Prayed god bysely wyth entyere herte that yf hit hym Plesid, he sholde take this Emperoure out of hell, and hym to Sawe. An angill to gregori Sayde, <sup>and his prayer was heard.</sup>
- 36 “atte this tyme god hath herde thy Prayer, Traian is sawid, But fro hens-forward bid thou no more Suche Prayeris.” A, lord god, moche louyst thou the vertu of Iusticia, whan for hit thow haddyst mercy of a pagane, And the blysse that neuer <sup>and his prayer was heard.</sup>
- 40 ende shall hawe in hewyn, for Iusticia to hym thou grauntyste.

- <sup>1</sup> Fol. 47. To the whyche blysse vs brynge Ihesu cryst, <sup>1</sup>Hevyn Kynge, Ameñ. Here endyth the boke of Iusticia and begynnyth the thyrd vertu that is y-callid in latyn fortitudo. In Englysshe Streynth of herte, othyr boldenys, othyr manhode, 4 othyr hardynesse. **Capitulum tricessimum.**
- Capitulum <sup>xxxiii.</sup> He thyrd cardynalle vertu ys y-callid fortitudo. Saynte Augustin. t Austyn Sayth in libro de moralibus ecclesie, **ffortitudo vero est amor facile omnia tollerans propter id quod 8 amatur.** that is to Say. "Fortitudo is a loue al thyng lyghtly Sufferynge, for that thyng that is y-lowid." The [glose] vpon The Gloss. the gospell of Matheu Sayth, **ffortitudo est firmitas animi contra molestias seculi**, that is to say, "Fortitudo is a stid- 12 fastnes of the Soule, agaynes the griuance<sup>2</sup> or heynesse of the worlde." Tullyus in *Secunda* rethorica, Sayth, **Fortitudo est considerata periculorum suscepicio et laborum perpessio**, that is to Say, "Fortitudo is a considerid vnderstondynge of 16 PeriH, and a sufferance of trauaiH." Also Tulli Sayz that, **Fortitudo est magnarum rerum appeticio et humilium contempcio et cum racione humili<sup>3</sup>tatis laborum perpessio**, that is to Say, "Fortitudo is a desyre of grete thynges, and a 20 despysynge of lowly thynges, and a sufferance of trauaille, wyth the Profite of reysonne." By thys vertue Fortitudo, a man may Sustene without feyntyse of herte, trybulacions and aduersitees and harde chaunces, And well berre his good fortunes wythout 24 any Pryde. By this vertu Is the herte of a man I-Stabelid, in so myche that for no chaunce hit is not y-nued<sup>4</sup>, but hym holdyth Stydfastly and Strongly in al adventures, good and ill, not chaungynge the herte. This vertue had heyly al this 28 holy martires and wourthy men of armes that afor vs were. Tully Sayz that who-so hathe the vertu of Fortitudo, he shall lyue with grete treste, frely and wythout drede. Moche is hit grete to manes corage nocht to flessH, but stabilli Stonde, and 32 the Ende of lyfe to yelde wythout drede. If thou haue this vertue Fortitude, thou shalte neuer say, that wronge ys done to the, but of thyne enemy thow shalt Say, he grewid me not, but he hadde wille to grewe. He that is wyse and hardy, he haue 36 the vertue of Fortitudo proprely, and Sum men hym callyth a corageous man, or a manful man. Suche a corageous man, of He speaks no evil; noo man he shall Say iH in present ne in absente; Oplynly he will take battaill, for deceit and trechuri appendyth to hym that 40

- is feynte of herte. Than shall he be holde hardy and corageous, he is neither foolhardy nor  
 that desyryth not gret *perciH*, as doth the fole-hardy ; ne ouer-cowardly.
- myche doughty, as doyth the feynte coward. Arystotle, in the Aristotle.
- 4 *iiij*<sup>o</sup> boke of Ethic, descreeyth the hardy in thys maner, "The  
 hardy puttyth not hym-Selfe in *perciH* by Smale thynges that  
 lytill aualyth, For so done thes foolis, that So myche thay  
 Preysyth thynges <sup>1</sup>that lytill wourthe bene, that thay Puttyth <sup>1 33 b L.</sup>
- 8 ham-Selfe in *perciH* of lyfe for ham. And that appartenyth to  
 a feynte herte to lowe myche a thyng of lytill walue. But the  
 hardy for a grete thyng and of grete Pryce gladdly hym  
 Puttyth in *perciH* of lyfe, As for commune Profite of the Cite, <sup>The bold man  
 puts him in  
 peril for  
 things of  
 great price,</sup>
- 12 Contrey, othyr a roialme, to sawe holy churche, to enhance the  
 vyrechippe of god ; In Suche case Puttyth the hardy boldely his  
 lyfe in *perciH*, And leuer hym Is to lyuen in honoure, than to  
 lyue *without* <sup>2</sup>vertue in dyshonoure." So did the good Kynges, <sup>2 Fol. 47 b.</sup>
- 16 Pryncys, Erls, Baronys, and Knyghtes that afor vs were ; as  
 did kyng Dauid, Sampson, Iudas Machabeus and his bretherin,  
 Arthur, Charles of Fraunce, the good Prynce Edward, James  
 youre graunt-sire, Maurice fitz Geraud, Robert Steuenes son, <sup>as all the  
 worthies did.</sup>
- 20 Reymond le grose, Ihoñ de curey, and many otheres of the  
 quenqueste of Irland. The hardy more gladly yeuyth than  
 resewiyth, largely he rewardyth, Amonges hey men and lordes  
 he contynueth hym heily, Amonges mene Pepill menly, So
- 24 that he may acorde to ham all. The hardy of few thynges hee  
 hym entremythyth, and takyth few nedys in hande, and they  
 shall ben of grete nobelesse, and of grete renoune. For-why to  
 entremytte of al thynges, appendyth to hym that hath a lowe  
 entremytte of al thynges, appendyth to hym that hath a lowe  
 28 herte, and lytill vertu. The hardy or the manfull in hidlynges  
 he nendeynyth not any-thinge to do, For he wille do nothyng  
 where-for he sholde be reprovewid. He will haue opyn frendis  
 and opyn enemys, So that al men may know whyche ben both  
 32 oone and othyr. why, forto lowe pryuely or forto hate, apper-  
 tenyth to Pouer men that dare nocht to take an hand opynly.  
 The hardy <sup>3</sup>wille not leue that he takyth in hand for speche of  
 the Pepill, For he hath more cure of verite, than of the <sup>He takes few  
 things in  
 hand, and  
 those of great  
 price.</sup>
- 36 oppynyon or ortrow of the Pepill, And ther-for he is trew in  
 dede and worde, And haue no will to ly, but yf hit be for  
 myrthe and Play: he will haue no company but wyth his  
 Frendes, why, forto Please al men, hit were ouer-moche thral-  
 40 dome, but the hardy ne may hit endure. But thay that byth <sup>He has open  
 friends and  
 open enemies.</sup>
- <sup>3 34 L.</sup>  
 He cares not  
 for the  
 opinion of the  
 people:  
 nor will he  
 please all  
 men.

He is not easily astonished.

He remembers not past ills.

He has no will to speak of himself.

He does his deed without bobaunce.

He changes not for plenty or default of necessaries.

He desires Justice, right, and the honour of God.

<sup>2</sup> Fol. 48.

He is not like the churls.

He is slow in moving, for he finds little worth hastening for.

of lowe herte ben lowely to al men, and mervelyth of Smale thynges that thay hyryth. But the hardy wyse man mervelyth hym not but of thynges of grete value. The hardy, of dyssayes that he hath Sufferyth he wile haue no remembrance, for-why, 4 he ne holdyth hym not y-lowet ne vndyrfote of the dyssayes whyche he hathe escapid. And for-why that he toke not to hevynesse the damagis that hym befell, but by vertue of stronge corage ham resewyth lyghtly, he may not of ham haue remembrance, for a man lyghtly for-yewyth *and* Sone thay thynges that he lytill telle of. Anothyr maner hathe the manfull or the hardy that he Spekyth lytill, and thynkyth that beryth borthom, And also he haue no will to Speke of hym-Selfe, ne 12 of none othyr moche: he haue no cure that he be y-praysid ne that otheris be blamyd, And ther-for nethyr hym-Selfe ne otheres he prayisyth, ne wil not say harme of his frendis ne of his enemys, but al that hym owyth to do, he hit doth 16 *without* bobaunce wisely, and wyth-out feyntyse actify. Anothyr condicioñ hath the manfull othyr the hardy, that neuer he Playnyth hym of defautes that he hath hadd, nethyr of mette, drynke, ne of othyr thynges necessaries, but Plente and 20 defaute of al thynges he resewyth evynly, so that no man may Percewe nethyr by worde ne by semblaunt, that he hath the herte y-changed fro ayse to mysayse, ne for scarcite, ne for Plente. And yf hit befall that he haue defaute of any thynges, 24 he ne Prayeth gladly anothyr manes helpe, but yf the grete nede therto hym drywe, ffor hym <sup>1</sup>rechyth not moch, but of commyn Pees of the Pepill, Iustice, and ryghte, and the honoure of god aboue al thynges. More desyryth the hardy, honest 28 thynges wythout wynnynge, than dyshoneste thynges wyth gret wynnynge, And therfor he desyryth more grete lordshuppe, <sup>2</sup>othyr lytill rente, than a townshup of londe othyr a grete Some of catele to charlys appertenynge. To charlis appertenyth 32 to Prayse moche, *and* to loue grete hepis of money of golde and Siluer, For-why, they haw lowe hertis *and* lytill, But to nobill Pepill of hey Parage and of grete vertue, longyth to loue chyualry, lordshup; to desyre Streynth, Doghtynesse, *and* ryght- 36 fulnesse wythout queyntise. By kynde the hardy shal be of Slow mewynge, for he fyndyth but Seldome a thynges for the whyche he hym endeynyth to haste, And he sholde haue a stronge voyce *and* grete, *and* treely Speke, ffor that betokenyth 40



a stronge herte and a stabill. And therfor women, that by kynde bene more febelier than men, haue Smale voyces. And tho men, that by rancoure of herte chydyth hastely, thay haue not har Spyritis in thare Powere, But whoso hath the vertue of Fortitude, he ne deynyth not to chyde, And in Spekyng he haue not mestere to hafe [haste], for his Spirite is not by rancoure y-trowbelid.

He has a strong voice and great, and he desig- neth not to chide.

8 Here begynnyth old stories to Shewe the condicionys and the propirteis of the hardy or the manfull. Capitulum Trycessimum Prynum.

Oche desyre thes olde Pryncis to Putte hare lyues in balauce for coinen Prowe of the Pepill, and they were so hardy, that in Suche a Poynte thay douted not the deth; for as Valery Sayth, and Seynte austynne hit rehersyth in the boke of the Cite of god, Codre, Sumtyme kyng of the Cite of Athenys, whan he had vndyrstonde by the Answer of his godys, are that he to a certayn battaille agaynes his enemys wente, that thay the victori sholde haue in battaill whos kyng or duke sholde be slayne in battaill, He onlasit his riche armes and roial array,<sup>1</sup> and hym clothed in Pouer<sup>2</sup> array, and wythout any drede he went al dysharmyd ayeynnes the hostis of his enemys, and by contention ham taried, wherfore they hym Slewe anone. For leuer hym was deth to suffyr, that his men had the maystri, than lyue and See his men to bene ouercome. The Prynces in olde tyme ne were not covetous of golde ne Siluer, And therfor more gladly they yawyn than reseceut. Vegesce tellyth, that a nobil con- sailoure of Rome that Fabrice was callid, a wyse and a worthy man pat lowid not yftis to resecewe, Answarid to an Ambassa- toure of a fere Estraunge contre, that hym proferid a grete Some of golde, "Go," Sayde he, "to thy contrey wyth thy golde, I haue no cure to reseceue; Leuer is hit to me to comaunde tho that the golde haue, than thare good to haue." Syppion, the nobill duke of Rome, whan he Saue well that haniball the kyng of Cartage, that is Souerayne Cite of affryke, had besiegid the Cite of Rome longe tyme, and So hugely slayne of the romanys that in oone day he didid fill thre bushelis of golde ryngis, that weryn of the Pryncis and of the wourthy men of

Capitulum xxxj<sup>m</sup>.

Valerius. Augustin.

The death of Codrus, king of Athens.

<sup>2</sup> 35 L.

Vegesce.

Fabricius and the am- bassadors.

Scipio.

When Hannibal besieged Rome,

<sup>1</sup> x partially altered to y.

the Same Scypion, than, this Scipion, wyth his Chiualrie Passid  
 the See, and Came to Cartage *and* hit assiegid, wyth grete  
 manhode he makyd stronge assautes and harde; The Pepill by  
 Swerde and hungyr he Slow; thythyngis therof to Rome wente. 4  
 Haniball the Sige forsoke, hastely to Cartage he wente, wyth  
 Streynth he entried, by grete vertue the Cite restorid, he makyd  
 engynes, he gederid grete hostis, the Cite defendid, He ordaynyd  
 his shildrymes, steryn battaill he yaue, but atte the latyste 8  
 Scipion hym ouercome. Than flow haniball throught al affrike  
 into A Castelle, <sup>1</sup>and Into Streynthis. Scipion hym chased  
 as a grehound dothe the Fox. Atte the latyr ende by wenyng,  
 that <sup>2</sup>he dranke of his owyn will, he died, that he wolde not to 12  
 be takyn or Slayne of the Romans. Than Scipion toke al  
 affrike, *and* So hit makid Subiecte to Romanys, and Payedyn  
 grete truage of golde and Siluer; he came agayn to Rome, hole  
 and mery, and Sayde to the Romanes, "Fayre Sirres, affrike to 16  
 yow haue y conquerid, And nothyng of the conqueste haue y  
 rescwid Saue the Name." As the tyme and the nedes askyd,  
 the Princis in olde tyme they contynued ham, Some tyme as a  
 lorde, another tyme as a fellow, this wittnessyth Valery, that 20  
 tellyth that kynge alexandyr lad in a tyme a grete hoste in full  
 colde weddyr. atte evyn when he restid, he satte in oon hey  
 sette by a fyre; he rewardid aboute, and Sawe an olde knyght  
 quakyng for colde. Anoone he descendid fro the Seete, And 24  
 toke the knyght in his armys, and Seete hym in the Sette by  
 the fyre, there as he hym-Selfe Sate. And therfor hit was no  
 merveill that men wolde so gladly Serwe Suche a lord, that  
 bettyr lowid his knyght than his owyn dignite. Grete and hey 28  
 dedys toke on ham Prynces in olde tyme, And Smale thynges  
 thay lettyñ to Smale men. Ensampill of this vs tellyth Orosie,  
 that well couthe the Stories. Cyrus, the kynge of Pers, hym  
 besieged to conquere babilon, the grete stronge Cite; but he was 32  
 moche y-lettyd by an hugy ryuer rennyng by the Cite wallis.  
 In a day whan thay wolde assaute make, a knyght fryst by  
 foole-hardynys hym-Selfe to the ryuer Sette. The course of the  
 ryuer So stronge *and* So styfe rane, that the knyght and his 36  
 hors rauyshith, doune hym bare, *and* dreynte. Cyrus, the hardy  
*and* manfull kynge, in grete wrathe Sayde, "So crowel wenge-  
 aunce of this ryuer shal y take, that a woman wyth chyld hit  
 Shall mow Passe *without* Perill." Than he did assemblill worke- 40

Scipio carried  
the war into  
Africa,

and caused  
Hannibal to  
return.

<sup>1</sup> Fol. 48 b.

At the last  
Hannibal  
died of  
poison.

<sup>2</sup> 35 b L.

Valerius.

Alexander  
and the cold  
knight.

Orosius.

Cyrus was  
besieging  
Babylon.

The river  
slew one of  
his knights,

- men by thowsandis, and trenchyd and dalwe the growne, and departid the ryuer in CCC and lx Parties, wherthrogh that al men Smale and grete hit myght Passe wyth-out <sup>1</sup>any damage.
- 4 than he toke the Cite, hit destrued, and the wallis therof he did down-caste into the fundemente. Hit was not y-holde proesse ne chyualry to assayle a man vnwarnyd, but olde men helde hit for cowardy. And therefore was alexandyr, the kyng Piames Sone
- 8 of Troy, moche to blame, that in the tempill of apollyn by dysceyte and treyson slow achilles the worthy and doghty knyght. Holy writte reprowyth Ioab, Prynce of kyng Daues hoste, for that he had Slayn by trayson two prynces bettyr
- 12 that he was, Abner and amasam. And therefore Salamon, kyng Daues Son, therof Vengeance toke, and makyd hym be Slayne, as the boke of kynges vs tellyth. Trouthe and verite, more than oppynyon or falsnesse, lowid olde Pryncis. Ensampill of that
- 16 vs tellyth Valery, and Sayth that in olde tyme wher two frendys, that oone was callid Hamound, that othyr Phicia. On of this was take by Denys, the cruel Tyraunte, kyng of Cezillie, he woulde haue Slayn hym, he askyd of his dethe respite in-to
- 20 the tyme that he had y-makyd his testament and dysposid his godys. The tyraunt hit grauntid vp that covnantte that he a plege for hym wolde Putte into a certayn day. He Putte In his frende for hym and went forthe. Many dayes Passyd, the
- 24 terme neyghed, and he came not. Euery man helde hym a fole that faste was, and sayde, “<sup>2</sup>folych Haste thow done, to Putte thy-Selfe in Hostage for thy frende. He will not agayne cvm, dey thow moste.” he answerid, “I kno well my frende, that he
- 28 atte no tyme couaunt wold breke: well know I, and Sertayne I haue of reuenine.” Whan the terme came, his frende repairet and hym presentid, And to the tyraunt Seyd, “see me here, lete my frende Passe, for y haue hym acquitted.” Denys remembrid
- 32 hym of So grete <sup>3</sup>trouthe, frendshupe, and lewte, and for-yaue his male talent, And prayet ham bothe to resewe hym to ben thare fellowe. By losyngrie to Plese grete or Smale, hyt is contrary to the vertue, Fortitudo, and therfor the Phylosofers that were full
- 36 of vertues, Leuer was to ham to Suffyr grete myssayse, than by losyngrie grete auere to gette. Als Valery tellyth, Dyogen the Philosofre. in a certayn day gederid wourtes to his mete, And therfor a losynger Aristipus to hym Sayde, that was with denys
- 40 the tyraunt, “Diogen, thow sholdyst haue no mestere to ette

and he took vengeance on it.

<sup>1</sup> 36 L.

The treason of Paris blamed.

Joab reproved.

Valerius.

The story of Damon and Pythias.

One friend becomes surety for the other's return.

<sup>2</sup> Fol. 49.

His friend returns,

<sup>3</sup> 36 b L.

and Dionysius pardons him.

Aristippus reproves Diogenes.

- wortes, and thow woldist losenge kynge denys." Dyogen answerid, "and thow woldiste ette Suche mette, thou Sholdyste neuer nede to losynge kynge denys." None hardy or manfull is not lyght of thoght, nethyr haue no mervelle that many pouer 4.
- Diogenes' reply.
- Valerius. men mervelyth of. Of thes vs tellythe Valery, that in a certayn battaill descendyd an halte man, and therfore Some of the Same battaill hym Scornyd. the halte man answerid, "I ne ham not maymet in handis ne in armes, thegh y be halte-footed : 8 moche more bettyr I shall fyght, for y ne haue noo hope to fle." Of anothis he tellyth vs, to whom his fellowe sayde, "So grete Plente thay of Pers haue of Arowes that the Sonne Vixith all durke, whan they begynnyth to sote ; bettyr is to fle than so 12
- The man who rejoiced at the cloud of arrows.
- Do not think of past adversity.
- 1 37 L.
- Julius Cesare. many Pepille to assaile." That othis as an hardy man answerid, "the Plente of arowes that thow spekyste of sholde vs Plese moche, ffor the weddyr is ful hote, And there-for moche the bettyr we shall fyght vndyr the shedow of the arowes." Ouer- 16 mych to thynke dissayse and aduersiteis that ben Passid, appertenyth not to hym that hardy is, for that shal make hym feynte. For yf kynge Alexander had moch thoght of tribulacionys and peynys that he Sufferid in Perse, he nade neuer be hardy to 20 entyr in Inde. And yf Scipyon had ouermych chargid the damages of Rome, he had neuer ben hardy to entyr in affrike. Of the comendacion of Scipion we <sup>1</sup>fyndyth y-writte, that als longe as he hadd to done, hym thoght that nothyng was done. 24 Iulyus Cesar gladly for-yaue the wronges that to hym was done, and by So mych the lordshupe of al men he gette. The hardy hath grete Sufferaunce, bonerte, Stabilnes, and verite, and ther-for he charyth not of preysynge ne of myspreysynge, for hit is 28 a grete noun certayne of good renoune, that a man Putte hym of anothis manys mouthe to be Praysid. For by Speche of the Pepille, a coward may be as Prowos as Ector of troi. Natheles, as is afore in this boke declarid, in foreyne gouernaunce a prynce 32 sholde desyre and gete good renoune, by obeysaunce to god, and in Vyse gouernance of his speche to godis wurchippe and profite of the Pepille, and for no bobaunce as dyuers men dothe, whych yewyth yeftys to Rymoris whyche Praysythe <sup>2</sup>Hym Beste that 36 moste Ham yewyth. Euery Wyse man, as a poet Sayth, ofte-tymes sholde Enquere whate that the Pepill of hym spekyth, **Sepius inquiras quid de te fama loquatur**, that is to Say, "Enquere thow ofte-tymes what thynge is hit that fame Spekyth 40
- Yet a prince should desire good fame.
- <sup>2</sup> Fol. 49 b.
- As the poet says.

of the." Kyng Alexander was callid of many a man that hym  
 losengit, 'Iupiter, the grete god'; but he wyste weſt that thay  
 lied. And therof happid in a tyme that he assieget a Cite, his  
 4 hoste makid therto assaute, The Cytteseynes ham defendid,  
 Alexandyr was woundid in the thegh, but he wolde not departe  
 fro the hoste, till the assaute was fulfillid. aftyr, he lyght fro  
 his hors and in Softe laghyng Sayde, "This wounde shewyth  
 8 wel that I is not god, but a dedly man, for hit grewyth me sore."  
 Abow al thyng lowed Prynces in olde tyme the commyn prowē  
 and the auctoricement of the Pepill, and therfor thay soght not  
 riches ne tresures to har owyn prow, but for the commyn prowē,  
 12 ne delycate <sup>1</sup>mettes ne drynkes thay soght not, but als lytill as  
 thay myght; And more for othyr men than for ham-Selfe. And  
 therfor as me-thynkyth the grete abstynence that oure Irysh  
 enemys Supportyth in mettes and drynkes, is moche the cause  
 16 that thay in were often-tymes haue thare Purpos. For of a  
 gouernoure of Rome tellyth Valery, that Marcus Curius was  
 callid a man of grete witte, hardy and Chiualerous, and wel  
 gouernede the Empire. to hym came messangers of a grete  
 20 Cite, and hym founde Sittyng by a fyre vpon a lytill chaire,  
 ettyng of a tren dysshe, and hym Prait, yf hit were his Ples-  
 yngē endeynet to rescewe a grete Some of golde, that thay had  
 broght hym for har lordis. This worthy lorde began to smothe  
 24 lagh, and answerid, "Say ye to youre lordys that hedyr you  
 sende, that Marcus Curius hath leuer to comaunde riche men  
 than be ryche; witte ye that y shall not be corruptid by frend-  
 shup, enemyte, nethyr by golde, ne by Siluer." For as Valery  
 28 Sayth, "euery good Emperoure loueth bettyr to be Powere in a  
 ryche Empire, than be riche in a pouer Empire." And Seynte  
 Austyne Sayth, "that more is to playne that the Pouerte of  
 the Empire of Rome is Perishit, than the riches: For whyle  
 32 that the Prynces were Pouer the Pepill was riche, and when the  
 Prynces were riche the Pepill was Pouer." And therfor as vs  
 tellyth Eutropias, in the Stories of Romanes, That constance the  
 Emperoure in al his tyme desirid to make his Pepill riche, and  
 36 more-ouer, the same clerke vs tellyth, that bettyr is that riches  
 be in the handys of many men, than they in oone Place be  
 enclosyd; for the richere that the Pepill be, In So myche thay  
 may ham-Selfe the bettyr defende, and therto thay haue the  
 40 bettyr talent. And who-so lytyll hath, the lasse talente hath;

A flatterer called Alexander Jupiter,

but his wound told him another tale.

1 37 b L.

Princes in war seek not delicate meat.

Neither do our Irish enemies, and so they often win.

Valerius.

The Roman Lord who would rather command rich men than be rich.

Valerius.

Augustin.

Eutropius.

Riches should be in many men's hands, and not in one place.

<sup>1</sup> 38 L.  
Princes are  
like God  
when they  
maintain the  
prowe of the  
common  
people.

<sup>2</sup> Fol. 50.

Cicero.

Should a son  
spare his  
father, who  
is an enemy  
to the com-  
monwealth?

Cæsar was  
very absti-  
nent.

The story of  
a king who  
assailed  
Rome.

<sup>4</sup> 38 b 1.

A muleteer  
marked the  
doings of the  
enemy,

And therfor yf the <sup>1</sup>Prynce Empoueryth the Pepill, he may haue the lasse truste that the Pepill will helpe hym wyth good will. All the entente of good Prynces that euer were, was to mayntene the prowē of the commyn pepill, for in that <sup>4</sup>dede thay trustyd the bettyr to be lyke oure lord <sup>2</sup>god, Kyng of al Kynges, that al creaturis gouernyth after Hare degre. Therefore by gret study the lawes weryn stabelid and mayntenyd, Marchaundises vsed, Dyuers moneis contreuet, and al <sup>8</sup>that myght bene y-sayde that good was, al was Purveyet to the comyn Profite of the Pepill, and not to make riche the Prynces; that wittnessyth al bokis that trettyth of Empires or realmes. Tully askyth, “yf the Sone shall Spare the fadyr yf <sup>12</sup>he do any thyng agaynes the commyn Profite of the Contre.” Therto he hym-selfe answerith, “That fryst the Sone shall pray the fadyr, that he wythdrawe hym, and yf he will not he shall trette hym, and after yf nede be, he shal accuse hym, and more <sup>16</sup>shall will that his fadyr be slayne, than the comyn Prowe of the contre and the Peese be distourbet.” Of grete abstynence were this olde Prynces, ffor at noone tyme he may be chyualryous, he that Is a glotoune. Of this we redyth in gestis of Romanys, <sup>20</sup>that Cesar auguste, lorde of al the worlde was of grete abstynence; he nad noo cure of delicate mettis, but helde hym appayed of commyn brede, and grete fleshis, and chese of the bugle, for he wolde not yeue ensampill of delytes to chyualrie. Glorie, <sup>24</sup>honoure, and noblesse, more desyryth prynces in olde tyme, than hepis of golde, Siluer, or precious stonys. Ensamples of thes ben grete plente, but Sortely to passe ouer, hit suffichyth that in the stories of Romanes we fyndyth y-writte, that oone forcible <sup>28</sup>kyng of grete Pouer, assiget the Cite of Rome. Cruel assautes therto makyd; <sup>4</sup>Grete nombyr of Pepill he had Slayne, wherfor of mesure he was dreddid and dowed. the Sinatouris of the Cite that hadd the Pepill to kepe aforsid har consaille, moche <sup>32</sup>thay peynyd ham to contreue how thay myght ouercome the tyraunt, and the Sige a-way Putte that longe tyme dured. Atte that tyme in a Pasture wythout the Cite was a kepere of Mulis, that Romanes callid a mulion. this Mulion euery day be-helde <sup>36</sup>the hostis, he rewardid har bataille, he deuysed har armes, hare contenaunces, and hare out-Passynges, herly and late, and Saw the kyng ofte-tymes goynge out of his tentis priueli to go to

<sup>3</sup> De patrie per amorem, MS.

- sege; he knew hym well by Sertayn tokenys. The Mulion hym and came on their king as he was far from his men.  
 Sawe in a day by-cause of goynge to pryuely fer fro his men, thedyr besili he hastid; thes carle was stronge in armes, the  
 4 kyng wyth grete streynth he caght, and hym trused hym before on his Mule. he hastid fast in his way, and neuer cessid tille he came to the Capitolle; ther as the Senatours weryn atte consaille, he smote atte the dore and askyd entre. The Po[r]terys He led him to the Capitol, and asked entry.  
 8 haddyn of hym grete endeyne, there hym lefte, Vp thay went, his message thay did. the Senatours were grewid to be destowrbete for a carle. Atte the laste sayd on Senatoure, "we sholde not haue despite of the Carle, we know not whate thythynges he  
 12 hath broght. For but he hadd sume grete message, he ne were not bolde to come hedyr." And so by commyn assente the carle hadde entre. a fayre Presente he shewid, the kyng of barbarie he hame <sup>1</sup>presentid, to done thar will Wyth Hym. The barbrions <sup>1</sup> Fol. 50 b.  
 16 Had Har Kyng loste, hit was no wondyr thegh thay espaunted were; the Romanes ham armyd<sup>d</sup> faste. The barbrions were encumberid, thay Soght har kyng, he myght <sup>2</sup>not be founde, they turned har backys, but lytill ham a-vayillid; the Romanes Then he brought them the king of the barbarians. <sup>2</sup> 39 L.  
 20 ham Suet, they smote, they hewyn and Slowen, and home repairet wyth grete victorie; golde, siluer, precious stones, riche clothis, and grete nobeldi wyth ham bare into the cite; thay Slow the kyng, and So they makyd a good ende of the were. The Romans fell on them without a king, and defeated them.  
 24 Aftyr this the Senatours bethoght whate rewarde sholde thay yewyn the Mulion; thay callid hym forth, Golde, Siluer, and othyr auazncement hym proferid<sup>d</sup>, and hym askyd wherof he hym wolde be content for his good Service. He answerid as Then they offered a reward to the muleteer,  
 28 manfull and hardy man, that more lowid honoure than riches that Sone Passyth: "Of golde ne syluer I ne haue no cure, Graunt me oone thyng and that me Suffisyth. Do ye," sayde he, "make an ymage of brasse of my lickenesse, and a coronet  
 32 kyng ouercome by me." thay did So, and Sette the ymage amynd the strete, that al pepill that ther went myght haue remembraunce of that victorie. Therfor aristotle Sayth, that and he asked for an image of brass in his likeness, with a crowned king before him.  
 36 worlde." To the hardy hit appartenyth to be slow of mewynge, but whan he shal battail in honde take, he is so ferce that he dreddyth no man. In the stories of Romanes we redythyng, that Tyberius the Emperoure of Rome in al his dedis was taryynge, Aristotle. Tiberius.  
 40 and wythout ripe consaille nothyng he didd<sup>d</sup> that bare burthyn,

Tiberius charged not his officers. For ouermyche hastynes nys not proesse. <sup>1</sup>Thys Emperoure any officere that he had makyd *with* nethe he chaungyd<sup>t</sup> but yf hit were for opyn falsnys.<sup>1</sup> This emperoure askyd in a day on of his pryue men, why he so did: he answarid and Sayde, that he So did for Prowe of the Pepill, and that he shewyth by this Ensampli.<sup>2</sup> A man Somtyme was, that hadd many wondis, and lay nakyd in a wodd; the flyes thyke lay on hym that his blode soke. another man Passyd by the way and Pite hadd on hym, and away the flies drowe. "Alas," sayde the wondid man, "moche harme haste thow done to mee *and* greuet, ffor the flies that now haste away chassid thay <sup>3</sup>ben full and haue ettyn y-nowe, and thes newly come me shale moche more Smertre assayle." <sup>12</sup> So is hit in the same manere of new officers, that like ben to newe hungri flies, and "therfor," sayde he, "y wille not lyghtly chaunge ne remewe officers, ffor al tymes the latyste byth moste greuous, for they ben moste nedy, and leste Sparyth the Pepill." <sup>16</sup> To Speke wyth good Spirite *and* breth appartenyth to the hardy, for that tokenyth hardynesse of herte, grete takynge on, *and* Stowtesse. Spekyng of a lytill Spirite Signyfieth *and* Schewyth a feynte herte wyth-out boldenys. Now haue y Sewyd yowe <sup>20</sup> the tokens and propirteis of the hardy, the whyche arystotle vs techyth.

A man was lying wounded.

One drove off the flies.

<sup>3</sup> 39 b L.

He blamed him sore.

These are the tokens of the hardy.

### Of the Pite and mercy that a Prynce sholde haue.

#### Capitulum xxxij<sup>m</sup>.

24

Capitulum xxxij<sup>m</sup>. Itte is to witte that thegh mekenys is necessary to al men, namely hit is in Prynces. Therof hit is to witte that god<sup>t</sup> <sup>4</sup>ordeynet the fryste Prynce of His Pepill, Moysen the whyche was Hardy, a ful meke man abow al men that in Erthe <sup>28</sup> wonned. In Matheu is gospel written, **Ecce rex tuus venit tibi mansuetus, et lex eius vocabitur lex clemencie**, that Is to Say, "See thy kynge comyth to the meke, and his law is callid the lawe of mekenesse." The lattyst boke of prouerbis Sayth, that in <sup>32</sup> tokyñ of mekenes, crystyne kynges and prelatis of holy churche byth ennoyntid. Seneca sayth, **Nullum ex omnibus clemencia magis quam regem aut Pryncipem decet**, that is to say, "No man of the Pepill mekenesse makyth faire othyr Semely, more <sup>36</sup> than a kyñge or a Prynce." For mekenesse is the Seuerance and

<sup>1-1</sup> This insertion is written in the margin of the MS.

<sup>2</sup> *An s is erased.*



- the difference betwene a kynge and a tyraunt. And hit is to witte that the vertue of mekenesse kepyth the mene betwene Sparynge and vengeaunce, ffor Seneca Sayth, **Tam omnibus** Seneca.
- 4 **ignoscere crudelitas est, quam nulli, Medium tenere debemus**, that is to Say, "Hit Is cruwelte als welle to foryewen al men, as no man, therfor we sholde holde the mene wey." He that is a gouernoure in tymes he shall Spare, and in tymes
- 8 vengeaunse take. The vertue of Temporaunce, namely in a Prynce appartenyth to mekenesse, in vengeaunce-takyng of the wrongis that byth y-do to hym-Selfe. For lyke as hit be-fallyth not to a manful man to be liberall of anothis manes goode, but
- 12 forto be lyberall of his owyn, So Is the Prynce y-callid <sup>1</sup>meke, 1 40 L. nocht in his Pepill lost-is for-yewyng, but in his owyn nocht goyng owte of the vertue of Temporaunce. And therfor grete honoure, glorie, and Perpetuel virchippe, is to the Prynce,
- 16 namely in redressyng by force of Pouer and lawe, the wronges that ben done to the comyn Pepill and his subiectes, by enemys, thewis, And othis extorcioners. That a prynce sholde be Paciente and meke, Seneca Puttyth oone ensampill and tellyth, Princes should redress wrongs from enemies, thieves, and extortioners. Seneca.
- 20 that the bee is a Passyng wrathfull beste *and* full of fyght, and for vengeaunce they lewyth thar Styngill in the wonde, but the kynge of bees Is wythout a styngill. this is a kyndely nobelesse of the vnreysonabill creature, yewyng essampill to al
- 24 prynces *and* gouernores of the Pepill. Anothyr ensampill I fynde writte of the lyon, that thegh a man haue hym Sore hurte, and than he that hym hurte falle doun to the Erthe, as he wolde cry hym mercy, he wil hym not dyssayse in nothisyng.
- 28 Therfor Iulyus Cesar for-yawe lyghtely nothisyng Saue the wronges that men did hym, and yf any man hym myssayde, he hym answerid neuer, nethyr Vengeanse therof toke. We redyth of thys Emperoure that a man by ewill will hym callid,
- 32 "Tyraunt"; and he answerid, "yf y were a tyraunte, thow sholdyst Say no more so;" and Sothe hit was, for he myght haue hym Slayne. The emperoure Teodosie makyd a statute and Theodosius Sayde, "If any man myssay oure names, we wil not that therfor
- 36 he be Punysshid; ffor yf that come of lyghtnesse, hit is to dyspise; and yf hit come of wodnesse, a man sholde therof Pite haue; And yf hit cvme of malice, hit is to be foryewe." Seneca. Seneca the good clerke tellyth, that the Citeseynes <sup>2</sup>of athene Sende 2 Fol. 51 b.
- 40 messagers to Philippe Kynge of Macedone. Whan thay hadd

done har message the kynge to ham Sayde bemurely, "Telle me  
 ye whate thyng is, that y may done Plesynge the lordys that  
 yow to me sende"? They to hym sayde, and speciali oone of  
 them that was callid Tymokares, "If ye wolde make *your-Selfe* 4  
 an-honged bene, hit wolde gretly ham plesse." whan <sup>1</sup>the kynges  
 knyghtes hardyn that, anoone thay wolde hym haue hewyn in  
 Smale Peces, ne hadd the kynge hym defendid. "lete of," he  
 sayde, "no man be So hardy to do hym any harme." Than 8  
 Sayde he to the messagere, "go thow to thy lordes that hedyr  
 the Sende, and Sai tham in my be-halfe, that thay bene more  
 Prowte, and lasse ben to Prayse, tho that Suche message Sende,  
 than thay that the message herde and no vengeaunce toke." 12  
 The Vise Poete Cato Sayth, **Vtilius regno, meritis adquirere  
 amicos**, that is to say, "More Profitable thyng is than a  
 kyngedome, by good deservynge frendis to gette." But So did  
 not Dermot M<sup>c</sup>murgh, Prynce of leynystere, whych is the v<sup>e</sup> 16  
 parte of Irlande, For a gret Clerke, Richard Cambrensis that  
 makyd the Story of the conqeste by kynge Henry the Seconde  
 in Irland, tellyth that this Dermot in the begynnyng of his  
 regnacioune, he was an oppressoure and an extorcionere of vertues 20  
 men, and a crowel Tyraunt ontollerabill, vpon the grete lordis  
 of his londe. Another myschefe hym befell, O'rooryckes wyfe,  
 kynge of Mythe, by hyr owyn assente, in absence of hyr lorde,  
 he rauysshed. And for-why that, for the more Partie al mys- 24  
 chefe, witnessynge olde stories many, *and* newe also, the wiche  
 by women began. This kynge O'rorike, mor for shame than for  
 the hurte heylly grewid, wox al venomowsly wrothe. And ther-  
 for he gaderid many strangeris, that is to say, Rourike of 28  
 Connaght, that tyme kynge of Irlande, whyth his Pepill *and*  
 his owyn, A-vengid to beñe. Than the grete lordis of laynyster,  
 Seynge har Prynce i-Putte to myschefe, and in euery Partie  
 vmbesegid wyth enemys, olde wronges that he hadd done ham 32  
 thay rehersed; thay rose al atte onys wyth his enemys, And So  
 fortvne and his Pepill hym lefte atte ones. Than this Prynce  
 Dermot, Seynge hym-Selfe on euery Side besieget, wythout  
 helpe *and* fououre, and hugely ouerset with enemys, after 36  
 many Sore battaillis, to the laste remedy, he flow ouer the See  
 into Normandy in the parties of Fraunce, to kynge henry the  
 Seconde aforsayde, and hym besely besoght of Socoure. He  
 was <sup>2</sup>wirchiphully rescwid of the kynge, *and* hym his govern- 40

Timochares  
and Philip of  
Macedon.

<sup>1</sup> 406 L.

Cato.

De Der-  
micio  
M<sup>c</sup>murgh.  
Irelande.

O'Rourke's  
wife ravished  
away.

Dermot is  
besieged on  
all sides, and  
forced to flee.

He gets help  
from Henry,

<sup>2</sup> 41 L.

- aunce tolde. Whan the kynge hadd herde the cause of his  
 comynge, he resewid of hym the bonde of Subieccioun, *and* and receives  
 fewtee, and hym toke his letteris of bienvoillaunce wher-by he letters of  
 4 broght Pouer of Englyssh-men, Normanes, and Walschemen into commendation.  
 laynystere, the whyche wyth that othyr fowre Parties of the  
 londe by the Same kynge henry was for the more Partie I-con-  
 querid. Thus did this Prynce Dermot hym-Selfe and al othyr  
 8 Prynces of his Nacioñ in lond for euer encombre by oppressyoñ. Thus evil  
princes bring  
their land to  
subjection.  
<sup>1</sup>And therfor Hit Is more Sure to euery Prynce to comaunde <sup>1</sup> Fol. 52.  
 His Pepill well willynge to hym, than ewill willynge. this felit  
 Nero and Damaciane, Emperoures of Rome; And so filit kynge  
 12 Richard the Seconde *and* many mo afor *and* Sethyn. This Cambrensis.  
begyn  
[in margin]  
 Clerke Cambrens tellyth in the Same story, **Expedit subiectis**  
**Principi cuilibet pocius amari quam timeri**, that Is to Say,  
 "Hit Is Spedful to euery Prynce radyr to be ylowid, than to be  
 16 dreddid," of his subiectes, And hit is Spedphull to be y-dreddyd,  
 So that of loue radyr than of correccioñ that drede confortyth.  
 For whate-euer man is y-lowid, hit semyth that he is dreddid.  
 But euery Extorcioner Is hatid of the commyn Pepill, and he that  
 20 hatid Is of the commyn Pepill, he shal be vnsocowrid whan he  
 moste nede hath, lyke as Dermot the Prince was. I fynde In a Nota.  
 Sermonde writte, that an extorcionere is wors than the deuyll. An extor-  
tioner is  
worse than  
the devil.  
 For the deuyll takyth in prei and turmentyth but corsyd men,  
 24 And the extorcioner rubbyth and Preyeth good men *and* trew;  
 And therfor the Deuil may Iustifye hym in rewarde of extor-  
 cioner, For the Deuyll may Say to god, "I haue turmentid oonly The devil can  
justify him-  
self to God.  
 tho men that the haue hatid, but this extorcionere hath tur-  
 28 mentid tho men that the lowid." And So we may vndyrstonde  
 that an extorcioner Is the deuyll-is angill, for thay ben sende  
 Into this worlde to do ther that thyng the wyche the deuyll  
 doth in helle, that Is to Say, to do turmentrie.  
 32 But for-alsmoche, gracious lorde, as I haue now her towchid Now shall we  
releashe the  
title of the  
English to  
Ireland.  
<sup>2</sup> 41 b L.  
 of the conquest of Irland, I shall now declare yow in Partie as  
 y fynde in croncles written, many titles of oure <sup>2</sup>lege lorde the  
 kynge of Englandes ryght to this land of Irland, agaynes t[h]e  
 36 errourse and haynouse Iryshmenes oppynyones, saynge that thay  
 haue bettyr ryght.

Capitulum  
xxxiiij<sup>m</sup>.

Of the Kynges titles to the land of Irland, aftyr the  
Cronyclis. Capitulum xxxiiij.

Inglandis  
title to  
Irelande.

First, because  
Irishmen  
came from  
Bayonne,  
which be-  
longed to the  
King of Eng-  
land.

Second, be-  
cause our  
king granted  
them Ireland.

Third, Der-  
mot became  
lige man of  
King Henry.

What is a  
candrede,  
a hundred,  
or a weapon-  
taille.

Ryste atte the begynnynge, afor the comynge of Iryshemen  
f into the londe, they weryn dwellynge in a syde of spayne 4  
whyche is callid basco. Of the whyche Basco, Bayon Is the  
chefe Cite, and basco a membyr of hit. And atte yryshmen  
comynge Into Irland, kyng Gurgonynce, Soñ to the nobill  
kyng Belynge, and kyng of Britane the more, whyche now Is 8  
callid England, was lorde of Bayon as oure kyng now Is. And  
therfor thay sholde be his men, and Irland his land. The  
Seconde tytyle is this; Atte the Same tyme that Iryshmen came  
out of basco in Sixti Shippes exilit, thay mete wyth kyng 12  
Gurgynce vp the See at the Ile of Orcades, atte his comynge  
fro Denemarke with grete victorie. Than har Captaynes  
hyberus and herymon wenten to this kyng, and hym tolde  
the cause of har comynge, and hym Prayed with grete In- 16  
staunce, that he wolde graunt ham that thay myght enhabite  
Some lande in the weste. Atte the laste the kyng, by avyce of  
his consaille, graunted ham Irland to enhabite, and assygned  
ham gides for the See thedyrwarde. And therfor they Sholde 20  
ben our Kynges men. The thyrde tytyle Is, As I haue afor  
declarid, that Dermot, Sumtyme Prynce of leynestere, in  
Normandy became lege man to kyng henry the Seconde, con-  
queroure of Irland. Wherthrough he brought Pouer of Pepill 24  
aforsaydyn into the land, and mariet his eldyst doghtyr Eue at  
Watyrford to Syr Richard fiz Gilbert, Erle of Sragnylle in  
Walis, and hym graunted the reuersione of laynestere wyth Eue  
his doghtyr. Aftyr that the Erle graunted to his kyng henry, 28  
Deuelyn wyth two candredes nexte to Deuelyn, and al the  
havyn tounes of laynestre, to haue that othyr Parte in Pees,  
and the kynges good lordshup. And therfor M<sup>c</sup>murgh hath 32  
leste ryght to haue lordshup of al othyr Irysh Captaynes; And  
oure kyng in especial haue good ryght to laynystre. Hitte Is  
to witte, that a Candrede in frensh and in Irysh, Is a Porcion  
of grovnde that may contene an hundrid villachis. In England  
Suche A Candrede is y-callit an hundret othyr a wepyn-tale. A 36  
wepyntaille Is as myche to Say as a takynge of wepen, ffor In  
olde tyme in England atte the fryst comynge of a newe lorde  
in-to an hundret, the tenantes of the Same hundrede Sholde  
delyuer to har lorde har wepyn as for har homage. The iiij<sup>e</sup> 40

<sup>1</sup> Fol. 52 b.

<sup>2</sup> 42 L.

title of ryght that oure kynge hath to Irland Is, that Sethyn̄ in  
the yere of Oure lorde M<sup>t</sup>. C. and lx<sup>ti</sup>, ij, the forsayd kynge  
henry landyd atte watyrforde, and there Came to hym Dermot,  
4 kynge of Corke, and of his owyn propyr wille became liege  
trybutarie for hym and for his kyngedome, *and* on this he makyd  
his Serement and yawe his hostagis to the kynge. Than the  
kynge rode to Casshell, and ther came to hym Doneuald, kynge  
8 of lymerike, and be-came lyege man as did the kynge of Corke.  
Than came to hym Duneualde, kynge of Ossori, and M<sup>s</sup>aghlyn,  
kynge of Ofaly, and al the Prynces of the Southe of Irland, and  
be-came lege men as Is aforsayd. Than wente kynge henry to  
12 Dyuelyne, and ther came O'kernel, kynge of Vriel, O'rorike  
kynge of Mythe, and Rothorike, kynge of al Iryshmen of the  
londe, and of Connaght, *with* al the Princes and men of value  
of the lande, wythout-take the Pepill of Vllystere, and by-came  
16 lyege*s* *and* Subiectes tributarijs by grete othis for ham and hare  
kyngedomes *and* lordshuppes, to the forsayd kynge henry, and  
that by hare owyn good wille as hit semyth wel, for the cronycles  
makyth no mencion of no chyualry ne werre done by the kynge  
20 al the tyme that he in Irland was. The V<sup>e</sup> title Is this, the  
Pope Adriane, for-as-moche as Irland <sup>1</sup>Is an Ile, and hit and al  
other Iles cristiens to the ryght of Seynte Petyr and the churche  
o Rome appartenyth, he grantid the lordshupe of Irland to the  
24 forsayde kynge henry, to encesse therin crystyn̄ feyth *and*  
holynesse, And to sette the Pepill of the londe in gouernaunce  
of good lawes *and* vertues, vices to enchu, This yfte and graunt  
of Pope Adriane, Pope Alexandyr his Successoure confermyd.  
28 this titles of ryght oppynly apperyth by the <sup>2</sup>Same Popis Bullys,  
the copenes of Whych Bene ryued ynow. Sethyn̄ came<sup>3</sup> Vyuyen,  
a legate fro the Pope, into Irland and assemblid atte deuelyne al  
the Clergi of the land atte a consaill, atte the whyche Consaill  
32 this legate declarid and affermyd to the clergy the kynges ryght  
to be good to Irland*e*, *and* comandid *and* also denounced al the  
Pepill of Irland*e* on the Payne of cursynge, that no man sholde  
presume folyche to departe fro the liegeaunce and the fayth of  
36 the kynge of England. The Syxte title Is, that assemblid atte  
Ardmagh, the Clergi of al the land atte the tyme of the con-  
queste vp the comynge of Englyssh-men, by the Same Consaill  
hit was decrewite and demet, that throught the Synne of the

Fourthly,  
all the Irish  
kings yielded  
them freely  
to King  
Henry in  
1162.

<sup>1</sup> 42 b l.

Fifthly, all  
his lands  
belong to the  
Pope, and he  
granted the  
lordship to  
King Henry.

<sup>2</sup> Fol. 53.

The Council  
of Dublin.

Sixtily, the  
Council of  
Armagh  
decreed that  
the land  
belonged to  
England.

<sup>3</sup> came came MS.

Seventhly, all the lords of Ireland became liegemen to King Richard,

Pepill of the londe by the Sentence of god, the myschefis of the conquest ham befelle. The vij<sup>e</sup> title Is, For atte the fryste comynge *and* beyng of kynge Richard the *Seconde* in Irland atte the Cite of Deuelyne, and othyr Places of the londe, there 4 come to hym wyth hare owyn good-wille, O'nelle, Captayne of Iryshemen of Vluestere, O'breñ of Thomoñ, O'conghoure of Con-naght, Arthure M<sup>c</sup>murgñ, Captayne of Iryshmen in laynystere, And al othyr grete Capitaynes of Iryshmen of Irland, *and* be 8 came liege man to the Same kynge Richard, And to hym did homage liege, And for more <sup>1</sup>grettyr Surte thay bounde ham in grete Somes by dyvers Instrumentes to Pay to the Popys Chamer, to trewely kepe *and* holde hare legeaunce in the fourme afor-12 sayde. There-for, fro the begynnyng to the End, good is oure kynges ryght to the lordshupe of Irland. And therfor hold thei ham still for shame, that therof the contrary Sayne.

1 43 L.

and bound themselves under penalties to serve him.

**Nowe here y an end makyth of the thyrde Cardynal vertue 16**  
**that ycallid in lateyn, Fortitudo, in Englysh Streynthe,**  
**And trete of the iiij<sup>e</sup> cardynal vertue, that Is in latyn**  
**callid Temporancia, Is myn entente god helpynge. Amen.**  
**Capitulum Tricessimum quartum. 20**

Capitulum  
xxxiiij<sup>m</sup>.

What is  
Temperance?

Cicero.

He fourthe vertue Cardynal, Clerkes callyth Temperance, by the wiche a man kepyth and holdyth mesure in ettyng and drynkyng, *and* surfetyth not, as in women, and from al Surfetys hym kepyth in al his dedis and Syggynge. And 24 therfor Tully Sayth, "If thou desyryste Temperance Put away euery Surfete, and restrayne thy desyres; Reward thow how myche kynde askyth, and not how mych couetyse desyryth." Ife thou haste the vertue of Temperance, therto shalte thou 28 *comme*, yf thou be Payet of thy-Selfe *without* couetyse of more to haue. For y-now he hath, that Is ap-Payet of that, that he i-richet Is, ffor more he will not desyre. And he that more couetyth, than he hath, he knowlechyth that he y-now haue 32 not, And therfor to thy couetyse Sette thou the bridill, in ettyng and drynkyng be thou y-temperit, And aftyr that kynde askyth, put mesure. Bettyr Is lytill than to mych, but the mene alboth Surmountyth in bountee. Whan thou art in 36 company, that thyng whych thou haste blamet, thou shalt not ette ne drynke. To the Delytes whych now byth present, ouer-moche thou shalt not the yeue, ne tho <sup>2</sup>that ben absente, thou

The virtues  
of Temper-  
ance.

2 43 b L.

shalt not gretely desyre. See that thou can lyue <sup>1</sup>Of Lytill <sup>1 Fol. 53 b.</sup>  
 mette and Drynke. Drynke not for Delite, as doth the glotone, <sup>Temperance</sup>  
 But for nede that thou haste; lette hungryre yeue the talent, <sup>in eating and</sup>  
 4 and not Sause ne Saueure. If thou be attempret by the vertu <sup>drinking.</sup>  
 aforsayd, thou shalt enchu foule thynges ar that thay falle, ffor  
 no man Sudaynly taken, may not well kepe hym-Selfe. And  
 whoso will not enchu evil company, Sudaynly he shall fall in  
 8 fowle thynges. Be-holde wel al the meumentis of the body <sup>Be watchful</sup>  
 and of Corage, that ther be not in ham no filthehede. Be neuer <sup>of your body.</sup>  
 the more hardy to done amyse, be-cause that thou arte alone by  
 thy-Selfe, and no man Seth the; ffor a man may for euyl dedys  
 12 be shent, thegh othyr men See ham not done. Thow shalt not  
 drede no man more than thy-Selfe, ffor Sumtyme euery man Is <sup>Fear no man</sup>  
 absent to the, but thou art al tymes presente to thy-Selfe, And <sup>more than</sup>  
 al that thou doste Pryueli, god Seth hit opynli. Foule and <sup>thyself.</sup>  
 16 vncleue wordys thou shalt enchu, ffor hit is not fere fro the  
 herte, that the mouthe Spekyth, and that that Is in the mouthe,  
 Sone to the dede approcedyth. Thyñ accusementes thou shalt  
 medill euenly *and* menely wythout empeirement of dignyte,  
 20 Play not to myche, ne lagh not moche, ffor Salomon Sayth, <sup>Solomon.</sup>  
 “laghyng Is alway in the mouthe of the fole,” and the fole  
 enhawsyth his voyse whan he laghyth. The wys man wenethe  
 he Softe laghyth. Ther is tyme of laghyng, tyme of wepyng,  
 24 tyme of Speche, and tyme of beyng stille. In two causes <sup>Two causes</sup>  
 sholde no wys man lagh, that Is to witte, in despite of anothyr <sup>at which a</sup>  
 man, ne for that myschefe anothyr Is betyde. Who-so laghyth <sup>wise man will</sup>  
 when he sholde not, he Is holde <sup>2 44 L.</sup> <sup>not laugh.</sup> <sup>2 44 L.</sup> dyshoneste; And who-so  
 28 neuer laghes, he Is ouer estrange in company. Shewe thy  
 witte, and greue no man; whan thou shalt Play, Of veleynty  
 the nedyth to kepe. Thou Shalte lagh wythout grynnynge,  
 Speke wyth-out cry or noyse-makyng, Goo wythout Slouthe,  
 32 Reste the wythout dyshoneste. Ouer al thyng thou shalte <sup>Hate</sup>  
 enchu and hate Parfitely losengerie in thy-Selfe *and* otheris, ffor <sup>flatterers.</sup>  
 losengerie destrueth euery vertu; the losengeoure shal Sayne to  
 the, “god thankid, thou doste welle, and thou arte ful of  
 36 vertues and of witte, riche, estable, stronge, worthy, hardy,  
 Semely, *and* fayre of body, large of herte, wel despendynge, a  
 nobill man and of grete Parage, well prowid in dedys of armes;  
 so god me helpe, In al this land nys none thy Pere.” Who-so  
 40 suche losengeris belewyth othyr trowyth, they shal falle in Pride

and ouertrouth, wherthrough thay shal Suche thynges take in hande, that neuer they shall mow well brynge to a good ende.

Solomon.  
Cato.

Salamon Sayth, "the losengeoure whyth his mouthe begilyth his frende"; And therfor Catoñ Sayth, **Plus alijs de te, quam 4 tu tibi credere noli**, that Is to say, "Belew thou not anothis man of the, more than thy-Selfe."

Withstand  
flatterers.

Thou shalt wythstonde a losengeoure vtrelly, that he be rebuked, and So Shalte thou done thyn owyn profite and his also, for So thou shalt not be dyscewid, and he shal not entremyt hym to discewe. Warnyng and amonestyng recewe thou gladly, and reprovynge wythout wrath or gurchyng. Ife a man reprocueth the ryghtfully, thou houyste

<sup>1</sup> Fol. 51.

to cvne hym thanke, And yf he doth <sup>1</sup>Hit Wrongfully, <sup>2</sup>hyt 12 may be pat he wende that he did ryghtfully.<sup>2</sup> And yf Hit be

Solomon.

that he the reprove Wrongfully, the trowth tell hym benurly, ffor ther nys no man but he Sumtyme mystake. Salamon Sayth, "A blessyd answer abbatyth wrethe, and an harde and a 16 thawrtouer worde raysyth<sup>3</sup> Stryfe and wodnesse. Reproue thou a vyse man, and he shall loue the; reprove a fole and he shal the hate." Catoñ Sayth,

Cato.

**Virtutem primam Puta compescere linguam.** 20

**Proximus est ille deo qui scit racione tacere,**

that Is to say, "Trow thou the Pryncipal vertue to refrayne thy tonge, For he Is negh to god that can be still by reyson."

Nature has  
surrounded  
the tongue  
with two  
walls.

And therfor hath kynde enuyronet a manes tonge wyth tethe 24 and lippes as wyth two wallis, to Sygnyfie that no word Sholde out-Passe, but yf hit were triet wyth reyson. Kynde vs hath grauntid two eighen and two eeris, Saue but one tonge, vs to Show that more we sholde see and hyre, than Speke. Salamon 28

Solomon.

Sayth, "Al that the fole thynkyth he Spekyth, but the vyse man abydyth the houre couenyable to Speke." In Spekyng a poete consailyth vj Poyntes to be-holde and kepe by this versis.

Six points to  
be regarded  
in speaking.

**Si Sapiens fore vis, Sex serua que tibi mando:** 32

**Quid loqueris, et vbi, de quo, cui,<sup>4</sup> quomodo, quando.**

that is to Say, "Ife thou wylt be wyse, Sixe thynges kepe whych y comande the: That Is to witte, what Is that, that thou Spekyste, whare, and of whome, to whome, whate manere, and 36 in whate tyme." Vices and ewil taichis thou shalt enchue and hate in thy-Selfe, but anothis manes vices thou shalt not to

<sup>2</sup>—2 in margin.

<sup>3</sup> Mysyth *in MS.*

<sup>4</sup> cur *in MS.*



besy encherch, nethyr aspy, For Suche a man by reysone is to hate; whan the <sup>1</sup>behowyth an <sup>2</sup>ill doer to reprove, thou shalt hit not done ouersharply, but in fayre manere. Reprowe was <sup>1</sup> 45 L.

4 founde for amendement of hym that Is reprovīd, But whan a man Is ouer-harde reprovēt, he hatyth his reprovēre, and Sotherof he is empeyrid and not amendyd. Therfor Sayt[h] Salamon, whoso ouer-harde Snythyth the noos, he draueth blode, <sup>8</sup> and therfor wyth benurtee and fayre chere thou Sholdyst reprove, and the trespace lyghtely foryewyñ. whan a man Spekyth the wyth, fayrly hym hyre, And whath that his answeere shall ben, gladely hit hym Sayne. And yf he thyn <sup>12</sup> answeere in dispite haue, neuer for that be thow ymeuet, ne chydnyge make, ne thyn endyngnacion to hym Sayne. For hit is grete honoure to a man hym to wythdrawe fro chydnyge. By this forsayde vertue of Temperance, of al Pepil thow shalte ben <sup>16</sup> ylowid, yf thay that ben lowyr than thow, thow haue not in dispite. And to thyñe Souerayns doste honnoure and reuerence, And to thy felowis due company. To Souerayns reuerence and honoure, to Subiectes helpe and Socoure, to fellowis company <sup>20</sup> and douceoure, to al men be benure, to no man flatteryng; haue thou fewe Pryue men, be ryghtfull to al men, Slow to be wroth, Redy to mercy, In aduersite Stydfaste, In prosperite wel avysete and humble.

<sup>24</sup> Thus myche haue y Sayde of this vertue Temperance for this tyme: Now here y write olde stories in comendacion of the Same vertue. Capitulum xxx<sup>m</sup> quintum. Capitulum xxxv<sup>m</sup>.  
<sup>a</sup> Rystotle, Prynce of Filosofers, Sayth, that to the Vertu of temperance two thynges appertenyth, That Is to witte, Abstynence of mette <sup>3</sup>and drynke, and chastite of Body: <sup>4</sup>And therfor olde Vertues men thes two thynges thay kepedyn. this <sup>3</sup> Fol. 54 b. <sup>4</sup> 45 b L.

<sup>28</sup> apperyth by this Story: Alexander the conqueroure So mych he myght endure abstynence, that oftentimes whan he was in trauaille, he askyd none othyr mette but brede only. A grete Clerke Vegece vs tellyth in his boke of Chyualrie, that hit appartenyth not to a good knyght to lowe ayse ne delytes of <sup>32</sup> body. Also moch is abstynence auenaunt to a knyght and mesure, as to a monke. Valeri tellyth that women of Rome in olde tyme, Dranke no Wynne. For through glotony and dronke- <sup>36</sup> <sup>Vegetius.</sup> <sup>Valerius.</sup>

nesse men fallyth ofte-tymes in lechurie, wyche Is contrary to  
 chastitee and to chyualrie. And therfor as Valery tellyth, that  
 Valerius. Cornelyus Scipion whan he was sende by the Romanys in-to  
 Spayne to make hit Subiecte to Rome, anone he comandid that 4  
 no bordelle were founde in hare company, and ther-for thow<sup>1</sup>  
 thousand women wereñ dryueñ away from the hoste. Weñ  
 wyste the wyse Prynce that loue of women *and* brandyng  
 fylthed of lechurie nesshyth a manes herte and hym makyth 8  
 lyke a womoñ, So that he lesyth his Streynth, *and* hardynesse,  
 The evils of lechery. and manhode, *and* chyualrie. More accordyth to a lechurere a  
 Styfe-stafe than a Swerde, and an hehil than an chelde or  
 The well of Salinace. a boklere. And therfor Sayth Poetes in fable, that the welle of 12  
 Salynace makyth men that therin ham bathyth change in-to  
 women, In sygnfyauce and tokyñ, that tho men whych ham  
 bathyth in the welle of lechurie lesyth Vertu and Valure, and  
 becomyth feynte and cowardys, *and* febill as Women ben. The 16  
 Valerius. Same Clerke Valery vs tellyth of a nobil yonge man that was  
 Spurina. callid Spurina, that was so fayre of face, of body *and* fetares,  
<sup>2</sup> 46 L. <sup>2</sup>that al Women Wer meuet and tempted of his grete beaute.  
 This yonge man that weñ Parcewit, but he had not talent of 20  
 foly, And therefore als-moche as he wolde not be suspecte of foly  
 ne yeue occasion ne encheysoñ of ille and Syne, he wondid al  
 his face, and many wondys ther-In made; Wherfor the beaute  
 Vegetius. a-way wente and the Synne cesyd. The loset clerke Vegesce 24  
 of kynge alexander tellyth, that aftyr a grete battaill y-don and  
 grete Pray taken, A nobill damysell of grete beaute was pre-  
 sentid to the kynge. But he that al was yewyñ to chialry he  
 The contin-  
 ence of  
 Alexander. nad no cure of lechurie, And therfor he endeynet not ons hyr to 28  
 rewarde, but sende hyr to the Same Prynce that She afor was  
 Spowsyd to. Whan this Prynce and his men Sawe this, they  
 Preysyth moche the vertue and the grete leaute of alexander,  
 And ther thay hym rescwid as kynge and lorde. Suche 32  
 Valerius. another tale vs tellyth Valerye and Sayth, that atte that tyme  
 whan Scipion had won *and* conquerid Cartage, as is in this boke  
 The contin-  
 ence of Scipio. afor-written, amonge al othyr hostagis a fayre mayde of grete  
 Parage to hym was presentid. And whan this conqueroure had 36  
 vndyrstonde that a gentill-man of the contrey had hyr trouthid,  
 he<sup>3</sup> makyd brynge afor hym hyr fadyr *and* hyr modyr *and* the  
 gentill-man that hyr trouthyd, *and* to ham Saydyñ, "This golde

<sup>1</sup> thowo, MS.<sup>3</sup> ha, MS.

that ye haue broght to me for this damycelle raunsone, I hit yeue and graunt in free mariage to hyr *and* this gentil-mañ,<sup>1</sup> that hir has trouthid." Of this grette Ientrie alle men mervelith,

4 And this nobille lord mor gladly for ay seruid. By this Vertu Temperancia a man gouernyth hym-self, and *with* the Vertu of Iustice othir men. But rathir and more <sup>2</sup>Providabile ys to a man to gouern hymself than othir mene.

By Temperance a man governs himself, by Justice, others.

<sup>2</sup> Fol. 46 b L.

8 Now her is to wit of the temporat loue that shold be between A man and his wif, And how he shold know and us hir temporary. **Capitulum. xxxvi.**

T he loue and the dred of almyghty god, maker and fourmer of al thing, frust aboue al thing preferid, xij<sup>e</sup> causes enduceth a man to loue his wif reissonnabli and tempora[t]li. The furste caus is for that holy writ so bidith: "**Viri diligite vxores vestras Sicut et *Christus* dilexit ecclesiam et Semet**

Twelve reasons why a man should love his wife reasonably.

16 **ipsum tradidit pro ea**": That is to sey: "O ye men, loue *your* wywis as crist lowith holy church, And hymself yaw for hit." Therfor a man shold loue the helth of his wif bodely and gostely; for why: criste diet for the helth of mannes Soull and remissioun of his Sin, And therfor a man shold merciably ffor-yew his wif repentaunt veraily hir trespace. Vppon this matier Seint Austeyn saith "**Cur enim ad huc reputamus adulteros quos credimus penitencia esse sanatos.**" That is to sey—

Augustin.

24 "Why shold we now hold men adulteours which we trowith *with* repentaunce I-maked hole." The Secound caus that shold enduce a man to loue his wif is, for hir body is the body of hir spous, And therfor he shold loue hir body as his owyn bodi, for

The second cause.

28 the wif hath no pouer of hir owyn body. The iij<sup>e</sup> caus ys that non of tham ys Sufficiant to bring forth fruyt alon of Ieneracioun. The iiij<sup>e</sup> caus is that woman of manys Ribe was fourmyt; God wold not fourm woman of the Slyme as he dud man, but of manys fleshe and bon, that he shold loue hir as him Self; ffor holi writ saith, "whoso lowith his wif he lowith himself."

The third.

The fourth.

The v<sup>e</sup> caus is that a <sup>3</sup>Man be-hettith woman loue when he Set the Ring on hir fynger, and at mas in presence of cristes body he doth kis hir. The Sixt caus is that they ar cossinis both of man and woman, for the vedlak louene euery ethir, And therfor hit is wondir sethyn So many for ham lowen othir that

<sup>3</sup> Fol. 47 L. The fifth.

The sixth.

<sup>1</sup> From here to p. 196, l. 5, supplied from MS. Lambeth 633, fol. 46, l. 21.

thay hamself shold discord; ffor ofte tymys two realmes for on  
 matremony is broght to on accord. The vij<sup>e</sup> caus is that a wif  
 leuith fadir and modir and all hir kyn, and anheyrtryth to hir  
 spous, And therfor he doth ontreueli but yef he hir loue. The 4  
 The seventh  
 cause.

vij<sup>e</sup> caus is that but yef they loue both othir thay shall be in  
 gret myssais, for lik as a man ne restith not well vndir a  
 dropping hous, namely in cold tym, So a man restith not *with*  
 his wif yf contencion be tham betwen. The Philosofre saith, 8  
 "Vxor est aut **perpetuale refugium aut perhenne tormen-  
 tum**": That is to sey, "A wif is a perpetuall refuyt, Othir an  
 euerlasting tormenty." the ix<sup>e</sup> caus is that hit is hugeli pleas-  
 sant to god, and man loue wedlak; for Salamon Saith, "In 12  
 thre thingis my spirit is pleassit, that ben aprowid afor god and  
 man; that is to sey the accord in brethereth, loue of neghe-  
 boris, And man and his wif well togeddir assentyng." The x<sup>e</sup>  
 The ninth  
 cause.  
 Solomon.

caus is that a wif is a solas to a man of godis yefte, And therfor 16  
 Salamon saith, "**Ve Soli**"; That is to sey, "Woo to hym that  
 is allon." But he is not allon that livith in chastite, as oneste  
 maidenys and widowis vnto the worshup of god. But a forni-  
 catour is hold allon which is acursid of god, that whan he seth 20  
 1 Fol. 17 b L. and covettith a woman fleshely, his dissolacion Radir þan <sup>1</sup>his  
 consolacioun he seth; he seth the swerd *with* the which the  
 dewill hym kittith and fro god hym departith. The xi<sup>e</sup> caus  
 The eleventh  
 cause.  
 Solomon.

that a wif is lik an ornament of an houshold; ffor Salamon 24  
 saith, "**Sicut sol oriens in mundo in altissimo dei, Sic  
 mulieris bone species in ornamentis domus eius, et mulier  
 diligens corona<sup>2</sup> est viro suo**"; that ys to sey, "As the son  
 2 corann, MS. ryssing in the world in the heghest placis of god, So is the 28  
 fairnys of the woman gode in the ornamentis of hir hous; And  
 a lowing woman ys a croun to hir spous." And Salamon,  
 Solomon. speking of fairnys, saith, "**Sapiens non corporis sed anime  
 respisit decorem**." That is to sey, "A wise man beholdith 32  
 not the fairnys of the body but of the soull." And a fole in  
 flesly thyngis is *ouer*-taken. The xij<sup>e</sup> caus is that the sacrament  
 The twelfth  
 cause.

of matremony is a dingnite ordeyned of god and in paradys afor  
 that euer enny syn was wroght. And therfor crist in the 36  
 gospell saith, "**Quod deus coniunxit homo non separet**";  
 That is to sey, "That thing which god has bound, no man  
 depart." Of the loue that a wif shold haue to hir spous, A  
 doctor tellith, ffurst euery woman shold loue and dred hir 40

housbond so heylly that she shold troue no man fayrir, wisser, ne stronger than hir housbon; And thegh anny<sup>e</sup> othir man fairer, wiesser, othir stronger wher than he, she shold not troue  
4 that.

Of the comendacioun and of the werk of matrimony.

Capitulum xxxvij<sup>m</sup>.

H It ys to wit that matremony ys to be commendid for many  
8 caussis, and in exspeciall at this tym for v<sup>e</sup>; fruste for the auctorite of almyghty god, ordyner of matremony; <sup>1</sup>And for honor of the place that hit was maked In; ffor thereas Seint benet ordeyned the monken rull, and Seinte Austeyn chanoun Rull in  
12 erth, allmyzty god that may not erre maked the Sacrement of matremony in paradys. Therfor yef he trespassith that breketh the rull of Seint benet, moche more hugely he tresspassith that matremony whiche god makyd breketh. The ij<sup>e</sup> caus is that  
16 matremony ys to be comend is the oldennysse of hit, ffor this ordir ys not nyowely maket, but of oldennys hit passith all manner of orderis in erth, ffor hit was maked afor that euer man synzyt: the therd caus is ffor that god at Noes flod, whan  
20 all the world was dront, only he sawid the ordir of matremoney. In Noes ship he and his wif, har thre sons and har wiffis sawid were, but all the lechurreris and concubynes were drond. The iiij<sup>e</sup> caus is for criste Ihesus and his modir Seint Mari and  
24 his dessiplis by thare bodies presence—as Seint Iohn In his goppell telith—wirshuppeden at the feste of wedlok, and there ettyn and dranken; but lechurris & concubyns may not sayn that euer criste or Seint mary his modir etten and dranken in  
28 enny of thar housseys, But rather the deuyll, of whom thay maked Sacrefiz of thare bodies. The v<sup>e</sup> caus is for that our lord Ihesus wold be born of oure lady Seint Mari in matremony. Morouer hit is to wit that the work of matremony may be ussit  
32 and don, as sarteyn tretis of wertius tellith, without anny <sup>2</sup>Syn and meritori in thre cassis; ffrust whan hit is don ffor caus of cheldryn to ben concewid, and to the wirship of god to be brozt forth, with othir due circumstancis accordyng to Reysoun.  
36 This is the principall caus and office of the werk of matrimony. The ij<sup>e</sup> caus is whan that the work is don for remedy, that is to wit to enchu fornicasion. The iiij<sup>e</sup> caus is whan det is payed to the asker; vppon the which matier Seint Austeyn saith thus:

Five reasons why marriage is commended.  
1 Fol. 48 L.  
S. Benedict.  
S. Augustin.

The second cause.

The third.

The fourth.

The fifth.

<sup>2</sup> Fol. 48 b L.  
When the work of matrimony may be used.

Augustin. "Redde debitum coniugale nullus est criminis. In hoc casu mouet Iusticia." That is to sey, "To pay wedlak dette hit is of no syn, rightfulnis meuyth in this caus the." The  
 The fourth cause for demanding the debt. iijj<sup>e</sup>1 case Is whan a man asketh that worke to mak his wif, 4  
 that she fal not in sin; as whan a man knowing his wif shamfaste and neuer to ask that dette, and he dredith of hir fallyng in Syn, he asketh that dette. In this casse pite meuyth. But sothely yef a man use that work to fulfill his concupiscens 8  
 ther is sin, othir while venyall syn and othir whill dedely syn; hit is veniall sine whan concupiscence is so ferforth subiecte to Reissoun, that he wold not know hir but yef she wer his wif; hit is dedly syn whan that concupiscens Is so 12  
 vnmessurable that he wold knov hir thegh she wer not his wif. Also hit is to wit that a worthy clerk, Iohn of Burghe, in a bok which he maked, that is calit in latteyn "**pupilla oculi Sacerdotum**," tellith that a man is note bound to pay his wif 16  
 the dette of wedlak in an holy place, ffor so as sum men saith the place myght be <sup>2</sup>Polut. But yef a man and his wif were  
 \* Fol. 49 L. long tym in that place vyolenly enclossid, hit wer laffull to  
 When the debt may be paid in a holy place. tham to do that ded. Also in hey festis & solempne dayys, in 20  
 tymys of fasting and processiones a man and his wif shold not neghe togedir, for in such solempne tymys speyaly honnoure is to be don to god, And therfor hit Is to abstene fro leuefull thingys, that thyng which is asked may be gotten the mor 24  
 lyghtelier. Natheles, who so is askede, he owith hit to pay, but yef he may defer hit viesly and without pereill, but he shall not aske hit in the forsaiden tymmys. Therfor whoso asketh that ded in tho tymmys he syneth not, but whoso asketh I-styrryd 28  
 with con[cu]piscens, but nozt for contempe of the tym, othir holi churche consaill, Senneth venialy. And also in tym that a woman is with child, zef without pereill of the chill hit shall mowe be don, that ded I-asked owith to be payed, And also hit 32  
 When the woman is with child. may be asked without dedly Syn; natheles yef hit shold torn to pereill of the child, nethir shold hit ben asked ne yewen. In which cas beste is that a man haue his wif lik his Suster, And do nat that charnell worke. 36

o ffe the foure cardinall vertues, by the which a man gidith hym rightfully in the wey of gode maners, ware that

<sup>1</sup> MS. iij<sup>e</sup>.

many pepill gon out of the wey into this tym I hau  
 tretid; Now will I retourn to that place theras I left  
 of the bok of gouernance of kingys and princys in this  
 4 sam maner suante.

**Off the keping of the body after the consaill of Lechis.**

**Capitulum xxxvii<sup>m</sup>.**

a *lexander*, in exspecciall kep the fro venym and pusouzs : Beware of  
 8 well <sup>1</sup>Whe wot that many kingys and princys that myght not <sup>poison :</sup>  
 be ouercome *with* armys by wenym loste thar lywis, And othir <sup>1 Fol. 49 b L.</sup>  
 whillis by þe hand of that man in whom moste thay trustid,  
 And namely by whemen, for loue of whemen blindith the <sup>and especially</sup>  
 12 vndirstanding of men, and ham makith *ouer* moch to truste of <sup>of women.</sup>  
 Wemen. Therfor thou shalt not trust in wemen ar that thou  
 han ham approvid, ffor alsson that thou trust the in a woman  
 thy lif is in hir handis. *Alexander*, well sholdiste thou re-  
 16 member the þat Sum tym the Quen of Inde the send fair yeftis <sup>Remember</sup>  
 and gret, Among which she send the a ful fair damsell, Of whos <sup>the Queen</sup>  
 beaute thu wer anon I-caghte. But I, that present ther *with* <sup>of India,</sup>  
 the was, besili beheld that damsell, and hir contenance, & hir  
 20 lokinge; And I apparcevid that she had frekelit eyen, and  
*without* sham fichit hir sight in men vesagis, by the which I <sup>and the poi-</sup>  
 vndirstod well that *euery* man that hir tuchid Anon shold be <sup>son-maiden,</sup>  
 enfectid *with* wenyn *without* hop of lif, for she was of a child <sup>from whom</sup>  
 24 I-norshit *with* venym, And therfor she was all venym; And <sup>I saved you.</sup>  
 yef I had not varnyte the therof at the furste tuching she had  
 shent the. Therfor thou sholdiste haue *with* the in al tymmys  
 gode lechis and fi[si]ciens; And thou shalt not truste the in on  
 28 lech, for he myzt the *priuely* don the harm, The lighter that he <sup>Don't trust</sup>  
 is alon. But many lechis togedir wold not consent so lighteli <sup>in one</sup>  
 to mys-don, ffor *euery* of tham shall dout othir; therfor of <sup>physician.</sup>  
 [lechis in] Sciens and wiesdom beste I-provid and of the be beste  
 32 fam, by thar consaill tak thou medesyne <sup>2</sup>What the nedith. <sup>2 Fol. 50 L.</sup>

**That Astronomy is necessari to the keping of mannys body.**

**Capitulum tricessimum Nonum.**

a S galian the full wies leche Saith, and Isoder the gode <sup>Galen and</sup>  
 36 clerk, hit witnessith that a man may not *perfitely* can the sciens <sup>Ildore teach</sup>  
 and craftes of medessin but yef he be an astronomoure. And <sup>that a leech</sup>  
 therfor thou shalt nothing don, and namly of that which <sup>must be an</sup>  
 astronomer.

One can learn the movements of the stars.

<sup>1</sup> Fol. 55. *Rawlinson MS. begins again.*

It is of use to know what is to come.

The elements are governed by the stars:

as the sea by the moon.

When one knows beforehand, one can prepare.

<sup>2</sup> 50 b L.

Men prepare beforehand for summer and winter, dearth and plenty.

Prayer must not be neglected.

appertenyth to the kepping of thy body *without* consaill of astronomoure. Beleue not folis that sain that no man may cum to the Sciens of steris and planetis, ffor thay ben so fer fro vs, the which by ofte beholding, gret waking, and studi, the old 4 philosofors <sup>1</sup> that crafte Haue contreuet and Sertayn Rulys makyd of the mevynges of the Sterres. Morouer hit is not to beleue to folys that Sayne that god hath prouydet *and* ordeyned al that is to-comyng, And therefore hit nys noñ profyte to can 8 aforhand that Is to cvm, and by this reyson, hit is nozt wourth the Science *and* Iugementes of the Sterrys. But I the Say, alexandyr, that the gloryous god hath so y-stabelid, that the elementes bene gouernyt by the S[t]erris *and* by the Planetes 12 that We opynly Sene. The See mevyth *and* hym wyth-drawyth aftyr the mewyng *and* growyng *and* drecresyng of the mone, that hath maystri and lordshupe vpon the watyr and vpon al thyng that hath kynde of watyr. And therfor oystres and 16 crabbes, the brayne and marowe of al bestis wixen and decrescen aftyr the mone. And neuer the latyr hit is good to witte aforhande thyng that is to cvm by kynde of Sterres, for a man may the bettyr Purvey hym agaynes that is to cvm, yf 20 he hit knowe afore, and be not Sodaynly ouertaken, as yf a man wyste that a ful colde wynde *and* wyntere were to cvme, yf he were wyse he wolde Purvey hym of hote clothis, wodde, and colle, and of <sup>2</sup> othyr thynges necessari, by the wych he myght 24 escape wythout empeyrement the grevaunce of the wyntyre. In Somer a man Purveyeth hym of colde mettys, and drynkes attemperid, *and* of colde houses. And yf a man wyste derthe to cvm and grete hungyr, the bettyr he wolde Purvey hym of 28 corne and othyr vitaille. And therfor hit Semyth well that the men bene grete folis that Sayne that the Science and Iugementes of Serris is not profitable to cañe, Sethen that therby a man may dyuers aduenturis the bettyr to vndyrstond aforhand, and 32 enchu harmys by witte and Purveyaunce. But for-als-moche that the witte of a man ne Suffysyth *without* the helpe of god, the Sufferayne remedy agaynes al harmes Hit is, to Pray god almyghty that he for his grete mercy wolde turne harme Into 36 good, for his Powere ys not makyd lasse, defuylet, ne destourbet, by the vertues of the Sterres. Therfor his mercy is to Pray by deuocion, orison, fastyng, Sacryfice, *and* by almes-dedys, that he haue mercy of oure Synnes. And yf we So done, we may 40



haue hoppe that of the harmes that we haue deserwid well, he will vs delyuere.

**Herre begynnyth stories and ensamplis to proue that oryson**

4 **is Souerayn remedy in euery trybulacion. Capitulum** Capitulum xl.  
**quadragessimum.**

Ho-so will enserche the olde stories Sethyñ the worlde began, opynly he shall fynde that nothyng that man may

8 done is of so grete vertu as is orisoun. Abraham the nobil Patriarke, as the boke of genesi sayth, Prayet god for Sarra his wyfe for she was barayne and Passyd the age of chyld-berynge, Abraham prayed for Sarah, and had children.

<sup>1</sup>And She concewyd ysaac. this Same ysaac had a wyfe barayne <sup>1 51 L.</sup>

12 ycallid Rebecca, he Prayed god that he wolde yeue hym generacion, And She concewid Iacob, the holy *and* nobyl Patriarke: of So did Isaac.

this thre descendet Marie the ful blessid virgyne modyr of oure lorde Ihesu cryste. In the tyme of Moyses, the ledere and

16 The story of Moses and Amalek.

gouernoure of the Pepill of Israelle, we redyth, that a pepill y-callid amalech faghten agaynes Israell. Moyses ne wolde not entre into the battaill, but rerid his handys toward hevyn, and Prayet god wyth fyne herte that he wolde ham helpe. And hit

20 be-felle that <sup>2</sup>Whyle that He hadd His Handis vprerid Israel <sup>2 Fol. 55 b.</sup>

ouercome Hare aduersaries, But whañ he avelid his handis, Amalech ouercome Israel; and therfor two men Sustenyd the handis of Moyses, into the tyme that amalech was ouercome and

24 Slayne: where-for we vndyrstondyth that oryson bettyr defendyth a man in bataill than a sshelde othyr a targe, *and* bestyr is in estoure than a sharpe Swerde of Stele. Iosue the Wourthy Prayer better defendeth in battle than a shield.

and wyse weryor, in his grete destresse by Oryson ouercame his

28 enemys as we redyn in the bibill. whan this Iosue, Successoure of Moysen, had entrid the lande of behoste, *and* y-take the Cite of Gabaon, and grete goodis and riches goten, fywe kynges of Joshua conquered five kings by prayer.

the lande ham dressid agaynes Iosue; that is to Say, the kyng

32 of lachis, the kyng of Ierusalem, the kyng of Ebrone, the kyng of Iermoth, the kyng of Eglon, wyth hare hostis. Iosue went agaynes ham, wyth his chyualry, *and* prayet god to be his

helpe; God hym answerid, "Neuer doute thou ham, I shal the

36 helpe, No man shal the wythstonde." Iosue hardely ham assaylid, and god <sup>3</sup>ham espaunted so hugely that thay ne durste tham defende, Anoone thay turned har backis; the childryn of Israel <sup>3 51 b L.</sup>

ham chaset wyth grete spede, hewedyn ham, and Slowen, and

All his  
enemies  
were slain.

David.

The sun and  
moon stood  
still.

Hezekiah  
was saved  
by prayer.

When Sen-  
nacherib laid  
siege to  
Jerusalem

1 52 L.

Hezekiah  
and Isaiah  
prayed,

and the  
prayer was  
heard.

2 Fol. 56.

Sennacherib  
fled, and was  
slain by his  
sons.

als many as scapedyn the Swerde of [Iosue] god keste ham  
dovne wyth grete Stonys of hawle that than felle through godis  
bidlynge, to whom al thyng Servynne, as Sayth the holy Pro-  
phete Dauy. And moche Pepill more were dede by the haule, 4  
than by Swerde. Iosue doutid moche that the day hym faillid,  
that he myght ben fully avengid : by the grete treste that he had  
in god, comanded the Sone and the mone that thay Sholde not  
mewe tham fro that place ther as thay veryn atte that houre, 8  
into the tyme that he were avengitte of his enemys. God that  
hym grauntid, and the Sonne stode amyddis the firmament the  
space of one hole day, So that afor ne aftyr ther was noght had  
So longe a day, that vnethe any escapid of fywe hostis, And the 12  
v kynges weryn taken and hongid. Ezechie the good kyng of  
Ierusalem bettyr hym defendyd by Prayer than by Swerde, ffor  
as the boke of kynges vs tellyth, Senacherib kyng of assyriens  
destrued the Citteis of Iude and aftyr assieget Ierusalem, And 16  
fore-also moche as ther was had so gret Pouer that he vndyrstode  
not that any man myght hit wythstonde, he sende by thre mes-  
sagers to kyng Ezechie that he were a fole yf he thocht hym to  
defende agaynes hym, for non kyng of othyr landys myght not 20  
hym wythstonde, and that neuer he shold hym treste of the  
helpe of his god, for noone god of al that weryn ther al-aboute  
in al regions ne myght not defende thar land agaynes the  
assiriens. This kyng Ezechie hym trested in god, and hym 24  
clothid in a sake, he Put hym-Selfe to Penaunce, and Prayet,  
he Sende to ysay the holy Prophet that he sholde Pray for  
hym and his roialme. Alboth Prayet to god that makyd hevyn  
and erthe, in whos Powere al thyng was, that he wolde opynly 28  
Showe to al naciones that he aloone was god almyghty, And  
maystri yewyth to them that he will. Thar Prayer was not in  
wayne, for in oone nyght the angil of god came to the hoste of  
assyriens, and Slow of ham an hundrid and Sixti and xx<sup>ti</sup> and 32  
v<sup>e</sup> M<sup>t</sup> 2Whan that Saw Senacheribe, hit was no wondyr thegh  
He had no wille Longir to abide, and therfor he hastid hym  
faste till he came to the grete Cite of Nenuve, but he myght not  
so mych hym hast that myschance nas atte his bake, for his both 36  
Sones hym Slow whan he honouret his god atte his tempill.  
Hit be-fell ther-aftyr That ezechie wax Seke to the dethe, And  
ysaye the Prophete came to hym, and to hym sayde, "Oure  
lorde sayth, that thou Shalt dey, and noght lyue." The kyng 40

was sorowfull, *and* hym turned toward the walle, *and* tenderly weppet, *and* hym praiet of longyr lyfe. Ysaye his way wente, but hit was not longe aftyr that god to hym sayde, "Turne 4 agayne to Ezechie the ledere of my Pepyll, *and* Say to hym in my behalfe; I haue hardyn thy Prayer, *and* Seyn thy terris, *and* I haue helit the *and* Sauet. The thyrde day thou shalte gone to the tempill, *and* y graunte the xv yere more to lyue 8 than thou sholdyst." *And* therfor hit is to vnderstonde that euery manes lyfe is y-markyd by kynde, how longe he<sup>1</sup>shal mow doure, *and* that terme may no man Passe: but by foly *and* evile kepynge, he may hit abregge. But god that Is abow al kynd, 12 may alboth fulfill aftyr his owyn wille. *And* therfor Ezechie lyued more longyr by the grace of god, than kynde hym grauntet. Manasses the Sone of Ezechie was a ful cruwel tyraunt, he Slow ysaye the Prophete, that helid his fadyr *and* Sauet the realme, 16 *and* the Pepille; he maket fals oratories to fals goddis *and* ham honouret; he fulfillit Ierusalem wyth Innocent blode, *and* beleuyd swenys *and* sorsrie, *and* hym yaue to euery ewil crafte. *And* Sortely to Sayne, he Surmountet in Shrewednesse not 20 only the kynges of Iuda *and* Israel that weryn afore hym *and* aftyr, but wyth that he passet in shrewetnesse *and* malice al the Paganesse *and* mysbelewynges meu, *and* mysturnet al the tempill *and* hit makid like as hym-Selfe was. *And* therfor god that 24 may not suffre vickidnesse aldaies endure, sende a tyraunt that othyr to chastyce, for the Prynces of assiriens came wyth full grete Powere, *and* conquerid the Cite of Ierusalem, *and* token Manasses the kyng *and* hym lad in cheynes to the Cite of 28 babilon, *and* hym in preson sette. Than he hym bethoght of the grete noble that he demenyd in Ierusalem, ther as he was kyng y-cronet, *and* he became mournyng *and* Sorefull *and* 32 hugely hym peyset that he had god so mych y-grewid, *and* mercy hym criet of his Synnes. *And* hym entierly Prayet that he wolde hym delyuer, *and* amendynges promysid yf he ayeyn myght to his realme covme. In this wyse he knew god ayeyne in angwysche *and* in<sup>2</sup> myssayse, whych he had foryetene whan 36 he was in his goodnes, ouerwel atte ayse; God whych is<sup>3</sup> ful of mercy *and* no man refusyth, haue he neuer so myche hym wrethyd, yf he will hym repente of his mysdedis *and* of Parfite herte mercy hym cry, he foryaue manasses his orribill Synnes, 40 *and* hym agayn brozt into Ierusalem, *and* the regalite hym yaue,

Hezekiah fell ill, and prayed for health.

Then fifteen years were added to his life.

<sup>1</sup> 52 b L.

Manasseh, his son, was a tyrant.

God punished him by the Assyrians.

He repented and prayed to God,

<sup>2</sup> 53 L.

<sup>3</sup> in, MS.

and God heard and forgave him,

and restored  
him to his  
kingdom.

And he cownait kepte: he be-came a good man, *and* destruet the auteris *and* oratories that he had edified to do his sacrifice to fals godes, *and* seruid gock in al his lyue wel and trewely, and diet aftyr he had regnyd lv yere.

4

<sup>1</sup> Fol. 56 b.

<sup>1</sup>That god nath not in dispite the orisones of Paganes.

Capitulum

Capitulum xlj<sup>m</sup>.

xlj<sup>m</sup>.

<sup>2</sup> Pleyer MS.

f the grete Vertue of Preyer,<sup>2</sup> that god Shewyth to tho  
o whych the law of god kepedyn, *and* the ryght belewe 8  
couth, thegh Some of tham wickid were into this tyme, I  
haue Sortely tolde you; but now wil y now Say more grettyr

God hears  
the prayers  
of Paganis.

mervelis, and I Shall Shew you that god nath not in despite the  
orisones of Paganis, yf thay hym *with* good herte Pray. God 12

Jonah was  
sent to  
Nineveh.

Sente the prophete Ionas to the grete Cite of Nynyvee, wyche  
was a thre-dayen Iornay. "goo," sayde he, "to the Cite of

Nynyvee, *and* Say to hit, that afore this xl. dayes Passyd beñe,  
the Cite shal be destruet." Ionas entrid the Cite one-dayes 16

They repent-  
ed on his  
preaching

Iornay, *and* prehit to tham of the Cite that Paganes veryñ, al  
that god had Sayde to hym. They belewid anone the worde of

god, and weryn Sorefull *and* repentant of thare Synnes, and thay  
fastid *and* tham clothid in Sackis, Smale *and* grete. of this 20

<sup>3</sup> 53 b L.

In dust and  
ashes,

Came tythynges to the kyng of the Cite, and he anoone arose  
fro his roial Siege, *and* Put of hym <sup>3</sup>his clothis *and* hym clothyd

in Sake, *and* hym Sette in the powdyr, *and* makid cri throgh  
al the Cite that men and bestis sholde faste *and* clothid in 24

Sakkes, and that eury man sholde turne from his Ille lyfe, and  
his wickidnesse. Whan god Saw that, he chaungid his Sentence

and God  
changed His  
sentence.

*and* for-yaue tham thar Synnes, for that they *with* Pure hertes  
hym mercy criden, thegh that thay Paganys weryn. Anothyr 28

Alexander  
found the lost  
ten tribes in  
the Caspian  
mountains.

mervelous ensampill to proue the Same I Shall you telle. Whan  
alexandyr had conquerid Egipte, Perce, *and* Mede, he Passid

toward the mountanes of Caspies; be-twene whych mountes  
dwellit the tene lynagis of the Pepill of Israel fro the tyme of 32

Salmanasar the grete kyng of assyriens, whych destruet al the  
lande of Samarie, *and* token the childryn of Israel, *and* tham

translatid into his laude, as vs tellyth the boke of kynges. And  
hit was *providet* and orlaynet by the assiriens that the childryñ 36

of Israel were not hardy to passe the mountayns aforsayd wyth-  
out leve. And therfor whan kyng alexandyr came to the

They asked  
his leave to  
go out.

mountayns, thes chyldryñ of Israel askedyñ leve to gone out,

yf hit Plesit the kyng, for he was kyng at that tyme of that lande. Than the kyng enquerid wherfor the were y-ladd<sup>d</sup> out of har land, and he vnderstode by tham wych the verite knewen  
 4 that for that thay weryn into that traldome, that thay ne helde not the lawe of god of hevyn wyche thay had resewid by Moyses, and wyrsepedyñ fals goddis whych maket weryn by mannes handis ; And therefore the prophetis of god prophiseden  
 8 of hare thraldome, and Sayden that thay sholde not <sup>1</sup>come agayn of that exil. Whan alexandyr had that vndrestonde he answered tham, that he wolde not yeuen tham noone lewe to goone out, but mor fastyr he wold tham enclos. Than he began to stope  
 12 the issues betwene the mountayns ; but aftyr he appercewid that the worke of man ne myght not to that suffice, he Prayed god that he wolde fulfill that worke. And anone this mountayns tham Ioynet to-gedyr so stydfaste that none of tham myght out-  
 16 gone by none engyne ne none othy[r] man to tham entre by no crafte. And therfor hit Is not mervell yf god <sup>2</sup>moch done for the oryson and Prayer of a crystyn good man of good Lyfe, whan he did So myche for Pagans and Synnyers. **Now gracious**  
 20 **lord, to youre excellence here I write dyuers rygh good and necessary notabilitees of the vertu of Prayer, fryst in latyn and Sethyñ in Englysh, aftyr dyuers moste autentike auctoritees of holy wryte. Capitulum Quadragesimum**  
 24 **Secundum.** Capitulum xliij<sup>m</sup>.  
 f Ryste hit is to witte, that Prayer othyrwhyle is sadyn a good worke, on wych matyer Seynt Paule Sayth, **Sine intermissione orate**, that is to Say, “pray ye wythout any Stynt-  
 28 ynge.” vp this matiere the glose Sayth, **Semper orrat qui bene agit**, that Is to Say, “He prayeth al tymes that al tymes doth well.” Also the ryghtfull man neuer styntyth to Pray, but that he Stynte a ryghtfull man to be. Whoso will fryste pray  
 32 he moste consydyr his owyn fautes, tham amende, and than Pray ; for Salamon Sayth in the thyrde boke of kynges, **Templo edificato Si quis cognouerit Plagam cordis Sui, et extendit manus suas in domo hac, tu exaudies illum in celo**, That is  
 36 to Say, “The tempill y-bylid, who<sup>3</sup>so will know the wonde of his herte, And Pute vp his handis in this howse, thow thalt hyre hyñ in hevyn.” Also the glose Sayth, **Oracio est cultus deo debitus, que comprehendit fidem, Spem, et caritatem**, that is  
 40 to Say, “Preyer is a wyrshupe owyn to god, the whych compre-  
Alexander asked why they were led captive.  
They told him.  
1 54 L.  
He would not let them go.  
He prayed that the mountains might close up, and so they did.  
2 Fol. 57.  
Prayer is a good work.  
First learn your faults, then pray.  
Salamoñ  
3 54 b L.  
The gloss on prayer.

- Augustinus hendyth feyth, hope, *and* charite." And therfor Seynte Austyne Sayth, **In fide, Spe, et charitate continuato desiderio Semper Oremus**, that is to say, "In feyth, hope, *and* charite, wyth *contynuel* desyre Pray we altymes." Seynt Matheu Sayth, **Et nunc clamemus in celum**, "Now cry we to hevyñ." Seynt Luke Sayth, **Petite et dabitur wobis, querite et inuenietis, Pulsate et apperietur Vobis**, "Aske ye, And hit shal be yevyñ to you; Seche ye, and ye shall fynde; knoke ye, and hit shal be oppenyd to you." Vp this texte Saynte Austyn Say[th] thus, **Non tantum hortaretur deus vt peteremus, nisi dare vellet, erubescat humana pigricia, Plus wlt ille dare, quam nos accipere; Plus wlt ille misereri, quam nos a miseria liberari**. "God ne volde not so mych amoneste, that we sholde aske, but yf he wolde yeue. Manys Sleuth vix hie assamyd, for he will yew more than we will taken, he wil more haue mercy than we desyre be delyuerid of myssayse." Seynt Iames Sayth, **Si quis indiget Sapiencia Postulet eam a deo, et dabitur ei**, "Whoso nedyth wysdome, aske hit of god *and* hit shall beñ yeue to hym." Isodyr Sayth, **Qui vult oracionem suam volare ad dominum, faciat illi duas alas, Ieiunium et elemosinam**, "Who-so will his Prayer flee to god, make to hit two wynges, fastynge and almes-[de]de. And hit Is to witte, that Prayer helyth Sekenys of body, as Salamon Sayth, **Fili in tua paupertate ne despicias te ipsum, Set ora dominum et ipse curabit te**, "O thou Sonne in thyñ Sekenese ne dispise not thy-Selfe, but Pray oure lorde, *and* he shal cure the." Seynte Iames Sayth, **Oracio fidei Sanabit infirmum**, "the Prayer of feyth shall hele the sekeman." Also Prayer longyth a mannys lyue, like as is afor-sayde of kynge Ezechie. Also Prayer delyuerith a man fro Shame and Periff of deth, As hit did the good holy wyfe Susanna. Also Prayer delyueryth a mañ fro <sup>2</sup>the Power of Wickyd Prynces, as hit did Baruc and many otheres: Also fro Prison as hit did Seynt Petyr; And fro wickyd wormes, as hit did Seynt Margaret, Saynt George and the kynges doghtere; And also Irland by Seynt Patrike-is Prayer is for ay delyuerit *and* clensit from al venemouse bestis: also the holy prophet Ionas by Prayer was delyuerid out of the whalis bely. Saynt Ierome Sayth, **Ieiunio Sanantur Pestes corporis, oracione Pestes mentis**, "Wyth fastynge is sawid the Sekenys of body, and wyth Prayer the Sekenese of Sowle." Also Prayer in bodely
- Augustinus 1168
- Matthew. 4
- Luke. 8
- Augustin. 8
- James. 16
- Isidore. 20
- Solomon. 24  
1 55 L.
- James. 28
- 2 Fol. 57 b.
- Prayer delivers from many evils.
- Jerome. 36  
40

bataille ouercomyth and hath victori. This proueth the boke  
of exody, siggynge, **Cum leuaret manus Moyses, Vincebat** Exodus.  
**Israel,** “Whan that Moyses vperid his handis, Israel ouer-  
4 come.” Of this Spekyth the boke of Iudyth, **Memores estote** Judith.  
**Moysi Serui Dei, qui amalech non ferro pugnando Sed pre-**  
**cibus sanctis deiecit,** “Be ye myndful of Moyses the Seruaunt  
of god, whych amalech nocht fyghtynge *with* Iren, but wyth  
8 holy Prayer keste doune.” Vp this texte Sayth the glose, **Plus** The Gloss.  
**vnus sanctus proficit orando, quam innumeri Peccatores** 1 55 b L.  
**Preliando. Oracio Sancti celum Penetrat quomodo in terris**  
**hostes non vincat. Plus vetula vna acquirit de celo vna**  
12 **hora orando quam mille milites armati adquirant de terra**  
**longo tempore preliando.** “More oone holy man profityth in  
Praynge, than out of Nombre of synnyers battaillynge. The  
prayer of the holy man thurlyth heuyñ : why sholde not hit than  
16 enemys ouercome. More one olde woman gettyth of hevyñ in  
oone houre Praynge, than a thowsand k[n]yghtes enarmet gettyth  
of londe in longe tyme battaillynge.” To Prow that Prayere  
hugely a-walyth agaynes the malice of enemys, dyuers good olde  
20 ensamplis abow in this boke y han writte ; But for-als-moche as  
good newe ensamples sholde not ben vnremembrid for lerynge  
of tho that arne to come, Oone of tham now her y write.

One prayer  
more use in  
battle than  
many war-  
riors.

New ex-  
amples.

Of dyuers ryght good *and* necessary nobilteis of the vertu  
24 of orison. **Capitulum xliij<sup>m</sup>.**

Capitulum  
xliij<sup>m</sup>.  
In 1422 at  
Dublin the  
clergy were  
grieved by  
the Irish  
enemy.  
Irelande

ftyr the Incarnacioñ of oure lorde Ihesu cryste, Mt. cccc  
a xxij<sup>ti</sup>2 yere, al the Clergi of deuelyn considerynge the grete  
myschefe of Irysh enemys *and* rebeH were in the land  
28 Surdyng in acte, that is to witte the brenys of Thomon, the  
bourkenys of Connaght *and* monstre, The morthes of leys, the  
M'mahens vp the contrey of vriel, hit more depyr than euer  
afore brandynge, And O'neyle-boy, Grayfergowse and Vlnestre  
32 atte his owyn wille brandynge and wastynge, This clergy twyes  
in euery wike in oppyn processyon god Prayedden for the good  
esplaite of the forsayden oure kynge henry, than beyng in  
Fraunce, and for the forsayd Erle his lyeutenaunt of Irland,  
36 anent the malice of the forsayden enemys. Thys erle <sup>3</sup>through the  
grace of god and dewout Prayere aforsayd, beyng wyth hym the  
hoste of deuelyñ, alle <sup>4</sup>the moste Inly streynthes, p[l]aases, *and*

They went in  
procession  
twice a week  
praying.

3 56 L.

<sup>2</sup> ij are run together. L. 1421.

<sup>4</sup> atte MS.

Then Earl  
Butler burnt  
leys,

<sup>1</sup> Fol. 58.

rode into  
MacMahon's  
country,

burnt down  
all his corn;

then into  
O'Neilboy's  
country,

and then into  
Drogheda.

All in three  
months by  
grace of  
prayer.

Moreover,  
he rode  
Thomond  
forty days.

*Parysien-  
sis in suo  
tractatu  
de virtu-  
[tibus].*

tounes of leys, wyth moche of hare stode and har cornes, than  
*and* aftr eke he braunt and destruyet. And anoone aftr he  
rebukid the forsayden breenys *and* bourkeyns wyth dyuers otheris,  
<sup>1</sup>and Ham to Pees reformed. Aftyr that beyng in His company 4  
the Same Hoste of Deuelyn *and* many mo, this erle by Doun-  
dalke roode *and* by M<sup>c</sup>genons countre, and throgth o'haghuraghtes  
countree, into the moste Inli Streynthes of M<sup>c</sup>mahons contre,  
thre nyghtes therin I-logid he was. his stronge newe castell, his 8  
townes, his fayre toures, and his stronge P[1]aases into the  
grownde brake, brande, and destrueck, *and* many of his Pepill  
this Erle Slowe, and al the remenaunt were scomfited. The  
fourth day wyth his Pepill throw the mydstreynthes of Manus 12  
M<sup>c</sup>mahons countrey Sauely wythout any fyght or Shote of any  
enemy to the toune of Arthyrde hit repayred. The nexte wyke  
aftr that, al the moste stronge Pases of the Same Manus countre,  
wyth his cornes, this Erle did kutte, brant, and destruet; noone 16  
henemy ther Seyn forto wythstonde, ther as euer afore were  
wonnet to fyght *with* englysh men. Aftyr this wythout delay  
this Erle into O'neel-boyes contrey wyth his retenue roode,  
gracious exploit ther god hym sende; fro trayson hym Sauyd; 20  
And this o'neel boy wyth al the grestis enemys of vlnestere vnto  
Pees refourmyd. Than to the towne of Drodath this Erle *with*  
all his retene Sauely repayrid, And there this M<sup>c</sup>mahons *with*  
dyuers othyr enemys, fynes *with* hym makid, Pees forto haue. 24  
Al this forsaydyn hostynges, viages, and trauaiH doñe *and* ful-  
fillid weryn in lytill more space than thre Monthes by the grace  
of god, in whome Is al, *and* deuoute Prayer, *without* that that  
the kynge anny liege man loste. Also this Erle a litill afore 28  
the forsayd hostyng rode Thomoñ xl. dayes, the wyche is the  
moste Inly Streynth of Iryssh of al the land, and hit brante, *and*  
many men therin Slayne, And damagelees forto accompte fro  
thens repayrid, And dyuers othyr proesses did, in they yere that 32  
he lyeutenant was. For the whyche proesses this nobill erle  
shold nat vaynglory haue for foure causes: the fryste cause Is  
that the fryste Parte of the Profite of euery good worke, as  
Parisiens Sayth, is glorie appertenynge to oure lorde god, And 36  
ther-for the apostil sayth, "Honoure *and* glorie bene they vnto  
you, oonly god." The ij<sup>e</sup> cause Is, that the Seconde Parte of  
the Profite of euery good werke Is good ensampill, appertenynge  
vnto oure neghbore; And therfor cryste in the gospel of Matheu 40



- Sayth, "Youre lyght so lyght afore men that thay mowen See  
 youre good workys." The iij<sup>o</sup> cause is that the thyrd Parte of  
 the Profite of a good worke Is a mede or rewarde appartenynge  
 4 vnto hym that dooth good workys. And therfor he that Sechyth  
 his owyn glori of good workes that he doth, he defraudyth god  
 of his Parte of the profite, And ther-for barnar vp this vers, **Scuto**  
**circundabit te veritas eius, etc,** Sayth, that vayn glorie  
 8 Is an arow of the deuyll that Is to drede, fleynge lyghtly in thy  
 lyfe-day, but hit makyth a full heuy *and* a full Soore wounde.  
 The iiij<sup>o</sup> cause why that this nobill erle sholde not haue vayne  
 glory of this forsayde proesses is, the lytill thanke that he had  
 12 of <sup>1</sup>ham that hym shuldyn beste haue rewardid *and* commendid.  
 And ther-for this nobill erle may Sey that, that the appostill  
 Sayde vnto thymothe, "know thou," he Seyth, "that in the  
 latyste dayes ther shullyn be Perillous tymes, And men Shullyn  
 16 be lowynge ham-Selfe, couetous, Prowte, heygh, claundrynge,  
 inobedyente, *and* vnkynde wyth-all." Of vnkyndnes spekyth  
 Seneca, *and* Sayth, "He is an onkynde man that denyeth hym  
 to haue recevid a good dede: He Is vn-kynde that feynyth: he  
 20 is vnkynde that rewarlyth not ne commendyth benefactis, but  
 reportyth ille dedes: <sup>2</sup>And He is moste vnkynde of all that  
 foryetyth Benefactes." But yet, wer Hit So that no man wolde  
 rewarde ne thanke another for benefactes, neuer-the-lasse shulde  
 24 a man in any tyme cesse forto do al the good that he may. For  
 the prophet biddyth, "Declyne thou fro harme and do good."  
 And also oure lorde god Sufferyth noon ille dede forto be vn-  
 punyshyd, ne noon good ded vnrewardid. **I declarid as here-**  
 28 **afore Is writtyñ, how that Prayer moche availlyth agaynes**  
**bodely enemys: Now hit is to witte that Prayer moche a-**  
**waillyth agaynes gostely enemys.** The grete Clerke Isodyr  
 Sayth, **Hoc est remedium eius qui viciorum temptamentis**  
 32 **exestuat, vt quociens quolibet tangitur vicio, tociens se ad**  
**orationem subdat, quia frequens oracio viciorum inpugna-**  
**cionem extinguit,** that is to Say, "This Is the remedi of hym  
 whyche brandyth *with* temptacioñ of vices, that als often he  
 36 is touchid wyth any wyce, so often-tymes Put hym-Selfe to  
 Prayer; fore ofte Prayer quynchyth the Pryckynges of vices."  
 Also Prayer Puttyth a-way deuyll, as mathou in the gospell  
 Sayth, **Hoc genus demoniorum non eicitur, nisi per oracionem**  
 40 **et Ieiunium.** <sup>3</sup>"This kynde of Deuelis his not Put out, but by

But there are  
four reasons  
why he  
should not be  
vainglorious.

Bernard.

He got little  
thank for his  
services from  
those who  
should have  
rewarded  
him.

<sup>1</sup> 57 L.

Timothy.

Seneca.

<sup>2</sup> Fol. 58 b.

Still we must  
do right if we  
are not re-  
warded.

Isidore.

Matthew.

<sup>3</sup> 57 b L.

- The virtues of Prayer. Prayer *and* fastyngē." Also Prayer turmentyth the deuyll : Also hit lightyth a man to the love of god : Also hit Puttyth away Syn : also hit confortyth a man in trybulacioñ : Also Prayer is good for tranquyllite *and* pees : of this y. shal fynde 4
- Gregory. many auctoriteis in holy writte. Saynte Gregory sayth, **Magna virtus oracionis que, effusa in terra, in celo operatur.** *Anglice*, "Moche is the vertue of Prayer, wych out-sayd in erthe, worchyth in hevyn." The glose Sayth, **Oracio velut quoddam** 8
- The Gloss. **Scutum ab ira dei protegit**, that is to say, "Prayer defendyth the wrath of god as a shelde." But who-so will that his Prayer be herde wyth god, kepe his commaundmentes ; for
- Isidore. Isodyr Sayth, **Qui a preceptis dei auertitur manus, quod** 12
- in oracione Postulat non meretur, nec impetrat ab illo domino bonum quod Poscitur, cuius legi non obedit: et Si id quod deus precepit facimus, id quod petimus sine dubio optinemus**, That Is to Say, "He that is turned fro the com- 16
- maundmentes of god, He deservyth not thyngē wyth he askyth in praier : nethyr he gettyth of that lorde the good wyth he askyth, to whos law he noght obeyeth : And yf we donne that god comaundyth, that thyngē wyth we askyth 20
- Augustin. wythout doute we shall gettyñ." Ther-for Seynt Austyne Sayth, **Citius exaudytur vna obediens oracio quam decem Milia contemptorum**, that Is to Say, "Soner Is graciously hardyn oone Prayerē of the obedient, than ten thowsante of oon 24
- rebelloure othyr an evill lyuere." In tyme of Prayer a man sholde onely thynke in god, therfor Isodyr Sayth, **Pura est oracio quam in suo tempore seculi non interueniunt cure: Longe autem a deo est animus, qui oracionibus cogitacionibus seculi** 28
- fuerit occupatus**, that Is to Say, "clene Is that Prayer wyth in his tyme the curis of <sup>1</sup>the worlde ne entremedyth nat ; ffer fro god is the Sowle, wych in Prayeres occupacions of the worlde Is occupied." Ther-fore oure Prayer sholde benne sayde, 32
- Achon. havyngē hooly oure hertes in god, for an holy abbote Achon Sayth, **Diabolus enim nullum opus tantum conatur interrompere, quantum oracionem deuotam**, that Is to say, "the devill no worke is so besy to lette or destrube, as deuoute Prayer." 36
- Also we sholde Pray god havyngē hope wythout any doute.
- Bernard. For Seynt Bernard sayth, **Indignus celesti benedictione esse conuincitur, qui deum querit dubio affectu**, that is to say, "He ys conuictid to be onworthy the blessyngē of god, that 40

askyth god *with* dowtfull wille." Also hit is to witte that we sholde Pray in euery Place, ffor in euery Place perilles, <sup>1</sup>And in euery Place we nedyth the Helpe of god; But Isodyr Sayth, **4 Specialiter Locus ydoneus orandi est secretus**, that Is to say, **Isidore.** "A Specialy behouabill Place of Prayinge is a pryue Place." Also hit is to witte that in prayer is to be askyd in especial and atte the begynnyng, the blisse and the kyngdome of hewyñ *and* the ryghtfulnes of the kyngdome, O this Seynt Matheu Sayth, **Primum querite regnum dei, et iusticiam eius, et hec omnia adicientur vobis**, that is to say, "Fryste aske ye the kyngdome of heuyñ *and* the ryghtfulnes of hit, and al thes **12** shal ben to you yeuen." But god byddyth vs not that we sholde aske fryste temporal thynges; ffor temporal thynges bene owyt to this men, whych haue the ryghtfulnes of hewyñ kyngdome. We should pray every-where. <sup>1</sup> Fol. 89.

**16 Of the vertue of Iusticie othyr ryghtfulnesse. Capitulum xliij<sup>m</sup>.** Capitulum xliij.

F the vertu of Iustice afor in this boke Is largely Saydyñ, Aristotle praiseth Justice. <sup>2</sup> 58 b L. but for-als-moche as Aristotle-is boke makyth <sup>2</sup>mencion of **20** Iustice, the best wordys that therin benne I shall here-to youre nobellese writte. Iustice Is a vertue that mych is to Preyse for hit is apppyrte of the glorious god. And therfor tho Prynceys and lordys whych har Subiectis by Iustice govern- Princes who govern justly are like God. **24** yth, and thar nedys auawnceth, thare bodyes and Possessiones defendyth, they ben lyke to god the Souerayne gouernoure. God gouernyth al the worlde by witte and Iustice; And to the two vertues ben contrary foly and wronge. And therfor Iustice Justice is more profitable to subiects than riches. **28** of a kynge, othyr of a gouernoure, Is more profitable to subiectis, than Plente of riches; And a ryghtful lorde bettyr than seyson- able rayne. And hit is to witte, that hit was foundyn y-writte in **32** oon stone, in langgage of galde that a kynge and vndyrstandyng bene two bretheryñ, of wyche ethre hath nede to othyr; That oon ne suffice nat wythout that othyr. Iustice wyth ryghtfullnes is departid in two maners; that oone *maner* is whan the Iuge doth ryght to al men, smale and grete, aftr the lawe, That othyr Two manners of justice, to others and to God. **36** *maner* Is whan the Iuge hym holte ryghtfull as anent god; that he kepe hym fro synnes wych ben agayñ the law of god; alboth this thynges owyth euery good Iuge to haue. By Iustice Is al the worlde y-gouernet, the worlde Is lyke a gardeyñ of god, the

Divers im-  
ages of the  
world, judges,  
law,

the king, his  
barons, and  
subjects.

<sup>1</sup> 59 L.

wallis whych hit emyroneth bene ryghtfulnes : And the ryght-  
ful Iuges is as a lord emyronet wyth lawe, and the lawe is a  
yarde by the wych a kynge gouerneth the roialme ; And the  
kynge is an herde, whych is defendet by his barones ; the 4  
baronys ben as soudyorus sustenyd by mony ; money is fortune  
y-gaderid of Subiectis ; Subiectis bene as Serwantis by Iustice  
y-gouernyd ; <sup>1</sup>And Iustice Is the helth of Subiectis.

Of the gouernaunce of man aftyr the v wittes. 8

Capitulum Quadragesimum quintum.

Capitulum  
xlv<sup>m</sup>.

Man's body  
is a city of  
which under-  
standing is  
lord,

and the five  
wits be his  
messengers.

The eyes tell  
him of nine  
things,

<sup>2</sup> Fol. 59 b.  
The ears of  
two manners  
of sound.

The nose.

The tongue.

Touch.

<sup>3</sup> 59 b L.

All these  
bring images  
of things to  
the under-  
standing.

Od fournyd man *and* hym makyd abow al bestis, and hym  
yaue hys comandmentis, and hym promysid rewarde aftyr  
his deseruyng, and yaue a body as a Cite to gouerne, and 12  
put therin vnderstondyng as a kynge, and hit sette in the  
moste heyest Place of man, that Is, the hede, and to hym  
estabelit v messagers to fette and presente al that to hym Is  
necessarie, tho bene the v wittys ; of the wych euery of ham 16  
hath his Propyr dome, *and* bene in Sartayn Places I-sette, in  
eighen, in the nose-thurlis, in tonge, in handys, and in eeris.  
By the eyghen know we ix. thynges, that Is to witte ; lyght,  
derknesse, coloure, body, shape, thynges neygh *and* ferre, meu- 20  
yng, *and* restyng. By the eeris we haue knowlech of Sovne,  
wych is in two maneres ; Soune <sup>2</sup>Wych is callid voyce of man  
othyr of Beste, as speche of man, neyng of hors, syngyng  
of birdis : Anothyr Spice of vitte is callid Sowne of thynges 24  
that bene not quycke, as the Sowne of watyr, *and* brekyng of  
trees, thundyr, Harpyng, and othyr Instrumentes. By the noos-  
thurles we haue knowlech of odeurs *and* stynches. By the tonge  
we felen the dyuersite of Sauores, Swetnes and bittyrnesse, Salt- 28  
nesse and egyrnesse, and othyr Saucoure. The taste is a commyn  
witte, Spraden through the body, but hit Shewyth hym most by  
the handys than any othyr lym of the body ; by that witte we  
knownen hote, colde, dry, moyste, and othyr Suche thynges. 32  
Thes v wittes al that thay <sup>3</sup>rescewyth of thynges that ben wyth-  
out, thay presentyth to the ymaginacion, and othyr more, they  
ben presentid to the vnderstonddyng, that hath to deme al  
thynges.

Of the manere of the propirtees of consaillours.

Capitulum quadragessimum sextum.

Capitulum  
xlvi<sup>m</sup>.

- like as the v wittes bene as v messagers, wyche Serwyth  
 4 1 to the vnderstondynge, so oweste thow, *Alexander*, to haue  
 v messagers and v consaillours, and euery of tham shall  
 be seuerall, for so shall they bene to the moste profitable. kepe  
 with thy-Selfe thyn secreete, and tell hit not tham, that thou  
 8 haste atte herte, And take kepe that thay Parcewe not that  
 thou haste mestere of thar consaill, for than they wolde despice  
 the. And therefore thou sholdyste fryste assaye thar wille and  
 thar witte, And so thou mayste bettyr avise the, well sayne and  
 12 done. And there-for Sayth hermogynes, the Philosofre, that  
 the Iugement of that man of whom consail is asskyd of, is more  
 to Preyse than the Iugement of that man that consaill askyth,  
 thegh he say bettyr *and* wisere, for he that hyryth the reysones  
 16 of many men may lightyr well sayne, than he that erste Spake.  
 And whan thou haste assemblic<sup>t</sup> thy consaillours any consail to  
 yewen, thou shalte nozt medle estraunge consaill to yewyn, that  
 they be not destourbet; Sethyn shall thou hyre what they shall  
 20 sayne, And yf they answeere anone and accorde, thou shalt than  
 agayns sigge and by *Sum* reysoun, Show the contrarye of that  
 whyche thay haue sayde, to make tham thynke *and* bene avysid  
 more deppyr. Sethyn whan they haue all consaillet and thare  
 24 reysones is i-shewet, thou shalt not show to whate <sup>1</sup>thyng thy  
 will moste enclineth, into the tyme that hit cum to the dede and  
 to the proue, and thow shalt sutely and besely auise the, whych  
 of ham beste consaill yewyth to the, and moste appartenyng to  
 28 the moste Profitable Prosperite of thy gouernaunce. And Putte  
 notte that oone more heyere than that othyr, nethyr in wordis ne  
 in yeftis ne degrees of dygnyte, for as for that ofte-tymes comyth  
 destruccioñ in roialmes. Noone grete thyng shalt thou done  
 32 wythout consaiñ, for the Philosofre sayth, that consaill is the  
 hegheste of thynges wych bene to come, *and* that the cunnyng<sup>2</sup>  
*and* wysdome of the wyse kyng is encrescid by consaill of good  
 consailloures, like as the See is encressit by receipt of freshe watyr  
 36 *and* ryuers. And myche thou mayste conquere by wysdome of  
 good consaill, moore than thou shalte Purchas by myght of men  
 of armes. Noone harme may evm of consaill, for yf a man  
 yewyth good consaill, thou mayste hit <sup>3</sup>Su; And yf Hit Be vn-

A king  
should have  
five mes-  
sengers and  
five coun-  
cillors.

He should  
keep his own  
wish secret  
from them.

Hermogenes.

Seem to up-  
hold the  
contrary of  
what they  
advise.

1 60 L.

Do not tell  
them what  
you decide  
on.

Do not exalt  
one above  
another.

<sup>2</sup> cummyng  
MS.

No harm can  
come of tak-  
ing counsell.

<sup>3</sup> Fol. 60.

profitable, thou mayste Hit enchou. I yeue the full good  
 consaill that thou make not kepere of thy reame only oone man,  
 when thou goste in anothis Place; for throgħ his wickid con-  
 saill, myght the baronage be corrupted agaynes the. Oone othisr 4  
 consaill I yeue the, that neuer thou spare thyn enemy dedly, but  
 euery tyme that thou mayste, Show thy Victori ouer hym; And  
 kepe the, that in no tyme he haue Powere on the, for in no  
 manere thou shalt on hym tryste. 8

Capitulum **How thow shalte assay thy consaillours.** Capitulum **xlvij<sup>m</sup>.**

xlvij<sup>m</sup>.

1 60 b L.

Tell them  
 you have  
 need of  
 money.

If they bid  
 you take  
 your own or  
 your sub-  
 jects' money,  
 they are evil!  
 If they offer  
 their own  
 they are good.

Never trust  
 men who  
 take gifts.

Don't let  
 them go into  
 strange lands  
 or courts.

Which Coun-  
 cillor is best  
 of all.

2 61 L

Ne thyng by whych thou mayste assay thy consaillours  
 o<sup>1</sup> is, that thou shalt make ham vnderstonde that thou haste  
 nede to money; and yf thay Sayne to the that good is, that 12  
 thou take of thy tresure, witte thou that thay maken of the  
 lytill Price. And yf thay Sayne the, that thou take largely of  
 the money of thy Subiectes, witte thou that thay hatyn the Out  
 of mesure: for that is but corrupcion of thy realme. And yf 16  
 thay Sayne to the, "Al that we haue, we haue hit Purchasid in  
 youre lordshupe by youre grace," thes arne to Prayse *and* worthy  
 to commende, as thay whyche desyryth the honoure of thar lorde  
 as hare owyn. In anothisr maner thou mayste assay thy con- 20  
 saillours. For in case that thay gladly rescewe yfetes *and*  
 besyeth ham to gadyr tresure, neuer tryste thou to suche; ffor  
 thay Servin the to Purchas golde, and har cowetyse neuer shall  
 take ende; ffor the moore that mony growyth, the more couetyse 24  
 encrescyth. And euer suche may be lyghtely corrupted, and by  
 auenture y-brought to that they wolde thy deth, by the entyce-  
 ment of tho wyche woldyn the harme, and hym yeuyth largely  
 of harme. Therfor good hit Is that thay be not fere frome thy 28  
 presence, and comande tham that thay haue not acquentaunce ne  
 famulyarite to noone othisr kynge ne Prince, and that thay sende  
 not letteris to tham ne yfetes of tham rescewe. And yf thou  
 mayste suche thyng Percewe, redresse hit in haste, ffor men 32  
 corages ben ful changeabill *and* lyghtely enclyneth to behostes.  
 And he is moste Profitable of thy consaillours and moste worthy  
 to be lowid, wyche lowyth thy lyfe and to the dethe obedience;  
 And he that moste demeneth thy Subiectes to thy <sup>2</sup>lowe, And 36  
 he that abbaundeneth hym-Selfe and his goodis atte thy wille,  
 And he that hath the vertues and the maners that y shall tell  
 here-afty.

Of the tokenesse and condycions that a good Consailloure  
and a frende sholde haue. *Capitulum xlvi[i]m.* *nota*

- T the begynnyng, thy consailloure and thy frende [*sholde*  
4 a *haue*] Perfitnesse of lymes, well to fulfill al thynges for  
wych he is chosyn. Sethyn he sholde haue good vndyr-  
standynge, and good will to vndyrstond that a man hym Sayth.  
Hit be-howyth that he be of good mynde. to remembyr that  
8 wyche he hath vndyrstonde, so that he foryet not. And that  
he be Parcewynge of that thyng wyche berryth charge, and  
wyche noon, and that he bene corteyse, wel Spekyng, and  
eloquente wythout Ianlyng: he sholde be cvnnyng in dyuers  
12 sciences, he sholde bene Sothefaste in worde and dedd, and lowe  
throuth abowe al thyng, and hate lesynge. And he sholde  
bene Softe, bonere, and tretabill. Glotony, dronknesse and  
euery Surfete of ettyng and <sup>1</sup>drynkyng, Lechurie, fule plaies,  
16 and foule delytes He sholde enchu. Aboue al t[h]ynges he  
sholde bene hardy, stabill of Purpos, and loue honoure and  
heyne; golde, Siluer, and othyr erthely thynges, he sholde  
haue in dyspite: And nothyng he sholde holde moch of, Saue  
20 dignyte, honours, and lordshupes. he sholde loue and haue in  
charite good men and ryghtfull, hate wronges, yeue euiche man  
hesyn, helpe tho that nede haue, and whan he shall Iustificacioñ  
done, he sholde noone dyuersite of Persones make; for-why, god  
24 made al men y-lyke. he sholde bene of grete Perseueraunce in  
purpos <sup>2</sup>and in dede that he shall do, that he Pursu ham and  
fulfill ham wythout drede and couardy. He sholde know the  
ysues of the expensis of the realme, he sholde not be of lyght  
28 Semblant that he cvm not in despyte to the Pepill, neuer-the-  
lasse courteisly he sholde answeere the Pepill, his courte sholde  
be opyn to al tho that thedyr comyth, and he sholde besely  
enquere and aspi al maner of tythynges: he sholde conforte the  
32 subiectes, amende har dedis, and ham Solace in aduersitees; In  
tymes suffyr har vncunnyng and thar Symplenesse.

Capitu-  
lu[m]  
xlviijm.

These are  
the tokens  
of a good  
Councillor:

good under-  
standing and  
memory;

courteous,

wise and  
truthful;

temperate  
and kind;  
<sup>1</sup> Fol. 60 b.

bold and lov-  
ing honour;

helping good  
men,

and persever-  
ing;  
<sup>2</sup> 61 b L.

cautions,  
and of noble  
bearing,

yet long-  
suffering.

How a man hath al condycions of bestis, Hit is to Witte.

*Capitulum xlixm.*

- 36 Itte thow Alexandyr, that god the gloryous ne maket nocht  
w noone creature bodely more visyr than man. And a man  
may not fynde in no beste, custume ne thegh, wyche is  
nocht in a man. For a man his hardy as a lyon, Feynte as an

*Capitulum*  
*xlixm.*

Man has all  
the qualities  
of beasts.

The properties of animals found in man.

hare, couetous as a dogge, hardy *and* fierse as an harte, Piteous as a turture, Malicious as a lyonesse, Pryue and tame as a culuere, Deceyuaunt and<sup>1</sup> trechurus as a fox, Sympill and blesfull as a lambe, Swyfte and delyuer as a kyd, Tyraunt *and* Slow as a 4 bere, precious and dere as an oliphaunt, lytill worth and dull as an asse, Prophitable as a bee, wancraunt *and* dyssolute as a goote, Ondauntit as a bulle, reysonabill as an angill, Lecherus as a swyñe, malicious as a toode, Profitable as an hors, nuous as 8 a mows. And Sortely to Say ther nys noone creature in the worlde, of wych a man nath Sum propirte: And therfor a man is callit the lytill worlde.

Man is the microcosm.

Capitulum L<sup>m</sup>.

Of Notaries. Capitulum L<sup>m</sup>.

12

Notaries should be wise and eloquent.

<sup>2</sup> 62 L.

Writing is a coverture for the word.

Pay your secretary well.

Lexandyr, to chese the be-houeth, to writte thy Pryuyteis A *and* priuey workys, wyse men of Parfite eloquence, and of good mynde. For that <sup>2</sup>is a tokyn of a grete lorde, and a stronge argument to Shewe the heynesse of thy myght, and the 16 Sotilte of thy knowleche. For the tokyn and vndyrstondyng of worde is as his Spirite, And the wordes <sup>3</sup>yspokyñ ben as a body, but the wrytyng ys as a couertoure of the worde<sup>3</sup>; and afor al thynges that he be of good feyth hit nedyth. And that 20 he know thy wille in al thynges, and that he wyllyth thy profite *and* honoure afor al thynges; he sholde be curteyse *and* Parceuyng in his dedis, And that no man entyr in sygh of thy Preveyteis of wrytynges. And yf thou mayste fynde hym Suche, 24 Pay hym well for his Service, so that he hyñ holde apayed to do the bettyr.

Capitulum l<sup>m</sup>.

Of messagers, and wych thay shold bene. Capitulum quynquagesimum Primum.

28

An ambassador showeth the wit of the W lord who sends him.

<sup>4</sup> Fol. 61.

Choose the most worthy you can find.

Itte thou, Alexandyr, that the messenger shewyth the witte of that man that hym sendyth. And he is his eigh in that whych he seth not, And his eeris in that wych he heyrith not, And his <sup>4</sup>tonge in his absence. And therefore the nedyth to 32 chese the moost worthy that arne in thy presence, wyse, wyrchip-phull, *and* commendabill, that hat[et]h euery manere of filthet *and* vyleny. And yf he may nocht al haue thes condycionys, for hard hit is to fynde Suche, atte the leste he sholde be Pryue 36 and trew, and nothyng he sholde amenuse, make lasse, ne

<sup>1</sup> as, MS.

<sup>3-3</sup> This insertion is in the margin.



- aneche, of the messagis or nedis whych he Is sende for. And that he kepe thy *commaundment*, And that he be takynge hede to the answare that he hyryth, so that he tham can say agayn
- 4 whan he comyth. And yf Suche ne may nozt be founde, atte leste he sholde be a trew berrere of letteres that bene sende, and agayn to be broght. Of thes thre messagers the fryste is mooste Profite, And the *Seconde* mooste Sertayn, And the thyrde lest
- 8 Perelouse. And yf thou mayste Parcewe that any of the messagers be y-temptid to geddyr mony <sup>1</sup>or Purchas of the placis wyche he is sende to, refuse hym atte al poyntes, for he goth not for thy prou. Ne sende not a dronkelewe messangere, ffor the
- 12 Pepill of Pers bene y-wonet to afforce messangers to drynke good wyn, and yf the messenger wix dronke, by that they knoweth that hare lordis ne byth not wyse. The grettyste of thy Pryue Consaillours thou shalt not make thy messenger, nethyr he shal
- 16 not be fere from thy presence, ffor that sholde bene empeyr<sup>2</sup>ement of thy roialme. Al thy messagers thou sholdyst ofte-tymes Prove, of what witte thay bene, and of what *gouvernaunce* and of what *maner*. Thay that good bene and trewe, thou shalt ham
- 20 wel rewarde, And yf any of ham bene founde that is fulli sette, yfetes to *resceue*, and to couetyse, and to dyscouere thy priuetyes, he sholde be Punyshid aftyr his deserte; but the mesure of the Punyscement I nel noght telle the.

Let him be such as can heed all he heareth.

If not let him be a bearer of letters.

Do not choose one who can be bought.

<sup>1</sup> 62 b L.

Nor a drunkard.

Nor the greatest of your lords.

Prove them oft, reward the good.

Punish the ill.

24 **How that the Subiectes bene the tresure of Prynces, and lyke a gardyn of dyuers trees growyn there-In. Capitulum Lij<sup>m</sup>.**

- Elle woste thou that thy Subiectis bene thy tresure, by
- 28 w whych thy roialme is confermyd. Thow shalt lewe well that thy subiectis bene lyke a gardyn, in wych bene dyuers maneres of trees, and thou shalt noght holde ham as londe berrynge thornes wythout frute. Whyle that thy Subiectis duryth in estate, shall dure the defense of thy realme and of thy
- 32 Powere, And therfor the be-houyth hame to *gouerne* wel, and fro wronges ham defende, and that thou ham helpe in al hare nedys. And therfor the nedyth to haue a Constabil that shal not bene a
- 36 destruere of thy trees, but a kepere and a Sauere. He sholde be full of good maneres and vertues, wyse and Sufferynge; And of <sup>3</sup>oone man make Suche a Suffreyñ, ffor yf they were many, that

Your subjects are your chief treasure.

While they are well all is well.

Have a Constable who shall guard them.

<sup>3</sup> 63 L.

Some bailiffs are true to their lord and evil to his subjects, and some are false speaking. Beware of these.

oone Sholde haue enuy to that othyr, that he sholde not ouerpasse hym, And therof myght many harmes cvme. *Sum manere* of baillifes bene that Shewyth ham trewe and profitabill to the kynge, And neuer-the-lasse they destrueth the Pepill, And euery 4 of ham thynkyth in dyuers veyes by wych he may longe abyde in his office. And Such ther bene had, that oone thyng sayne, *and* anothis thynkes done, *and* mayntenys and defendyth *Sum* evill dedis by hare yeftes : Of Suche hit is nedfull the to kepe. 8

## Of barons, and wherof thay Serwyth in the roialme.

Capitulum Liiij<sup>m</sup>.

<sup>1</sup> Fol. 61 b. The use of barons to the kingdom. Have four of them if you will.

<sup>2</sup> couetyth MS. If you want more have ten, for that note is a perfect number. Let each have ten subordinates, and each of these again have ten.

<sup>3</sup> 63 b L. Thus you can raise your army quickly.

Take heed that your captains are picked men, and that they have wise heralds.

<sup>1</sup> He barons anecheth *and* multiplyeth the roialme ; By ham Is the contre I-wyrshupped, the Empyre I-ordeynet in his 12 degrees. And therfor thou sholdyste Put ham in certayn dignytees *and* Powere. Ful wel thou mayste ham ordeyne in forwe yf thou wylt, for foure differences bene chose that is to witte ; afoor, behynde, on the ryght syde, and one the lyfte 16 syde. And foure parties bene in the worlde ; eeste, weste, north, and South. And therefore thou mayste ordeyne that in euery fourthe Partie of thy realme bene oone *gouernoure*. And yf thou seyste that they bene manyer ; do thou that they bene ten, 20 fore tene is a *perfite* nombyr, and hit contenyth<sup>2</sup> in hym-Sylfe foure nombres, that is to witte, one and two, *and* thre *and* foure ; the whyche yf they bene assemblet, makyth tene. Therfor me sholde ordeyne that euery *gouernoure* had tene Vicaries 24 in his hoste, and euery vicarie ten lederis in his whele, and euery ledere ten doiens, and euery doiens ten men : al thes assembled makid<sup>3</sup> an hundrid thowsand fyghten men. And whan thou haste mestere to the Service of ten thousand men, 28 thou cal a *gouernoure*, and hym shal Serve ten vicaries, <sup>3</sup>and wyth euery vicarie shall cvm ten leders, and wyth euery ledere shal cvm ten doiens, and wyth euery doiens ten men, and that shal make the nombyr of ten thousande fyghtyn men. And so 32 thou mayste vndyrstonde of manyer, othis fewere. By this ordynaunce and this accompte, thou maiste be y-lyghted of costagis, *and* thou shalt haue thy Purpos, and thou shalte lyght the trauaillis of thy baronage ; and take hede that al thy cap- 36 taynes bene chose men. Ful necessary hit is to barons that thay haue wyse notaries and discrete, trewe and welle Prowid in chialrie, that can discrewe tho whyche ben worthy armes to

berre. Al knyghtes thou shalt wyrchippe, noone havynge in dyspite, Pouer ne ryche. And the behowyth to haue wyth the, the Instrumentes wych demesteus maket, for hit shal the awaill  
 4 moche to assembl many Pepill Sodaynly, in oone day or lasse fore grete nede. This Instrument may be herde Sixe myle fere.

The horn of Themistius.

**That a kynge sholde not entyr in battail in his owyn Propyr Persone. Capiitulum Liiij<sup>m</sup>.**

- 8 how shalt nought vse bataill in thyn Propyr Person, ther-as  
 t pou mayste hit enchu. holde al tymes wyth thy Selve the beste and the grettyste of thy Power. Be-hete thou to knyghtes honours and rewardis, and kepe thy Promesis. Whan  
 12 thy-Selve moste go in hostes, go thou neuer disarmyd, for Sodeyn chaunchis; Haue good kepers, and good Spies, and good kepynge, namely be nyght. whan thou shalt make thyn hoste arreste and thy tentis Piche, Purvey the yf thou mayste, that  
 16 thou be negh *Sum* montayne or watyr, and be well y-vitaillid; and Purvey more than thou vndyrstondyste that nede the shal. thou shalte haue many rynnynge engyns to make horribill Sownes to gasten thyn enemys. Thou sholdyst haue in battail  
 20 al manere of armes; *Sum* of the hoste shall stabill bene in oone Place, and otheris shal<sup>1</sup> gone al aboute. Thoures of trees remeable thou shalt I-have<sup>2</sup> ouer al, and Knyghtes there-in wel armyd, archeris, abblastres, and Lanceouris of Dartes brandynge; and  
 24 yf thou Seiste ham adrede othyr doutfull, conforte thou hare hertys by good confurtabill techynge. and thou shalt ordayne thy knyghtes in this manere, In the ryght hande of thyne enemys, the Swerde mene; In the lyfte hande, the Iusters wyth  
 28 Speris; amyddys, tho that shall caste brondys of fyre brandynge, the Archeris and Criours wyth horribil voices,<sup>3</sup> And al tymes yf thou mayste be, thou in the heiere Place of thyne enemys, and yf thou Seyst any bataill faille, socoure thou hit anoone.  
 32 And whate Parte of thyne enemys that thou Seiste faille, anone haste thou the to that Parte. And ouer al thyng to haue victorie, moche worth is stablenys and abydynge. Of this matiere men Sayne comynly, and Soth hit Is, that oone man  
 36 may not ouercome his enemys, but yf he haue radyr ouercome covardy. And thou Sholdyst haue many aspies, and busshe-

Don't fight yourself if you can help it.

Never go disarmed.

See your camp pitched near water, and well victualled.

Have all sorts of arms in your host.

<sup>1</sup> 64 L.

<sup>2</sup> Fol. 62.

Swords on the left wing, lances on the right, archers in the middle.

Secure rising ground.

Have spies and ambushes, with horrible noises.

<sup>3</sup> vioces, MS.

queyntyse of bataile, victorie to haue. And thou shalt haue  
 certayne Places I-ordeyned by the hoste for drynkes and othyr  
 necessaries. Olyfantes thou shalt haue, to bere castellis of trees,  
 and knyghtes enarmed wyth-In, for they benne horribill hugely, 4  
 and berryth grete hydoure. Dromydaries and Othyr Swyfte  
 bestis shall ben in the hoste, ham to helpe that nede haue. And  
 yf thou shalt fyght in a castelle thou shalt haue dartes and  
 arowe envenymet, and yf thou mayste cvm to the watyr of 8  
 whych thyñ enemys drynkyth, envenyme thou hit. Ne be not  
 to hasty in thy workes, fyght wyth euery Pepill in thar manere.  
 In al thy workys take thou consaill of astronomyours, ffor by  
 the Sterres bene gouernyd al erthely thynges, And the Sterrys 12  
 makyth many mewyngys in the coragis of mene, and of that  
 comyth discencioñ, <sup>1</sup> bataillis, victories, and dyscomfites.

Have  
 elephants

and drome-  
 daries.

Poison your  
 arrows and  
 your enemy's  
 water.

Take counsel  
 of your  
 Astrologers.

<sup>1</sup> 64 b L.

That Phisnomye Is a necessarie scyence to knowe the  
 Maners of men. Capitulum Lv<sup>m</sup>.

16

Capitu-  
 lu[m] Lv<sup>m</sup>.

By their  
 physigonomy  
 you can judge  
 the fitness of  
 men for their  
 service.

Fte we haue afor sayde, that dyuers maneris of Pepill of  
 consaillours, knyghtes, constables, Marchalis, Notaries, Mes-  
 sagers and otheris that shall kynges and Emperouris Serwe,  
 shuldynes haue certayne condicions whych bene afor sayde. But 20  
 for-als-moche as stronge is to fynde and know condycones and  
 good vertues and maneris of Pepil wythout longe Prewe, hit is a  
 ful couenabile and profitabill thyng to euery Prynce, that he  
 cane the scyence of Physnomy, by wyche he may know by 24  
 syght euery man of wych maneris and thewis he sholde be by  
 kynde. And there-for hit is to witte as we haue afor sayde, al  
 bodely thyngis be gouernyd and ordaynyd by the Planetes and  
 Sterris. And therfor euery man, of the begynnyng of his berth, 28  
 by the vertu of the Sterris wych than haue rewarde to hym, Is  
 disposid dyuersly to vertues and to vices. But Soth hit is, that  
 euery wyse man haue vertu and will; by whych he may kepe  
 hym anent kynde, and vertues of [steris<sup>2</sup>] as Sayth Bug[usa]rus 32  
 the Phil[osofre], in the begyn[nyng] of the centiloge of tholo-  
 mewe. This tellyth vs that boke, by Ensampill; Sumtyme two  
 Filosofers astron<sup>o</sup>mours weryn Herbrowid in a weveris House.  
 In that nyght was Borne to the wevere a Sone, And the astro- 36  
 nomyours beheldyne the constellacioñs of hys bryth by thare  
 castle, and foundyñ that he sholde bene wyse and curteyse,

All men are  
 ruled by the  
 stars which  
 have regard  
 to them at  
 birth.

<sup>3</sup> Fol. 62 b.

An example  
 of a weaver's  
 son.

<sup>2</sup> Some letters cut off the margin; inserted from L.

good of consaill *and* wel belowid of kynges, and that thyng  
 thay hyddyn fro the fadyr. The chylde vox, *and* his fadyr  
*and* modyr wende that thay myght wel teche hym thare crafte,  
 4 but for no-tynghe he hit myght lerne; for betynghe, thretynghe,  
 ne fayrnesse, And ther-for they lettyn hym y-wourthe. Sethyn  
 this yonglynghe Sette hym-Selfe to Scolis,<sup>1</sup> *and* be-came a good  
 clerke, and couth the courses of Sterris, and lawe *and* govern-  
 8 aunce of realmes, and aftyr be-came a grete Sire in the realme.  
 Another tyme befell the contrary, of the kynges Sone of Inde.  
 For the kynghe wolde that he sholde can Philosophie and al  
 Sciences, And therefore he sende throghe Inde and in othyr con-  
 12 treis, for Maistres his Sone to teche clergi, lyke as hit appendet  
 to So grete a kynghe. But that ne mygh not availle, for that he  
 ne myght noght turne his corage to sciencis of clergi, but to  
 honde-craftes. For the whyche thynghe the kynghe was ful sore-  
 16 full *and* trowbelid, and he callid to hym al the wyse men of his  
 roialme, *and* ham askid how that myght be. And al accordid,  
 that kynde lad the chylde that to done, And oft-tymes hath  
 Suche cases befallen.

The child would not learn the craft of weaving,

but became a great wise man.

The king's son of Ind would not learn clergy,

but only a handicraft.

Nature so ordered it.

20 **Ensamplis to Prow the forsayde thynghe. Capitulum**  
**quinq[ua]gessimum Sextum.**

Capitulum  
 Lvj<sup>m</sup>.

He dysciplis of yPocras the wyse, depeyntid an ymage in  
 t Parcemyñ allyke to Ipocras, and hit bare to Philomon,  
 24 wyche was a maystyr of Phisomye; *and* hym Saydyn,  
 “Rwarde this figure and telle vs the qualyteis, the manerys,  
 and the compleccioñ, of Suche a man as this figure Presentyth.”  
 He behelde besely the figure, and al the makeyng of the body,  
 28 and Sayde, “Suche a man is lechelorus *and* disceyuuous.” Whan  
 that herde <sup>2</sup>the disciplis, they wolde haue hym Slayñe, *and* to  
 hym Saydyn, “O thou foole, that is the fygure *and* the ymagy-  
 nacione of the beste man of the worlde.” Phylomon ham  
 32 Peiset, *and* sayde, “who-so Is this ymage, that ye haue Shewid  
 me?” They saydeñ, “this ys the Semblaunt of the wyse  
 ypocras.” “Wherfor,” Seyde he, “wolde ye aske me? I haue  
 36 agayñ to har maystyr Ipocras, and hym tolde that whych  
 Philomen saide of his dome. Ypocras ham Sayde, “Sothely Is  
 hit al that Philemon Sayth Noght for than, sethyn I-vndyr-

The image of Hippocrates brought to Philemon.

His judgment.

¶ 65 b L.

They reprove him.

They tell Hippocrates.

<sup>1</sup> Scolis, MS.

He says that  
Philemon  
judged truly.

stondenge that, y toke kepe to thynges wych y was enclinet to, that they were fowle *and* reprocuabill; I stabelid myñ vndyrstondynge as a kynge ouer al my body, and y haue wyth-drawe me fro al folies, *and* haue had victorie *and* maistri agayns al 4 foole deleytes." This is the comendacioñ of ypocras the Philosophre; Philosophie is no more but loue of witte *and* cvnnynge, and abstynence of foly, and Victorie of foole wille.

**Here is I-prowid that the Sowle Sueth the condycionys of 8 the bodyes. Capitulum quinquagesimum Septimum.**

Capitulum  
Lviij<sup>m</sup>.

The soul  
follows the  
condition of  
the body,

<sup>1</sup> Fol. 63.

<sup>2</sup> 66 L.

as appears in  
the passion  
of Drunken-  
ness.

The soul is  
the cause of  
the move-  
ment of the  
body.

Passions of  
the soul  
change the  
body.

Ertayne thynges hit is that the Sowle whyche Is the fourme  
c of the body, sueth the kynde and the complexioñ *and* the  
propyrteys of the body, for ofte-tymes we sene opynly that 12  
the coragis of men ham chaungyth aftyr the Pascionys of the  
bodyes, and that apperyth in <sup>1</sup>Dronknesse, In amours, In  
frenesy, in Dreddys, in Soroufulnessse, in desires, and in delites.  
For in al this Passions of the body, the Sowle and the corage 16  
ham chaungyth. And kynde is so grete a fellowe betwen body  
and Sowle, that the Passyons of body chaungyth the sowle; and  
the Passions of Sowle, chaungyth <sup>2</sup>the body. And that apperyth  
in the Passione of Dronknesse, whyche is bodely. For dronk- 20  
nesse makyth for-yetynges in the Sowle, by reyson that the  
grete smokkes gone vp to the brayñ, and troubelyth the ymagi-  
nacion, whych Seruyth to the vndyrstondynge, and hym pre-  
sentyth the lykkenesse of bodely thynges, and so puttyth 24  
away al the remembrance of thynges wych weryn afor-honde  
vndyrstonde, and destroubyth the knowlech of thynges that  
bene to vndyrstond. More-ouer the Sow[1]e is the begynnyng  
*and* cause of al the natural mevynges of the body, and neuer 28  
the latyr this vertue fro hym is takyñ away by dronknesse,  
whyche is a passioñ of the body. For a dronkeñ man whan he  
sholde gone in his ryght hande, he goyth in his lyfte hande.  
In the Same manere may we Showe the contrary, that is to 32  
witte, that the Passions of the Sowle makyth the body change,  
and his meuynges to dyuers. And that may a man See opynly  
in wrath, in dred, in lowe. For thes Passion makyth grete  
chaungynge to the body, as knowyth euery man that ham hath 36  
Prowid. And in mevynges hit apperyth also. As yf a man  
goo vpon a narrowe tree lyggynges in an hey Place, only by  
ymagnacioñ and thoght of fallynge, ofte-tymes he fallyth. And

yf the Same tree were vpon erthe, here as drede ne perill were  
 nocht, he wolde neuer falle. More-ouer we sene that euery Beasts do not  
 change their  
 soules. beest hath his propyr Sowle, and his Propyr body. Of thes  
 4 Speces neuer faillyth, ne neuer was founde that any beeste had  
 a body of oone spice, and a sowle of anothyr Spice. As hit Lions have  
 not the soules  
 of hartes.  
 1 66 b L. may not be that oone beste haue the body of <sup>1</sup>an harte, and a  
 soule of a lyon. More-ouer we seeñ that knyghtis knowyth the  
 8 goodnys of horsyñ, and the hunteres the goodnesse of hundis, by  
 hare Shappes *and* faucundes. Of al thes thynges aforsayde, we  
 may reysonably conclude that the company and the accorde  
 be-tweñ the Sowle and the body is so grete and so myche  
 12 confermyd and stabelid by kynde, that [in] the Passions of that  
 oone, that other<sup>2</sup> is Parcener, or Partifelewe. And euery body 2 ouer MS.  
 hath a propyr sowle, And euery beste hath a propyr amanere  
*and* condicioñ in dyuers Spyces, as amonge horsyñ that oone is  
 16 lasse than that othyre, or in goynge or in coloure, and of othyr  
 bestis in the same manere, as we haue aforsayde and shewid  
 wythout doute, in manys Spice. O man is of oone maneres *and* Thus by the  
 figure and  
 shape one  
 may judge  
 the soul. condicioñ, and anothyr is of anothyr manere *and* condicioñ, in  
 20 figure and in face; and by othyr thynges that apperyth in the  
 body, a man may deme the condicions *and* maneris whych he  
 hath, othyr sholde haue by kynde. This Prouyth Aristotle at  
 the begynnynge of his Phisnomye, y-translatid out of grue Into  
 24 latyñ.

**Of the Science of Physnomye. Capitulum Lviiij<sup>m</sup>.**

P Hysnomye is a science to deme the condycions or vertues What is Phy-  
 siognomy *and* maneres of Pepill, aftyr the toknesse or syngnesse that  
 28 apperyth in facione or makyng of body, and namely of visage  
*and* of the voyce *and* of the coloure. One lyght manere *and*  
 general of Phisnomye is to deme vertues *and* maneris of man  
 aftyr the conpleccioñ. Compleccions bene iij<sup>e</sup> for a man is of judgment  
 by complex-  
 ion.  
 32 sangyne, or flevmatike, or colerike, or malyncoly. And ryth vp  
 thes foure <sup>3</sup>complexcions of foure Humours <sup>4</sup>of the body, whyche  
 answaryth to the foure Elementes, And to the foure tymes of the  
 yeere. The bloode Is hotte and moysti to the lyckenesse of the 3 Fol. 63 b.  
 4 67 L.  
 The four  
 humours  
 answer to the  
 four complex-  
 ions.  
 36 heiere; ffileme is colde and moysti aftyr the kynde of the  
 watyr; Colre hoote and drye aftyr kynde of fyre; Malancoly  
 colde and dry aftyr kynde of erthe. The sangyne by kynde  
 sholde lowe Ioye and laghyuge, *and* company of women, *and*

The man of  
sanguine  
complexion. moche Slepe *and* syngynge: he shal be hardy y-nowe, of good  
will and wythout malice: he shalbe fleshy, his complexioñ  
shalbe lyght to hurte *and* to empeyre for his tendyrnesse, he  
shall haue a goode stomake, good dygescioñ, and good delyuer- 4  
aunce: and yf he be wovndid he shalbe sone be holde, he shall  
be fre and lyberall, of fayre semblaunt, *and* dilyuer ynowe of  
body. The fleumatyke by kynde he sholde be slowe, sadde,  
The phleg-  
matic. ful stille, and Slowe of answeare: febill of body, lyghtly falle 8  
in palsey; he shalbe grete and fatte, he shalle haue a febill  
stomake, febil dygestioñ, and good delyueraunce. And as  
touchynge maneres he shal be pitenouse, chaste, and lytill  
The choleric. desyre company of women. The colerike by kynde he sholde 12  
be lene of body, his body is hote *and* drye, and he shalbe  
Sumwhat rogh; *and* lyght to wrethe and lyght to Peyse; of  
sharpe witte, wyse and of good memorie, a grette entremyttre,  
fulle-large *and* foolehardy, delyuer of body, hasty of worde and 16  
of answeare; he louyth hasty wengeaunce; Desyrous of company  
of women moore than hym nedyth. he sholde haue a stomake  
good y-nowe, namely in colde tyme. The Malencoly man  
The melan-  
cholic. sholde be lene of body and dry, he sholde haue <sup>1</sup>good appetyde 20  
<sup>1 67 b L.</sup> of mette, and comonly he Is a glotouñ and good delyueraunce  
hathe of his belly. And as touchynge maneris, he sholde beñe  
pensitye *and* Slowe, and of stille wille, still and dredfull, and a  
smalle entremyttre. More latre Is he wourthe than a colerike 24  
man, but he holdyth longyr wreth; he is of sotille ymagynacion  
as of hand-werkys, And well arne wonyd the malencolik men to  
be Suttill werkmen. The sangyñ men shulde bene ruddy of  
The colours  
of the men  
of the four  
complexions. coloure, The flevmatike whyte and Pale, The colerike sholde 28  
haue yalowe coloure Sumwhate medelit *with* rede, The malen-  
colike sholde be Sumwhate blake and pale.

### Of whyte coloure.

The meaning  
of white  
colour. w Hite coloure Svmwhate medelite wyth rede in a man, 32  
tokenyth that he is hote of kynde, and of sangyne com-  
pleccioñ; but rede coloure tokenyth complexioñ wel temperit,  
yf Suche coloure be in al the body nocht roghe. This sayth  
aristotle here sortely, but here-aftyr he will hit say mor opynly. 36



## Of Physnomye aftyr the here.

- n  
 esshe here tokenyth a dredfulle, and harde here tokenyth Soft hair;  
 hardy and stronge, and that apperyth in dyuers bestys.
- 4 For an hare *and* a sheppe bene ful gastefull, and haue full  
 nesshe here. And the lyone *and* a boore bene full stronge, and  
 haue stronge here. Also in fowles, by kynde tho whyche haue strong hair.  
 harde federes bene stronge and corageous, as a cooke, And tho
- 8 that haue nesshe pennes bene dredfull, as turtures bene *and*  
 curlyours. So Is of dyuers Pepille aftyr the Place whyche thay  
 dwellyth In. For thay that dwellyth towarde the northe, bene Northern  
men.  
 stronge and coragious, and haue harde here. And tho <sup>1</sup>whyche 1 68 L.
- 12 dwellyth towarde the Sowthe, bene gastefull and haue nesshe  
 here, as thay of Ethiopy. Plente of here aboute<sup>2</sup> the wombe Hair on the  
womb.  
 tokenyth a Iangloure and full of wordys, and thay bene lykenyd  
 to birdys whyche haue Plente of federis in the wombe.

## 16 Of complexiozn of Flessh, ut sequitur.

- Arde flesshe throug al the Body tokenyth a man of Lytill Lviiij<sup>m</sup>.<sup>3</sup>  
Fol. 64.
- h Vndyrstondynge, Suche bene the grete karlis massies,  
 whyche bene of harde vndyrstondynge, but thay bene good Hard and  
soft flesh.
- 20 to workes. Flesshe in tempure neshe, nocht slake, tokenyth  
 good vndyrstondynge; but if hit be ful nesshe *and* slake as  
 women bene, tokenyth a chaungeabill man *and* variaunt: but  
 yf suche flesshe be founde in a stronge man of body, hauynge
- 24 stronge extremyteez, ne tokenyth not that wych y aforsayde.

## Of complexione aftyr the mevyng.

- s lowe mewynge tokenyth a dulle and slowe vndyrstondynge, Gait.  
 and quyke mevyng and delyuere, tokenyth good vndyr-  
 28 stondynge and hasty witte.

## Of the complexione o voyce als hit folwyth her nexste.

- a grete voyce and wel y-harde, like a trompe, tokenyth an Strong and  
feeble voices.  
 hardy man *and* bolde: a smale voyce and febille like a
- 32 womanes voyce tokenyth a feynte man. And therfor the  
 stronge beestis *and* hardy haue stronge voyces and hey, As  
 lyones, bullis, *and* houndes; and kokkes whyche bene strongyr  
 than othyr *and* more corageous, syngyth heyghere *and* more
- 36 strongyr. Of the hare we seene the contrary.

<sup>2</sup> aboute in MS.<sup>3</sup> At top of page, Capitulum Quinquagesimum octauum.

## Of the coloure of the visage hit Is here to witte.

The colour of  
the visage.  
1 68 b L.

W han a man hath a visage y-like and of coloure as lye of  
fyre, he Is wrathfull, and by kynde <sup>1</sup>he sholde be lyght to  
wrethe. The forsayde tokenes of figures and of mevynges *and* 4  
likenesse of vissage byth moste certayn amonges al othyr toke-  
nesse. And hit Is to witte to deme a man aftyr oone tokyñ hit  
Is grete foly, but thou shalt rewarde al the tokenys, and yf  
many or al accordyth than mayste thou than moore Surely 8  
deme; and whate Parte the moste of syungnes *and* tokenys  
ham holdyth, holte the to that Parte.

Do not judge  
by one sole  
sign.

## The tokenesse of stronge Corage.

The eleven  
tokens of a  
great-hearted  
man.

a levyn tokenys bene whych tokenyth Streynth and corage- 12  
ous. The fryste is harde heere; the *seconde* Is evyn  
stature of body; the *iiij*<sup>e</sup> grete stature of bonys and of rybbes,  
*and* of handys *and* of fette; the *iiij*<sup>e</sup> Is a large belly *and* to  
hym retretd; The *v* grete braons and massy; the *vj*<sup>e</sup> a 16  
Synnevey neke and grete, and nocht myche fatte; the *vij*<sup>e</sup> Is a  
grete breste and brode, vprerid *and* Sumwhate fatte; the *viiij*<sup>e</sup>  
large haunges of good *proporcion*; the *ix*<sup>e</sup> eghyñ grey or  
broune, y-lyke a camail here, that bene nocht ouermocher opyn 20  
ne cloos; The *x*<sup>e</sup> broune coloure in al the body; The *xj*<sup>e</sup> a  
sharpe straght farred, nocht gretly lene ne al full, nethyr al  
frouncet.

The tokenesse of a dredful or a feynte man bene x; 24  
fryste, als follwyth:

Ten tokens of  
a coward or  
weaking.

N Esshe heere; the *ij*<sup>e</sup> a man stowpyng. and nocht vp-  
ryght; the *iiij*<sup>e</sup> whan the entrailis of the wombe gone vp  
abowe the nawle; the *iiij*<sup>e</sup> Is yolow coloure in the face meddelite 28  
*with* palnesse; the *v* Is febill lokinge of the eghñ *and* closyng;  
The *vj*<sup>e</sup> lytill extremytes; The *vij*<sup>e</sup> Is longe hondes *and* smale;  
<sup>2</sup>The *viiij*<sup>e</sup> smale reynes *and* febille; The *ix*<sup>e</sup> a man lyghtely  
agastnet; The *x*<sup>e</sup> is ouerlyghtely mevyng of coloure and sem- 32  
blante, and haue semblant to be Pensyfe, and full of thoghtes.

2 69 L.

## The tokenesse of good complexioun.

The tokens  
of good com-  
plexion.

t He fryste tokyñ of good complexiōn Is temperid flesshe  
betweñe nesshe and harde, and namely be-twen lene and 36  
fatte. The *ij*<sup>e</sup> tokyñ Is that a man be leene in the neke and in

al the braones of the body. The iij<sup>e</sup> Is that the visage be opyñ and wel departid. The iiij<sup>e</sup> Is <sup>1</sup>that the Vysage Be opyñ and well depertyd. The fourthe Is that the rybbis Bene wel 4 departid or Seueret and wel tallet. The v<sup>e</sup> Is that a man haue quyke coloure. The vj<sup>e</sup> Is that he haue a softe and a tendyr skynne. The vij<sup>e</sup> Is that the bake ne be not flesshe. The viij<sup>e</sup> Is that the heere ne be not ouer harde, ouer-charce, ne 8 ouer blake. The ix<sup>e</sup> Is that he haue blake eighyñ othyr broune, Sumwhate moiste.

The tokens of good complexion.  
1 Fol. 64 b.

**The tokenys of ille complexioun.**

12 t he fryste Is a man ouerchargid wyth flesshe aboute the neke and the leggis fro the kneys evile y-seueret. The ij<sup>e</sup> a grete farret rounde as the draght of a cumpas. and fleshy. The iij<sup>e</sup> yelow eighyñ. The iiij<sup>e</sup> grete chekes and fleshy: the v<sup>e</sup> fleshy reyns: the vj<sup>e</sup> longe legges: the vij<sup>e</sup> a fatte neke, 16 and the visage fleshy and straght.

The tokens of an evil complexion.

**The tokenys to know shamels men.**

f Ryst opyñ eighyñ and glysinynge, and the eighliddes full of blode and grete and shorte; Hey vprerid shuldris; the 20 body Sumwhate Stowpynge.

The tokens of a shameless man.

**The tokenys of honest men.**

t he honeste and the shamefast man Is circumspecte and wyse in al his dedys, ruddy of colure as sanguyne, the 24 visage is rounde, the breste Sumwhate vprerid, tarynge of speche, the voyce <sup>2</sup>ful and stronge, the eighyñ stydfaste and Sumwhate broune, and not glysinynge ne ouer-opyñ ne ouer-close, and that his eighen ne cloose not to ofte-tymes. The 28 thynges bene tokenyd by the eighen, othyr that a man Is dredful or vicyous.

The tokens of an honest man.

2 69 b L.

**The tokenys of the Courageous.**

t he tokenys of the coragious bene a grete forhede and fleshy and full, and he lokyth not ouer sharpe as doth woode 32 men, ne ouer dedly as dothe the cowarde; Fayre of visage and wel disposid, laat of mevyng, and Slow to take nedys but yf thay bene grete.

The tokens of a courageous man.

<sup>1</sup> At top of page:—Capitulum Quinquagessimum Octauum. Lviij<sup>m</sup>.

**The tokenys of the cowarde.**The tokenys of  
a coward. a

Lytill vysage and leene, and frouncet, lytill eighyñ dede  
lokyng, lytill of stature and lowe, and of febill mevyng; ;  
thes bene the tokenys of cowardy. 4

**Of the tokenys of thralle.**The tokenys of  
a thrall. o

Nsemely eighen and frouncet, the hede bowyng toward  
the ryght syde, knelyng to euery man for nocht, the  
mewynges of his haundys bene vnsemely, dishordeynyt, and 8  
his goyng also bene tokenys of the thralle.

**The bittyr man.**The tokenys of  
a bitter man.

The tokenys of the bittyr man; he hath the hede bowyng  
and Stowpyng as a man pensyfe and fulle of thoght, he is 12  
blake of coloure, a lene visage and frouncet, nocht rogh, and  
blake here and smothe.

**The angry man.**The tokenys of  
an irascible  
man.

The angry man Is wonyt to be of straght body and corage- 16  
ous, that Is to witte, full of hotte Spyrity, and therfor he Is  
fulhardy, Sumwhate ruddy of coloure, Grete shuldres and large,  
<sup>1</sup> entremyte<sup>3</sup>, grete extremyte<sup>3</sup> and stronge, and nocht moche rogh the breste,  
MS. a semely chyne and accordyng to the visage, and liggyne here. 20  
Who-so ne hym wrethyth whan he sholde, and theras he sholde,  
and agaynys tham ther as he sholde, he nys nocht a man of  
<sup>2</sup> 70 L. <sup>2</sup>ryght witte: thus fynde y writtyñ, but me-thynkyth that suche  
wrathe sholde evm of charite, wronges to restrayne. 24

**The benure man.**The tokenys of  
a kind man.

The condycions of the benure man Is shewid Pryncipaly by  
his lokyng, and comynly he Is flesshy and hath moiste flesñ,  
and he Is of meene stature and wel mesurid, and he hath Sum- 28  
whate lowe here and Sumwhate scarce.

**Of the smale herte.**The tokenys of  
a little heart.

The tokenys of a lowe herte bene lytill visage, lytill eighen,  
and lytill all othyr lymes of the body, and lene y-flesshide. 32

**The chyderis.**

The chyderis bene wonyd to haue the ouer-lippe grete and lollynge ouer the emyste <sup>1</sup>Lyppe, of coloure Sumdell rede Hare <sup>1</sup> Fol. 65. The tokens of a chider.  
 4 Visage.

**The tokenesse of the Pyteous and merciabil man.**

**P** yteous and merciabil man tokenyth whitte coloure and cleene, the eighen redy to wepe, gladly they lowyn pyteous stories and newe, and ham Puttyth in mynde, and whan thay hyryn Pyteous stories lyghtely thay wepyth, And namely aftyr wyne. they bene Parcewyng wythout malice, thy lowyn women, and ofte they gettyth doghteris. In prouerbis hit Is <sup>12</sup> sayde, that the Piteous man hath iij<sup>e</sup> vertues, that Is to witte, wysdome, drede, and honeste, and the tyraunt or the cruell man, the contrary. The tokens of a pitiful man.

**The Lechurere.**

**16** The lechure ofte-tymes Is whyte of coloure, the heere rogh, grete, and blake; rogh temples, fatte heyghen, and rollynge Swyftly in syght like a wode man; of suche lokyng bene bestis in ruthe. The tokens of a lecher.

**20** **The slepere.**

The slepere oft-tymes haue grete hedis, grette nekkis, and thay arne Sum-whate fatte of body and fleshy, and rogh al aboute the wombe. The tokens of a sluggard.

**24** **The myndefulle man.**

Of good mynde bene thay comynly, that haue the lymmes mor large *and* moore corssife and moore flesshe fro the Ioyntures <sup>2</sup>vpwarde, than fro the yontures downward; they haue rounde <sup>2</sup> 70 b L. The tokens of a myndful man.  
 28 hedis wel amesurid to the body.

**Condicions of women.**

**t** He moste opyn dyuersite in bestis Is that oone Is male and that othyr female, and aftyr thay dyuersyteis we vndyr- The diversity of male and female.  
**32** stondyth that the maners and vertues of euery othyr chaungid. For amonge al bestis that bene nuryshid or dauntid by witte of man, the femalis bene moste mekyste and lyghtiste to teche and leste worthy. And nocht for that they bene moste **36** febill of body and leste of Pouer ham to defende, and the same Is hit of wilde bestis. But women beene more meuabil and

Women are feebler of body and less endowed with reason. dyuers, namely fro male than men bene. For like as thay bene more febill of<sup>t</sup> body and of complexcioñ, so in the same maner they bene endowid lasse of reysoñ. And therefore lyghtly they<sup>1</sup> wixen wrothe, and askyth hastely wengeance; And full yll they<sup>4</sup> mowen wythstonde temptacioñ, and namely temptacioñ Of fleshly delyte.

### The tokenys of the feete.

The tokens of the feet; Who-so hath the fete well shappyñ, grete toes and synnowy, 8 sholde bene stronge and hardy, for he hath the condicioñ of the little feet; male. he that hath lytill fete and streyte, shorte toes and noight synewy, and more delycious to se than stronge fette, thay bene crooked toes. febill and feynte, and like to women. And he that hath crokid 12 toes, comynly is shameles, and like in manere to byrdis, that wythout shame taken har Prayes.

### The tokenys of the Ancles.

The ankles. Thay men whych haue synowy aneles and opyn sholde ben 16 corageous, and the haue the condycion of the male, and tho whych haue fleshly aneles and not opyn, bene nesse of corage an lyke to women.

<sup>2</sup> 71 L.

### <sup>2</sup>Tokenys of the legge.

20

The leg. Tho men whyche haue wel-makyd and synowy *and* stronge legges, shold be corageous, and haue the condycioñ of male; and tho men whyche haue smale legges and synnowy bene luchrus; Small knees. and tho men wyche haue ouer lytill kneis they bene stronge of 24 corage like as women bene, and that apperyth by thare facioñ.

### Tokenys of the theghes.

<sup>3</sup> Fol. 65 b. <sup>3</sup>The men Whych haue bonny theghes and Synnowy, bene The thighs. stronge aftyr the Propirte of male, And tho men whyche haue 28 fleshly theghes and not bony, they bene nesshe aftyr the Propyrte of women.

### Tokenys of the breste.

The brest. Tho men whyche haue bony brestis and sharpe, thay sholde 32 bene stronge; And tho men whych haue fleshly and fatte brestis bene nesshe men. And tho that haue the flesshe of the brestis lytill and dry bene ille-ymanerite and bene lykenyd to apys.

36

<sup>1</sup> we in MS.

<sup>3</sup> At top of page:—"Capitulum Quinquagesimum octauum. Lviij<sup>m</sup>."

**Of the bely.**

The men whyche haue belyes menly fatte and not grete, The belly;  
bene stronge and of good complexioñ, and haue the Propirteis  
4 of male, And thay whych haue leen belies and hungri, beene lean bellies.  
nesse.

**Of the chynne.**

The men whyche haue grete chynnes bene stronge and hardy, The chin.  
8 and haue propyrteis of male, And tho that haue the chynne  
smale *and* febille bene nesshe and lyke to women.

**Of the Ribbys.**

The men whych haue goode ribbys bene stronge and hardy The ribs.  
12 aftyr the Propirte of the male, And tho whych haue febill Ribbis  
bene aftyr the Propyrte of women; tho that haue ribbis bocch-  
ynge owtwardes like as they weryñ y-swolle, bene yanglours, and  
folis in wordys, and bene like frusses and toodes.

16 **Of the shuldres.**

The men whych haue shuldres heygh vp-reid, the synnowes The shoul-  
and braones apperynge, they bene stronge and hardy aftyr <sup>1</sup>the ders.  
propyrteis of the male; And tho that haue the contrary bene 1 71 b L.  
20 aftyr the Propyrteys of women. And thay that haue the  
shuldres hangynge downe-ward and welle tallet, bene fre and  
lyberall; And they whyche haue the contrary, bene harde and  
hungry.

24 **Of the Neke.**

The men whych haue the neke wel dystyncted by his yontes, The neck.  
and wel delyuerit, they bene of good witte and good vndyrstond-  
ynge, for that tokenyth good vndyrstondynge and delyuernesse  
28 of witte, and that thay Parcewyth lyghtely the mevynges of  
witte. And thay that hath the neke of contrary makynge and  
dysposycioñ, bene of Slow witte. A grete Neke nocht fatte  
tokenyth streynthe and hardynes aftyr the Propyrte of Big necks  
are to be  
preferred. man,  
32 And a smale neke the contrarie. A grete fleshy shorte neke  
tokenyth wrothynesse like as a bull Is; A longe neke and not  
ouer grete tokenyth corageous like a lyoñ; An ouer shorte neke  
tokenyth a gyloure and a deceyuoure like the wolfe.

**Of the Lippes.**

The lips ; Who-so hath mene lippes betwixe thyknesse and thynne, and  
thin lips. the homyste lippe comyth downe and cloyth to the Emyste lippe,  
he Is corageous and hardy, y-lykenyd to the lyon, and that a 4  
man may see in grete houndes and stronge. And tho that haue  
thyne lippes and harde aboute the teth, and the tethe vprerid  
outward apperynge, byth chorH and fowle, y-lykenyd to swyne ;  
tho that haue grete lippes and that oone hangynge and descend- 8  
ynge ouer that othyr, they bene folis y-lykenyd to assis ; tho that  
haue the ouer-lippe vprerid, and the gomes gretly vprerid bene  
endeynous and euyl-sayeris, lykenyd to baynge houndys.

**Of the noose.**

12

The nose ; Tho that haue grete Noosys <sup>1</sup>lyghtely bene talentid to couetise,  
<sup>1</sup> 72 L. and bene desposyd to concupiscence, and bene lykenyd to oxen.  
And thay that haue the butte of the noose grete and rounde,  
bene rude of witte and lykenyd to Swyne. And thay that haue 16  
the butte of the Noose sharpe, bene strongly angry and lykenyd  
round noses ; to houndys. And thay that haue rounde noosis and not sharpe,  
bene hardy and bolde and bene lykenyd to lyonys. A stov-  
<sup>2</sup> Fol. 66. pyngge noose <sup>2</sup>and brode Betwene the Brewis, tokenyth a coragious 20  
crooked noses. man y-lykenyd to the egyH. Tho that haue the noose crokyd  
and the forhede rounne, pershaunt vpward, bene lechurous and  
angri and likenyd to Apys. Opyn noose-thurH tokenyth angry ;  
For whan a man angryth, his noose-thurlys oppenyth. 24

**The vysage.**

The visage. Tho that haue grete visachys and fleschy bene dysposyd to  
concupiscence of fleschy lustes. A leen visage tokenyth study  
and besynes. A fate visage dredfulness ; And a lytill visage, a 28  
lytill herte. A grete vysage and broode tokenyth slewthe in  
manere, as Oxeeñ and Assis. A streyte lytill visage of Pouer  
semblant, tokenyth an harde herte and hungri. An opyn vysage  
and fayre semblaunt, tokenyth a lyberal herte ; a lytill smale 32  
forhede, tokenyth lytill witte, il to teche, and ih condycions.  
The forehead. The forhede al rounde, harde witte ; a longe forhede ouer mesure,  
a slow witte : a quarre forhede of meen gretnys tokenyth feyr-  
nyssse and corage ; A playne straght forhede tokenyth a losengere ; 36  
the forhede sumwhate trowblit in semblant, tokenyth fiernysse  
and hardynesse.



## Of the eyyñe.

- Tho that haue reede ey-liddys lowyth comynly wel wyñ, and bene gret drynkeres; heuy ey-liddys tokenyth good slepere; The eyes and eyelids. 1 72 & L.
- 4 <sup>1</sup>lytill eyyñ tokenyth a lytill herte and a slowe; gret eyeñ tokenyth a bowsty witte; Mene eyen, nethyr grete ne smale, tokenyth good complexiõ wyth-out vice. Depe eyeñ, malyce; Ouer-opyyñ Deep-set eyes.
- 8 Somwhate depe eyeñ tokyneth hardynesse, but eyen nethyr to depe ne to fer out but menly bene beste.

## Of the eeris.

- Lytill eeris tokenyth good vndyrstondynge; grete eeris dul nota
- 12 vndyrstondynge; And mesurabill eeris bene beste. The ears.

## Of the coloure.

- Tho men that bene ouer blake bene dredfull, and lykenyd to the Egipcians and ethyopiens; And tho whyche bene ouer whyte Black hair; white hair;
- 16 bene dredfull, like to women: Tho that bene of men coloure betwene blake and white, Is a tokyn that thay bene stronge and hardy: Tho that bene yelow of coloure, bene coragious i-lyke to the lyons. Tho that bene rede men, bene Parceuyng and yellow, red,
- 20 trechurus, and full of queyntise, i-likenyd to Foxis. Tho that bene Pale and trowbely y-colurid, bene dredfull, for thay berryn pale, the coloure of drede in thare farretes. Tho that bene rede coloure, red,
- 24 or othyr mevyng, he wexet reede. Tho that haue a brandynge coloure like the lye of fyre, lightly wexeñ woode; and tho that haue Suche coloure abowte the brestis bene euer wrothy; and that apperyth, for whan a man Is hugely wrothe, he felyth the flame colour.
- 28 breste al brandynge. And tho men whych haue the neke abowte and the temples, grete ruddy weynes, bene wrothy and hugely angry; and that apperyth, for a man that Is wrothe hath the same Passione. Tho that haue the face sumwhate ruddy bene Veins on temples.
- 32 schamefaste, and tokyñ of honeste shewith in har visage; <sup>2</sup>tho that have the chekys al reede as thay were dronken, Is a tokyñ 2 73 L. Red cheeks.
- that thay lowyth ryght wel good wyne.

## Of the coloure of the eyeñ.

- 36 Ho that haue fulli blake eyen tokenyth that thay bene feynte, for blake coloure aprochyth neygh to derknesse, and in derknesse a man lyghtly is a-drede more than in lyght. Colour of the eyes;

yellow eyes; And tho that haue eyen not wel blake, but deelynyng to yelow, bene of good corage. Spleket eyen *and* whyte eyen tokenyth dredfulnesse, for whyte colure tokenyth drede. Tho that haue  
 1 Fol. 66 b. eyeñ of <sup>1</sup>the colure of a camel Heere, bene coragious, y-likenet 4  
 red eyes; like rede wyne, ben dysposyd to woodnesse, y-likenyd to bestes  
 whych may not be daunted. And tho that haue eyen like ly  
 of fyre brandyng and sprakelyng, bene angry and shameles, 8  
 troubled  
 eyes. y-lykenid to houndes. tho that haue eyen discolourid and trow-  
 belid tokenyth drede, for he that Is a-drede wexit pale, and thay  
 that haue eyen schynyng bene lecheours y-lykenyd to rookys  
 and cokkes. 12

### Of the sygnificacioun of dyuers lymmes.

Tough limbs; ho that haue rogh leggis bene lechureris, and thay that  
 t haue the breste and the wombe mochedell rogh, bene full  
 vnstabill *and* varyant: tho that haue the neke be-hynde 16  
 sharp chins; rogh bene liberal, i-likenyd to lyonys. Tho that [haue] sharpe  
 chynnes bene of good corage, i-likenet to houndes; tho that haue  
 the browes negh to-gyddyr bene heuy and Sorrofull of chere, for  
 they berryth the sygyñ therof. Who-so hath the browes stik- 20  
 eyebrows; kyng vpon anent the noose into the templis in euery syde, bene  
 foolis *and* likenet to Swyne: tho that haue the lokkes vpon-stand-  
 yng bene dredfull; that apperyth, for the wyche bene a-dred  
 2 73 b L. haue hare lokkis stickyng vpon: tho that <sup>2</sup>haue hare lockys or 24  
 heere as cryspe tokenyth dredfulnesse, but lokkis cryspe towarde  
 forehead; the ende tokenyth good corage: tho that haue the forhedes  
 vpperid afoore, bene lyberall and likenyd to lyones: tho that  
 long head. haue a longe heede, and the eeris to-growyng to the forhede 28  
 negh to the noose, bene slowe of witte. And the heede rounde,  
 as we haue aforsayd, Is more tokyn of witte.

### Thokenys of goyng.

Firm gait; Ho that haue the braons of the shuldres ryght strayghtly 32  
 t whan thay mewyth ham, tokenyth that thay bene stronge  
 and hardy and lykenyd to horsyn. And tho that haue  
 lytill fette and febill legges, bene febill and feynte alyke women.  
 shifty eyes; And tho that haue eyeñ moche mevyng, bene sharpe and 36  
 raueners y-like to the gosehauke. And tho that oft-tymes cloyth  
 hare eyeñ, bene dredfull. Tho that in lokyng or in rewardyng  
 firm eyes; ficchyth hare syght and hit holdyth stabill, they bene studyous

and of good vndyrstondynge. And that apperyth, for whan a man studieth deply, he holdyth his syght stabely.

firm eyes.

**Of the voyce.**

- 4 ho that haue a grete voyce and orible and not ful hey, done Great voice;  
 t gladly wronges, and bene likenyd to assis. Tho that haue  
 the voyce atte the begynnyng of the worde grete and lowe,  
 and aftyr that endyith hit al smale and hey, as kynde of oxen  
 8 bene wrothy. And tho that haue the voyce hei, smale and swete high, small  
voice;  
 and plesaunt, bene neshe, and haue lytill of manhode, and  
 i-likenyd to women. And a grete hey *and* stronge voyce tokeny  
 yth a stronge and an hardy man, likenyd to a lyon, *and* to a  
 12 stronge hounde. A nesh brekyng *and* Plesaunte voyce tokenyth  
 a bennure and wel y-manerit man. A smale hey stronge voyce small, high,  
strong voice.  
 tokenyth a man lyghtly to be wrethyd.

**Of the body tokenys.**

- 16 ho that haue a lytill body, bene sharpe of body and of Little body;  
 tt witte, for-why, har hertes bene ney the <sup>1</sup>extremyteez. And <sup>1</sup> 74 L.  
 ther-for in schorte tyme they hame mewyth and the vertue  
 of herte spredith throg-out al the body, and comyth to the  
 20 brayne ther as the vndyrstondynge is fulfillid. Tho that bene  
 full grete of body, bene slow and taryenge of body <sup>2</sup>and vndyr- 2 Fol. 67.  
full great  
body;  
 stondynge, for-why, hare Hartis Bene fere fro the extremyteez of  
 Hare bodyes and the brayne. Tho that haue dry flessch and hote dry flesh;  
 24 and bene lytill of body; bene variant and vnstabill, and afor  
 that, that thay may not fulfillen that thynge whyche thay haueñ  
 begonne, thay Puttyth ham in othyr thynge. And tho that  
 bene moche and haue moisti flesh and lytill hette, bene slow and moist flesh.  
 28 of slow vndyrstondynge. Tho that bene grete of body and haue  
 dry flessch and coloure accordynge to the hette, bene of hey vndyr-  
 stondynge and ful myghty to fulfillen that they thynkyñ, for thegh  
 they bene moche thay haue the body and the complexioñ wel  
 32 mesurid. But amonge al otherez tho bene of beste complexioñ Mean com-  
plexion is  
best.  
 that byth not ouer grete ne ouer smale. And thay whyche bene  
 ill mesurid of body, bene dysposyd to trechury and othyr ill  
 36 and ryghtfull men. By that whyche we haue afor-sayde, hit  
 apperyth that al Phisomye to iiij<sup>e</sup> thyngez takyth hede, that Take heed of  
four things.  
 oone Is the Propirtez of male and female; The ij<sup>e</sup> Is the Dis-

Four man-  
ners of  
tokens.

posicioñ aforsaydyñ of the body of man ; The iij<sup>e</sup> Is the liknesse of man and the facioñ or makyng, and the maner of othyr bestys ; The iiij<sup>e</sup> Is the semblant or liknesse of the Passion by whych a man Is knowen by tokyñ. And thegh they haue many 4 tokenys or syngnes by wych a man may deme the Physnomye, Neuer-the-latyr, *sum* bene more certayne than otheris and more apperyth, And thay tokenesse whych bene in the hede moste Pryncipal, the tokenys whych bene about the eyen *and* the 8 hede and the vysage, holdyñ the fryste and the souerayne degre of Iugement ; And the tokenys wyche bene aboute the breste and schuldris, holdyth the *Seconde*<sup>1</sup> degre ; The iij<sup>e</sup> degre holdyth the tokenys wych bene aboute the leggis and the fette ; 12 The tokenys whych bene aboute the wombe holdyñ the fourthe degre and bene leste certayne : and the maner of tokenys accorden, the more certayne is the Iugement.

Some are  
more certain  
than others.

**Now gracious lorde, wylle I translate the scyence of Phys- 16  
nomye to you in a shortyr manere, for *Sum* bokys of  
arystotiles makyng haue that scyence shortyr than  
othyr : And so may ye chese wych ye beste Plesyth.  
Capitulum Lix<sup>m</sup>. 20**

This is the  
pseudo-Pole-  
mon treatise.

h it Is to witte that the seede wythyn the marice is defiet, like a messe *wit*h in a potte to sethe, And therfor Pale coloure and saad is a tokyn that the decoccion Is not Parfite, and therfor yf thou fyndyst in a man suche coloure, and he be a lytill man, 24 hit is a tokyn that the Perfeccioñ of his kynde Is makyd lasse and amenuset. Suche a man thou shalt enchu, for he is disposyd to ille tecchis. And whan thou seyste a man that ofte-tymes rewardyth the, and whan thou rewardys hym he dredyth *and* 28 wixeth ruddy, and namely yf he syche, in his visage, *and* wepyng hym takyth atte the ey, that man lowyth the and dreddyth : and yf he haue condycions contrary, he Is envyous, and tellyth not by the ; and like as he is to enchue, that hath defaute of 32 kynde ; of quyke coloure ; So is he to enchue, *and* more, that fautyth any lyme atte his byrth, or hath in othyr manere the lymes dyfformyd out of kynde : Suche bene to enchue as enemys, for to wickidnesse thay bene enclynet. 36

Beware of  
men of light  
colour.

Beware of  
deformed  
men.

E that complexioñ in tempure hath, wych Is of meen

<sup>2</sup> 75 L.

h <sup>2</sup> stature, he hath the eyen gray, the lockys browne, the

<sup>1</sup> secдне, MS.

chyer laghyng; brone coloure or yelow mellit wyth reede, The tokens of a good man.  
 the body al holle and wel y-mesurid, ryght estature, the hede of  
 mene quantyte, and lytill of speche but yf hit nede be, þe voice  
 4 ne ouer grete ne ouer smale but meene, and wel harde, suche  
 men sholdyst þou haue in thy company.

**heere.**

<sup>1</sup>Lente of Lockys softe, tokenyth Bonerte and colde brayñe. <sup>1</sup> Fol. 67 b.  
 8 <sup>P</sup> Plente of Heere on euey ethre shuldris tokenyth foly and The meaning of much hair;  
 vncunynge. Plente of here in wombe and in breste, tokenyt  
 oribilite and syngulerte of kynde and smalns of vndyrstond-  
 ynge and loue of body. Reede coloure tokenyth a man angri red hair,  
 12 and vicious. Brone lockys and a-brone tokenyth loue of brown and auburn.  
 ryght and Iustice.

**Eyē.**

<sup>w</sup> ho-so hath ful grete eyen, he is enuyous and not shamefaste, Large eyes;  
 16 slow and Inobedyente, and namely yf he haue Pale eyen :  
 he that haue the eyen of meen gretnysse, blake or grey, he is of mean eyes;  
 Parceynge vndyrstondynge, courteyse and trewe; who-so hath  
 longe eyen and straght, and the visage moch straght, Suche is long eyes;  
 20 malicious and felonous; who so hath eyen y-like an asse his eyen,  
 he Is a sotte and of harde vndyrstondynge; who so hath eyen  
 meuyng and fleynge and sharpe lokyng, he is a dysceioure, a shifty eyes;  
 thefe, and a giloure: he that hath rede sparkelyng eyen, his  
 24 fierse and corageous: Eyē that bene whit y-freklet, or I-sprotid, speckled eyes.  
 or blake, or reede y-spratelid throug the eyen, bene moste to  
 blame amonge al otheris, and moste reprouabill; and suche a  
 man is worst amonge al otheris.

**Browes.**

<sup>w</sup> ho-so hath the browes ful rogh, he fautyth eloquence: he Eyebrows,  
 that hath gret browes strechynge to the templis, Such is  
 foule and lechurous: he that hath browes nozt ouer thyke, of  
 32 <sup>2</sup>heere of meene Leynth, and grete y-now, he is of good vndyr- the best.  
 stondynge and lyghtly Vndyrstondyth. <sup>2</sup> 75 b L.

**Noose.**

<sup>h</sup> E that hath a sharpe noose and smale, he is wrethfull: The nose;  
 36 And he that hath a longe noose and Sum-whate stowpyng  
 and strachynge toward the mouthe, he is worthy and hardy: he

that hath a crokyd noose, he is hasty, malicious, *and* angry :  
 nostrils; who-so hath the noose-thurlis moche opyn, he is strongly angry :  
 who-so hath a lei and Plate noose amynd, stoupynge to-ward the  
 butte, he is a iogoloure and a lyer. And that noose is beste 4  
 the best nose. to Prayse that is meenly longe and menly brode, and the butte  
 not ouer coppyt ne ouer Platte ne stowpynge, and the noose-  
 thurlis menly grete.

## Vysage.

8

Of the face: w ho-so hath a playne visage and nothyng fleshy, he is a  
 chydere, a barratoure, il-taght, wrongfull, and foule : who-  
 an honest face; so hath the face meen in chekys *and* templis, and Sumwhate  
 fatte, he is sothefaste, louyng, vndyrstondyng, *and* wyse, com- 12  
 large mouth; mouth, he is chyualerous and hardy : And who-so hath grete  
 large lips; lippes, swollen, he is a fole. And who-so hath the face ouer  
 fleshy *and* ouer grete, he is vnwyse, enuyous, a lyer : who-so 16  
 a straight face; hath the face straght *and* wel y-mesurid, he is wyse and redy  
 in his dedys, and of sutils vndyrstondyng. And who-so hath  
 the visage litill and streyte, yelowe and discolourid, he is ful  
 malicious, ful of vices, dysceyuoure, and dronklewe. Who-so 20  
 the temples swollen and the chekis also, he is ful angri. whoso  
 hath the eeris full grete, he is a fole, saue in that wyche he  
 hath lernyd. That wych he hath lernyt and vndyrstonde, he 24  
 holdyth hit well, and wel hit remembrith. And whoso hath  
 litill Eeris he is a sot, a thefe, and a lechurer.

1 76 L.

## 1 Voyce.

A great and pleasant voice; w ho-so hath the Voyce grete and Plesaunt and wel hardyñ, 28  
 he is chyualerous, Plesaunt, and eloquente. Who-so hath  
 the voice meene betwen grete and smale, he is wise, Purueyaunt,  
 hasty speech; veritable, and ryghtfull. Whoso hath the worde hasty, yf he  
 haue a smale voyce, he is angri, fole, Enuyous, *and* a liere : And 32  
 yf his voice be grete, he is angri and hasty. And whoso hath  
 the voyce ful-swete, he is enuyous and suspicious. Ful grete  
 sweetness of voice. swetnesse of voice tokenyth foly, and vncvnyng; Whoso in  
 2 Fol. 68. spekyng meveth 2oftymes His Handys, and makyth many con- 36  
 tynauncys, He is enuyous. A Softe speker is a dysceyuoure,  
 And he that spekyth without meuyng of handys, and without

chippes and contenaunces, He is of *perfitte vndyrstondynge*, wel dysposid, and of hole consaille.

**Neeke.**

4 ho-so hath a smale neke, he sholde haue a swete voyce and A small neck;  
 w wel y-harde, but he is vnvyse. Whoso hath the neke ful  
 shorte he is voucheous, deceyuant, and trechure. And a short neck.  
 Whoso hath the neke ful grete, he is a fole and a gloton. And  
 8 who-so hath the belly grette, he is a Sotte, wythout dyscrecion,  
 Proute and lecherous. But a meen belly and a meene breste The tokens of  
the breast.  
 tokenyth heynesse of vndyrstondyng and of consail. A broode  
 breste hey vprerid and gret nynesse of shuldres and of the  
 12 chynne, tokenyth Proesse, hardynesse,<sup>1</sup> wythholdynge of vndyr-  
 stondynge and of cunynge: the bake and the chynne whan  
 thay bene ouer-smale tokenyth febilnesse and dyscordaunt kynde:  
 Meenesse of breste and of ch[i]nne is a good tokyñ, and is to  
 16 Preyse.

**Of the Shuldres.**

w han the shuldres bene moche vprerid, thei tokenyth orribill The shoul-  
ders;  
long arms;  
 kynde and vntrouthe; whan the armys bene longe and  
 20 rechyng to the kneis whan thay ben straght, tokenyth hardy-  
 nesse, Proesse, and fraunchise; and whan the armes bene ful short arms.  
2 76 6 L.  
 shorte thay tokenyth lowe of dyscorde, and <sup>2</sup>vncunynge. Longe  
 Palmes and longe bake tokenyth good dispocicion to many  
 24 craftes, and namely to hand-werkys, and tokyn of good govern-  
 aunce. A shorte grete bake tokenyth fooly and vncvnnynge.

**Of the feete.**

t He fette gerte and fleshy, tokenyth fooly and lowe of Great feet;  
 28 wrongis; the feete litille and febill tokenyth febilnesse of  
 kynde. Ful smale leggis tokenyth vnconyngnesse; grettnesse  
 of leggis tokenyth streynth and hardynesse; grete brednyssse of  
 heelis and of leggis tokenyth febilnesse of naturall vertue, And  
 32 tho that ham haue, bene neshe in maner of women. Whoso  
 hath the Paas large and slow, he is wyse and wel spedynge in slow step;  
 al his dedys, and who-so hath the Paas litill and Swyfte, he is  
 suspeccious, of euyll will, on-myghty to werkys.  
 36 h E is wel dysposid aftyr kynde that hath tendyr flesh, the tender flesh.  
 body nethyr ouer roghe ne ouer Playne, of meene estature,

<sup>1</sup> 164 in ink figures, in margin, about 1850 ?

The tokens  
of a perfect  
man.

of quyke coloure, wyth reede Sum-whate medelit, benure lokyng, Plente of lockys Playne Wythout moche cryspyng: The eyen sumwhate reede, opyū and grete y-nogh, the heede rounde *and* of meene quantyte, the neke euyū and wel dysposyd, the hede well 4 y-mesurid, the shuldris sum-whate hangynge, the leggis and the knees synnowy and noght fleshy; the Voice clere and temperit betwen grete and smale, The Palmes longe and brode, the bake nethyr ouer grete ne smale, of lytill laghyng, fayre of semblaunt, 8 sumwhat Ioyous. Many tokenys y haue tolde yow, but ye shall noght anoone yeue a Iugement ne a sentence for oone of the tokenysse, but ye shall gadyr wyttnesse of al the tokenys, and yf thay ben contrary, ye shall Iuge ther as moste of the tokenysse, 12 *and* wych moste bene verray, ham accordyth.

Judge by all  
tokens, not  
by one alone.

Capitulum **Here endyth the tretyse of Physnomye, and begynnyng the**  
Ix<sup>m</sup>. **tretyce of gouernance of helthe, of the body <sup>1</sup>of man,**  
1 77 L. **after Phisike. Capitulum Sexagesimum.** 16

Health is the  
thing to be  
most desired. a

monge al thynges he[l]th is moste desyrid. For a man haue nothyng, that soore seke is, that he nolde hit yeue helth forto haue *and* mayntene; What were wourth al the worlde to haue, *and* languyre by sekenysse? Sertis lytill, or 20 noght; ffor sekenys enfebelyth not only the body, but also <sup>2</sup>al Wyse resoun and mynde. And therfor Hit nedyth euery man, and namely Pryncis *and* grete lordys, helth to haue, and bodely streynth for comyn Prowe of the Pepill; And that he cane kepe 24 hym-selfe in helth of body, that he ne be not euer in keypynge of Phisiciens, like a chylde in warde of his tutoure. And therfor, sethyn gracious lord, that I, Iames aforsayde youre seruaunt, haue y-translatid to youre excellenc by this boke afor, the tech- 28 ynges, by dyuers autoriteis and ensamplis, how that ye shal kepe youre sowle fro vices and ill maners, and vertuosly to lywe :

<sup>2</sup> Fol. 68 b.

Every man  
should be  
able to keep  
himself in  
health.

**Now here y translate yow, out of latyn into englysh, the**  
**techynges Whyche ye shall mowen kepe helth of body 32**  
***and* of corage, that ye may the moore Worthely by**  
**bounte and delyuernesse, gouerne al that in youre**  
**iurysdiccioun Is. Capitulum lxx<sup>m</sup>.**

Capitulum  
Lxx<sup>m</sup>.

There are  
four elements  
in the world. a

L the wyse Filosofers in oone accorde sayne that iiij<sup>e</sup> 36 elementes bene in the worlde, Wherof euery corruptabill thyng is makyd; that Is to witte, Erthe, Watyr, Eeyre,



- and fyre : And euery of thes hath two ProPyrteis ; The Erthe is colde and dry ; The watyr is colde and moiste ; The ceire hote and moyste ; The fyre hote and dry. In the body of euery man
- 4 ben *iiij<sup>e</sup>* humorus, answarynge to the *iiij<sup>e</sup>* elementes : and like propyrteis therof they haue. Malencoly, colde and dry ; Fleme, colde and moysty ; Sangyne, hote and moyste ; Colerike, hote and dry ; And for-als-moche as thes Propyrteis bene contraryus,
- 8 ne may not the body alway endure, but hit moste turne and repayre into the *iiij<sup>e</sup>* <sup>1</sup>Elementes of wych hit was makyd. And thegh the body may not alway endure, hit may endure longe tyme, yf the kynde of man be Well y-noryschid and in due
- 12 manere, by ettynge and drynkynge like as we sene the mecche of a candill whych is y-lyghtid, Is y-nurshit by the oile Wych is about hit, and yf the oy[le ne]<sup>2</sup> were, the mecche shulde bene anoone brent and destruet. In the Same manere yf [th]e
- 16 kyndely hette ne were y-nurshit by mette and drynke, in shorte tyme hit wolde destru the body. Ouer that hit most haue mesure and proporcioñ, for yf the mecche be ouer depe y-sette in the oyle, hit shall anoone be y-queynte ; And yf a man do
- 20 surfete of mette and drynke, the kyndely hette shal be enfebelit ; and anoone by that may a man fall Into Sekenys and aftyr that dey. for Salamon Sayth, “Many Pepill bene Perishid by glotony.” Measure in al thynge helth kepyth, and therfor haue
- 24 mesure in mete and drynke, in slepynge in wakyng, in trauaill in reste, in blode-lettyng and in all othyr thyngis. And whoso doth not so, he shal fale into dyuers sekenys Sudaynly. And who-so may not atte the ryght mesure, radyr hym holde to the
- 28 lytill than to the moche ; More lyghtyr may the defaute be restorid, than the super-fluyte be y-Put away. Of ypocras the vyse leche hit is writte, that grete abstynence he dide, and therfor in a certayne tyme he wox febill of body, and oone of his
- 32 disciplis to hym sayde, “Fayre Maystyr, yf ye wolde ette welle, ye sholde not be so febill.” Ypocras answarid, “Fayre sone, I wolde ette forto lyfe, and not lyfe to ette.” Wel hit Is knowen that tho men whych kepyth reysonabill diette and lywen tem-
- 36 prely, bene more hole of body, of bettyr vndyrstondynge, more delyuerir, more strongyr, more lyueloker, more sufferynge and duryng trauailles and dyssayses, and bene of more longyr lyfe.

Each of these has two properties.

The four humours answer to them ; and since their properties are contrary, they cannot endure for ever.

<sup>1</sup> 77 b L.

Man's body requires food as a lamp needs oil.

But the food must be in measure.

Solomon.

Measure in all keeps health.

Hippocrates' saying,

I eat to liue, not liue to eat.

<sup>2</sup> Blotted here.

<sup>1</sup> 78 L.

Of two Pryncipall thyngis <sup>1</sup>that helth kepyth.  
Capitulum Lxij<sup>m</sup>.

<sup>2</sup> Fol. 69.

Custom is  
second  
nature.

Due purging  
of corrupt  
humours.

The complex-  
ions must be  
brought to  
evenness.

By the use of  
suitable diet,

which should  
be varied  
with age,  
season, and  
place;

<sup>4</sup> 78 b L.

<sup>2</sup>O Kepe Helth of Body two thynges Bene Pryncipaly  
t necessary, The Fryste Is that a man vse mettis and drynkis **4**  
couenables and acordyng to his nature or kynde *and* to his  
complexcioun, as in tyme and in houre *and* in seyson and as  
atte his costome. For as ypocras Sayth, "costome is the *seconde*  
nature or kynde." The *seconde* thyng is, that a man hym **8**  
Purge in due tyme of superfluytez and humours corruptes, and  
ther-for he is to wyt that aftyr the *iiij<sup>e</sup>* humores, the<sup>3</sup> complex-  
cion dyuersyn and varien; for Sum men bene sanguynes, other's  
Fleumatikes, the thyrd colerike, the fourth Malencolike. In **12**  
the maner dyuersyth nature of mettes aftyr hote and colde,  
moisty and dry, and therfor while that complexcioun holdyth  
hym in estate, and gothe not away out of eynnesse *and* ryght  
mesure, a man is hoole of body; and therfor a man sholde vse **16**  
mettis accordyng to his complexcioun, but whan the complex-  
cion Passyth mesure, ther hit be-howyth to vse mettes *contraries*  
to remeue or bryng the complexcion to euenesse *and* mesure:  
And most be done eisili, by litill and by litill, that the kynde ne **20**  
be not y-greuyd, for the kynde hatyth Sudayn eschaunge. En-  
sampyl y shal you telle that ye may the bettyr Hit vndyrstonde.  
The colerike is hote and dry, the fleumatike is moisti and colde,  
and therfor euerye ethre couenable may vse mettis of oo maner **24**  
of kynde, while that noone humoure ne synnyth in ham by  
excesse. But whan the humours Passyth ryght mesure by diet  
discordeynet, or by kynde of tyme or of<sup>e</sup> regionne, they sholde  
vse contrary dyetis to redresse the excesse and the sorfete. The **28**  
colerike sholde vse colde diet and moisti, and the Fleumatik  
hote diet *and* dry. I-lyke maner dyuersite of diet shold kepedyn  
be in the dyuersite of age, and of tyme and of region and of  
custumes. Anothyr manere of diet couena<sup>4</sup>bill is to yonge men **32**  
*and* anothyr to olde men; to yonge men gret diet and moisti,  
to holde men suttill diet and hote. In veer, diet in tempure, In  
heruste, hote mettis and moisti, In wynty, gret diet hote and  
drye, In somyr, suttill diet, colde and moysty. In the region of **36**  
the Northe, grete diet and hote; In the region of the South,  
suttill diete and temperate. Thay that bene wonnyd moche to

<sup>3</sup> the the, MS.

- trauail, sholde vse grete diet, *and* stronge to defie; That that bene wonnyd moche to reste, Sotyll diet is beste, *and* lyght to defye. More-ouer hit Is to witte, that thay men wyche haue the 4 complexcion hote and stronge, and haue through al the body the ouertures large, that clerkys callyth Pores, sholde vse grete mettis, and in grete quantite. But thay men wych haue the body more scarry, and the ouertures streyte, shulde vse Sotille 8 diet and in lytill quantite, ffor larges ouertures tokenyth the kyndely hette to be of grete vertue, and therefore hit askyth gret diet and grete sustenance; Streyte ouertures tokenyth the contrary, and therfor he askyth diet contrary. Suche-like dyuersite 12 may a man fynde in dyuerses stomakis, ffor to tham that haue the stomake hote and stronge, hit is beste to vse grete diet *and* stronge, for suche a stomake is like a grete fyre that hath Powere to braunte grete shydis and stokkis. But whan the stomake is 16 colde and febill, the diet sholde be Suttill and lyght, ffor Suche a stomake is likenyd to the litill fire, that may brande but flex or stree. And hit is to witte, that in tymes hit is foundyn that al the body of man is hote, and nozth for than the stomake is 20 colde. The tokenys of a good stomake ben lyghtnesse of body, good appetite to mette, clernysse of vndyrstondyng. The tokenys of a bade stomake bene heyuynesse of body, Slewthe, the face dyscolourid, heuynesse of eyen, ventuosite *and* swollynge <sup>1</sup>of 24 the wombe, Defaute of appetite, <sup>2</sup>or luste to ette oftymes, and Sudaynly to Strech the armys and al the body.

with work,

with complexion,

and with the size of the pores.

Hot and strong stomachs demand coarse diet.

The tokens of a good stomach;

of a bad stomach.

<sup>1</sup> Fol. 69 b.

<sup>2</sup> 79 L.

**Of the gouernaunce of the body of man aftyr slepe, helth to mayntene. Capitulum Lxiiij<sup>m</sup>.** Capitulum Lxiiij<sup>m</sup>.

- 28 han a man rysyth fro slepe, he sholde a lytill walke and w hym dysporte, and his lymmes euynty to streche, for that enforchyt the body *and* confortyth his hede, to keine that the wapours that gonne vp into the hede in tyme of slepyng 32 may haue issue. In Somere hit is good to wesse the extremyteis wyth colde watyr to holde the kyndely hette wyth-In the body, and that shal make haue talent to ette. aftyr that he sholde rube<sup>3</sup> his gomes *with* lewys of trenne, whych bene of hote and 36 of dry kynde, for that clenyth the tethe, amendyth the tonge, cleryth the spekyng, and yewyth good talent to mette, and makyth good breth. Aftyr that man sholde vse suffumyga-

When a man rises let him walk a little;

then wash;

clean his teeth.

<sup>3</sup> rude in MS.

Use suffumi- cionys of herbis accordynge to the tyme and to his complexiōn,  
 gations. for that opynyth the closures of the brayne, the face hit clarifieth  
 and the syght, and the latre a man wexit hore. Whan this Is  
 Anoint him. done, a man sholde anoynte hym *with* good onymentis, aftyr the 4  
 Seysone. Suche oynementis shulde bene of good odure, for that  
 longe tyme confortyth the body, and hit makyth lyght *and*  
 delyuere; and the good odure confortyth the Spiritis, and  
 makyth the herte oppyn *and* youse, and for the yoy of the herte 8  
 the blode rynnnyth Into the waynys, through al the body. For  
 the blode is the frende of kynde, as Phisciens Sayne. And aftyr  
 Use electu- a man sholde vse letewaries aftyr the tyme *and* his complexiōn. 12  
 aries. Moche worth is the lytwary y-makyd of fuste *and* aloes, for that  
 fuste confortyth the stomake, and procuryth dygestioun, and hit  
 is good agayn the febilnesse of herte and of the brayne, Agayns  
 the cardiacle and al the Passions of the herte *and* of the brayne,  
 and whoso haue not wherof he may make the letwary, then 16  
 An excellent sethe he fuste in wynne, and drynke hit erly. Reubarbe the  
 electuary. Pris of thre Penys or foure resewe erly, hit Purgyth colre, and  
 1 79 b L. wythdrauyth the fleme out of the mouthe of <sup>1</sup>the stomake, *and*  
 enechyth the kyndely hette, dryuyth away Ventuosite, and 20  
 Put on fair makyth the mouth sauourie. Also fayre thyng, and honeste  
 clothing. clothynge, kyndely delytyth manes herte.

**Of the ryghtfull houris and tymes of ettynge and drynk- 24**  
**ynge. Capitulum Sexagesimum quartum.**

Capitulum Lxiiij<sup>m</sup>.  
 The rightful  
 hour for  
 eating.

r yghtful houre of ettynge is, whan the stomake is purchet  
 and clenset, and voyde of the mette, by appetyte and the  
 desyre that a man hath to ette, and by Sutil and thyñ  
 spetil that descendyth or comyth doune fro the Palete of the 28  
 mouth to the tonge. For who-so ettyth afor that the dygestion  
 be fulfillid, hit helpyth not the naturale course, but ouer-chargyth  
 hit. And by so myche the kyndely hette shall be of lytill  
 vertu, and so shal abyde the mette longe congilet in the stomake, 32  
 wherof comyth dyuers sekenys. But who-so ettyth atte the  
 ryght houre aforsayde, he fedyth the kyndely hette whych is the  
 Instrument of nature to turne the mettis and the drynkis into  
 fleshe, blode, and bonys; and therfor to kepe kynde hete, and 36  
 to voyde the stomake, good is hit afor mette Sumwhate to walke  
 Take exercise. or ryde, But bettyr is to walke than ryde, that the kynde hette  
 be y-confortid<sup>d</sup> by the mevyng; and yf anythyng be y-lefte in

the stomake, hit may descende into the botvm of the stomake : Let the food digest.  
 For the botum of the stomake is more hottyr than the entre, and  
 that whych is in the boet shall descende also, and than may the  
 4 wombe more lyghtyr be Purgid. Goynge afor mette dryuth Exercise before meals.  
 away the ventositeis, redressith the body, and streyntheth, al the  
 body hit makyth delyuere; hit confortyth the kyndely hette  
 and destrueth ille humours, and whan a man hath talent to ette,  
 8 he sholde ette anone; and yf he <sup>1</sup>Doth not, the stomake anoone 1 Fol. 70.  
 shale be replete or fulfillit of Humours, that hit shal draw to  
 hym of the superfluyteis <sup>2</sup>of the body, and aftyr shal sty vp to 2 80 L.  
 the brayne fumositeis, and trvbill hit, and grew hit, and make  
 12 the hede akynge. Whan a man syttyth atte mette, and dyuers  
 maner mettis afor hym Is sette, he sholde chese that wyche his  
 harte yewyth beste to. the brede be hit made of whete and Begin with what you like best. The bread, soft meat,  
 euenly y-lauenyt; Of nesshe mette he shall begynne <sup>3</sup>that the  
 16 issue of the stomake be not lette, the wyne good and triet,  
 the flesshe of the Seyson wel ordeynet; And aftyr, ette mettys  
 that more ben<sup>4</sup> byndynge, and lasse solubles: and al tymes ette then firmer meat.  
 they mettis, wyche bene moiste, lyghtly to defy; and aftyr grete  
 20 mettis. For yf a man ette fryste grete mettes and sethyn lyght  
 mettis, the lyght mettis shal be anoone defyete, and shal not  
 mowe descende to the bouellis, and therfor thay shal twrne by  
 corrupcion into evil humours. But yf the lyght mettis vndyr  
 24 be, whan hit is defiet, hit shal descende into the boeH, and  
 Sethyn the grete mettis in his tyme shall goone the same way  
 without lettynge. And hit is to witte that the stomake is more Results of the wrong order.  
 hote atte the botvm than aboute the mouthe, ffor the botvm is  
 28 fleshy and neyeth myche the lyuer and to the galle, and of this  
 hit rescewith hette; but the entre of the stomake is synnowy  
 and more is aloynet fro the lyuer and the gale, and the synnowis  
 bene of colde kynde, and the flesshe of hote. Whan a man  
 32 sittyth atte mette he sholde wythdrawe his honde afor that he  
 be y-fillit, and durant the appetit he sholde cesse; ffor whoso Leave off with an appetite.  
 doth othyr-wyse, Sone he shal be seke and his body y-grewid,  
 and the corage hurte; whoso drynkyth watyr atte mette, or Don't drink water at meals.  
 36 anoone aftyr, he shall felde harme, for that quenchyth the hette  
 naturaH, destourbyth the dygestion, and the mettis tvrnyth into  
 corrupcion. But whoso nedyth that to done, drynke a lytill

<sup>3</sup> that that *in MS.*

<sup>4</sup> bende, MS.

<sup>1</sup> 80 b L. and colde tempreatly, <sup>1</sup>and yf hit were medelit wyth wyne, hit were the lasse to dredde.

**Now hit is to witte of the gouernaunce of the body aftyr mette. Capitulum lxx<sup>m</sup>.**

Capitulum  
Lxx<sup>m</sup>.

4

han a lord hath ettyng, good is to stonde awchyle and  
 w softly to walke, nocht vpon harde erthe ne Pament, but  
 vpon erthe neshly y-st[r]awet or russhet, for that shal  
 make the mette aisely descende by litill and lytill, into the 8  
 botum of the stomake. Sethyn hit is good to reste and slepe in  
 a softe bedde, in clothis fresshe wel oduret, Fryst vpon the ryght  
 syde and aftyr vpon the lyfte syde, and on that syde of the,  
 slepe an ende to make, for that syde is moste colde and moste 12  
 nedyth to be ychafit. Slepynge afor mette drieth the moysture  
 of the body, and hit makyth lene, but slepyng aftyr mette nurris-  
 shet the body and streynyth. For whyle that a man slepyth,  
 al the wittis restyth; and than retreth the natural hette that 16  
 spredyth abrode throug al the body, and to the v wittis. hit  
 servyth to the stomake and to the entraiñ, and than thay gederith  
 hare streynth and vertu, wyche was amenuset and febelit whan  
 hit was attendynge to al the wittis *and* meuynges of the body. 20  
 And therfor sum Philosophers sayne that hit were more holsome  
 to the body to ette atte euynsonge-tyme than atte myde-day.  
 For atte myde-day the v wittes bene in trauaille, and the corage  
 of man is by that y-trauailit, also by slepyng, by thogh, *and* 24  
 by dyuers othyr thynges that a man hath to done, and in tymes  
 by hette Of the sone, wyche more schewyth his vertue atte that  
 tyme of the day: and therefore the natural hette atte myde-day  
 is lasse stronge, and the stomake is of lasse Powere to defy the 28  
 mette, but atte evyne we seene <sup>2</sup>al the contrary, ffor atte that  
 tyme the V wittys restyth Ham of Hare trauaillys, and the  
 dyssayses of the day bene Passid, *and* the nyght comyth, wych  
 is grauntid to reste; <sup>3</sup>and the colde of the nyght chasyth the 32  
 natural hette towarde the stomake and the entraiñ; and by so  
 mych hym helpyth the vertue dygestyfe that was destrubbit by  
 the hette of the Sone that drawyth to hym the kyndely hette of  
 the extremyteis of the body. For kyndly hette drawyth hete, 36  
*and* colde hit destroubyth. And hit is to witte, that to kepe  
 covstoume is moche wourth to mayntene hele, so that hit be not  
 surfetouse; and than hit sholde not be sodaynly chaungid that

Take a little  
gentle walk.

Then rest on  
a soft bed,

not before  
meals  
though.

When is it  
best to eat,  
mid-day or  
evensong?

In the day  
the wits are  
at work.

<sup>2</sup> Fol. 70 b.

<sup>3</sup> 81 L.

In the night  
the natural  
heat is driven  
inwards.

wyche is custoumet, but slowly by lytill and by litill. Therfor he that is custoumet to ette two tymes in the day, yf he wythdrawe hym sodaynly, anone he may grevaunce take; and moche  
 4 may more dout that man wych was wonyt but ette onys, and aftyr that he ettyth two tymes in oone day. ffor the stomake  
 shal be nuet to resceue more charge than hit was wonyt, Also hit is to witte that he that chaungith the houre of ettynge shall  
 8 fele greuauance of kynde by reyson of both thes thynges, ffor custume is the *seconde* nature, and therfor who-so chaungyth  
 custume hastely, he shall greuauance recewe, like as the nature or complexiou were chaungid, and that wych is sayde of mettis  
 12 *and* drynkys, hit shal be vnderstonde in the same maner of othyr custume, as of slepynge, of trauiail, of restyng, and of al  
 othyr thyngis.

Do not change custom,

especially by increase of food.

Custom is second nature.

Of the foure Parties of the yere aftyr hare kyndes.

16

Capitulum. Lxvij<sup>m</sup>.

Capitulum Lxvij<sup>m</sup>.

**A**L the olde Phylosopers the yere dyuysedyn in fowre Parties, wyche ben callid Veere, Somer, Herrust, *and* Wyntyr. Thes iiij<sup>e</sup> tymes hath like *Propyrtis* to the foure  
 20 elementes, and to the foure complexiones, of the wyche I haue aforsaydyne. The compotistres sayne, that Veere begynnyth at the feste wych we callyth in kalenders, Cathedra  
 sancti Petri, and duryth into the feste of Seynte Vrbane. Than  
 24 begynnyth Somyr, and duryth into the feste of Seynte Symphoriane. Than be<sup>l</sup>gynnyth herust, *and* duryth into the feste of Seynte Clement. And fro that duryth wyntyr into the feste  
 of seynte Petyr aforsayde. The tyme of weere is hote and  
 28 moisti, like as the eyre is, And therfor in that tyme, al thynnges begynnyth to renoue *and* wix newe, and returne Into estate. the tempestis begynnyth ham to wythdrawe, The snowes demettyth ham in the montayns, the ryuers rynnnyth Into hillis, The  
 32 wellis spryngyth vp, The humours of tren *and* herbis styeth vp fro the rotis into the bowes, the seedis rysyth vp, The cornes growyth, The medys wixen grene, the flowris coloureth the erthe, the tren clothyn ham wyth lewis, botonyth *and* spourgyth,  
 36 the bestis engenderyth, And al quyke thynges takyth agayne thare vertues. The byrdys syngyth, the nyghtyngall shewyth his organe notis, al the Erthe reseceyth his anournement and his beute, and is like to a fayre yong man that arrayth hym

Four seasons,

spring,

summer,

autumn,  
 1 81 6 L.  
 winter.

Properties of spring.

well of al maner of anournement to shewe hym-Selfe atte the weddyng. And for-als-moche as this tyme is hote and moysty, the blode of man whych is of like complexioñ, growyth in this seyson more than in any othyr tyme of the yere, and spredyth 4  
 hym throug al the lymes of the body. In this tyme hit is good Meats.  
 to ette temporate mettes, as chykenes, letus<sup>1</sup> sauage, that is y-callid scariole, *and* mylke of a goote, *and* drynke good wyne and in tempure. Noo tyme is more couenable to lete blode, 8  
 namely of the body, Purgacioun of the wombe, company of women, bathes, Swetes, Pociions or drynchis of Spycirie, medicyns laxatifs sholde bene vsyd in this tyme. For al that is voyde by blode-lettyng, or by othyr medycyne, this tyme 12  
 restoryth hastely by his hette *and* by his moysture.

Capitulum  
 Lxviiij<sup>m</sup>.

<sup>2</sup> Fol. 71.

Summer  
 begins.

<sup>3</sup> 82 L.

The pro-  
 perties of  
 summer.

Meats.

Use these but  
 seldom.

[Of Somer. Capitulum Lxviiij<sup>m</sup>.]

**S**omer Begynnyth in the feste of Seynte Urbane, *and* Duryth into the feste of Seynte Symphoriane. <sup>3</sup>In this 16  
 tyme the dayes vyxeñ longe, and the nyghtis shorte. In al regions the hettes bene encreeschid, the turmentes of the eeyre swagyth, the see wixit calme, the Serpentis growyth, the wynes growyth, the cornes wixit rippe, And than the world semyth a 20  
 spowse ful woxeñ of body. *and* Parfite age, in ful vertue of natural hete. The tyme of Somyr is hote and dry, and therfor than regnyth reede colere, that hath the same condycioñ, and for that, a man sholde enchu hotte mettis *and* dry, wych en- 24  
 gendryth reede colere. A man Sholde ette mettis of colde and moisti complexioñ, that the nature ne Passe not ryght ful temprure, as flesh of Velis, Vynegre, hemroH, and Potage of oot-mell, gourdes and Poumgrenes, and Suche othyr mettis. 28  
 Also drynke grene wyne, clere, sharpe, *and* sparklyng in tempure. Also a man may vse mettis in tempure, that is to witte, that thay be not ouer colde ne ouer hote, and for that the naturale hete of man is more febill in somere, than in othyr 32  
 tyme, hit nedyth a man do more abstynence in that tyme than in wynty, whan the stomake is more hote, by the reyson than in colde tyme the colde chasyth the naturall hete, and the othyr lymes wyche bene wyth-In the body, Company of womeñ, 36  
 mevyng of body, and grete trauaiH, Swotes, and bathes, a man shold scarsly *and* seldyñ vse, lettyng of blode none vse, but yf grete nede be.



[Of Herust.] Capitulum Lxvii<sup>m</sup>.

**H**erust begynnyth atte the feste of Seynte Symphoriane, Autumn begins.  
 and duryth Into the feste of Seynte Clement. Than  
 4 wixen the dayes more shorte than thay veryñ, and the  
 nyght more longyr. But like as in Veere fallyth equinoccium,  
 that is to Say, evnesse of day and nyght, So hit is in heruste,  
 but in veere, the dayes longyth fro equinoceium forth, and the  
 8 nyghtes shortith. In herust fallyth the contrary. In this  
Properties of autumn.  
 tyme the eeyre wixeth colde *and* dry, the wynde of the Northe  
 oftymes turnyth, Wellis wythdrawen ham, grene thynges fadyth,  
 Frutes fallyth, the Eeyre lesyth his beute, the byrdys sheehyñ  
 12 hote regions, the bestis desyryth hare receptis, Serpentes gone to  
 hare dichis. Than semyth the worlde as a woman of grete age,  
 than nowe vox a colde and hade nede to be hote clothyde, for  
 that the yowuthe is Passyde, and age neghyth, Wherfor hit is  
 16 no mervaile yf beute she hath loste. This tyme is dry and  
 colde by kynde, and than rengnyth blake coler, that is <sup>1</sup> callid 1 826 L.  
 malencoly; therfor hit nedyth to vse in this tymes hote mettys Meats.  
*and* moiste, as chykenys well refeted, lambes of oone yere,  
 20 Pardriches, culueres, good Swete wyne. *and* ripe, that wel  
 nurshyth the body, fygis, datis, and reysyns. To enchue hit  
 nedyth al mettis that engenderyth malencoly, of the wyche  
 y shall say yow aftyr this. To trauaille and to company What may be done in this time.  
 24 women, a man may more, *with*out perill, than in somer. Bathis  
 and Purgacionys a man may vse in this tyme for nede. If a  
 man haue nede to vomyte, lete hit be done atte myde-day, whan  
 the Sonne is moste hote, for atte that houre the Superfluyteis  
 28 bene gaderit. Medycinal Purgacions sholde bene y-makyd in  
 this tyme, of thynges that Puryth malencolie, as is agarik and  
 Suche otheris. Agarik Puryth fleme *and* malencoly.

[Of Wyntyr.]

32 Yntyr begynnyth atte the feste of Seynt Clement, Capitulum Lxix<sup>m</sup>.  
 And duryth into the feste of Seynte Petyr, as is Winter begins.  
 afor-sayde. In this tyme the dayes ben woundyr  
 shorte, and the nyghtes longe, for that the Sonne louyth hym  
 36 <sup>2</sup> frooure regioun. And there-for the colde is moche, the 2 Fol. 71 b.  
 wyndys Bene Sharpe, the stormys of the eeyre hidous and  
 horribill, the tren bene dispoylid of thare lewis, al the grene is  
 fadid, outake the Pynes, lorreis, olyues, and few othyr treñ.

The pro-  
perties of  
winter.

Meats.

1 s: l.

Eat plenty.

Keep the  
mean in  
health.

Death of  
man.

Many bestes ham hydty in caues of montayns, to fle and enchue colde *and* mostnesse, the eere becommyth derke *and* foule, bestis that no recepte haue, tremblyth, empeyryth, and mournyth for the colde, *and* moistnesse, wych is *perissyng* *and* contrarie 4 to the lyfe, and therfor al that dede is, anoone wixet colde. In this tyme the world semyth like an olde katte, al ouercome wyth age *and* trauaill, that lyue ne myght, for she is al dispoylit of beute and of Streynth *and* vertue. Wyntyr is a 8 colde tyme and moiste, therfor hit is good to vse hote mettis, as fleshe of mottoñ, fat capons, *and* flesh y-rostid, wych is more hottyr than in seau, or sode in watyr, figes, reisynges, nottes, *and* good wyne reede, stronge, and clere: letuaries bene good in this 12 tyme, good fyre of colle, and of dry wode, than bene in seyson. But fire *with* smoke in none seysoñ nath Place couenable, but oonly 1 in helle. Trauaiñ of body, *and* company of women, a man may vse wyth-out surfaite, *and* more than in somer, 16 herust, or weere. In none tyme of the yere a man may not ette so myche as in the Wyntyr, for the grete colde of heyre, makyth the naturall hette reboute *and* retourne to the stomake. and the entraiñ, and therfor the dygestion is the bettyr *and* 20 more vertuose in wyntyr than in any othyr tyme: but in Veere, *and* in somer, the wombe and the stomake is more colde, for in that tyme for the hette of the tyme, the natural hete spredyth through al the body, and by so myche the stomake wexit the 24 coldre, *and* the digestion destourbet, and the humours turnyth into corrupcion. And hit is to witte, that als longe as the natural hette duryth in ryght tempure by euenesse of the foure humores, the helth of man shal be y-keppit; for in two maneres 28 fautyth the nature of man; One manere by grete age, and that is y-callit dethe natural; ffor nature wolde that euery thyng wyche is y-makyd of the foure Elementes Wyche bene contraryous, ne may al tymes endure: That othyr maner is by ill 32 kepyng, Wherof commyth sekenys *and* Sornesse, Wyche ledyn to deth. Suche deth is callid deth of auenture, out of kynde, ffor-why, the nature myght more longyr endure, yf hit had be wel gouernyd, as hit sholde haue bene. 36

Of thyngis that makyth the body fat, moisti, *and* wel dysposy<sup>d</sup>. Capitulum Lxx<sup>m</sup>.

He body of man and al that is y-makyd of the foure  
 4 t elementis, bene gouernyd aftyr the mevynges of heuyñ,  
 and aftyr the same mevynges the tyme dyuersyth, and  
 therfor in dyuers tymes hit behouyth to haue dyuers kepyngis.  
 Noght for than, sum thyngis that in euery day of the yere hath  
 8 his effecte more and lasse, as slepyng nurshith the body euery  
 tyme of the yere, and myche wakyng makyth the body lene,  
 and hit destrueth. Therefore, gracious lorde, like as wrytten y  
 fynde, I shall you say shortly What thynges makyth the body  
 12 fat, moiste, *and* well dysposid; and what thynges done the  
 contrary. The body makyth fat, moiste, and wel <sup>1</sup>dysposyd, <sup>1</sup> 83 b L.  
 good mettis *and* drynkis accordyng to manys complexioñ  
 aftyr the tyme of the yere and the houre of the day y-custumet  
 16 or vset as is afor-sayde; aboue al thyngeste of body, gladnys  
 of herte, yoyful fellochippe or company, mettis hote and moiste,  
 drynkes of good Wyne *and* rype, swete mylke, *and* hote drynke  
 makyd wyth Hoony, tendyr brede makyd of the floure of  
 20 Whete, Slepe mesurable aftyr mette vpon a nessh <sup>2</sup>Bedde and <sup>2</sup> Fol. 72.  
 in a place tempure, colde Bathis in Watyr tempure colde; and  
 Shorte tyme sitte in bathe that the nature ne be nat enfebelit;  
 Vsyng of honementys aftyr the tyme *and* complexione, flaur-  
 24 yng of Swete odures accordyng to the tyme. In wyntyre the <sup>sweet odours,</sup>  
 hodure of hote thynges, as is aloyng *and* suche otheris; In  
 somer odure of colde thynges, as of rose *and* vyolet: a vomyte <sup>vomits,</sup>  
 in euery monthe atte alerleste, for vomyte Purgyth the stomake  
 28 of ill humours aboue, as a medecyne laxatyfe benethe; and  
 whan the ill humours bene Putte away, the kyndly hette shal  
 be y-confortid, to defie the mette. To this thynges hit vaillyth  
 moche to haue richesse *and* glory, victorie vpon enemys, and <sup>good fortune,</sup>  
 32 haue asperaunce and truste in the Pepill, wyche bene vndyr  
 youre gouernaunce. Delite in honeste Play, and hit beholde, as  
 to see horsyn rynne, yonglyngges to skyrme, bestis to chase in <sup>good sport,</sup>  
 venurie, and abow al thyngeste, fayre thynges oft-tymes to be-  
 36 holde, Fayre Workys to make *and* dynyse, delytabill songes to <sup>good books  
and music.</sup>  
 hyre and synge, good bokys to rede and study, wyth lefe *and*  
 welbelowid Pepill lagh and Play, to solace in dyuers instru-  
 mentes of musike, as harpis and Suche otheres, clothyng of

All things increase and decrease with the times,

yet some are always good.

This is the diet you should follow—

dyuers clothis, goode and fayre *and* of dyuers colours, *and* oftentimes ham chaunge. Thes bene the thynges Wyche confortyth the herte, the body makyt fatte, hole, and wel dysposyd.

All these are good for you.

**Of thynges that done the contrarye. Capitulum Lxxj<sup>m</sup>. 4**

Hes bene the thynges wych done the contrary to the thynges aforsayde; lytill mette that is not nurshynge, lytill drynke, namely of febill, moche trauaiH *and* grete Iourneis make, to be longe agayne the Sonne in hote weddyr, 8 Slepe afor mete, goynge vpon hard Pament, bathynge in salte watyr, or in watyr in wych there is brymstone, moche vsynge  
 1 84 L. 1 of salt mettis, ouer-old wyne moch to drynke, to haue wombe moche soluble, moche bledynge or dyuers tymes; and abow al 12 thynges enfebelyth the body *and* destrueth the Spyrtytis, Wakynge moche, ouer myche thoght, company of women ouer myche to vse, grete drede, moche doutynge, oftymes to be wrothe, and wrath longe tyme holde, goodis of fortune gretly to covete, of 16 hatredyñ *and* vengeaunce oftymes to thynke, For the lesynge of goodys gerte Sorrow make, fowle thynges and vnsemely to beholde, Songis of dolure to hyre, Euyl thynkes to hyre, or myschaunces to remembyr. 20

These things t are always more or less bad.

Avoid them if possible.

Fro al manere of myschefe, almyghty god de-fende oure lyge lorde, kyng henry the Fyfte, *and* James the Botillere, Erle of Ormonde, his lyeutenaunt of Irlande, Whyche this boke to translate me comaundet, And graunt ham, grete god, and al 24 hare Subiectis, in the Sewyñ Vertues, grace al tymes to growe. Amen. **Laus deo clementissimo.**

**I-thankyd be god, that is so Hende,  
That of this Worke hath maket an ende.**

## APPENDIX.

LIST OF CHAPTERS OF THE VERSION IN ASHMOLE 396,  
BODLEIAN LIBRARY.

<sup>1</sup>Here begynneth the Chapters of the comendacioun of the prohemie  
of the Doctour in comendacioun of Aristotle.

<p><b>O</b>f the prologe of Iohn<sup>2</sup> that translated this booke.</p> <p>Of the epistle of Aristotle sent at the peticioun of kyng alexandre.</p> <p>Of kynges largesse &amp; scarsenes and of other vertues appropred to thayn).</p> <p>Of Aristotle doctrine in vices and vertues.</p> <p>Of the fynah intencioun that kynges oweth to have.</p> <p>Of the harmes that foloweth fleshly appetite.</p> <p>Of Prudence.</p> <p>Of kynges Sapience.</p> <p>Of kynges Religioun.</p> <p>Of kynges Providence.</p> <p>Of kynges arraye and ornamentes.</p> <p>Of kynges contynence.</p> <p>Of kynges consuetude.</p> <p>Of kynges Iustice.</p> <p>Of fynah intencioun.</p> <p>Of kynges Chastite.</p> <p>Of kynges solas and discrecioun.</p> <p>Of kynges Reverence.</p> <p>Of kynges worthynesse.</p>	<p>Of kynges lykenesse and symly- tude.</p> <p>Of kynges aides and subvencioun.</p> <p>Of kynges Mercy.</p> <p>Of the trewe keepyng of feith.</p> <p>Of promovyng of Study.</p> <p>Of keepyng of the body.</p> <p>Of an houre to be chosen).</p> <p>Of the profite of Astronome and of kynges helthe.</p> <p>Of conservacioun of helthe and in how many maners.</p> <p><sup>3</sup>Of a epistle of vnestimable pris for-to kepe helthe, and a rule to lyve by.</p> <p>Of the maner of slepyng.</p> <p>Of observance of Custume.</p> <p>Of the .4. tymes and sesons of the yere.</p> <p>Of their qualitees and dyversitees.</p> <p>Of prime temps veere.</p> <p>Of the Somare.</p> <p>Of hervest.</p> <p>Of the Wyntere.</p> <p>Of the knowyng of the .4. principah membres.</p>
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<sup>1</sup> fol. 2.

<sup>2</sup> In the margin, in a later hand:—"This John did translate it into Caldee & Arabieke, vide fol. 4to, ut sequitur; for Phillip translated it into Latin ut apparet, fol. 1<sup>m</sup>."

<sup>3</sup> fol. 2 b.

Of siknesse of the hede and his remedies.	Of knowlechyng of the qualitees of men.
Of the Infirmitees of the coddess and thaire remedies.	Of thayre heeres.
Of Sikenesse of the brest with his remedies.	<sup>1</sup> Of theyre Eighen.
Of knowyng of Metes.	Of theyre Browes.
Of knowyng of waters.	Of theire Nooses.
Of knowyng of wynes.	Of Movthe.
Of that wher-thurgh the body waxeth fatte.	Of Faace.
Of that that maketh it lene and voydeth it.	Of Templis.
Of disposicioun of vaynes.	Of Voyces.
Of makyng of hony for medycynes.	Of Movyng of thaire bodies.
Of the first medycyne.	Of the Throote.
Of the Seconde.	Of the Woombe.
Of the Thirde.	Of the bakkes.
Of the Fourthe.	Of the shuldres.
Of the Fyvethe.	Of Armys.
Of the Sixt.	Of Palmys.
Of the Seventh.	Of thaire knees.
Of the Eyght.	Of the plantes of Fete.
Of the most last and fynest medycyne.	Of Cheres in goyng.
Of blode-lettyng and of houres accordyng therto.	Of the qualite and stature of man.
	Of Iustice.
	Of the goodes that cometh therof.
	Of the Serce and of an Example of Iustice.
	Of lawe of kynges and of mone.
	Of a prophemy of a worthy doctoure.
	Of the comendacioun of Aristotle.

[*Follows* :— **G**od almyghty kepe oure kyng to the glorie of trew cristen men in bileve / . . .]

## GLOSSARY.

BY T. HENDERSON, M.A.

- ABAYST**, *pp.* abashed, 114.  
**Abbate**, *v.* bring low, humble, 160 ; soften, mitigate, lighten, 188.  
**Abblastre**, *s.* arbalaster, crossbowman, 215.  
**Abbregge**, *v.* abridge, 63.  
**Abide**, -ite, *v.* abide, wait, 26 ; *tr.* wait for, 105.  
**Aboue(n)**, -yn, -ven, *prep.* and *adv.* above, 67, 90, 92, 247.  
**Aboundon**, *s.* complete control, absolute disposal, 102. (*N.E.D.* Abandon.)  
**Abounyn**, *v.* pass above, 66. (Not in *N.E.D.*)  
**Abow(e)**, -owen, -own, *prep.* and *adv.* above, 88, 89, 90, 94, 135, 163, &c.  
**Abregge**, *v.* abridge, shorten, 9, 199 ; lessen, mitigate, 13, 15. **Abreggyng**, *s.* shortening, 14. **Abreg(g)ement**, *s.* abridgment, 63, 67.  
**Abroune**, *a.* auburn, 233. (Earlier than *N.E.D.*)  
**Accident**, *a.* accidental, 23, 29, 32, 103. (Earlier than *N.E.D.*)  
**Accompte**, *s.* account, computation, 214 ; *v.* reckon, compute, 204.  
**Accordant**, *a.* harmonious, 98, 103.  
**Accusement**, *s.* accusation, 187.  
**Ache**, *s.* parsley, smallage, 77.  
**A-cremet**, *a.* shivering, 74. Cf. mod. dial. *creem*, to shiver. *N.E.D.*  
**Acuement**, *s.* sharpness (*tr.* *acuitas*), 98. (Not in *N.E.D.*)  
**Adrede**, *a.* adread, afraid, 215, 229, 230.  
**Adresse**, *v.* set right, reform (*tr.* *corrigere*), 103 ; delight, please, 100 (*tr.* *letificat*).  
**Adulteour**, *s.* adulterer, 191.  
**Adventure**, *also* Auenture, *s.* chance, hap, fortune ; risk, peril, jeopardy, 20, 55, 57, 69, 110 ; mishap, mischance, misfortune, 12, 32, 37, 59, 134, 138, 139, 170, 196. Of *a.* = perchance, 138 ; accidental, by accident, 29, 246. By *a.* = by chance, 99.  
**Aduerser**, *s.* adversary, 111.  
**Aferd(e)**, *a.* afraid, 15, 19.  
**Affiance**, *s.* faith, trust, confidence, 62.  
**Afforce**, *v.* strengthen, 80 (*tr.* *corroborat*) ; *reflex.* exert oneself, do one's best, strive, 57 ; force, compel, 213. See *Aforce*, *Eforce*, *Enforce*, *s.* *vv.*  
**Afor(e)**, **Afor(e)**, *prep.* and *adv.* before (in all senses), *passim*. *Afor* that, *adv.* before, 192. Hence *Aforhand*, -honde, *adv.* beforehand, 196. *Afor*-say, *v.* say before, 243. *Aforspekynge*, *s.* preface, 47.  
**Aforse**, *v.* = *Afforce* : *reflex.* strive, try, 27 ; *tr.* exert, exercise, use strenuously, 178.  
**After**, -ir, -yr, *prep.* and *adv.* after (in all senses), *passim*. *After*, *After* that = according as, 6, 16, 91, 111.  
**Afyre**, *adv.* afire, on fire, 153.  
**Agastnet**, *pp.* terrified, 222. (Not in *N.E.D.* which has *Agast*, *v.* *Agasted*, *pp.*)  
**Agayn(e)**, -ns, -nes, -nys, **Ageyn**, **Ajein**, -yn (forms of *Again* and *Against*), *prep.* against, 41, 122, 132, 135, 152, 157, 163, 170, 173, 178, 198, 207, 224, 240 ; opposite to, facing, 79 ; towards, 154, 166 ; *adv.* again, 243 ; back, 62, 105, 155, 168, 201, 213 ; on the other hand, 51. Hence *A.-come*, -cwm, *v.* return, 168, 175. *A.-bowynge*, *s.* 69. *A.-bye*, *v.* buy back, redeem, 55. *A.-feghtynge*, *s.* contention, strife, 88. *A.-goyng*, *a.* retrograde, 112. *A.-led*, -ynge,

- a.* relative, 93. A-lete, *v.* prevent, avert, 74. A-put, *v.* drive away, 87. A-say, -sigge, *v.* contradict, gainsay, 42, 209. A-stand(e), -stond, *v.* withstand, resist, 48, 57, 89, 111. A-stryuyng, *s.* resistance, 54. A-turnyng, *s.* revolution, 63. A-ward, *adv.* contrariwise, 79.
- Aggrauacion, *s.* 74. The word and context are nonsense.
- Agone, *pp.* gone, 146.
- Ahournyd, *pp.* adorned, 87, 95. (*N.E.D.* Anorn, Adorn.)
- Aise, *s.* ease, 165. Aisely, *adv.* easily, 242.
- Aiuge, *v.* adjudge, deem, 84.
- Ake, *v.* ache, 31.
- Al, *a.* and *adv.* = All, *q. v.*
- A-land, *adv.* by land, 142.
- Alany, *s.* alum, 95.
- Alatred, *s.* electuary, 70.
- Alay, *v.* temper, 81; mitigate, 24, 26.
- Albamet, *s.* 84. *See note.*
- Albe that, *adv.* albeit, 142.
- Alboth, *a.* both, 186, 198, 199, 207.
- Alchitimum, *s.* 75. *See note.*
- Alchynnyng, *s.* 30. *See note.*
- Aldaies, -day, *adv.* always, 22, 199.
- Alegge, *v.* *See* Alleege.
- Alerleste = aller-least, least of all.
- Atte *a.* = at least, 247.
- Alevyn, *a.* eleven, 222.
- Alibi Amei, 32. *See note.*
- Aliene, *v. reflex.* depart, diverge, 7.
- Alkenamy, *s.* alchemy, 42.
- All(e), *a.* all; *adv.* although, albeit, 142. Al hool, *a.* entire, 97. All haly, holy, holely, *adv.* wholly, entirely, 81, 93, 94, 105. Al (o)only, *adv.* only, 61, 136. All so sone as, *adv.* as soon as, 83. If (yf) al(l) = even if, albeit, 42, 62, 65, 87. *Also* If alle that, 60. *See also* Albe, Alboth.
- Alle-dayes, *adv.* always, 118.
- Alleege, *v.* lighten, relax (taxes, &c.), 140; ease, relieve, 56, 109; cure, heal, 83; allay, appease (strife), 158.
- Allegeaunce, *s.* relief (*from* tolls, &c.), 13.
- Alloigne, *s.* 75. *See note.*
- Allon, All-oon, *a.* alone, 88, 102, 192.
- Allight, *v.* light, kindle, 127. (*Not in N.E.D.*)
- Allyke, *a.* like, 217.
- Almaill, *a.* animal, 95.
- Almayne, *s.* Germany, 136.
- Almesse, *s.* alms, 65.
- Aloigenement, *s.* tr. *elongatione*, distance, 65 (= *eloignement*, F. *éloignement*. *N.E.D.* *Eloignement*).
- Alon, *a.* alone, 191, 195.
- Al only, oonly, *adv.* only, 61, 136.
- Aloynet, *a.* remote, distant, 241.
- Aloyng, *s.* aloes?, 247.
- Als, *adv.* as, 47, 64, 68, 75, 146, 205.
- Als mekyl as, alsmoch(e) as, *adv.* as much as, 48, 65, 87; in as much as, 190.
- Al-so, *adv.* so, 106; as, 147, 158, 163.
- Alsson that, *adv.* as soon as, 195.
- Altherbeste = aller-best, best of all, 147.
- Al-trew, *a.* faithful, 133.
- Altyme, -s, *adv.* always, 121, 138, 149, 156, 169, 187, 201, 202.
- Alyenyng, *s.* separation, divergency, 24. *See* Aliene.
- Alyke, *a.* like, 230.
- Amanere, *s.* manner, 219.
- Amende, *v.* 99. A meaningless misunderstanding of *mendicare* = beg.
- Amenuse, *s.* lessen, diminish, 140, 212, 232, 242.
- Amesurid, *pp.* proportioned, 225.
- Amonest(e), *v.* admonish, 101, 140, 142, 188, 202.
- Amonisshe, -yssh, *v.* admonish, 35, 37.
- Amount, *v.* mount, rise, ascend, 62; amount to, 143.
- Ampte, *s.* ant, 74.
- Amyddis, -ys, *adv.* in the midst, 215; *prep.* amidst, 198.
- Amyse, -ysse, *adv.* amiss, 140, 158, 187.
- An, *prep.* An hande = in hand, 143, 171; *conj.* and, 129.
- And, *conj.* if, 6, 21, 23, 25, 26, 144, 176.
- Androsinoun, *s.* androsæmum, 91. *See note.*
- Aneche, *v.* increase, 213, 214. *Also* Eneche, 240. (*Not in N.E.D.*)
- Anent(e), *prep.* towards, 123, 136, 167; against, 203; with regard to, 216.
- Angelec, -il(l), *s.* angel, 104, 198, 212.
- Angry, *v.* become angry, 228. (*Much earlier than N.E.D.*)
- Angwysche, *s.* anguish, misery, 199.
- Anheyrr, *v.* adhere, cleave, 192.
- Anhonged, *pp.* hanged, 182.



- Anisoun, *s.* 77. *See note.*  
 Anny, *a.* any, 193.  
 Anoon as, *adv.* as soon as, 26.  
 Anournement, -ournement, *s.* adornment, 146, 243, 244. *N.E.D.* Anornament, Anournement.  
 Antecessour, *s.* ancestor, 61.  
 Antidotum, *s.* antidote, 81.  
 Apay, *v.* satisfy, content, please, 212.  
 Apercewe, *v.* perceive, 153.  
 Apetyd, *s.* appetite, 72.  
 Apparail, *v.* get, gather, amass, 138.  
 Apparayle, *s.* apparel, 13.  
 Apparceve, *v.* perceive, 195.  
 Appay, *v.* satisfy, 178, 186.  
 Appercewe, *v.* perceive, 201.  
 Appereld, *pp.* prepared, provided, 111.  
 Apperoue, *v.* approve, 66.  
 Appert, *a.* 'apert,' open, manifest, 164.  
 Appetyde, *s.* appetite, 220.  
 Approcede, *v.* proceed, go on, 187. (Not in *N.E.D.*)  
 Appryse, *s.* instruction, information, 123.  
 Aproird, -red, -ryd, *pp.* assigned, allotted, 90; appropriate, proper (to), 249.  
 Aprowe, *v.* approve, 192.  
 Aptyd, *s.* appetite, 72.  
 Ar, *pron.* (= har), their, 129.  
 Ar(e) (*also* Ar(e) that), *adv.* ere, 163, 168, 173, 187, 195.  
 Arabie, -ye, *s.* Arab, Arabian, 41, 42.  
 Araby(e), *s.* Arabia, 41.  
 Arayne, *s.* a spider; used attrib., 98.  
 Arblastere, *s.* arbalaster, crossbowman, 37.  
 Arcul, *s.* a measure, 85. *See note.* (Not in *N.E.D.*)  
 Areson, *v.* question, examine, 100.  
 Armour, *s.* ordnance, cannon, 110.  
 Arne, *v.* are, 7, 12, 17, 210, 212, 220, 225.  
 Arrest, *v.* halt, stop, 215; make to stop, 99.  
 Arsmaton, Asmon, *s.* asthma?, 28.  
 Arsmetyk, *s.* arithmetic, 103.  
 Arwe, *s.* arrow, 110, 111.  
 Ask(e), *v.* seek, 42; need, require, 56, 71.  
 Askis, *s.* *pl.* ashes, 154.  
 Askynge, *s.* request, 42.  
 Aslake, *v.* subside, 28.  
 Asperance, *s.* hope, 247. (Not in *N.E.D.*, but = Esperance).  
 Aspi, -y, *v.* examine, inquire into, 189, 211.  
 Aspie, *s.* spy, 37, 215.  
 Assamyd, *pp.* ashamed, 202.  
 Assant(e), assault, 122, 144, 156, 160, 163, 174.  
 Assay, *s.* trial, experience, 61, 64.  
 Assemble, *s.* assembly, 32, 57.  
 Assert, *v.* 'ascertain,' make certain, assure, 156.  
 Asseth, *s.* satisfaction. Make asseth to = satisfy, 42; do (thine) asseth = satisfy (thee), 168.  
 Assiuell, *s.* constant, persistent, 64. (Much earlier than *N.E.D.*)  
 Assiege, -ige, *v.* besiege, 174, 177, 178, 198.  
 Assyd, *adv.* aside, 128.  
 Astronomyour, *s.* astronomer, 216.  
 Ateigne, *v.* attain, reach, 117.  
 Atempre, *v.* and *a.* Atemprely, *adv.* *See* Atempre, Atemprely.  
 Atouchable, *a.* (A.-strynghe, 98, translates *nis tactiva*) tactual. Perhaps *a touchable*, with same meaning.  
 Atretably, *adv.* duly, 113.  
 Attemper, -re, *v.* temper, combine in just proportion, 68, 83; make just estimate of, 114; regulate, govern, 55, 187.  
 Attemporally, *adv.* temperately, moderately, 67.  
 Attemperat (-orat), *a.* tempered, in just proportion, 29. Attemperatly, *adv.* temperately, in moderation, 25, 29, 33.  
 Attemp(a)ra(u)nce, -rou(n)ce, *s.* even balance, just proportion, moderation. 22, 53, 67, 103, 114.  
 At(t)empre, *a.* temperate (heat, &c.), 73, 75, 78; moderate, 52; well-proportioned, evenly attempored, 114.  
 At(t)emprely, *adv.* moderately, in moderation, 71, 80, 81, 83.  
 Attene, *v.* reach, attain, 112.  
 Atte ones, -onys, Attones, *adv.* at once, at one time, simultaneously, 25, 182; immediately, 33.  
 Atteynt, *v.* convict, 128.  
 Attile, *v.* (with *to*) name (after), 90. (Only example in *N.E.D.* is 1393.)  
 Atto(u)rne, -urne, *v.* assign, appropriate, 42, 90, 91.  
 Auance, *s.* one who has been advanced,

107. (*N.E.D.* Advance, s. 10.)  
 Announcement, s. 63.
- Auaunce, *v.* advance, promote, 19, 124, 130, 137, 144; redress, succour, relieve, 207.
- Auaouncement, *s.* advancement, preferment, 36, 144, 179.
- Auaunt, *v.* vaunt, 132, 153.
- Aua(u)ntage, *s.* special advantage, privilege (*tr. prerogatiua*), 63; interest, profit, 132.
- Avay, *adv.* away, 162.
- Avayille, *v.* avail, 179.
- Auctorific, *s.* aggrandisement, 177. (Very early instance of *N.E.D.* Authorizement.)
- Auctorite(e), *s.* authority, 193, 201, 206.
- Auele, *v.* lower, 197. (*N.E.D.* Avale.)
- Auenaunt, *a.* becoming, seemly, 140, 189.
- Auence, Aueng, *s.* avens, herb bennet (*Geum urbanum*), 77.
- Auenterous, *a.* accidental, by misadventure, 78.
- Auenture, *s.* See Adventure.
- Auere, *s.* wealth, possession, estate, 132, 175.
- Auerous, 104; Auers, 51, *a.* greedy, avaricious; *s.* miser, 52.
- Avie, *v.* send away, dismiss, 37. (*N.E.D.* Avye.)
- Avise, -yse, *v. reflex.* take thought or counsel, consider (*Fr. s'aviser*), 143, 154, 155, 209.
- Avised, -ysed, *a.* To be a. = (1) consider, reflect, 131, 143; (2) purpose, intend, 69. (*N.E.D.* Advised, I.)
- Avisement, *s.* reflection, deliberation, 12.
- Auisioun, Auysioun, *s.* vision, 91. (*N.E.D.* Avision.)
- Aungille, *s.* angel, 3, 35.
- Aoutry, *s.* adultery, 136.
- Autentike, *a.* authentic, 201.
- Auter, *s.* altar, 200.
- Autorie, *s.* authority, 158. (Not in *N.E.D.*)
- Avyce, *s.* advice, 184.
- Auyse, *v.*, Auysed, *a.* See Avise, -d.
- Avyse, *adv.* wisely, prudently, judiciously, 138, 157.
- Auysement, *s.* prudence, judgment, discretion, 118.
- Avysete, *a.* discreet, wary, judicious, 189, 209.
- Auysioun, *s.* vision, 91. See Auisioun.
- Awaill, -a(y)le, *v.* avail, 123, 160, 203, 205, 215.
- Awantynge, *s.* vaunting, 158.
- Awaye, *s.* ambush, lying in wait, 114 (*tr. insidias*).
- Awe, *v.* ought, 58, 61, 63, 79, 87, 92.
- Awen, *a.* own, 101.
- Awow, *s.* 'avow,' vow, 133.
- Awyse, *v. reflex.* take counsel, reflect, 156. See Avise.
- Axcesse, *s.* ague, intermittent fever, 31. (*N.E.D.* Access, iv. 10.)
- Ax(e), *v.* ask, 5; require, need, 19.
- Axyng, *s.* question, 11.
- Ayen(e), *adv.* again, 23.
- Ayen-takyng, *s.* taking back, 9.
- Ayennes, -ens, *prep.* against, 5, 8, 16, 133; towards, 11.
- Ayeyn(e), -nnes, *adv.* again, 136, 144, 199; *prep.* against, 131, 173. Ayeyne-come, *v.* come back, return, 136.
- Aym, *v. tr.* conjecture, forecast, 150. (*N.E.D.* Aim, v. 3.)
- Ayse, *s.* ease, 172, 189, 199.
- Bachelerie, *s.* knighthood, 129.
- Bachyller, *s.* knight, 144.
- Baillie, *s.* bailliwick, 153.
- Bake, *pp.* baked, 25.
- Balaunce, *s.* balance. Put in b. = risk, endanger, 173.
- Balch, *v.* belch, 71.
- Ballo(c)kis, -ys, *s.* testicles, 31, 77.
- Bandoun, *s.* disposal, will, pleasure, 64.
- Baratous, *a.* contentious, quarrelsome, 38.
- Barayne, *a.* barren, 197.
- Barbarys, *s. pl.* barbarians, 41.
- Barbrion, *s.* barbarian, 179.
- Barratoure, *s.* wrangler, quarrelsome fellow, 234.
- Bat(t)ail(le), -ayl(le), *s.* battle array, 178; division of army, 215; battle, 37, 38, 56, 110, 129, 154, 156, 173, 203, 215; strife, contention, 10, 54; *v.* battle, fight, 203.
- Be, *pp.* been, 162, 176; *prep.* by, 48, 49, 94, 169, 215.
- Beand, *pp.* being, 82.
- Behete, -tte, *v.* promise, 157, 191, 215.
- Belight, *v.* promised (*p. t.*), 92.
- Behold(e), *v.* behold, see; consider, regard, 51, 130.

- Beholdyng, *s.* aspect, appearance, 106.  
 Behoste, *s.* promise, 197, 210. (= *N.E.D.* Behote, *s.*)  
 Behote, *v. p. t.* promised, 130; *pp.* promised, 157.  
 Behouabill, *a.* suitable, appropriate, 207.  
 Be-ladde, *v.* treated, used (*p. t.*), 136.  
 Below(e), *s.* belief, faith, creed, 165, 200; *v.* believe, 165, 187.  
 Belk, *v.* belch, 68.  
 Bem, *s.* beam, ray, 41.  
 Bemurely, 182, so MS. = Benurely, *q. v.*  
 Ben(e), *v.* be, 132, 138, 150, 182, 241, &c.; *pp.* been, 53, 150.  
 Benefacte, *s.* good deed, 205.  
 Ben(n)ure, *a.* kind, gentle, 189, 224, 231, 236. Benur(e)ly, *adv.* kindly, gently, 134, 188. Benurtee, *s.* kindness, gentleness, 189. (*N.E.D.* Bonair, -ly, -ty.)  
 Bere, *s.* bear, 35; *v.* bear, 12, 134.  
 Bereue, -we, *v.* deprive of, 134; take away, detract from, 132.  
 Berre, *v.* bear, 170, 215. Berrere, *s.* bearer, 213.  
 Berrynge, *s.* bearing, mien, 141; (child)-bearing, 153; *pp.* 213.  
 Besely, Besil(l)i, -ily, *adv.* quickly, eagerly, 179; earnestly, 49, 57, 182; vehemently, 166; carefully, diligently, 86, 211, 217.  
 Bessie, *v. reflex.*, strive, endeavour, 174. Bessid, *p. pl.* 168.  
 Bestayle, *s.* 'bestial' (collective), animals, 111.  
 Beste, *s.* beast, 14, 35, 181, 211, 216, 246.  
 Bestfull, *a.* (beast-ful), animal. Saule b. = *tr. animā animalis*, 53. (Not in *N.E.D.*)  
 Bestly, *a.* bestial, beastly, 5, 10.  
 Besy, *a.* busy, eager, solicitous, anxious, 107, 206. Besy(e), *v. reflex.* busy, employ, occupy, 49, 106, 210.  
 Besynes(se), *s.* care, carefulness, 52; charge, management, 52; affair, concern; solicitude, care, 102; anxiety, worry, 49, 80.  
 Be-take, *pp.* taken. Cryste b., 136, = taken to Christ.  
 Betene, *v.* beat, throb? 30.  
 Bethe, *v.* be, 139.  
 Bette, *pp.* beaten, 106.  
 Better, *a.* bitter (*tr. amara*), 52.  
 Be-tyde, *v.* befall, 139; befell (*p. t.*), 129; *pp.* befallen, 139, 157.  
 Beute, Bewte, *s.* beauty, 27, 28, 243, 245, 246.  
 Beyne, *pp.* been, 164.  
 Bicombe, *v.* become, 13.  
 Bid, *v.* pray, 169.  
 Bienvoillaunce, *s.* goodwill, friendship, 183. *Cf.* Woillaunce. (Not in *N.E.D.*)  
 Bigge, *v.* build, 82.  
 Bigger, *s.* builder, 59 (*tr. edificantibus*); buyer, 16.  
 Biholde, *v.* look at, behold, 30.  
 Bihote, *v.* promise, 37.  
 Bihove, *v.* behove, 6, 28, 31, 36.  
 Bihoueful, *a.* necessary, 39.  
 Bild, *v.* build, 33.  
 Biloue, *v.* belove, 10.  
 Bireve, *v.* bereave, deprive of, 37.  
 Bistere, *v.* bestir, stir, move, 5.  
 Bisynes(se), *s.* diligence, 34, 36.  
 Bitakyn, *v.* betoken, 112.  
 Bithinke, *v.* bethink, 10.  
 Blaas, Blaste, *s.* blast, 153.  
 Bleddre, *s.* bladder, 31.  
 Bleghtly, *adv.* blithely, 56 (*tr. libenter*).  
 Blesfull, *adv.* blissful, innocent, 212.  
 Blestly, *adv.* gladly, willingly, 134.  
 Blete, *s.* blite (herb), 83.  
 Bloodlate, *s.* blood-letting, 73.  
 Blow, *v.* blossom, bloom, 141.  
 Blynde, *v.* blind, 159; *p. t.* blinded, 162.  
 Blyne, *a.* blind, 167.  
 Bobaunce, *s.* boasting, 172, 176.  
 Bocche, *v.* swell, 227. (See *N.E.D.* Botch, *s.*<sup>1</sup> and Boss, *s.* and *v.*)  
 Boef, *s.* ox, 78.  
 Boel(l)e, *s.* bowel, 241.  
 Bok, *s.* book, 195.  
 Boklere, *s.* buckler, 190.  
 Bole, *s.* bull, 35.  
 Boln(e), *v.* swell, 23, 68.  
 Bolnynge, *s.* swelling, 69, 80.  
 Bonand, *a.* kind, tender, 57.  
 Bonere, *a.* kind, courteous, 211. Bonerte, *s.* kindness, courtesy, gentleness, 123, 176, 233. (*N.E.D.* Bonair, -ty.)  
 Bonny, *a.* bony, 226.  
 Bonyte, *s.* goodness, excellence, 132.  
 Boore, *s.* boar, 35.  
 Bordelle, *s.* brothel, 190.  
 Borowe, *s.* borough, 17.  
 Borthom, *s.* burden. Bear b. = be of

- weight, consequence, 172. *See* Burthyn.
- Both, *a.* two, 198. Both othir, each other, 192.
- Boton, *v.* bud, 243.
- Bouell(e), *s.* bowel, 241.
- Bounte(e), *s.* goodness, excellence, 134, 160, 167, 186.
- Bourdyng, *s.* jesting, 118.
- Bourgyng, *s.* burgeoning, budding, 142.
- Bow(e), *v. tr.* bend, curve, 161; incline, turn, direct, 10, 54, 74, 100, 114; *reflex.* incline, 58; *intr.* incline, bend, 115; incline, tend, 115; yield, submit (to), 41; turn aside, swerve, decline, 93, 102; with *from*, be averse (to), refrain (from), 99, 103.
- Bowe, *s.* bough, 243.
- Bowsty, *a.* rude, violent, 229.
- Boystous, *a.* rough, rude, violent, 38, 104.
- Brande, *v.* burn, 203, 205, 215, 229, 230, 239; burnt (*p. t.*), 204.
- Brandoun, *s.* brand, 111. (Much earlier than *N.E.D.*)
- Brandyng, *s.* burning, 153, 167; *pp.* 190.
- Brant(e), *pp.* 204; *p. t.*, 204, burnt.
- Braon(e), *s.* brawn, muscle, 222, 223, 230.
- Braunt, *v.* burnt (*p. t.*), 204.
- Braunte, *v.* burn, 239.
- Brede, *s.* bread, 178, 247; breadth, 94, 151, 163.
- Brednyse, *s.* breadth, 235. (Not in *N.E.D.*)
- Brenne, *v.* burn, 12, 23, 68, 111.
- Brente, *v.* burn, 153, 164; burnt (*p. t.*), 133, 163.
- Brether, *s. pl.* brothers, brethren, 93.
- Brethereth, *s.* brotherhood, 192.
- Breve, *s.* brow, 228.
- Bridde, *s.* bird, 73.
- Bronde, *s.* brand, 215.
- Brut, *s.* bruit, fame, 121.
- Brydde, *s.* bird, 73.
- Bryghtyr, *adv.* more brightly, 167.
- Brynnand, *pp.* and *a.* burning, fervent, 49, 91.
- Brynyng, *s.* ardour, burning desire, 102.
- Bryse, *v.* bruise, 85.
- Bryth, *s.* birth, 216.
- Bugle, *s.* buffalo, 178.
- Burthyn, *s.* burden. Bear b. = be of consequence, 179. *See* Borthon.
- Busshemonte, *s.* bushment, ambush, ambuscade, 215.
- But, *conj.* unless, 6, 62, 64, 69, 179. But if, yf, yef, unless, 12, 25, 28, 64, 139, 144, 148, 171, 180, 192, 195, 215, 233.
- Butte, *s.* end, 228, 234.
- By, *v.* be, 148.
- By cause to, *phr.* in order to, 64.
- Bycome, *v.* become, 93, 185.
- Byfall, *v.* happen, occur, 100, 114; be-seem, befit, 100.
- Byforepassyd, *a.* bygone, 60.
- Bygge, *v.* build, 93.
- Byhald, -hold(e), *v.* keep, observe, follow, 69; hold, include, comprise, 93; regard, behold, see, 53, 59, 76, 98, 107, 113. Byholdant debonerly (*astrol.*) = looking benignly, in good aspect, 112.
- Byhote, *v.* command, 63.
- Byhoue, *v.* behove, 49, 55, 77, 86.
- Byleue, *s.* belief, faith, 105.
- By-negh, -th, -neth(e), *adv.* beneath, 88, 94.
- Byrry, *v.* bury, 153.
- Byse, *a.* busy, earnest, 65.
- Bysek, *v.* beseech, 65.
- Bysely, *adv.* earnestly, 169.
- Byth, *v.* be, are, 134, 137, &c. &c.
- Bythoghte, *v.* bethought (*p. t.*), 105.
- Bytoght, *v.* committed, handed over, delivered (*p. t.*), 106. (*See N.E.D.*, Beteach.)
- Bytokenyng, *s.* meaning, signification, 106.
- Bytokne, *v.* betoken, 117.
- Caas, *s.* chance, hap, accident, 78.
- Cabeli, *s.* 85. *See note.*
- Campany, *s.* 'champaign,' level ground, 129.
- Can(e), *v.* know, learn, 137, 196, 216, 217; *with to and inf.*, 131.
- Candrede, *s.* hundred, district containing originally 100 townships, 184. (*N.E.D.* Cantred.)
- Capytre, *s.* chapter, 135.
- Cardiacl, *s.* an affection of the heart (heartburn or palpitation), 240.
- Cariele, *s.* 85. *See note.*
- Carle, *s.* fellow, 179.
- Carlok, *s.* charlock, 27.

- Carroble, *s.* 85. *See note.*  
 Cas(se), *s.* case, 193, 194.  
 Cast, *s.* device, contrivance, plan, 34, 38.  
 Cast(e), *v.* vomit, 26, 30, 31, 74, 152; throw off, shed, discharge, 28; throw, 106, 111; set, place, put, 14; *reflex.* (with *to*) strive (after), aim (at), 107; with *inf.* set oneself (to), make it one's business (to), 28, 38.  
 Castel(l)e, Castle, *s.* castle, 19, 111, 137, 174; tower borne on elephant's back, 216.  
 Catele, *s.* chattels, 172.  
 Cauee, *s.* cave, 95.  
 Cawtele, *s.* trick, stratagem, 35. (*N.E.D.* Cautel.)  
 Centiloge, *s.* "Centiloquium," a work attributed to Ptolemy, consisting of 100 aphorisms of astrology, 216. (*N.E.D.* Centiloquy.)  
 Cerculer, *s.* circle, circular figure, 94.  
 Certeyn, *a.* certain, 105. Certeynesse, *s.* certainty, 91, 93. (Very early instance.)  
 Cese, *v.* cease, 11.  
 Ceyte, *s.* seat, 94.  
 Chafe, *v.* heat, 25, 26; rub, 69 (*margin*).  
 Chalange, *v.* chide, rebuke, 49.  
 Chambir, *s.* chamber. Ch. worke = fornication, 'chambering,' 30.  
 Chambret, *s.* small chamber, 82.  
 Chamer, *s.* treasury, 186. (*N.E.D.* Chamber, I. 5.)  
 Chanoun, *s.* canon (*attrib.*), 193.  
 Chapiter, -re, *s.* chapter, 50, 249.  
 Charce, *a.* thin, scanty, sparse, 223.  
 Chare, *s.* chair, 154.  
 Charge, *s.* tax, burden, 13, 56; load, weight, 243. (Bear charge = be of importance, weight, consequence, 211.) *v.* bid, command, 160, 162; load, burden, 25; attach weight or importance to, regard, estimate (*N.E.D.* Charge, 20, a.), 176; also with *of* = reck of, care for, 176.  
 Charle, *s.* churl, 172.  
 Charnell, *a.* carnal, 194.  
 Chaste, -en, *v.* chastise, 160, 167.  
 Chastese, *v.* chastise, 161.  
 Chastise, *v.* rebuke, 113.  
 Chaunche, *s.* mischance, misadventure, 215.  
 Cheef(e), *s.* best or principal part, 9; *a.* chief, 47.
- Chef, *s.* chief point, main thing, 112.  
 Chefe, *v.* succeed, prosper, 61.  
 Cheff, *s.* head, category, 147.  
 Cheitifty, *s.* ('caitiffy'), captivity, 54.  
 Cheken, -yn, *s.* chicken, 28, 73.  
 Chelde, *s.* shield, 190.  
 Chere, *s.* face, 114, 230; expression, mien, 157, 189; manner, gait, 250; welcome, hospitality, entertainment, 163.  
 Cherte, *s.* love, affection, 34.  
 Chese, *s.* cheese, 178; *v.* choose, 9, 15, 17, 66, 107, 135, 151, 152, 214; pick out, recognise, 15.  
 Cheue, *v.* succeed, prosper, 112.  
 Cheyne, *s.* chain, 199.  
 Cheyre, *s.* chair, 160.  
 Chill, *s.* child, 194.  
 Chippe, *s.* fragment (of wood), 68; gesture?, 235.  
 Chorl(le), *s.* churl, peasant, 12; *a.* churlish, 228.  
 Chose, *pp.* chosen, 149, 214.  
 Chyer, *s.* face, 233; *see* Chere.  
 Chyfe, *a.* chief, 122.  
 Chyldyr, *s.* (*pl.*) children, 144.  
 Chynchry, *s.* stinginess, 128. (*N.E.D.* Chinchery.)  
 Clanly, *adv.* constantly, 91.  
 Claundrynge, *pp.* (slandering), blaspheming, 205.  
 Cled, *pp.* clad, clothed, 55, 73.  
 Clen, *a.* clean, 63, 86.  
 Clepe, *v.* call, summon, 106, 107; name, 66, 73, 83, 84, 88.  
 Cler(e), *a.* clear, 7, 70, 84.  
 Clergeable, *a.* learned, 122.  
 Clergi(e), -y, *s.* learning, 3, 144, 217.  
 Clernes, -ys, *s.* clearness, 9, 122.  
 Clerte, *s.* brightness, lustre, glóry, 8.  
 Cloth(e), *v.* clothe, 69. Clethinge, -ynge, *s.* clothing, 55, 69.  
 Closure, 240; Closynge, 69. *s.* (*N.E.D.* Closure), term applied to the fontanels of the skull. *See* Shettynges.  
 Coddess, *s.* *pl.* testicles, 250.  
 Cold(e), *v.* become cold, 74; make cold, 25.  
 Colectyf, *a.* collective, 93. (Earlier than *N.E.D.*)  
 Colere, *s.* cholera, 73, 74, 244.  
 Colle, *s.* coal, 196, 246.  
 Collodioun, *s.* 92. (For *c.* = Fertilioun?) *See note and margin.*

- Colre, *s.* cholera, 28, 219, 240.  
 Colurge, *s.* colure, 86.  
 Come, *v.* become, 60, 71.  
 Comend, *pp.* commended, 193.  
 Comfort, *v.* strengthen, confirm, 5.  
 Command, *pp.* coming, to come, future, 61.  
 Company, *s.* fellowship, harmony, 219; *v.* keep company, 29, *reflex.* 139.  
 Companyed, 164 = travelling in company.  
 Compass, *v.* understand, grasp, comprehend, 21.  
 Compaynable, *a.* companionable, 234.  
 Compayne, *v.* accompany, 121.  
 Computistre, *s.* computer, 243.  
 Comprend, *v.* comprehend, 49.  
 Comyn, *a.* common, 147, 178. Comyne, -s, *s.* commons, community, 137, 142.  
 Comyte, *s.* county, 164.  
 Conable (= Couenable), *a.* useful, 104; fitting, suitable, 42.  
 Concauacion, *s.* cavity, 95. (*N.E.D.*'s earliest is 1623.)  
 Concewe, *v.* conceive, 193, 197.  
 Condit(e), *s.* conduit, 23.  
 Confit(e), -fyt, *a.* preserved, confected (tr. *confectus*), 81, 83. (Earlier than *N.E.D.*)  
 Conforte, *v.* strengthen, 241; cheer, encourage, 215.  
 Confortyf, *a.* comfortive, strengthening, reviving, cordial, 77.  
 Confartabill, *a.* comfortable, comforting, cheering, encouraging, 215.  
 Coniurisoun, *s.* conjurement, conjuration (tr. *attestatio*), 50.  
 Connynge, *s.* knowledge, wisdom, 121, 138.  
 Conquere, *v.* get, gain, win, acquire, 130, 135, 140, 143, 209.  
 Consail, -ll(e), -eille, -eyll(e), *s.* council, 184; *v.* counsel, 127, 209; *s.* counsel, advice, 47, 64, 100, 127, 196, 209.  
 Consaillour, -eiller, -yller, *s.* counsellor, 46, 100, 107, 209, 213, 216.  
 Conseyle, *v.* conceal, 166.  
 Constabil, *s.* constable, bailiff, 213.  
 Constory, *s.* consistory, council-chamber, 58.  
 Constreynne, *v.* draw together (tr. *constringit*), 70.  
 Consuetude, *s.* custom, 249.  
 Contenance, *s.* demeanour, behaviour, 141, 178, 195; gesture, attitude, 235.  
 Conten(e), -eyne, *v.* *reflex.* behave, conduct, comfort, 54, 59; *tr.* contain, 5.  
 Content, *v.* contain, 42; *reflex.* refrain, abstain, 58; *pp.* contained, 49, 67, 98.  
 Contenu, *v.* continue, remain, 83.  
 Contrariouste, *s.* contrariety, diversity, 69. (*N.E.D.* Contrariosity.)  
 Contre(e), -ey, *s.* country, 56, 110, 171, 173, 178.  
 Contreue, -eve, *v.* contrive, 137, 178, 196.  
 Contyna(u)nce, -ence, *s.* behaviour, conduct, 69, 249; gesture, 234.  
 Contynow, -ue, *v.* *reflex.* behave, conduct, comport, 171, 174; continue, abide, 133, 166.  
 Convenabile, *a.* becoming, 11.  
 Conveyte, *v.* covet, 122.  
 Conyngge, *s.* science, knowledge, 41, 47, 48, 53.  
 Cooke, *s.* cock, 221.  
 Coppyt, *a.* 234 = coped (*N.E.D.*), 'having the top or upper surface sloping down on each side like a coping'; or possibly = copped (*N.E.D.* *s. v.* and Cop, *s.*<sup>2</sup>), having a knob or protuberance.  
 Corage, *s.* heart, mind, soul, spirit, 16, 54, 102, 138, 147, 187, 241; heartiness, good-will, 17; courage.  
 Coragious, -aious, *a.* courageous, 111, 115, 228, 230.  
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- Entrykour, *s.* deceiver, trickster (*circumventor*), 111.  
 Entyere, *a.* unfeigned, sincere, 169. (*N.E.D.* Entire, 10.)  
 Enuemynd, *pp.* envenomed, poisoned, 111.  
 Enuiroun, *v.* environ, 94.  
 Enuyous, *a.* envious, 114, 233, 234.  
 Enuyron, *v.* surround, 149, 153, 188, 208.  
 Eny, *a.* any, 6.  
 Equere, *v.* (*for* enquere), ask, inquire, 49.  
 Equinoccium, *s.* the equinox, 245.  
 Er, *v.* are, 41, 56, 57, 58, 111; *adv.* ere, 71.  
 Ere, *s.* air, 88; ear, 36.  
 Erste, *adv.* first, 209.  
 Ert, *v.* art, 2. *p.* s. 58, 64.  
 Eschaufe, *v.* heat, 58, 75.  
 Eschaunge, *s.* change, variation, 238.  
 Eschaument, *s.* enchantment (*tr. incantamentum*), 42, 89.  
 Eschewe, *v.* escape, 6, 67; avoid, 69, 111.  
 Ese, *s.* ease, 152.  
 Espaunte, *v.* terrify, 179, 197. *Cf.* Espontous. (Not in *N.E.D.*)  
 Esperience, *s.* experience, 83.  
 Esperite, -iryte, *s.* spirit, 60, 62.  
 Esplaite, *s.* success, 203.  
 Esplete, *s.* end, issue, 157; *v.* bring to happy or prosperous end, alleviate, relieve, 158.  
 Exploit, *s.* success (good or bad), 136, 204; *v.* alleviate, relieve, 139.  
 Espolid, *v.* spoiled, despoiled (*p.t.*), 133.  
 Espontous, *a.* terrible, 111.  
 Esprit, *s.* spirit, 106.  
 Espyse, *v.* for despise, 110.  
 Essampill, -ple, *s.* example, 123, 158, 181.  
 Estable, *v.* appoint, create, 208; *a.* stable, steady, 187.  
 Estate, *s.* good or normal condition, 238, 243; also, good estate = good 'condition,' 23. *N.E.D.* I. *d.*  
 Estatue, *s.* statute, 136, 149.  
 Estature, *s.* stature, 233, 235.  
 Estoure, -owre, *s.* battle, war, tumult, 134, 144, 197.  
 Estra(u)nge, *a.* foreign, 173; strange, 187, 209. Estraunger, *s.* stranger, 163.  
 Estudy, *s.* study, 144.  
 Esy, *a.* (of food) light, digestible, 23.  
 Ethir, -re, *a.* each, 207. *See also* Euery ethre, *s.* v. Eueriche.  
 Ette, *v.* eat, 152; *pp.* Eityn, 180; Etyngge, *s.* eating, 186, 237, 243.  
 Etyl(l), *v.* "ettle," desire, 108, 112.  
 Euche, *a.* each, every, 211.  
 Euen(e), -yne, *a.* equal, impartial (justice), 6, 14; equal, 28, 74, 88, 103; *adv.* impartially, 103.  
 Euenesse, -ys, Evnesse, *s.* evenness, 128; even balance, 246; equality, 245.  
 Euenhe(e)d(e), *s.* equal justice, impartiality, 62, 105; even balance, well-balanced state, 67.  
 Euenly, -ynly, *adv.* equally, 88, 241; temperately, 187; tranquilly, calmly; impartially, 128.  
 Eueriche, -y, -yche, -ylke, *a.* each, every, 62, 88, 90, 128, 137, 147, 195, 209; *indef. pron.* each, each individual (*fol.* by of), 146, 147, 209, 214; euery . . . othir = each . . . the other, 195. E. ethir, -re = each other, 191; each man, 238; also with *pl.*, each, 233.  
 Euerlaste, *v.* endure, last, for ever, 63.  
 Euy(e), *a.* -ly, *adv.* *See* Euen, -ly.  
 Excercitacioun, *s.* (intended to *tr. ex-creationes*), 69.  
 Exody, *s.* Exodus, 203.  
 Expaund, *v.* expand, spread abroad, 140 (earlier than *N.E.D.*).  
 Expendour, *s.* spender, 108.  
 Expertly, *adv.* by experience, 87.  
 Expone, -oune, -owne, *v.* expound, explain, set forth, 6, 42, 87, 159.  
 Exrohand, *s.* rhubarb, 70. *See note.*  
 Exspecial, *a.* special. In *e.* = in a special degree, especially, 193, 195.  
 Extent, *v.* extend, 148.  
 Eye, *s.* egg, 45, 88.  
 Eygh, *s.* eye, 145.  
 Eyr(e), *s.* air, 4, 16, 73, 88, 129.  
 Eyren, -rn, *s.* *pl.* eggs, 73, 78, 88.  
 Eyte, *v.* eat, 75.  
 Eynn, *s.* *pl.* eyes, 229.  
 Facion(e), *s.* (a man's) make, 219, 226, 232.  
 Facu(u)nde, -uunde, *s.* eloquence, 41, 56, 140; skill, ability, 42, 219.  
 Fader, -yr, *s.* father, 104, 150.  
 Faghte, *v.* fought (*p.t.*), 197.

- Faille, *v.* lose, 136; be unsuccessful, fail, 130.  
 Fairhede, *s.* beauty, fairness, 73.  
 Fall(e), *v.* befit, beseem, 55, 58, 70; fall out, happen, 99, 100, 143, 157, 161, 245; *pp.* fallen, 143, 161, 166.  
 False, *v.* make false, forswear, 18.  
 Fam, *s.* fame, repute, 195.  
 Famulier, *a.* familiar, 15. Famulyarite, *s.* homeliness, 10.  
 Fand, *v.* *p.t.* found, 48, 49, 99, 106.  
 Fantome, *s.* disdain, derision (*tr.* derisionis), 118.  
 Farre, *a.* far. On farre, 106, = afar off.  
 Farred, -et(e), *s.* forehead, 222, 223, 229.  
 Faste, *a.* fast (in prison), 175; *v.* confirm, strengthen, establish, 56.  
 Fatte, *v.* fat, fatten, 75, 82.  
 Faute, *s.* fault, sin, 201; *v. tr.* lack, 232, 233; *intr.* fail, 246.  
 Faylle, *v.* miss (a mark), 130.  
 Fayrhe(e)d(e), *s.* fairness, beauty, 69, 87; splendour, magnificence, 55.  
 Faytour, *s.* ? 'factor' (*N.E.D.* I. 2.), partisan, adherent, 97.  
 Feb(e)le, *v.* enfeeble, 44, 76, 79, 242.  
 Febille, *a.* feeble, 22.  
 Fecche, *v.* fetch, 16.  
 Fecicien, *s.* physician, 152.  
 Feder, *s.* feather, 221.  
 Feer, *s.* fire, 68.  
 Feete, *s.* feat, 37.  
 Felawschippe, *v.* with *reflex.* join company, become companions, 104.  
 Felde, *s.* field, 151; *v.* feel, 142, 241; felt (*p.t.*), 217.  
 Feldman, *s.* countryman, rustic, 73.  
 Fele, *v.* feel, 58, 93, 95; felit, *p.t.* 183.  
 Fell, *a.* cruel, savage, 104.  
 Felle, *v.* feel, 131.  
 Fellon, *s.* villain, wretch, 168, 169.  
 Fel(l)ow, *s.* companion, equal, 189; tie, link, bond, 218.  
 Felonous, *a.* malicious, cruel, 233.  
 Femynne, *a.* effeminate, 14.  
 Fenyd, *pp.* feigned, 55.  
 Ferd, *a.* timid, 35.  
 Fer, Fere, Ferre, *a.* and *adv.* far, 106, 157, 165, 173, 187, 208, 231. Fro ferre = from afar, long before, 157.  
 Ferforth, *adv.* = so far, to such an extent (that), 194. *N.E.D.* Far-forth.  
 Ferth(e), *a.* fourth, 45, 82.  
 Ferthyre, *a.* further, 161.  
 Fesisyen, *s.* physician, 44, 77.  
 Feste, *s.* feast, 73, 153, 243.  
 Festene, -tne, *v.* strengthen, make strong, 68; fix, implant, 34.  
 Fetare, *s.* feature, 190.  
 Fette, *s.* feet (*pl.*), 232, 235; *v.* fetch, 208; *pp.* fetched, 17.  
 Feure, *s.* fever, 78.  
 Fewtee, *s.* fealty, 183.  
 Fey, *s.* faith, 105.  
 Feynt(e), *a.* feigned, 11; faint, 139, 190.  
 Feyntise, -yse, *s.* faintness, cowardice, 111, 170.  
 Fic(e)he, *v.* fix, 195, 230.  
 Ficicien, *s.* physician, 152.  
 Filit, *v.* felt, experienced (*p.t.*), 183.  
 Fille, *v.* fell, befell (*p.t.*), 3, 34, 104.  
 Filth(e)hede, Filthet, *s.* filthiness, 138, 187, 212.  
 Fir, *s.* fire, 47, 84.  
 Fisciane, -ien, *s.* physician, 20, 195.  
 Fiske, *a.* Arte f. = medicine, 144.  
 Fismoye, *s.* physiognomy, 38.  
 Fixe, *a.* fixed, 21.  
 Flaure, *v.* smell, 247. (*N.E.D.* Flair.)  
 Flawme, *v.* flame, 112.  
 Fle, Flegh, *v.* flee, 20, 57.  
 Flee, *v.* fly (*volare*), 202.  
 Fleis, *s.* fleece, 163.  
 Fleme, *s.* phlegm, 245.  
 Fleme, *v.* banish, 9, 163. Flemer, *s.* banisher, 9.  
 Flesch, -ssh(e), *s.* flesh, 78, 117. F-lyking = copulation, 74.  
 Fleschy, -shy, -(s)shly, -sly, *a.* fleshy, 70, 226, 228, 241; carnal, 192, 226, 228. F-likyng, 73; *see prec.*  
 Fleshely, *adv.* carnally, 192.  
 Fleshnes, *s.* fleshiness, 117.  
 Flessh, *v.* flinch, 170. (*N.E.D.* Flecche.)  
 Fleu(e)me, -wme, *s.* phlegm, 24, 33, 70, 81.  
 Flevmatike, -etyke, *a.* phlegmatic, 86, 219.  
 Flex, *s.* flax, 239.  
 Fleyng, *pp.* flying, winged, 153.  
 Flixe, *s.* flux, 31.  
 Flod(e), *s.* liquid, fluid, 68; river, stream, 74, 101; flood, deluge, 193.  
 Florsche, -ysshe, *v.* flower, bloom, 90, 108; flourish, 153; wave, brandish (sword), 152.  
 Flostryng, *s.* excitement, elation; or

- swagger, bluster, 129. (*N.E.D.* Flustering.)
- Flow, *v.* fled (*p.t.*), 163, 174, 182.
- Flume, *s.* phlegm, 80.
- Focche, *v.* fetch, 111.
- Folarge, Fole large, Folle large, *a.* extravagant, 52, 131; *s.* spendthrift, 131.
- Folargesse, -yse, Fole(e) largesse, *s.* extravagance, 52, 128, 130, 131, 134.
- Fole, *a.* foolish, 149; *s.* fool, 198, 235.
- Foltisch, -ysch, *a.* foolish, 104, 110.
- Folytnesse, *s.* foolishness, 114.
- Folwe, *v.* follow, 60, 63, 90, 111, 117.
- Foly, *s.* folly, 53, 117, 159; *a.* foolish, 54, 139.
- Folych(e), *adv.* foolishly, 131, 175, 185.
- Fond, *v.* found (*p.t.*), 4. Fonden, *pp.* found, 107.
- Fool(e), *a.* foolish, 35, 218.
- Fool(c) large, *a.* extravagant, 7, 8; *s.* extravagance, 8.
- Fool largesse, *s.* extravagance, 8.
- Fooly, *s.* folly, 235; *a.* foolish, 134.
- For, 4; For that, 127, 193, 217; For as, 209, *adv.* because. For-alsmoche (mekyll, myche) -as (-that, 160, 196), *phr.* 65, 148, 198, 203, 216. For-thy = because, 92, 129; also for-thy that, 84, 122, 133, 150. For-why = because, 127, 128, 131, 138, 153, 159, 171, 172, 211; also for-why that, because, seeing that, 127, 149, 153, 169, 172.
- Force, *s.* force. Of force = of need, needs, of necessity, necessarily, 65.
- Forcible, *a.* powerful, mighty, 178.
- Forclose, *v.* shut off, cut off, 136.
- Foreyn, Foryne, *a.* outward (opp. to inward), 50 (tr. *extrinseca*), 147; external, 147; foreign, 135, 176; ? inferior, 60 (tr. *inferiores*), 88 (tr. *inferiorem*); *s.* ? foreigner, 57, 140.
- Foreynte, *s.* 88 (tr. *inferioribus*, opp. to *superayntez*, *superioribus*). (This word, its apparent meaning, and the corresponding meanings of *foreyn*, are not in *N.E.D.*)
- Forfete, *v.* commit fault or crime, 13.
- Forgo, *v.* lose, 137.
- Forgynge, *s.* smith-work, 100.
- Forme, *s.* 33.
- Forne fadre, *s.* forefather, 18.
- Forsake, *pp.* forsaken, 143.
- Forsey, *pp.* foreseen, 65.
- Forte, *a.* brave, 155.
- Forth, *adv.* onwards (time), 245.
- Forthbere, *v.* advance, promote, 55.
- Forþer, *v.* further, aid, assist, 63.
- For-thy. See For.
- Forwarde, *s.* first place, front, van, 148. (*N.E.D.* Forward.)
- Forwe, = four, 214.
- For-why. See For.
- Forwyt, *s.* foresight, prudence, 61.
- Foryate, *v.* forgat, forgot (*p.t.*), 155.
- Foryawe, *v.* forgave (*p.t.*), 181.
- Foryet(e), -the, *v.* forget, 11, 136, 143, 211, 218; Foryetene, *pp.* forgotten.
- Foryeue, -w(e), *v.* forgive, 181, 191; Foryewyn, *inf.* 189. Foryeue, *pp.* forgiven, 181.
- Forync, *a.* foreign, 135.
- Founden, -yn, *pp.* found, 48, 87, 88.
- Fourhede, *s.* 'fourhood,' 'fourness.' In *f.* = in *quaternario*; embrace *f.* = *complectuntur quaternarium*, 109.
- Fourme, *s.* form, 48, 49, 90, 113, 218; *v.* form, make, fashion, 191.
- Fourmer, *s.* former, creator, 191.
- Fououre, *s.* favour, 182.
- Fowle, *a.* foul, 35.
- Frame, *prep.* from, 132.
- Frauncesse, -ches(e), -is(e), -yse, *s.* liberality, generosity, 130, 131, 132, 136, 142, 144, 235.
- Fre, *a.* free, open-handed, generous, 130, 227; liberal (sciences, &c.), 63, 144, 150.
- Fredome, *s.* liberality, generosity, 128, 130.
- Frekelit, *pp.* freckled, spotted, 195.
- Frenesye, *s.* frenzy, 92.
- Frenys, *s.* liberality, generosity, 130.
- Frete, *v.* rub, 24.
- Fro, *prep.* from, 91, 132, 140.
- Frosshyn, *s. pl.* frogs, 79. (*N.E.D.* Frosh.)
- Frote, *v.* rub, 24, 69. (*N.E.D.* Frot.)
- Frouncet, -set, *a.* wrinkled, 222, 224.
- Frusse, *s.* frog, 227. (*N.E.D.* Frosh.)
- Frust(e), *a.* and *adv.* first, 191, 193.
- Frutur, *s.* fritter, pancake, 74.
- Fryst(e), *adv.* first, 158, 201, 209; *a.* 128.
- Ful(e), *a.* foolish, 131, 211.
- Fulfille, -ylle, *v.* finish, complete, achieve, carry out, 8, 71, 83, 87, 88, 123, 158, 177, 201, 204, 211, 240; fill, 75, 199, 241; satisfy, satiate, 139.

- 194; make up for, supply (a want), 5, 49; make perfect or complete, 38.
- Fullastyng, *s.* long life, 98.
- Fulle-large, *a.* extravagant, 220. *Cf.* Fol(le) (Fool(e)), -large.
- Fundemente, *s.* foundation, 175.
- Furste, *a.* first, 191.
- Fuste, *s.* aloes (but see *N.E.D.* Fust, *s.*²), 240. *See note.*
- Fylthed, *s.* filthiness, 190.
- Fynable, 10; Fynal, 48; *a.* final.
- Fyne, *s.* make *f.* with = make one's peace with, by composition, or money payment, 204. (*N.E.D.* Fine, *s.*¹. III. 8. *a.*) *a.* pure, 197. (*N.E.D.* Fine, *a.* 3.)
- Fyr, *s.* fire, 68, 72, 84.
- Fysnomye, *s.* physiognomy, 38.
- Fyveth, *a.* fifth, 250.
- Fywe, *a.* five, 197, 198.
- Gader, -ir, *v.* gather, 29, 35, 82.
- Galde, *s.* Chaldee, 207.
- Gale, *s.* gall, 241.
- Galengal, -an, *s.* galingale, 85. *See note.*
- Galerie, *s.* the west, 153. Littré (*s. v.*) *Favonius* et vulgairement *galerie*.—  
Vent entre le nord et l'ouest. *See note.*
- Gart, *v.* make. Gart, *p. t.* 105.
- Gastefull, *a.* timid, 221.
- Gasten, *v.* frighten, 215.
- Gastnys, *s.* terror, 129.
- gate, *s.* going-out, end, 98.
- Gedder, -yr, Geder, -ir, *v.* gather, 29, 42, 128, 137, 174, 213.
- Gefe, *v.* give, 47.
- Gemeals, *s.* constellation Gemini, 99.
- Genlogi, *s.* genealogy, 135 (*margin*).
- Genterie, *s.* nobility, 153.
- Gentile, *s.* gentleman, 15, 144; *cf.* 133.
- Gentrie, *s.* courtesy, 163.
- Gerner, *s.* garner, granary, 142.
- Gerte, *a.* great, large, 235, 248.
- Gestes, *s. pl.* 'gesta Romanorum,' 178.
- Gete, *s.* goat, 27.
- Gete, *v.* get, 176.
- Geten(e), 10, Gette, 158, Get(t)yn, 53, 98, 102, 150; *pp.* got, gotten. Also Gette, *p. t.* 176. Gettyn, *inf.* 206.
- Geue, *v.* give, 56, 99 and *passim*.
- Geuer, *s.* giver, 88. Geuyn, *pp.* given, 83.
- Gewmatry, *s.* geometry, 42.
- Gide, *s.* and *v.* guide, 121, 127, 184, 194.
- Gildyn, *a.* golden, 153. Gilti, *a.* guilty, 169.
- Giloure, *s.* beguiler, deceiver, 233.
- Glad, *v.* gladden, 69, 140.
- Glysinynge, *pp.* glistening, 223.
- Gome, *s.* gum, 69, 228.
- Gon(n)e, Goone, *v. inf.* go, 199, 200, 201, 215.
- Gonne, *s.* gun, 37.
- Goodly, *adv.* well, 137. Goodnes, *s.* prosperity, 199.
- Goot, *s.* goat, 35.
- Gosehauke, *s.* goshawk, 230.
- Gostely, *a.* ghostly, spiritual, 191.
- Got, *s.* goat, 35.
- Goten, *pp.* gotten, got, 197.
- Gouernail(e), -ayll, *s.* governance, government, 53, 100, 107, 108, 109, 130.
- Gouernoure, *s.* government, 122.
- Gounour, *s.* governor, 94.
- Goute, *s.* gout (tr. *gutam*), 77.
- Gracis, *s. pl.* thanks, 5.
- Gravnde-syre, Graunt-sire, *s.* grand-sire, 129, 171.
- Grange, *s.* grange, barn, 142.
- Grecans, -ys, *s.* Greeks, 122, 129.
- Grece, *s.* grease, 75.
- Gree, *s.* step, degree, 112. *But see note.*
- Greet, *a.* great, 28, 82; (of food), gross, 78.
- Grefhound, *s.* greyhound, 174.
- Gregeis, -eys, *s.* Greeks, 47, 83. Gregeys, *a.* Greek, 77.
- Grene, *a.* (of wine) immature, 244.
- Grennes(se), *s.* greenness, sappiness, 29, 30 (tr. *pinguedo*).
- Grestis, *a.* greatest, 204.
- Gret(e), *a.* great, 3, 4, 100, 170; (of food) gross, 23, 68.
- Grete, *s.* greeting, salutation (a nonsense version drawn from *salutantibus respondere*, 53).
- Gretly, *adv.* greatly, 4, 33, 57.
- Gretnesse, -nys, *s.* amount, size, quantity, 77, 228.
- Grette, *a.* great, 191. Gretter(e), -yr, greater, 69; more grettyr, 186, 200.
- Grettist, -yste, greatest, 3, 35, 213.
- Greuance, -aunce, *s.* hurt, harm, 243; severity, 196.

- Greuant, *a.* painful, 115.  
 Greue, -ve, *s.* mischief, harm, 17; *v.* grieve, harm, 23, 70.  
 Grew, *a.* Greek, 49. *Cf.* Gru.  
 Grew(e), *v.* grow, 57, 74, 86, 103; grieve, hurt, 170, 241.  
 Grewos, *a.* grievous, 160.  
 Greyne, *s.* grain, seed, 77, 85.  
 Gromell, *s.* gromwell, 77.  
 Grounde, -own(d)e, *s.* base, bottom, 35, 70, 102; ground, 174, 204; fundamental principle, 111.  
 Gru(e), *a.* as *s.* the Greek language, 154, 219.  
 Grynesse, *s.* horror, fear, 153.  
 Guerdon, *v.* reward, 53.  
 Gurche, *v.* grudge, 188.  
 Guy, *v.* guide, 138.  
 Gyf(e), -ffe, *v.* give, 63, 99, 108.  
 Gyffand, *pp. pr.* giving forth, 82.  
 Gyfnesse, *pps.* for *zifnesse* = greediness, but apparently transl. of *uidere facit*, 91.  
 Gyldyn, *a.* golden, 148.  
 Gyloure, *s.* beguiler, deceiver, 227.  
 Gylteles, *a.* guiltless, 169.  
 Gyse, *s.* 'guise,' 'wise,' manner, 158.  
  
 Haatredyn, *s.* hatred, 53. *See* Hatredyn.  
 Haberion, *s.* habergeon, hauberk, 110.  
 Habound(e), *v.* 4, 33, 39; Habundance, *s.* 17, 33; Habundant, *a.* 100; Habundantly, *adv.* 7; for abound, &c.  
 Hafe, *v.* have, 173.  
 Halde, *v.* hold, 90. Haldyn, *pp.* held, deemed, esteemed, 56.  
 Hale, *a.* hale, sound, 42; good, sound (advice, &c.), 47.  
 Half, *s.* behalf, 60.  
 Halfe, *v.* have, 71.  
 Halowe, *s.* saint, 41.  
 Haly, *a.* holy, 41, 66; *adv.* wholly, 93; generally, 104.  
 Halynes, *s.* holiness, 41.  
 Ham(e), *v.* am, 122, 176.  
 Ham(e), *pron.* them, 137, 161, 187.  
 Hamely, *a.* tame, domesticated (*tr. domesticus*), 104.  
 Han, *v.* have, 13.  
 Happe, *s.* chance, risk, 29; *v.* happen, 34, 35, 138.  
 Hard(e), *a.* stingy, niggardly, 130, 131.  
 Harde, -dyn, *pp.* heard, 199, 206, 233, 234.  
 Hardi, Hardy, *a.* bold, brave, 138, 139, 163, 171, 187, 211, 233.  
 Hardynesse, *s.* fortitude, bravery, 37, 110, 170.  
 Har(e), *poss. a.* their, 129, 132, 137, 144.  
 Harne, *s.* brain, 98, 112. *Cf.* Hernys.  
 Haske, *v.* ask, seek, 159.  
 Haste, 180, = hast thou.  
 Hast(e), *v. reflex.* hasten, 198.  
 Hastely, -tly, *a.* hasty, 138 (226?); *adv.* hastily, 55.  
 Hasty, *v.* hasten, quicken, 105.  
 Hastyf, *a.* hasty, 55, 115.  
 Haterell, *s.* neck, 80. (*N.E.D.* Hattrel.)  
 Hatredyn, *s.* hatred, 91, 135, 161, 248.  
 Haue, -ve, *v. reflex.* behave, comport (oneself), 138; bear a relation (to), 161.  
 Haule, *s.* hail, 198.  
 Haunge, *s.* haunch, 222.  
 Havyn, *s.* haven. H.-toune, 184, port.  
 Hauyng(e), *s.* wealth, property, 34, 94, 102, 104, 107, 108.  
 Haw(e), *v.* have, 144, 163, 169, 172.  
 Hawle, *s.* hail, 198.  
 He, *a.* high, 61.  
 Hechil, *s.* 'heckle,' comb for flax, 190.  
 Hedyr, *adv.* hither, 177.  
 Heelfull, *a.* healthful, 79, 80.  
 Heer(e), *s.* hair, 46, 221, 225, 250.  
 Hegh, *a.* high, 41, 55, 110. Heghnesse, *s.* highness, height, 41, 94.  
 Heght(e), *s.* height, 55, 163.  
 Hei, *a.* high, 231; *compar.* Heiere, 215.  
 Heiere, *s.* air, 219.  
 Heigh, *a.* high, 61. Heigh(e)nes(se), *s.* highness, 49, 92.  
 Hele, *s.* health, 29, 42, 66, 75, 92; benefit, profit, 61, 144; heel, 117; *v.* heal, 138, 161, 199.  
 Hel(e)ful(l), *a.* healthful, wholesome, 63, 78, 81, 92.  
 Helle, *s.* hill, 80, 110.  
 Helpeliche, *a.* helpful, 16, 23.  
 Hem, *pron.* them, 52.  
 Hemrolle, *s.* lobster, 244.  
 Henchekyn, *s.* hen-chicken, 73.  
 Hende, *a.* kind, 248.  
 Henemy, *s.* enemy, 204.  
 Henny, *v.* whinny, neigh, 89.  
 Henryouse, *a.* heinous, 160.  
 Hepe, *s.* heap, 136.  
 Her, *pron.* their, 13, 29, 52, &c.  
 Herbere, *v.* harbour, shelter, 99. (*N.E.D.* Harbour.)



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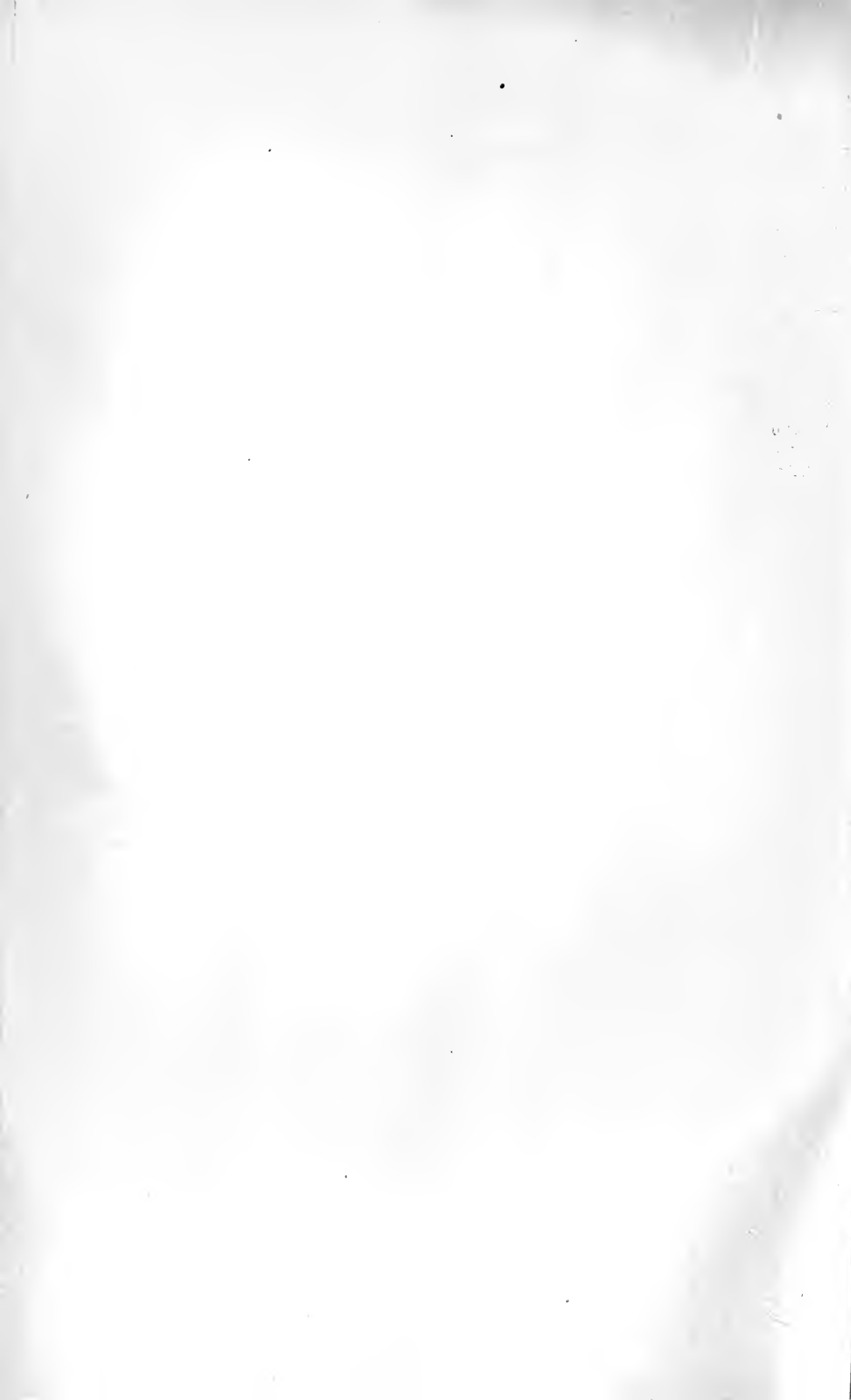
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- Wol(le), *v.* will, 8, 11, 21.  
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- heated; changed; clothed; coloured; comforted, strengthened; crowned; accustomed.
- Ydell, *a.* idle, vain, 64.
- Y-do, -don, 162, 165, 181, 190; -drawe, 71; -dreddyd(e), 137, 183; -dressid, 165; *pps.* done; drawn; dreaded; dressed = fully prepared, ready.
- Yede, *v.* went, 154, 168.
- Yef, *adv.* if, 192, 193, 195, &c.: But yef = unless.
- Yefe, *v.* give, 7, 35, 144.
- Yefte, *s.* gift, 6, 20, 103, 130, 131, 134, 157, 195, 209, 210.
- Yeld(e), *z*elde, *v.* yield, give, render, 5, 49, 57, 140; fulfil, 110; show, prove, 57.
- Yene, *v.* yawn, 23.
- Yer, *jer*, *s.* year, 145. [ On p. 63, mis-transl. of *annales*.
- Yeue, -ve, *v.* give, 6, 35, 134, 149, 157, 236. Yeue, Yevene, Yeuy, *pp.* given, 5, 34, 156, 158, 202.
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- Yf(e), *adv.* if. Yf all, *adv.* even if, although, 42. But yf, *adv.* unless, 144.
- Y-fillit, 241; -flesshide, 224; -founde, 137, 160; -freaklet, 233; *pps.* filled; fleshed; found; freckled.
- Yfte, *s.* gift, 173, 185.
- Y-gaderid, 208; -gouernet, -yd, 207, 208; -greuid, -yd, -wid, 199, 238, 241; -hadd, 133, 163; -harde, 221, 235; *pps.* gathered; governed; grieved; had; heard.
- Y-hillid, *pp.* flayed, 167.
- Y-holde, 138, 175; -hyde, 136; *pps.* held, deemed; hidden.
- Yieft, *s.* gift, 139.
- zit, *adv.* yet, still, 41, 75.
- Y-kepid, -ppit, 132, 246; -know, 123, 134; -kyde, 148; -ladd, 201; lauenyt, 241; *pps.* kept; known; cut?; led; leavened.
- Yle, *s.* Hyle, 94. *See note.*
- Y-lefte, 240; -lettyd, 174; *pps.* left; hindered.
- Y-like, *a.* like, 169, 230, 233.
- Y-likenet, -yd, *pp.* likened, 230.
- Ylkon, -oon, *indef. pron.* *See* Ilk.
- Y-lowet, 172; -lowid, 137, 170, 183, 189; -lyghted, -id, 214, 237; *pps.* lowered, degraded; loved; lightened, relieved.
- Y-lyke, *a.* like, 149, 155; alike, 151, 211.
- Y-lykenid, -yd, *pp.* likened, 228, 230.
- Ymagynary, *a.* imaginative, tr. (*virtutem imaginatiuam*), 97.
- Ymagynacione, *s.* image, likeness, 217.
- Y-makid, -yd, 143, 240, 245; -manerit(e), 226, 231; -markyd, 199; -mesurid, 233, 236; -meuet, 156, 189; *pps.* made; mannered; marked, limited; measured; moved.
- Yn(ne), *adv.* and *prep.* in, 57, 70.
- Ynde, *s.* India, 34.
- Yndoys, *s. pl.* Indians, Hindoos.
- Ynens, *prep.* against, towards, 86, 93, 105.
- Ynogh, *adv.* enough, fairly, tolerably, 236.
- Y-norshid, 166; -noryschid, 237; *pp.* nourished.
- Ynow(e), *adv.* enow, enough, 6, 180, 186.
- Y-nued, 170; -nurshit, 237; *pps.* (an)-noyed, grieved; nourished.
- Yofe, *v.* give, 36.
- Yolde, *z*olden, *pp.* granted, given, rendered, 56; yielded, surrendered, 133.
- Yolow, *a.* yellow, 222.
- Yonge-man-hode, *s.* youthful manliness, 134.
- Yonglynge, -gge, *s.* youngling, youth, 144, 217, 247.
- zons, *adv.* at once, straightway, 100.
- Yonte, Yonture, *s.* joint, jointure, 225, 227.
- Youse, *a.* joyous, 240.
- Yousty, *v.* joust, 144.
- Yove, en(e), *pp.* given, 5, 12, 20.
- Yowele, *s.* jewel, 146.
- Yowuthe, *s.* youth, 245.
- Yoy, *s.* joy, 138, 150, 240.
- Yoyful, *a.* joyful, 247.
- Y-passet, -passyd, -paste, *pp.* past, 157, 166.
- Ypatetik, *s.* peripatetic, 47.
- Ypocritly, *adv.* hypocritically, 9.
- Y-praysid, 172; -prowide, -yd, 134, 148; -put, -tte, 162, 237; -queynte, 237; *pps.* praised; proved; put; quenched.
- Yre, *s.* ire, wrath, 12.
- Y-rostid, *pp.* roasted, 246.
- Yrysshe, *a.* Irish, 166.



- Ys, *pron.* = his, 57, 94 ; = is, 57.
- Y-sayde, 178 ; -sette, -ssette, 162, 208, 237 ; -seueret, 223 ; -slayne, 162 ; -spokyn, 212 ; -spratelig, 233 ; *pps.* said ; set ; severed, separated ; slain ; spoken ; scattered.
- Yssue, *s.* outgoing (of money), 211.
- Y-stabelid, 135, 196 ; -storid, 142 ; -strawet, 242 ; -swolle, 227 ; *pps.* established ; stored ; strewn ; swollen.
- Ytaile, *s.* Italian, 51.
- Y-take, 158, 197 ; -temperit, 186 ; -temptid, 213 ; -thought, 157 ; -thryste, 229 ; -translatid, 236 ; -trauailit, -alid, 162, 242 ; -trowbelid, 173 ; *pps.* taken ; tempered, temperate ; tempted ; thought ; thrust ; translated ; fatigued, troubled, tormented ; troubled, disordered.
- Yvel, -ille, *a.* evil, 6, 10, 19, 38 ; *adv.* ill, 8 ; *s.* evil, 17, 38.
- Y-vitaillid, 215 ; -wone, 133 ; -wonet, 213 ; *pps.* victualled ; won ; wont, accustomed.
- Y-wourthe, *v.* be ; let him y-w., = let him be, left him alone, 217.
- Y-writ(te), 149, 176, 207 ; *pp.* written. *3yf, adv.* if, 70.
- 3yt, adv.* yet, 60 ; still, 70.











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