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Three Prose Versions
of the
Secreta Secretorum.

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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 Prynceis, 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.	
			PAGE
		1 The epistille that Alexandre sent to Aristotille. ...	4
		2 The answer of the same epistille.	4
		3 The prologe of him that translatid pis book into latyne.	4
12		4 Of the largenes of a kyng.	7
		5 Of largenes and avarice of a kyng.	8
		6 Of vertues and vices, and doctrine of Aristotille.	9
		7 Of entendement, which is vndirstondyng.	9
16		8 Of the entencioun that longith to a kyng.	10
		9 Of yvelis that cometh of fleshely desires.	10
		10 Of wisdome and ordinaunce of a kyng.	11
		11 Of a kyngis goodnes and holynes.	11
20		12 Of the purveaunce of a kyng.	12
		13 Of clothyng of a kyng.	12
		14 Of the countenaunce of a kyng.	12
		15 Of the rightwisnes of a kyng.	14
24		16 Of worldly desires of a kyng.	14
		17 Of the chastite of a kyng.	14
		18 Of the pleiyng of a kyng.	15
		19 Of the discrecioun of a kyng.	15
28		20 Of the reuerence of a kyng.	16
		21 How a kyng shalle make sugetis.	17
		22 Of the mercy of a kyng.	17
		23 Of the peynes and vengeaunce of god.	18

¹ These page- and chapter-numbers are not in the MS.
SECRETE.

	PAGE
24 Of knowleche of the same peynes.	18
25 fforto kepe the feith.	18
26 Of studies and scolis.	19
27 Of kepyng of a kyng.	20 4
28 Of the difference of Astronome.	21
29 Of kepyng of helthe.	21
30 Of gouernaunce in seeknes.	22
31 In how many maners a man may kepe helthe. ...	22 8
32 Of dyuerse metis.	23
33 Of the stomak.	23
34 Signes to knowe the stomak.	23
35 A pistille of gret price.	23 12
36 The maner of trauayle.	24
37 Of abstinence.	25
38 Nought to drynke pure watir.	25
39 The maner forto slepe.	25 16
40 Of kepyng of Custome.	26
41 How a man owith to chaunge custome.	26
42 Of foure tymes of the yere.	27
43 Of prime temps, what it is.	27 20
44 Of somer tyme.	27
45 Of heruest tyme.	28
46 Of wyntir tyme.	29
47 Of naturalle hete.	29 24
48 Of thing that fattith the body.	29
49 Of thing that leneth the body.	30
50 Of the first parti of the body.	30
51 Of the secund parti of the body.	31 28
52 Of the thridde parti of the body.	31
53 Of the fourthe parti of the body.	31
54 Of the maner of fisshis.	32
55 Of nature of wattris. ¹	33 32
56 Of nature of wyne. ¹	33
57 Of sowre Syrupe.	33
58 Of foure maner of rightwisnesse.	33
59 Of a kyngis secretarie.	35 36
60 Of a kyngis messangeres.	36
61 Of gouernaunce of the peple.	36
62 Of ffisnomye of ffolke.	38

¹ 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 g lovyng, and in worshiþe 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. Therfore
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 ¹some 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 hevene 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
(Nichomachus).

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^m primum.**

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

o Doctoure of gret rightwisnes and nobille 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 ayen to Alexandre.

Capitulum ijm

12

[¹ fol. 3 a.]
Govern them
with kind-
ness, and
they will be
meek sub-
jects.

a nd thou mowe chaunge the eyre of the lond, and the
watris, and the ordinaunce of Citees, than do as thou hast
purposid, and ellis nought. But gouerne þat ¹pepille 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^m iijm.

24

His search
for secrets.

He finds a
hermit in the
Temple of
the Sun :

who teaches
him with
good will.

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,

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

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

8 r ¹Ight 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 rescevyd 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 mervelist þat y
 may holde me so long fro the, and also thou vndirtakist me.
 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 answere to that that thou axist of me. And so be thou
 holde bi wisdom neuyr to axe me thing othir þan is contenyd
 therin. ffor *without* 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, ²vndirstonde, 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-
 40 samplis: It is for y dowte me, that if this book come vnto the

[1 fol. 3 b.]
 Aristotle's
 preface.

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

Cautions
 respecting
 these secrets.

Alexander's
 natural
 abilities.

[2 fol. 4 a.]

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

Two things
needed to sus-
tain a realm.

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

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

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 welles 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 welles that
sone aftir 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 shalle be to 12
the gret solace and myrroure of helthe. It bihovith, dere sone,
þat eche kyng hane 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 obeyshaunce, 16
and in on subieccioun of trewe ligeaunce vnto her liege kyng, for
disobeyshaunce of subiectis is most enfleccioun and enfeblisshyng
of euery lord. ffor if the subiectis regne, the lordis myght is
litill or ellis nought, and y shalle 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* ¹is is whene the lord wisely dispendith his
goodis and his ricchessis among his subiectis, And that he 24
yeue yeftis largely to euery man aftir that he is worthi: and this
is a gret poynt of wisdom, 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 welles 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 worshipec 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 wisdom,
forth*with* 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 perfittly alle that thou desirist. Thus pray y god, 40

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 richesse
 enlarginssith 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. Cam 4^m

t Her are foure condicions of kyngis. ther is a kyng that
 is large to him silf and large to his ¹sugetis. 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 distruccioun. Than it nedith
 wisely to enquere of vertues and of vicis, what is largesse and
 24 what is skarsnes, and wherin stondith the erreure of largesse,
 and what disese cometh of skarsnes. It is clere thing, that þe
 qualitees arne forto be reprovied, 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 shalle sone be poore, and this makith her enemyes 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 ²it, 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. 5b.]

Foolish largesse.

Advantage of having a wise treasurer.

to his sugetis bothe, and his rewme shalle stonde in gret prosperite, and his comaundementis shul be fulfillid. And he that dispendith the goodis of his Rewme out of ordir and discrecioun, and yevith suche as be not worthi, ne haue no nede *perto*, that a 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 bihouyth him neyþer to haue that on ne that othir of two viciis, skarste ne fool large. And this may not welle be doon *without* counselle. Therfore it nedith *with* gret diligence to haue an Inwijs man and a discrete to counselle, the which must 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 worshiþe of god *principally* and worshiþe of the kyng, and thus shalle thi Rewme stonde in gret prosperite. 4 12 16

Of largenes and skarsnes, and many opir vertues. Cap^m 5^m

Don't spend more than you receive.

[¹ fol. 6 a.] Covetous kings have destroyed many realms.

Their exactions cause rebellion.

k Yng Alexandre, y telle the in certeyne that what kyng makith gretter dispences than the profites conteyne that 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 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 perfeccioun of a kyng, and þat previth whan ¹he *withdrawith* *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 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 of vengeaunce. The pepille rebellid ayens hem and were 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 20 24 28 32 36

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
4 that passith thi witt, ne neuer repreue thi yeftis *with* ayen- takingyng, for it longith not to the condicioun of a gentille kyng.

Be temperate
in all things.

Don't take
back gifts.

Of viciis and vertues, and of þe doctrine of Aristotille.

Cap^m 6^m

8 t He substantioun 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
12 ouermoche speche, and to lete passe wrongis into a tyme, and
for to 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
16 as long as thou gouernest the as it is rehersed, thou shalt euyr
haue shynnyng clernes and sufficient konnyng to thi governaunce
alle the tyme of þi lyf. And y shalle teche the the science of
phisik abreggid, ¹the which y had not purposid to haue spokene
20 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.

[¹ fol. 6 b.]

Of entendement, that is vndirstondyng. Cap^m 7^m

w Ite thou welle, right dere sone, that vndirstondyng is cheef
24 of the governaunce of man and helthe of thi sowle, and
keper of vertues, and flemer of viciis, 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
28 goodnes and worshiþe, and þe first instrument therof is desire
for to haue good renowne. ffor he that desirith to haue good
renowne, shalle be ouir alle glorious and worshipulle, and he
that desirith it feynnyngly and ypocritly, that is to say without
32 deservyng, he shalle in the ende be confoundid by yville renowne
as he is worthi. A kyng owith principally for to gete and haue
good renowne, more for the governyng of his Rewme than for
him silf.

Praise of
understand-
ing.

Desire to be
of good re-
nowne.

Of entencioun fynable of a kyng. Ca^m 8^m

Good fortune t
and bad fame
bring on
envy.

He bigynnyng of wisdom and vnderstandyng is forto haue
good renowne, bi the whiche remedies and lordshippes are
conquerid and getene. And if thou seke to conquere remedies or 4
lordshippes, and thou haue no good renowne, 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.

Envye engendryth yvill spekyng, and of yvill speche cometh 8
hatrede: Hatrede engendryth vylenye, vylenye engendryth ran-
koure: Rankoure engendryth contrariete: Contrariete engen-
dryth vnrightwisnes, vnrightwisnes engendryth batayle: Batayle
yevith vp alle lawes and distroyeth citees, and is contrary to 12
kynde and distroyeth mannys body. And therefore, dere sone,

[1 fol. 7 a.]

Desire good
fame and
truth.

bithynke the and ¹sett thi desire as thou maist haue good
renowne, for of gret desire that thou shalt haue to haue good
renowne, thou shalt drawe to the the trouthe of alle thing. And 16
wite wel that trouthe is roote of alle thingis that owen to be
bilouyd, and trouthe is matere of alle goodnes, for it is contrary
to lesyngis, the which is roote and mater of all vices. And
vnderstande that trouthe engendryth desire; desire engendryth 20
Iustice. Iustice engendryth good feith. Good feith engendryth
largesse; largesse engendryth famylarite, that is homelynes.
ffamylarite engendryth frendshippes. frendshippes engendryth coun-
selle and helpe, and bi these thingis rehersed was alle the world 24
ordeynyed and the lawes made, and they are accordyng to reson
and to kynde; than semeth it wel that desire to haue good
renowne, is long lastyng lyf and worshipfulle.

Truth brings
on friendship.

Of yvelys that cometh of bestly desires. Ca^m 9^m 28

a Lexandre, dere sone, leve bestly desires and fleshely, for
they ben corruptible. fleshely 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 wel that suche desires engendryth fleshely loue: And
fleshely loue engendryth avarice: Avarice engendryth 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^m 10^m

- 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 ¹sprede thorough alle parties [¹ 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
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
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.

Justice
makes a king
praised.

A tyrant wins
for himself
evil fame.

Of a kyngis goodnes and holynes. Ca^m 11^m

- 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,
and that he wolke 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 ²hem questiones and dowtes of diuerse thingis,
and also answere wisely to her axyngis, and lete alle thi Rewlis
36 be goode. And worshiþe euery man as he is worthi, nought
aftir estate, but aftir hir goodnes, and so wold god.

Fear God,
and men will
fear thee.

Reverence
clerks and
religious
men.

[² fol. 8 a.]

Of the purvyauce of a kyng. Capitulum 12^m

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 lightly bere and susteyne þe contrarye aduersitees and aduentures; and also a kyng owith to be pitevous, and his yre and malice wisely to cover and refreyne, so that without good and discrete avisement he do nought that he thought to done in his male talent; and so may he knowe with resoun erreure, and with excellent discrecioun repelle it. ffor the most sovereyne vertu of wisdomes that a kyng may haue it is to governe him wisely, and nought do without discrecioun; and whan he saith a 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

Be not hasty, but pitiful.

Do all things with discretion.

Of clothynge of a kyng. Cam 13^m

A king should be the best dressed man in the country: 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 clothynge, and þat his clothynge be of the most straunge cloth þat may oughwhere be founde; and þat is a gret prerogatif and an high dignyte þat he surmounte alle othir lordis, and royallis of his rewme in his royalle array; and therby his dignyte shalle be the more worshipid, and his myzt 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

[1 fol. 8 b.]

And very sweet-spoken.

Of the countenaunce of a kyng. Cam 14^m

Better too little talk than too much. d ere sone Alexandre, it is a precious and an honurabile 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 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 oft haunte the company of his sugetis, and specially of chorlis 36

- and ruralle folke, for bi ouyr moche homelynes he shalle be the
 lasse honourid. And perfore 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
 abowt him alle in bright armoure, and the kyng most royally
 8 sett on a stede *with* his septré 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 ¹be 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 govern-
 aunce. And whan that this worthi lord hath þus reportid and
 spokene, then alle the peple enforcith hem forto enhaunce the
 28 preysyng of þe kyng, recomending 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 bicomé 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 riches 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 riches, 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 Parlia-
ment:

[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 ¹and encresyng.

[¹ fol. 9 b.]

4

Of the rightwisnes of a kyng. Ca^m 15^m

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^m 16^m

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 eyur is myrthe and ioye without ende. leue þe 20
noughti lyf of bestis that eyur lyve in filthis; trowe not lightly
alle that that men wille telle the, ne be nought ouyr 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 slouth, and stere the vnto lecherie,
which is most destruccioun to mannys body.

Do not eat
or drink too
much.

Of þe chastite of a kyng. Ca^m 17^m

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 corrupeioun of
vertues; Enemy to conscience, and makith a man oft femy-
²nyne. In whiche is oft tyme found cowardnes, and þat is the
grettist poynt of reproof that may be vnto Chyvalrie.

[² fol. 10 a.]

36

Of pleiying of a kyng. Capitulum 18^m¹

- i t is semely to a kyng sumtyme *with* his pryncis lordis and
 othir that ben honest gentiles, forto delite him in honest
 4 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 privately:
 in honeste and pryvy place, and whan thou art in þi most
 myrthe kepe the wel from ouermuche drynke, but lete othir
 haue drynke at wille, and than shalle þou here many pryvy
 12 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
 16 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
 20 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 him-
self now and
then:

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^m 19^m

- 24 d ere sone, haue euyr thi countenance in sadnesse and vse
 not to laughe ouermuche, for bi ouermuche laughyng men
 that be wise chesen a foole, or ellis a man without sadnesse.
 And a kyng owith to do more ²worshipe to men of his counselle
 28 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
 mannys persone is more worthi than sum othir is, and sum tyme
 32 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
 36 noon to the owle, whiche that is suget and aferde of alle fowlis.

Be sober
of cheer,

[² fol. 10 b.]

and have
regard to
persons in
punishing
crime.

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

¹ 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 pres-
ence.

And therefore if any man do violence in the presence of thi 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 reprefe of thi presence; for vnto the first longith correccioun, 4 and to that othir longith nought but deth.

Of reuerence of a kyng. Ca^m 20^m

A king is
reuered 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 worshiþe 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 wisdome is aftir þat love be in the hertis of his sugetis. It is

A king is like
the rain.
[¹ fol. 11 a.]

founden in bookis that a kyng is among his sugetis as is the 20 reyne in ¹erthe. 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 in Reynes cometh some thondris and dissesoun wederis with 24 lighatenyng 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 thynke on god or on his myghti power, and so it makith folke

If rain does
harm, it does
much good.

for to thynk and considir that þe Rayne cometh of goddis grace 28 and of his endles mercy; and suche ensampil thou mayst take 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 32 yet by the wyndis comen many perellis and lettyngis in watir and londe, and gret ricchesse 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 36

So with the
wind.

then folke pray god and requyren him that he take fro them tho diseses. Neuyrtheles god suffrith the planetis for to make and holde her cours in the rewle and ordir as he ordeynynd hem, for

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 ¹it 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.

[¹ fol. 11 b.]

The good
from kings
makes the
evil for-
gotten.

16 **How a kyng shalle make Sugetis. Capitulum 21^m**

i Prey the, dere sone, that thou oft enquire 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 louth 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 þoruȝ mercy of
 the kyng.

Help your
subjects in
their need.

Choose a good
viceroi.

Of the mercy of a kyng. Ca^m 22^m

d Ere sone, y counselle the that thou gete gret purvyauce 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)² to gret prosperite, and

Have great
store of food
ready to
distribute in
famine.

[² fol. 12 a.]

² falle repeated in MS.

Then men
will praise
your fore-
sight :

and praise
you.

euery man shalle mervyele 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^m

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 wol be like to thee,
takyng on him hasty and sodeyne vengeance," and wite this
wel that who so sleth any man without cause resonabille, 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^m 24^m

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 tho¹ 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 quyte that is done to him afore 32
tyme, good othir yville.

[fol. 12 b.]

Don't wrong
simple men,

for they oft
become great.

fforto kepe þe ffeith. Ca^m 25^m

Keep your
word in all
cases.

a lso 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 worshiþe ; 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 worshiþe 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 reherse alle his defautis at the day of dome in shame and
 shenshiþe 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 ¹ 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 enemyes.

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.

[¹ fol. 13 a.]
The Assy-
rians did so,
and were
destroyed.

Of studie and wijsdome. Capitulum 26^m

- dere 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 frendshiþe, and thou must yeve sum prerogatif
 36 vnto studiauntz forto susteyne and helpe them in her stodiýng.
 And avaunce hem that are konnyng, be they pore or riche ;
 preyse hem that are worthi, and worshiþe hem that are wor-

Have com-
pulsory edu-
cation.

Help stu-
dents.

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 nobille dedis, the whiche owen perpetuelly to be in recomending.

4

Of the keypyng of a kyng. Capitulum 27^m

Never trust
a woman:

a lexandre, 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 ¹a 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 deuyse 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 phisnomye and of othir natures, thou haddist ben ded bi her; and therfore haue eyur about the good phisiciens and wise philesofris, that mowe telle the of suche accidentalle 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 gouernaunce that þou maist be glorified and magnyfiyd in the nombre of wijs men.

36

if you do
she can sell
you if she
likes:

[¹ 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^m 28^m

- 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 ¹passyng 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. ²and 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.

[¹ 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.

[² fol. 14 b.]

There are
1028 fixed
stars.

36 Of the keypyng of helthe. Ca^m 29^m

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

Health is the
most precious
thing.

but this governaunce 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 reпре ne folý as it is alday prevyd bi most wijs men; glorious god, worshipid he be in alle his werkis. Amen.

Of governaunce in seeknes. Ca^m 30^m

8

d Ere sone, have in mynde that alle wijs men and naturalle
 filosofris seyne that man is made of foure elementis, and
 foure contrary humoures, the whiche haue euer nede to be sus-
 teynyd 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 filosofres 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 ricches, or in flesshely lykyng, 24
 it is nought done but forto ¹lyue 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 ouyrmoche 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 eat-
 ing, &c., he
 may not fail
 of sickness.

[¹ fol. 15 a.]

Hippocrates
 dieted him-
 self, and lived
 long.

In how many maners a man may kepe helthe. Capitulum 31^m

Eat accus-
 tomed food.

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

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. Cap^m 32^m

w Han the body is hoot and fulle of vapoures than are grete Gross food, when suitable;
 metis goode and profitabile, and that that shalle be diffied
 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 Eat according to complexion.
 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 ¹he be [1 fol. 15 b.]
 ayen in his good estate.

Of the stomake. Cap^m 33^m

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 tille that he be stronger and in
 more hete.

Signes to knowe þe stomak. Cap^m 34^m

s Ignis of an yville stomak is yville digestioun, and that Signs of disorder of the stomach.
 28 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 watir, 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. Cap^m 35^m

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.

When you
rise, walk and
stretch.

[¹ fol. 16 a.]

Wash and
comb your
head.

Rub your
teeth with
spice.

Rub your
head well.

Anoint your-
self.

Chew aloes
and rhubarb.

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. 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. ¹In 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 cloth yng, for the hert of man reiocyth gretly in precious cloth yng 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 horyng of the heere; than anoynt 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 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 hete to the body, and dryvith away ventosite, and makith good 28 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^m

32

Take exercise
before you
eat.

[² fol. 16 b.]

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 ²wastith 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, Eat first what
 you like best.
 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.

8 **Of Abstinence. Ca^m 37^m**

w han thou etist be nought to hasty, but ete with leyser and Eat slowly.
 good masticacioun, or thou take it downe alle though thou
 haue gret appetite, for and thou ete to some 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.

Nought to drynke pure watir. Ca^m 38^m

16 a Iso, loke that thou drynke not pure watir whan thou hast Don't drink
 water:
 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, or, at most,
 a very little
 of it.
 take it attemperatly, and not ouirmoche attones ne to ofte.

Of the maner of slepyng. Capitulum 39^m

w han thou hast take thi refeccioun ley the to slepe on a soft Sleep on the
 right side
 for an hour:
 then turn
 over.
 24 bed on thi right side þe tyme of an houre, and than turne
 the and slepe on þat opir side as the thyneketh good is, for the
 left side is cold, and hath nede to be chafid, and if þou fele
 any dise 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 [¹ fol. 17 a.]
 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

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^m 40^m

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 ¹to chaunge that houre, he shall parceyve in short tyme þat it doth him harme, for chaunging of custome chaungith nature. 20

[¹ fol. 17 b.]

How a man owith to chaunge Custome. Cap^m 41^m

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

a nd necessite constrayne 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 resceyue 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 resceyvyng 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. Cam 42^m

- h 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, ¹the snowe
 meltith. Ryvers aforsen hem to renne and wexen hote, the
 humydite 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, 18½ hours.

[1 fol. 18 a.]

The effect of Spring on Nature.

Of prime temps, what it is .I. ver. cam 43^m

- 20 p Rime temps, that is, veer, is hoot and moyste; in this time
 sterith mannys 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^m 44^m

- 32 s Omer bigynneth whan þe sonne entrith into the signe of the
 Crabbe, and lastith iij^{xx} 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.

[¹ fol. 18 b.] aslake, þe see ¹softe, 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 proper-
ties and
qualities of
Summer.

Suitable food,
&c.

Of hervest, what it is. Capitulum 45^m

Autumn
lasts 3 score
and one (61)
days.

The proper-
ties of Au-
tumn.

Its qualities,

[³ 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^{xx2} 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 Septen- 20 trione, 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 drawen 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, than it bihovith to ete hot metes ³and 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 pou 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

² iiij^{xx} in MS.

Of wyntir tyme, and what it is. Ca. 46^m

w Yntir bigynneth whan the sonne entrith into the first degre of þe signe that men callen Motoun, and dureth vj^{xx} dayes, Winter lasts 6 score (120) days.

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 enfebile 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 ¹tyme 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^m

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 naturalle, as age þat ouircometh man and distroyeth þe body; The two
causes why
men die. 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^m 48^m

d Ere sone, there are thingis that makith the body fatte and moyste, that is, reste and replevisshyng of dyuerse metis Things that
fatten the
body.

36 and swete drynkis, as wyn that is dowsett, mede, and mylke, and slepe aftir 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 elensith 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 ¹for to 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, glorie 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^m 49^m

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 fissue, or that drynketh mylke and wyne medlid, 28 is able for to be a lepre, þus saith ypocras.

Of the first party of þe body. Capitulum . 50^m

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 wexe grete, thyn eyen betene, thi nose thrilles wexe 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 ¹the, [¹ 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^m 51^m

t He breste is the secund 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 affir 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 enpechyng 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^m 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 hevely
 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^m 53^m

t he fourthe parti of þe body be the Ballokis, where superfluytees 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, ²the herbe with the Rote, and put it in good whijte wyne, and
 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:

[² 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
Grekis seiden that who so euyr 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
ynde seiden that who so ete the graynes of whijt mylle fastyng
with watir cresses it profitith moche, or who so ete eche morowe 12
of alibi Amei 7 dragmes, and of swete grapis and Reysynes, he
shalle haue no dowte of flewme, and he shalle haue the bettir
vndirstondyng, and he shalle haue no quarteyne, and who so
etith notes or ffygis with leues of Rewe, that day him thar drede 16
of no venyme. And euyr peyne the to kepe the naturalle hete
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
plexioun of man, for whan age surmounteth, the body it must
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
drynkes, for some metes are smale, and some metes are grete,
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 swel-
lyng, 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

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

The Indians advise millet and water cress.

Keep natural heat,

for then you need only fear accidents.

[fol. 21 b.]

Foods which make good blood.

Of kyndis of ffisshis. Ca^m 54^m

Which fish may be eaten.

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

Of nature of watris, Of nature of wyne, Of soure Syrupe.

Ca^m 55, Ca^m 56, Ca^m 57.¹

- 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 *pat* man may deye *pat* etith bred of good whete Good bread and good wine should keep a man alive.
- 8 and kepith him fro ouir^mmoche 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 *affir* sett him on a Rennyng Ryver, so that he A cure for drunken men.
- 12 haue grene leues 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 ²euyr be [2 fol. 22 a.]
- 16 norissyd therin, he may not leve it attones, but litille and litille, Do not leave off drinking suddenly. and make him drynke of verious and watir, and thus may he kepe his helthe and his complexioun.

Of the forme and maner of rightwisnes. Ca^m 58^m

- 20 d Ere sone, rightwisnes may not ben ouyr preysid, for it is of *pe* *propir* nature of glorious god, and it is made to sustene all Rewmes for helpe of his servauntis, and rightwisnes The praise of righteousness.
- 24 owith to kepe the royalle blood, and the richesse of the possession 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 *pe* 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 The Indian opinion.
- 32 bettir than the reyne that fallith from hevene. Onys it was founde written in a stone of *pe* tunge of Caldee, that a kyng and rightwisnes are bretheryn, and that *pe* which on hath nede of an othir hath nede of *pe* same, and *pat* on may nought do without The stone of witness.
- 36 *pat* othir. ffor alle kyngis were made to mayntene Iustice and rightwisnes, for it is the helthe of sugetis. Dere sone, whan

¹ 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 pi thought of thyn owen cast
 to thi counselle, but here what eche man wolde say, and than
 maist pou deme in thyn owen witt þe best of hir witt, and of 4
 þyn owen witt, and þus shalt ¹thou 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 ynde, 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 24
 he was the governour of a kyng and of alle his rewme. Alle the
 contrary fille of a kyng of ynde þat had two childrene; whan
 þat on child was woxe the kyng sett him to lerne science in the
 grettist vnyuersite of alle ynde, 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 enclyne his hert to no science. Wherefore þe kyng in
 gret wrath lete assemble alle þe philesofris of ²his 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, deie
 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 wolde 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 is, on that 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
 distroye thee, and alle thi Rewme. Truste neyvr in him *pat*
 4 settith alle his bisynesse to make tresoure and gadir money, for
 he wolle serve the nought for love, but for gaderyng of gold,
 and suche men wolle slouthe thi worshiþe, 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 encresith his covetise
 in good. And wite it welle that suche officers abowt a lord or
 a kyng are but distroyers of his worshiþe in many casis, for it
 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
pat is the grettist tokene of loue." God made man, dere sone,
 creature resonable, and he made neyvr 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.
 Meek as a turtile, 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 condiciones, hevvy and slowe as
 a bere, precious and dere ¹as an Olyfaunt, ffool and rude as an
 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
 28 man, and therefore the philesosfre callith man the litille world.

Don't trust
to one man in
all things.

Don't trust
covetous
men:

they may be-
tray you.

Whom to
trust.

The twenty-
three animals
whose nature
is found in
man.

[¹ fol. 23 b.]

He is the
microcosm.

Of þe secretary of a kyng. Cap^m 59^m

- d Ere sone, it bihovith the to haue a secrete man to yefe
 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 vndir his seele. And
 36 also he owith to be a man of good feith and trewe, and wijs to
 knowe thyn entendement, and take souereynly hede of þi
 worshiþe, and *pat* no man be so *prive* with him, forto se þe
 lettris of thi secretz, and loke *pat* alle officers be welle rewardid

The need for
a secretary.

His qualities.

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 servauntis is alle the glorie and high worships of thi lijf and thi distinceioun.

4

Of a kyngis messangeris. Cap^m 60^m

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.

d Ere sone, messangeres shewen the wisdomes 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}¹ worship and thyn honure, and hate alle thi dishonoure, vnto suche on discouer thi counselle, and in case thou may not fynde such on, enquire the on that wolles 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 neuir 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 taking of gret mede, deme thou than as the thynkith they are worthi, for trewly y kan not.

Of governaunce of the peple. Capitulum 61^m

Your people is your treasury and your garden.

Govern your subjects by

their ancient laws,

have good officers

d Ere sone, the peple and thi sugetis is the hous of thi memorie, and ^{pi} tresore by the whiche thi reme is conformed, 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 ^{pat} 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 ^{pe} 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 ^{pat} tho officers be of good condicionis, wijs, lele, and pacient, and if he be contrary,

¹ thi repeated in MS.

- the sugetis that first were goode shulle wexen rebelle to hem and the bothe, ¹supposyng that it be mayntenaunce. On that othir side loke that thi Iustices be wijs and Iuste men, for ^[1 fol. 24 b.] ~~pat~~ ^{and just Judges.} 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
- 8 chyvalrie in dedis of armes, bi good governaunce and good counselle and trewe. And avie not him ~~pat~~ puttith him into batayle, for envye or folvy or covetise, ne *presumpcioun*. And haue no dispite of a good man of armys though he be poore, for often
- 12 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
- 16 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
- 20 woode, and haue euyrmore plente of vytayles, and aboute alle pingis haue plente of trompis and trumpetis, and othir dyuerse mynstrelsies, for ~~pat~~ makith gret vertu in mannys corage, and gretly discomfortith enemyes, and puttith hem to divisioun and
- 24 drede, and be not alwey armed in on armes, but in dyverse. And loke thou be wel stufid 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
- 28 fighte comforte thi meyne ~~with~~ fayre wordis, and that shalle yeve hem hert and hardynesse forto abide in batayle, and ²euyr kepe the wel from tresoun. And euyr be wel purveyde of good horse and wel rennyng, so that nede were that thorough tresoun
- 32 or any othir adventure it nedid thee to fle, than thou maist bi thi swyft horse save thyn owen persone. And if pou 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
- 36 enemyes a man is disseyvid and deed. And if pou assayle castelle or towne, loke that thou haue Engynes and Gannes gret plente to breke the wallis and the yatis, and good crafty mynoures, and by any wey that thou mayst bireve hem her water,
- 40 for that is the most confusioun in any holde. And if thou

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 thre 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^m

Physioge-
nomy is most
useful to you.

Physiogno-
mus found it
out.

[1 fol. 25 b.]

Hippocrates'
disciples tried
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 condicions 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 ¹is 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
enclyned 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 yville forme and

shappe. The beste forme is in mene men that haue the eyen
 and the heere blak, the visage rounde, coloure 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 ¹coloure, 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.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 worshiþe, wijsdome, and gret helthe, of whiche lougher
 men in degre mowe lerne gret and bihoueful doctryne.

¹ 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
 religioun most noble Guy sothely of Valence of þe Citee of
 4 Tripol glorious Bisshop, Phelip þe lest of his clerks hym and
 trew service of deuocioun recomendys. As mikel as þe mone ys
 more shynyng þan þe oper sterrys, and as þe bein of þe sonne ys
 moor bryght þan þe light of the mone, As mekyl þe clernesse of
 8 þoure wyt & þe depnesse of þoure conyng passys aȝ men þat
 now er on any syde þe see, as wel Barbarys as Latyns yn
 litterure. No-þer ys non of hool mynde þat may stryf aȝeyn þis
 sentence, ffor where þe Gyuer of graces, fro whom aȝ 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
 aȝ þe graces of halowes, þe clenness of Noe, þe strenth of
 16 abraham, þe faith of ysaak, þe longe lastyng of Iacob, þe suffer-
 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 aȝ oper vertuȝ of halowes yn þi
 20 halynes most fully dwelles; ȝit yn aȝ fre conynges þou ys best
 lettridd, yn decretals of haly chirche & lawes wysest, In diuinite
 & moralite beste taught. Wherfore worthy ys þat þoure swet-
 nesse haue þe booke of thys werke, yn þe whilk some profitable
 24 þinges negh of aȝ sciences ys contend. When y was with ȝow at
 Antyoche, and þis precious margarite of Philosophye ffounden,
 it likyd to þoure lordschip þat it were translatyd out of þe tonge
 of arabye yn to latyn. Sothely y coueytyng mekly to bowe to
 28 þoure biddyng & to þoure wyl as y am holdyn to serue, þys
 booke þat latyns wantyd and ys founden with fewe arabyes I
 haue translatyd with greet trauaille ynto opyn vnderstandyng
 of latyn out of þe langage of araby, to þoure heghnesse and

1 Fol. 1 a.
 Dedicated to
 Guy de Vere
 of Valence,
 Bishop of
 Tripoli.

His fame;

his virtues.

The book
 was found
 at Antioch,
 and trans-
 lated from
 Arabic into
 Latin

as literally
as possible.

¹ 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 intent.

³ 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*. ¹ *þe wilke booke Aristotel þe*
wyseste Prynce of Philosofers 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
[piromauncye]² & 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
Nopeles 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 & preuily to 20
Alexander þe principal purpos þat he askyd him with greet
priaiere, 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 translatid to ȝoure glorie
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. ³ 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 glorie &
worschipe of criste and Cristyn men, & after greet lengh of tyme
he make ȝow blysfully to come to euer lastyng ioye.

² Blank in MS.

THE CHAPTERS OF THE BOOK.¹

	PAGE
Cap. 1. Of aforspekyng of louynge of Aristotel ...	47
Cap. 2. Of a Epistyl fro Alexander to Aristotel....	48
Cap. 3. [The answer of the same] ...	48
4 Cap. 4. Of aforspekyng of þe translatur of þis booke ...	48
Cap. 5. Of Aristotel epistel to Alexander ...	49
Cap. 6. Of kynges & þer maners yn largesse & aueryce ...	51 Book I.
Cap. 7. Of largesse and oþer vertuez. [Of þe evels þat 8 comes of ffolle largesse] ...	52
Cap. 8. Of teching of Aristotel yn vertuez and vices ...	53
Cap. 9. Of þe endly entente þat kynges awe to haue ...	53
Cap. 10. Of euels þat seuen fleshly apetit... ..	54
12 Cap. 11. Of þe wyt of a kynge	54 Book II.
Cap. 12. Of þe religioust of a kynge	55
Cap. 13. Of his purueyance & his sleghite	55
Cap. 14. Of þe costome of a kynge. ² [Of ornament clep- 16 inge of a kynge.]	55
Cap. 15. Of þe contynance of a kynge. [To eschewe mekyl Spekyng]	56
Cap. 16. Of þe ryght of a kynge	57
20 Cap. 17. Of his fynale entente	57
Cap. 18. Of þe chastite of a kynge... ..	58
Cap. 19. Of þe solace of a kynge	58
Cap. 20. [Of the descrecioun of a kynge]	58
24 Cap. 21. [Of obedyence]	59
Cap. 22. Of þe similitude of a kynge	59
Cap. 23. Of þe socour and þe help of a kynge	60
Cap. 24. [Of þe purueyance of a kynge]	61

¹ The pages, chapter numbers, and headings in brackets are not in the MS.² After 15 in MS.

	PAGE
Cap. 25. Of þe mercy of a kyng	61
Cap. 26. [To kepe fayth and othes sworne]	62
Cap. 27. Of his kepyng	62
Cap. 28. Of auancement of study yn his londe	63 4
Cap. 29. Of þe kepyng of his Body [from women]	63
Cap. 30. [Of trysting noght only yn oon leche]	64
¹ Fol. 26. Cap. 31. ¹ Of þe sight of oures in Astronomy	64
Cap. 32. Of þe profyt to kepe hele	66 8
Cap. 33. [Of þe composition of man of foure humours]	66
Cap. 34. Of kepyng of helthe	67
Cap. 35. [Of þe tokens of þe stomak]	68
Cap. 36. Of maners to kepe helthe	69 12
Cap. 37. Of kepyng of helth and manere of lyuynge	69
Cap. 38. [Of contynance afore mete]	70
Cap. 39. Of manere of slepyng	71
Cap. 40. [Of slepyng after mete]	71 16
Cap. 41. Of kepyng of costome	72
Cap. 42. [To eschewe Engrutyng]	72
Cap. 43. Of þe ffoure tymes of þe zere; Of þer qualite and diuersite; Of veir	72 20
Cap. 44. Of Somer	73
Cap. 45. Of Heruest	74
Cap. 46. Of Wynter	74
Cap. 47. [Thynges that fattith the body]	75 24
Cap. 48. [Thynges þat feblis and dryes þe Body]	76
Cap. 49. [The Reule of Ypocraas]	76
Cap. 50. Of knowynge of ffoure princypaly Membrys; Of þe euyle of þe heued and þe remedy	76 28
Cap. 51. Of þe euyle of þe brest and þe remedy	77
Cap. 52. Of þe euyle of þe pryue membrys & þe remedy	77
Cap. 53. [Opynyounns of dyuers ffesisyens]	77
Cap. 54. [Of þe kepyng of kyndly hete]	78 32
Cap. 55. Of knowynge of Metys	78
Cap. 56. [Of ffisshes]	78
Cap. 57. Of knowynge of waters	79
Cap. 58. Of knowynge of alle manere of wynes	79 36
Cap. 59. [Of þe euyls þat folwyn to mekyll of wyn]	80
Cap. 60. [Of venegre, and þe beste medicyn for dronke- nesse]	81
Cap. 61. Of thinges þat strynghes þe body	82 40

		PAGE	
	Cap. 62. Of thinges þat wastys & enfeblys þe body	...	
	Cap. 63. Of Bathes ; Of ordinance of stuynges	... 82	
	Cap. 64. [Techyng to lyf hool withoute leche]	... 83	
4	Cap. 65. [Of þe greet medecyne]	... 84	
	Cap. 66. Of makynge of hony to medecyns	... 84	
	Cap. 67. Of þe ffirste medecyne	... 84	
	Cap. 68. Of þe secounde	... 85	
8	Cap. 69. Of þe þridde	... 85	
	Cap. 70. Off þe ferthe	...	
	Cap. 71. Of þe ffyft	...	
	Cap. 72. þe sext	...	
12	Cap. 73. þe seuend	...	Caps. 70-75, though indexed, are not translated in the MS.
	Cap. 74. þe egh̄t	...	
	Cap. 75. Of þe greet medecyne, last and fynale	...	
	Cap. 76. Of latyng of blood, and of oures þerto	... 85	
16	Cap. 77. [Off takynge of medicyn laxatyue]	... 86	
	Cap. 78. [Of doctryne of tokenynges]	... 86	
	Cap. 79. Off <i>propertes</i> of herbes and stones	... 87	
	Cap. 80. [Off þe stoon, þe Eye of Philosophers.]	... 87	
20	Cap. 81. Off þe Oppynyoun of Hermogenes	... 88	
	Cap. 82. [Off þe vertu of precious stoonēs]	... 89	
	Cap. 83. [Off þinges vegetable]	... 89	
	Cap. 84. [Off þe trees þat haunyn kyndly vertu]	... 91	
24	Cap. 85. Off right	... 92	Book III.
	Cap. 86. [Off þe makynge of þinges in order]	... 94	
	Cap. 87. [Off þe steryng of heuens]	... 95	
	Cap. 88. Knowynge of Sawle.	... 96	
28	Cap. 89. [Off þe makynge of man]	... 97	Book IV.
	Cap. 90. [Of sight]. Off þe V wyttes	... 97	
	Cap. 91. [Off harkenynge]	... 97	
	Cap. 92. [Off tastynges]	... 97	
32	Cap. 93. [Off touch]	... 98	
	Cap. 94. [Off werkyng of wyttes]	... 98	
	Cap. 95. [Off perfeccioun of ffyue wyttes]	... 98	
	Cap. 96. [Off conseillers]	... 98	
36	Cap. 97. [Off byholding engenderures]	... 99	
	Cap. 98. [To dyspys noght lytyll stature]	... 100	
	Cap. 99. [How þe kyng awe to ask conseyll]	... 101	
	Cap. 100. [Off putting vpberers in þe kyngs stede]	... 101	
40	Cap. 101. Off Prudence to assaye a Conseller	... 102	

		PAGE
	Cap. 102. ffyuetene Vertuez off a good Conseiller	... 103
	Cap. 103. [pat man ys þe lesse world]	... 104
	Cap. 104. [Noght to haue trist yn man þat trowys noght þy lawe]	... 104 4
Book V.	Cap. 105. To chese a Qweynte Scryueyn and Pryue	... 106
Book VI.	Cap. 106. To teche a Messagere	... 107
Book VII.	Cap. 107. To gouerne þy self	... 108
	Cap. 108. [Of expendours]... ..	... 108 8
Book VIII.	Cap. 109. Off lederes off osten and here ordinaunce	... 108
	Cap. 110. [Of the horn of battle]	... 109
Book IX.	Cap. 111. Off auenture off Bataylles	... 110
Book X.	Cap. 112. Knowynge by diuers tokenynges	... 112 12
	Cap. 113. [Off colour]	... 114
	Cap. 114. [Off byholdyng]	... 114
	Cap. 115. [Off þe mysauentrous]	... 114
	Cap. 116. [Off attemprance]	... 114 16
	Cap. 117. Of heer of men	... 114
	Cap. 118. Of eghen	... 115
	Cap. 119. Of browes	... 115
	Cap. 120. Of nees	... 115 20
	Cap. 121. Of face. Of mouth	... 115
	Cap. 122. Of þe temples	... 116
	Cap. 123. [Of þe eeres]	... 116
	Cap. 124. Of voyces	... 116 24
	Cap. 125. Of Mouynge of body	... 116
	Cap. 126. Of þe Throte	... 116
	Cap. 127. Of þe wombe. Of þe sholders	... 116
	Cap. 128. Of þe armes	... 117 28
	Cap. 129. Of þe palmes of þe bondes	... 117
	Cap. 130. Of knees, Of þe soles of þe feet	... 117
	Cap. 131. Of þe paas of men, & manere of goynge	... 117
	Cap. 132. [Of þe tokenynges of good kynde]	... 117 32
	Cap. 133. [Of oon wytnesse in Iugement]	... 118

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

¹ God almyȝty kepe oure kyng to ioye of his ligeys, and make
 fast his kyngdome to defende þe lawe of god, and make hym
 4 dwellynge to enhye þe worschipe & louynge of gode men. I
 3oure seruant to þe comandement þat ȝe enioynyd me haues put
 myn entent to enserche þe book of maners of gouernance of
 lordschipes, þat is sayd preuytez of preuytez or consail of con-
 8 sailles, þe whilke þe Prynce of Philosophers Aristotel, þe sone of
 Nichomake of Macidoynne, made and wrate to his disciple þe
 greete 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 vertueȝ
 þat he myȝht 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 sañ name þe bettir Angel þan man." He is hon-
 oured by
 God.
 Many ar þe takenyngys of hym and greet meruailles & straunge
 24 wirkynges þat longe wer to me by ordre to telle. Bot of his
 dede er diuers oppynyons, for oon sect þat er namyd ypatetiks
 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 añ kyngdomes, and of añ þe
 world he oon hadde chefe gouernaunce, Whare fore þe name of
 his renoun spredde hym þourȝ alle londys of þe ffoure parties
 32 of þe world, so þat alle naciouns putte hem vnder 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-
teticks.
Aristotle was
taken up to
heaven.

All men
obeyed
Alexander.

¹ Fol. 3 b.

comandement³, Arabies & Perseis, so *pat* no man ne dorste in sawe no yn dede a³eyn-stond his lordschipe. He made many morales epistels to Aristotel ¹of greet delyt to haue his secree fynal, of þe whilke þys ys oon part. Alexander sente to his 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, *gouvernour* of right, y do to vnder-8 stonde to *3oure* conyng *pat* y haue foundyn yn þe lond of Perse a folk *pat* is abundand of resoun and of persand vnderstond-ynge, & þay stody to haue lordschipe of oþer, wharfore we *purpos* to slaa þam alle; *pat* *pat* 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 ordinance³ of Citeez, 16 do þy *purpos*, and ellys *gouverne* 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 subgit³ to þy likynges & biddynges, and be loue þou shaH reigne vp-on hem 20 pesabely with victorye.” þis Epistel ressayued, Alexander did after his consailH, & 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 ffounden¹.

The prolog
of John, son
of Patrick.

Iohan *pat* translatyd þis book Patrik sone 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 *pat* y trowyd *pat* vnderstood þe wrytyng of Philosophie, *pat* y ne soghit hym, to þe tyme *pat* y cam to þe Oracle of þe sone *pat* Esculapides mad for hym, where y fand oon solitarye man abstinent^e 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 *pat* he wolde shewe me þe secretez wretyn yn þat oracle; and he will- and did hyt, And omonge oþer doyngeþ þe werke desird I ffand 36 þere, and of greet trauaylle and longe tyme ²I trauayled and

I found this
book at an
Oracle of the
Sun.

² 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 preuth & vertues, &
restreyn yn þe bestials apetites, & þi wyte lighiten to his seruice
12 and his worschipe, I haue ressayuid to worschippe þat fallys
perto, 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 aȝ 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 1ys 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 geuyn 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 fygurs vnderstonde aȝ
þat 3e aske to be taght of, ffor þe desir of 3oure brynnand wyl
shal opyn a way to gete 3oure purpos, & shaȝ lede 3ow to þe
ende desiryd by þe graunt of oure lord.

God help and
keep thee.

I donot forget
your wishes.

I would come
to you if I
could.

1 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,

¹ Fol. 5 a.

and make
good use of it.

þe cause ys þat y wiȝ shewe to 3ow þis secree by liknes
spekand to 3ow by ensamples, signifianges, and tokenynges ; ffor
y doute mekyl þat þis book come nought 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 coniurisoun 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 secreetȝ discouers & shewys preuyteȝ,
myshappe shal sone sewe him, wherfore ȝif ȝe do it þe same con-
ynges ȝe ¹shal lightly ryn in. But god fro aȝ euelys, and swilke 12
wirkes, & fro aȝ vnhoneste by his mercy kepe 3ow, And after aȝ
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 mirrour of hele. 16

²Sustentement 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 strenght of men to defende
him and make his kyngdome stalworth, and þat may he noght 20
but wherne he is *gouernour* in right and lord yn his subgitȝ,
and þat his subgitȝ of oon accord obeisse hem to his lordschipe.
As for inobedience of subgitȝ is þe myght of lord put vndir and
mad feble, & subgetȝ regnys, I haue shewyd cause þat subgitȝ 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 subgitȝ 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. ³A cause ys foreyn þat ys to say sparand þe riches 36
of subgitȝ.

² This is not a separate chapter in the Latin.

³ 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 shaʃt
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 ¹Kynges er ffoure, large to him and large to subgit3, and kyng
auers to hym and auers to subgit3, And kyng
auers to hym and
large to subgit3, And kyng large to hym & auers to subgit3. þe
ytails sayen it ys no vice to a kyng if he be auers to hym
20 seluen, so þat he be large to ²his subgit3. þe Indyes 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.

² 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
auarice?

Give to poor
and deserv-
ing.

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

our mesure shal sone come to þe better riuale of¹ pouert, and he ys likynd to hym þat geuys victorie to his enemys vpon him. He þat gyues of his godes in tyme of nede to nedful men, swylk a kynge ys large to him and to his subgit³, and he shal reigne in 4 prosperite, and his comaundemente shal be holdyn. Olde men louyn swylk a kynge, and he ys sayd vertuouus, large and attempre. And he þat geuys þe giftys of his kyngdome out of ordre to vnworthy and to hem þat has non nede, he is a wastour 8 of his goodys, & destruour of his kyngdome and vnmyghty to reigne, & he ys callyd a prodegaleous man þat is ffolle large; ffor 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; þerfore ȝif a kynge haue þe oon or þe oþer vice, þat ys to say aueryce or ²folle largesse, if him self can noght conseil 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.

The king who gives proper largesse.

The waster and destroyer.

² Fol. 6 a.

A king ought to have a prudent counsellor.

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

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 shal be destroyed. Ouer þat y say to þe þat y neuer sesyd to say to þy heighnes, þat for to eschewe Auerice 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 poscессиouns of her subgit³, wher of it ys founden in þe book of 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 poscессиouns of his subgit³. **What was þe cause þat þe destruccion of þe kyngdom of Ingelond.**³ Whenne þat þe superfluyte of despens³ ouer passyd þe rente of citee³, 32 & þer rentys falliþ hem and despense³, þo þe kynge extendyd his hondys to oþer menys goodys and rentys, and þe subgit³ 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 aȝeyn hem, and þer names for euer dyd out of þe lond. And but yf glorious god had so ordeyned, þis lond hadde

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

Hermogenes' teaching.

Prodigal kings are tempted to spoil their subjects.

¹ 'of' repeated in MS. ³ Made a separate heading in the MS.

vitterly ben destruyd. And wete þat richesse er þe lastynge 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 1þe maners and þe goodis sustinanc3 of vertues er to guerdon
olde trauailles, to rele wrongys, honorable 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 conynge of Philosophie 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 oper.

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

All the re-
sults of Phil-
osophy are
here.

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

20 Of vndirstondynge.

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 couetys 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 oper 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.

¹ 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 sitee3, 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 ¹contrarie 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
frendschipe; ffrendschipe engendrys conseil and helpe; by þes
þinges ys al þe werld 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 þinge and lastyng.

Cap. 10. [Of euels þat seuen flesschly apetit.]

To eschewe flesschly delytes.

The evils of
lust,

and their
consequences.

Alexander, bowe þy wyl fro bestials delices, fro flesschly 16
appetit3 makes þe corages of men lyk to þe wyllys of bestys,
wyth outyn resoun and discrecioun; and hit destruyes the body,
& makys heuy þy wyttes and þyn vnderstondyng. It ys to
knowe þat flesschly delyces engendrys fleschly loue, and flesschly 20
loue Aueryce; Aueryce desir of riches; desyr of riches
dredys no shame; to drede noghit shame makys foly takyng;
ffoly takyng makys vntreuthe; vntrewthe theft; theft repreef,
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 worschippyfully to his lordschype. And he þat 36

puttys his lawe in seruage and vndirlout yn his kyngdom and
 empir, he is a trespasour 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 religioustē of a kyngē.]

3yt y say als wys Philosophers and spekers of þe myghtis
 of god sayen, þat first soueraynly it fallys to a kyngē þat he
 8 attēpre hym with trewe stablementz & lawes noght in fenyd
 semyngē but in opyn shewyngē of dede, þat alle þe folk wete
 þat he doutys god myghtful, and þat ¹he ys subgyt to þe hegh
 myght of god; ffor þanne men was wont to worschippē and
 12 doute a kyngē whenne þey se hym worschippe 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 ȝif folk wete hem, he shal be refusyd of god and of þe folk
 16 despysed, his dedys shaft 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 aȝeyn bye
 his good fame. Ouer alle þinges it fallys to a kyngē 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.

¹ 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 nedfuft to a kyngē 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 kyngē to wel
 gouerne hym seluyn. Whanne a kyngē 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 clepyngē of a kyngē.

It mekyl byhoues and semes to a kynges dignite worschype-
 36 fully be cled, and euyr more yn fayr appareft to apper & passe
 oper in fayrhede; þerfore a kyngē sholde vse clepyngē and

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

He should
have a good
voice.

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 noughȝt 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 Bataill.

Cap. 15. [Of þe contynance of a kyng^e.]

To eschewe mekyl Spekyng^e.

8

¹ Fol. 8 a.
Kings should
not talk too
much,

or their sub-
jects will lose
respect for
them.

Do like the
Indians.

The king
shows him-
self once a
year,

and gives
gifts, and
releases pri-
soners.

Then a great
lord praises
his rule.

¹Alexander, fayr þing and worschipful ys to a kyng þat he
withdrawe hym fro mekyl spekyng^e 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 noughȝt bleghtly þe kyng. It
semes also a kyng þat he haunte noght mekyl þe company of
his subgitz, & namly of vn honest persouns, ffor ouer mekyl
familiarite among þe poepyl brynges in despyt and contempt of 16
worschipe, and þerfore þay of Inde hauen a ful fayr costome yn
disposisioun and ordynance of hir kyng and kyngdome; ffor þey
haue ordeyned þat hir kyng onys yn þe ȝeer appere yn his real
apparel byfore his poeple sittand on a stede enournd of his 20
armes, and he nobley armed, & his comune poeple shaȝ be
maad to remue aferre from him, and his noble Barouns neghȝ 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,
ȝeldand 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 haȝ confermed and fastyd þe louable poeple
of Inde; And aftyr þe louynges and praysynge 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 payre goode
willes, and shew by ensamples and resouns of meknesse and of
obedience to loue & reuerence of þe kyng. And after þat þe

- poep^{le} 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 ^{And the people pray for him, and love him.} ^{1 Fol. 8 b.} and his gode werkes telle, and þerfore
- 4 þay lere þaire children yn þaire zouth^e and enfourmes hem to loue, honoure, obeisse, and doute þe kyng^e. In þys manere pryncipaly ys shewyd and grewys þe gode name of a kyng^e 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 Marchaundise besely defende and helpe. And þat ys þe cause þat Inde ys so ful of poeple, ffor þedyr Marchauntz traueille on alle sydes, and faire and wel er resceyued, and þere wynnes ryche & pore
- 16 Citezeyns and fforey^{ns}, And þerfore trowages and þe kynges rentys encresys. ^{Then the king punishes misdoers,} ^{and rewards merchants.}

Cap. 16. [Of þe ryg^{ht} of a kyng^e.]

- 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 crueH.

- 28 Alexander, coueyte noght pinges corruptibles & passant, þat pou most sone forsake. But gete þe stabyl riches^e, a lyf þat may noght be chaungyd, a kyngdome ay lastand dilat^{able}. Euer ordeyn þi þoughtes in goodnesse; zeld þy seluyn glorious
- 32 & vygerous; ffilegh þe folowyng of bestys and lyouns, and hir fylthes. Be noght cruel, but bonand to spare hem of whom pou hauys victorie; þink of auentures and cases to falle, ffor pou woot noght what day to-morwe sal falle þe. Wille pou
- 36 noght folowe þy delyces yn etyng^e and drynkynge, in lichery ne longe slepyng^e. ^{Avoid mere bodily pleasures.}

Cap. 18. [Of þe chastite of a kynge.]

To eschewe licherye.

These are
the evils of
lechery.

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, corypeioun 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.

Cap. 19. [Of þe solace of a kynge.]

Of Instrumentz of Menstraleye.

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.

¹Hit 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 ffoure 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 oper 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 specyal meynnee, 24 þat mowe telle þe what er doon and sayd by þi kyngdome. When þou ert amonge þy Barouns, worschippe þe wyse and payme þat þou seez þat doon to be worschipped, and hold ylkon in his staat, And calle to þe solace oon today, a-noper 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.

Cap. 20. [Of the descresioun of a kynge.]

32

Of reddour attemptred.

A king
should make
himself and
his Court
respected.

It semes a kynge to haue discrescioun, and þat he content hym and hold hym fro mekyl laghyng, ffor oft laghyng 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 oper place, ffor þare hymself awe of dette if

- 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 punyssh 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 ¹con- Punish of-
fenders with
respect to
their persons.
tinence togedre, þat bytwyx þe kyng and his subgitz be distinc- 1 Fol. 9 b.
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 A king is
likened to an
eagle.
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 Examine the
motives of
offenders.
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.

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

- Alexander, obedyence of lordschipe we vnderstonde in foure The four
grounds of
Obedyence.
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 Let men say
no evil of
thee.
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. Rather be
reverenced
than loved.

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

- Men redys þat kynges ar yn kyngdomes as rayn yn erthe, Kings are
likened to
rain.
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 ²by It does good
and harm.
rayne what þinge þat is makys whik, dede þinges reburgones, and 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
kyng 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 ressayned ;
and to hem þat sailyn yn þe see opny way, and many oþer
goodys folwys of þe wyndes. And nopeles 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
purgh tempestys it losys and takys away. By þe wyndes comes
corrupsions of þe eyr and norschicht 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.
Nopeles he suffres þe wyndes to lede and hold her cours þat he
haufs stabillyd hem ; ffor he haufs ordeyned by his wyt alle 16
þinges yn euyn weighth and certeyn nombre and ordre, and he
haufs stabelyd 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 haufs
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 vnaceordand³ and dedly perils comen of
coold of þe wynter and of hete of somer, yn þe same manere it
fals in a kyng of whom many goodnesses comen ofte sythes,
þat to his subgit³ dysplesys and heufs, and 3yt yt ys to hem 28
greet profyt.

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

¹ Fol. 10 b.
Kings should
help all those
in evil case.

¹Alexander, enquire 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 kyng, 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 pro-
fitable 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 mercyful purueyance may helpe þy poeple and socour
þy nedfuþ Citeez; ffor þat tyme þow awe opyn þy garners and
sellers, & make opyn by þy kyngdom whete and oper manere
8 of cornes; þat ys a greet forwyte and a greet purueyaunce, þe
warmstore of þe kyngdome, þe hele of þe poeple, and kepyng of
Citeez. þanne shal þy comandement be wel keped, þy dedes
louyd, and þy fayre purueyance be yn perpetuel mynde, ffor it
12 helpys þe poeple by þy wys forsyght. And þanne shal alle men
wete þy forsyght of þyn eyen, and by þat þay shal fully prayse
þy myghtes and pytee, and doon to write þy heigh Magestee.

Kings should
get together
corn and
grain against
time of scar-
city.

So their sub-
jects will
praise their
name.

Cap. 25. [Of þe mercy of a kyng.]

16 To eschewe Manslaghter.

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
cheffe, 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 vndir-
stondys þe priuetez of hertes and secretz of folk. Tak nough
on þe godys offyce, ffor it ys noght 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. ¹To me ys þe vengauce, and y shal 3elde
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 Virtues
of Heaven
cry for venge-
auce on the
manslayer,

¹ 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 noght 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, Nopeles þe kynde þerof ys wyckyd in it 8
seluyn and þe maner of wykkyd men, And wete þow wel þurgh
trew affiance dwellys folk togedre, and þerby ys inhabitacioun
in citeez, comunynge to-gedre of ffolke. þe lordschype of a
kynge 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 kynge, kepe þe so trewly þat þou
breke noght þy fayth gyuen ne oth ne oþer alliance, if al it greue 16
þe; wost þou noght what Heremogenes wytnessyþ—"Two
espyrytes er þat kepys þe, oon on þe right syde, an oþer 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 timerly werkynge. Who destreyns þe to swere ofte?
þou shold noght swere but for greet mester; A kynge, but he
were mekyl and ofte requeryd, he ne sholde noght swere. Ne
wost þou noght þat yt mysemys þi dignite ¹and þat þou trespasys 24
to þy worschipe whanne þou swerys; it ys to subgitz and seruantz
to swere, but noght to a kynge. If þou aske me of þe distruc-
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

Cap. 27. [Of the kepynge of a kynge.]

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 meynne 36
and of þe commyn poeple, but þay haue noght hir stede here.
Nopeles y shal deliuere hem to þe yn a certeyn stede of þis book,

And þay shal be helful techinges abreggyd 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 profytably studys, þat þou gyf þerby ensample and manere to oper 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 ¹a court² shal be ligh tyd, and 3ers 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 3ere and þe monthys, 28 and þe cours of þe planetys, and þe cause of þe abregynge of þe day and þe nyzt, and þe a3eynturnynges of þe planetys, þe abreggement of þe day serclys, þe tokenyng of sterrys, þe shewynges of þinges þat wer to come, and oper þynges wyth-outen
 32 nombre of tokenynges of þinges to come.

Make your subjects send their children to school.

Encourage students in every way.

¹ 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.

² '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 hondys¹; eschewe þe dedly venyms of women þat not² of newe bygynnes to venym; kynde þat ys, þat gret multitude 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 ten³ 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 consail of ⁴þy 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 lokinge 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 fleschly kennynge with here.

Have a lot.

⁴ 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 Astronome.

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 vn timerly by þe, 28 but to be enhyed and glorified, so þat it be noght of condicions and maners of foles, but of þe wyse. O kyng de bonure, 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 qualytes and colours and complexiouns in engendrure, by þe

Plato.

¹ 'bondys' in MS.

² 'now' in MS.

³ MS. x.

lyknes of þynges maad 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 Planetys, ffor þay wat noght what þay say; ffor no-
þyng ys hard to þe power of vndirstondyng, ffor all þynges mowe
be knowe by þe way of resoun. þere ben oper, no lesse þan fols,
sayn þat god haues purueyd and ordeyned alle þynges at þe
8 ferste bygnyng, wherfore þay say it profiten 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 all some þinges of force er to
12 come, Noþeles if þay be wyten byfore þay¹ er moor lightly suffred,
moor wysly passand, and so in manere eschewed; ffor yn als
mekyl als þey ar forseyn 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 cloping, and warmstores of cole and woode, and
of many oper 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 spyces þay kepe hem fro þe hete of
somer; and yn þe same maner, when men knowyn byfore ȝeres
of nede and hunger, þurgh kepyng and holdyng of whete and
of oper þynges, men suffren þe tyme mor lightly. Wherfore yt
24 ys mekyl worth to knowe þingys before, ffor men mowe bettyr
thole hem, and eschewe hem whenne þey knowe hem to come.
Wherfore men oghte wyth byse prayers bysek þe hegh desty-
nour, þat he by his mercy torne þe euyls þat er to come, and
28 þat he wille operwyse ordeyne, and for þat men awe to praye to
goddys pitee in orysouns, deuociouns, prayers, fastyng, seruices,
and almesse, and oper 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 be-
lieve those
who scorn
Astrology.

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

¹ 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 Astronomey departyd in two² partyes.

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

The parts of
Astronomy:
(1) The ordi-
nance of the
heavens and
stars.

² 'pre' in MS.

(2) The knowledge of the rising and setting of signs:

Astrology.

There are 1029 fixed stars.

sterynges. And of þys party of Astronome ys clepyd science. 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 abouyn þe firmament of þe moone. And þis seconde partye ys clepyd Astrologie or science of Iugementz. And þe worthyeste partye of Astronome ys þe science of þre þinges, þat ys to wete of speres, planetys, & signes. Wete also þat stablyd planetys vnmooable ar a þousand twenty and nyne, or thus M^{xxix}, of whom in a party of þys book I shaʒ delyure to þe þe full mery teching.

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

12

1 Fol. 13 b.

Keeping of health is more precious than medicine.

Health comes from equality of complexions or temperance of humours.

The ancient philosophers found out remedies to keep health:

and especially the Greek philosophers.

Now first y wyl delyure to þe techinge Medicynal, and conseilys þat shal suffice þe in kepyng of hele, þat þow shalt noght nede oper leche, ffor kepyng of hele ys mor bettir and mor precious þan any medicyne; and wete wel þay er right 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 myȝt, And myȝt ys noght but by hele, and no hele ys but by equalyte of complexiouns, and non equalyte of complexiouns ys but by temperance of þe humours; And glorious god has ordeyned maner and remedye for attemperance of þe humours and kepyng of hele, and mo oper þynges to be getyn, and þaym has opynly shewyd to haly profetys and seruantz & rightwys philosophers & oper rightwys his chosen, lightend with godys spryt of wyt. Of whom of philosophers þe bigynnyng of Philosophie hadden Indes, Greys, Percyys and Latyns, And in þayre secretz and writynges no fals þynge ne repreuable ys founden, but of wys men apperoued and loued. But he þat ys to hymself a cause of losse and perdicoun, mor lightly he shal geue to oper cause of perdicoun, ffor þat we chese þat we loue, and þat we vnderstonde trewe. Noþeles with þat, heigh god hath most enlightend Gregeys amonge alle oper philosophers to enserche sciences, and to perfytly knowe alle manere of Naturels þinges; And þarefore aftir hem we purpos to procede, god grantand.

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

Man is made of four humours.

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

- hauyn myster to fode and drynke to be sustenyd by: and if a
 man want hem his substance fayles, And if he outragously vse
 hem or ouer scarsly, he may falle yn-to syknes, ffebylnes, and
 4 ynto *oper vnabiltez*. And if he vse hem attemperally and
 mesurly he shal fynde helpe of lyf, stryng^h of body, and hele of
 al his substance. Also þay accorden þat who so ouerpassys yn
 ful or voyd, yn slepyng^e or wakyng^e, ¹in rist or steryng^e, in out-
 8 passyng^e or wythholdyng^e of þe wombe, yn witholdyng^e of
 blood, or latyng^e ouer mekyl blood, he mowe noght eschewe
 maladyes and heuynesse of siknesse; of alle swilke maters y
 shal determyn a couenable abregement, shewyng^e a certayn
 12 techyng^e 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 disacordys to þis sentence, þat a^h delitable þinges of
 þys world, Ryches, delyces, or worschippes, þat þay ben alle for
 longlastyng^e 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 etyng^e abouyn etyng^e. I haue herd of ypocraas, þat
 he kepyd him so mekyl yn abstynence, þat he hadde gret febyl-
 nesse of body; wharfore oon of his discypleys sayde to hym,
 24 “ffair Mayster, yf þow wolde wel ete, þow shold noght haue so
 mekyl febylnesse of body.” And ypocraas answerde, “ffair sone,
 I wi^h ete so þat y leue, and noght lyf þat y ete; lyflode for
 lastyng^e ys to be had, and noght durabilite for liflode.” I haue
 28 knowyn many þat withdrew hem froo etynges of surfayt^z, and
 her appetit^z with-drawand froo glotonye, lyuand mesurably by
 dyetes, And þerfore hauyn ben elder of body, of bettir trauail-
 lyng^e, of lenger lyf, of good appetyt, and of mor light steryng^e;
 32 and þat shewys wel yn lanternys, and yn men þat trauailen by
 desertys and longe wayes. And þerfore yt ys oon opyn preue
 þat abstynence fro mekyl etyng^e, and to clense a man of super-
 fluytes, ys A souerayn medycyne.

His food
nourishes
these hu-
mours.

¹ 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 dis-
ciples,

“I eat to live,
not live to
eat.”

Men who give
up gluttony,
and live tem-
perately, are
better in
health.

36 Cap. 34. Off kepyng^e of hele.

² Fol. 14 b.

2Alexander, a certayn and trew techyng^e ys content yn
 medicyn 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.

Two
things
preserue
helthe.

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

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

Natural heat dries up and resolves the food.

Hot and moist bodies require gross meats.

Thick and dry bodies require soft and moist foods.

A man must use food of his own complexion.

To a strong stomach, strong meats.

To a weak stomach, delicate meats.

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 corrupyd 4 humours. It ys to wete þat mannys body, þat ys takynge mete and drynke, continually er diminissed and resoluyn aȝeyn, als wel þe bodyes þat ressayuen als þe mete and þe drynke ressayued; ffirþt þay ar resoluyn by kyndly hete, þat makes drye þe moystnes 8 of þe body, and is norissed and fedde with þe same moystnesse. 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 is hoot & moyst, þanne gret metys er good þerto; ffor þat þat ys defyed & passys fro swylk a body ys of greet quantite and of greet substance for þe grete hete of þe body. And whenne a 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 kept, þat a 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 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 metys helpyn, þat ys to say, colde metys. And whanne a stomake ys hoot, stalworthe, and good, þanne profitys most grete metys and stalworthe, ffor swylke a stomake ys a gret ffyr, myghty to 28 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—lightnes of body, clernes of vnderstondynge, stiringe appetyt. Of oon euyl stomak and wayk, þes er þe tokenys & heynesse of body, sleuthe, bolnyng 36 of þe vesage, ofte openynge of þe mouth, heynesse of þe eighen, 1 a foul and euyl belkyng, þat ys to wete whenne it ys vnsauery, bitter, or watery, or stynkand; and þerby er engendryd wyndes

¹ Fol. 15 a.

and bolnyng of wombys, and appetyt ys lessys; And if þes The ill 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 corupecioun of
 contrariouste of complexiouns & humours þat er yn him, I am Since no leech should know all the secrets of a king,
 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 he must be able to cure himself.
 16 ordre lyue, þou shalt haue no myster of leche, But it falle yn
 auentures of batailles, or oþer þynges þat a man mowe noght
 eschewe.

20 Cap. 37. [Of kepyng of helth and maner of lyunge.]
 Of contynance after slepe.

Alexander, whenne þou risys fro slepe þou salt goo a lytyl, To kembe
 & euently streight out þy membres, and kembe þy heued, ffor thi hew.
 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 to wasshe thi legges in colde water in somer.
 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 comfortyd and gladyd þerby. After goodd to chafe thi gomes with the bytter barke of a tre.
 þou shalt frote þi teth and þy gomes with þe barke of oon hote
 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 stewe in stewis holsome.
 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

¹ Fol. 15 b.
Anoint thy-
self after
bathing.

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

Then have
some pleasant
chat.

enoynt þe with precious oynementz wel sauorand, couenable to þe tyme þat þou ert ynne, ¹ffor þe sawle ys noghit with-outen good sauour, and ilk-a swet sauour ys a fullfyllinge to þe sawle; And whenne þe saule ys filled safe and delytable, þanne þe herte 4 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 reubard, foure peny weght, ffor þat ys mekyl 8 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 12 semys to speke.

Cap. 38. Of contynance afore mete.

Take a little
exercise be-
fore your
meals.

Take some
bread with
your meat.

Think about
the order of
your meals.

Leave off
while you
have an appe-
tite left.

² Fol. 16 a.

Don't drink
much cold
water at
meals.

Whenne þou hauys wyl to ete, aftir þe oure of þy costome, vse a lytel trauaiH yn ridyng, yn goyng, or som-þinge doynge, ffor 16 þat helpys þe body, it dryues out wyndys, comfortys 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, hoote and drye. 20 Many metys be sette afore þe, and after þy desyr ete whilke þe lykes with breed euenly rayсед and perfittly 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 24 þe nesshe be first take, hit shal make more light digestioun, And 3yf þe holdyng be first etyn, and after þe nesshe, bothe shal be wastyd. Also 3yf a man take many potages nesshe and laxatyfe, yt nedys þat he take first a holdyng mete yn þe ground 28 of þe stomake, þat ys mor stalworthe and more hoot to defye, ffor þat party ys moor fleshy and next to þe lyure, purgh whilk hete þe metys sethyn. And in þy etyng þow shalt reule þy hond, þat ys to say, to leue etyng whenne þy wyl and desir 32 lastys 3yt to etyng; 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 withdrawe þy wyl to drynke watir vpon þy mete, ²but þou haue 36 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

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 corrupt 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 slepeth 24 þe herte restyth, and þanne þe kendly hete ys y-drawe þerto and spreadforth 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 þerfore some philosophers seyen þat mete at euen more profyteth þan of þe mydday ; ffor þe mete ¹ 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 kendely hete spreadeth 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 restynge to þe wyttes, and þanne cometh þe cold of þe nyght, and 3euyth 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.
¹ Fol. 16 b.

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

Cap. 41. [Of kepyng of costome.]

Off þe costome of etyng.

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 harne 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 defyinge of stomak, and so his mete dwellys noughȝt defyed. And he þat has vsyd to ete at oon *certayn* hour, and tarys his etyng to oon oper hour, he shal take þat profytes noght to his kynde, and mekyȝt greuys his kynde, ffor costome ys þe oper kynde. And þefore ȝif any nede make þe chaunge þy costom, do hit discretly and wisly, þat it be lityl and litil, oon tyme chaungyd after 12 anoper, And so it shal be wel þourȝh þe helpe of god.

howe to
vse cus-
tome

Cap. 42. To eschewe Engrutyng.

Naught to
eate till
the fyrste
etyng be
clensed.

Kepe þe wel þat þou ete noght anoper tyme, vnto þou vnderstonde certanly þy stomak voyde, þat ys to wete, þat it be 16 clensyd of þe ferste etyng, and þat shalt þow knowe by appetyt of etyng and by þy spatiȝh rennand to þy mouth; ffor he þat takys mete wyȝh 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 etyng, ete þou sone; ffor but þou þanne ete soone, þy stomak shal fille hym wyȝh euyȝl humours þat he drawys to hym of superfluytes of þy body, and þat shaȝt 24 trobbyl þy brayn wyȝh euyȝl 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

¹Off þe ffoure seysouns of þe ȝere.

¹ Fol. 17 a.

Purpos ys in þis stede shortly determyn þe ffoure seysouns of þe ȝeer, and of þe qualyte & quantyte, and of þe properte of ilk oon seysoun, and of þaire variance. ffour tymes er of þe ȝeer, 32 þat þus er departyd. Veir bigynnes whenne þe sonne entres yn to þe toknyng of þe sheepe, and it lastys iiij & ix dayes, ^{xx}xxij houres & þe ferthe part of oon hour, þat ys fro þe x^e day of March out passand to þe xxiiij^e day of Iuyn. In þis tyme þe 36 day and þe nyȝt ys of oon lengȝh, þe body of man waxis hard, þe eyr waxys feyr, þe wyndes blowyn, þe snow resoluys, 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 semly 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 þann 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 wanys 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.

¹Somer begynnes þanne whenne þe sonne entrys yn to þe
 firste tokenyng of þe crabbe, and it lastys lxxij dayes, and xxij
 houres and þe prydde party of oon hour, þat ys to wete fro þe
 24 xxij^e day of Iuyn to þe xxiiij^{te} 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 vertu 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.
 Wherefore it nedys þanne to abstene fro what þing ys of hoot
 32 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.

¹ 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. **Off 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.

¹ Fol. 18 a.
Suitable food.

Suitable
medicine.

Heruest bygynnes whenne þe sonne entrys þe firste degree of
þe tokenynge of weighes, and it lastys lxxxviiij dayes and houres
xxij^{ty}, & thre xv of oon hour, þat ys fro þe xxiiij^{ty} 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^d out of þe north, þe tymes er chaunged; 8
flodes decresys, flodys waxen lytel, alle gren thynges failen,
ffrutys sesyn, and þe erthe losys his beaute; Bryddes drawen^d
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^d of fuþ elde, nedand cloping.
Heruest ys cold and drye, yn whilk rysys þe blak colere; and it
nedys þat ¹a man vse yn þat seysoun hote þinges a[nd moist as
chekyns] lambren^d old wyn and swete raysyns; [And þat a man 16
kepe hym] fro alle þynges þat norsshe Mala[nco]ly / Steryng of
body & fless[h-]lykyng more vse þan yn so[mer]. Bathes & pur-
gacions, 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 pi[n]ges þat in-drawes malancoly &
aþeynletys] humours.

24

Cap. 46. **Of Wynter.**

Winter be-
gins 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 & xxij^{te} houres.] þat [is, fro þe
xxij^{te} day of Nouembre, to þe xxj^{te} 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 aþ 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 vertuþ of þe bodys waxis feble, and þe world is as oon olde
wyfe, a-cremet for eld, nakyd of clopinge, neghand to þe deth. 36
Wyntyr is cold & moist, in þe whylk^d it nedes man lyuyng to be
bowit, þat is to wyt, to torne aþeyn 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 noght 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 noght 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 þarefore 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 ȝit out of þe stomak, and [so þe diffying is lettyd, & þe humours] stiryd; þerfore know þes [þinges, & God by thes shaH susteyn þe.

Suitable medicine.

¹ Fol. 18 b.

The theory as to natural heat and digestion.

Alexander, þis precious diet þat I haue t]aght þe, kepe [it
 16 wele vp-on aH þinges, 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 enchesouns.

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 after eityng vpon soft beddes & wele sauorand, 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 sauorand, or oþer þinges of good sauor, 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 conys 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 comfortyd & fulfyllid of moisture & grece. And it is mykyl bettyr if a man haue with disposicōn ioy, gladnes,

Things that fatten the body.

Herbs for use in baths.

The use of vomits.

Pleasure is a good medicine.

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

¹ Fol. 19 a.Suitable
pleasures
for a king.

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

Cap. 48. Thynges þat feeblys and dryes þe Body.

Things that
harm the
body.

In þe contrarye manere, þes þynges dryes and feeblys þe body ; 8 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 12 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 to-
gether.

Who-so engrutyd of mete, or costyf of body, entrys Bathes, 16 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 20 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.² Fol. 19 b.

Mannys body ys departyd in ffoure partyes ; þe firste partye 24 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- 28 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 ; 32 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 ²ys 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 ¹þere- 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 perfytt aromatyke, after þe takynge of þe sugre medicines.
 8 Roset, with water of rosys, or perfytt 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 haus
 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 mekytt 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 kynge [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-fuht 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 medicyne. On-
 32 oþer of Mede affermyd mekyl profyt to vse greynes melyens The Mede's advice.
 fastyng, þat er Gromeht sedes; And y ²say, þat he, þat so ² Fol. 20 a.
 mekyl slepys, þat he hauys no heynesse yn his wombe, he
 shaft nought 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 vnderstandynge enlight-

¹ '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 And he þat etys ffyges, with notes, and a fewe leuys of Rue,
poison. 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
corupcioun and distruccioun of body commyth yn two þinges;
On ys kyndly, þe oper ys aʒeyn kynde. þe kyndly comyth of
repugnance of contrarious qualyteʒ and contradiccoun, þat ys to 12
wete, whenne drynesse haues lordschipe of þe body; corupcioun
aʒeyn kynde commys of chaunce, as of bataille, or of hurtynge to
a stoon, or any oper auenterous caas, or of seeknesse, or of euyl
conseyH.

16

Cap. 55. Off knowyng off Metys.

Kinds of
food.

Gross foods.

Delicate food.

Foods which
cause melan-
choly.

¹ Fol. 20 b.

Of metys some er sotyl, some greet, and some menee; some
sotyl metys engendre sotyl blood cleer and good, as whete,
chykenes wel fed, and eyren. Greet metys er good to stalworth 20
men and hoote, and trauelynge men in fastyng, and to men þat
vse to slepe after mete. Meene metys engendrys noght boln-
ynges ne superfluytes, as lombe flessch, motoun and Capouns, and
alle flesschys þat er hote and moyst. But it fayls in þes flesches, 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 fleschs drye and 28
sharpe; but some of hem hauyn softe flessch, þat er ¹born and
norsshyd yn moyst stedys, and wateri, and shadwy, And of hem
þe flessch ys bettir and more helefuH.

Cap. 56. Off fisshes.

32

Which fish
may be eaten.

Which to
avoid.

In þe selue manere, It ys to wete of fisshes of lytyH sub-
stance, 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 fisches 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

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 Abundantly, er heuy & noyant, yn þe whilk er frosshyn, and serpentys, and oper venym, And þay ar vnhelfuH, as þes stondyng waters; þe toknyng of goode waters er lighnes, 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; hote 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 erth. Drynkyng of cold water fastynge, byfore mete, ys noyant þe body, & slekyns þe kindly 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 ¹water in somer, and hoot yn wynter, and noght azeynward, ffor hoot water dronkyn in somer makys nesshe and febls þe stomak, and destruyes þe appetit: And also cold water dronkyn yn wynter slekyns þe ¹ 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.

Dry wine is good for old men. humours of ffume, and þey ennoye 3onge men) and hoothe men); And þe olde man and þe ffleumatyke 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
 Redder and thicker wine. 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
 The best wine of all. 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
 Where it grows: or þe force of þe substaunce be fully sprongyn out, and þe moystnesse of his stok sty vp to þe crope and þe braunches, its qualities: whos colour ys gold, lyk þat ys meen bytween reed and 3alwe, þe sauour sharpe and dilitable, & his leghe pressed to þe botme, 16
 its properties. 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
 It comforts the brain, 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 unhappy chauncys. Ouer þat it gladys þe herte, and makys þe 24
 and glads the heart of man. colour reed, and þe tonge spedfuH, and delyures a man ¹of euyl poughthes and besynes, makys a man hardy; it sturrys appetyt, and doth many oþer goodys.

¹ Fol. 21 b.

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 vnderstondynge, 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 bolnynges of membrys and blerynge of eyen, it kyndels þe colere, it destruy3 þe lyure, 36
 ffor it engrosys his blood, and it makys þe herte-blood blake. And þerof comys bolnynges, trembyng, drede, hydousnesse, ouermekyH slepynge, syghytys 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
 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, sometimes 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 antidote.
 ynges and harmes by þe medicyns þerof er put away, And ȝit it
 ys knowyn, þat it berys dedly venym yn it.

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

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.
 lously good wyn, and sayd: "It ys meruail of a man how he may 1 Fol. 22 a.
 be syke or dye, whos mete ys ¹breed 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 drunkenesse. If any purpos hym al If any will become a total abstainer,
 32 holy forsake wyn, he shal noght vtterly 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 stryngþys and fattys þe body,
some makys it megre and feble; some moystes, and some dryes
þe body; and some þat geuys stryngþe and fayrþeed, and some 4
þat engendryn sleuthe and lachesse. þay þat geuyn stryngþe
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 Caule-
gedel; And no þinge ys so mekil worth þerto, as to slepe on
softe beddys after mete yn cold.

12

Cap. 63. [Of ordinance of stuyng.]

¹ 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.

¹Bathes 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
dweH a lityH; And after in to þe ferth entre, & so doo in þe
selue manere. And whenne he wyl passe out, kepe he þe self
manere, makynge a litiH 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 [in²]
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 þazne 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 clensyd, couenable to þe tyme; ffor yn Veer 36
and in somer, he sholde vse oynement sesaryn, maad of sendaH
and emlege. In heruest and wynter, he sholde vse oynement

² '&' in MS.

- maad of myrre, and of þe iuwys of þe herbe þat ys clepyd
 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 clene. 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
 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
 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
 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. Nopeles 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.

And use
ointments.What to
drink in a
bath.Drink wine
and water :

use incense :

spend the rest
of the day
pleasantly.Old people
should not
stay too long
in the bath.

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

- 24 O Alexander, whenne þou hauys vnderstond þe teching þat y
 haue geuyn to þe, & in werke it fulfilled, It shaH make þe lyf
 hool al þy lyfe with-out leche, by þe helpe of god. It ys to
 wete þat greuous syknesse þat comen of hete or of peryodis, and
 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
 tokenyng byfore er moor profytable, mor sothfuH 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 teching of þis book, And also as it ys continuyd [in the boke]
 þat y made of maad medicyns, and of wroght waters, and oyne-
 ment confitz, and Emplastres, aftyr þe ordre and þe craft of
 gregeys, of yndoys, & of hem of Perse, en whom none experiance

If you learn
of me you
shall need no
leech.Watch the
periods :attend to
my book of
waters :and to the
book of
medicines.

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

Cap. 65. [Of þe greete medicyne.]

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 eghite, to whom ys geuyn þe knowynge of secretez of
 sciencez, þat were hyd to alle men. Thes er tho þat out soght, 12
 an[d] disputyd of þinges þat er ouer kynde, of fuH, of voyde, of
 endyd, of vnendyd, and accordandly, & assemblyd to-gedir yn þe
 confeccoun of þis medicyn, þat may noght be hopyd, and þay
 departyd it yn eght partyes. Noþeles, some affermyn þat ennoch 16
 knew þys secret by a uisioun, And þay wiH say, þat þis Ennoch
 was þe greet hermogenes, þat þe Gregeys praysen so mekyH, 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 aH þese þynges be
 puttyd yn a vesseH, so þat it be to þe half, and *with* discrecioun,
 of a softe fir withoute any reke, be þay sothen; AH 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.]

² Fol. 24 a. ²Take wiH Goddys blyssynge and His helpe, of rede roses a 32
 The first Rote, and of violettyis, þe fferthe party of a Rote, and put aH in
 medicine. 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 wiH oon vnce of Elegantria de bariofilo,
 And alle þes þinges shal be vpon þe fyr aH a nyght and a day,
 ynto aH þayre stryngH be out passyd; And after be it put vpon

a softe fyr, to þe pryddde 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 picke 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 3alowe colour, Two 12 vnces, and of greynes Meures, virocis sayd, yn her tyme, two vnces, 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 vnce, And of reubarbe, þe ferthe part of a vnce, 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, 1 and of darseim, cariele, and of kalengera, galengal, & of nottys muschet, oon vnce, And all þys be put to-gedre, and stampyd 28 noght ouer smaht; 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 pryddde medecyne, his properte ys to efforce þe pryue, and namly þe pryncypales.

The thrid medicine.

1 Fol. 24 b.

Its effect.

Cap. 76. Off takynge of Medicynes of Bloodlate.

36 Alexander, kepe þe þat pou 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.

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 fisshes; And loke of þe lokyng æyeyn of þe sonne to þe mone vp-styand, And also in þe Connunctionoun, 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 Montlie of þe Mone, So þat þe mone be lessnyd of his light, and þat he be yn þe tokenyng of þe balance or of þe scorpyoun: & whenne þe nusant sterres loke noght æyeyn, ffor þanne ys þe mone yn clen staat, whenne it ys yn þe secunde repreuable or noyant. In latyng of blood, noght by openyng of veynes, but by scarificacioun of flesch, whenne þe mone ys grewyng yn light, 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 myght and lordschipe vp-on þe self stede yn þe body.

Cap. 77. [Of takyng of medicyn laxatyue.]

¹ Fol. 25 a.
When you
take laxative
medicine,

follow these
rules.

Whenne þou wille take a medicyn laxatyue ¹be þou certein þat þe mone be in þe scorioun, or in balaunce, or in fissies, but be-war þat þe mone be noght negh 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 bygynyng of þy werke after good constellacioun of þe mone, & his remuyng fro nusant sterrys, and his prosperyte of his vpstiyng.

Cap. 78. [Of doctryne of tokenynges.]

Watch the
signs of the
zodiac.

And watch
the sun and
moon.

And whenne þou wyl gyf medicyn, wete þou yn what tokenyng 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 tokenyng coleryk, It byhouys þanne to make more scharpe þe medicyn; And yn þe tokenyng malencolien mekyH more. If it be yn tokenyng fleumetyke, a lityH after þe qualyte & resoun of þe tokenyng: 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 tokenyng coleryke,

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

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

streatus nota

nota

Cap. 79. Off properties of herbes and stones.

¹ We shhaH determyn after by a short trete, of propertez & vertu3 of herbes, and hir profit3. We haue maad a cleer sheu-
 16 ynge 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 principaly, 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 greuouse siknesse of þe body er azeyn-put, with-uten whom medicyn lityH profytes, And þarfore, leches vsen hem in
 28 medecynes, to caste out greuouse 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.

¹ 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 hauynge soule, thriuyng, and fallynge to myn, that ys noght a stoon, ne haues noght kynde of stoon, But it ys lyk in manere to stoones of mynyd hilles, and of planet3, and of þinges hauynge

This is the great secret.

This stone is
found every-
where.

The philoso-
pher's egg.
1 Fol. 26 a.

It can be
divided into
four.

Pure the
elements,

and join
them to-
gether in
due pro-
portion.

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 elymen^{tz}, and it ys callyd þe lesse world ; And y sha^{ll} 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 ¹haus oon kynde. After ordeyn it euenly in eyn porciouns, so þat þare be no diuisioun, no noon a³eynfeghtyng, þanne sha^{ll} þou haue by þe helpe 8 of god þi purpos. þys manere ys vniuersele, But y sha^{ll} departe hit in specials wirkynges. It ys partable in ffoure, and he haus hym wel yn two maners with outen corupeioun ; þanne whenne þou haus water of eyre, and eyre of fyre, and fyre of erthe, 12 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 ioyn to-gedre, and þat þay disacorde noght, no noght departe ; And þanne put to 16 hem twoo vertu³ wirkand, water and fyre, And þanne sha^{ll} þe werke be fullyllyd, 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.

20

Cap. 81. Off þe Oppynyoun of Hermogenes.

This is the
Emerald
Table of
Hermes.

If one under-
stands it, it
contains all
wisdom.

Oure ffader Hermogenes, þat ys fu^{ll} fayr in Philosophie and wel faire Philosophiant, says, “ Sothfastnesse haus him so, þat it ys no doute þat þinges by-negh answeres to þinges abown, And 24 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 a^{ll}-oon substance, of oon a^{ll}-oon ordinance, whos ffadyr ys þe sonne, and þe mone þe modyr, þat 28 baar hym yn þe wombe consayued by þe Ere, þat ys þe pryue erthe. Of þys ys þe fader of enchantement³, þe tresour of myracles, þe geuer of vertu³. Of fire ys maad þe erthe, of suaille erthly pinge, ffor delye pinge ys more worth þan greet, 32 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 down fro þe heuen into þe erthe, and þare it slas þe souerayn vertu, and foreyn. So þanne ys lordschiþe in fforeynte³ & 36 soueraynte³, and so shal þou be lord heye and lawe, ffor with 30w ys ²þe lyght of lightes, And þerfore alle derknesse shal flee 30w. þe souerayn vertu maynteignes alle þinges, ffor it geues

² 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 fuþ feyr yn Philosophy.

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

And [this stoon ys¹] of þe merueilles of þe werld þat with waters and wyndes fightes; ffor þou seeþ [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 shaþ faiþ 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 wyrkynges er swylk; þe whyt bygynnes to appere at þe settinge of þe sonne abowⁿ 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 aþ þe contrary, ffor at þe sonne risinge he bygynnes to shewe hym to þe hour of mydday, and þanne he
 20 ys fallynge to þe doungeate of þe sonne. And þe propertes of þes stoones er þes: If þou hyng 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 stoness er mekyþ worth in vsyng 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 shaþ sone speke, if he haue noght þe right he shaþ be doume, to whyls þe stoon ys yn his mouth. And þe rede stoon wirkys aþ þe contrary. Now y shal determyn þe properteþ and vertuþ of stoones in eschauntementþ, 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 haus knowyng þe fuþ by myn oþer tretys afore, where y haue tetryd þe of þe kyndes and secretþ
 36 of creatures, þat ys of degreeþ and ordinance of þe planetys, and after þe degrees and ordynance of science of myne, after þaire

² Fol. 27 a.

¹ 'he ys fader' in MS.

The planets
govern herbs
and stones.

Mercury is
the watery
planet.

The corre-
spondence of
the elements
and the
planets.

A principle
of classifica-
tion.

Plants gov-
erned by
Saturn,
Mercury,
Mars, and
Sol.

¹ Fol. 27 b.

Each plant
has its own
complexion.

beynge, and paire proper ffourme, pat þey ressayue after paire
firste growyng, and þe kynde of kyndes abownd, pat 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
doun-shedyng, and as þe wirkere of dissolucioun of waters ys with
outen reles, oon aȝ-landand wirkere in his heuen, pat ys to say, 12
Mercury; ffor with-outyn doute it ys soth, pat eueryche 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 disconuenient þing ys founden 16
in wirkyng of þe Planetes pat þay haue contynueH and ay last-
yng, by þe hyeste vertu & vniuersele, pat ys aboven alle vertuȝ
of swyilk 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 singuleryte, And vndepartyng
of some planetis vegetable; wherof þe knowyng of swyilk þinges
fallys to Philosophers, And þe knowyng of wirkynges of natwrele 24
þinges fallys to leches. And y wiH noght, pat it be hyd to ȝowre
knowyng, pat what þinge wantys light of þe nombre of þinges
vegetable, pat er to be sustenyd, Saturn gouernys hem, and to
hym it ys aproprid; And what þing pat floryssheth and shynyth 28
of þinges vegetable, of Mercury is gouernyd, and to him attournyd.
And what þinge vegetable pat florschys and makys fruyt, to þe
sonne ys aproprid, and by hym gouernyd. After ordeyne and
ioyne to-geder þese diuisiouns, and say aH þinge vegetable pat 32
berys fruyt and noght florysshis, as porret and palm, ys assignyd
to Saturn and to þe sonne, And ilk þinge florysshand pat berys
noght fruyt ys attityld to Mercury, and to Mars. Also some
þinges¹ vegetables or sustenables er by [cuttings], oþer by sedys, 36
& with-outen plantyng [grown]. þanne it shewys opynly by pat
pat ys afore sayd, pat euerylk kende of vegetabiliteȝ haues a propre
ordre, pat ys, complexioun, & it folwys þe vertu of a planete, and
ys assignyd and apropryd to hym, and som tyme apropred to his 40

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-
 pertye þat ys assignyd to hym, þat ys to wete þat kyndly vertu
 4 þat his kynde ordeynes, As in colour, in sauour, in odour, and
 in lyknes; And þe kendlly sowel gedys to-gedyr aȝ þes proper-
 tes, & kyndly vertu; þat comen þarof and folwys it, and makys
 it laste by as mekyȝ tyme, as þei determyn hit of þaire vertu,
 8 ffor þar ys no wirkyng but it come of sterynge, no noon wirk-
 ynge with-outen terme. And so þou saȝ 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 falshede, & oþer certeyn
 and trewe auisiouns; some engendrys pruesse & stryngȝ, and
 some sleuthe and febelnesse; some sauys þe body fro dedly
 16 venyms, and some corrupys þe body and brynges it to þe deth.
 And y shal make þe a certeynesse vpon aȝ þes kyndes with
 opyn argument; and preuys.

And by virtue
 of this gou-
 ernance by
 the planets
 it has its
 properties.

And these
 properties
 are diuerse
 and strange.

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

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 clanky, 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 ¹of 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 shaȝ falle afore hym, And he shal euer ouercome yn
 32 aȝ 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 shaȝ 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 lityȝ, and his seed

A plant
 which brings
 reuerence
 and honour
 to its wearer.

Another
 brings exalt-
 ation.

¹ Fol. 28 a.

Another
 brings valour
 and success
 in strife.

Another
 makes all
 women in
 love with its
 bearer.

The seed of androsinon makes a man obedient to thee.

Another plant causes langour.

Another cures various sicknesses.

Fertilidon causes hate.

¹ Fol. 28 b.

Nathason causes love.

Now you know this, be virtuous.

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. 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-outen 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 curiosite, of drede, 16 of ffrenesye, and of many oper syknes. Anoper plantisoun ys sayd for collodioun ¹þat 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.

Book III. Cap. 85. Off Right.

24

What justice is.

It is like to God.

The praise of justice.

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 poscessiouns, 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 by² alle creatures hauys dwellyng; ffor by

² "and þare by" repeated in MS.

- right ys þe erthe byggyd, and kynges er stabyld, and¹ [terrible]
subgit; er obeissant & tame, And aȝt 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 aȝt corupciouns ynens
þayre gouernours; And þerfore þay of Inde sayen, þe right of
hym þat reygnȝth ys more profitable to subgit; þan plente of
good tyme; And also þai sayd þat right of a lord ys² 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 aȝt þinges al haly er termyned by right. And vnder-
12 standyng ys þe enchesoun þat puttys yn werk aȝt 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,
is] vnderstondyng, & 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 vndoyng
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 vnderstondyng:
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. Wherefore it semys, as we byfore haue sayd,
þat a kyng holdys a resemblance in right to þe simple hyst;
And þarfore it nedys þat he be fast and stable, yn aȝt his wirk-
ynges 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 schal ryue þe hert of his subgit, þat ys to say, so as
32 his werkys shewyn, his subgit shaȝt fele hym at paire hertes.
And rightes er propre & comoun in dyuers degree; 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
departyd³ in diuisiouns, ffor oon right ys, þat byholdys Iuge-

The Indian
saying.

The saying of
the Chaldees.

Understand-
ing is the
first cause
of a king's
deeds.

A king is
likened to the
Most High.

If a king for-
sakes Justice
his subjects
will fail him
at need.

Justice is
relative.

* Fol. 29 b.

¹ A space left in MS. here filled by "terrible."

The justice of judges. mentȝ, 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 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 praysed of þe worthy knowynge of Philosophie by ensample. And y shaȝ aȝ

A likeness of Justice. holy [show thee by a form] al þat ys in man þat takyȝ on him 8 gouernance of subgitȝ, & shewe þe, þaire degrees and þaire qualiteȝ, & þe rotys þat þe moste haue of right in vche degree; þarfore it ys departyd in two diuisiouns of cerculers and speres, And vche diuision is oon degree. Bygynne þanne, of whether 12 þow wylt say, and it shaȝ 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 aȝ ordinance, and of aȝ gouernance, of þinges bynethe and abowen, to þe kepynge of þis world. Thanne pinkyȝ 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 cloþinge 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 auenture, gedryd of subgitȝ; subgytȝ

The world compared to a garden. er seruantȝ, þat er vndyr-put by ryȝt. Ryȝt ys, þat a man ȝelde to vche man þat his ys, [per se]¹ it ys sayd, be it-seluyȝ, 24 ffor yn it ys þe hele of subgitȝ.

Cap. 86. [Off þe makynge of þinges in order.]

The Most High first created intelligence; And wete þat it ys þe firste þinge þat þe glorious hyest maade, a simple substance spirytuelȝ yn þe ende of perfeccioun, 28 yn spedynge of goodnesse, yn þe whilk þinge, vndirstandyng vpon aȝ þinges ys first namyd, And after of þat substance [came another], lesse yn his degree, þat ys clepyd þe sawle; And

then the anima universalis; of þe saule commys anoper substance, þat ys clepyd þe yle, 32

then the yle; before þe mesuryng, þat ys vndirstondyd, in lengȝe, in brede, 2 in heȝhnesse, yn depnesse, yn þe whilk a body ys maad symple; and after, þe body be, ffor þe moste noble lyknesse þat ouer passys aȝ oȝer lyknes, and ys most sothfast yn comparyson, 36

then matter without shape. And þe moste [ancient, & it]³ dwellys yn a stede of þe speres, and of þe planetes. And þe spere þat enuirouns to þe terme of

¹ "purthy" in MS.³ 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 elemenȝ, þat er fyre,
Eyre, water, and erthe. þe Erthe þanne ys yn þe myddyl stede
of þe oþer elementȝ, 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 mer-
uaiȝ, and of flayrheede ahournyd; And þes speres er steryd
by sercles in þaire partys, And þe planetys, vpon þe ffoure
16 elementȝ 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 aȝ maner of kynde of composiciouns 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, & in¹ fumositeȝ 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 stones, Margarites,
Corale, Tuty, and alany, and swylk lyk, to hem þat er seene and
28 knowyn, hauynge sawle. And aȝ 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 more² lord-
schipe. þe composicion vegetable þat is sustinable is mor noble
32 þan þe originale, [and almaiȝ ys moor noble þan vegetable], And
[man's] sawle ys moor noble in composicion þan aȝ manere of
almaiȝ, And ffyre yn his properte hauys most lordschipe, and
aȝ 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 spiritueȝ.

There are
nine heavens:

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

The spheres
are moved in
circles ac-
cording 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.

² Fol. 30 b.

Fire has the
mastery in
man's soul.

¹ 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.

¹ 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 oper pinges. Wete þanne, þat vche sawle is a
spiritueß stryngthe, growynge of vnderstandyng at godys wylle,
and it hauns 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 oper ys wirkand, þat glorious god
hauns 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 fortward 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 anoper gouernance to xv 3eer
fulfillyd, and þanne he ressayues a stryngthe of vndirstandyng
þat ys renunciatyf of ffygures 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 anoper gouernance to þe fulfil-
ynge of xxx 3eer, And þanne fallys to hym a reale willy vertu,
and he ressayues anoper 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 ¹of his lyf. If þe sawle
be þanne perfynt 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
anoper gouernance, to it come to þe sercle or to þe firmament of
vnderstandyng, where it shaH wel lyk; And if it be noght wel
perfynt 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 sensibylite; 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, hewyng 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 ¹ to a vertu
ymagynary.

Two kinds of sounds, animate and inanimate.

Two of animate sounds, rational and irrational.

Inanimate sound.

Cap. 92. [Off tastynge.]

¹ þe sensibylte of þe tonge ys by way of tastynge & sauour,
And þarof er ix maneres; Swetnesse, bitternesse, saltnesse, &
SECRETE.

¹ 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
stryngth, and his cours ys yn hete, yn cold, and in sharpe þing,
and softe; And it ys content but bytween 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 sensibiliteȝ 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 paire 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 sensa-
tions are
gathered by
the virtue
imaginative,
they go to the
virtue cogita-
tive, in the
midst of the
brain.

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

20

The excel-
lence of the
number five.

5 kinds of
beasts:

5 parts of
trees:

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

þanne þe stabylnesse and þe fullastyng of þe body dwellys
yn þe v. wyttes afore-sayd: and þe perfeccioun of aȝ 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 goop on
ffloure feet, & þat stirrys vpon wombe; And ffyue þinges er,
with-outen whom no plauntyd þinge þat growiþ on þe erthe is
perfyte, 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 perfyte. And ffyue dayes er most noble
of aȝ of þe ȝeer, In þe laste ȝate of May.

Cap. 96. [Off conseillers.]

32

So you have
five coun-
sellors.

Be þanne þy porters and þy conseillers ffyue, yn þe doynge
of aȝ þi werkys, and vche of hem be seueryd by hym-self.
Withholde þanne þi conseiȝ, and bigyn noght to say to þy
conseillers þat þat pou hauys in herte, and say noght to hem¹ 36

¹ "þat" repeated in MS.

- þat þou wille amende hire conseil, ffor þanne þay shaþ 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 conseil
- 4¹ 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 conseil or askys conseil, And he answerde, “þe dom of þe Askand conseil ys a spye of þe wyl,” and þis ys
- 8 a soth word; þarefore whenne þou assemblys hem to gyf a conseil in þy presence, meþ noght *with* hem anoper conseil, But here whare-ynne þay accorden to-gedir; If þey answepe þe hastily & þay acorde sone to-gedyr, arrest hem yn þat and shewe hem
- 12 þe contrary, þat þayre þought be maad lenger & taryed to þe laste þynkyng of þe conseil. Whenne þou hauys persayued þe ryghtwysnesse of conseil 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 preue; And byholde sotilly who ledys most eun to rightwyse conseil, and þat after þe mesure of loue þat he hauys to 3owe, and to þe desyr of 3owre welfare ressayue his conseil, so noþeles
- 20 þat þou sette noght oon afore anoper, But make hem oon yn gyftes & in degres, and yn aþ hir wyrkynges; ffor what ys moor distruccon of werkys of a kyng in lengþ 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 conseil of a 3onge 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.

Hermogene'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 faþ, by auenture, þat þe engenderours of þe engendre lere hym any
- 32 craft, þe kynde of þe þinges abownd shaþ drawe hym soueraynly to þe craft þat accordes to hem; ffor so it byfeþ 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:

¹ Fol. 32 b.
born to be
wise and
courtly:

þat þe ¹child sholde be wys, & curteys, of² [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 noþing at aH; wharfore
þey bet him, and skowryd hym greuously, and at þe laste þai
leet hym goo at his wille, And he 3ons put him to folk of dis-
ceplyne, and he gat sciences, & knew cours and tyme vpon 8
heuenly pinges, & 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
but to þe craft of fforgyng; 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.

who would
learn:

and became
a great coun-
seller.

The King's
Son of India:

Who would
be a Smith.

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
good storyers, knowyng of þy predycessours. Sette none byfore
no byhynde anoþer with-outen conseyH, But drawe þe company
of hym to þe, þat louys treuthie, & 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 sight³ of
þinges þat er to come.

Treat all such
equally well.

Counsel is
sight of
things that
are to come.

² A blank here in MS.

³ "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 conseyll 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
conseyll of vs, of any of his pryue doynge, But þat he aske
seuerally of some his conseiH, ffor yn pryue conseylls er swyk
8 þinges 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 proprietes, yn byndynge, &
12 vnbyndynge, as byfore ys sayd. ffor oon olde ffilosopher seiH,
þat þe wyt of a kyng ys helpyd by his vpberers, as þe see waxis
by þe receyt of flodes and waters; And þat he may conquere
many þinges by queyntise 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 deliure þe, & spare noght þyn enemy. But yn
20 eueryche tyme þat þou mowe shewe þy victorie yn hym, kepe þe
out of þe myght of þy enemy."

^r 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 kynges 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 vndoyng. 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. ²þe 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.

² 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 oper pinges bylonges to þe nombre of seuen, þat were longe to telle. 4

Cap. 101. ¹Off Prudence to assaye a Conseller.

This is how to test your counsellor.

Oon pinge 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 pinges 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 shaʒ 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 ʒow," and geuys ʒow 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 shaʒ assay þy portecours in gyftes & 16 rewardes, And him þat þou sees stout and prowde ouer mesure, trowe neuer good yn him, þat pinkes to gedyr mekyʒ hauynge, and to kepe tresour; haue neuer trist on him, ffor he seruys but for gold aʒ-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 hauyng þat grewys on hym, þe more ys his besynesse and his entent to gete more. And swilk ping ys vndoyng of a kyngdome by many skyls; ffor 24 it myghite byfaʒ 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 nedfuʒ ping þat þy portecour be noghit farre out of þy presence, & bydde hym þat he drawe 28 noghit to oper kynges, and þat he rede hem no sende hem no letters ne tydinges; And if þou persayue any swylk ping yn him, remewe him withoute tarynge, ffor corages er swyft to euyl, & lightly bowen to contrarious willes. And loke þat þy 32 portecours be couenable, & þat þey loue þy lyf, & be obedient to þe, ffor þis ys þe ping þat moost ledys subgitz to loue þe, & puttys his persone, & his goodes to þi aboundon, & plesaunce, & þat haues þe vertuʒ & þe maners þat y shaʒ 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.

¹ This is at the top of fol. 33b in MS.

Cap. 102. ¹ffyuetene Vertue; off a good Conseiller.

¹ 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 oper 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, whenne nede shal
- 8 fah, 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 pough, 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 trefable. þe viij^e part, þat he be with-outen þe tecch of en-
- 16 grotury, and dronkynnesse, & leccherye, bowynge fro playes and delyces. þe ix^e part, þat he be of greet corage yn purpos, and louynge honourabilite. þe x^e, 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 gouernaiH, and þat he euen deme negh & ferre. þe xj^e, 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^e, 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 xij^e, 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^e, is þat he be no Iangelour, no ouer mekyH laghenge, ²ffor 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 comforte subgitz, & to adresse paire 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;

² Fol. 34 b.

(15) accessible and kind, &c.

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

Cap. 103. [pat man ys þe lesse 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.

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, ffoltsch as
[ostrich], profitable as a Bee, and vnstable as Goot, Proud as
Bole, sterrand as fyssh, Resonable as Angelee, leccherous as
swyn, euyltaght 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.

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

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.

¹ Fol. 35 a.

The Jew said
he was good
to all Jews:

And neuer haue trist yn man þat trowys noght þy lawe, þat 24
it faH 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 ¹goodnesse 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

- 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 wyll 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
kepyd & holden) ynens vche man leuyng; no manere of wronge
lykes me; And me þynk if any euyl faht to any leuyng man, þat If any living
þat euele fallys to me, & troblys me, ffor y desire welfare, helth, man is hurt,
it is an evil
to me.
- 12 strynght, and goodnesse, aht holely to come to¹ vche man." þanne sayde þe Iew, "What if any man do to þe wronge, or
wreth þe?" þe Enchantere sayd, "I woot þat god ys yn heuene If he hurts
me, God will
reward all
men."
- 16 þynge, ne no þing layned, þat rewardes þe good after hir good-
nesse, & þe wyckyd and þe trespassours after her trespass." And
þe Iew sayde to him, "Why kepys þou noght þy ley and þy fey The Jew said,
"Give me
your horse,
since I am
weary."
- 20 þe enchantere. And þe Iew answerd & sayde, "y am a sone
of þy lynage, and þou seez me goon on foote hungry and wery,
And þou art on horsse, hool and wel at ese." "þat ys soth,"
sayde þe Enchantere, and lightyd down of his Mule, & opynd
24 his male, and gaf him mete & drynke, and after he gart hym
styrt vp and ryde, and after [þe Iew] was byfore rydant, and
straak þe Mule with þe spores, and hastyd hym to forsake his
felaw, and he cryed after him and sayde, "abide me, I am negh Then he rode
off and left
the Magus
alone in the
desert.
- 28 shent of goynge." And þe Iewe sayde, "shewed I þe noght my
ley, and þe manere þerof? I wiht now also fulfyllen hit." And he
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, no þat I dye for hunger and ²sorwful threst, ² Fol. 85 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
his ley & of his fey, and of þat þat he sayde to þe Iew, þat in
heuene was on god rightfult Iuge, to whom in creatures no þing
ys hidde, ne no pryue þing layned. He lyft vp his hondes to þe

¹ MS. *de*

"Confirm my heuen), and sayde, "God þat sauyst hem þat tristyn yn þy lawe,
 praise of Thee to this Jew." & shewys þe holy yn þy comandementz, conferme my lounge
 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
 styrt 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. Lounge be to god, of 24
 þis þing ys Ende.

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.

¹ Fol. 36 a.
Be careful in
the choice of
your scribe.

He should be
eloquent:

and faithful.

¹It ys nedfuH to þe, chese a soteH man, þat hauyn most stal-
 worth tokenyng, and most rechand 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
 writyng ys þe clethyng of wordys and spekyng. And right
 as þe nedys be, a man stryngthyd in substance, of fair beholding 32
 and of ornementz, 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
 knowyng of þy wyl, and in alle þy wirkynges, And þat he
 besye hym to þy profyt and to þy worschipe, as it semys. And

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 *gouvernaiñ*, after þe *terme* sett of þy wyl. Put hym þanne yn þe degree of þin auancez, ffor his properte
 ys þin, and his corupeion þyn.

He should be cautious.

Reward him well.

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

8 Wete ouer añ 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 wyllynge, honourablyte, vnderstondynge, lele,
 and eschewand oþer, fleand añ 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 shañ sone per-
 sayue, if it be yn him þat þou enquerys, ffor añ sone as þinges
 ffonden he ys to be enhyed; And if he be noght in þis deter-
 minyng, 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
 þy comandement, & þat he gyf good entent of þat þat he berys
 of answers þat men makys hym. And if þou 1 fynde non
 swylke, be he nopeles a trew berere of þy lettres to hem þat þou
 24 sendyst hem, bryngand and telland þe answers aʒeyn. 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 pai er noght sent to þy profyt, ffor þe Persiens whenne
 any Messenger come to hem, bare oon of hem to drynkyn mekyñ
 wyn; And if he dranke as surfete, þanne wyste þey wel þat his
 lord was þe lesse wys. And kepe þe wel, þat þou sende noght
 32 þy grettest conseiller in þy message, ne soffre him noght ferre froo
 þe, ffor þat ys distruccion of a kyngdome. Now haue y shewyd
 to þe qualytez, and þe louynges and þe repreuynge 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 haus enIoyned hym, yn þy *gouernayñ* 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.

¹ 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 noghit þare-ynne sedes bryngynge forth wedes and netles, and florysshe noghit 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 tyllend and kepyd; þanne, after þe quantyte of þy tresour is þe lastyng and þe defens, of þy kyngdom and of þy myzt. Now it nedys þanne þat þou gouverne hem wel, and þat þou gyf good 12
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 enquire whare-¹of þey haue myster, ffor þanne þay shaH haue oon purpos stabyld ynens þe, þat fallys noghit to 16
distruccion, but to conuersacion, þat þou ert wel ordeyned, of maners enfourmed, lastyng, wys, and sufferand; and if þou be noghit swyche, þe hertys of þi subgitz saH be rebeH to þy 20
gouernaH, and saH bycome corumpyd by sweche thoghites, þat 20
byfore wer clene.

Cap. 108. [Of expendours.]

Do not have
many stew-
ards of your
lands.

They will
oppress your
subjects.

And make noghit many expendours of þin expensys to be maad, ffor þare-by may come to þe corupecion, ffor vche of hem 24
wyH etyH to ouer-passe oþer in Corupecion 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-ways doon, and brynges many to here vndoynge, to may[n]gteyne hem & defende hem).

Book VIII. Cap. 109. Off lederes off osten 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 ordinance is þanne yn degreez necessarys, and be noghit þe kyndrede vnknowyn to þe, whether þey be negh or farre, in þy ordinance 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 flourfald 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 gouernayth 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 tene¹ vicaires, & vche vicaire tene lederes, & vche ledere tene denys, & vche deyn ten men, þanne er aþ 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 shaþ 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 thowsand³; and if þe nede, comande to a dyen ten fyghtyng men, and come with vche of hem ten fyghtyng men, so shaþ þou spare þy vitayle, & þou shaþ allege þi folk, and þou shalt come to þat þat þou desyres yn þi purpos. And þou shaþ allege þy trauaiþ yn þy hegh men, ffor vche of hem shaþ gouerne tene vndyr hym yn his degree, and so shaþ paire 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 enquere paire pinkynges; and whenne þou persayues any swyche pinge in any, remewe hem, and assemble hem, and shew hem þat þou haues ordeyned paire remouynge; and it nedys þat þou be tretable and curteys, And þat þou dyspise noght oon for oþer.

Have them
in fourfold
ordinance:

Ten is a per-
fect number.

Let each
have ten
under him.

² Fol. 37 b.
How to sum-
mon ten thou-
sand men.

How to
summon one
thousand;

or a hundred.

By this
means your
work and ex-
pense 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 dyspytous Instrument, þat outspredys it in many maners. Whenne þou

Use the
instrument of
Cenustinus.

¹ "ffoure" in MS.

³ "hundrith" in MS.

The great
horn of battle.

nedys to vesitye 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 shaʔ haue myster; þe sounde of þe Instrument ys herd sextyl Mylee.

4

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

¹ Fol. 38 a.

Do not risk
yourself in
battle.

¹Wille þou noght haunte batailles, and putte þy lyf in auenture. ffolwe oft-sithes þe conseiʔ 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 vndertakynge & hardynesse, ffor 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 comynge & risynge, of þe body, and þe sawle, of two opposisiouns contrarys, and paire 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 bataiʔ as lastynge 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.

² Fol. 38 b.

Use all kinds
of arms.

on þe oþer. Be aʔ þy strynght and þyn entent, in lastynge and perseuerance, and in stabelynge 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 hetynge. Wende noght in host with oute haberion or quyre, so þat if þyn enemy fynde þe sodeynly, aʔ þi besynesse and purueyance be to kepe þi-self, of armes, of kepers, of spyes, and of necessary wacche, nyght & day & aʔ tymes. And sette noght 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, ffor sweche þinges makyn strynght and vertu to hem þat er with þe, and lastynge 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 aʔ aboute; and whenne þou ordeyns þy wynges to fighte, sende with hem a faire shape, and toures of tree, In whom be armours of shotyng, sendand out brynnynge dart; And if þou fynde hem yn hem, slakand or failland, comferte here hertes and enfourme hem, & ordeyne

36

- hem to persenerance, 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, & shoten hem out, & þat maken soundes of orible voyces, and makyn diuers sterynges. And þe stede þat þou fighȝys on with þy aduersers, be it semyng euer more seker, ffor þarfore shal þyn hoste payne
 8 hem mekyh more to fight, & stalworthly aȝeyn-stonde her enemyes; eschewe tresoun, & namely whenne þou seez þi aduersaries 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 origenaH of victory. Wherefore men were costumed to say þat victory commes of noon, but if þay be ouercomen of ffeyntise of herte. Ouer aH 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 necessities;
 20 And haue many bestayle to bere warny stoor to castellys wher þou shalt fyghte, þis er ollyfauntz, espontous bestes; And right swyft, as dromyders, yn whom ys hope of flyght at nede, and er as castels. And if þou shaH assayH 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 enemyes focchyn water to
 28 drynke, caste yn hem venymys, and so þou salt make graues to hem. ¹Kepe in aH þinges stabilnesse, ffor þat ys a fuH louable þing, And so þou shaH fulfille þy purpos. And folwe neuer moor hem þat fleyen, no be noghit ouer-hasty yn þi werkys.
 32 And if it mowe be, lat aH þi werkynge be tresoun and entrikynge to þi aduersers. Kepe þe wel yn þe first bigynnynge & þe endyng of þe bataiH 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 fight with vche men yn þe manere þat ys couenable; And make noghit þe lesse greet, no sette noghit byfore þat ys byhynde, But aH þy werkys be þai, in opyn &
 40 pryuce, 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 dromedaries:

Artillery:

and poisoned darts.

Poison their drinking water.

¹ Fol. 39 a.

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

Fight according 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.

¹ Fol. 39 b.
The moon
must not be
in quadrature
with the Sun.

Let Mercury
be in good
aspect to
complete the
work.

ordinance of Astronomy, as y haue afore leryd þe. Whenne þou
wiþ attene to þe stabylnesse of pi purpos by þe ordinance of
heuenly vertu3, 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
Mar3. And leue noght þe sight of Mar3 with-uten triplycite,
And byhold, þanne, aþ þe werkynge 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 wiþ 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 a3eyn-goyng, ffor þanne þe mountant shewys 16
victory and prosperite; þe comyng shaþ be good, and namly
whenne Mercurius shaþ be yn Middel of þe heuene, it shal
shewe spedynge of þe werk & perfeccion. And whenne it shal
be yn þe seuen degree, myghytynesse of þe werke, and gladnesse, 20
& prosperyte, and it shaþ shewe fulfillynge of þe purpos. And
if it be abownd þe erthe, it shaþ bitakyn spedys of necessary
þinges, & prosperyte of auenture. And loke þat þe mone ¹be
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 a3eyn suyftly to
þe gree3, and þe werk shal wel cheue; And if þou wille vnder-
take bataiþ, ordeyne þe house of þe mone and þe myddes of þe 28
heuen, & Mercury byholdant deuoutly & debonerly; And make
Mercury yn þe fferthe degree, & reparaiþ þe mone, ffor in hold-
yng of wayes it ys þe gretteste tokenyng vniuersele.

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

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

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 pis 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 philosophers 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 ȝeuyn to a souerayn doctour of þe olde philosophers, Philomen, Meistre of Phisonomy, þat atretably folwyd of þe composicion of man þe qualyteȝ and þe ¹natures of his sawle; & he goth yn þe selue story, ffayre and straunge.
- 16 Vpon þis, wete þat þe discyples of wys ypocras peyntyd his ffigure in perchemyn, and broght it to Philomen, and saide, "byholde þys ffourme, and shewe vs þe qualiteȝ of his complexion;" 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 disciples wolde haue slayn hym þerfore, and sayde, "O
- 24 þis world." Philomen þanne apesyd hem, & chastisde, & sayde, "þis ys þe ffigure of wys ypocras; whare-tyH haue ȝe askyd me þerof? I haue shewyd ȝow after 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 ȝow, & he passyd noght a lettre þerof. Noþeles, sythen þat y saw and vnderstood þat þey were fowle þinges and
- 32 dampnable, I makyd my sawle kyng vpon it self, and y withdrew 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 & constituciouns suffyceantz abbregeyd, 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 physiognomy.

Polemon was a great master of this science.

¹ Fol. 40 a.

The disciples of Hippocrates tried to prove him.

He judged evil of his character:

and Hippocrates justified him:

and told how he conquered himself.

Now you shall learn the rules of Physiognomy.

Cap. 113. [Off colour.]

Of men of
light colour.

Wete þanne forsothe þat þe modere marriȝ ys right swych to þe seede þat it conseyuēs, 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. ¹þanne kepe þe fro a man þat kyndly is ȝalow and blew, ffor sweche er lightly stirryd to vyces and licchery. 8

¹ 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 meen stature, with blak eghen & heer, & rounde chere; of whit colour mengyd with Reed & brown, þe body of right and euen 20 stature, of a meene heued bytween greet and lytiȝ, 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 rightwysnesse of vnderstandyng.

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 vnwyȝt, & of greet Ire, and of awaytes; And blake heer shewen rightwysnesse, and loue of right. And þe menee colour bytween þes twō colours, bytoknys loue of pees. 36

Red hair:

Black hair:

Cap. 118. [Of eghen.]

And he þat hauys greet eghen ys enuyous & with-outen Great eyes :
 shame, sleuthful, and vnoheyssant. He þat hauys lityh eghen, Little eyes :
 4 lyk to heuenly colour, or blake, ys of sharpe vnderstondyng,
 curteys, and leel. He þat hauys steepe-owt eghen ys malicious
 & feloun. He þat haues eghen lyk to þe eghen ¹of a asse, ys ¹Fol. 41 a.
 vnwyttly, 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 vnder-
 stondyng.

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 heyghite,
 his berer ys a Ianglere, and a lyere. And he þat in nose ys most
 euyn, þat is yn meene long, of mene makynge yn þe ende, and The best nose.
 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 Lennesse, ys sothfast, louynge, A good face.
 32 & vndyrstondyng, wys, and seruysable, wel ordeyned, & en-
 gynous. He þat hauys stalworth armes ys ffyghter & hardy;
 And he þat hauys greet lyppes 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

A long visage. 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 bolnynge temples, and fuþ chokys, ys ful Irous.

Cap. 123. [Of þe eres.]

Great ears. He þat hauys right greet eres ys fuþ ffoltysch, sauynge þat 8 he ys of good witholdynge, and of good mynde. And he þat
¹ Fol. 41 b. hauys right lytiþ eres ¹he shaþ be foltysch, thef, and leccherous.

Cap. 124. [Of voyces.]

Loud voices. He þat hauys a greet voys, and wel sownand, shal be a 12 fygþter, and wel-spekand; And he þat hauys a meene voyce, noþer ouer greet, ne ouer smaþ, ys wys, purueyant, sothfast, and
Hasty speakers. rightwys. He þat ys hastyf yn wordys, namly if he haue a smaþ voys, ys dronkelew, enuyous, and lyer; and if his voys 16 be right greet, he ys Irous,² [hasty], and of euyl nature. He
A sweet voice. þat hauys a swete voys, shaþ be enuyous, & suspect, ffor fayrþede of voys shewys folye, and vnwyþ, and greet wyþ.

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 perfyþ of vnderstondynge,
Little gesture. wel disposyd, and of hool conseiþ. 24

Cap. 126. [Of þe Throte.]

Long neck. He þat hauys a longe necke, he shaþ be of good sound, but
Short neck. foltisch 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 mekyþ, 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 conseiþ.
and of the breast. Broodnesse of brest, and greetnesse of sholdres and bak, bytokyns prowesse, and hardynesse, with witholdynge of wyt, and vndyrstondynge; And a thynne bake and wayk, bytokyns a 36

² A blank in MS.

man of discordant nature. Meenesse of brest and bak, & euen-^{High} heed, ys good tokenyng, and preuyd. Vpraysyd shuldren^{shoulders.} bytoknys sharpe nature, and vntreuthe.

4 Cap. 128. [Of þe armes.]

Whenne þe armes rechyn so farre, þat þe hondes ataigne^{Long arms.} 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^{1 Fol. 42 a.} longe ffyngers, it bytoknys his lord wel ordeynyd to many craftes, and^{Long palms.}
12 wys yn wyrkyng, and it ys a tokenyng of good gouernance. Greet ffyngers and shorte, bytoknys folye.^{Short fingers.}

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; Little feet. 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 Great knees.
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^{A long step:} shaH folwe him yn aH his werkys; And he þat makys short
24 paas, ys hastyf, and suspitious, and noghit myghthfuH yn þe^{A short one.} wirkynges of his euyH wiH.

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

þat man ys of good mynde, & wel dysposyd in kynde, þat^{The tokens of} haufs nessH flesch, & moyst, and mene bytween^{a good body} sharpe and softe, and mind.^{and mind.} 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 haufs 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 Treetyis of þe Secreet of Secreet; off Aristotyll.

Qui scripuit carmen sit benedictus. Amen.

THE GOUERNAUNCE OF PRYNCE

OR

PRIVETE OF PRIVETEIS.

[THE GOUERNAUNCE OF PRYNCE]

TRANSLATED BY

JAMES YONGE

(1422).

Printed from MS. Rawl. B. 490.]

IN 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, 4 Iamys de Botillere, Erle of Ormonde, lieutenaunt of oure lege lorde, kynge henry the fyfte in Irland, humbly recommendyth hym youre pouer Seruant, Iames yonge, to youre hey lordshipp: altymes desyrynge in cryste, yowre honoure and profite of body 8 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.

IN oone techyng acordyth, *and* in oone verite Shewyth, the mooste wyse clerkes *and* Maysteris of renoune that haue 12 beyn afor vs in al tymys, tetrynge 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 16 wysdome of vndyrstondyng. ¹For Streynth and Powere, without witte and connyng, is but outrage and wodnys, And wysdome and connyng, wythout Streynth *and* Powere, Surly hym gidyth not. But whan *with* Streynth and Powere, hym 20 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 kynge Alexandyr, 24 wythout the Streynth 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.¹ 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, And¹
 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 gentillesse 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 dysciple Alexandre the grete Emperoure, conqueroure of
 al the worlde. This Aristotile 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 Percewynge vndyr-
 stondynge, and wel kowth the lawes; he was of hey nourture, 20
 wel prowed and I-lernyd of al Sciencis, Wyse, sotille, humble,
 euer lowynge ryght and verite: And therfor many men helde
 hym approphete. And as y fynde writte, ²hit 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
Aristotle to
Alexander.

Aristotle was
a man of
great counsel.

² 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 disciple Alexandre. To thy
 discrecioun I do to vndyrstonde, that y haue founde in the
 londe of Perse appeple ful of Reyson and of hey vndyrstondynge 36
 and of Parcewynge engyn, the whych afor al otheres conveytyth
 dygnyte³ of lordshup, and therfor we Purposyth to destru ham

The Persians
are full of
reason.

¹ suttilte crossed through here.

³ 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-
lettres." destroy them?

Wp whych matyer, *Aristotle* 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
launce and bonerte, for yf ye So do, ye may haue hoppe wyth justly, and
8 goddys helpe that al thay shal be to yow obeyaunt, and ye shall they will
mow tham gouerne in good Pees." obey you.

- Whan alexandyr hadd rescwid 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
Excellence this boke, entremedelid wyth many good ensamplis to the book
of olde stories, And wyth the foure cardynale vertues, and many stories.
16 dyuers othyr good matturis, and olde ensamplis and new.

Here begynnnyth the Chapteres and the tytles of this boke.

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

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

Of the .iiij ^e . vertu cardynal, that is y-callid fortitudo, in Englysh, streynthe	Capitulum xxx^m.	Page 170.
4 Of olde stories to Show the condycionys and propreteis of the hardy ...	Capitulum. xxxj^m.	Page 173.
Of the Pite and mercy that a kynge sholde haue	Capitulum. xxxij^m.	Page 180.
8 Of the kynges tytles to the lande of Ireland after the cronycles ...	Capitulum xxxiiij^m.	Page 184.
Of the .iiij ^e . cardynale vertu, callit tem- poraunce	Capitulum xxxiiiij^m.	Page 186.
12 Of olde stories of the comendacioun of the vertu of temporaunce ...	Capitulum. xxxv^m.	Page 189.
Of the temporat loue that sholde be be- tween a man and his wyfe ...	Capitulum xxxvj^m.	Page 191.
16 Of the comendacioun, and of the worke of Matrymony	Capitulum xxxvij^m.¹	Page 193.
Of the keypyng of body, after the con- sayl of lechis	Capitulum xxxix^m.	Page 195.
20 That astronomye is necessary to the kep- pyng of mannys body	Capitulum xl^m.	Page 195.
Of Stories and Ensamplis to proue that Oryson is Souerayne remedy in euery trybulacion	Capitulum. xlij^m.	Page 197.
That god haue not in dyspyte the ory- son of Pagans	Capitulum xlij^m.	Page 200.
Of dyuers ryght good and necessary nobilteis of the vertu of orison ...	Capitulum xliij^m.	Page 203.
28 Of new Ensamplis that oryson is moch vaylant agaynys the Malice of ² ennemys	Capitulum. xliiij^m.	Page 205.
32 Of the vertu of Iustice	Capitulum xlv^m.	Page 207.
Of the gouernaunce of a man after the .v. wittes	Capitulum xlvj^m.	Page 208.
Of the maner of propyrteis of consail- loures	Capitulum. xlvij^m.	Page 209.
36 ³ How a prynce shall assay his consail- lores	Capitulum xlviiij^m.	Page 210.

¹ 38 omitted [in a late hand in margin].

² of repeated in MS.

³ 36 L.

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

- Of the .iiij. parties of the yere after har
 kyndes / fryste of the veere ... **Capitulum. Lxviij^m.** Page 243.
 Of Somyr, and of his condycionys ... **Capitulum Lxviiij^m.** Page 244.
 4 Of herust, and his condycionys ... **Capitulum Lxix^m.** Page 245.
 Of Wyntyrr, and his condycionys ... **Capitulum Lxx^m.** Page 245.
 Of thynges that makyth a manys body
 faate, moysty, and wel dyssposid^d **Capitulum**
 8 **Septuagessimum. primum** **Lxxij^m.** Page 247.
 Of thynges that done the contrary ... **Capitulum Lxxij^m.** Page 248.
 Expliciunt capitula Sequentis libri.
- ¹Fryst, How and for Whate cause this arystotiles boke
 12 **Was makyd. Capitulum primum.** ¹ 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 schoolis, 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 schoolis, he wrote to Alex-
 ander in this forme, ²“O thou fulglorious³ Sonne, fulryghtful ² 4b 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 heyneys 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.”
- 32 Of the two thyngis pryncipalle the wyche behowyth a **Capitulum**
 kyng to haue. **Capitulum Secundum.** **ij^m.**
 w ho so wold lordshup pesebly 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 between al maner of folke,

¹ Fol. 30 b.
Capitulum
ij^m.

Alexander
 had need of
 the counsel of
 Aristotle, and
 sent for him.

Since he
 might not
 come, he sent
 him this
 book.

Capitulum
ij^m.

A king must
 judge righte-
 ously between
 folk.

³ Prynce is crossed through here.

A king must
be able to
maintain his
right.

He must
spend freely
among his
folk.

¹ 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 lyghtly. For who- 4
So by witte and conynge doth ryght to euery man, wel as frende
he owyth to be lound 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, ¹and wysly eueryman rewarde
aftyr his deserwyng. But whate myschefe folwyth of chynchry
and folargesse, ye schal sene hit aftyr in this boke. 12

Capitu-
lum. iiij^m.

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

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

² 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 kynge zalente 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."
Aftyr hit be-felle his owyn Sone to be founde in the Same Syne, 20
and al the Cite atte the ²Honour and reuerence of the fadyr, to
the Sone relessid the Payne of the eighyn,³ But the kynge ne
wolde nat Suffyr by his will. They of the Cite so Entierly
praid and bosoght the kynge, 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 fadyr, 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, kynge of Inde, that wolde batailli with the Pepil of
⁴ 55 L. grece, strongly gederid huge hostis of whych ⁴no man couth tell

³ 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 company 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 noght endure.
24 Nothyng Erthely is noght so grete, that hit ne may Peryshe and faill." And aftyr hit befell that al that this good Clerke Damazates sayde betyde the kyng. For that grete hoste, for defeaute of ryght Purveyaunce and wyse gouernaunce, was ouer-
28 come and scomfite of few Pepil, ordaynly gouernyd. ¹But victori in battail Pryncipal is in god. ²That Shewyth wel the deddis of the nobyll 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 lettynge 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.

¹ Fol. 31 b.

Irelande
² 6 L.
It is God that giveth the victory,

witness your grandfather, how he slew the Murphys,

and the McMurroughs.

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 4 wolde auaunce, yaue 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 8 the whych fredome *and* many othyres, al men gladly kyng Alexander servid.

Capitulum
iiij^m.

**Of the dyuersyte of kynges of maneris wych ben Praside
and vnPrayside. Capitulum. iiij^m.**

12

Should a king
be free-hand-
ed to himself
and his sub-
jects?

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 noght reproue yf he be scarse to hym-Selfe. and 16 large to his sugettes, But thay of Perse Sayth the contrary, that a kyng is noght worthe but yf he be large to hym-Selfe and to his sugettes. But amonge al othyrs, he is worste ¹and 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 meene, *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* after 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,² *and* see the Services *and* meritis of thy Subiectes. 36

nota.

¹ 66 L.

One kind is
worst of all.

It is hard to
hold the
mean be-
tween lar-
gesse and
covenantousness.

Three things
to consider in
free-handed-
ness.

Fol. 32.

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

² 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 ayeȳne the vertu of larges. money you
 And his rule ouer-Passyth. For-why who-so-euer folychē 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, ¹that ouer-Passyth Wysdome 1 7 L.
 and Purveyaunce. Of the Seden thyngē 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 Frendis wythout Fayle, obeiance
 16 in al thyngē; 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 thyngē, bethynke the suttily *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 noght *and* hath noght deservid, that yefte is loste, For
 hit Is not aftyr Fraunches and wertu. A ful thyngē 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 Choose serv-
 scarce othyr folarge, yf he wolde do wel, he moste ordeyne some ants who
 trewe men that may duly, als hit longyth to a kynge, his goodis will spend
 to despende and ordeyn. your money
wisely.

- 32 Wher-for byth to Enchu folargesse *and* scarcite. And Of fre-
 whate longyth to Fraunchis. Capitulum V^m. dome and
Scarsite:

- Alexandyr y do the to witte certeynly, that a kynge that
 o more yewyth than his roialme may sustene, he shal anoone
 36 be destrued and broght to noght; And his roialme fail The danger
 moste, And whoso hard is, or noght yewyth, he may not of both
 a roialme holde, And ther-for wite thow well that the honnoure foolish giving
 and glory of a kynges to enchu folargesse ²*and* scarsite, as two and covet-
ousness.

Nota

¹ A little space in the MSS. after 'auere'. Don't take your subjects' goods from them.

² Fol. 32 b. Hermogenes gave the same advice.

wickyd enemys to mayntene a roialme. Fraunchis and largesse auere,¹ makyth longe a roialme to Endure and wel y-kepid. And one thyng 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 ²Hermogenes, That in a Kynge Hit is a Souerayne Bonyte, Sotylte and Vndyrstondynge, seurte of connyng, *and* of law, wyth Schewynge 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, "vnryghtful men shal not lyue halfe har dayes." And also, vnryghtuossnes disherityth kynges 12 and Pryncis; And therfor sayth Salomon, "Kyngdomes bene translatid frame oone Pepill vnto another for vnryghtuossnesse." 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 lucres *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 goodnys euer graunt yow grace, extorcioun and fals covetyse to enchu; and that ye euer be wel ware that y naue 28 no ³ayne 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 Vyrehippe 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, throghe god, and of god, and So hit lyeth in no 40

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,
³ 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 gossell of goodnes spekyng,
 Sayth, *Sine me nichil potestis facere.* / “Wythout me ye may
 4 nothyng do.” In anothyr 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, ayeynnes 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 wyrchipphul knyght Syr Stewyn Scrope, in kynge
 Richarde-is tyme and ¹Kynge Henry-is tyme the fourth Also,
 Hauynge the gouernaunce of Irelande, many extorcionys did,
 16 Lyuere; takynge, lytill good Paynge, moche he trauallit, lytill
 espolid in the Iryssh, enemys he had ²al 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, ³he 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 oone day in youre presence aforsayde: good
 36 pees in leynstere that yere, and many othyr commendable dedis
 of armes he did elsware. Al this grace hym befelle that yere
 as y vnderstond, For-thy that he al that yere noone extorcioun
 did. Now y leue of this matier. And wryte y will aftyr

¹ Fol. 33.

Sir Stephen
 Scrope did
 evilly.

² 86 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
 McMur-
 rough’s
 country, took
 Callan, and
 slew Walter
 Burke.

³ 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. takyng by a kynge of his subiectis goodys, destrueth the roialme.
And shewyth that to be Sothe in this manere / Whan the
 Mysen and the expensis of folargesse ouer-Passyth the rentis re- 4
 uenueth of the roialme and the receitis, than moste the kynge of
 his Peple har goodis take. Than doythe he ¹harne in euery syde;
¹ 9 L. harne to ham of whome he takyth, for he be-reuyth ham har
 lyvyng and hare Sustenaunce, And harne to hym that takyth 8
 and ravyschyth; for he that is vndone by fals extorcoun
 takynge, he cryeth to god almyghty, fadyr of mercy and of Pite:
 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 yauē 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 noght 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; another
 yewyth a vyse ²consail and Sauyth al a roialme, And So may
² Fol. 33 b. noght 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.
³ 96 L. Answerē gladly the Pepill, and benurly wyth ham speke, ³Speke 32
 wysely and lytill, Fle fooly and euyl 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^m.*

Capitulum v Ndyrstond alexander, that connyng and vndyrstondynge
 vj^m. 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
 4 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 rennounge he shall be renounet and Preysid; And
 8 he that hit will not desyre, he shall atte the latyr ende be shente. Therfor good rennounge is Souerantly to be desyrid, For gouern-
 aunce of a roelme is not doyne at will Saue by good renoune. Understand-
ing is the
beginning of
all virtues.
- Who-so covetyth a roialme or a lorchuppe to Purchase or
 12 wel wyth-oute loue of good rennounge, 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
 16 engendryth hatredyn, hatredyn engendryth wronge and wrethe, Wronge and wreth engendryth vnreuerence, Vnreuerence engendryth enemyte, Enemyte engendryth dyscordis *and* werre, ¹ And
 were destrueth lawes and the royalme, and that is agaynys
 20 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*
 24 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
 28 ordaynyd, The lawes y-stabelid in the Pepill, and acordyth to reysone and to kynde. The gen-
logi of
Pryde.
From Pride
comes all
evil.
1 10 L.
The gene-
alogy of
Humility.
All good
arises from
this virtue.

Of two thynges that makyth a kynge to haue good renoune.

Als hit folwyth in this nexte Capytre. *Capitulum vij^m.*

- 32 Or-alsmoche as a kynge Souerany in foryne gouernance
 f 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
 36 of god and al his roielme, 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, ² ande
 ouermych ouerledyth Hit and emblemshythyth Whate He may, How a king
may have
good renoun.

If a king puts God's law below his own, he shall not be held in honour. ² 10 b L.] and Hys Fraunches *and* estatues¹ low makyth, In that he dothe to god ouer-grete veleny : he ouer-Passyth al maner law, ryght, verite, [and] god hatyth, indespite hym foryethyth wherfor ryght is, that al the ²Pepill of god hym haue lytill in honnoure. 4 The Philosofors sayth, that assemely thynges hit is into the magiste of a kynge that he be subiecte *and* obeyaunte to the stabylnes of good lawes, and abow all thynges to godis lawe, noght in fals Papelardry of word or of dede, but in Suche shew- 8 ynge and oppyne wyrchynges 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 honouryth. 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 thynges lese he moste his lof, his roialme shall fall, the crowne 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 ayeine 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 roialmys 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 Myrderide, And rycharde the ryche ruly Erle of 32 Arundelle ³atte 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 arryue, *and* lytill or noone exploit dit.

¹ al manere lawe, ryght, verite and good, *crossed through, with vacat written over.*

- Than the mene-whyle, Duke henry of lancastre that he hadd But Duke Henry came
 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 and took King Richard at Flint,
 toke. To londyn he ladd hym, Parlement ther was sette, the
 8 Duke was coronyd kynge. But Richarde neuer aftyr that his
 kyngdome myght ¹reyose, Ande yette, hym to restore many a ¹ Fol. 34 b.
 thowsande men loste hare lywes. There-fore by this ensamplis and thus he lost his land.
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 rennounce, that in spekyng he A king should speak little and wisely,
 16 gouerne his tonge wysely, that he be not of many wordys, but
 that he be well avyside, reysonably to speke that he wöll 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 and be stable.
 that a man may witte where he shall be yfounded. If this two
 thyngis aforsayde be in a kynge wel mayntenyt, Of god he shall
 24 haue grace, And of his Pepill shal be wyrchippyð, ylowid, *and* Then shall he be praised and feared.
 ydreddyð.

²How a kynge shal haue hym anent his Pepille.

² 11 b L.

Capitulum viij^m.

- 28 ^t O a kynge hit appendyth to honoure tho that his lawes A king should gladly speak with wise men;
 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 answere, 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* myssayse,
 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 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^m.** 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 afterwarde, and after that ordayne his doynge, So that
the adventures comynge afterward, 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 vysdome of connyng is
hit in a kynge that he can gouerne hym ¹selfe 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 roote, the Perdurabill lyfe,
the roialme wyth-out ende *and* yoy wythout doloure. Guy al
thy thoughtis al tyme to do ²well, 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-
thynte the of that, that may befall, Forwhy whate shal of
aduenture to-morrow betyde thow knoweste noght. **But gra-**
cious lorde how ye shall haue yow anent enemys rebelle, *and* 32
thewis, after in this boke ye shal fynde y-writte. Now yewe
the not after 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 accustomyst to the workys of bestis wythout
reyson, Trow thow me wythout dute, that the foly company of
women destruethe the body, sorthyth ¹the 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*
nrit of many wordes, he hyryth wyth the lasse wille.

He should flee
the sources of
lechery,

¹ 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^m.**

20 O a kynge hit appendyth noght 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*² 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 yaued grete yieftis, giltles men out of Pryson de-
lyueret, relessit greuous dettis, and ³many 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 ⁴amonge 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 great
gifts, and did
works of pity.
³ 13 L.

⁴ Fol. 35 b.

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 low-
 ynges *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,
 So all the people rejoiced in their king. and trewely lowe ; Therfor criet the pepill, har kynge and his 12
 good werkes *with* hey woyce 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 encresid har renoun.
 Atte that tyme the kynge was wonyd to deme the mysdoers
 wythoute mercy, to haue that thay shold no more do amyssse,
 At that time the king would lighten the dues of the merchants. that otheres were therof chastised. Atte that tyme the kynge 20
 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 rescewid *and* moche good wynnyth. Ther may 24
 wynne ryche and pouere Citeseyns and foreyns. And there
 encressyd the truages ¹ of the land and rentys. Wel Sholde men
 1 13 b L. 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
 his lordshupp, the goode and the Prowe of the pepill he dys-
 trowbyth and gretly amenusyth. And therfor he nys nought
 worthy, a roialme or a lordshuppe 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 heuyenes 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 ¹maystow many secrete thyngis to Parcew and Hyre. This owyth noght to be don, but twyes or threes by yere. Ouer that thow owyst to haue 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 berrynge *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.
²This 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.

¹ Fol. 36.

But still he should be of grave countenance.

² 14 L.

20 That a kyng is lykenyd to reyne, wynde, wyntyr, *and*
 Somyr. **Capitulum xij^m.**

a lykenys is betwen a kyng and the reynne, wynde, wyntyr, *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, laitynge, 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.

A king is like
the change of
seasons.

¹ 146 L.

Though a
king hurt
some folk,

² me MS.

yet men
should not
leave praying
for him.

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 corrupcion of the eire, Venymes ther-of be noryschyd, and
oथyr illis. And albe thes illis fallyth throgh wyndis, hit wer ⁴
noght profitable to the pepill to be wythout the wynde. The
thyrd lykenes 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 ¹comyth 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 oथyr
goodis he dothe to the Pepill, And al he dothe many thyngis ¹²
after lawe *and* ryght wherof Some byth damagid, Some byth
myslade, And albe that he do wherof somen byth myspayed,
And he ² 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.

Of the Purweyawnce of a kynge. Capitulum. xiiij^m. 20

³ Fol. 36 b.

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

³Alexandre, bethynke the that thow be well y-storid of
o whete and of corne, *and* of euery maner of greyne that
good is for lyuynge, throgh 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, kepyth the
Citteis, *and* makyth the kynge of his subiectis to be dreddid.

Of the mercy of a kynge. Capitulum xiiiij^m.

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 noght 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
⁴ 15 L. ⁴Servant wel be lyke the," And yf the slaght be vnryghtfull, god

shal answere, "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.

Of thre thyngis wherof a kynge or a prynce shulde hym a-vyse. And pryncipally of the thyrd, that a man sholde kepe fayth in his othes makynge for any thyng, &c. Capitulum xv^m.

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
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
16 may nve and damage. The thyrd 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.
20 And thegh hit happe that throghe 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
28 of the Pepill be and of lordshuppis ¹As 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
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 ²hande that the beholdyth.
36 This Spyritte that al thy workys Seyth ande Parcewyth, yf
they 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 noght

God re-
vengeth man-
slaughter.

Remember
old times.

Do not de-
spise the un-
fortunate.

Never break
faith.

The praise of
good faith.

¹ 156 L.

Two spirits
attend man—

² Fol. 37.

one to keep
him, the other
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 noght 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 xv^mj. **How a kynge shulde auance prowyd men in armys, and the
 Study of clergi to hawe wyth hym¹. *Capitulum. xvjm.* 16**

Make your young men warriors, a lexandyr, make thy bachyllers and thy yonglynges to be
 1 16 L. prowid in armes to yousty, and Serche and thay in al maner
 1 of assautes be enfourmyd for al maner of battailis *and* of
 estowris. And many tymes do commande throgh thy roialme 20
 and your children scholars. 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 otheris: And thy Purveyaunce ham owyth to 24
 Help them that study. fynde har lywyng. To tho that wel Studyeth ye shall some
 anauncement 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 wyrchipp of the Empire, the beauute of 32
 the realme, the lyght of the lorshuppe, the remembraunce 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. Throgh the whyche 36
 What clergy does for a land. 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.¹

The learning of Greek maidens.

1 16 b L.

²The Prologe of the foure Cardinall Vertues, declaryng the
 3 vertues of theologi, and fowre manere of goodis. *Capitulum xvij^m.*
Capitulum xvij^m.

Capitulum xvij^m.
 3 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^e. 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
 Vertues pryncipalle of theologi or dyuynyte, y-callid in lateyne
 20 **Fides, Spes, Caritas**, In Englysch, Feyth, Hoppe, *and* Charite. *Nota bene*
 Feyth is a belewyng of thyngis that oure bodeley eygh may not see, As the xij^e. 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 presompson 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 fulfyllinge 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 fulfyllinge 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,

Faith,

Hope,

Charity.

[Au]gustinus.

The praise of Charity.

Never punish for hatred of the offender.

² 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 govern-
ance. The grete clerke Seneca Seyth, "If þou 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^e cardy-
nale 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 youre,
to your wel-willynge ouer al.

Of the foure Cardynal vertues. Capitulum xviiij^m.

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^m.

Of the fryst vertue cardynal, that callit is, Prudencia.

Capitulum xix^m.

2 Fol. 38.

There are
four manners
of good.

Good of kind,
which comes
to beasts
as to men:

Good of
fortune,
which comes
to evil men
as to good:

tte the begynnynge of the declaracion of this vertu, Pru- 24
dencia, vndyrstonde ye that there is foure maner of goodys,
2a 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
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
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 appartenyth 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 ^{1 17 b L.} they byth goodis 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 oonly 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* namely in two. Capitulum xx^m. Capitulum .xx^m.

Itte is to witte, that lyke as a man of al bestis that euer
 12 h god makyd surmountyth in nobelesse of kynde, So he ^{A man has reason and will.} sholde ham surmounte in vertues, *and* namely in two, that byth two begynnyngis *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, ^{Justice comes from will.} and appendyth to wille, for the Ryghtfulnes of workis or of
 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 wickydnnesse of Fleshly
 24 appetites, that is to witte by glotony *and* Lechurie, and for thes wyckydnes to refrayne, hit be-howyth haue the vertu of temperance ; In an-othyr maner thay byth destroubid by the wickydnnesse 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 cardynall 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, ^{2 18 L. 3 Fol. 38 b.} and to al others that ³owyth any Pepile to gouerne ande redresse. Amonge thes vertues that we haue namyd aftyr ryght ordyr, Hit be-howyth to begyn wyth ^{A king should have these virtues.}

Of these
virtues Prudence
comes
first.

Prudencia, for by vndyrstondynge will is gouernet, for wille nothyng may not desyre, but yf by vndyrstondynge to hit by shewid. And therfor holldyth vndyrstondynge and reysone the forwarde. 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 towchye of Prudence, hit is by ryght ordyr to begynne.

Capitulum
xxj^m.

Of Prudencia and cunnyng to mayntene and haue.

Capitulum xxj^m.

8

These virtues
are profitable
to king and
subjects.
nota

Rudencia and Cvnnyng behowith a Prynce namly to haue,
p 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
Valerius. of wys men, Is the helthe of al the worlde." Valery in his vij.
Boethius. boke, and boyce in his fryst boke, Sayth, that the nobill Clerke 16
Senec called the worlde the gyldyn worlde, whan roialmes
Policraticus. weryn) gouernyd by wys men. Of this sayth Policrat in his vj.
boke, that "iij^e. thynges makyd the romanys to conquere londe
and ouer-come Pepill, that Is to say, cunnyng, and wysdome 20
y-prowyd of armes, and hey feyth and trouthe mayntenyd." The
Policraticus. Same clerke also saythe in his iiij^e boke, "I ne may not mynde
me that the Emperours of Rome ne the dukes wer vulettride
while that hare lordshupp was well gouernyd in his streynth." 24
But y ne wote how, Sethyn that in prynces was extentid 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 cvnnyng ne may 28
not endure. For god that is Hym-Selfe connyng, Sayth ¹ in the
Persone of cvnnyng, in the boke of Proverbis, "By me, pat
Is to say, cvnnyng, kynges regnyd." Salamon in his boke of
wysdome Sayth, "A wyse kynges is the Stabelyng of the 32
Pepill." And ther he Sayth agayn, "ye kynges of the Pepill,
Solomon. If ye delytyth in ryall Citees and in Septris, loue ye wysdome.
that ye may regnyne longe tyme, Loue ye the lygh of cvnnyng
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

¹ 186 L.

Solomon.

Solomon.

wysdome of a kynge sholde his law gouerne after 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 ^{Moses.}
 4 a kynge is sette in his heyneſſe 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 ¹ apperyth that a kynge sholde be wyse that he be ^{1 Fol. 39.}
 not y-callid an ape. As Seynt bernard Seyth "An ape Envy- ^{S. Bernard.}
 12 ronyth the fole kynge, that sittyth in See, And therfor yf a prynce be vnletterid, he sholde after the consaill of letterid men wyrehe, and hym and his realme gouerne." And therfor hit is writte in the boke of Deutronomye, That "a kynge sholde ^{Moses.}
 16 take ensampill of the law of Prestis," that is to sey, of letterid men, as helemaund sayth.

Now here begynnyth olde stories to prowe the forsayde thechyng of Prudencia trowthe. Capitulum xx[ij]^m.

20 f FOR cunnyng and Prudencia to haue *and* conquere, olde kynges ² weryn full couetouse, Pensifs, *and* desyryng, and ^{2 19 L.}
 that apperyth well by this stories. In the thyrd boke of ^{How Solo-}
 kynges we fyndyth y-writ, that oure lord apperid on a certayn ^{mon prized}
 24 nyght to kynge Salamon in slepyng and to hym sayde, "Aske ^{wisdom above}
 thow that thow wylte, And I the hit yeue," and Salamon sayde, ^{long life,}
 "Thow hast makyd thy grete mysericord anent thy *seruant* ^{riches or}
 Dauy my fadyr, But y ham but a lytill chylde that can not ly, ^{glory:}
 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 vnderstonðyng, 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 cunnynge, as is aforsayde, hit Plesid myche god, Whan Salamon his desire to haue cunnynge was so myche. And therfor had this olde

Great princes
had their
masters.

Polleratius
tells of Philip
and Aristotle.

Pryncis wyth ham hare maistris, as *Alexander*, arystotle; Nero, 8 Seneca; and Troiane, Plutark. Of this sayth Policrate in his vj^e boke, that when *Alexander* was borne, kynge Philippe that was his fadyr Sende to Arystotle a *lettre* in this forme, "Kynge

1 196 L.

Philippe Sendyth gretynge 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 Kynge of Fraunce, *and* hym amonestit, that he sholde make his chyldryn to lerne fre Sciencis of Clergi. For he sayth, that a kynge vnletterid, is lyke an hornyd asse.

The King of
France
and Fulk of
Anjou.

Capitulum
xxij^m.

Of the Parties of Prudencia. Capitulum vicessimum 20
tercium.

2 Fol. 39 b.

The parts of
prudence.
Memory:
understand-
ing:
forethought.

Vlly Sayth, and shewyth in the *Secunde* boke of retoryke, 24 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 avysyth 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 kynge *alexander* by conquest had gettyn the Emperie Of the worlde than he dyet, and he that all Pepill leuyng Demenyt, 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,¹ for his Frendshupp is but wrathe of doloure, his gladnys rynnyth
 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 nauf 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^e 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,² makyth
 golde of hym tresure."

The saying of a great clerk when Alexander died.
 1 20 L.

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^e Philosofoure sayde, "yestyrday he hadd of all men
 20 the lordshuppe, to-day haunyn 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^e sayde, "yestyrday he hadd erthe vndyr his fete, to-
 24 day he is of erthe oppressid."

The vj^e 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 Powere to haue Pryde, for thay may not longe Endure. And ouer al that, god ne holde noght moche of Erthely heynysse, and So hit 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 ³ But of the roialte and riches of goode men comyth goodnys, Ande of the lordshupp of Cursid men comyth many lostis and myschefis. That apperid well in Nero ⁴ to whom god grauntid of al the worlde the lorshuppe and the Empire of Rome. Of

Good and bad men haue great things.

³ Fol. 40. De Prudencia

This appeareth well in Nero.

⁴ 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 traueille 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^d *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 tetryngis of the Swerde. Than sayde Nero, "Maystyr, why wryest thy hede for the Swerde?" Seneca answerid^d, "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 hymⁿ 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 slaynⁿ, *and* his modyr he 16 made be slaynⁿ *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 reysonⁿ *and* kynde, that the sone 20 sholde do slee his modyr that grette doloure for hym sufferid^d

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

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 concewynⁿ 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.

² Fol. 40 b. hym a drynke to caste owte, ²and 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 fayrnyngs of the fire-blaas styfly hym reioiet. He was wonyd to fysshe wyth gildyn nettis. Whan thay of Rome Sawe this wodnys, *and* longyr thay myght not hit Suffyre, ¹ thay assaylid the Tirande *and* hym oute of the Cite chasid and Pursuet, and whan he apercewid that scape 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 noght 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 nyghty.
- 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,
- 32 "Ife of riches that floryshith of the genterie of thyn auncestris the auawntest, 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 beauute 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 norryssheth 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 ¹wordis onely is hare memory makyd. Be-holde hare ⁴graues! 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 kynge fro the Person of the knawe, the stronge fro the febill, the fayre fro the fowle. Therfor remembyr ⁸the of thy kynde that thou Pryde the not; therof haue mynde, yf thow kepe thy Selfe."

Capitulum
xxiiij^m.

²Now of vndyrstondynge, that is the Seconde Parte of this vertu Prudencia. Capitulum Vicessimum quartum. 12

³ Fol. 41.

³He 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 Prynceis 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^e was that the Prysoneris *and* hostagis that were takyn in the battaille sholde follow the Prynceis chare on har 24 fete, thare handis bounde be-hynde har backys; The iij^e was that the Prynce sholde be clothid in Iubiter thare godis cote, sittynge in a chare that iiij^e whyte horsyn drewe. But for-als- moche as the romanys 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 euery man of the Pepill sholde haue hope to come to glorie of a 32 Prynce or of an empyre, by prosse *and* vasselage. The ij^e Dishonoure was that the bonde-man that wyth the Prynce Sate

and three
dishonours.

⁴ 22 b L.

⁴buffetis *and* Strokis hym yaue Saynge in grū, **Notisclosotos**, that is to Say, haue knowynge of thy-Selfe, and be not Prute of so 36 hey vyrchipp; mynde thow how thow arte dedly. The thyrde

² 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
reproue *and* myssayne the Prynce for that Iorney.

In this wyse Iulyus Cesar the forte werryor, whan he came
4 agayn to Rome aftyr the conqueste of his enemys, many reprowis
and Indyngnacionys of the Pepill recewid, of the whyche he
neuer vengeaunce toke. Dauid the Profete sayth of men that Dauid
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."

In this way
Julius Cesar
triumphed.

Of the thyrd Partie of Prudencia that is callid Purvey-
aunce. **Capitulum Vicessimum quintum.** Capitulum
xxv^m.

16 the thyrd 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 man be *and* manaunt, the
20 more hym be-howyth that he be vmbethoght. Therof Tullyus
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, Power of Pepill, fayre
horsyn, clothis of Sylke, *and* ryche kynne, no man is the y-
lyke." And the kyng hym answerid, "Wylte thow my
28 fortvne proue?" "ye," sayde that othyr gladly. Than the
kyng ¹ordaynyd that Damocles ²Where sette in a fayre bedde
of golde, and made Sette afore hym a fayre tabille full of pre-
cious 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 commaunded 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
bede of golde, ne of the delycious mettis, ne of the fayre yonge
women that hym Serwid. Than Sayde the kyng, "Suche is al

Every man
has need of
forethought.

The story of
Damocles and
Dionysius of
Syracuse.

¹ 23 L.
² 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 noght 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
fychtyth, For whan this lyfe an ende takyth, neuer after
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
xxv^m.

Cicero.

¹ 23 b L.
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 reysoun thy lyfe
thow shalt lede": and al thyng after har kynde, and not 20
after 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 ¹Shynyth as golde, Thou shalt not mych
holde ne Preyse the goodys that sone moste Passe. The good 24
that god haue yeuyn the, thow sholdyst not hit kepe as anothyr
manes good, but as thyn owyn despende *and* vse hit. Ife thow
prudencia haue embraset, thou shalt neuer be vnstabill; but
after 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 leynthe 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
erreure 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 ¹chere. If thou desyryste to be wyse *and* by ¹ Fol. 42.
Prudencia worche, vmbethynke the fro ferre of all that may be-
falle, that nothyng befall Sodaynly. Whoso is wyse he Seyth
not, "I wende noght 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, thou moste bethynke, For wyth-out a good ende,
12 lytill is worth a good begynnyng. Whoso wyse is *and* vmbethyn-
thoght, he wille not begyle, ne begilid he nel not be. Swift
thoghtes that lyke byth to Swevnes, ne rescewe thou not, for yf
thou the in Suche thoghtes delyttest, Whan thou haste all y-
16 thoght, mownyng *and* wrothi thou ²shalte reme. lette thy ² 24 L.
thoght be stabill, certayne, and trewe, thy worde be not in
vayne, but be hit of Solace othyr of Prowe. thou 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 aduersite the
40 bettyr Sustene, and prosperite the bettyr mayntene. Ne be not

Of-times 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, "Idylsynse is the enemy of 4
 the Sowle, and rote of vicis." The wyse and the welgouerned
 manne, whan of grete ¹cures he wille hym wythdarwe, Of ydyl-
 nesse ne of folye he nath not to do. To hym longyth nedes to
 Esplete, domes to meswre, Dures to relese, 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 wyth-
 out 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 meue the ; take no cure of the Seyere what
 Persone he is, but take kepe what menyth that he sayth " Many
 a pore man shewyth ²wysdome 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 ap-
 pendyth 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 ³as 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 Selfe vij grete folies. Fryste he
 b[l]yndyth hym Selfe, for the boke of wysdome Sayth " The 40

Don't be
idle.

A wise man
will find
plenty to do.

¹ 24 b L.

He will weigh
advice, not
the person
who gives it.

² Fol. 42 b.

He does not
fear the
blame of evil
men.

Prudence is
the director
of all other
virtues.

Solomon.

³ 25 L.

*Secundum
parisien-
sis.*

- malice of Synneris ham-Selfe blyndyth." The ij^e 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
 4 gregory Sayth, "he shall not, whan he will, drawe hit oute." Gregory.
 The iij^e Is, that as a woode man hym-Selfe he Puttyth his haundis, yeuyng hym-Selfe a wounde vncurabill; For that Salamon Sayth, "By malice he hath his Sowle Slayne," for
 8 Synne is the dethe of the Sowle, for hit departyth god from hym, the whych is his lyfe. The iiij^e 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
 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 thyng, For Osee, the holy prophete, Sayth, **Ve eis quoniam**
 16 **recesserunt a me**, "Wo to them, for-why thay haue lefte me." The vj^e is that he to al-mygthy good presumyth were to make, the whyche were sone were endyth, yfe the mercy of god hit wolde suffre. The vij^e 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.

The 7 folles
of deadly sin.
Job.

Who sins,
loses all his
good works.

Hosea.

- ¹Of the Seconde vertu cardynall that is y-callid in latyn
 24 **Iusticia. In englysshe ryghtfulnesse othyre ryght. Capitulum vicessimum Septimum.**

¹ 25 b L.

- ²t He lawe of Emyle³ exponyth this vertu Iusticia, in this maner in latyne: **Iusticia est constans et perfecta voluntas**,
 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
 32 this Sayth the Prophete, **Declina a malo, et fac bonum**, And cryst Sayth in the gospels, **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 hungryth and thurstyth ryght." Some clerke dyuydyth the vertu of Iusticia into v^e Parties, Fryste into obedience, for the Suffrayne; In correccioñ for the Subiecte;

² Fol. 43.
³ civile Lam.
Capitulum
xxvij^m.

Of Justicia

Agustinus.

The five parts
of Justice.

Seneca on
Justice.

What Justice
bids men do.

The sin of
Eli.

The punish-
ment of
Israel.

¹ 26 L.
² dyuerie MS.

The fault of
David.

How his
children
waxed evil.

³ Fol. 43 b.

Irelande

God punishes
them that
chasten not
their sub-
jects.

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 fello- 4 chippe." For the lawe of god chargyth the forto do to thy neghbore, lyke as thou 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 appertenyth to the vertu Iusticia: he consentyth to wickyd men, that wickydenesse will not destruy. In the boke of kynges the scripture vs 12 tellyth, that helpe 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 reprowid *and* not chastid, by reddoure of the lawe, god ther-of toke grewos vengeance. For thar Syne they 16 where slayme in bataille, and xxx^{ti} M^t. wyth hame of godis Pepill, by assaute of mysbelewyne men; And the arke of god, of the whyche the Iues makyd so myche ¹druerie,² was rauyshid a-way. And ther-for, when helpe 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 kyng Dauid 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 after 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 after when they were full voxen 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 presumption of the tyraunt, ffor he was slayne in battail, and his men Discom- 32 fit. That god punyshid hame that chastenet not hare subiectis, ³me-thynketh hit apperyth oft-tymes by dyuers Englyshe cap- tainys 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 captainys 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

- parti, the Sothe forto telle, ffor Salamon in his proverbis Sayth, *Solomon.*
 "Verite getyth hatredyn, and good Service gettyth Frendis."
 And there-for Sayth the apostill in his Pistill that he wrote to *Paul.*
 4 the Galathis, *iii*^{jo} "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, ¹for *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
 aftr 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*
 that so now is despied and lytill Settyn of, in tyme comynge *set by now.*
 hit shall delyuer his louers, and condempne his enemys aftr the
 worde of oure Sauyoure, Saynge, "ye shall knowe verite, and
 20 verite shall delyuer you." Perisience Sayth, "As the false Peny *Parisiensis.*
 hath 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 wickydyly, 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 chastesynge 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 ²yonge 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,

The history
of Saul.
1 Fol. 44.

How he
fought
against
Amalek,

but disobeyed
God.

So he was un-
king made,

and Agag
slain.

Dares tells
of Troy,

2 27 b L.

how Hector
slew many
Greeks,

and could
have slain
them all if
they had
had prudence,

Specialy in fals Pepill, not ouersettynge the houre of fortune,
Shewyth this stories Suynge. The fryste boke of kynges tellyth
that ¹oure 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 thou 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 makedyn. 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 makyd, and the holy
Dauid anoyntyd kynge of Israell, lyuyng 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 with 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 between the 20
Troians and the grecans, that after Monestus the Duke of
Athene hadd wondyd hector, the kynges Sone of troy, Priames,
in the Same day ²this 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 fleyng suyt, and as men that victorie hadde hare Shippes 28
brente, hare golde, Syluyr, armure, and IoweH with 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 eyen, 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, yslayne 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 befallyth, 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 after he shal 40

- now comyn to, So hit befell of the onselfe 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 kynge, an hardy knyght,
 strongly in hector assaute makyd. But as thay in bataille 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 ¹he 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 ²wolde make
 and Procure that the Troians for that day agayn the Grecans of
 battalle wolde cesse, and no more the chasce 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, kynge 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
 kynge. This Iason Saylynge thedreward landyd at Troy, hym and Troia.
 32 his men to refresshe, wittynge came to Lamedanton, the kynge
 of troy, of the fresshe array of Iason³ and his men. This kynge
 therof hawynge envy, sende Iason by message that he sholde his
 londe lewe wyth-out delay. Iason so did, and Sayde, "Gentrie
 36 ⁴wolde that the kynge to estraungeris none harme doynge bettyr
 chere sholde make. And Peraduenture, are this yere passe, y
 shall here lande, whedyr that he will or no": and So he dide,
 the kynge he Slowe, Troy he brente, and the kynges doghtyr

but he stayed
the fight

to make cheer
to his cousin
Ajax,

¹ 28 L.

² Fol. 44 b.

and granted
three days'
truce.

So the victory
ceased, and
at the last
Troy was
taken.

De longi-
tudine et
latitudine
troie etc.

The first
cause of the
war.

Jason and
Laomedon.

⁴ 28 b L.

How Jason
burnt Troy.

³ by message, marked for erasure here.

rauyshid. But Priames, son to lamedanton, and fadyr to Ector,
 1 veyne MS. restorid troy So excellently as I afor-Sayde, that hit sholde
 Many great countries neuer haue be take, ne hadd traysone beyne¹ begonne. And hit
 peopled with the folk is to witte that Rome, Venys, Italy, Lumbardy, Fraunce, Eng- 4
 escaped from Troy. land, and many othyr Prowyncis weryn, and yette byth, in-
 habite 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 kynge haue grauntid you
 Powere, do ye therof Execucion in opyn fals enemys, traytouris,
 Don't forget Troy when you fight in Ireland. 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 begynnynge.*"
 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
 especially O'Dennis of Kildare. in Poynte was to haue be rasid out of roote, ²whan 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.
 2 Fol. 45. 29 L. CCCC xx^{ti}. And ye the same castell, to the lorde therof, the
 You had a chance in 1420. Erle of kyldare aforsayd, delyuerid. In the Same yere the 28
 Same fals nettles lyghtly agayn hit gotte.

Capitulum **That a prynce sholde not truste to his enemy.** Capitulum
 xxviiij^m. **Vicessimum octauum.**

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 companied in
 one way, that oone was an Philosofoure and feythfull man, that
 othyr was a man the whych was an Iewe. The Philosofre rode The Philo-
sopher and
the Jew.
 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 togiddy, and the Philosofre to
 8 the Iwe Sayde, "What is thy law *and* whate is thy feythe?" They tell
each other
their law;
first the Jew,
 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 ¹thyng hym Spare." Aftyr thys Sayde the Iue to the Phi- 1 29 b L.
 losofre, "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 The Jew asks
for a ride,
 recreiet, and thou rydest thy-Selfe atte aise." "Soth sayst
 thou," quod the Philosofre, and anoone lyght doune of the
 36 mule, he opynyð 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 and runs
away from
his compan-
ion.
 40 he lefte. And therefor he cried "alas, I ham ²confused." The 2 Fol. 45 b.

The Philo-
sopher begs
for mercy.

¹ 30 L.

The Jew dis-
appears.

The Philo-
sopher prays
for justice.

He comes up
to the Jew.

He reproach-
es him of his
evil-doing.

Irelande

³ 30 b L.

Don't forget
that the Irish
are like this
Jew.

Iue a lytill the mule¹ 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 wyld bestis, or of ¹hungre, 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 hyre, he stynte not, till he out of his syght y-Passyd was. And 8 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 hid: than he lyfte vpe his hede to god, and Sayd, "lord god, 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 Sayde, he wente not fere thennes, ther-as he founde the Iue falle doune of the mule, that brake his thegh and his neke hurtet, and the mule on his belly stondynge; 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 more besilli the Philosofre to blame, "Thow synnest vickydly yf thou me leuyste *wit/out* 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 in² whych y was norshid in, *and* in whych y founde all myne auncestres ynorshid *and* myne eldryn therin contynue." Therfor, nobill and gracious lorde, consydyr ye that youre yrysshe enemys 32 ne hare auncestres wyth-nede any of them was trewe to you or to youre fadyr, than ye ³were strongyr than thay, wytnysse on youre-Selfe, that arthure M^emirgh was no longyr trewe ne pees helde, than youre fadyr lyuet, for al the grete othis 36 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

¹ nule, MS.

² 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 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^m.

- h Itte Is to witte that correccion sholde come of lowe, acord- Correction should come of love.
- 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 persecucione.
- 12 Isay the holy prophet Sayth, **Egrediatur 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 There¹for ye shall not correcte youre Subiectes as an enemy, but as² 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 he³ 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 demenyt, ys lykenyd to a sharpe Swerde in a wode-many's honde. Al othyr vertues bene vayllaunt to tho men

Isaiah.

¹ Fol. 46.

Correct your subjects as brothers, not enemies.

Valerius.

³ 31 L.

The judgment of Cambysees.

Aristotle on justice.

² as as, MS.

The justice of a king profitable to his subjects. 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

Helinand. 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

A widow prayed Trajan for justice. 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 ¹shall 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.

He promised it on his return. 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,

She sued for it on the spot. 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 vndauntidid, that ouer-trade a weddowes Sone in the strete into the tyme that he died.

And he lighted from his horse and did justice. ²She makyd Pleynte to the Emperoure, and there-of ryght askyd. He toke his owyn 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

¹ 31 b L.

² Fol. 46 b.

Moreover, he gave up his son, who had killed a widow's child.

Christian Princes, take shame of this Pagan.

- for Penyes sylle and Sauyth gilty men, and dampnyth gylteles
men. Tho men ben lykenyd to the Iues, the cruel ¹fellons, the
whyche Sauyd baraban the thefe and a man murderere, and
4 crucifieddȳn Ihesu, the verray Sauyoure. More deppyr in the Ill Princes
shall lie
deeper in hell
than Pagan
ones.
turmentis of helle shall bene the ille Prynces, than the ill
subiectes; And more the crystyn Prynces than the Pagan
Pryncis, yf they do not ryght to al men. And yfe thay done
8 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 strongyr' turmenty shall
suffre." Ther was an heremyte Sumtyme, that al tyme Prayed The hermit
and Pope
Gregory.
12 god that he wolde shewe hym 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."
than Sayde the heremyte, "Alas, In ille tyme came I into this The hermit
complains.
16 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
20 Pouer, that all the worlde to hym Enclynyth *and* Subiecte is."
whan this heremyte so hym demenet he fell neygh in dyspayre;
the voyce of the angill hym Sayde, "Thow arte a fole dotdrat The angel
answers.
and ouer-trowes. how darryst thow make comparisone betwene
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 Riches do not
take away all
virtue,
they make it
more difficult.
good vertues: But more byth to Prayse the grete lordis, that
28 by witte *and* vertues ledyth and gouernyth the Pepill har
Subiectes, than Power men that nothyng haue to gouer[n]e
ne to mayntene ²but ham-Selfe. This gregory as the stoory ² 32 L.
tellyth, For-why that he hadd harde of Traian the Emperoure,
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,
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 blyse that neuer
40 ende shall hawe in hewyn, for Iusticia to hym thou grauntyste.

Gregory
prayed to God
for Trajan
the Emperour:

and his
prayer was
heard.

- ¹ Fol. 47. To the whyche blysse vs brynge Ihesu cryst, ¹Hevyn 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
xxx^m.
Augustin. He thyrd cardynalle vertu ys y-callid fortitudo. Saynte 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 lyghtely Sufferynge, for that thyng that is y-lowid." The [glose] vpon 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 griuance² or heuynesse 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 Perill, and a sufferance of trauail." Also Tulli Sayz that, **Fortitudo est magnarum rerum appeticio et humilium contempticio et cum ratione humili³tatis 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-nued⁴, 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 noght to flessch, 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 thou 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 noo man he shall Say ih in present ne in absente; Opynly he will take battaill, for deceit and trechuri appendyth to hym that 40
- ² gouernance, MS.
- Cicero.
- Cicero.
- ³ 33 L.
- Fortitude bears both good and evil.
- It makes him steadfast and unchanging.
- Cicero.
- What a strong man says of his enemy.
- He speaks no evil;

- is feynthe of herte. Than shall he be holde hardy and corageous, he is neither foolhardy nor cowardly. that desyryth not gret pereiH, as doth the fole-hardy; ne ouer-myche doutyth, as doyth the feynthe coward. Arystotle, in the Aristotle.
- 4 iiij^e boke of Ethic, descreyth the hardy in thys maner, "The hardy puttyth not hym-Selfe in pereiH by Smale thynges that lytill avalyth, For so done thes foolis, that So myche thay Preysyth thynges ¹that lytill wourthe bene, that thay Puttyth 1 33 b L.
- 8 ham-Selfe in pereiH of lyfe for ham. And that appartenyth to a feynthe herte to lowe myche a thyng of lytill waluc. But the hardy for a grete thyng and of grete Pryce gladdly hym The bold man puts him in peril for things of great price, Puttyth in pereiH of lyfe, As for commune Profite of the Cite,
- 12 Contrey, othyr a roialme, to sawe holy churche, to enhance the vyrchippe of god; In Suche case Puttyth the hardy boldely his lyfe in pereiH, And leuer hym Is to lyuen in honoure, than to lyue *without* ²vertue in dyshonoure." So did the good Kynges, 2 Fol. 47 b.
- 16 Pryncys, Erls, Baronys, *and* Knyghtes that afor vs were; as did kyng Davy, Sampson, Iudas Machabeus *and* his bretherin, as all the worthies did. Arthur, Charles of Fraunce, the good Prynce Edward, James youre graunt-sire, Maurice fitz Geraud, Robert Steuenes son,
- 20 Reymond le grose, Ihoñ de curey, *and* many otheres of the quenqueste of Irland. The hardy more gladly yeuyth than rescewyth, 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 entremyttyth, 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
- 28 herte, and lytill vertu. The hardy or the manfull in hidlynges he nendeynyth not any-tyng to do, For he wille do nothyng where-for he sholde be reprowid. He will haue opyn frendis He has open friends and open enemies. and opyn enemys, So that al men may know whyche ben both
- 32 oone and othyr. why, forto lowe pryuely or forto hate, appertenyth to Pouer men that dare noght to take an hand opynly. The hardy ³wille not leue that he takyth in hand for speche of the Pepill, For he hath more cure of verite, than of the 3 34 L. He cares not for the opinion of the people:
- 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 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 necessities.

¹ 346 L.

He desires Justice, right, and the honour of God.

² 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 dysayyses that he hath Sufferyth he wile haue no remembrance, for-why, 4 he ne holdyth hym not y-lowet ne vndyrfote of the dyssayyses 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 rescwyth 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 praysyth, 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 defeautes that he hath hadd, nethyr of mette, drynke, ne of othyr thynges necessities, but Plente and 20 defeaute of al thynges he rescwyth 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 defeaute of any thynges, 24 he ne Prayeth gladly anothyr manes helpe, but yf the grete nede therto hym drywe, ffor hym ¹rechyth 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, 2othyr 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 designeth not to chide.

8 Here begynnyth old stories to Shewe the condicionys and the propirteis of the hardy or the manfull. Capitulum Trycessimum Prymum.

Oche desyre thes olde Pryncis to Putte hare lyues in balaunce for comen 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 kynge of the Cite of Athenys, whan he had vnderstonde by the Answer of his godys, are that he to a certayn bataille agaynes his enemys wente, that thay the victori sholde haue in battaill whos kynge or duke sholde be slayne in battaill, He onlasit his riche armes and roial array,¹ and hym clothed in Pouer² 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 resceuet. Vegesce tellyth, that a nobil con-sailloure of Rome that Fabrice was callid, a wyse and a worthy man pat lowid not yftis to rescewe, 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 resceue; Leuer is hit to me to comaunde tho that the golde haue, than thare good to haue." Syption, the nobill duke of Rome, whan he Saue well that haniball the kynge 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 dide fill thre bushelis of golde ryngis, that weryn of the Pryncis and of the wourthy men of

Capitulum xxxj^m.

Valerius. Augustin.

The death of Codrus, king of Athens.

² 35 L.

Vegesce.

Fabricius and the ambassadors.

Scipio.

When Hannibal besieged Rome,

¹ x partially altered to y.

Scipio carried
the war into
Africa,

and caused
Hannibal to
return.

¹ Fol. 43 b.

At the last
Hannibal
died of
poison.

² 35 b L.

Valerius.

Alexander
and the cold
knight.

Orosius.

Cyrus was
besieging
Babylon.

The river
slew one of
his knights,

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, ¹and Into Streynthis. Scipion hym chased
as a grehound dothe the Fox. Atte the latyr ende by wenym,
that ²he 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
rescewid 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
betyr 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
besied 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 chylde hit
Shall mow Passe without Perill." Than he did assemblill worke- 40

- 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 ¹any damage. and he took vengeance on it.
- 4 than he toke the Cite, hit destrued, and the wallis therof he did ¹ 36 L.
down-caste into the fundemente. Hit was not y-holde proesse ne
chyualry to assaile a man vnwarnyd, but olde men helde hit for
cowardy. And therfore was alexandyr, the kynge Piamessone
8 of Troy, moche to blame, that in the tempill of apollyn by The treason of Paris blamed.
dysceyte and treyson slow achilles the worthy and doghty
knyght. Holy writte reprowyth Ioab, Prynce of kynge Dauyes
hoste, for that he had Slayn by trayson two prynces bettyr Joab re-proved.
- 12 that he was, Abner and amasam. And therfore Salamon, kynge
Dauyes 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 Valerius.
frendys, that oone was callid Hamound, that othyr Phicia. On
of this was take by Denys, the cruel Tyraunte, kynge 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, "²folych 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 His friend returns,
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 ³trouthe, frendshupe, and lewte, and for-yaue his
male talent, And prayet ham bothe to rescuwe hym to ben thare
fellowe. By losyngrie to Plese grete or Smale, hyt is contrary to
the vertue, Fortitudo, and therfor the Phylososfers 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 Diogenes
Philosofre. in a certayn day gederid wourtes to his mete, And
therfor a losynger Aristipus to hym Sayde, that was with denys Aristippus reproves Diogenes.
- 40 the tyraunt, "Diogen, thow sholdyst haue no mestere to ette

- wortes, and thow woldist losenge kynge denys." Dyogen answarid, "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.
- The lame man who came to battle.
- men mervelyth of. Of thes vs tellythe Valery, that in a certayn battaill descendyd an halte man, and therfore Some of the Same battail 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 anothyr 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.
- many Pepille to assaile." That othyr as an hardy man answarid, "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
- Do not think of past adversity.
- 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 thought 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 comendacioñ of Scipion we ¹fyndyth y-writte, that als longe as he hadd to done, hym thoght that nothyng was done. 24
- Julius Cesare.
- 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 therfor he chargyth not of preysynge ne of myspreysynge, for hit is 28 a grete noun certayne of good renoune, that a man Putte hym of anothyr 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 wirchippe and profite of the Pepille, and for no bobaunce as dyuers men dothe, whych yewyth yeftys to Rymoris whyche Praysythe ²Hym Beste that 36 moste Ham yewyth. Eeuery 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 thyng is hit that fame Spekyth 40
- As the poet says.

of the." Kyng Alexander was callid of many a man that hym
 losengit, 'Iupiter, the grete god'; but he wyste weþ 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. after, 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 auctoriment of the Pepill, and therfor thay soght not
 riches ne tresures to har owyn prow, but for the commyn prowē,
 12 ne delycate '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 dysse, 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 answarid, "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.

137b 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.

¹ 38 L.
Princes are
like God
when they
maintain the
prowe of the
common
people.

² 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.

⁴ 38 b 1.

A muleteer
marked the
doings of the
enemy,

And therfor yf the ¹Prynce 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 ⁴
dede thay trysted the bettyr to be lyke oure lord ²god, Kyng
of al Kynges, that al creaturis gouernyth after Hare degre.
Therefore by gret study the lawes weryn stabelid and mayn-
tenyde, Marchaundises vsed, Dyuers moneis contreuet, and al ⁸
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 tretieth of Empires or
realmes. Tully askyth, “yf the Sone shall Spare the fadyr yf ¹²
³he 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
trete hym, and after yf nede be, he shal acuse hym, and more ¹⁶
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, ²⁰
that Cesar auguste, lorde of al the worlde was of grete abstyn-
ence; 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, ²⁴
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 ²⁸
kyng of grete Pouer, assiget the Cite of Rome. Cruel assautes
therto makyd; ⁴Grete nombyr of Pepill he had Slayne, wherfor
out of mesure he was dreddid and dowted. the Sinatouris of the
Cite that hadd the Pepill to kepe aforsid har consaille, moche ³²
thay peynynd 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 ³⁶
the hostis, he rewardid har bataille, he deuysed har armes, hare
contenauunces, and hare out-Passynges, herly and late, and Saw
the kyng ofte-tymes goynge out of his tentis priueli to go to

³ De patrie per amorem, MS.

- sege; he knew hym well by Sertayn tokenys. The Mulion hym
 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 kynge 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
 8 haddyn of hym grete endeyne, there hym lefte, Vp thay went,
 his message thay did. the Senatours were grewid to be destowr-
 bete for a carle. Atte the laste sayd on Senatoure, "we sholde
 not haue desquite 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 kynge of barbarie
 he hame ¹presentid, to done thar will Wyth Hym. The barbrions
 16 Had Har Kynge loste, hit was no wondyr thegh, thay espaunted
 were; the Romanes ham armyd^d faste. The barbrions were
 encumberid, thay Soght har kynge, he myght ²not be founde,
 they turned har backys, but lytill ham a-vayillid; the Romanes
 20 ham Suet, they smote, they hewyn and Slowen, and home
 repairet wyth grete victorie; golde, siluer, preçious stones, riche
 clothis, and grete nobeldi wyth ham bare into the cite; thay
 Slow the kynge, and So they makyd a good ende of the were.
 24 Aftyr this the Senatours bethoght whate rewarde sholde thay
 yewyn the Mulion; thay callid hym forth, Golde, Siluer, and
 othyr auauancement hym proferid, and hym askyd wherof he
 hym wolde be content for his good Service. He answard as
 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 kynge 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
 "honoure is the moste hey thyng that a man may haue in this
 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 redyth, that
 Tyberius the Emperoure of Rome in al his dedis was taryynge,
 40 and wythout ripe consaille nothyng he didd that bare burthyn,

and came on
 their king
 as he was far
 from his men.

He led him to
 the Capitol,
 and asked
 entry.

At the last
 a Senator
 granted it.

¹ Fol. 50 b.

Then he
 brought them
 the king of
 the bar-
 barians.

² 39 L.

The Romans
 fell on them
 without a
 king, and de-
 feated them.

Then they
 offered a re-
 ward to the
 muleteer,

and he asked
 for an image
 of brass in his
 likeness, with
 a crowned
 king before
 him.

Aristotle.

Tiberius.

Tiberius charged not his officers. For ouermyche hastynes nys not proesse. ¹Thys Emperoure any offidere that he had makyd *with* nethe he chaungyd but yf hit were for opyn falsnys.¹ 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.² A man Somtyme was, that hadd many wondis, and lay nakyd in a wodd; the flies 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 ³ben full and haue ettyn y-nowe, and thes newly come me shale moche more Smertre assayle." 12 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." 16 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 20 the tokens and propirteis of the hardy, the whyche arystotle vs techyth.

A man was lying wounded.

One drove off the flies.

³ 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^m.

24

Capitulum xxxij^m. Itte is to witte that thegh mekenys is necessary to al men, namely hit is in Prynces. Therof hit is to witte that god⁴ ordeynet the fryste Prynce of His Pepill, Moysen the whyche was Hardy, a ful meke man abow al men that in Erthe 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 tokyñ of mekenes, crystyne kynges and prelatis of holy church 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 than a kynge or a Prynce." For mekenesse is the Seuerance and

⁴ Fol. 51.

Meekness especially necessary to Princes.

Proverbs.

Seneca.

¹⁻¹ This insertion is written in the margin of the MS.² *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 appertenyth 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 anothyr manes goode, but
- 12 forto be lyberall of his owyn, So Is the Prynce y-callid ¹meke, ¹ 40 L. noght in his Pepill lost-is for-yewynge, but in his owyn noght goynge owte of the vertue of Temporaunce. And therfor grete honoure, glorie, and Perpetuel virchippe, is to the Prynce,
- 16 namely in redressynge by force of Pouer and lawe, the wronges that ben done to the comyn Pepill and his subiectes, by enemys, thewis, And othyr extorcioners. That a prynce sholde be Paciente and meke, Seneca Puttyth oone ensampill and tellyth, Seneca.
- 20 that the bee is a Passynge 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, yewynge 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 nothyng.
- 28 Therfor Iulyus Cesar for-yawe lyghtely nothyng 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 Theodo-
- 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 foryeue." Seneca Seneca.
- 40 messagers to Philippe Kynge of Macedone. Whan thay hadd

Sometimes
forgive,
sometimes
punish.

Princes
should re-
dress wrongs
from ene-
mies, thieves,
and extor-
tioners.

The lion
does not hurt
a wounded
man.

Cæsar for-
gave all his
personal
enemies.

Theodo-
sius

² Fol. 51 b.

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 ¹the 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 Caton 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 Mcmurgh, Prynce of leynystere, whych is the ^ve 16
 parte of Irlande, For a gret Clerke, Richard Cambrensis that
 makyd the Story of the conqueste by kynge Henry the Seconde
 in Irland, tellyth that this Dermot in the begynnynge of his
 regnacione, he was an oppressoure and an extorcionere of vertues 20
 men, and a crowel Tyraunt ontollerabill, vpon the grete lordis
 of his londe. Anothyr 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 heyly 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 ²wirchiphully rescwid of the kynge, *and* hym his govern- 40

Timochares
and Philip of
Macedon.

¹ 406 L.

Cato.

De Der-
micio
McMurgh.
Irlande.

O'Rourke's
wife ravished
away.

Dermot is
besieged on
all sides, and
forced to flee.

He gets help
from Henry,

² 41 L.

- aunce tolde. Whan the kynge hadd herde the cause of his
 comynge, he rescwid of hym the bonde of Subieccioun, *and*
 fewtee, and hym toke his letteris of bienvoillaunce wher-by he
 4 broght Pouer of Englyssh-men, Normanes, and Walschemen into
 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 oppressyōñ.
 1 And therfor Hit Is more Sure to euery Prynce to comaunde
 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* Sethyñ. This
 Clerke Cambrensis tellyth in the Same story, **Expedit subiectis**
Principi cuilibet potius 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 correcciōñ 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
 Sermonde writte, that an extorcionere is wors than the deuyll.
 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 Deuyl may Say to god, “I haue turmentid oonly
 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 thēr 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
 of the conquest of Irland, I shall now declare yow in Partie as
 y fynde in croncles written, many titles of oure ²lege 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.

and receives
letters of
commenda-
tion.

Thus evil
princes bring
their land to
subjection.

¹ Fol. 52.

Cambrensis.
begyn
[in margin]

Nota.

An extor-
cioner is
worse than
the devil.

The devil can
justify him-
self to God.

Now shall we
rehearse the
title of the
English to
Ireland.

² 41 b L.

Capitulum xxxiiij^m. Of the Kynges titles to the land of Irland, after the Cronycelis. Capitulum xxxiiij.

Inglandis Ryste atte the begynnynge, afor the comynge of Iryshemen
 title to f into the londe, they weryñ dwellynge in a syde of spayne 4
 Irelande. whyche is callid basco. Of the whyche Basco, Bayon Is the
 First, because Irishmen came from Bayonne, which belonged to the King of Eng-
 land. 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
 Gurnynce 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 ¹therfor 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 broght Pouer of Pepill 24
 aforsaydyñ into the land, and mariet his eldyt 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. After that the Erle graunted to his kyng henry, 28
 Deuelyñ wyth two candredes nexte to Deuelyñ, and al the
 havyñ tounes of laynestre, to haue that othyr Parte in Pees,
 and ²the kynges good lordshup. And therfor M^cmurgh hath
 leste ryght to haue lordshup of al othyr Irysh Captaynes; And 32
 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^e 40

Second, be-
 cause our
 king granted
 them Ireland.

¹ Fol. 52 b.

Third, Der-
 mot became
 liege man of
 King Henry.

² 42 L.

What is a
 candrede,
 a hundred,
 or a weapon-
 taille.

title of ryght that oure kynge hath to Irland Is, that Sethyn in
the yere of Oure lorde Mt. C. *and* lx^{ti}, 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 Fourthly, all the Irish kings yielded them freely to King Henry in 1162.
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^esaghlyn,
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 lyeges *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^e title Is this, the 1 42 b l. Fifthly, all his lands belong to the Pope, and he granted the lordship to King Henry.
Pope Adriane, for-as-moche as Irland ¹Is an Ile, and hit and al
othyr 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 crystyn 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 ²Same Popis Bullys, 2 Fol. 53.
the copenes of Whych Bene ryued ynow. Sethyn came³ 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, *and* comandid *and* also denounced al the
Pepill of Irland 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
Armdagh, 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 Sixtily, the Council of Armagh decreed that the land belonged to England.

³ came came MS.

Seventhly, all the lords of Ireland became liegemen to King Richard,

1 43 L.

and bound themselves under penalties to serve him.

Pepill of the londe by the Sentence of god, the myschefis of the conquest ham befelle. The vij^e title Is, For atte the fryste comynge *and* beynge 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'murgh, 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 ¹grettyr 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.

Nowe here y an end makyth of the thyrde Cardynal vertue 16
that ycallid in lateyn, Fortitudo, in Englysh Streyntyne,
And trete of the iiij^e cardynal vertue, that Is in latyn
callid Temporancia, Is myn entente god helpynge. Amen.
Capitulum Tricessimum quartum. 20

Capitulum
xxxiiij^m.

What is
Temperance?

Cicero.

The virtues
of Temper-
ance.

2 43 b L.

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 Syggynges. And 24 therfor Tully Sayth, "If thou desyryste Temperance Put away euery Surfete, and restrayne thy desyres; Reward thou 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 ²that ben absente, thou

- shalt not gretely desyre. See that thou can lyue ¹Of Lytill ^{1 Fol. 53 b.}
 mette and Drynke. Drynke not for Delite, as doth the glotone, ^{Temperance}
 But for nede that thou haste; lette hungrye yeue the talent, ^{in eating and drinking.}
 4 and not Sause ne Saueure. If thou be attempret by the vertu
 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 ^{Be watchful}
 and of Corage, that ther be not in ham no filthehede. Be neuer ^{of your body.}
 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 ^{Fear no man}
 absent to the, but thou art al tymes presente to thy-Selfe, And ^{more than}
 al that thou doste Pryueli, god Seth hit opynli. Foule and ^{thyself.}
 16 vnclene 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, ^{Solomon.}
 "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 ^{Two causes}
 sholde no wys man lagh, that Is to witte, in despite of anothyr ^{at which a}
 man, ne for that myschefe anothyr Is betyde. Who-so laghyth ^{wise man will}
 when he sholde not, he Is holde ^{2 44 L.} ^{not laugh.} dyshoneste; And who-so
 28 neuer laghes, he Is ouer estrange in company. Shewe thy ^{Show thy}
 witte, and greue no man; whan thou shalt Play, Of veleyny ^{wit, and}
 the nedyth to kepe. Thou Shalte lagh wythout grynnyng, ^{grieve no}
 Speke wyth-out cry or noyse-makyng, Goo wythout Slouthe, ^{man.}
 32 Reste the wythout dyshoneste. Ouer al thyng thou shalte ^{Hate}
 enchu and hate Parfitely losengerie in thy-Selfe *and* otheris, ffor ^{flatterers.}
 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 despendyng, 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. 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 anothyr man of the, more than thy-Selfe." Thou shalt wythstonde a losengeoure vtrelly, that he be rebuked, and So Shalte thou done thyñ owyn profite and his also, for So thou shalt not be dys- 8 cewid, and he shal not entremyt hym to discewe. Warnynge and amonestynge recewe thou gladly, and reprowynge wythout wrath or gurchynge. Ife a man reproceth the ryghtfully, thou houyste to cvne hym thanke, And yf he doth ¹Hit Wrongfully, ²hyt 12 may be pat he wende that he did ryghtfully.² And yf Hit be that he the reprowe Wrongfully, the trouth tell hym benurly, ffor ther nys no man but he Sumtyme mystake. Salamon Sayth, "A blessyd answerre abbatyth wrethe, and an harde and a 16 thawrtouer worde raysyth³ Stryfe and wodnesse. Reproue thou a vyse man, and he shall loue the; reproue a fole and he shal the hate." Catoñ Sayth,

Cato.

Virtutem primam Puta compescere linguam.

20

Proximus est ille deo qui scit ratione 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 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.

Solomon.

Six points to be regarded in speaking.

Si Sapiens fore vis, Sex serua que tibi mando :

32

Quid loqueris, et vbi, de quo, cui,⁴ 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, where, 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 anothyr manes vices thou shalt not to

²⁻² in margin.

³ Mysyth in MS.

⁴ cur in MS.

besy encherch, nethyr aspy, For Suche a man by reysone is to hate; whan the ¹behowyth an ²ill doer to reprove, thou shalt hit not done ouersharply, but in fayre manere. Reprowe was ¹ 45 L.
 4 founde for amendement of hym that Is reprowid, But whan a man Is ouer-harde reprouet, he hatyth his reprowere, and So-therof he is empeyrid and not amendyd. Therfor Sayt[h] Sala-
 mon, whoso ouer-harde Snythyth the noos, he draueth blode,
 8 and therfor wyth benurtee and fayre chere thou Sholdyst reproue, and the trespase lyghtely foryewyn. whan a man Spekyth the wyth, fayrly hym hyre, And whath that his answere shall ben, gladely hit hym Sayne. And yf he thyn
 12 answere in dispite haue, neuer for that be thow ymeuet, ne chyd-ynge make, ne thyn endyngnacion to hym Sayne. For hit is grete honoure to a man hym to wythdrawe fro chydynge. By this forsayde vertue of Temperance, of al Pepil thow shalte ben
 16 ylowid, yf thay that ben lowyr than thow, thow haue not in dispite. And to thyne Souerayns doste honnoure and reuerence, And to thy felowis due company. To Souerayns reuerence and honoure, to Subiectes helpe and Socoure, to fellowis company
 20 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.

How ill-doers should be reprov'd.

¹ 45 L.

Solomon.

Speak fairly to him who reproves you.

Do honour to your Sovereign, and due company to your fellows.

24 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^m quintum.

Capitulum xxxv^m. Aristotle.

a Rystotle, Prynce of Philosofers, Sayth, that to the Vertu
 28 of temperance two thynges appertenyth, That Is to witte, Abstynence of mette ³and drynke, and chastite of Body: ⁴And therfor olde Vertues men thes two thynges thay kepedyn. this apperyth by this Story: Alexander the conqueroure So mych
 32 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
 36 body. Alsmoch 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 throgh glotony and dronke-

³ Fol. 54 b. ⁴ 45 b L.

The abstinence of Alexander.

Vegetius.

Valerius.

nesse men fallyth ofte-tymes in lechurie, wyche Is contrary to
 chastitee and to chyualrie. And therfor as Valery tellyth, that
 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 thow¹
 thousand women weren dryueñ away from the hoste. Weñ
 wyste the wyse Prynce that loue of women *and* brandyng
 fylthd of lechurie nesshyth a manes herte and hym makyth 8
 lyke a womoñ, So that he lesyth his Streynth, *and* hardynesse,
 and manhode, *and* chyualrie. More accordyth to a lechurere a
 Styfe-stafe than a Swerde, and an hehil than an chelde or
 a boklere. And therfor Sayth Poetes in fable, that the welle of 12
 Salynace makyth men that therin ham bathyth chaunge 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
 Same Clerke Valery vs tellyth of a nobil yonge man that was
 callid Spurina, that was so fayre of face, of body *and* fetares,
²that 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 encheyson of ille and Syne, he wondid al
 his face, and many wondys ther-In maked; Wherfor the beaute
 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
 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
 anothyr tale vs tellyth Valerye and Sayth, that atte that tyme
 whan Scipion had won *and* conquerid Cartage, as is in this boke
 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,
 he³ makyd brynge afor hym hyr fadyr *and* hyr modyr *and* the
 gentill-man that hyr trouthyd, *and* to ham Saydyn, "This golde

¹ thowo, MS.³ 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,¹ that hir has trouthid." Of this grette Ientrie alle men mervelith,

- 4 And this nobille lord mor gladly for ay servid. By this Vertu Temporancia a man gouernyth hym-self, and *with* the Vertu of Iustice othir men. But rathir and more ²Providabille ys to a ² Fol. 46 b L. man to gouern hymself than othir mene.

By Temperance a man governs himself, by Justice, others.

- 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
12 of al thing, frust aboue al thing preferid, xij^e 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 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
20 remissioun of his Sin, And therfor a man shold merciably ffor-yew his wif repentaunt veraily hir trespass. Vppon this matier Seint Austeyn saith "**Cur enim ad huc reputamus adulteros quos credimus penitencia esse sanatos.**" That is to sey—
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
28 the wif hath no pouer of hir owyn body. The iij^e caus ys that non of tham ys Sufficiant to bring forth fruyt alon of Ieneracioun. The iiij^e caus is that woman of manys Ribe was fourmyt; God wold not fourm woman of the Slyme as he dud man, but
32 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 v^e caus is that a ³Man be-hettith woman loue when he Set the Ring on hir fynger, and at mas in presence of cristes body
36 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

Twelve reasons why a man should love his wife reasonably.

Augustin.

The second cause.

The third.

The fourth.

³ Fol. 47 L. The fifth.

The sixth.

¹ From here to p. 196, l. 5, supplied from MS. Lambeth 633, fol. 46, l. 21.

- that hamself shold discord; ffor ofte tymys two realmes for on
 The seventh cause. matremony is broght to on accord. The vij^e caus is that a wif
 leuith fadir and modir and all hir kyn, and anheyrriyth to hir
 spous, And therfor he doth ontreueli but yef he hir loue. The 4
- The eighth cause. viij^e 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
 euerlesting tormenty." the ix^e 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^e
 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 ¹his
 consolacioun he seth; he seth the swerd with the which the
 dewill hym kittith and fro god hym departith. The xi^e 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 corona² est viro suo"**; that ys to sey, "As the son
² corana, 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 over-taken. The xij^e caus is that the sacrament
 The twelfth cause. of matremony is a dingnite ordeyned of god and in paradis 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 vif shold haue to hir spous, A
 doctor tellith, ffurst every woman shold loue and dred hir 40

housbond so heyly that she shold troue no man fayrir, wisser,
ne stronger than hir housbon; And thegh anny^e 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^m.

- H It ys to wit that matremony ys to be commendid for many
8 caussis, and in exspeciall at this tym for v^e; fruste for the auc-
torite of almyghty god, ordynar of matremony; ¹And for honor
of the place that hit was makid In; ffor thereas Seint benet
ordeyned the monken rull, and Seinte Austeyn chanoun Rull in
12 erth, allmyzty god that may not erre makid the Sacrement of
matremony in paradis. Therfor yef he trespassith that breketh
the rull of Seint benet, moche more hugely he tresspassith that
matremony whiche god makyd breketh. The ij^e 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 makid afor that euer
man synnyt: 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 sonys and har wiffis
sawid were, but all the lechurreris and concubynes were drond.
The iiij^e caus is for criste Ihesus and his modir Seint Mari and
24 his dessiplis by thare bodies presence—as Seint Iohn In his
gospell telith—wirsshuppeden 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 houssys, But rather the deuyll, of whom thay
makid Sacrefiz of thare bodies. The v^e 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 ²Syn
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^e caus is whan that the work is don for remedy, that is to
wit to enchu fornicasion. The iiij^e caus is whan det is payed to
the asker; vppon the which matier Seint Austeyn saith thus:

SECRETE.

O

Five reasons
why mar-
riage is
commended.
¹ Fol. 48 L.
S. Benedict.
S. Augustin.

The second
cause.

The third.

The fourth.

The fifth.

² Fol. 48 b L.
When the
work of
matrimony
may be used.

Augustin. "Redde debitum coniugale nullus est criminis. In hoc causu mouet Iusticia." That is to sey, "To pay wedlak dette hit is of no syn, rightfultis meuyth in this caus the." The
 The fourth cause for demanding the debt. iij^e¹ 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
 When it is venial or mortal sin. 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
 John de Burgh. 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 ²Polut. But yef a man and his wif were
 * Fol. 49 L. long tym in that place vyolenly enclossid, hit wer laffull to tham to do that ded. Also in hey festis & solempne dayys, in 20
 When the debt may be paid in a holy place. tymys of fasting and processiones a man and his wif shold not neghe togedir, for in such solempne tymys speecyaly 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
 When asked for it must be paid. 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 wertues, by the which a man gidith hym rightfully in the wey of gode maners, ware that

¹ MS. iij^e.

many pepill gon out of the wey into this tym I hau
trepid; Now will I retourn to that place theas 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 xxxviiij^m.

a lexander, in exspecciall kep the fro venym and pusourys : Beware of
8 well ¹Whe wot that many kingys and princys that myght not ^{poison :}
be ouercome *with* armys by wenym loste thar lywis, And othir ^{1 Fol. 49 b L.}
whillis by þe hand of that man in whom moste thay trustid,
And namely by whemen, for loue of whemen blindith the ^{and especially}
12 vndirstanding of men, and ham makith ouer moch to truste of ^{of women.}
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 ^{Remember}
and gret, Among which she send the a ful fair damsell, Of whos ^{the Queen}
beaute thu wer anon I-caghte. But I, that present ther *with* ^{of India,}
the was, besili beheld that damsell, and hir contenance, & hir
20 lokinge; And I apparcevid that she had frekelit eyen, and
without sham ficht hir sight in men vesagis, by the which I ^{and the poi-}
vndirstod well that euery man that hir tuchid Anon shold be ^{son-maiden,}
enfected *with* wenyn *without* hop of lif, for she was of a child ^{from whom}
24 I-norshit *with* venym, And therfor she was all venym; And ^{I saved you.}
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[s]ciens; And thou shalt not truste the in on
28 lech, for he myzt the priuely don the harm, The lighter that he ^{Don't trust}
is alon. But many lechis togedir wold not consent so lighteli ^{in one}
to mys-don, ffor euery of tham shall dout othir; therfor of ^{physician.}
[lechis in] Sciens and wiesdom beste I-provid and of the be beste
32 fam, by thar consaill tak thou medesyne ²What the nedith. ^{2 Fol. 50 L.}

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 ^{Galen and}
36 clerk, hit witnessith that a man may not *perfitely* can the sciens ^{Isidore teach}
and crafte of medessin but yef he be an astronomoure. And ^{that a leech}
therfor thou shalt nothing don, and namly of that which ^{must be an}
^{astronomer.}

One can learn
the move-
ments of the
stars.

¹ 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 before-
hand, one can
prepare.

² 50 b L.

Men prepare
beforehand
for summer
and winter,
dearth and
plenty.

Prayer must
not be neg-
lected.

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
philosofors ¹that 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* ordeynet
al that is to-comynge, And therfore hit nys non profyte to can
aforhand that Is to cvm, and by this reyson, hit is noȝt wourth
the Science *and* Iugementes of the Sterrys. But I the Say,
alexandyr, that the glorious 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
aftyр the mewynge *and* growynge and drecresynge of the mone,
that hath maystri and lordshupe vpon the watyr and vpon al
thynges that hath kynde of watyr. And therfor oystres and ¹⁶
crabbes, the brayne and marrowe of al bestis wixen and de-
crescen aftyр the mone. And neuer the latyr hit is good to
witte aforhande thynges that is to cvm by kynde of Sterres, for
a man may the bettyр 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 ²oथyr thynges necessari, by the wych he myght ²⁴
escape wythout empeyrement the grevaunce of the wyntyр. 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 bettyр he wolde Purvey hym of ²⁸
corne and oथyr vitaille. And therfor hit Semyth well that tho
men bene grete folis that Sayne that the Science and Iugementes
of Serris is not profitable to cane, Sethen that therby a man
may dyuers aduenturis the bettyр 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
almighty 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, fastynge, 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 begynnnyth 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 Sethyn 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 Abraham prayed for Sarah, and had children.
Patriarke, as the boke of genesi sayth, Prayet god for Sarra his wyfe for she was barayne and Passyd the age of chylde-berynge,

¹ And She concewyd ysaac. this Same ysaac had a wyfe barayne ^{1 51 L.}

12 ycallid Rebecca, he Prayed god that he wolde yeue hym generacion, And She concewid Iacob, the holy *and* nobyl Patriarke: of

this thre descendet Marie the ful blessid virgyne modyr of oure lorde Ihesu cryste. In the tyme of Moyses, the ledere and

16 *gouernoure* of the Pepill of Israelle, we redyth, that a pepill The story of Moses and Amalek.

y-callid amalech faghten agaynes Israell. Moyses ne wolde not entre into the battaill, but rerid his handys toward heuyn, and Prayet god wyth fyne herte that he wolde ham helpe. And hit

20 be-felle that ² Whyle that He hadd His Handis vprerid Israel ^{2 Fol. 55 b.}

ouercome Hare aduersaries, But whan 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 Steele. Iosue the Wourthy

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 kynge

32 of lachis, the kynge of Ierusalem, the kynge of Ebrone, the kynge of Iermoth, the kynge 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 ³ ham espaunted so hugely that thay ne durste tham defende, Anoone thay turned har backis; the childryn of Israel

^{3 51 b L.}

ham chaset wyth grete spede, hewedyn ham, and Slown, 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
biddynge, to whom al thyng Servynne, as Sayth the holy Pro-
phete Dauid. 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 kynge of
Ierusalem bettyr hym defendyd by Prayer than by Swerde, ffor
as the boke of kynges vs tellyth, Senacherib kynge 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 kynge Ezechie that he were a fole yf he thocht hym to
defende agaynes hym, for non kynge 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-about
in al regions ne myght not defende thar land agaynes the
assiriens. This kynge 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
assiriens, and Slow of ham an hundrid and Sixti and xx^{ti} and 32
v^e M^t 2 Whan 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 kynge 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 gonne 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 he¹shal 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 maked 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* mysbelewyng men, *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 mournynge *and* Sorefull *and* hugely hym peyset that he had god so mych y-grewid, *and*
32 mercy hym criet of his Synnes. And hym entierly Prayet that he wolde hym delyuer, *and* amendinge promysid yf he ayeyn myght to his realme covme. In this wyse he knew god ayeine in angwysche *and* in² mysssayse, whych he had foryetene whan
36 he was in his goodnes, ouerwel atte ayse; God whych is³ 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 brojt into Ierusalem, *and* the regalite hym yaue,

Hezekiah
fell ill, and
prayed for
health.

Then fifteen
years were
added to his
life.

¹ 52 b L.

Manasseh,
his son, was
a tyrant.

God punished
him by the
Assyrians.

He repented
and prayed
to God,

² 53 L.

³ in, MS.

and God
heard and
forgave him,

and restored
him to his
kingdom.

And he cownant kepte: he be-came a good man, *and* destruet the auteris *and* oratories that he had edified to do his sacrifice to fals goles, *and* servid goȝ in al his lyue wel and trewely, and diet aftyr he had regnyd lv yere.

4

¹ Fol. 56 b.

¹ That god nath not in dispite the orisones of Paganes.

Capitulum

Capitulum xlj^m.

xlj^m.

² Pleyer MS.

God hears
the prayers
of Pagans.

Jonah was
sent to
Nineveh.

They repent-
ed on his
preaching

³ 53 b L.

in dust and
ashes,

and God
changed His
sentence.

Alexander
found the lost
ten tribes in
the Caspian
mountains.

They asked
his leave to
go out.

f the grete Vertue of Preyer,² 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
mervelis, and I Shall Shew you that god nath not in despite the
orisones of Pagans, yf thay hym *with* good herte Pray. God 12
Sente the prophete Ionas to the grete Cite of Nynvee, wyche
was a thre-dayen Iornay. "goo," sayde he, "to the Cite of
Nynvee, *and* Say to hit, that afore this xl. dayes Passyd beñe,
the Cite shal be destruet." Ionas entrid the Cite one-dayes 16
Iornay, *and* prechit 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, Smales *and* grete. of this 20
Came tythynges to the kyng of the Cite, and he anoone arose
fro his roial Siege, *and* Put of hym ³his 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 euery man sholde turne from his Ille lyfe, and
his wickidnesse. Whan god Saw that, he chaungid his Sentence
and for-yaue tham thar Synnes, for that they *with* Pure hertes
hym mercy criden, thegh that thay Paganys weryn. Anothyr 28
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 lande, as vs tellyth the boke of kynges. And
hit was providet and ordaynet by the assiriens that the childryñ 36
of Israel were not hardy to passe the mountayns aforsayd wyth-
out lewe. And therfor whan kyng alexandyr came to the
mountayns, thes chyldryñ of Israel askedyñ lewe 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^d 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 rescwid 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 ¹come 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 after he appercewid that the worke of man ne myght not to that suffice, he Prayet 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 ²moch 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, after dyuers moste autentike auctoritees of holy wryte. **Capitulum Quadragesimum**
- 24 **Secundum.** **Capitulum xliij^m.**
- 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 thyrd 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, who³so will know the wonde of his herte, And Pute vp his handis in this howse, thow thalt hyre hym 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.

Capitulum xliij^m.

Prayer is a good work.

First learn your faults, then pray.

Salamon

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 *continuel* 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 wolde 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 ¹body, as Salamon Sayth, **Fili in tua paupertate ne despicias te ipsum, Set ora dominum et ipse curabit te**, "O thou Sonne in thyyn Sekenesse 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 Peril of deth, As hit did the good holy wyfe Susanna. Also ²Fol. 57 b. Prayer delyueryth a mañ fro ²the 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 Sekenesse of Sowle." Also Prayer in bodely
- Augustinus
Matthew.
Luke.
Augustin.
James.
Isidore.
Solomon.
¹ 55 L.
James.
² Fol. 57 b.
Prayer delivers from many evils.
Jerome.

bataille ouercomyth and hath victori. This proueth the boke
of exody, siggyng, **Cum leuaret manus Moyses, Vincebat** Exodus.
Israel, "Whan that Moyses vprerid 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 noght fyghtyng 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 Prayer
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^m.**

Capitulum
xliij^m.

ffyr the Incarnaciō of oure lorde Ihesu cryste, Mt. cccc
a xxij^{ti} yere, al the Clergi of deuelyn considerynge the grete
myschefe of Irysh enemys *and* rebeñ 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 brandyng, And O'neyle-boy, Grayfergowse and Vlnestre
32 atte his owyn wille brandyng and wastyng, This clergy twyes
in euery wike in oppyn processyon god Prayed for the good
esplaite of the forsayden oure kyng henry, than beyng in
Fraunce, and for the forsayd Erle his lyeutenaunt of Irland,
36 anent the malice of the forsayden enemys. Thys erle ³throgth the
grace of god and dewout Prayer aforsayd, beyng wyth hym the
hoste of deuelyñ, alle ⁴ the moste Inly streynthes, p[l]aases, *and*

In 1422 at
Dublin the
clergy were
grieved by
the Irish
enemy.

Irelande

They went in
procession
twice a week
praying.

³ 56 L.

² ij are run together. L. 1421.

⁴ atte MS.

Then Earl
Butler burnt
leys,

¹ 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 afftre eke he braunt and destruyet. And anoone aftyr he
rebukid the forsayden breenys *and* bourkeyns wyth dyuers otheris,
¹and 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^cgenons countre, and throgh o'haghuraghtes
countree, into the moste Inli Streynthes of M^cmahons contre,
thre nyghtes therin I-logid he was. his stronge newe castell, his 8
townes, his fayre toures, and his stronge P[l]aases into the
grownde brake, brande, and destruect, *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^cmahons countrey Sauely wythout any fyght or Shote of any
enemy to the toune of Arthyrde hit repayred. The nexte wyke
aftyr 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-boy's 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^cmahons with
dyuers othyr enemys, fynes with hym makid, Pees forto haue. 24
Al this forsaydyn hostynges, viages, and trauaill done *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 hostynge rode Thomon 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^e 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^e cause is that the thyrd Parte of
 the Profite of a good worke Is a mede or rewarde appertenynge
 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, Bernard.
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^e cause why that this nobill erle sholde not haue vayne
 glory of this forsayde proesses is, the lytill thanke that he had
 12 of ¹ham 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 rewardyth not ne commendyth benefactis, but
 reportyth ille dedes: ²And 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, "Deelyne 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 availyth agaynes
 bodely enemys: Now hit is to witte that Prayer moche a-
 wailyth agaynes gostely enemys. The grete Clerke Isodyr Isidore.
 Sayth, **Hoc est remedium eius qui viciorum temptamentis**
 32 **exestuatur, vt quociens quolibet tangitur vicio, tociens se ad**
orationem subdat, quia frequens oracio viciorum inpu-
gna-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 Matthew.
 Sayth, **Hoc genus demoniorum non eicitur, nisi per oracionem**
 40 **et Ieiunium.** ³"This kynde of Deuelis his not Put out, but by ³ 57 b L.

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.

1 57 L.

Timothy.

Seneca.

2 Fol. 58 b.

Still we must
do right if we
are not re-
warded.

Isidore.

Matthew.

3 57 b L.

- The virtues
of Prayer. Prayer *and* fastyngē." Also Prayer turmentyth the deuyll:
Also hit lightyth a man to the lowe of god: Also hit Puttyth
away Syn: also hit confortyth a man in trybulaciō: 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.** *Ang-
lice*, "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 whych he
askyth in praier: nethyr he gettyth of that lorde the good
whych he askyth, to whos law he noght obeyeth: And yf we
donne that god comaundyth, that thyngē whych we askyth 20
wythout doute we shall gettyñ." Ther-for Seynt Austyne
- Augustin. 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 whych
in his tyme the curis of ¹the worlde ne entremedelyth 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 interum-
pere, 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 hauyngē 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 dowlfull wille." Also hit is to witte that we sholde Pray in euery Place, ffor in euery Place perilles, ¹And in euery Place we nedyth the Helpe of god; But Isodyr Sayth, ^{We should pray every-where. Fol. 59.}

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

8 hewyn and the ryghtfulnes of the kyngdome, O this Seynt Matheu Sayth, **Primum querite regnum dei, et iusticiam eius**, ^{Matthew.}

et hec omnia adicientur vobis, that is to say, "Fryste aske ye the kyngdome of heuyn and the ryghtfulnes of hit, and al thes ^{What we should ask for first.}

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 hewynly kyngdome.

16 **Of the vertue of Iusticie othyr ryghtfulnesse.**

Capitulum xliij.

Capitulum xliij^m.

F the vertu of Iustice afor in this boke Is largely Saydyn, ^{Aristotle praiseth Justice. 2 58 b L.}

o but for-als-moche as Aristotle-is boke makyth ²mencion 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-

24 yth, and thar nedys auaunceth, thare bodyes and Possessiones defendyth, they ben lyke to god the Souerayne gouernoure.

^{Princes who govern justly are like God.}

God gouernyth al the worlde by witte and Iustice; And to tho

two vertues ben contrary folly and wronge. And therfor Iustice

28 of a kynge, othyr of a gouernoure, Is more profitable to subiectis, ^{Justice is more profitable to sub-jects than riches.}

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

oon stone, in langage of galde that a kynge and vndyrstandynge

32 bene two bretheryn, 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, after 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 agayn 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 gardeyn of god, the

Divers im-
ages of the
world, judges,
law,

the king, his
barons, and
subjects.

¹ 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 kyngge gouerneth the roialme ; And the
kyngge is an herde, whych is defendet by his barones ; the 4
barons ben as soudyorus sustenyd by mony ; money is fortune
y-gaderid of Subiectis ; Subiectis bene as Serwantis by Iustice
y-gouernyd ; ¹ And Iustice Is the helth of Subiectis.

Of the gouernaunce of man aftyr the v wittes.

8

Capitulum
xlv^m.

Capitulum Quadragesimum quintum.

Man's body
is a city of
which under-
standing is
lord,

Od fourmyd man *and* hym makyd abow al bestis, and hym
yaue hys comandmentis, and hym promysid rewarde aftyr
his deseruyngge, and yaue a body as a Cite to gouerne, and 12
put therin vnderstondyngge as a kyngge, 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, me- 20
yngge, *and* restyngge. By the eeris we haue knowleche of Sovne,
wych is in two maneres ; Soune ² Wych is callid voyce of man
othyr of Beste, as speche of man, neyngge of hors, syngyngge
of birdis : Anothyr Spice of vitte is callid Sowne of thynges 24
that bene not quycke, as the Sowne of watyr, *and* brekyngge of
trees, thundyr, Harpyngge, and othyr Instrumentes. By the noos-
thurles we haue knowleche 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 throgh 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 ³ rescwyth of thynges that ben wyth-
out, thay presentyth to the ymaginacion, and othyr more, they
ben presentid to the vnderstondyngge, that hath to deme al
thynges.

36

and the five
wits be his
messengers.

The eyes tell
him of nine
things.

² Fol. 59 b.

The ears of
two manners
of sound.

The nose.

The tongue.

Touch.

³ 50 b L.

All these
bring images
of things to
the under-
standing.

Of the manere of the propirtees of consaillours.

Capitulum quadragessimum sextum.

Capitulum
xlvj^m.

- like as the v wittes bene as v messagers, wyche Serwyth
4 1 to the vnderstandynge, so oweste thou, *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 therfore 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 assemblid 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 whate¹ thyng thy
will moste enclineth, into the tyme that hit cum to the dede and
to the proue, and thou shalt sutely and besely auisse the, whych
of ham beste consaill yewyth to the, and moste appartenynge to
28 the moste Profitable Prosperite of thy gouernaunce. And Putte
notte that oone more heyre 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 consail, for the Philosofre sayth, that consaill is the
hegheste of thynges wych bene to come, and that the cunnyng²
and wysdome of the wyse kynge is encrescid by consaill of good
consailloures, like as the See is encressit by receit 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 cum of consaill, for yf a man
yeuyth good consaill, thou mayste hit³ Su; And yf Hit Be vn-

A king
should have
five mes-
sengers and
five council-
lors.

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.

² cummynge
MS.

No harm can
come of tak-
ing counsel.

³ Fol. 60.

profitable, thou mayste Hit enchou. I yeue the full good
 consaill that thou make not kepere of thy reame only oone man,
 whan thou goste in anothyr Place; for throgħ his wickid con-
 saill, myght the baronage be corrupted agaynes the. Oone othyr 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 xlviij^m. **How thow shalte assay thy consaillours. Capitulum xlvij^m.**

1 60 b L. Ne thyng by whych thou mayste assay thy consaillours
 Tell them o¹ is, that thou shalt make ham vndyrstonde that thou haste
 you have neded to money; and yf thay Sayne to the that good is, that 12
 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. 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 anothyr maner thou mayste assay thy con- 20
 saillours. For in case that thay gladly rescewe yestes *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 othyr kynge ne Prince, and that thay sende
 not letteris to tham ne yestes 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 ²lowe, 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.

Do not make
 one man
 keeper of thy
 realm.

Never spare
 your deadly
 enemy.

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

Of the tokenesse and condycions that a good Consailloure
and a frende sholde haue. *Capitulum xlv[i]j^m.* *nota*
Capitu-
lu[m]
xlviij^m.

- 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 Parcewyng of that thyng wych 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 lesyng. And he sholde
bene Softe, bonere, and tretabill. Glotony, dronknesse and
euery Surfete of ettyng and ¹drynkyng, 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
heynesse; 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 euche 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 ²and in dede that he shall do, that he Pursu ham and
fulfill ham wythout drede and couardy. He sholde know the
yssues 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.

These are
the tokens
of a good
Councillor:

good under-
standing and
memory;

courteous,
wise and
truthful;

temperate
and kind;
¹ Fol. 60 b.

bold and lov-
ing honour;

helping good
men,

and persever-
ing;
² 61 b L.

cautions,
and of noble
bearing,

yet long-
suffering.

How a man hath al condycions of bestis, Hit is to Witte.

Capitulum xlix^m.

Capitulum
xlix^m.

- 36 Itte thow Alexandyr, that god the gloryous ne maket noght
w noone creature bodely more visyr than man. And a man
may not fynde in no beste, custume ne thegh, wyche is
noght in a man. For a man his hardy as a lyon, Feynte as an

Man has all
the qualities
of beasts.

The pro-
perties 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 and¹ 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^m.

Of Notaries. Capitulum L^m.

12

Notaries
should be
wise and
eloquent.

² 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 ²is 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* vndyrstondynge
of worde is as his Spirite, And the wordes ³yspokyn ben as a
body, but the wrytynge ys as a couertoure of the worde³; 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* Parceu-
ynge in his dedis, And that no man entyr in sygh of thy Pre-
veyteis of wrytynge. And yf thou mayste fynde hym Suche, 24
Pay hym well for his Service, so that he hym holde apayed to
do the bettyr.

Capitulum
lj^m.

Of messagers, and wych thay shold bene. Capitulum quynquagessimum Primum.

28

An ambassa-
dor sheweth
the wit of the W
lord who
sends him.

⁴ 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
whyche he seth not, And his eeris in that wych he heyrith
not, And his ⁴tonge 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 noght 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

¹ as, MS.

³⁻³ 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 thyrd lest
 8 Perelouse. And yf thou mayste Parcewe that any of the messagers be y-temptid to geddyr mony ¹or 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 empeyr²ement of thy roialme. Al thy messagers thou sholdyst ofte-tymes Prove, of what witte thay bene, and of what gouernaunce 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, yestes to resceue, and to couetyse, and to dyscouere thy priuetyes, he sholde be Punyshid aftyr his deserte; but the mesure of the Punyscment 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.

¹ 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^m.**

- 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
 3 oone man make Suche a Suffreyne, 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.

³ 63 L.

Some bailiffs
are true to
their lord
and evil to
his subjects,

and some are
false speak-
ing.

Beware of
these.

oone Sholde haue enuy to that othyr, that he sholde not ouer-
passe hym, And therof myght many harmes cyme. Sum manere
of baillifes bene that Shewyth ham trewe and profitabill to the
kyng, And neuer-the-lasse they destruethe 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^m.

¹ Fol. 61 b.
The use of
barons to the
kingdom.

Have four of
them if you
will.

² couetyth
MS.
If you want
more have
ten, for that

note

is a perfect
number.

Let each have
ten subordi-
nates, and
each of these
again have
ten.

³ 63 b L.

Thus you can
raise your
army quickly.

Take heed
that your
captains are
picked men,
and that they
have wise
heralds.

¹ 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 contenyth² in hym-Sylfe
foure nombres, that is to witte, one and two, and thre and
foure ; the whyche yf they bene assemblet, makyth tene. Ther-
for 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 makid³ 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,³ and
wyth euery vicarie shall cym ten leders, and wyth euery ledere
shal cym 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, othyr 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
they haue wyse notaries and discrete, trewe and welle Prowid in
chiualrie, that can discrewe tho whyche ben worthy armes to

berre. Al knyghtes thou shalt wyrchippe, noone havyng 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 Sodanly, 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^m.

8 how shalt noght vse bataill in thyn Propyr Persoñ, ther-as
 t þou mayste hit enchu. holde al tymes wyth thy Selve the beste and the grettyste of thy Powere. 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 kep-
 ynge, 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 montayñe 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 shal¹ gone al aboute. Thoures of trees remeable thou shalt I-have² 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,³ And al tymes yf thou mayste be, thou in the heiere Place of thyñ enemys, and yf thou Seyst any bataill faille, socoure thou hit anoone.
 32 And whate Parte of thyñ 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 Sayñe comynly, and Soth hit Is, that oone man
 36 may not ouercome his enemys, but yf he haue radyr ouercome cowardy. And thou Sholdyst haue many aspies, and busshe-montes with oribles sownes, ffor that is the moste Pryncipall

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.

¹ 64 L.

² Fol. 62.

Swords on the left wing, lances on the right, archers in the middle.

Secure rising ground.

Have spies and am-bushes, with horrible noises.

³ vioces, MS.

Have
elephants

and drome-
daries.

Poison your
arrows and
your enemy's
water.

Take counsel
of your
Astrologers.

¹ 64 b L.

queyntyse of bataile, victorie to haue. And thou shalt haue
certayne Places I-ordeynyd 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 evm 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, ¹ bataillis, victories, and dyscomfites.

Capitu-
lu[m] Lv^m.

By their
physiognomy
you can judge
the fitness of
men for their
service.

All men are
ruled by the
stars which
have regard
to them at
birth.

³ Fol. 62 b.

An example
of a weaver's
son.

That Phisnomye Is a necessarie scyence to knowe the
Maners of men. Capitulum Lv^m.

16

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,
shuldyne 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 couenabille 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 begynnynge 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 [steris²] as Sayth Bug[usa]rus 32
the Phil[osofre], in the begyn[nynge] of the centiloge of tholo-
mewe. This tellyth vs that boke, by Ensampill; Sumtyme two
Philosofers astrono³myours 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,

² 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,¹ *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.
 Anothyr tyme befell the contrary, of the kynges Sone of Inde.
 For the kyng wolde that he sholde can Philosophie and al
 Sciences, And therefore he sende through 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 **Ensamples to Prow the forsayde thynghe. Capitulum**
quingu[a]gessimum Sextum.

Capitulum
Lv^m.

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 Phisnomye; *and* hym Saydyn,
 “Rewarde 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 makynge of the body,
 28 and Sayde, “Suche a man is lechelorus *and* disceyuous.” Whan
 that herde ²the disciplis, they wolde haue hym Slayñe, *and* to
 hym Saydyn, “O thou foole, that is the fygure *and* the ymagi-
 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
 answardid you like as y felde by my Science.” Thay retourned
 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 judg-
ment.

a 65 b L.

They reprove
him.

They tell
Hippocrates.

¹ 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* reprouabill; 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 delytes." This is the comendacioñ of ypocras the Philosofre; 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
Lvij^m.

The soul
follows the
condition of
the body,

¹ Fol. 63.

² 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 ¹Dronknesse, 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 ²the 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 ymagy-
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 begynnynge
and cause of al the natural mevynges of the body, and neuer 28
the latyr this vertue fro hym is takyn 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 chaunge,
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 lyggyng in an hey Place, only by
ymagynacioñ and thoght of fallynge, ofte-tymes lie fallyth. And

- yf the Same tree were vpon erthe, here as drede ne perill were
 noght, he wolde neuer falle. More-ouer we sene that euery
 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
 may not be that oone beste haue the body of ¹an 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 other² is Parcenere, or Partifelewe. And euery body
 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 othyr, 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*
 condicioñ, and anothyr is of anothyr manere *and* condicioñ, in
 20 fygure 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 latyn.

Beasts do not
change their
souls.

Lions have
not the souls
of harts.
¹ 66 b L.

Knights
judge their
horses by
their shape.

² ouer MS.

Thus by the
figure and
shape one
may judge
the soul.

Of the Science of Phisnomye. Capitulum Lviij^m.

- Hysnomye is a science to deme the condycions or vertues
 P *and* maneres of Pepill, aftyr the toknesse or syngnesse that
 28 apperyth in facione or makynge 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 iiij^e for a man is
 32 sangyne, or flevmatike, or colerike, or malyncoly. And ryth vp
 thes foure ³complexcions of foure Humours ⁴of the body, whyche
 answaryth to the foure Elementes, And to the foure tymes of the
 yeere. The bloode Is hotte and moysti to the lykenesse of the
 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 laghyng, *and* company of women, *and*

What is Phys-
iognomy

of judgment
by complex-
ion.

³ Fol. 63 b.
⁴ 67 L.

The four
humours
answer to the
four complex-
ions.

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 complexciōn shalbe lyght to hurte *and* to empeyre for his tendyrnesse, he shall haue a goode stomake, good dygesciōn, 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, ful stille, and Slowe of answeere: febill of body, lyghtly falle 8 in palsey; he shalbe grete and fatte, he shalle haue a febill stomake, febil dygestiōn, and good delyueraunce. And as touchynge maneres he shal be piteuouse, chaste, and lytill 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 entremyttere, fulle-large *and* foolehardy, delyuer of body, hasty of worde and 16 of answeere; he louth 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 sholde be lene of body and dry, he sholde haue ¹good appetyde 20 of mette, and comonly he Is a glotoun and good delyueraunce hathe of his belly. And as touchynge maneris, he sholde beñe pensyfe *and* Slowe, and of stille wille, still and dredfull, and a smalle entremyttere. 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 sangyn men shulde bene ruddy of coloure, The fleumatike whyte and Pale, The colerike sholde 28 haue yalowe coloure Sumwhate medelit *with* rede, The malencolike sholde be Sumwhate blake and pale.

The phlegmatic.

The choleric.

The melan-
cholic.
¹ 67 b L.

The colours of the men of the four complexion.

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 complecciōn; but rede coloure tokenyth complexciōn wel temperit, yf Suche coloure be in al the body noght roghe. This sayth aristotle here sortely, but here-aftyr he will hit say mor opynly. 36

Of Physnomye after the here.

- n esshe heere 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 after the Place whyche thay
 dwellyth In. For thay that dwellyth towarde the northe, bene Northern
 stronge and coragious, and haue harde here. And tho ¹whyche men.
- 12 dwellyth towarde the Sowthe, bene gastefull and haue nesshe 1 68 L.
 here, as thay of Ethiopy. Plente of here aboute² the wombe Hair on the
 tokenyth a Iangloure and full of wordys, and thay bene lykenyd womb.
 to birdys whyche haue Plente of federis in the wombe.

16 Of complexioun of Flesshe, ut sequitur.

- Arde flesshe through al the Body tokenyth a man of Lytill Lviiij^m.³
- h Vndyrstondynge, Suche bene the grete karlis massies, ³ Fol. 64.
 whyche bene of harde vndyrstondynge, but thay bene good Hard and
 to workes. Flesshe in tempure neshe, noght slake, tokenyth soft flesh.
 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 after 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
 hardy man *and* bolde: a smale voyce and febille like a feeble voices.
- 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.

² aboute in MS.³ At top of page, Capitulum Quinquagessimum 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 ¹he 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 iij^e grete stature of bonys and of rybbes,
and of handys *and* of fette; the iiij^e Is a large belly *and* to
hym retretd; The v grete braons and massy; the vj^e a 16
Synnevey neke and grete, and noght myche fatte; the vij^e Is a
grete breste and brode, vprerid *and* Sumwhate fatte; the viij^e
large haunges of good proporcion; the ix^e eghyn grey or
broune, y-lyke a camail here, that bene noght ouermoeche opyn 20
ne cloos; The x^e broune coloure in al the body; The xj^e a
sharpe straght farred, noght 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
weakling.

N Esshe heere; the ij^e a man stowpyng. and noght vp-
ryght; the iij^e whan the entraillis of the wombe gone vp
abowe the nawle; the iiij^e Is yolow coloure in the face meddelite 28
with palnesse; the v Is febill lokinge of the egh *and* closyng; The
vj^e lytill extremytes; The vij^e Is longe hondes *and* smale;
2 69 L. ²The viij^e smale reynes *and* febille; The ix^e a man lyghtly
agastnet; The x^e is ouerlyghtly mevyng of coloure and sem- 32
blante, and haue semblant to be Pensyfe, and full of thoghtes.

The tokenesse of good complexioun.

The tokens
of good com-
plexion.

t He fryste tokyñ of good complexioun Is temperid flesshe
betweñe nesshe and harde, and namely be-twen lene and 36
fatte. The ij^e tokyñ Is that a man be leene in the neke and in

al the braones of the body. The iij^e Is that the visage be opyñ The tokens of good complexion.
and wel departid. The iiij^e Is ¹that the Vysage Be opyñ and ¹ Fol. 64 b.
well depertyd. The fourthe Is that the rybbis Bene wel
4 departid or Seueret and wel taillet. The v^e Is that a man
haue quyke coloure. The vj^e Is that he haue a softe and a
tendyr skynne. The vij^e Is that the bake ne be not flesshe.
The viij^e Is that the heere ne be not ouer harde, ouer-charce, ne
8 ouer blake. The ix^e Is that he haue blake eighyñ othyr broune,
Sumwhate moiste.

The tokenys of ille complexioun.

12 ^t he fryste Is a man ouerchargid wyth flesshe aboute the The tokens of an evil complexion.
neke and the leggis fro the kneys evile y-seueret. The ij^e
a grete farret rounde as the draght of a cumpas. *and* fleshy.
The iij^e yelow eighyñ. The iiij^e grete chekes and fleshy :
the v^e fleshy reyns : the vj^e longe legges : the vij^e a fatte neke,
16 and the visage fleshy and straght.

The tokenys to know shamels men.

f Ryst opyñ eighyñ and glysynyng, and the eighliddes full The tokens of a shameless man.
of blode *and* grete and shorte; Hey vprerid shuldris; the
20 body Sumwhate Stowpyng.

The tokenys of honest men.

^t he honeste and the shamefast man Is circumspecte and The tokens of an honest man.
wyse in al his dedys, ruddy of colure as sanguyne, the
24 visage is rounde, the breste Sumwhate vprerid, tarynge of
speche, the voyce ²ful and stronge, the eighyñ stydfaste and ² 69 b L.
Sumwhate broune, and not glysynyng ne ouer-oppyn ne ouer-
close, and that his eighen ne cloose not to ofte-tymes. Tho
28 thynges bene tokenyd by the eighen, othyr that a man Is
dredful or vicyous.

The tokenys of the Corageous.

^t he tokenys of the coragious bene a grete forhede and fleshy The tokens of a courageous man.
32 *and* full, and he lokyth not ouer sharpe as doth woode
men, ne ouer dedly as dothe the cowarde; Fayre of visage and
wel disposid, laat of mevyng, and Slow to take nedys but yf
they bene grete.

¹ At top of page:—Capitulum Quinquagessimum Octauum. Lviij^m.

The tokenys of the cowarde.

The tokens of
a coward. a Lytill vysage and leene, and frouncet, lytill eighyñ dede
lokynge, lytille of stature and lowe, and of febill mevyng; 4
thes bene the tokenys of cowardy.

Of the tokenys of thralle.

The tokens of
a thrall. o Nsemely eighen and frouncet, the hede bowynge towarde
the ryght syde, knelynge to euery man for noght, the
mewynges of his haundys bene vnsemely, dishordeynyt, and 8
his goynge also bene tokenys of the thralle.

The bittyr man.

The tokens of
a bitter man. The tokenys of the bittyr man; he hath the hede bowynge
and Stowpyng as a man pensyfe and fulle of thoght, he is 12
blake of coloure, a lene visage and frounset, noght rogh, and
blake here and smothe.

The angry man.

The tokens 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 Spyrit, and therfor he Is
fulhardy, Sumwhate ruddy of coloure, Grete shuldres and large,
¹ entremyte³, grete extremyte³ ¹ and stronge, and noght moche rogh the breste,
MS. a semely chyne and accordynge to the visage, and liggyne here. 20
Who-so ne hym wrethyth whan he sholde, and theas he sholde,
and agaynys tham ther as he sholde, he nys noght a man of
² 70 L. ²ryght witte: thus fynde y writtyñ, but me-thynkyth that suche
wrathe sholde cvm of charite, wronges to restrayne. 24

The benure man.

The tokens of
a kind man. The condycions of the benure man Is shewid Pryncipaly by
his lokynge, and comynly he Is flesshy and hath moiste flesh,
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 tokens 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 ¹Lyppe, of coloure Sundell rede Hare ¹Fol. 65.
 4 Visage. The tokens of a chider.

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 sayde, that the Piteous man hath iij^e 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 lokinge 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 ²vpwarde, than fro the yontures downwarde; they haue rounde hedis wel amesurid to the body. The tokens of a mindful man.

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 noght 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 of¹ body and of complexcioñ, so in the same maner they bene endowid lasse of reysoñ. And therfore lyghtly they¹ wixen wrothe, and askyth hastely wengeance; And full yll they⁴ mowen wythstonde temptacioñ, and namely temptacioñ Of fleshly delyte.

The tokenys of the feete.

The tokens
of the feet;

little feet;

crooked toes.

Who-so hath the fete well shappyñ, grete toes and synnowy, 8 sholde bene stronge and hardy, for he hath the condicioñ of the male. he that hath lytill fete and streyte, shorte toes and noght synewy, and more delycious to se than stronge fette, thay bene 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 ancles and opyn sholde ben 16 corageous, and the haue the condycion of the male, and tho whych haue fleshly ancles and not opyn, bene nesse of corage an lyke to women.

² 71 L.

²Tokenys 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; and tho men wyche haue ouer lytill kneis they bene stronge of 24 corage like as women bene, and that apperyth by thare facioñ.

Small knees.

Tokenys of the theghes.

³ Fol. 65 b.

The thighs.

³Tho men Whych haue bonny theghes and Synnowy, bene 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

¹ we in MS.

³ At top of page :—"Capitulum Quinquagesimum octauum. Lvijm."

Of the bely.

Tho 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.

Tho 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.

Tho 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.

Tho men whych haue shuldres heygh vp-rerid, the synnowes The shoul-
ders.
and braones apperynge, they bene stronge and hardy aftyr ¹the
propyrteis of the male; And tho that haue the contrary bene
20 aftyr the Propyrteys of women. And thay that haue the
shuldres hangynge downe-ward and welle taillet, bene fre and
lyberall; And they whyche haue the contrary, bene harde and
hungry.

24

Of the Neke.

Tho 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 noght fatte
tokenyth streynthe and hardynes aftyr the Propyrte of man, Big necks
are to be
preferred.
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 ;
thin lips.

Who-so hath mene lippes betwixe thyknesse and thynne, and the homyste lippe comyth downe and cloyth to the Emyste lippe, he is corageous and hardy, y-lykenyd to the lyon, and that a man may see in grete houndes and stronge. And tho that haue thyne lippes and harde aboute the teth, and the tethe vpperid outward apperynge, byth chorH and fowle, y-lykenyd to swyne; tho that haue grete lippes and that oone hangynge and descendynge ouer that othyr, they bene folis y-lykenyd to assis; tho that haue the ouer-lippe vpperid, and the gomes gretly vpperid bene endeynous and euyl-sayeris, lykenyd to baynge houndys.

Of the noose.

12

The nose ;
1 72 L.

round noses ;

2 Fol. 66.

crooked
noses.

Tho that haue grete Noosys¹ lyghtely bene talentid to couetise, 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 the butte of the Noose sharpe, bene strongly angry and lykenyd to houndys. And thay that haue rounde noosis and not sharpe, bene hardy and bolde and bene lykenyd to lyonys. A stovpynge noose² and brode Betwene the Brewis, tokenyth a coragious 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.

The forehead.

Tho that haue grete visachys and fleschy bene dysposyd to concupyscence of fleschy lustes. A leen visage tokenyth study and besynes. A fate visage dredfulnesse; And a lytill visage, a 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 forhede, tokenyth lytill witte, il to teche, and iH condycions. Tho the forhede al rounde, harde witte; a longe forhede ouer mesure, a slow witte: a quarre forhede of meen gretnys tokenyth feyrnysse and corage; A playne straght forhede tokenyth a losengere; the forhede sumwhate trowblit in semblant, tokenyth fiernysse and hardynesse.

32

36

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 b L.
- 4 ¹lytill 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-oppyn Deep-set eyes. eyeñ, lyke as they were y-thyrste owte, comynly tokenyth a foole:
- 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 Black hair; the Egipcians *and* ethyopiens; And tho whyche bene ouer whyte 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 yellow, the lyons. Tho that bene rede men, bene Parceuynge and 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, bene hasty and egre, for whan a man Is I-chafet by rynnynge
- 24 or othyr mevyng, he wexet reede. Tho that haue a brandynge flame colour. 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
- 28 breste al brandynge. And tho men whych haue the neke abowte and the temples, grete ruddy weynes, bene wrothy *and* Veins on temples. hugely angry; and that apperyth, for a man that Is wrothe hath the same Passione. Tho that haue the face sumwhate ruddy bene
- 32 schamefaste, *and* tokyñ of honeste shewith in har visage; ²tho 2 73 L. that haue the chekys al reede as thay were dronken, Is a tokyñ 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 Colour of the eyes;
- t feynthe, for blake coloure aprochyth neygh to derknesse, and in derknesse a man lyghtly is a-drede more than in lyght.

yellow eyes; And tho that haue eyen not wel blake, but declynyng 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 ¹the colure of a camel Heere, bene coragious, y-likenet **4**
to the Lyonē and the egle. And tho that haue eyen y-colorid
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
eyebrows; thay berryth the sygyñ therof. Who-so hath the browes stik- **20**
kyng vp anent the noose into the templis in euery syde, bene
foolis *and* likenet to Swyne: tho that haue the lokkes vp-stond-
yng bene dredfull; that apperyth, for tho wyche bene a-dred
^{2 73 b L.} haue hare lokkis stickyng vp: tho that ²haue hare lockys or **24**
heere as cryspe tokenyth dredfulnesse, but lokkis cryspe towarde
forehead; the ende tokenyth good corage: tho that haue the forhedes
vprerid 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 closyth
hare eyeñ, bene dredfull. Tho that in lokyng or in rewardyng
firm eyes; ficchyth hare syght and hit holdyth stabill, they bene studious

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 voice and orible and not ful hey, done Great voice;
 t gladly wronges, and bene likenyd to assis. Tho that haue
 the voice atte the begynnyng of the worde grete and lowe,
 and aftyr that endyth 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 voice token-
 yth a stronge and an hardy man, likenyd to a lyon, *and* to a
 12 stronge hounde. A nesh brekyng *and* Plesaunte voice tokenyth
 a bennure and wel y-manerit man. A smale hey stronge voice 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 ¹extremyteez. And ¹ 74 L.
 ther-for in schorte tyme they hame mewyth and the vertue
 of herte spredith throgth-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 ²and vndyr- 2 Fol. 67.
 stondynge, for-why, hare Hartis Bene fere fro the extremyteez of full great body;
 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 thyng whyche thay haueñ
 begonne, thay Puttyth ham in othyr thynges. 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 fulfille that they thynkyn, for thegh
 thay bene moche thay haue the body and the complexioñ wel
 32 mesurid. But amonge al otheres tho bene of beste complexioñ Mean complexioñ 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 Phisnomye to iiij^e thynges takyth hede, that Take heed of four things.
 oone Is the Propirtez of male and female; The ij^e Is the Dis-

Four man-
ners of
tokens.

Some are
more certain
than others.

posicion aforsaydyñ of the body of man ; The iij^e Is the liknesse of man and the facioñ or makynge, and the maner of othyr bestys ; The iiij^e 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-laty, *sum* bene more certayne than otheris and more apperyth, And thay tokenesse whych bene in the hede moste Pryncipal, the tokenys whiche 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*¹ degre ; The iij^e 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.

Now gracious lorde, wylle I translate the scyence of Phys- 16
nomye to you in a shortyr manere, for *Sum* bokys of
arystotiles makynge haue that scyence shortyr than
othyr : And so may ye chese wych ye beste Plesyth.
Capitulum Lix^m. 20

This is the
pseudo-Pole-
mon treatise.

Beware of
men of light
colour.

Beware of
deformed
men.

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* wep-
ynge 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 defeaute 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

² 75 L.

E that complexcion in tempure hath, wych Is of meen
h ² stature, he hath the eyen gray, the lockys browne, the

¹ secdne, MS.

chyer laghyng; broune coloure or yelow mellit wyth reede, The tokens of a good man.
 the body al holle and wel y-mesurid^d, 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.

- ¹Lente of Lockys softe, tokenyth Bonerte and colde brayñe. ¹ Fol. 67 b.
 8 ^P Plente of Heere on euery 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. Broune lockys and a-broune tokenyth loue of brown and auburn.
 ryght and Iustice.

Eyē.

- ho-so hath ful grete eyen, he is enuyous and not shamefaste, Large eyes;
 16 ^w 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;
 Parceuyng 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 fleyng *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 throgh the eyen, bene moste to
 blame amonge al otheris, and moste reprouabill; and suche a
 man is worst amonge al otheris.

28 Browes.

- ho-so hath the browes ful rogh, he fautyth eloquence: he Eyebrows,
 16 ^w that hath gret browes strechyng to the templis, Such is
 foule and lechurous: he that hath browes nozt ouer thyke, of
 32 ²heere of meene Leynth, and grete y-now, he is of good vndyr- the best.
 stondynge *and* lyghtly Vndyrstondyth. ² 75 b L.

Noose.

- E that hath a sharpe noose and smale, he is wrethfull: The nose;
 36 ^h 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, louynge, vndyrstondynge, *and* wyse, com- 12
 paynable, honeste, and of good engynē. Who so hath a grete
 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 vnvyse, 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 vndyrstondynge. And who-so hath
 the visage litill and streyte, yelow and discolourid, he is ful
 malicious, ful of vices, dysceyuoure, and dronklewe. Who-so 20
 hath the vysage longe and straght, he is angry. Who-so hath
 the temples swollen and the chekis also, he is ful angri. whoso
 swollen temples ; great ears ; 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 hardyn, 28
 he is chyualerous, Plesaunt, and eloquente. Who-so hath
 the voice meene between 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 folx and vncvnnynge ; Whoso in
² Fol. 68. spekyng meveth ²oftymes His Handys, and makyth many con- 36
 tynauncys, He is enuyous. A Softe spekere is a dysceyuoure,
 And he that spekyth wythout meuyng of handys, and wythout

chippes and contenaunces, He is of perfite 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 consaill. A broode
 breste hey vprerid and gret nynesse of shuldres and of the
 12 chynne, tokenyth Proesse, hardynesse,¹ 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;
 kynde and vntrouthe; whan the armys bene longe and long arms;
 20 rechyng to the kneis whan thay ben straght, tokenyth hardy-
 nesse, Proesse, and fraunchise; and whan the armes bene ful short arms.
 shorte thay tokenyth lowe of dyscorde, and ²vncunynge. Longe 2 76 b L.
 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 brednysse 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
 suspecious, of euyl will, on-mygthy 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 estatute,

¹ 164 in ink figures, in margin, about 1850?

The tokens
of a perfect
man.

Judge by all
tokens, not
by one alone.

Capitulum
lx^m.

¹ 77 L.

Health is the
thing to be
most desired. a

² Fol. 68 b.

Every man
should be
able to keep
himself in
health.

Capitulum
Lxj^m.

There are
four elements
in the world. a

of quyke coloure, wyth reede Sum-whate medelit, benure lokyngē,
Plente of lockys Playne Wythout moche cryspyngē : 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 laghyngē, 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.

Here endyth the tretyse of Physnomye, and begynnynge the
tretyce of gouernance of helthe, of the body ¹of man,
after Phisike. Capitulum Sexagesimum. 16

monge al thynges he[l]th is moste desyrid. For a man
haue nothyngē, 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 ²al
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 kepyngē
of Phisiciens, like a chylde in warde of his tutoure. And ther-
for, sethyn gracious lord, that I, Iames aforsayde youre servaunt,
haue y-translatid to youre excellence 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 :

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 lxj^m.

L the wyse Filosofers in oone accorde sayne that iiij^e 36
elementes bene in the worlde, Wherof euery corruptabill
thyngē 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 eeire hote and moyste ; The fyre hote and dry. In the body of euery man
- 4 ben iiij^e humorus, answarynge to the iiij^e 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^e ¹Elementes of wych hit was makyð. 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]² 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 thyng helth kepyth, and therfor haue
- 24 mesure in mete and drynke, in slepyng 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 sufferyng 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.

¹ 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 live, not live to eat.

¹ 78 L.

Of two Pryncipall thyngis ¹that helth kepyth.
Capitulum Lxij^m.

² 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;

⁴ 78 b L.

²O Kepe Helth of Body two thynges Bene Pryncipaly
t necessary, The Fryste Is that a man vse mettis and drynkis 4
couenables and acordynge 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^e* humores, the³ complex-
cion dyuersyn and varien; for Sum men bene sanguynes, otheris
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 euynesse *and* ryght
mesure, a man is hoole of body; and therfor a man sholde vse 16
mettis accordynge to his complexcioun, but whan the complex-
cioun Passyth mesure, ther hit be-howyth to vse mettes *contraries*
to remeue or brynge 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^t regioun, 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 couena⁴bill 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

³ the the, MS.

- trauail, sholde vse grete diet, *and* stronge to defie; Thay 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 throgh 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 sustenaunce; 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 no3th for than the stomake is 20 colde. The tokenys of a good stomake ben lyghtnesse of body, good appetite to mette, clernysse of vndyrstondynge. The tokenys of a bade stomake bene heyuynesse of body, Slewthe, the face dyscolourid, heuynesse of eyen, ventuosite *and* swollynge ¹of 24 the wombe, Defaute of appetite, ²or 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.

¹ Fol. 69 b.

² 79 L.

Of the gouernaunce of the body of man after slepe, helth to mayntene. Capitulum Lxiiij^m.

Capitulum
Lxiiij^m.

- 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. after that he sholde rube³ 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. After that man sholde vse suffumyga-

When a man
rises let him
walk a little;

then wash;

clean his
teeth.

³ rude in MS.

Use suffumi- cionys of herbis accordynge to the tyme and to his complexioñ,
 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 rynnyth Into the waynys, throgh 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 complexioñ.
 aries. Moche worth is the lytwary y-makyd of fuste and aloes, for that 12
 fuste confortyth the stomake, and procuryth dygestioun, and hit
 is good agayn the febilnesse of herte and of the brayne, Agayns
 the cardiale 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 wyne, and drynke hit erly. Reubarbe the
 electuary. Pris of thre Penys or foure rescewe erly, hit Purgyth colre, and
 1 79 b L. wythdrauyth the fleme out of the mouthe of 1 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-
 ynge. Capitulum Sexagesimum quartum.** 24

Capitulum Lxiiij^m.
 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
 The result of
 timely eating. 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 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 ¹Doth not, the stomake anoone 1 Fol. 70.
 shale be replete or fulfillit of Humours, that hit shal draw to
 hym of the superfluyteis ²of the body, and aftyр 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
 euenly y-lauenyt; Of nesshe mette he shall begynne ³that the Begin with what you like best. The bread, soft meat,
 16 issue of the stomake be not lette, the wyne good and triet,
 the flesshe of the Seyson wel ordeynet; And aftyр, ette mettyс
 that more ben⁴ byndynge, and lasse solubles: and al tymes ette
 they mettis, wyche bene moiste, lyghtly to defy; and aftyр grete
 20 mettis. For yf a man ette fryste grete mettes and sethyn lyght
 mettis, the lyght mettis shal be anoone defyet, and shal not
 mowe descende to the bouellis, and therfor thay shal twrne by
 corrupeion 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
 wythout lettynge. And hit is to witte that the stomake is more then firmer meat.
 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
 doth othyr-wyse, Sone he shal be seke and his body y-grewid,
 and the corage hurte; whoso drynkyth watyr atte mette, or Reasons for this.
 36 anoone aftyр, he shall felde harme, for that quenchyth the hette
 naturaH, destourbyth the dygestion, and the mettis tvrnyth into
 corrupeion. But whoso nedyth that to done, drynke a lytill Leave off with an appetite. Don't drink water at meals.

³ that that in MS.

⁴ bende, MS.

¹ 80 b L. and colde temprefly, ¹and yf hit were medelit wyth wyne, hit were the lasse to dredde.

Now hit is to witte of the gouernaunce of the body after mette. Capitulum lxxv^m.

Capitulum
Lxxv^m.

4

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.

² Fol. 70 b.

³ 81 L.

In the night
the natural
heat is driven
inwards.

han a lord hath ettyⁿ, good is to stonde awhyle and
softely to walke, noght 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 murrishet
the body and streyntyth. For whyle that a man slepyth,
al the wittis restyth; and than retreth the natural hette that 16
spredyth abroad throug al the body, and to the v wittis. hit
servyth to the stomake and to the entraill, 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 holosome
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 ²al the contrary, ffor atte that
tyme the V wittys restyth Ham of Hare trauaillys, and the
dyssaynes of the day bene Passid, *and* the nyght comyth, wych
is grauntid to reste; ³and the colde of the nyght chasyth the 32
natural hette towarde the stomake and the entraill; 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

wyche is customet, but slowly by lytill and by litill. Ther-
 for he that is customet to ette two tymes in the day, yf he wyth-
 drawe hym sodaynly, anone he may grevaunce take; and moche
 4 may more dout that man wych was wonyt but ette onys, and
 after 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 greuance of kynde by reyson of both thes thynges, ffor
 custume is the *seconde* nature, and therfor who-so chaungyth
 custume hastely, he shall greuance 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 trauaill, 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 after hare kyndes.

16

Capitulum. Lxvj^m.

Capitulum
Lxvj^m.

AL the olde Phylosopers the yere dyuysedyn in fowre
 Parties, wyche ben callid Veere, Somer, Herrust, *and*
 Wyntyr. Thes iiij^e 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 begyn-
 nyth 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 Sym-
 phoriane. Than be^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 demet-
 tyth 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 rescowyth his anournement and
 his beute, and is like to a fayre yong man that arrayth hym

Four seasons,

spring,

summer,

autumn,
1816 L.
winter.

Properties of
spring.

The complexion of spring.

Meats.

¹ betus MS.

A good time for purging in these ways.

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 throgh al the lymes of the body. In this tyme hit is good to ette temporate mettes, as chykenes, letus¹ 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, Pocions or drynchis of Spycirie, medycyns 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^m.

² Fol. 71.

Summer begins.

³ 82 L.

The properties of summer.

Meats.

Use these but seldom.

[Of Somer. Capitulum Lxviiij^m.]

² **S**omer Begynnyth in the feste of Seynte Urbane, *and* Duryth into the feste of Seynte Symphoriane. ³In this 16 tyme the dayes vyxeñ longe, and the nyghtis shorte. In al regions the hettes bene encreschid, 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* sparklynge 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 wyntyr, 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^m.

HErust 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 equinoccium forth, and the
 8 nyghtes shortith. In herust fallyth the contrary. In this
 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 wox 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 ¹ 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 enclue hit
 nedyth al mettis that engenderyth malencoly, of the wyche
 y shall say yow after this. To trauaille and to company ^{What may be done in this time.}
 24 women, a man may more, *without* 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 Purgyth malencolie, as is agarik and
 Suche otheris. Agarik Purgyth fleme *and* malencoly.

[Of Wyntyr.]

32 Yntyr begynnyth atte the feste of Seynt Clement, ^{Capitulum Lxix^m.}
 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 louth hym
 36 ² fro oure 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 hydyt 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 perissynge *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 motton, 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. Trauail 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 entrait, 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 hette spredyth throgh 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 keypyng, 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.

Of thyngis that makyth the body fat, moisti, *and* wel
dysposy^{al}. Capitulum Lxx^m.

- He body of man and al that is y-makyd of the foure
4 t elementis, bene gouernyd after the mevynges of heuyn,
and after 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 destruet. Therefore, gracious lorde, like as wrytten y
fynde, I shall you say shortely What thynges makyth the body
12 fat, moiste, *and* well dysposid; and what thynges done the
contrary. The body makyth fat, moiste, and wel ¹dysposyd, ¹ 83 b L.
good mettis *and* drynkis accordyng to manys complexioñ
after the tyme of the yere and the houre of the day y-custumet
16 or vset as is afor-sayde; aboue al thyng rest 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 after mette vpon a nessh ²Bedde and ² Fol. 72.
in a place tempure, colde Bathis in Watyr temprure colde; and
Shorte tyme sitte in bathe that the nature ne be nat enfebelit;
Vsyng of honementys after the tyme *and* complexione, flaur-
24 yng of Swete odures accordyng to the tyme. In wyntyr the ^{sweet odours,}
hodure of hote thynges, as is aloyng *and* suche otheris; In
somer odure of colde thynges, as of rose *and* vyolet: a vomyte
in euery monthe atte alerleste, for vomyte Purgyth the stomake ^{vomits,}
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 ^{good fortune,}
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 ^{good sport,}
venurie, and abow al thyng, fayre thynges oft-tymes to be-
36 holde, Fayre Workys to make *and* dyuyse, 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* ofte-
All these are good for you. tymes ham chaunge. Thes bene the thynges Wyche confortyth
 the herte, the body makyt fatte, hole, and wel dysposyd.

Of thynges that done the contrarye. Capitulum Lxxj^m. 4

Hes bene the thynges wych done the contrary to the
These things t thynges aforsayde; lytill mette that is not nurshynge,
are always more or less bad. 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
184 L. ¹of 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 Spyrytis, Wak-
 ynge 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
Avoid them if possible. hatredyñ *and* vengeance oftymes to thynke, For the lesynge of
 goodys gerte Sorrow make, fowle thynges and vnsemely to be-
 holde, Songis of dolure to hyre, Euyl thynkes to hyre, or
 myschaunces to remembyr. 20

Fro al manere of myschefe, almyghty god de-fende oure lyge
 lorde, kynge 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.

¹Here begynneth the Chapters of the comandacioun of the prohemy
of the Doctour in comandacioun of Aristotle.

O f the prologe of Iohn ² that transulated this booke.	Of kynges lykenesse and symyly- tude.
Of the epistle of Aristotle sent at the peticioun of kyng alexandre.	Of kynges aides and subvencioun.
Of kynges largesse & scarsenes and of other vertues apropred to thayn).	Of kynges Mercy.
Of Aristotle doctrine in vices and vertues.	Of the trewe kepyng of feith.
Of the fynall intencioun that kynges oweth to have.	Of promovyng of Study.
Of the harmes that foloweth fleshly appetite.	Of kepyng of the body.
Of Prudence.	Of an houre to be chosen).
Of kynges Sapience.	Of the profite of Astronome and of kynges helthe.
Of kynges Religioun.	Of conservacioun of helthe and in how many maners.
Of kynges Providence.	³ Of a epistle of vnestimable pris for-to kepe helthe, and a rule to lyve by.
Of kynges arraye and ornamentes.	Of the maner of slepyng.
Of kynges contynence.	Of observance of Custume.
Of kynges consuetude.	Of the .4. tymes and sesons of the yere.
Of kynges Iustice.	Of theire qualitees and dyversitees.
Of fynall intencioun.	Of prime temps veere.
Of kynges Chastite.	Of the Somare.
Of kynges solas and discrecioun.	Of hervest.
Of kynges Reverence.	Of the Wyntere.
Of kynges worthynesse.	Of the knowyng of the .4. principall membres.

¹ fol. 2.

² In the margin, in a later hand:—"This John did translate it into Caldee & Arabicke, vide fol. 4to, ut sequitur; for Phillip translated it into Latin ut apparet, fol. 1^m."

³ 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.	¹ 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, abso-
 lute disposal, 102. (*N.E.D.* Aban-
 don.)
 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.
dialect. *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.* *corri-
 gere*), 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, mis-
 chance, misfortune, 12, 32, 37, 59,
 134, 138, 139, 170, 196. Of *a.* =
 perchance, 138 ; accidental, by acci-
 dent, 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.* *corrobo-
 rat*) ; *reflex.* exert oneself, do one's
 best, strive, 57 ; force, compel, 213.
See Aforse, Eforce, Enforce, *s. vv.*
 Afoor(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. Aforspek-
 ynge, *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,
 Agein, -yn (forms of Again and
 Against), *prep.* against, 41, 122, 132,
 135, 152, 157, 163, 170, 173, 178,
 198, 207, 224, 240 ; opposite to, fac-
 ing, 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.-stryuynge, s.* resistance, 54. *A.-turnynge, 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.
- Alamet, s.* 84. *See note.*
- Albe that, adv.* albeit, 142.
- Alboth, a.* both, 186, 198, 199, 207.
- Alchitimum, s.* 75. *See note.*
- Alchymyng, 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; ally, appease (strife), 158.
- Allegeaunce, s.* relief (*from* tolls, &c.), 13.
- Alloigne, s.* 75. *See note.*
- Allon, All-oon, a.* alone, 88, 102, 192.
- Allyght, 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.
- Aloynge, s.* aloes?, 247.
- Als, adv.* as, 47, 64, 68, 75, 146, 205.
- Als mekyl as, alsnoch(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, -ysshe, 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.
- Angelee, -il(l), s.* angel, 104, 198, 212.
- Angry, v.* become angry, 228. (*Much earlier than N.E.D.*)
- Angwysche, s.* anguish, misery, 199.
- Anheyre, 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.
 Apropird, -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.
 Asperauunce, *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.
 Assaut(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.
 Assiduell, *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* Attempre, Attemprely.
 Atouchable, *a.* (A.-strynghe, 98, translates *vis 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.
 Attemperally, *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 attempered, 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.)
 Auancement, s. 63.
 Auance, *v.* advance, promote, 19, 124, 130, 137, 144; redress, succour, relieve, 207.
 Auancement, s. advancement, preferment, 36, 144, 179.
 Auaut, *v.* vaunt, 132, 153.
 Ana(u)ntage, s. special advantage, privilege (*tr. prerogatiua*), 63; interest, profit, 132.
 Away, *adv.* away, 162.
 Avayille, *v.* avail, 179.
 Auctorisement, s. aggrandisement, 177. (Very early instance of *N.E.D.* Authorizement.)
 Auctorite(e), s. authority, 193, 201, 206.
 Avele, *v.* lower, 197. (*N.E.D.* Avale.)
 Avenaunt, *a.* becoming, seemly, 140, 189.
 Auence, Aueng, s. avens, herb benmet (*Geum urbanum*), 77.
 Aucterous, *a.* accidental, by misadventure, 78.
 Auenture, s. *See* Adventure.
 Auere, s. wealth, possession, estate, 132, 175.
 Aueros, 104; Aners, 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.
 Auoutry, s. adultery, 136.
 Autentike, *a.* authentic, 201.
 Auter, s. altar, 200.
 Autorie, s. authority, 158. (Not in *N.E.D.*)
 Avice, s. advice, 184.
 Auyse, *v.*, Auysed, *a.* *See* Avise, -d.
 Auysely, *adv.* wisely, prudently, judiciously, 138, 157.
 Auysement, s. prudence, judgment, discretion, 118.
 Auysete, *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.
 Awayte, 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.
 Axynge, 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.
 Belew(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.
 Bicomme, *v.* become, 13.
 Bid, *v.* pray, 169.
 Bienvoillaunce, *s.* goodwill, friendship, 183. *Cf.* Woillance. (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.* belowe, 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.*¹ 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.
- Brednyss, *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.
- Brewe, *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.
- Brynnynge, *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.)
- Bytokenynge, *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.
- Cardiacle, *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.
 Cheff, *s.* chief point, main thing, 112.
 Chefe, *v.* succeed, prosper, 61.
 Cheff, *s.* head, category, 147.
 Cheitifty, *s.* ('caitiffity'), 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.
 Cleth(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.* = Fertili-doun?) *See note and margin.*

- Colre, *s.* choler, 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.
 Compotistre, *s.* computer, 243.
 Comprehend, *v.* comprehend, 49.
 Comyn, *a.* common, 147, 178. Com-
 yne, -s, *s.* common, 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, strengthen-
 ing, reviving, cordial, 77.
 Confurtabill, *a.* comfortable, comfort-
 ing, cheering, encouraging, 215.
 Coniurisoun, *s.* conjurement, conjura-
 tion (tr. *attestatio*), 50.
 Connynge, *s.* knowledge, wisdom, 121,
 138.
 Conquere, *v.* get, gain, win, acquire,
 130, 135, 140, 149, 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.* counsel-
 lor, 46, 100, 107, 209, 213, 216.
 Conseyle, *v.* conceal, 166.
 Constabil, *s.* constable, bailiff, 213.
 Constory, *s.* consistory, council-cham-
 ber, 58.
 Constreynre, *v.* draw together (tr. *con-*
stringit), 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, con-
 duct, comport, 171, 174; continue,
 abide, 133, 166.
 Convenable, *a.* becoming, 11.
 Conveyte, *v.* covet, 122.
 Conynge, *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.*²), having a
 knob or protuberance.
 Corage, *s.* heart, mind, soul, spirit, 16,
 54, 102, 138, 147, 187, 241; hearti-
 ness, good-will, 17; courage.
 Coragious, -aious, *a.* courageous, 111,
 115, 228, 230.
 Corn(e), *s.* seed, 60, 73; corn, grain,
 17, 61.
 Coronet, -yd, *pp.* crowned, 137, 179.
 Corssife, *a.* stout, fleshy, 225. (*N.E.D.*
Corsy.)
 Corsyd, *a.* accursed, wicked, 183.
 Corteyse, *a.* courteous, 211.
 Corumpe, *v.* corrupt, 79, 91. *Coryp-*
cioun, *s.* corruption, 58.
 Cossine, *s.* kinsman, relative, 191.
 Costage, *s.* cost, expense, 214.
 Costeer, *s.* "a sitter beside," 139.
 Costom(e), *s.* custom, 72; *v.* be won't,
 110. Costomed, *a.* wont, accustomed,
 68, 83, 111. *Costumabli*, *adv.* cus-
 tomarily, 144.
 Cosyn(ne), *s.* kinsman, 163, 165.
 Couenabill, -ble, -yable, *a.* convenient,
 suitable, appropriate, 67, 69, 82, 188,
 238; useful, advantageous, 150.

- Couerant, *a.* covering, enclosing, *i. e.* outer, exterior, 95.
 Couertoure, *s.* covering, 212.
 Coue(y)te, *v.* covet, 57. Couetable, *a.* 113. Coueytous, *a.* 57. Coue(y)-tyse, *s.* covetousness, 113, 132, 210.
 Covme, *v.* come, 199.
 Couaunt, *s.* covenant, 175.
 Countenance, *s.* behaviour, comportment, 12.
 Coursid, *a.* cursed, accursed, wicked, 151.
 Courteisly, *adv.* courteously, 211.
 Couth(e), *v.* could, 128; knew, 174, 200; learnt, 217.
 Couwardy, Cowardy, -wardy, *s.* cowardice, 175, 211, 215, 224.
 Covstoume, *s.* custom, 242.
 Cowardnes, *s.* cowardice, 14. Cowardys, *a.* cowardly, 190.
 Cowete, *v.* covet, 132. Cowetyse, *s.* covetousness, 156, 210.
 Cowna(u)nte, *s.* covenant, 144, 200.
 Cowth(e), *v.* knew, 145.
 Creacion, *s.* creature, 114.
 Crop(p)e, *s.* top or "head" of tree or herb, topmost or upper branch, 27, 73, 80.
 Crowel, Cruwel, Crwel, *a.* cruel, 138, 174, 199. Cruwlte, *s.* cruelty, 181.
 Cryspe, *a.* curly, 230; *v.* curl, 236.
 Cucurbit, *s.* 73. *See note.*
 Culuer(e), *s.* dove, 212, 245.
 Cumpas, *s.* compass, 223.
 Cun, Cvne, *v.* 'con,' learn, 137, 144.
 Cun or con thank(s), 188 = express or offer thanks. (*N.E.D.* Con, *v.* 4. a.)
 Cvnnyng, *s.* wisdom, 148, 149.
 Cuntre, *s.* country, 13.
 Cure, *s.* care, anxiety, 139, 141, 158.
 Have (take) no c. = not to care, have no liking or desire (constr. with *of* or *to* and *inf.*), 158, 178, 179, 190; (with *that* . . .) 172.
 Curious, *a.* zealous, 107. Curio(u)site, -yte, *s.* anxiety, 58, 92.
 Curlyour, *s.* curlew? 221.
 Cursly, *adv.* cursedly, wickedly, 166.
 Curtasye, *s.* courtesy, 59. Curtays, -eyse, *a.* courteous, 103, 212.
 Custume, *s.* custom, 243, 249. Of c. = customarily, 139.
 Cust(o)umet, -ent, *a.* accustomed, customary, 243.
 Cytteseyne, *s.* citizen, 177.
 Dalwe, *v.* delled (*p.t.*), 175.
 Damagelees, *a.* without loss, 204. (Not in *N.E.D.*)
 Dambre, *s.* dammar, a kind of resin, 85. (*N.E.D.* Dammar.)
 Damoysele, 73; Damycelle, 191; -sell, 190; *s.* damsel.
 Dampnabill, *a.* damnable, 132.
 Dampne, *v.* condemn, 55, 169.
 Darseim, *s.* 85. *See note.*
 Daunger, *s.* danger. En daunger anent (a person) = within his power, at his mercy, 133. (*N.E.D.* Danger, *s.* I.)
 Daunt, *v.* tame, 225, 230.
 Daw, *v.* dawn, 153.
 Dayen. A thre-dayen iornay = three days' journey, 200.
 Deboner(e), *a.* courteous, gentle, kind, 39, 103.
 Debonerly, *adv.* courteously, kindly, 103; benignly, 112.
 Debonertee, *s.* gentleness, kindness, 48.
 Debonure, *a.* kind, courteous, gentle, 64.
 Deceit, Desceyt, Disceyt, Dysceyte, Disseyt, *s.* deceit, 19, 62, 168, 175.
 Deceive, Discewe, Dissewe, Disseyve, *v.* deceive, 37, 188.
 Deceyua(u)nt, *a.* deceptive, deceitful, 113, 116, 212. (*N.E.D.* has only 1393.)
 Deceyuoure, Dysceioure, -ceyuoure, *s.* deceiver, 227, 233, 234.
 Declyne, *v.* incline, tend (to), 230; turn away (from), 205.
 Decresce, *v.* decrease, 196.
 Decrewe, *v.* decree, 185.
 Decyuant, *a.* deceitful, 116.
 Ded(d), Dede, *s.* deed, 57, 129, 194, 211. D-doyng = action, practice, 11, 165.
 Dede, *s.* death, 47; *a.* dead, 20, 59.
 Ded(e)ly, *a.* mortal = human, 5, 154, 177; that will perish, 49; deadly (poison), 64, 91, (sin), 159, 194; mortal (enemy), 210; deathly?, 223; *adv.* in deadly manner, mortally, 158.
 Deed, *s.* death, 64. Take d. = die, 64; *a.* dead, 13, 29.
 Defaut(e), *s.* lack, want, defect, deficiency, 67, 102, 129, 232, 237, 239; indigence, poverty, 137, 169; error fault, sin, 19, 138; absence, 5.

- Defende, *v.* ward off, 206.
 Defie, -fye, Diffie, -y, Difye, *v.* digest, 23, 25, 26, 68, 70, 71, 75, 80, 239, 242.
 Defuyle, *v.* defile, 196.
 Defy(e), *v.* digest. *See* Defie.
 Defyne, *v.* decide, come to a conclusion, 156.
 Dele, *v.* give, distribute, 41; deal (blows), 164.
 Delfull, *a.* doleful, 169. Delfully, *adv.* 168.
 Delicate, *a.* subtle, 22.
 Delice, *s.* pleasure, delight, 54.
 Delilege, *s.* 85. *See note.*
 Delitable, *a.* pleasant, 67.
 Delin(e)re, *v.* set free, 112; save, preserve, 101.
 Delyce, *s.* pleasure, delight, 54, 57, 67.
 Delycious, *a.* delicate, 226.
 Delye, *a.* small, delicate, subtle (opp. to "greet" = gross), 88. (*N.E.D.* Delie.)
 Delytabill, -ble, *a.* delightful, pleasant, 70, 76, 247.
 Delyuer, *v.* release, set free, 56; save, preserve, 80, 93, 161, 199; hand over, give, 66.
 Delyuer(e), *a.* active, nimble, 212, 220, 221, 237, 240.
 Delyueraunce, *s.* freedom (in evacuation), 220.
 Delyuerit, *pp.* 227.
 Delyuerneſſe, *s.* activity, nimbleness, 146, 227; ability, dexterity, 236.
 Delyure, *v.* save, preserve, 80; give, 87.
 Deme, *v.* judge, pronounce judgment on, 19, 140; *abs.* 167; decide, determine (a question), 185; decree, pronounce (that . . .), 185; deem, think, 63, 152; decide, come to decision, 34, 36; determine (between two theories), 154.
 Demene, *v.* (= *N.E.D.* Demean, *v.*¹) *reflex.*, (also "be demeaned," 167, 210), behave, conduct, comport (oneself), 130, 138, 169; keep up, maintain, 199; (= *N.E.D.* Demean, *v.*²) make "mean," humble, lower, debase, 150 (very early instance).
 Demette, *v. reflex.* melt, dissolve, 243.
 Denyng(e), *s.* judgment, opinion, 101.
 Denunce, *v.* denounce, 185.
 Denys, *s. pl.*, *tr.* *decani*, captains of ten, 109. *See* Doien.
 Departe, -perte, *v.* divide, 42, 72, 84, 88, 175, 207; sever, sunder, 159, 192; discern, distinguish, 149. Departyng(e), *s.* division, 65. Departid, -pertyd, *pp.* 115, 207, 223.
 Depcynte, *v.* paint, 217.
 Depnys, *s.* depth, 127. Deppyr, *a.* deeper, 169; *adv.* more deeply, 209.
 Depute, *s.* deputy, 14, 133.
 Dere, *v.* harm, 78.
 Derke, *a.* dark, 5, 9. Derkly, *adv.* 5.
 Derlyng(e), *s.* darling, 122.
 Desceyt, *s.* deceit, 62.
 Descreue, *v.* describe, 171.
 Desease, *s.* distress, misery, 60.
 Despend(e), -se. *See* Dispend, -ce.
 Despice, -ie, Dyspyce, -se, *v.* despise, 45, 61, 136, 151, 161, 209.
 Despite, -yte, Dispite, *s.* contempt, 16, 34, 37, 56, 91, 179, 187, 200, 211.
 Despitous, -pytous, Dispitous, *a.* contemptuous, 114; terrible, 35, 109.
 Destourb(e), &c. *See* Distourbe. Destourbaunce, *s.* disturbance, 141.
 Destreyn(e), *v.* strain out, express, extract by pressing or straining, 85; constrain, compel, oblige, 62. (*N.E.D.* Distrain, I. 5 and I. 4.)
 Destroube, &c. *See* Distourbe.
 Destru(e), -uye, -we, *v.* destroy, 101, 110, 131, 134, 135, 160, 163, 164.
 Destruere, -uour, *s.* destroyer, 52, 213.
 Destynour, *s.* fore-ordainer, predestinator, 65.
 Det(te), *s.* debt, 168, 193, 194. Of d. = under obligation, 49.
 Deuys, *s.* consideration, reflection, 101.
 Denyse, *v.* examine, scan, scrutinize, 178. (*N.E.D.* Devise, *v.* 12.)
 Dewe, *a.* due, 35, 36.
 Dewre, *v.* dure, endure, last, 27.
 Deyn, *s.* *decanus*, captain of ten, 109. *See* Doien.
 Deyne, *v.* deign, 173.
 Dictamm, *s.* dittany, 76.
 Diffame, *v.* defame, 11.
 Diffence, *s.* defence, 36. Diffend, *v.* defend, 13.
 Diffie, -y, Difye, *v.* *See* Defie, Defye.
 Dighte, -yd, *pp.* dight, decked, attired; 73; prepared, 83, 85.
 Dilatable = Delytable, *a.* delightful, pleasant, 57.
 Dingnite, *s.* dignity, 192.

- Discewe, Disceyt. *See* Deceive, Deceit.
- Disceyuable, 84; Disceyuuous, 217, *a.* deceitful. (Deceivous not in *N.E.D.*)
- Disclose, *v.* uncloze, open, 142.
- Discomfort, *v.* dishearten, discourage, 37.
- Disconuenyent, *a.* dissimilar, 90.
- Discordeynet, *a.* ill-regulated, 238.
- Discrese, *v.* decrease, 28.
- Discrewe, *v.* discern, 214.
- Dise, Dyse(s)e, Dyssayse, -es(s)e, *s.* distress, trouble, 6, 7, 60, 103, 140, 142; hurt, 172; disease, 16; pain, 31; *v.* trouble, 26; harm, hurt, 160, 181.
- Dishordeynyt, *a.* ill-regulated, 224. (*N.E.D.* Disordeine, -deny.)
- Disobeyshaunce, *s.* disobedience, 6.
- Dispence, -se, Despense, *s.* expense, 8, 103; *v.* (with), = grant special remission, relaxation, or exemption (to), 57. (*Cf.* *N.E.D.* Dispense, *v.* III. 9.)
- Dispende, Despende, *v.* spend, 6, 8, 50, 156; *intr.* 128, 131, 187.
- Dispysable, *a.* contemptible, 103.
- Dissesoun, *a.* unseasonable, 16.
- Dissolacion, desolation, *s.* 192.
- Distinccon, *s.* division, section, 42.
- Dist(o)urb(e). *Also* Destourbe, -towrbe, -troube, -trub(b)e, Dystorube, -troube, *v.* disturb, disorder, confuse, 101, 140, 147, 160, 178, 179, 209, 218, 241, 242, 246.
- Distrour, *s.* destroyer, 52.
- Do, *v.* put, 30; do on = put 'on, don, 24; do away = put away, 89; do out = drive away, 52; cause (to be . .), 3; do to write = cause to be written, 61; do to witte = cause to know, 123, 131, and *see* 122; did assemble = caused to assemble, 174; do crie, ponysshe, slee, wype = cause to be proclaimed, punished, slain, wiped, 17, 59, 82, 152.
- Doghty, *a.* doughty, 175. Doghtynesse, *s.* 172.
- Doien, *s.* *decanus*, captain of ten, 214. *Also* Deyn, Dyen. (*N.E.D.* Doyen.)
- Dom(e), Doom, *s.* judgment, opinion, 99; doom, sentence, 158; jurisdiction, 208.
- Don(e), Donne, Doon, *v.* do, 3, 26, 132, 139, 176, 187, 188, 195, 197, 209, 217, 231; cause, 61; *pp.* done, 58.
- Doomesman, -ysman, *s.* 'doomsman,' judge, 94.
- Dotdrat, *a.* doddered, 169.
- Douceoure, *s.* gentleness, amiability, 189. (*N.E.D.* Douceur.)
- Douly, *adv.* duly, 136.
- Doume, *a.* dumb, 89.
- Doun, *v.* do, 133.
- Doungate, *s.* downgoing, setting (of sun), 89.
- Doure, *v.* dure, live, 199.
- Doutable, *a.* doubtful, 55.
- Doute, *v.* fear, 38, 50, 55, 77, 78, 136, 140, 171, 197; *reflex.* 5; *s.* doubt, 49, 52, 63, 87, 206.
- Dowe, *a.* due, 127.
- Dowe, -wue, *s.* dove, 3.
- Dowsett, *a.* 'dulcet,' sweet, sweetened, 29.
- Dowtance, *s.* doubt, 156.
- Dowt(e), *s.* fear, 6, 32; *v.* fear, 11, 14, 128, 152, 178; *s.* doubt, 8.
- Doyne, *pp.* done, 135.
- Draght, *s.* draught, curve drawn, 223.
- Dragme, *s.* drachm, dram, 85.
- Dred, *pp.* dreaded, 11, 12, 59.
- Dred(e), *s.* dread, fear, 92, 170, 230. Dred(e)ful(le), *a.* timid, 221, 223, 230. Dredfulnessse, *s.* 228, 230. Dredy, *a.* timid, 38.
- Drery, *a.* sad, gloomy, 76.
- Dress(e), *v.* direct, guide, 92, 121, 138, 156; regulate, set right, 49; array, marshal, 52, 111, 197.
- Dreyne, *v.* drown. Dreynte, *p.t.* 174.
- Drobyld, *pp.* troubled, 100.
- Dromyder, *s.* dromedary, 111.
- Drond, *pp.* drowned, 193.
- Dronk(e)lew(e), *a.* drunken, 36, 107, 116, 213, 234. (*N.E.D.* Drunkelew.)
- Dronken, *a.* drunken, 218.
- Dronkenshippe, 15, Dronknesse, 218, *s.* drunkenness.
- Dront, *pp.* drowned, 193.
- Dropping, *pp.* dripping, 192.
- Drowe, *v.* drove, *p.t.*, 166, 180.
- Druerie, *s.* pleasure, delight, solace, 160. (*N.E.D.* Druery.)
- Drynche, *s.* drink, draught, potion, 244.
- Du, *a.* due, 139; *v.* do.
- Dud, *v.* did, 191.
- Durant, *pp.* D.- the appetite = while it lasts, 241. Hence *prep.* during.

- Dure, *v. intr.* last, 132, 160, 178, 213; endure, suffer, 237.
- Dures(se), Duris, *s.* harshness, severity, 128, 151, 158.
- Durke, *a.* dark, 176.
- Dute, *s.* 139; *v.* 147, doubt.
- Dyd, *v. (p.t.)* did. D. out = drove away, 52.
- Dyen, *s.* *decanus*, captain of ten, 109.
- Dyfformyd, *a.* deformed, 232.
- Dylyuer, *a.* active, 220.
- Dynte, *s.* dint, stroke, 161, 162.
- Dyonysion, *s.* 31. *See note.*
- Dyrke, *a.* dark, 74.
- Dysceioure, -cewe, -ceyte, ceyuoure. *See* Deceyoure, Deceive, Deceit.
- Dysceyuous, *a.* deceiving, deceitful, 217.
- Dyscomfite, *s.* discomfiture, 216.
- Dyscorde, *s.* discord, strife, 235; *v.* dissent, disagree, 165; be at variance, 149. Dyscordaunt, *a.* quarrelsome, 235. Dysco(u)rdour, *s.* quarreller, wrangler, 115.
- Dyscrewe, *v.* describe, 160.
- Dyses(s)e. *See* Disese.
- Dysharnyd (Disarmyd, 215), *a.* unarmed, 173. (Very early instances of *N.E.D.* Disarmed.)
- Dyshoneste, *s.* dishonesty, 158, 187; *a.* dishonest, 172, 187.
- Dysir, *s.* desire, 112.
- Dysmesure, *a.* transgressing or exceeding due measure (*démesuré*), 102.
- Dysobeiaunt, *a.* disobedient, 122.
- Dyspite, -yce, -se, -yte. *See* Despice, -te.
- Dyssayse, -es(s)e. *See* Disese.
- Dystyncted, *pp.* 227 (very early instance).
- Dyuers(e), *v.* vary, 218, 238, 247.
- Dyuude, -yse, *v.* divide, 159, 243.
- Echyunge, *s. ti. species*, 94.
- Edifie, *v.* build, 200.
- Ee(i)re, -yre, *s.* air, 236, 237, 244, 245, 246.
- Effoentim, *s.* euphrasy, 76. *See note.*
- Efforce, *v.* strengthen (*tr. corroborare*), 85.
- Eft, *adv.* afterwards, 82, 85, 106.
- Egestioun, *s.* excretion, evacuation, 87. (Perhaps earlier than *N.E.D.*)
- Egge, *s.* edge, 164. Egge tole = edge tool, 29.
- Egh, *s.* eye, 222; *pl.* Eghen, -yn(e), 107, 128, 222.
- Eght, *a.* eighth, 45. Eghte, *a.* eight, 84.
- Egle, -yll, *s.* eagle, 15, 228.
- Egre, *a.* sharp, sour, 73; eager, 229. Egrenesse, -yrnesse, *s.* sharpness, sourness, 98, 208.
- Eighen, -yn, *s. pl.* eyes, 68, 128, 223.
- Eighlidde, *s.* eyelid, 223.
- Eir(e), *s.* air, 48, 142.
- Eisili, *adv.* easily, gradually, 238.
- Elcorenge, *s.* 84. *See note.*
- Eld(e), *s.* age, 73, 80; old age, 42, 47, 58, 74, 75. Eldand, *pp.* growing old, 42.
- Eldryn, *s. pl.* elders, 166.
- Eldys, apparently *tr.* *viventibus*, living things, 95.
- Elegantia, *s.* 84. *See note.*
- Elles, -is, -ys, *adv.* else, otherwise, 4, 42, 48.
- Emblemysh, *v.* blemish, mar, injure, 135, 139.
- Emblissh(e), *v.* embellish, 35.
- Emlege, *s.* 82, 85. *See note.*
- Emparlement, 24; Emparlyng, 13, *s.* parley, talk, conference.
- Empeirement, *s.* impairment, 187.
- Emperie, *s.* empire, 122, 150, 151.
- Emperien, *a.* celestial, empyrean, 47 (very early instance).
- Empeyre, *v.* make worse, impair, 56, 189, 220; become impaired, 246.
- Empeyrement, *s.* damage, 196, 213.
- Emplastre, *s.* plaster, 83.
- Empouer, *v.* impoverish, 178. (*N.E.D.* Empover.)
- Emyron, *v.* (so MS. for) environ, 153, 208.
- Emyste, *a.* (= neathmost), lower (lip), 225, 228.
- Enarmed, -et, -it, *pp.* armed, 139, 203, 216.
- Encence, *s.* incense, 33.
- Encherch, *v.* inquire into, 189. *See* Enserche.
- Encheson, -oun, -eyson, *s.* cause, occasion, 64, 93, 113, 144, 145, 190. (*N.E.D.* Encheason).
- Enchou, -chu(e), *v.* avoid, eschew, 131, 132, 135, 145, 158, 162, 187, 210, 215; with *inf.*, 140, 144.
- Encombre, *v.* oppress, burden, 183.
- Encrece, -sce, -sche, -se, *v.* increase, 86, 140, 209, 210, 244.

- Endaunger, 133. *See* Daunger.
- Endeyne, *s.* indignation, 179 (not in *N.E.D.*); *v.* deign, condescend, 166, 172, 190. Nendeyneth, 171, = ne endeyneth.
- Endeynet, *adv.* condescendingly, 177.
- Endeynous, *a.* disdainful? 228.
- Endite, -itt, *v.* indite, write, 35.
- Endly, *a.* final, 43, 53.
- Endyugnacion, *s.* indignation, 189.
- Endyte, *v.* indite, write, 106.
- Endyth, *pp.* ended, 159.
- Eneche, *v.* increase, 240. *See* Aneche. (Not in *N.E.D.*)
- Enemyly, *a.* hostile, 167.
- Enfebel, *v.* enfeeble, 148.
- Enfeblissh, *v.* make feeble, enfeeble, 6, 26; become feeble, 26.
- Enfleccioun, *s.* infliction, 6.
- Enforce, *v.* (with *reflex.*) do one's best, be eager, strive, try, 6, 13, 22. *See* Afforce, Eforce.
- Enforche, *v.* strengthen, 239.
- Enformacion, *s.* instruction, 150.
- Enforme, -fourme, *v.* mould, train (character, &c.), 6, 50, 57, 108, 110.
- Engel, *v.* cool, 72, 95; *intr.* 86.
- Engenderour, *s.* begetter, generator, 99.
- Engend(e)rure, *s.* generation, birth, 45, 60, 64, 99.
- Engendre, *s.* a person engendered, tr. *genitus*, 99.
- Engendrynge, *s.* birth, 100.
- Engrose, *v.* make gross (tr. *reddere grossiorem*), 80. (Early ex. in this sense.)
- Engrotury, *s.* gluttony, 103. (This and two foll. not in *N.E.D.*)
- Engrute, *v.* surfeit, glut, gorge (with food), 76. (Fr. *engloutir*.)
- Engrutynge, *s.* gluttony, 44.
- Engyn(e), *s.* intelligence, intellect, genius, 122, 127, 234; artifice, contrivance, device, 201; engine of war, 37, 174, 215.
- Engynous, *a.* clever, crafty, cunning, 115, 116.
- Enhanse, -aunce, -se, -hawse, *v.* exalt, enhance, 36, 144, 171; raise, 187.
- Enheigh, -heye, -hye, *v.* exalt, extol, 47, 55, 57, 59, 86, 91.
- Enioye, *v.* *intr.* rejoice, 70.
- Enlargisshe, *v.* bestow bountifully, 7. (*N.E.D.* Enlargisse.)
- Enlumyne, *v.* illumine, 7.
- Ennoye, *v.* hurt, injure, 80; trouble, vex, 58.
- Ennoynt, *v.* anoint, 180.
- Ennue, *v.* injure, hurt, 140. *See* Ennoye.
- Enny, *a.* any, 192.
- Enorche, *v.* ? nourish (*see forms* Norche, &c.), 141.
- Enourne, *v.* adorn, 56, 106, 140. (*N.E.D.* Anorn, Enorn.)
- Enoynt, *v.* anoint, 70, 76, 83, 162.
- Enpeche, *v.* hinder, 31. (*N.E.D.* Impeach.)
- Enquere, *v.* inquire, ask, 108; inquire into, 137, 211; inquire after, seek, search for, 36, 49, 107; enquere of = examine into, inquire into, 17, 51, 60.
- Ensampl, *s.* example, 137; *v.* liken, compare, 60.
- Ensens, *v.* incense, 81, 83.
- Enserche, *v.* examine, 47, 197; study, 66; inquire into, 137.
- Entencioun, *s.* intent, purpose, 10.
- Entendant, *a.* diligent, careful, 103.
- Entende, *v.* (with to) aim at, design, purpose, 36.
- Entendement, *s.* meaning, purpose, 35; understanding, 9.
- Entent(e), *s.* intent, purpose, 47, 102, 110, 151, 163, 178, 186; attention, care, 105, 110. Take (put, 103, do, 56) e. to, 60, give attention to, Give e. to (of), listen intelligently to, 105, 107; give care, heed, to, 108; busy oneself with, 110. Take (put, 47) e. to (*inf.*), take care to, 63.
- Enterpretacioun, -eyso(u)n, *s.* interpretation, 42, 106, 114.
- Entierly, *adv.* with whole heart, earnestly, fervently, 128, 199. (*N.E.D.* Entirely, 4. b.)
- Entre, *s.* entrance, 241; admittance, 179.
- Entremede, *v.* intermix, intersperse, 123; interfere with, 206.
- Entremyt(te), *v.* (with of), meddle with, take part in, 171; *reflex.* 171, 188. (*N.E.D.* Entermete.)
- Entremyttere, *s.* busybody, interferer, intermeddler, meddler, 220.
- Entrikyd, *a.* intricate?, 91.
- Entrikyng, *s.* stratagem, trick (*circumventio*), 111. (*See* *N.E.D.* Entrike.)

- 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* enquire), 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.
 Eschaumentement, *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.*)
 Experience, *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.
 Estrau(n)ge, *a.* foreign, 173; strange, 187, 209. Estranger, *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.* Ettyn, 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.
 Euyn(e), *a.* -ly, *adv.* *See* Euen, -ly.
 Excercitacioun, *s.* (intended to tr. *ex-creationes*), 69.
 Exody, *s.* Exodus, 203.
 Expauud, *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.*
 Exspeciall, *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.
 Eyyn, *s.* *pl.* eyes, 229.
 Facion(e), *s.* (a man's) make, 219, 226, 232.
 Facou(n)de, -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, besee, 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.
 Femynyne, *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.
 Ficiien, *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.
 Fisiciane, -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.
 Fleisch, -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-likynge, 73; *see prec.*
 Fleshely, *adv.* carnally, 192.
 Fleshnes, *s.* fleshiness, 117.
 Flessch, *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.
 Fleynge, *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.
 Flostrynge, *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-als-moche (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.
- Forceble, *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 souerayntez, *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.* Foreward.)
- Forwe, = four, 214.
- For-why. See For.
- Forwytt, *s.* foresight, prudence, 61.
- Foryate, *v.* forgat, forgot (*p.t.*), 155.
- Foryawe, *s.* 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.
- Foryne, *a.* foreign, 135.
- Founden, -yn, *pp.* found, 48, 87, 88.
- Fourhede, *s.* 'fourhood,' 'fourness.' In *f. = in quaternario*; embrace *f. = complectuntur quaternarium*, 109.
- Fourine, *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.
- Frusshie, *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.
- Fyvetb, *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.*
- Gar, *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.
- Glysynynge, *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.
- Graunge, *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 non-sense version drawn from *salutanti-bus 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.
- Greunance, -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.
 Grysnesse, *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.
 Gyffesse, *pps.* for zifernes = 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.
 Havy, *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.)

- Herbe(r)gage, *s.* shelter, 65; encampment, 110. (*N.E.D.* Harbergage.)
 Herbrowe, *v.* harbour, shelter, 34, 216.
 Herd, *a.* hard, difficult, 51.
 Here, *s.* hair, 155, 221, 224. Here as, 219; *adv.* where; *cf.* Ther-as. *v.* hear, 58; *pron.* their, 11, 57; her, 64.
 Heremyte, *s.* hermit, 169.
 Herfore, *adv.* therefore, 81.
 Herly, *a.* early, 178.
 Hernoys, *s. membr. virile*, 81.
 Hernys, *s.* brains, 85. *Cf.* Harne.
 Hert(e), *s.* heart; courage, 37, 162; hearty affection, 36.
 Herthely, *a.* earthly, 153.
 Her(r)ust(e), Heruest, *s.* 'harvest,' autumn, 27, 28, 127, 238, 243, 249.
 Herytaunce, *s.* heritage, inheritance, 159.
 Hest, *s.* promise, 18, 19.
 Hesyng, *pron.* (his'n), his, 211. *Cf.* Hissyn.
 Het, *a.* hot, 71; *v.* eat, 152.
 Hete, *v.* promise, 110. Hetynge, *s.* promise, 110.
 Het(t)e, *s.* heat, 23, 75, 231, 242; *v.* heat, make hot, 80; become hot, 26.
 Heued, *s.* head, 44, 69, 73, 97, 114.
 Heuery, *a.* every, 163.
 Heuye, *v.* make heavy, 80; be burdensome, 60.
 Hew, *s.* head, 69 (margin).
 Hewyn, *s.* heaven, 143, 169, 171.
 Hey, *a.* high, 146, 231; *pron.* they.
 Heyet, *pp.* exalted, 143.
 Heyghen for eyghen, eyes, 225.
 Heyght(e), *s.* height, 115, 153.
 Heyly, *adv.* in a high degree, greatly, 170, 182, 193; loftily, 171.
 Heynesse, -nys(se), *s.* highness, height, high estate, 127, 149, 151, 153, 169, 212.
 Heyr(e), *s.* heir, 7, 134; air, 73, 74, 246; *v.* hear, 212.
 Hide, *pp.* hidden, 93.
 Hidlynges; in h. = in secret, 171.
 Hidous, *a.* hideous, 245.
 Hie, *a.* high, 97.
 Hight, *v.* was called, 38.
 Hir(e), *pron.* their, 11, 34, 62, 99.
 His, *v.* is, 205.
 Hissyn, *pron.* (his'n), his, 162. *Cf.* Hesyng.
 Hit(te), *pron.* it, 137, 205.
 Hodure, *s.* odour, 247.
 Hoge, *a.* huge, 64.
 Holdand, -ynge, *a.* (of food), binding, 70.
 Hold(e) (Holde, 148; Halde, 90), *v.* deem, consider, 47, 172; retain, remember, 234; (of food) bind, 70; *reflex.* refrain, 58; restrict, confine, limit (to), 72. Holde moche of = set store by, 151, 211; (without of), 156. Holde, *s.* stronghold, castle, 37; *a.* old, 238. Holde, -en, -yn (Haldyn, 56), *pp.* kept, observed, 52, 105; held, constrained, bound, obliged, under obligation, 5, 41, 49, 58; deemed, 99, 105, 138, 171, 187; made whole, healed, 220.
 Hole, *v.* hold, 99.
 Hol(l)e, *a.* whole, entire, 198; safe and sound, 174; whole, without defect, 233.
 Hollow(e), *s.* saint, 121. *See* Halowe.
 Holsome, *a.* wholesome, 32, 33.
 Holte, *v.* hold, 207, 222.
 Holy, *adv.* wholly, entirely, completely, 73, 81.
 Homelynes, *s.* familiarity, 10, 13.
 Homyste, *a.* upper (lip), 228. For *superl.* omest, = overmost, uppermost.
 Honde, *s.* hand. Honde-crafte, *s.* handicraft, 217.
 Honemente, *s.* ointment, 247.
 Honest(e), *a.* seemly, 24, 240. Honestely, *a.* honourable, 58; *adv.* befittingly, 163.
 Honged, *pp.* hanged, 198.
 Honourablyte, *a.* honourable, 107.
 Honurabilite, *a.* honourableness, 103.
 Hooke, *s.* oak, 161.
 Hoole, *s.* hole, 28; *a.* 'whole,' sound, healthy, 32, 41, 77; solid, 95; unbroken, 97.
 Hooly, *a.* holy, 145, 162; *adv.* wholly, 63, 206.
 Hoony, *s.* honey, 247.
 Hoot(e), *a.* hot, 23, 33, 80.
 Hore, *a.* hoary, grey-haired, 240; *v.* become grey, 24, 69.
 Horibilyte, *s.* horribleness, 114.
 Horsyn, *s. pl.* horses, 154, 155, 219, 230.
 Hostynge, *s.* expedition, 204.
 Houe, *v.* (owe), ought, 188.
 Housbon(d), *s.* husband, 193.
 Howe, *v.* (owe), ought, 156.

- Howge, Hugy, *a.* huge, 111, 129, 174.
 Hugely, *adv.* extremely, 216.
 Hyd, *v.* hide, 55. Hyd(d)(e), *pp.* hid-den, 84, 87, 105.
 Hydoure, *s.* dread, terror, 216.
 Hydousnesse, *s.* hideousness, 80.
 Hydows, *a.* hideous, 153.
 Hyest, *a.* highest, 94.
 Hyght, *pp.* plighted, pledged, 62.
 Hyneye, *v.* whinny, neigh, 97.
 Hynes(se), *s.* highness, 101, 106.
 Hynge, *v.* hang, 89.
 Hyr(e), *v.* hear, 129, 139, 166, 225, &c.
 Hyre, *s.* air, 129.
 Hyt, *pron.* it, 48.
- Iangelour, Ianglere, -oure, *s.* talkative fellow, 103, 115, 221.
 Ianlynge, *s.* talkativeness, 211.
 I-asked, 194; -blamyd, 172; -blyssyd, 159; -caghte, 195; -chafet, 229; -chargid, 122; -conquerid, 183; -deseruyd, 152; *pps.* asked; blamed; blessed; caught; chafed, heated; charged, commanded; conquered; deserved.
 Ieneracioun, *s.* generation, 191.
 Ientrie, *s.* courtesy, nobility, 191.
 Iere, *s.* year, 169.
 Ieue, Iewe, *s.* Jew, 165.
 If (Yf) al(l), *adv.* even if, although, albeit, 42, 62, 65, 87; if alle that, 60.
 I-had, *pp.* had, 130.
 I-have, *v.* have, 215.
 I-lernyd, 122; -likenet, -yd, 229, 230; -logid, 204; *pps.* learned, likened, lodged = encamped.
 Ilk, Ilk a, Ilka, Ilke, *a.* each, every, 50, 57, 58, 70, 76, 77, 82, 87, 88, 90, 91, 92; Ilk (Ylk) oon, Ylkon, *indef. pron.* 42, 50, 58, 95.
 I-lyke, *a.* like, 229, 238.
 I-made, *pp.* made, 191.
 Inconvenient, *s.* inconvenience, 22.
 Infimatyf, *a.* mistake for *informatyf*, 96. (The Lat. is *uis informativa*.)
 Inhabite, *pp.* inhabited, 164.
 Inli, -ly, *a.* inland, (and therefore) remote, 203, 204. I-streynthe = Mydstreynthe, 204.
 Inlightyd, *v.* lightened (*illustravit*), 96.
 Innocent, *s.* an innocent, 53, 168.
 Inobedience, *s.* disobedience, 50. Inobedient, -yent, *a.* 205, 233.
 I-norshit, *pp.* nourished, 195.
- Instaunce, *s.* urgency, earnestness, 184.
 Into, *prep.* until, till, 140, 143, 156, 195, (frequent). Toke into his prysoner, 162, = took prisoner.
 Inwijs, *a.* wise, prudent, 8.
 Iogoloure, *s.* juggler, trickster, 234.
 I-ordeynet, -yd, *pp.* ordained, 214, 216.
 Iornay, -ey, *s.* day, 155; journey, 163, 200.
 Iowell, *s.* jewellery, 162.
 Iowse, *s.* juice, 84.
 Ioynant, *a.* adjoining, 110.
 Ioynture, *s.* joint, 70, 80, 225.
 I-provid, -wid, 195, 218; -putte, 182; *pp.* proved, put.
 Iren, -yn, *s.* iron, 95, 203.
 I-richit, *pp.* enriched, 186.
 Irous, *a.* passionate, wrathful, 115, 116.
 I-sette, 241; -shewit, 209; -sprotid, 233; -stabelid, 170; -styrryd, 194; -thankyd, 248; *pps.* shewn; spotted; established, confirmed; stirred; thanked.
 Issue, *s.* outlet, 68, 201, 241; outgoing (of money), 103.
 Iude, *s.* Judea, 140.
 Iue, *s.* Jew, 139, 165, 166, 167.
 Iuster, *s.* joust, 215.
 Iustificacio(u)n, *s.* punishment, 18, 211.
 Iustific, *v.* sentence, condemn, 13; discipline, 22.
 Iuwys, *s.* juice, 83.
 Iuyn, *s.* June, 72, 81.
 Iwe, *s.* Jew, 139, 165.
 I-write, 128; -wyrshupped, 214; *pps.* written; worshipped = honoured.
- Kalengera, *s.* 85. *See note.*
 Kan, *v.* (= can), know, 17.
 Karle, *s.* fellow, carle, 221.
 Kastyng(e), *s.* vomiting, 75, 77.
 Kaytefnesse, -ifnes, *s.* captivity, 11, 96.
 Kede, *s.* kid, 32.
 Keine, *v.* ('can'), know, 239.
 Kele, *v.* cool, 26.
 Kembe, *v.* comb, 24, 69.
 Kende, *s.* kind, 90.
 Kend(e)ly, *a.* kindly, natural, 71, 91.
 Kenne, *v.* know, 42, 83, 86.
 Kennynge, *s.* knowledge. Fleschly k. = carnal knowledge, 64.
 Kennysman, *s.* kinsman, 106.
 Kepe, *s.* thought, heed, care, 130, 155, 158, 218.
 Keper, *s.* keeper, guard, 9, 215.

- Kepyng(e), -ppynge, *s.* heed, care, 109; guard, watch, 215; preservation, 19, 69, 196.
 Kerne, *s.* army of (Irish) kernes, 133; *v.* seed, 141.
 Keste, *v.* cast (*p.t.*), 152, 198, 203.
 Kid, *pp.* known, 19.
 Kind(e), *s.* nature, 19.
 Kitte, *v.* cut, 192.
 Know(e), *pp.* known, 18, 65, 143, 144.
 Knowlech(e), *s.* knowledge, 208, 212; *v.* acknowledge, 186; know, 250.
 Koghe, *s.* cough, 77.
 Kokke, *s.* cock, 221.
 Konne, *v.* learn, know, 21, 64.
 Konnyng(e), *s.* knowledge, wisdom, 8, 9, 11; *a.* learned, wise, 19.
 Kouth(e), Kowth, *v.* could, 34; knew, 122.
 Kyde, *s.* kid, 27.
 Kyen, *a.* of cows, *tr.* *bubali*, 78.
 Kynde, *s.* nature, 7, 83, 135, 152, 216, &c. *a.*, natural, 106, 240.
 Kynd(e)ly, *a.* natural, 15, 91, 181, 215; *adv.* naturally, 114.
 Laat, *a.* slow, 223.
 Lachesse, *s.* cowardice, 82 (due to *tr.* of *trepiditatem* as if *trepiditatem* assumed as the opp. of *intrepiditatem*).
 Lad(d), *v.* led (*p.t.*), 154, 174, 217.
 Laffull, *a.* lawful, 194.
 Lagh, *v.* laugh, 58, 187, 247.
 Laitynge, *s.* lightning, 141.
 Lambren, *s.* *pl.* lambs, 74.
 Lanceaunt, *a.* cutting like a lance, 111.
 Lanceour, *s.* lancer, 215.
 Lange de boef, *s.* (*tr.* *lingua bovina*), 84. *See note.*
 Languyre, *v.* languish, 236.
 Lap, *v.* wrap, 91. *See* Vmbylappe.
 Larg(e), *a.* liberal, generous, open-handed, 7, 51, 130, 131. Largely, *adv.* 128, 130, 171. Largenes, *s.* 7.
 Larges(se), *s.* liberality, generosity, 7, 50, 51, 58, 131.
 Largete, *s.* largesse, liberality, 9.
 Lasse, *adv.* less, 242. Lasse than, = unless, 132, 133, 137.
 Lasson, *s.* lesson, 128.
 Lastand, *a.* lasting, enduring, 57, 61. Lastandly, *adv.* immutably, 60.
 Lat(e), *v.* let, 58, 67, 69, 73, 102.
 Latly, *a.* slow (*tr.* *tardus*), 117; *adv.* slowly, 55; sparingly, 73 (*tr.* *parce*), 114.
 Latnesse, *s.* slowness, 89.
 Latre, *a.* compar. more slowly. Also, More latre, 220.
 Latyr, *adv.* later, latter, 135. Neuer the latyr, = nevertheless, 196, 218, 232.
 Laue, *s.* law, 128, 135, 149.
 Lawe, Lawgh, *a.* low, 88, 101. Lawnesse, *s.* lowness, 112.
 Layne, *v.* conceal, hide, keep secret, 87, 100, 105.
 Leaute, *s.* loyalty, 190.
 Lechelorus, *a.* lecherous, 217.
 Lecheour, -urer(e), -urre(re), *s.* lecher, 193, 230, 234.
 Leddre, Leder(e), Leedir, -yr, *s.* leader, 108, 109, 214.
 Leef tenaunte, *s.* lieutenant, deputy, 35.
 Leel, *a.* loyal, faithful, 115.
 Leet, *v.* let, 71, 100.
 Lefe, *a.* dear, 247.
 Lefe, *v.* leave, 106.
 Leful(le), *a.* lawful, right, 39, 49, 104.
 Lege, *a.* liege, 183, 184, 185.
 Legeaunce, *s.* allegiance, 186.
 Leghe, *s.* leaf, 80.
 Leghere, *s.* liar, 115.
 Legistre, *s.* lawmaker, legislator, 153.
 Lei, *a.* low, 234.
 Lekyn, *v.* liken, 108.
 Lele, *a.* legal, *tr.* *legalis*, 96; faithful, loyal, 36, 106, 107, 109.
 Lene, *v.* make lean, 2.
 Lenger, *a.* and *adv.* longer, 19, 62, 67, 74.
 Lengh(e), *s.* length, 72, 94, 115.
 Length, *v.* become long, lengthen, 74.
 Lennesse, *s.* leanness, 115.
 Lepre, *s.* leprosy, 76, 81.
 Lere, *v.* teach, 53, 57, 83, 99, 100; learn, 59, 61, 63.
 Lese, -sse, *v.* lose, 29, 128, 132, 136, 142, 190.
 Lesse, *v.* lessen, make less, diminish, reduce, 55; become less, 69; *a.* less.
 L. world (werld) = microcosm, 88, 104.
 Lest, *a.* least, 41.
 Lesynge, *s.* 'leasing,' lying, falsehood, a lie, 10, 53, 54, 135, 157, 211; losing, loss, 248.
 Lete, *v.* let, 18, 29; leave, 174.
 Lete of, *v.* cease, let be, 'hold!' 182.

- Letewary, *s.* electuary, 240.
 Letil, *v.* make little, diminish, 107.
 Let(te), *v.* hinder, obstruct, 29, 80, 160, 206; with *inf.*, prevent, 5, 31; leave, 174; *pp.* obstructed, 241.
 Lett(e)rid(d), -yd, *a.* learned, 41, 63, 149.
 Lett(e)rure, *s.* learning, 19, 47, 63, 122, 148.
 Lettyn, 174, left (*p.t.*).
 Lettynge, *s.* hindrance, obstruction, 16, 241.
 Letuary, *s.* electuary, 246.
 Letuce, -us(e), *s.* lettuce, 27, 73, 244.
 Letwary, *s.* electuary, 240.
 Leuand, *pp.* living, 59.
 Leue, -ve, *s.* leave, permission, 6; leaf, 27; *v.* leave off, cease, 33, 70, 141; with *of*, cease from, 18; depart from, leave, 14; with *of*, pass from (a subject), 133, 160, 161; desert, abandon, 105; give up, forsake, 53; fail, neglect to, 49, 142; live, 47, 59, 67; believe, 132; leaf, form leaves, 27.
 Leuefull, *a.* lawful, 194.
 Leuenynge, *s.* levin, lightning, 59.
 Lener, *adv.* liever, rather, 171, 173, 177.
 Lewe, *s.* leaf, 141, 245; leave, permission, 200, 201; *v.* leave, 181; forsake, give up, avoid, eschew, 135; cease, 141; depart from, 150, 163.
 Lewte, *s.* loyalty, fidelity, 3, 19, 143, 175.
 Lewted, *s.* loyalty, 144.
 Ley, *s.* law, 105.
 Leyser, *s.* leisure, 25.
 Leythe, *s.* length, 163.
 Liegeaunce, *s.* allegiance, 185.
 Liflode, *s.* livelihood, food, subsistence, 67, 74.
 Ligeaunce, *s.* allegiance, 6.
 Ligeý, *s.* liege, liege subject, 47.
 Liggyne, *a.* (lying), flat, smooth, 224.
 Light, *v.* make famous, illustrious, 63; enlighten, 206.
 Lijf, *s.* life, 14, 19. Lijk, *a.* like, 38.
 Like, Lyke, *v.* please, 105; *impers.* 34, 70, 101; *prep.* according to, 131, 137; *l.-as, adv.* even as, just as, 146, 147, 150, 159, 160, 183, 217, 247; according as, 140; as if, 127, 152, 229.
 Likynge, Lykyng, *s.* pleasure, 73; will, pleasure, 48; fleshly l. = copulation, 22, 74; *a.* pleasant, 82, 83, 114.
 Litille, *a. & adv.* L.- & l.-, gradually, 26, 33. By l. and by l., 238, 243.
 L.- kyng, *s.* the wren, 'regulus,' 35.
 L.- world = microcosm, 35.
 Litterure, *s.* learning, 41.
 Lof, *s.* love, 136.
 Logge, *v.* lodge, encamp, 37.
 Lokyn, *pp.* shut, enclosed, 71.
 Lombe, *s.* lamb (*attrib.*), 78.
 Lond(e), *s.* land, 34, 203, 213.
 Long, *adv.* Wheron it was long, 34, = to what it was due or owing; *cf.* 'along of.'
 Long(e), *v.* belong, appertain, 8, 16, 18, 21, 23, 142, 143, 150, 158, 172; befit, besem, 5, 9, 11, 19, 134; become long, lengthen, 245; make long, prolong, 202.
 Longe, *s.* lung, 77, 79.
 Lo(o)re, *s.* instruction, 24, 38.
 Lorchuppe, *s.* lordship, 135.
 Lordand, *a.* ruling, reigning, 54.
 Lorrei, *s.* laurel, 245.
 Lose, *s.* name, fame, repute, 53, 54 (always 'good lose').
 Losenge, *v.* flatter, 175, 177.
 Losengeoure, -gere, *s.* flatterer, 129, 187, 188, 228.
 Losengerie, -grie, -gry, *s.* flattery, 157, 187.
 Loset, *pp.* lauded, renowned, famous, 160, 190.
 Lose, *s.* loss, 151; lust, 181.
 Losynge, *v.* flatter, 129, 176.
 Losynger(e), *s.* flatterer, 129, 157, 175.
 Losyng(e)rie, *s.* flattery, 175.
 Lothe, *v.* loathe, 136.
 Lou(e)able, *a.* laudable, praiseworthy, 53, 54, 56, 111.
 Loue, *s.* love, 4, 59, 218; *v.* love, 66, 103, 140, 145, 167, 233; praise, 56, 57, 59, 63, 84; lower, make low, 245.
 Louand, *pp. pr.* loving, 60.
 Loue-drede, *s.* 12.
 Louely, *adv.* (lowly), humbly, 163.
 Loufand, *pp. pr.*, loving, 113.
 Lough, *a.* low, 39.
 Louynge, *s.* praise, 51, 56, 57, 63, 84, 106.
 Lowable, *a.* laudable, praiseworthy, 54.

Lowe, *s.* love, 127, 135, 145, 167, 235;
a. low, 189, 231; *v.* love, 122, 140,
 145, 163, 171, 174, 189; make low,
 humble, 4.

Lowynge, *s.* praise, 140.

Luchrus, *a.* lecherous, 226.

Lust, *v. impers.*, please, 20.

Lyckenys, *s.* likeness, 138.

Ly(e), *s.* flame, 222, 229, 230.

Lyege, *a.* liege, 185.

Lyer(e), *s.* liar, 115, 234.

Lyf(e), *s.* life, 67; *v.* live, 67, 237.

Lyfode, *s.* food, sustenance, 67.

Lyft(e), *v., p.t.*, lifted, 105, 166.

Lyfte, *a.* left (side, &c.), 143, 214,
 242.

Lyge, *a.* liege, 248.

Lygh, *s.* light, 148.

Lyght, *s.* light, 134, 205; *a.* easy, 130,
 220, 222; delicate (meat), 241;
v. lighten, reduce, 214; shine, 205;
 alighted (*p.t.*), 165, 168, 177.

Lyght(e)ly, *adv.* easily, 128, 210, 220,
 231.

Lyk(e), Lykyng. *See* Like, -ing.

Lyme, -mme, *s.* limb, 22, 126, 230.

Lyn, *s.* linen, 82; line, lineage, 110.

Lynage, *s.* lineage, line, family, 105,
 140.

Lyne, *s.* line, 91.

Lytel, -il, *v.* make little, reduce, 85,
 102.

Lytil, 139; L.-world, = microcosm,
 212; Lytillie, 146, *adv.* little.

Lytwary, *s.* electuary, 240.

Lyu, *s.* life?, 99.

Lyeue, -ve, *s.* life, 200, 202; *v.* live,
 14. Lyuand, *pp.* living, 67.

Lyeue-day, *s.* day of life, 139.

Lyueloker, *a.* livelier, 237.

Lyuene, *s.* living, life, 132.

Lyuer, -ure, -ver, -vir, *s.* the liver, 25,
 31, 70, 80, 81, 241.

Lyuer, -uyere, *s.* liver, one who lives,
 57, 139, 206.

Lyuere, *s.* livery, 133.

Lyvyng(e), -wyng, *s.* living, subsist-
 ence, 11, 134, 144.

Lywe, *s.* life, 137, 195; *v.* live, 237.

Mazafege, *s.* 84. *See* note.

Mageste, -iste, *s.* majesty, 61, 136.

Makyd, *pp.* and *p.t.* made, 161, 162.

Malancoly, *s.* black choler, 74.

Male, *s.* wallet, 105, 165.

Male, *a.* evil. Male talent = ill-will,
 12, 175.

Malencolie, -y, *s.* black choler, 92,
 245. Malencolien, -ik, *a.* melan-
 cholic, 86, 87, 220.

Mallerde, *s.* mallard, 74.

Manaunt, *a.* possessing, holding, wield-
 ing; able, strong, 155.

Maner(e), *s.* measure, moderation, 81;
 way, manner, 60, 210; *pl.* character,
 140, 210, 220; kind, 61, 98, 105.
 Al maner (law, &c.), 136, 147; thes
 maner thynges, 134; dyuers maner
 mettis, 241.

Manerly, *a.* moral (tr. *moralia*), 62.

Mangole, *s.* mangonel, engine for
 battering walls, 111.

Mangrie, *s.* banquet, 153.

Manisand, *a.* menacing, 59.

Manyer, *a. compar.* more (in number),
 more numerous, 214.

Marcha(u)nd(e), -aunt(e), *s.* merchant,
 13, 14, 57, 139, 140.

Marchaundise, *s.* merchandise, 13, 57.

Margarite, *s.* pearl, 41, 95.

Margh, *adv.* more, 42.

Marice, -is, -iz, Marriz, *s.* womb, matrix,
 96, 114, 152, 232.

Massie, *a.* massy, massive, 221.

Mastyk, *s.* mastic, 31.

Mater(e), -ier(e), -ir(e), -y(e)r, *s.* mat-
 ter, material, 10, 53, 74; matter,
 subject, 123, 133, 161, 191, 201,
 215.

Matifoun, *s.* *See* note.

Matture, *s.* matter, 123.

Maynage, *s.* household, 136.

Maynteigne, -ene, *v.* maintain, 88, 139,
 236. Mayntenyth, *pp.* 139, 144.

Mayntenaunce, *s.* 37.

Maynye, *s.* train, retinue, 141.

Mayster, *s.* master, 3, 34.

Maystow = mayst thou, 141.

Maystre, *v.* master, overpower, get the
 mastery, 68.

Maystri(e), *s.* mastery, 7, 138, 151, 198.

Mecche, *s.* (match), wick, 237.

Meddelite, *pp.* mingled, mixed, 222.

Mede, *s.* mead, meadow, 27, 243;
 meed, reward, 36, 168, 205; mead
 (drink), 29; *v.* reward, 107.

Medelit, *pp.* mingled, mixed, 220, 236,
 242.

Medessin, -esyne, *s.* medicine, 195.

Medill, -le, *v.* 187; interfere, 209.

- Medlid, *pp.* mingled, tempered, 6, 30, 39.
 Medwe, *s.* meadow, 73.
 Meene, Mein, *s.* mean, average, 51; *a.* 234.
 Meite, *s.* meat, 74.
 Meke, *a.* meek, 3; *v.* make meek, humble, 48; Mekly, *adv.* 41.
 Mekel, -yl(l), *a.* and *adv.* much, 47, 48, 67.
 Meld, *v.* mingle, engage (in battle), 129.
 Mele, *s.* meal (food), 22.
 Mell(e), *v.* mix, 85, 95, 97, 99, 118, 233.
 Mellit, -yd, *pp.*
 Melyen, *a.* of millet. Greyne's melynens = *grana militi*, 77.
 Men(e), -ee, *a.* mean, 'nethyr grete ne smale,' average, 32, 39, 78, 114, 229.
 Men(e)ly, *adv.* meanly, averagely, 39, 227, 234; modestly, 171.
 Meney, *s.* train, retinue, following, 129.
 Mengyd, *pp.* mixed, 114.
 Mennyth, *v.* 3 *p.* admonishes (tr. *monet*), 194.
 Meoule, *s.* 85, 'medulla.' See note.
 Merabole, *s.* 85. See note.
 Mercia bil(l)e, *a.* merciful, 138, 225.
 Mercially, -cyably, *adv.* 60, 191.
 Meritori, *a.* meritorious, 193.
 Merroure, *s.* mirror, example, 151.
 Meruail, -wele, *s.* marvel, wonder, 81, 201; *v.* 172; *reflex.* 153, 172. Mervellous, -ueylous, *a.* 82, 89, 100, 129. Mervelosly, -eilously, *adv.* 81, 129.
 Merytorye, *a.* meritorious, 159.
 Meseyes, *s.* 'misease,' trouble, misery.
 Mespryce, *s.* mispraise, dispraise, 157.
 Messa(n)ger, *s.* messenger, 213.
 Mester(e), -ir, *s.* 64, need, 77, 82, 173, 175, 209. Also Mistir, Myster, *q. v.*
 Mesurabill, *a.* moderate, mean, average, 229, 247. Mesurably, *adv.* moderately, temperately, 7, 67.
 Mesure, -wre, *s.* and *v.* measure, 64, 157, 158, 238. Mesurly, *adv.* temperately, moderately, 67.
 Met(te), *s.* meat, 152, 168.
 Meuabill, *a.* fickle, changeable, 225.
 Meue, -ve, *v.* move, 16, 190.
 Meuemente, 187, Mewynge, 218, *s.* movement, 247.
 Meure, *a.* ripe, 85.
 Mewe, *v.* move, 198, 231.
 Mewynge, *s.* movement, 216.
 Meyne(e), *s.* retinue, train, following, 37, 58, 62.
 Meyster, *s.* master, 106.
 Mikel, *adv.* much, 41.
 Mistir, *s.* need, 75. See Mester.
 Mo, *a.* more, 66.
 Moche, *a.* and *adv.*, 139, 151, 237, 247.
 Mochedell, *adv.* 'much-deal,' very, 230.
 Moder, -ir, -re, -yr, *s.* mother, 54, 104, 152, 192.
 Moiste, *v.* moisten, 75.
 Moisti, -y, *a.* moist, 231, 238, 243.
 Mone, 250, *for* mene, = men.
 Monken, *a.* monastic, monkish, 193.
 Monstrison, *s.* parade, review, 139.
 Moo, *a.* more, 91.
 Moote, *s.* mote, speck, particle, 89.
 Mor(e), *a.* greater. Britane the m. = England, 184.
 More, *s.* moor, 129.
 Morwe, -owe, *s.* 'morrow,' morning, 32, 76, 77.
 Morvyn, *s.* morning, 81.
 Moste, *v.* must, 65, 131, 134, 144.
 Mostnesse, *s.* moistness, damp, 246.
 Motoun, -tton, *s.* mutton, 29, 74; sheep, 246; constellation 'Aries,' the Ram, 29.
 Mountant, *s.* ascendant, 112.
 Mow(e), *v.* may, can, 4, 15, 37, 58, 60, 61, 64, 226; be able, *prec.* by auxiliary (*shall* in every case), *e. g.* shall mowe (come, &c.), 32, 65, 163, 174, 188, 194, 199, 236, 241; (with *to*), 160.
 Moyste, -ie, *v.* moisten, 82, 141.
 Moysti, -y, *a.* moist, 127, 219, 237.
 Mug-wede, *s.* mugweed, 31.
 Muschet, *a.* musked (tr. *muscata*), 85.
 Mych(e), *a.* and *adv.* much, 127, 129, 133, 150, 170, 240, 241, 247. See Moche.
 Myde, = mid. In myde = *prep.* amidst, 168.
 Mydouernone, *s.* mid-afternoon (3 p.m.), 74.
 Mydstreyntyne, *s.* central stronghold, 204.
 Mygh, *v.* might, 217.
 Myghtful(l), *a.* mighty, powerful, 55, 117.
 Mykyl(l), *a.* and *adv.* much, 74, 75.
 Mylle, *s.* millet, 32.

- Mylte, *s.* spleen, 23, 31.
 Myn, *s.* 87.
 Mynde, *s.* memory, 103, 163, 167, 211, 212; have *m.* = remember, 150, 154, 156, 167; *v.* remember, 154; *reflex.* 148.
 Myne, *s.* mine, 89, 90; *v.* mine, 87.
 Mynoure, *s.* miner, sapper, 37.
 Myrt, *s.* myrtle, 81.
 Mysattemperance, *s.* distemperance, uneven balance, 81.
 Mysauentrous, *a.* deformed, 114.
 Mysayse, *s.* uneasiness, anxiety, 172.
 Mysbelewyn(g)e, *a.* misbelieving, heathen, 160, 199.
 Mys-don, *v.* act wrongly, sin, 195.
 Myse, *s.* missease, 134.
 Mysericord, *s.* mercy, pity, 149.
 Mys-fall, *v.* be unseemly, 52.
 Mys-hope, *s.* despair, 110.
 Mys-lade, *pp.* misled, 142.
 Myspayed, *pp.* displeased, 142.
 Mys-preyse, *v.* mispraise, dispraise, 157.
 Mys-say(nè), *v.* speak against, gainsay, impugn, 155, 161, 181.
 Myssais(se), -ayse, *s.* discomfort, misery, hardship, 137, 166, 169, 192, 199.
 Mys-seme, *v.* be unseemly, 52; without *to*, 62.
 Mys-speke, *v.* (with *of*) malign, 59.
 Myster(e), *s.* need, 67, 73, 101, 106, 108, 109, 110, 114; *v.* need, 110; *impers.* 104. *See* Mester.
 Mysturn, *v.* pervert to wrong use, 199.
 Myth, *s.* might, strength, 66.
 Nad(e), *for* ne had, had not, 153, 176, 178.
 Nam(e)ly, *adv.* especially, 225, &c. (*frequent*).
 Nas *for* ne was, was not, 198.
 Nath(e) *for* ne hath, has not, 140, 158, 200.
 Natheles, *adv.* nevertheless, 147.
 Naue *for* ne have, have not, 132.
 Nawle, *s.* navel, 222.
 Nedder, *s.* adder, 73, 74.
 Neddy, *a.* needy, 137.
 Ned(d)e, *s.* need, 5, 12. Wyth *n.* = with difficulty, scarcely, 152 (*for* Unethe); *v.* need, 131; be necessary, 154; *impers.* 87, 107, 155, 212.
 Nedfull, *a.* needful, necessary, 5, 12, 13, 33, 147, 214; needy, necessitous, 52, 61, 131.
 Nees, *s.* nose, 46, 115.
 Negh, *a.* nigh, 86, 188; *adv.* nearly, almost, 41, 105; *v.* draw nigh, 74, 194, 245.
 Nel *for* ne will, will not, 157, 162, 213.
 Neme, *v.* name, 88.
 Nendeyneth *for* ne endeyneth, deigneth not, 171.
 Nese, *s.* nose, 97.
 Nesh(e), Nesse, Nesshe, *a.* soft, 73, 139, 226, 227, 231; *v.* soften, make effeminate, 190.
 Nesshly, *adv.* softly, 242.
 Nest, *a.* nighest, next, 96.
 Nethe. With *n.* *for* unethe, *q. v.* = scarcely, 180; (*cf. s. v.* Ned(d)e.)
 Nethir, -yr, *conj.* nor, 153, 181, 189, 222. Nethyr . . . ne = neither . . . nor, 172, 194, 209, 229, 235.
 Neuen, *v.* name, 102.
 Neuer the latyr, *adv.* nevertheless, 196, 218, 232.
 Newe, *v.* make (become?) new, 73.
 Neye, Neygh, *a.* nigh, near, 163, 208; *v.* be nigh, near (to), 241; draw near, 175.
 Neynge, *s.* neighing, 208.
 No, *conj.* nor, 47, 63, 64, 82.
 Nobeldi, *s.* nobility, 179.
 Nobeley, -bleye, *s.* nobleness, nobility, noble nature, 52, 58, 113.
 Nobelesse, -lles(se), *s.* nobleness, 147, 171, 181, 207.
 Nobill(e), *a.* noble, 4, 204.
 Nobilte, *s.* excellence, 203.
 Noble, *s.* nobility, rank, 199.
 Noght (Noȝth) *for* than (that, 209, 225), *phr.* nevertheless, 217, 239, 247.
 Nolde = ne would, would not, 236.
 Nombre, -yr, *s.* number, 60, 129, 178.
 Nome, *s.* name, 88.
 Non(e), Noo, Noon(e), *a.* no, 26, 118, 211, &c.; *indef. pron.* none, 211.
 Noose, *s.* nose, 228.
 Noose-thurl(le), *s.* nostril, 228, 234.
 Norchynge, *s.* feeder, exciter, inflamer, *tr. fomes (veneris)*, 139.
 Norisshe, Norryshe, Norsche, -she, -sshe, -ysche, *v.* nourish, feed, maintain, 20, 32, 60, 68, 71, 153; cherish, 37; promote, increase, 74, 81; rear,

- nurture, 13, 142, 166; grow, 82.
 Norschligh, *pp.* 60.
 Norshynge, -isslynge, *s.* nourishment, food, sustenance, 60, 80.
 Norisssha(u)nt, *a.* nourishing, 23, 93.
 Nose-thrilles, -sterles, -strylles, -thurlis, *s.* nostrils, 30, 76, 115, 208.
 Notabilitee, *s.* notable instance, 201.
 Note, *s.* nut, 29, 32, 78.
 Nopelees, -les, *adv.* nevertheless, 59, 60, 62, 65, 79, 99, 107, 113.
 Nother, *conj.* neither, 64, 104.
 Notte, *s.* nut, 75, 85, 246.
 Noughti, *a.* naughty, 14.
 Noumbrable, *a.* mineral, 104. *See note.*
 Noun certayn, 176, ? non-certain, uncertainty?
 Nourture, *s.* nurture, 122.
 Noy(e), *v.* hurt, harm, 32, 71, 76.
 Noyand, -ant, -ynge, *a.* hurtful, injurious, 71, 79; mischievous, 104; malign, adverse (planet), 86.
 Noyous, *a.* hurtful, injurious, 70, 71, 97; irksome, disagreeable, 81, 108.
 Noysance, *s.* vexation, trouble, care, 112.
 Nue, *v.* (Nuyth, 3 *p.* *s.*; Nuet, *pp.*) annoy, vex, grieve, hurt, harm, 152, 165, 243.
 Nuons, *a.* noyous, noxious, hurtful, 212.
 Nurche, -she, -ishe, -isshe, -yshe, *v.* bring up, rear, 166, 225; strengthen, nourish, 242, 245, 247, 248.
 Nusan, *a.* adverse, malign (stars), 86.
 Nve, *s.* trouble, vexation, worry, 140; *v.* annoy, 139; hurt, harm, 143, 160.
 Nvons, *a.* noyous, hurtful, 143.
 Nygh, *s.* night, 245.
 Nyght, *v.* become night, 153.
 Nynore, *a.* nine-year, 136. (Or can it be error for mynore = minor?)
 Nyowely, *adv.* newly, 193.
 Nynesse, *s.* nighness, closeness, 235.
 Nys = (ne is), is not, 140, 151, 180, 187, 188, 196, 224.
 O. *prep.* of, 185, 221.
 Obeiance, Obeissaunce, Obeyaunce, Obeyaunce, -shaunce, *s.* obedience, 6, 128, 131, 140, 176.
 Obeisaunt, -ssant, -yaunt(e), -ysant, -ysaunt, Obieiaunt, *a.* obedient, 4, 48, 92, 93, 123, 135.
 Obeisse, *v.* obey, 57; also *reflex.*, 50.
 Odeur, -ure, *s.* odour, 208, 240.
 Oduret, *pp.* scented, 242.
 Of-betyn, 79. *See note.*
 Oft(e)-sithes, -sythes, *adv.* oft-times, 50, 60, 99, 110, 111.
 Oghte, *v.* ought, 65; aught, anything, 134.
 Oldennys(s)e, *s.* antiquity, 193. Old-nysse, *s.* old age, 134.
 Oliphaunt, Ol(l)yfa(u)nt, *s.* elephant, 35, 111, 212, 216.
 Olt, *v.* = holds, 3. *p.* 143.
 Omange, *prep.* among, 59.
 On, *a.* one, 3, 6, 34, 47, 82, 153, 192, 195. Also Oo, Oon(e).
 Ondyth, *v.* ? undoeth, 139.
 Oneste, *a.* honest, 192.
 Onkyng, *a.* dethroned, 162.
 Onlase, *v.* unlase, 173.
 On(ne)wyse, *a.* unwise, 148, 157.
 Onoynt, *v.* anoint, 75.
 Onreuli, *a.* unruly, 160.
 Ons, *adv.* once, 190.
 Onsely, *a.* unhappy, 163.
 Ontreueli, *adv.* untruly, 192.
 Onymment, *s.* ointment, 75, 240.
 Onys, *adv.* once, 15, 33, 56, 82.
 Oo, *a.* one, 20, 34.
 Oold, *a.* old, 36.
 Oon(e), *a.* and *indef. pron.* one, 20, 47, 75, 147, 203, &c.; *a.* alone, 41, 47. That oon(e) . . . that othyr, 144, 165, 175, 207, 209, 228.
 Oonly, *adv.* only, 133, 147.
 Oonys, *adv.* once, 75.
 Oot-mell, *s.* oat-meal, 244.
 Oppyn(e), *a.* open, 136, 203, 240; *v.* open (the heart), 141.
 Oppynly, *adv.* openly, manifestly, 136, 185.
 Or, Or that, *adv.* ere, before, 20, 22, 24, 26, 80, 91.
 Orche-zerd, *s.* orchard, 108.
 Ordayne, *v.* arrange, array, marshal, 215. *See Ordeyne.*
 Ordaynly, *adv.* in orderly manner, 129.
 Orde, *s.* order, 83.
 Ordeyn(e), *v.* set in order, govern, regulate, 10, 22, 138, 216; prepare, get ready, 152, 174; appoint, institute, enact, 13, 17, 193; prescribe, 20, 21; take 'order,' provide, take measures (with *for*), 17, 56; with *infinitive*, 38; appoint, choose, 63, 180; ordain,

- decree (that), 13, 56, 155, 200; *reflex.* set oneself (to), 5.
- Ordinant, *a.* able to keep order, 109.
- Ordina(u)nce, -yna(u)nce, *s.* government, constitution, 4, 56, 62; 'order,' measures (for, against, of), 12, 13; demeanour, behaviour, 11; position, arrangement, 21; orderly arrangement, 37.
- Ordynyr, *s.* ordainer, 193.
- Oribilite, *s.* horribleness, 233.
- Orible, *a.* horrible, 110, 111, 215, 231.
- Origenale, -al(l), *s.* fossil, 95, 104; cause, source, 111.
- Orribill, *a.* horrible, 199, 235.
- Ortrow, *s.* (= overthrow), confident belief, *cf.* Quertrouth, -trow, 171.
- Ost(e), *s.* host, 37, 46, 89.
- Othyr(e), *a.* other, 138, 207, &c.; *conj.* either, or, 138, 180, 208, 215. Othyr-while, . . . othyr . . . while, = sometimes . . . sometimes, 194.
- Ouer, *prep.* besides, 123, 137, 141, 143, 237; above, 111, 148; ouer al, especially, 215; *adv.* too, 223.
- Ouer-charge, *v.* overload, 25, 223, 240.
- Ouer-do, *v.* overdo, carry to excess. Hence Ouerdoon, *pp.* excessive, 53; Overdoynge, *s.* excess, 53.
- Ouer-drownynge, *s.* inundation, 59.
- Ouer-lede, *v.* make subject, 135.
- Ouer-lippe, *s.* upper lip, 228.
- Ouer-passe, *v.* exceed, 52; go to excess, exceed, 67; *tr.* 108; transgress, 11, 131, 136, 139, 147; pass over, 141.
- Ouerset, *v.* postpone, defer, 162; overrule, 129; *pp.* beset, 182.
- Ouer-taken, *pp.* ensnared, 192.
- Ouer-trade, *v.* trod upon (*pret.*), 168.
- Ouertrouth, *s.* overconfidence, overweeningness, 187.
- Ouertrow, *v.* be too confident, 169.
- Ouerture, *s.* opening, pore (in body), 239.
- Ouerwel, *adv.* too much, 199.
- Oughwhere, *adv.* anywhere, 12.
- Ounly, *adv.* only, 143.
- Oure, *s.* hour, 44, 45, 70.
- Outake, *prep.* (= out-taken), except, 24, 245.
- Oute, *a.* external (*tr. extraneum*), 68.
- Outerly, *adv.* utterly (*tr. penitus*), 68.
- Out-gone, *v.* go out, 201.
- Out-kastyng, *s.* vomiting, 75.
- Out-passynge, *s.* evacuation, excretion, 67, 76; departure, 96.
- Outrage, *s.* excess, 81, 121; *a.* excessive, 8; *v.* exceed, go to excess, 22.
- Outrageous, *a.* excessive, 9.
- Outragously, *adv.* excessively, to excess, 67.
- Out-rase, *v.* pluck out, 128.
- Outre, *adv.* completely, entirely, 123.
- Out-sayd, *pp.* uttered, 206.
- Ouyr, *adv.* over, 11, 25.
- Owe, *v.* ought, 8, 9, 15, 137, 141; owe, 207.
- Owen, -yn(e), *a.* own, 96, 168, 191.
- Oynement, *s.* ointment, 24, 33, 70, 82, 83.
- Paisyble, *a.* calm, tranquil, 73.
- Pament, *s.* payment, 133; pavement, 161, 242, 248.
- Papelardry, *s.* hypocrisy, 136.
- Parage, *s.* peerage, rank, 172, 187, 190.
- Parcemyn, *s.* parchment, 217.
- Parcenere, *s.* partaker, 219.
- Parceue, -w(e), -eyve, *v.* perceive, 7, 26, 122, 136, 141, 209, 212.
- Pardriche, *s.* partridge, 245.
- Parfit(e), *a.* perfect, 21, 212. Parfitely, *adv.* 187. Parfyness(e), *s.* perfectness, perfection, 148.
- Parlement, *s.* conference, 11.
- Partable, *a.* divisible, 88.
- Partie, -y(e), *s.* part, 11, 42, 64, 71, 88.
- Partifelewe, *s.* (part-fellow), sharer, 219.
- Passant, *a.* transient, 57. Passyng, *a.* surpassing, 21; *adv.* exceedingly, 181.
- Pastour, *s.* shepherd, 94; pasture, 73.
- Paucillon, *s.* pavilion, 129.
- Payet, *pp.* appayed, satisfied, contented, 186.
- Payne, *s.* punishment, 128, 155, 167; *v.* hym payneth = he tries, 154. *Cf.* Peyne.
- Paynge, *s.* paying, 133.
- Pees, *s.* peace, 83, 123, 164.
- Peise, *v.* appease, 217.
- Penne, *s.* feather, 221.
- Pensyfe, *a.* pensive, thoughtful, 138; cogitative, 98 (*virtus cogitativa*).
- Perceant, *a.* piercing, sharp, 111.
- Perchemyn, *s.* parchment, 113.
- Pere, *s.* peer, equal, 160, 187.

- Pereill, -ell, -eyle, -ill, *s.* peril, 16, 21, 171, 194. Pereloz, -ouse, *a.* 160, 213.
- Perentele, *s.* 'parentail,' kindred, kinship, 163.
- Pereugale, *a.* equal, 64.
- Perfit(e)ly, *adv.* perfectly, 6, 51. Perfitnesse, 211.
- Periodie, *a.* periodic, 102.
- Perissynge, *a.* destructive, 246.
- Perlesy, *s.* palsy, 76.
- Perrier, *s.* 'perrier,' an engine for throwing stones, 111.
- Persand, *a.* keen, acute, 47, 48.
- Persayuant, *a.* thoughtful, 103.
- Persayne, *v.* perceive, 51.
- Pers(c)hyd, *pp.* perished, destroyed, 59, 64, 169.
- Perseyne, *v.* perceive, 54.
- Pershaunt, *a.* sharp, pointed, 228.
- Perneylosse, *a.* perilous, 132.
- Peryode, *s.* period, 83; *see note.*
- Pesabely, -ebely, -ebly, -ibly, *adv.* peacefully, peaceably, 4, 48, 57, 127.
- Pesabylite, *s.* peaceableness (*tr. mansuetudinem*), 114.
- Pesable, *a.* (peisable), weighed, measured, 93. *P.* right = *iusticia ponderata*.
- Peyne, *v.* pain, 176; *reflex.* take pains, strive, endeavour, 32, 105, 108, 111.
- Peysse, *v.* poise, balance, 17; *reflex.* reflect, 199; appease, 220 (*cf.* Peise).
- Philesofre, *s.* philosopher, 3, 34. Philosophable, *a.* philosophic (*tr. philosophica*), 96. Philosophiant, *s.* philosopher, 88.
- Phisnomye, -onomy, Physnomye, *s.* physiognomy, 20, 113, 219.
- Piche, *v.* pitch (tent), 129, 215.
- Piromancye, *s.* pyromancy, 42.
- Pistill(e), -tle, *s.* epistle, 2, 127, 161.
- Pitevous, -nouse, -ynous, Pitteuous, *a.* pitiful, compassionate, 12, 106, 138, 220. Pitously, *adv.* 17.
- Plante, *s.* sole (of foot), 250.
- Plantisoun, Pla(n)ntoun, *s.* plant, 92.
- Plate, -tte, *a.* flat, 234.
- Plauntoun, *s.* plant, 92.
- Playn(e), *v. tr.* lament, 177; *reflex.* bewail, bemoan, 168, 172; *a.* smooth, level, flat, 79, 235, 236.
- Plege, *s.* pledge, hostage, 175.
- Plesaunce, *s.* will, pleasure, 11; delight, joy, 60.
- Pleyne, *v. reflex.* bewail, bemoan, 103.
- Pleynte, *s.* plaint, complaint, 168.
- Plunche, *v.* plunge, 96.
- Pollygony, *s.* polygonum, 30.
- Polut, *a.* polluted, 194.
- Ponticite, *s.* pungency, 98.
- Ponyssse, -ysshse, *v.* punish, 57, 59.
- Poo, *s.* peacock, 104.
- Porret, *s.* leek, 90.
- Porteour, -er, -our, *s.* chamberlain, 97, 102, 179.
- Portrewe, *v.* portray, 38.
- Pouer(e), *s.* power, 51, 131, 169; *a.* poor, 60, 131, 140, 154, 173, 177.
- Pouert, *s.* poverty, 52.
- Pomme-garnet, Pome-grene, *s.* pomegranate, 84, 244.
- Poure, *a.* poor, 62.
- Powdry, *s.* dust, 154, 200.
- Power(e), *a.* poor, 128, 169, 177. Powerte, *s.* poverty, 131.
- Poynte, *s.* point. In *p.* to = on the point of, 164.
- Pray, Prei, *s.* prey, 162, 190; take in *p.* = rob, pillage, 183.
- Preise, *v.* praise, 140.
- Prere, *s.* 143. So MS. Probably for 'pere,' equal.
- Prerogatif, *s.* special privilege, 19.
- Preson, *s.* prison, 199.
- Prest, *s.* priest, 160.
- Prenable, *a.* approveable, worthy, 118.
- Preue, *s.* proof, 67, 91; *v.* prove, 8, 20, 64, 87, 109.
- Preuely, *adv.* privily, 42.
- Preuyte, -eyte, *s.* secret, 42, 47, 50, 212.
- Prewse, *s.* trial, proof, 216.
- Preye, *v.* prey upon, rob, plunder, 183.
- Preyer, *s.* prayer, 142.
- Preyse, *v.* praise, 11, 140, 157, 176, 209, 235.
- Pricche, *v.* prick, 31.
- Prime temps, *s.* spring, 2, 27, 249.
- Principal, *a.* principal, chief, 44.
- Pris, *s.* price, 240, 249.
- Prise, *v.* praise, 140.
- Prive, *a.* privy, intimate, 35.
- Prodegaleous, *a.* prodigal, extravagant, 52.
- Proesse, *s.* prowess, 180, 235; feat of arms, valiant deed, 205.
- Profet, -ite, *s.* profit, 8.
- Profete, *s.* prophet, 22, 66.
- Prohemy, *s.* proem, preface, 249, 250.
- Promove, *v.* promote, 249.

- Propyr, *s.* private property, 130.
 Prosse, *s.* prowess, 154.
 Prou, *s.* profit, 213.
 Proue, *s.* proof, trial, 209; *v.* prove, 155, 203.
 Proute, *a.* proud, 235.
 Providabill, *a.* profitable, 191.
 Prow, *a.* brave, 115.
 Prow(e), *s.* profit, benefit, 140, 157, 173, 177, 178, 180, 236; *v.* prove, 128, 136, 203, 213, 217.
 Prowid, *pp.* proved, tried, 129, 144, 187.
 Prowos, -ous, *a.* brave, 91, 176.
 Prowte, *a.* proud, 133, 160, 205.
 Pruesse, *s.* prowess, 91.
 Prute, *a.* proud, 154.
 Pryncypales, *s.* chief member, 85.
 Pryue, *s.* genitals, 85; *a.* secret, private, privy, 44, 48, 88, 107, 134, 207, 212; confidential, privy, 58, 140, 213; timid, retiring, 212. In pryuee, iii, = privately.
 Pryueli, -y, *adv.* privately, secretly, 57, 187.
 Pryuyte, *s.* secret, 212.
 Prywey, *a.* privy, 167.
 Pulegye, Pulyol, *s.* mint, pennyroyal, 76. *See note.*
 Purchace, -s(e), *s.* winning, gaining, 53, 213; *v.* get, gain, win, procure, 51, 67, 91, 96, 135, 150, 209, 210.
 Purche, *v.* purge, 240.
 Purches(e), *s.* gain, profit, 50; *v.* win, gain, 90.
 Purpes, *s.* purpose, 177.
 Purveaunce, -(e)yaunce, *s.* prudence, forethought, foresight, 12, 17, 61, 110, 155; provision, store, 17.
 Purueyaunt, *a.* prudent, 138, 234.
 Purvey(e), *v.* provide, furnish, 17, 32, 60, 61, 157; ordain, appoint, beforehand, 65; provide for, 92.
 Pusaunce, *n.* puissance, 139.
 Pusoun, *s.* poison, 195.
 Pymment, *s.* a spiced drink, 75.
 Pyne, *v.* (with *reflex.*), take pains, strive, 100.
 Pystel, -ill, *s.* epistle, 122.
 Pytous, *a.* pitiful, 55.
 Quarel, *s.* 'quarrel,' bolt, dart, 110.
 Quarre, *a.* square, 92, 228.
 Quarreure, *s.* quadrature (*astrol.*), 112.
 Quarteyne, *s.* a quartan fever, 32.
 Quatreblee, *a.* quadruple, 82.
 Queller, *s.* killer, slayer, 164.
 Quenqueste, *s.* conquest, 171.
 Queynte, *a.* crafty, cunning, 116.
 Queyntise, -yse, *s.* cunning, craftiness, 101, 172, 229; cunning device, 50, 63, 216.
 Queyntly, *adv.* cunningly, 167.
 Quite, -yte, *v.* requite, repay, 18.
 Quod, *v.* quoth, 165.
 Quy(c)ke, *a.* lively, vivid, 223, 232, 236; living, alive, 208, 243.
 Quaylete, *s.* collection, 136. *Fr.* cueillette.
 Quynche, *v.* quench, 205.
 Quyrre, *s.* quiver, 110.
 Quyte, *v.* requite, 18; *see* Quite.
 Qweynte, *a.* cunning, crafty, 106, 107, 109.
 Raane, *v.* ran (*p.t.*), 153.
 Ra(a)se, Race, *v.* pluck, tear up, 91, 164.
 Radir, -yr, *adv.* sooner, first, previously, 215; rather, 122, 183, 237.
 Rambe, *s.* ram, 104.
 Rappynge, *s.* striking, rattling, 97.
 Rasyng, Raysyn, *s.* raisin, 74, 77.
 Rauener, *a.* ravenous, 230.
 Raunsone, *s.* ransom, 191.
 Raveyne, *s.* 'raven,' rapine, 132.
 Real, *a.* royal, 52, 56, 59, 63, 100.
 Realte, *s.* royalty, 151.
 Reame, *s.* realm, 210.
 Rebell(e), *a.* rebellious, 35, 37, 108, 138. Rebelloure, *s.* rebel, 206.
 Reboute, *v.* retire, withdraw, 246.
 Rebuke, *v.* repulse, drive back, 204.
 Reburgone, *v.* re-burgeon, revive, 59.
 Rebutte, *v.* fall, 139.
 Receit, *s.* receipt, 134.
 Recepte, *s.* retreat, lair, 245, 246.
 Recewe, *v.* receive, 243.
 Receyte, *s.* receipt, reception, 96, 101; prescription, 84.
 Rechand, *a.* effective, 106.
 Reche, *v.* reck, 172; reach, stretch, 83.
 Record(e), *s.* memory, 106; *v.* reflex, remember, 150.
 Recreiet, *pp.* 'dead beat,' 165.
 Redd(o)ur(e), *s.* rigour, strictness, harshness, 58, 59, 128, 160.
 Rede, *a.* red, 229, 230; *v.* advise, 38.
 Redresse, *v.* set right, put in proper order, 241; redress, remedy, correct, 158, 238.

- Redy, *a.* ready, 234.
 Reed(e), *a.* red, 29, 38, 92, 229; *v.* blush, 168.
 Reeke, *s.* and *v.* smoke, 81.
 Releccion, *s.* meal, repast, 25, 26; refreshment, 24.
 Refete, *v.* cook, 245.
 Refo(u)rn, *v.* restore, bring back, 204.
 Refrayne, -eyne, *v.* curb, check, restrain, bridle, 5, 12, 147, 188; *reflex.* 22.
 Refuyt, *s.* refuge, 192.
 Regalite, *s.* kingship, 199.
 Regnacioune, *s.* reign, 182.
 Regne, Regnyne, *s.* reign, 3, 6; *v.* 3, 14, 148.
 Reioiet, *v.* *reflex.* rejoiced (*p.t.*), 153.
 Reissoun, *s.* reason, 194. Reissonable, *adv.* reasonably, 191.
 Reisyne, *s.* raisin, 246.
 Rekand, *pp.* smoking, 79.
 Reke, *s.* 'reek,' smoke, 79, 84.
 Reke, -kke, *v.* reck, 5, 157.
 Reky, *a.* 'reeky,' smoky, 79.
 Reles(se), *s.* relaxation, remission, 90; *v.* relax, lighten, remit, 57, 128, 139, 140; mitigate, soften, 53, 128, 134, 158.
 Relewe, *v.* relieve, 143.
 Religiousite, -ste, *s.* religiousness, piety, 43, 59.
 Reme, *s.* realm, 8, 128, 132; *v.* remain? 157.
 Remeable, *a.* moveable, 215.
 Remember, *v.* *reflex.* remember, 175.
 Remembrid, -t, *ppl. a.* mindful, 127, 158.
 Remena(u)nt, *s.* remnant, remainder, 83, 204.
 Remene, *v.* recall, bring to mind, *tr. commemorative*, 56.
 Remeue, -ewe, -oue, -owe, -ue, *v.* remove, 93, 102, 108, 109; refer, 147.
 Renable, *a.* reasonable, 103.
 Rengne, *v.* reign, 245.
 Renne, *v.* run, 24, 33.
 Ren(n)o(u)n(e), Renome, *s.* renown, 3, 47, 121, 123, 135, 137, 140, 144.
 Renounet, *a.* renowned, 135.
 Renoue, *v.* renew, 243.
 Renunciatyf, *a.* renunciative (*a* meaningless misreading of *denunciatiua*), 96.
 Repair, -ayre, *v.* return, 175, 179, 204, 237.
 Reparail, *v. tr.* *reparare*, 112. *See note.*
 Repel(l)(e), *v.* recall (error), 12, 55, 138.
 Rependant, *a.* repentant, penitent, 65.
 Replevisshing, = replenishing, 29.
 Repreef, -refe, *s.* reproof, censure, reproach, 14, 16, 22, 54.
 Represent, *s.* representation, presentment, 98; *v.* 61, 62, 98.
 Repreuable, *a.* deserving reproof, 66.
 Repreue, *v.* reprove, 5; spoil, 9.
 Reproue, -we, *s.* reproof, 130, 158; *v.* reprove, 188, 189. Reprowere, *s.* reprover, 189.
 Resceive, -eue, -ewe, -uyue, *v.* receive, 71, 123, 132, 140, 162, 168, 172, 173, 243.
 Resceyt, *s.* apprehension (*tr. apprehensio*), 114.
 Resolue, *v.* melt, dissolve, 72.
 Reson, -oun, *s.* reason, 21, 58. Reasonable, *a.* reasonable, 71.
 Resorte, *s.* escape, 153.
 Ressayt, *s.* taking (of medicine), 82.
 Ressayue, *v.* receive, 48, 58, 63, 77, 90, 96.
 Resset, *s.* lair, retreat, 74.
 Resseyt, *s.* receptacle, 114.
 Retene, -tenue, *s.* retinue, 127, 204.
 Retrete, *v.* return? 242; *pp.* drawn back, retracted, 222.
 Reubarb(e), -bard, *s.* rhubarb, 70, 81, 85.
 Reve, *v.* rob, bereave, deprive of, 38.
 Reuenine, *s.* return, 175; (? reading).
 Reuenue, *s.* revenue, 134.
 Reule, *s.* rule, 76, 113; *v.* govern, rule, 63; regulate, restrain, 70.
 Reward(e), *s.* reward, 130, 158, 169, 205, 208; regard, respect, reference, 216; in reward of, 183, = in regard, respect, of; *v.* reward, 63, 144, 165, 171, 205, 213; regard, look at, 178, 190, 217, 222, 232; consider, reflect, 186; *intr.* look, 174, 230.
 Rewe, *s.* rue (herb), 32.
 Rewle, *s.* rule, 5, 11, 16.
 Rewme, *s.* realm, 4, 5, 6, 7, 11, 16.
 Reyne, *s.* rein, kidney, 31, 77, 222; *v.* reign, flourish, 38.
 Reyn(n)e, *s.* rain, 16, 141.
 Reyose, *v.* enjoy, 137.
 Reyson, -onne, -oun(e), *s.* reason, 138, 147, 156, 158, 170, 188, 193, 243.
 Reysonably, *adv.* 137.

- Reysyn(ge), *s.* raisin, 28, 245.
 Rialtee, *s.* royalty, 148.
 Ric(c)hes(se) (*pl.* -essis, -ys, 6), Ricesse, *s.* riches, 10, 16, 60, 149.
 Right as, *adv.* just as, 106.
 Rightfull, Ry—, *a.* just, 105, 167, 169, 189, 207; right, proper, 240. Ryghtfully, *adv.* 167, 188. Ryghtfulnes(se), *s.* 167, 168, 172, 207.
 Rightwis(e), -wys, Ryghtwys, Ryghwys, *a.* righteous, just, 5, 7, 57, 62, 66. Rightwisnes, Ryghtwysnes(se), *s.* justice, 3, 6, 33, 99.
 Ripe, *v.* ripen, become ripe, 141.
 Rist(e), *s.* rest, 75, 83; *v.* 83.
 Riuals, *s.* bank, shore, 52. (The Latin is *amara littora paupertatis.*)
 Roche, *s.* rock, 79.
 Roelme, *s.* realm, 135.
 Rogh(e), *a.* rough, 220, 225, 230, 235.
 Roial, *a.* royal, 173, 200. Roialme, -elme, *s.* realm, 130, 132, 134, 135, 140, 142, 144, 148, 149, 198, 213. Roialte, *s.* royalty, 151, 153.
 Roob, *s.* robe, 151.
 Rootte, *v.* rot, corrupt, 138.
 Rosel, *s.* reed = Fr. *roseau*, 68.
 Roset(t), *a.* compounded of roses, 31, 77.
 Rote, *s.* root, 30, 53, 93, 135, 148; *a.* measure, quarter of a Roman pound, 84, 85.
 Roule, *v.* rule, 136.
 Rousty, *a.* base, abominable, 136.
 Rowte, *v.* 'rout,' snore, 23.
 Royal, *s.* person of royal birth, 12.
 Royalme, *s.* realm, 135.
 Roynous, *a.* mangy, scabby, 31.
 Rubbe, *v.* rob, 183.
 Rull, *s.* rule, 193.
 Ruly, *a.* able to rule, 136.
 Rumour, *v.* murmur, 136.
 Russhet, *a.* strewn with rushes, 242.
 Ruthe, *s.* rut, rutting, rutting season, 225.
 Ryall, *a.* royal, 148. Ryaltee, *s.* royalty, 148.
 Rygh, *adv.* 'right,' very, 201.
 Ryght, *a.* upright, erect, 233.
 Ryghtful(l), Ryghtwys, -nes(se); *see* Rightful, Rightwis, &c.
 Rymor, *s.* rhymer, poet, 157, 176.
 Ryn(ne), *v.* run, 50, 70, 73, 89, 102, 151.
 Ryue, *v.* rive, estrange, 93; ? 185.
 Saad, *a.* sad (of colour), 232.
 Saate, *v.* sat (*pt.*), 168.
 Sacrament, *s.* holy mystery, 50, 51.
 Sadnesse, *s.* stability, seriousness, gravity, 15.
 Sady, *pp.* said (to be), called, 201.
 Sain, *v.* (3 *p. pl.*) say, 196.
 Sak(k)e, *s.* sack, sack cloth, 198, 200.
 Sal, *v.* shall, 61; Salt, 2 *p.* shalt, 111.
 Sandell, *s.* 81. *See note.*
 Sarpe, *a.* sharp, 155.
 Sarteyn, *a.* certain, 193.
 Sauacioun, *s.* salvation.
 Sauage, *a.* wild, 244.
 Sauand, *pl. pr.* saving, wholesome.
 Saue but = but only, 188.
 Sauely, *adv.* safely, 204.
 Sauere, *s.* saver, preserver, 213.
 Saueoure, -eure, -our, *s.* savour, 70, 187, 208.
 Sauyoure, *s.* saviour, 161.
 Sauf, *a.* safe, 26, 92.
 Saule, *s.* soul, 50, 70; drunkenness, 73.
 Saw(e), *s.* word, saying, 48, 65, 105; *v.* save, 142, 168; sow (*tr. seminare*), 53.
 Sawen, *pp.* sown, 92.
 Sawle, *s.* soul, 56, 70, 80, 96, 110, 112.
 Sawlte, (probably) = swelled, 152.
 Sawly, *a.* of the soul, spiritual, 96.
 Sayd, *pp.* called, styled, 52, 80, 85, 92, 94. Saydyn, spoken, 207.
 Sayne, *v.* say, *inf.*, 209.
 Scap(p)e, (Skape, 15), *v.* escape, 153, 164, 198.
 Scarcite, *s.* meanness, niggardliness, 130.
 Scariol, *s.* 244 (Skariol, 73), lettuce. (Fr. *escarole*). *Lactuca Scariola*, the origin of garden lettuce. *See note.*
 Scarry, *a.* lean, meagre, 239.
 Scars(e), Skars, *a.* niggardly, mean, 7, 130; sparse, thin, 224. Scarsly, *adv.* 67, 157. Scarsenes, 249; Skarsnes, 7, 8; Scarsite, 131; Skarste, 8; *s.* niggardliness.
 Schamefaste, *a.* modest, 229.
 Scome, *s.* scum, 84.
 Scomfite, *s.* discomfiture, 129; *v.* discomfit, 204; *pp.* discomfited, 129.
 Scripture, *s.* writing, 4, 63.
 Scryueyn, *s.* scribe, 46, 106.
 Se, *v.* see, 21, 55.
 Sean, *s.* pottage, 246.
 Seche, *v.* seek, 28, 156, 202, 205.

- Secre, *a.* secret, 84.
 Secre(e), *s.* secret, 48, 50, 51.
 Sede, *s.* seed, 77.
 Seden, *pp.* said, 131.
 See, *s.* seat, throne, 149.
 Seek, *a.* sick. Seeknes(se), *s.* sickness, 22, 78.
 Seete, *s.* seat, 174; *v.* set, seated (*p.t.*), 174.
 Sege, Segee, *s.* siege, 162, 179.
 Seke, *a.* sick, 198. Sekenesse, -nys, *s.* sickness, 202, 237, 240.
 Seker, -ir, -yr, *a.* certain, assured, 48; safe, secure, 80, 111.
 Sekerly, *adv.* safely, securely, 57.
 Selde, Seldewannes, 157, Seldyn, 244, *adv.* seldom.
 Seler, *s.* cellar, 61.
 Self, -ue, *a.* sane, 72, 78, 82, 83, 113.
 Semand, *a.* seeming, 55.
 Semblable, *a.* similar, 99.
 Sembla(n)t, *s.* appearance, outward show, 172, 236; likeness, 217, 232.
 Seine, *v.* besee, befit, be seemly, 55, 56, 58, 70, 106.
 Semly, *adv.* in seemly manner, 73.
 Semyng, *a.* seemly, 12.
 Semynge, *s.* seeming, semblance, 11, 47.
 Sen, *pp.* seen (to be), 55.
 Sendall, *s.* 82. *See note.*
 Send(e), *v.* sent (*p.t.*), 122, 150, 163, 181, 195; *pp.* sent, 183, 213.
 Sene, *v.* see, 128; *s.* ('seeing'), sight, 168.
 Senne, *v.* sin, 194.
 Sentence, *s.* opinion, 156.
 Septentrione, *s.* north, 28.
 Septre, *s.* sceptre, 13, 148.
 Sercele, *s.* circle, 63, 95, 96, 98, 145, 250.
 Serement, *s.* oath, 143, 144, 185.
 Sermon(de), *s.* speech, oration, 56; sermon, 183.
 Serris, *s. pl.* seers, 196.
 Sertayn, *a.* certain, 179, 196, 213.
 Sertis, *adv.* certes, 236.
 Seruage, *s.* servitude, 55.
 Seruysable, *a.* kind, courteous, 115.
 Sesaryn, *s.* 82. *See note.*
 Sese, *v.* cease, 52, 74.
 Set, *v.* set lytillie at, 146, set (settyng) lytill of, 139, 161, = set little store by; sette the lasse by, 139 = think less of.
 Seth, *v.* 3 *p.* seeth, sees, 187.
 Sethe, *v.* seethe, boil, 76, 85, 232, 240; digest, 71, 80; be digested (*decoqui*), 70.
 Sethen, -yn, Sithen, Sythen; *adv.* since, seeing that, 49, 65, 152, 164; also, sithen that, 145, 152, 196, 236; then, next, after that, 128, 129, 152, 157, 201, 209, 217, 241, 242; since (the time that), 113, 148, 197; since that time, ever since, 146, 183.
 Sett, *pp.* planted, 96. A shot at tr. of *planatina*?
 Sette, *s.* seat, 174.
 Settyng, *pp.* set, 161. *See Set.*
 Setyng, *s.* position (tr. *situs*), 97.
 Seuen, *v.* follow, 43, 54. *See Sue.*
 Seuend, *a.* seventh, 45.
 Seuerall, *a.* separate, distinct, 209.
 Seuerally, *adv.* separately, 101.
 Seuerance, *s.* distinction, difference, 180.
 Seurte, *s.* surety, 132.
 Sew(e), *v.* ensue, follow, 5, 77; pursue, 50; *see Sue*; shew, 166, 180.
 Sewyn, *a.* seven, 153, 248.
 Sextyl Mylee = *per miliaria sexaginta*, 110.
 Sey(e), *v.* say, 71, 161. Seyere, *s.* sayer, 158.
 Seyn, *pp.* seen, 199.
 Seyne, *v.* see, 11; 3 *p. pl.* say, 7.
 Seysone, -oun, *s.* season, 72, 74, 240.
 Shaarpe, *v.* sharpen, 69.
 Shadwe, *v.* shadow, shade, 79. Shadwy, *a.* shady, 78.
 Sham(e)faste, *a.* modest, 194, 233.
 Share, *s.* the 'fork' of the body, 31.
 Sheche, *v.* seek, 245.
 Shedow, *s.* shadow, shade, 176.
 Sheede, *v.* shed, 61.
 Shelde, *s.* shield, 206.
 Shend, *v.* destroy, ruin, spoil, 70.
 Shenshipe, -ype, *s.* destruction, 19, 110.
 Shent(e), *pp.* killed, destroyed, undone, 105, 135, 160, 187, 195. *See Shend.*
 Sheppe, *s.* sheep, 221.
 Sherte, *s.* shirt, 71.
 Shettyng, *s.* = closure of the brain, 24. *See Closure.*
 Shewable, *a.* demonstrative (tr. *demonstrativa*, 103; *judicialis*, 96).
 Shildryme, *s.* 'shield-formation,' schiltrome, 174.
 Sholde, -yn, *v.* should, 161.

- Shorte, *v.* shorten, make short, 58, 89; become short, 245.
- Shote, *s.* shot, 204; *v.* shoot, 111, 167.
- Shrew, *s.* wicked person, 158. Shrewed-(n)nesse, -etnesse, *s.* wickedness, 199.
- Shul(le), -llyn, *v.* shall, 4, 11, 13, 14, 21, 205.
- Shuldyn(e), *v.* should, 205, 216.
- Shyde, *s.* piece of wood, 239.
- Siege, *s.* seat, 200.
- Sige, sigee, *s.* siege, 163, 174, 178.
- Sigge, *v.* say, speak, 203, 209.
- Signifaunce, *s.* hidden meaning (tr. *enigma*), 50; token, sign, 135.
- Sill, *v.* sell, 159.
- Siller, *s.* cellar, 142.
- Sire, *s.* lord, 217.
- Sitee, *s.* city.
- Sithen, *adv.* See Sethen.
- Sixt, *a.* sixth, 250.
- Skape, *v.* escape, 15.
- Skariole, *s.* 73. See Scariole.
- Skars, Skarsnes, Skarste. See Scars, &c.
- Skole, *s.* school, 19.
- Skowre, *v.* 'scour,' beat, 100.
- Skr(e)(y)ueyn, *s.* scribe, 106.
- Skyl, *s.* cause, 102.
- Skyn, *s.* parchment, 49.
- Skyrme, *v.* skirmish, 247.
- Sla, *v.* 3 *p. s. pr. subj.* 61. Slaa, Slee, *v.* slay, 48, 162, 165; Slas, 88, Slees, 61, Sleth(e), 18, Sleyth, 142, 143, 161, 3 *p. s.*; Slawe, 143, Slayn, 61, -nne, 160, 168, Slowen, 198, Yslayne, 162, *pp.* slain; Sleyne, 151, Slow(e), 61, 133, 153, 162, 163, 174, 175, 179, 197, *p. t.* slew.
- Slaght, *v.* slaughter, 129, 142; also *attrib.* 129.
- Slake, *a.* slack, loose, 221; *v.* become slack, flag, 110.
- Slas, Slawe, Slayn(n)e, Sle, Slees. See Slaa.
- Sleghte, *s.* 'sleight,' craft, cunning, 55.
- Slekyn, *v.* extinguish, 79.
- Slethe, *v.* See Slaa.
- Slenthe, -wlthe, *s.* sloth, 68, 91, 228. Sleuthful(l), *a.* slothful, 104, 115.
- Sleythe, *v.* See Slaa.
- Slouth, *s.* sloth, 14, 187; *v.* slight, 35.
- Slow(e), Slowen. See Slaa.
- Sluggy, *a.* sluggish, 23.
- Slyme, *s.* clay, 191.
- Smale (meat), *a.* delicate, light, *opp.* to grete = gross, 32.
- Smertre, *adv. compar.* more smartly, more sharply, 180.
- Smokke, *s.* fume (of wine), 218.
- Smothe, *adv.* smoothly, softly, 177.
- Snythe, *v.* blow (the nose), 189.
- Sodan, -ayn(e), -eyn(e), *a.* sudden, 18, 157; Sodanly, -aynly, -eynly, Sudd(a)ynly, *adv.* suddenly, 37, 110, 157, 162, 187, 196, 215.
- Sode, *pp.* sodden, seethed, boiled, 246.
- Softe, *adv.* softly, 187.
- Soke, *v.* sucked (*p. t.*), 180.
- Solempne, *a.* solemn, 194.
- Solerne, *s.* the east, 153. (Littré, *s. v.* Solaire) Le vent d'Orient qui est dit en latin *solanus*, en français *solaire*. —Brise *solaire*, brise qui vient dans la direction des rayons du soleil. See note.
- Soluble, Solyble, *a.* laxative, 27, 87.
- Some, Somme, *s.* sum, total; in *s.* = altogether, 109; quantity, amount, 172, 173, 177.
- Somyr, *s.* summer, 141; Somare, 249.
- Sone, *adv.* soon, 7, 50, 57.
- Sone, Sonne, *s.* sun, 4, 96; son, 5.
- Sool(e), *a.* sole, only, 20, 34, 35.
- Soore, *a.* sore, 205; *adv.* sorely, grievously, 236.
- Sope, *s.* sop, 71.
- Soper, *s.* supper, 71.
- Sorefull, *a.* sorrowful, 199, 200, 217.
- Sorfete, *s.* surfeit, excess, 238.
- Sorsrie, *s.* sorcery, 199.
- Sorte, *a.* short, 163; *v.* shorten, make short. Sorthyth, 3 *p. s.* 139. Sortely, *adv.* shortly, briefly, 178, 199, 200, 220.
- Sorwe, *s.* sorrow, 60; sorwand, *pp. pr.* sorrowing, 106. Sorwfull, *a.* sorrowful, 105.
- Sote, *s.* sot, 157; *v.* shoot, 176.
- Sotel(le), -ille, -yl(l), *a.* subtle, acute, 3, 4, 106; delicate, light, *opp.* to gross (of meat), 68, 78. Sotely, -ily, *adv.* subtly, 51, 137. Sotilte, -ylte, *s.* subtlety, 127, 132, 134, 164, 212.
- Soth(e), *s.* truth, 6, 38, 156, 161; *a.* true, 90, 99, 134. Soth(e)ly, *adv.* truly, 41, 65, 84.
- Sothen, -yn, *pp.* sodden, 75, 76, 84, 114.

- Soth(e)fast, *a.* truthful, 103, 116, 211, 234. Sothfastnesse, *s.* truthfulness, truth, 54, 88, 96.
 Sothfull, *a.* true, reliable, 88.
 Sotille, -yl(l), *a.* Sotilte, -ylte, *s.* Sotily, *adv.* See under Sotel.
 Soudeour, -yor, *s.* hired soldier, 94, 208.
 Soueran, -ayne, -eyne, *s.* sovereign, ruler, 189; *a.* principal, chief, 12, 147, 232; supreme, lofty, commanding, 17, 52, 97, 113, 207; sovereign (remedy), of supreme efficacy, 197.
 Soueranly, -antly, -aynely, -eynely, *adv.* principally, chiefly, especially, 35, 135, 154; prevailingly, commandingly, 99.
 Soule, *s.* sole (fish), 31.
 Souleyn, *a.* sole, alone, 134.
 Soun(e), *v.* sound, 73, 208.
 Soune, *s.* son, 49.
 Souple, *a.* supple, 70.
 Soupyng, *s.* sop, 81.
 Sowe, *v.* ensue, follow, 126.
 Sowel, -wle, *s.* soul, 9, 91, 218.
 Sowne, *s.* sound, 208, 215.
 Spatill, *s.* spittle, 72.
 Spece, *s.* species, 219.
 Speche, *v.* speak, 146.
 Spede, *s.* success, 112; *v.* speed, aid, help, succour, 56.
 Spedyng, *s.* success, 112; *a.* successful, 235.
 Spedfull(e), -phulle, *a.* expedient, useful, profitable, 4, 5, 13, 183; fluent, ready (of speech), 80.
 Spere, *s.* sphere, 65, 86, 94, 95.
 Spetil, *s.* spittle, 240.
 Spice, *s.* species, kind, 208, 219. See Spece.
 Spiritale, *s.* spiritual quality (tr. *spiritualitas*), 97.
 Spiritually, *a.* spiritual, 47.
 Spiryng, *s.* young shoot, sprout, 73.
 Spleket, *pp.* speckled, 230.
 Spor, *s.* spur, 165.
 Spourge, *v.* sprout, shoot up, 243.
 Spowse, *v.* espouse, 190.
 Spowse-brige, *s.* 'spouse-breach,' adultery, 128.
 Spraden, *pp.* spread, 208.
 Sprak(e)lyng, *pp.* sparkling, 230, 244.
 Spratle, *v.* scatter. Spratlit, *p.t.* 137.
 Spryt, *s.* spirit, 66, 110.
 Spyce, *s.* species, 87, 219; drug, 64. See Spece.
 Spycirie, *s.* spicery, spices, 244.
 Spyre, *s.* young shoot, 161. Cf. Spiryng.
 Spyritte, *s.* spirit, 143.
 Stab(e)le, -yle, *v.* establish, fix, place, 63, 92, 218; fix, appoint, settle, 60; appoint, set up (a person), 60, 92, 93, 97; ordain, enact (law, &c.), 113, 128, 178; confirm, strengthen, 140, 147, 148; promote, advance, 110.
 Stablyd, -yld, *pp.* fixed, appointed, 64; fixed (star), 66; steadfast, 100.
 Stably, -illi, *adv.* steadily, 170, 231.
 Stabill, -le, -yl, *a.* lasting, enduring, 57; firm, stable, 62; stationary, 215.
 Stablement, *s.* law, statute, 55.
 Stablisce, *v.* establish, 54.
 Stabylnes(se), -ilnes, *s.* stability, 112, 136, 176.
 Stalworth(e), Stalworthy, *a.* strong, 71; firm, steadfast, 103; sound, healthy, 68, 69; strong (of meat or drink), 68, 80. Stalworthy, *adv.* stoutly, vigorously, 111; grievously, 52.
 Staunch, *v.* subside, 90.
 Stede (also Steyde, Stid), *s.* place, 4, 88, 106, 110, 112; throne, 56, 139.
 Steepe-owt, *a.* projecting, 115.
 Steigh, *v.* ascended (*p.t.*), 47. See Sty(e).
 Stel(l)e, *s.* steel, 155, 197.
 Stere, Sterne, Sterre, *s.* star, 42, 86, 196, 216, 217.
 Ster(r)e, *v.* move, stir, 85, 115, 116; *reflex.* 98; stir, excite, stimulate, 14, 20, 69, 70, 73.
 Steryn, *a.* stern, 174.
 Steryng, *s.* movement, motion, 66, 67, 73.
 Stewe, *s.* bath, 69; *v.* bathe, 69; *reflex.* 69.
 Stewyng, *s.* bathing, 69.
 Steyde, *s.* place, 75. See Stede.
 Sticke, *v.* stab, pierce, 153.
 Stid, *s.* stead, place, 138. See Stede.
 Stifly, *adv.* greatly, exceedingly, 153.
 Stilli, *adv.* quietly, 141.
 Stipticite, *s.* astringency, 98.
 Stire, *v.* stir, move, 71, 79. See Ster(r)e, *v.*
 Stirrand, *ppl.* as *a.* active, 104.
 Stode, *s.* stud, 204.
 Stodie, -y(e), *v.* study, 3, 7, 19, 21, 48, 98. Stody, *s.* study, 19, 47.

- Stok(e), *s.* stalk, stem, 80, 98, 108.
 Stokke, *s.* log, 239.
 Stond(e), *v.* stand, 7, 20, 76, 79; consist, 7, 78; depend, rest, 20, 22.
 Stoon, *s.* stone, 45, 87, 90; the disease, 77, 78.
 Store, *v. reflex.* provide, supply, 150.
 Storyer, *s.* historian, 100.
 Stoup, *v.* droop, 234.
 Stoure, Stowre, *s.* battle, 110, 134.
 Stowp, *v.* droop, 233, 234.
 Stowtesse, *s.* valour, bravery, 180.
 Stowtly, *adv.* sturdily, bravely, 134.
 Straak = struck (*p.t.*), 105.
 Strache, *v.* stretch, 233.
 Straght, *a.* straight, 233, 234, 235.
 Strayt(e), *a.* strait, narrow, 23, 70.
 Stree, *s.* straw, 239.
 Streight, *v.* stretch, 69.
 Strene, *v.* strain, 85.
 Strength, *s.* strength, 59, 96.
 Strength(e), *v.* strengthen, 24, 28.
 Streight, *v.* stretch, 69.
 Streynt(he), *s.* strength, 121, 134, 146, 170, 172, 179, 235, 246; stronghold, 174, 203, 204; *v.* strengthen, 241, 242.
 Streyt(e), *a.* strait, narrow, 68, 129, 228, 234, 239; hard, difficult, 90.
See Strayte.
 Streythe, *v.* stretch, extend, 156.
 Stronge, *a.* hard, difficult, 216, 239.
 Stryf, *v.* strive, 41.
 Strynghe(e), -ght, -gthe, -the, *s.* strength, 58, 60, 62, 67, 73, 82, 84, 87, 96, 105, 117.
 Strynghe, -ghte, -gthe, *v.* strengthen, 44, 71, 82, 106.
 Studia(u)nt, 21, 51, 63; Studyant, 19; Studier, 144, *s.* student.
 Stuff, *v.* supply, equip, 37.
 Sture, *s.* battle, 75. Apparently intended to translate *saturitas*, satiety.
 Sturre, *v.* excite, stimulate, 80. *See* Stere, *v.*
 Stuynghe, *s.* bathing, 82.
 Sty(e), *v.* ascend, 73, 80, 241, 243.
 Steigh, *p. t.* 47.
 Stydde, *s.* stead, place, 146. *See* Stede.
 Stydfaste, *a.* steadfast, steady, 146, 159, 201, 223.
 Styfe stafe, *s.* so MS., but evidently = distaff, 190.
 Stynche, *s.* stench, smell, 208.
 Stynghill, *s.* sting, 181.
 Stynte, *v.* cease, 201; stopped (*p. t.*), 166.
 Sty(re), *v.* stir up, excite, 56; stir, move (as medicine does), 87. *See* Stere.
 Styrt, *v.* mount (on a horse), 105; mounted (*p. t.*), 106.
 Su, *v.* follow, 209. Snante, *pr. pp.* following, 195. *See* Sue.
 Suaille, 88. *See* note.
 Subgite, -gyt, *s.* subject, 51, 55, 92, 100, 108.
 Submyt, *v.* place in subjection, 146.
 Subvencioun, *s.* aid, 249.
 Sud(a)ynly, *adv.* suddenly, 162, 187.
 Sue (Su, 209), *v.* pursue; (suyt, suet, *p. t.* 162, 179); accord, correspond, with, 218; follow, result from (Suys, 3 *p. s.* 51); act in accordance with, 93.
 Sufferand, *a.* patient, 108. Sufferaunce, *s.* patience, 176; sufferance, 133; suffering, 169.
 Sufferayne, *a.* = sovereign (remedy), 196.
 Sufferynge, *a.* ? patient, 213.
 Sufferyth, *pp.* suffered, 172.
 Suffiche, -ise, -ys(e), *v.* suffice, 69, 78, 178, 179.
 Sufficiante, -ssent, *a.* sufficient, 53, 92.
 Suffrayne, -reyn, *s.* sovereign, ruler, 159, 213; supreme.
 Suffyceant, -ysant, *a.* sufficient, 79, 83, 113.
 Suget(e), -tte, *s.* subject, 7, 15, 19, 130.
 Sumdell, *adv.* 'some-deal,' somewhat, 225.
 Sum-tym, *adv.* sometime, formerly, 195.
 Suppos, *s.* opinion formed, decision made, 158.
 Sure, *a.* safe, secure, 183.
 Surfaite, -ayte, -ete, *s.* surfeit, excess, 23, 52, 67, 68, 186, 246; *v.* surfeit, 237; go to excess, 186.
 Surfetouse, *a.* excessive, 242.
 Surhabunde, *v.* superabound, 76, 81.
 Surlen, *s.* *Perhaps* sirloin (but barely possible), 73. *See* note.
 Surly, *adv.* securely, safely, 121.
 Surmontant, *a.* in the ascendant (*astrol.*), 112.
 Surmo(u)nt(e), *v. tr.* and *intr.* surpass, exceed, excel, 147, 186, 199; get the mastery, 32, 111.
 Surte(e), *s.* security, surety, 53, 186.

- Suruenant, *s.* one who comes, a comer (tr. *adueniens*), 103.
 Suspec(c)ious, *a.* suspicious, 117, 235.
 Suspecte, *a.* suspected, 157, 190.
 Sustantyf, *a.* vegetative (tr. *uegetiua*), 96.
 Sustenable, -tinable, *a.* vegetable, 90, 95.
 Sustentement, *s.* support, 50.
 Suster, *s.* sister, 194.
 Sutely, Suttily, *adv.* subtly, 131, 209.
 Sut(t)il(l), -yl(e), *a.* subtle, 80, 127, 220, 240.
 Sutillyte, *s.* delicacy, fineness, 117.
 Swage, *v.* assuage, 244.
 Sweche, *a.* such, 106, 107.
 Swene, Swevne, *s.* dream, 157, 199.
 Swerde, *s.* sword, 164, 167, 198. Swerde mene, 215, = swordsmen.
 Swilk, *a.* such, 50.
 Swote, *s.* sweat, 244.
 Swyche, -yk, -ylk, *a.* such, 60, 89, 101, 107. Swylk lyk, *a.* suchlike, 97.
 Syche, *v.* sigh, 232.
 Syggyng, *s.* saying, 186.
 Sygh, *s.* sight, 212; *v.* saw (*p.t.*), 19.
 Sygyn, *s.* sign, 230.
 Syke, *a.* sick, 81. Syknes(se), *s.* 67, 81, 92.
 Sylle, *v.* sell, 169.
 Synoun and aggrauacioun, 74. Meaningless perversion of misread or misunderstood Latin.
 Symplenesse, *s.* foolishness, weakness, 104.
 Synewy, *a.* sinewy, 226.
 Syngne (*pl.* Syngnesse, 219), *s.* sign, 232.
 Synguler, *a.* private, 132. Syngulerte, *s.* 233.
 Synnevey, -owy, Synowy, *a.* sinewy, 222, 226, 236, 241.
 Synnowe, *s.* sinew, 227, 241.
 Synnyer, *s.* sinner, 201.
 Syrepe, -upe, *s.* syrup, 33, 83.
 Sytle, *s.* time, 60.
 Sythen, *adv.* since, 113. See Sethen.
 Syungne, *s.* sign, 222.
 Taght(e), *pp.* taught, 104, 144.
 Taiche, *s.* stain, blemish, 188. See Tecche.
 Taillet, *pp.* shaped, 223, 227.
 Take, *v.*; Take on = undertake, 174; hence, Takyng on = enterprise, 180: take in hande, an hande, on honde = attempt, undertake, 59, 143, 171, 179, 187. Take to hevynesse = *aegre ferre*, be vexed or grieved at, 172. Take, Takyn, *pp.* taken, 15, 24, 29, 70, 143, 174, 175.
 Takenynge, *s.* tokening, 47.
 Takyng, *s.* talking?, 54; winning, gain, 132.
 Talent(e), *s.* disposition, nature, character, 15, 177; inclination, appetite, 24, 132, 141, 187, 239, 241. Male talent(e) = ill will, 12, 175.
 Talentid, *a.* disposed, addicted, given, 228.
 Tastable, *a.* of the touch, pertaining to touch (tr. *palpatia*), 98.
 Taste, *s.* sense of touch, 208.
 Tecch(e), *s.* stain, blemish, 103, 231, 232. Techyd, *pp.* Euyt. = vicious, 116.
 Teche, *v.* teach, 9, 83, 180. Techand, *pp.* *pr.* 42.
 Tell(e), *v.* t. lytell of (by), = think lightly of, 172, 232.
 Temprely, *adv.* temperately, 237, 242.
 Temprure, -pure, *s.* temperance, moderation, 146, 244; even balance, 221, 244, 246; *a.* temperate, 247; *adv.* moderately, 247.
 Ternyne, *v.* determine, 42, 93.
 Terre, *s.* tear, 199.
 Tette, *s.* (*pl.* tetlys), title, 42.
 Tha, for that (*rel. pr.*), 160.
 Thar(e), *pron.* their, 140, 193.
 That on (oon), . . . that othir = the one . . . the other, 8, *freq.*
 Thawrtouer, *a.* thwarting, 'cross,' 188.
 Thay, *dem. a.* those, 153, 160, 172, 225.
 payme, *pron.* them, 58.
 Thechyng, *s.* teaching, 149.
 Thedreward, *adv.* thitherward, thither, 163.
 Thedyr, *adv.* thither, 57, 140. Thedyrwarde, *adv.* thitherward, thither, 184.
 Thee, Thegh, *s.* thigh, 106, 166, 177.
 Thegh, *s.* custom (= Thewe), 211; *adv.* though, 141, 180, 181, 193, 200.
 Ther al-about, *adv.* in all that quarter, 198.
 Ther(e)-as, *adv.* where, in which, 34, 153, 166, 174, 195, 198, 199, 224, 231; when 166, 215; since, be-

- cause, seeing that, 134; whereas, 193.
- Ther-ayeynes, *adv.* contrariwise, 141.
- Therin as, *adv.* wherein, 167.
- Therse, *v.* ferment, (*for* therfe)? 70.
- Thewe, *s.* thief, 138, 181; (*always in pl.*) character, disposition, 3, 94, 100, 216.
- This, *pr.* and *a.* these, 135, 137, 139, 146, 147, 149. He þis, 102, = this man.
- Tho, *dem. a.* and *pr.* those, 20, 84, 134, 140, 167, 173, 211, 231; þo, *adv.* then, 52.
- Thogh, *s.* thought, 242.
- Thole, *v.* endure, 65.
- Thoner, *s.* thunder, 97.
- pore, *adv.* there, 109.
- Thorough, þoruþ, þourgh, Throgh, Throght, Throw, þurgh, *prep.* through, 14, 16, 17, 47, 57, 72, 142, 144, 152, 153, 174.
- Thoure, *s.* tower, 215.
- Thow, *a.* two, 164, 190.
- Thralle, *s.* servile person, 224.
- Threes, *adv.* thrice, 141.
- Thretynge, *s.* threatening, 217.
- þreuth, Throuth, *s.* truth, 49, 211.
- Threst, þrist, *s.* thirst, 83, 105. Thrifty, *a.* thirsty, 56, 83.
- Throgh, Throw, þurgh, *prep.* See Thorough = through.
- Thryes, *adv.* thrice, 58.
- Thurle, *v.* 'thrill,' penetrate, 203.
- Thurste, *s.* thirst, 166; *v.* 159.
- Thyn, *a.* thin, 240.
- Thynke, *s.* thing, 214, 248.
- Thythynges, -is, *s.* tidings, 160, 174.
- Tirande, *s.* tyrant, 153.
- To, *adv.* until, till, 61, 81, 83, 84, 85, 88, 92, 105.
- To-brenne, *v.* burn, 68.
- To-comynge, *a.* coming, future, 196.
- To-frushyd, *pp.* broken, dashed, to pieces, 106.
- To-for(e), *prep.* before, 153, 169.
- To-giddy, *adv.* together, 163.
- To-growynge, *a.* growing close (to), 230.
- Token, *v.* betoken, 221.
- Tok(e)nyng, *s.* sign, token, 59; sign of the zodiac, 72, 73, 86, 106.
- Tole, *s.* tool, 29.
- Toode, *s.* toad, 152, 212.
- Torment, *v.* tormented (*p.t.*), 52.
- Tormenty, *s.* torment, 192.
- Torn(e), *v.* turn, 62, 194; turn away, avert.
- Toþer = other (of two), 51, 89.
- Tow, *a.* two, 127.
- Toward, *prep.* near, beside, 110.
- Towch, *v.* touch, 148, 183.
- Traldome, *s.* thralldom, 201.
- Translate, *v.* carry off, transfer, 132, 200.
- Traua(i)ll(e), *s.* labour, work, 151, 152, 158, 170, 242, 243; *v.* work, 76.
- Trayson(e), Tresoun, Treyson, *s.* treason, 36, 164, 175, 204.
- Trechour, -ure, *a.* treacherous, 115, 116, 235.
- Tree, *s.* wood, 70, 77, 110.
- Treely, *adv.* truly, 172.
- Treetys, *s.* treatise, 118.
- Tren, *a.* wooden, 177.
- Tren(e), Trenne, *s. pl.* trees, 141, 239, 243.
- Tresoun, *s.* See Trayson.
- Treso(u)r(e), *s.* treasure, 16, 36, 60, 102.
- Trespas(e), *s.* wrong-doing, 103; *v.* (with *to*), derogate, detract (from), 62.
- Treste, *s.* and *v.* trust, 170, 198.
- Tretabill, -ble, *a.* conciliatory (Fr. *traitable*), 103, 109, 211.
- Tretand, = 'treating,' 103. Debonerly tretand = tr. *benigne pertractans*.
- Trete, *v.* threaten, 178; treat, discuss, 13, 20.
- Trete(e), -yce, *s.* treatise, 87, 90, 236.
- Tretynge, *s.* threatening, threat, 152.
- Trewe, *a.* true, 19, 58.
- Treyson, *s.* See Trayson.
- Triasendale, *s.* 33. See note.
- Triet, *pp.* tried, 188, 241.
- Triplicite, *s.* triplicity (*astron.*), 112.
- Trist(e), *s.* trust, 46, 54, 76, 104; *v.* 64, 106.
- Trobbyl, Troble, Trowbele, -ble, *v.* trouble, confuse, disorder (the brain), 72, 80; trouble, grieve, annoy, vex, 105, 139.
- Trobely, -ille, *a.* clouded (of eyes), 30; cloudy, troubled, 28.
- Trowbelid, -blit, *pp.* troubled, anxious, 217; (of the eyes or face) troubled, clouded, 228, 230. Trowbely, *adv.* in a troubled or clouded manner, 229.

- Troue, *v.* think, believe, 193. *See* Trowe.
 Trowth, *v.* troth, betroth, affiance, 190, 191.
 Trowage, *s.* tribute, 57. *See* Truage.
 Trow(e), *v.* believe, credit (a person), 58, 139, 187; believe, place faith in (a thing), 14; trust (with to), 52; believe (to be), think, 63.
 Truage, *s.* tribute, 140, 174.
 Trvbill, *v.* trouble, 241.
 Trues, Truse (*pl.* Trues, 163), *s.* truce, 163, 164.
 Trump (up), *v.* proclaim by trumpet, 163.
 Truse, *v.* truss, 179; *s.* *see* Trues.
 Tryacle, *s.* remedy, 20.
 Tried, 85; an attempt at *L. tritus*, bruised.
 Tryst(e), *s.* trust, confidence, 110; *v.* trust, 64, 164, 178, 210.
 Tuche, *v.* touch, 195.
 Tunge, *s.* tongue, language, 33.
 Turment, *s.* torment, torture, 169; disturbance, tumult, 244; *v.* torment, torture, 183, 206.
 Turmentrie, *s.* torture, torment, 183.
 Turmenty, *s.* torment, 169.
 Turse, *v.* truss, pack up, 162.
 Turtille, -tyll, -ture, *s.* turtle-dove, 35, 104, 212, 221.
 Tuty, *s.* tutia, 95.
 Twyes, *adv.* twice, 15, 58, 72.
 Tyne, *s.* time; in tymes . . . in tymes (181) = sometimes . . . sometimes; weather, 93, 220; *pl.* 74; season, 27, 72, 74, 247.
 Tympan, *s.* drum, 97.
 Tyne, *v.* lose, 93.
 Tyng(e), *s.* thing, 165.
 Tyraunt, *a.* tyrannous, 212.
 Tythynges, *s.* tidings, 129, 200.
 Vaille, *v.* avail, 247.
 Valure, *s.* valour, 190; esteem, estimation, 139.
 Variance, *s.* variation, diversity, 72.
 Varia(unt), *a.* fickle, changeable, 137, 221, 231.
 Varne, *v.* warn. Varnyte, *pp.* 195.
 Varyant, *a.* fickle, 230.
 Vaut, *s.* vault, 153.
 Vaylant, -llaunt, *a.* of avail, 125, 167.
 Veche, vche a, *a.* each, 77, 94, 109; Vedlak, *s.* (collective), the married, married people, 191.
 Veer(e), *s.* spring, 27, 75, 82, 243, 246.
 Vegetabilite, *s.* vegetable, plant, 90.
 Veir, *s.* spring, 72.
 Velanye, -eny, -eyny, *s.* villainy, 107, 136, 187.
 Vele, *s.* calf, 244.
 Venurie, *s.* venery, hunting, the chase, 247.
 Venym, *s.* and *v.* poison, 64.
 Ver, *s.* spring, 27.
 Verailly, -aly, *adv.* truly, 136, 191.
 Verious, *s.* verjuice, 33.
 Verray, *a.* true, 52, 153, 169.
 Vertu(e), Virtue, *s.* virtue, 147, 188, 189; valour, 110, 174; (mental) vigour, 134; efficacy, 91, 240; vigour, 244.
 Vertues, -ose, *a.* virtuous, 134, 182, 189; strong, powerful; active (digestion), 246. Vertuosly, *adv.* bravely, valiantly, 162; virtuously, 236.
 Vesyte, *v.* visit, 110.
 Veye, *s.* way, manner, 214.
 Veyr, *s.* spring, 73.
 Viage, *s.* journey, 204.
 Vicaire, -arie, -ary, *s.* captain of a thousand men, 109, 214.
 Vickidly, 166, -nesse, 199; Viesly, 194; Vif, 192, 194; *for* wickedly, -ness, wisely, wife.
 Villache, *s.* village, 184.
 Vilte, *s.* vileness, abjectness (*tr. abiect-ionem*), 91.
 Virchippe, *s.* 'worship,' honour, 181.
 Virocis, *s.* 85. *See* note.
 Visach, *s.* visage, face, 228.
 Vise, *a.* wise, 182. More visyr, *compar.* 211.
 Viside, *a.* 130 = avised (*q. v.*). Be avised = take counsel, deliberate.
 Vitayle, *s.* (collective) provisions, stores, 109.
 Vitnesse, 157; Vitte, 208; Vixe, *v.* 176 = witness, wit, wax (*v.* grow).
 Vmbesege, *v.* besiege, 182.
 Vmbethynke, *v. reflex.* bethink, reflect, 138, 150, 157. Hence Vmbethoght, *pp.* thoughtful, deliberate, prudent, 155, 157; *also* (as *adv.*) after reflection, 138.
 Vmbylapp(e), *v.* enwrap, 49.
 Vmlappe, *v.* embrace, comprise, 109.

- Vnabilte, *s.* disability, infirmity, 67.
 Vnawyssely, *adv.* inadvisedly, injudiciously, 138.
 Vnce, *s.* ounce, 84, 85.
 Vnconvenient, *a.* unseemly, unbecoming, 8.
 Vnconynge, -cun(n)yng, *s.* ignorance, 42, 211, 233, 234; *a.* ignorant, 156.
 Vnconynnesse, *s.* ignorance, 235.
 Vndauntid, *a.* unbroken, untamed (horse), 168.
 Vndirlout, *pp.* placed in subjection, 54, 55.
 Vndreset, *v.* place in subjection, 146.
 Vnderstand, *a.* 93. Vnderstandly, *adv.* advisedly, 101.
 Vnderstandynge, -stondynge, *s.* meaning, sense, signification, 42, 51; intelligence, 68, 134, 211.
 Vnderstandant, *s.* man of understanding, 51.
 Vnderstonde, *v.* listen to, hear, *tr. exaudire*, 48; understand, 211; Vnderstond(e), *pp.* understood, 5, 6, 83, 173, 201, 211.
 Vndertake, *v.* rebuke, chide, 5.
 Vndertakynge, *s.* enterprise, 111.
 Vneth, Vnneth(es), -is, *adv.* scarcely, 49, 68, 129, 136, 161, 180, 198.
 Vnmyghty, *a.* unfit, 52.
 Vnrule, *s.* misrule, 136.
 Vnryght, *s.* wrong, grievance, 59. Vnryghtly, *a.* wrong, false, 161.
 Vnto, *adv.* until, 72, 84; *prep.* till, 34.
 Vnwyt, *s.* ignorance, 42.
 Vnyette, *pp.* united, 143.
 Volatille, *s.* bird, 98.
 Volde *for* wolde, = would, 202.
 Voucheous, *a.* braggart?, 235.
 Voyde, *v.* empty, make empty, 240; *a.* empty, 240; vain, 154.
 Vp, *prep.* upon, 123, 129, 166, 175, 184, 202.
 Vpbere, *v.* advance, promote, 53. Vpberand, *ppl. pr.* assisting, relieving, 104.
 Vpberer, *s.* supporter, 45, 99, 100, 101.
 Vprere, *v.* upraise, elevate, 223, 227.
 Vprys, *v.* upraise, 89.
 Vpsprongyn, *pp.* risen, 99.
 Vpsprygand, -ant, *s.* ascendant, 112.
 Vpsteye, *v.* ascend, 95. Vpstiyng, -styng, *a.* ascendant, 86; *s.* 86.
 Vset, Vssit, *pp.* used, 193, 247.
 Vtreli, *adv.* utterly, 188.
 Vttr, *a.* outer, remoter, 71.
 Vygerous, *a.* vigorous, 57.
 Vylenys, *a.* villainous (misreading of *L. vilis*), 104.
 Vyntyf *for* winter, *s.* 124.
 Vyolenly, *adv.* violently, 194.
 Vyrc hipp(e), 132, 154, 171; Vysdome, 138; Vyse, 134, 140, 144, 188; Vysely, -ilie, 131, 137; *for* worship, honour, wisdom, wise, *s.* and *a.*, wisely.
 Vysage, *s.* appearance, outward show, 157.
 Vyue, *a.* five, 138.
 Vyxe, *v.* wax, grow, 244.
 Wa(c)che, *s.* (*tr. insidias*) lying in wait, ambush, 89, 111.
 Wakand, *a.* (*tr. vigilans*), vigilant, 47.
 Walue, *s.* value, 171.
 Wancraunt, *a.* roving, libertine, 212.
 Wanhoppe, *s.* despair, 145.
 Wapour, *s.* vapour, 239.
 War(e), *a.* aware, 22, 59, 132.
 Warre, *a.* wary, cautious, 107.
 Warmstore, Warny stoor, *s.* (= garniture), store, supply (*Cath. Angl.* Warnstore. *Stratmann*, Warnesture), 61, 65, 111. *v.* 57.
 Wastoure, *s.* waster, spendthrift, 131.
 Wat, *v.* know, wot, 65.
 Wayk, *a.* weak, 68, 80, 104, 116.
 Wayknesse, *s.* 47.
 Wayne, *a.* vain, 129. In wayne, 198.
 Wayte, *s.* ambush, 37; *v.* watch for, 93.
 Webbe hous, *s.* weaver's house, 99.
 Weddowe, *s.* widow, 168.
 Weddyr, Weder, *s.* weather, 174, 248 (*plur.* 16).
 Wede, *s.* weed, 164.
 Wedlak, -lok, *s.* wedlock, marriage, 192, 193, 194; used *attrib.* 194.
 Weere, *s.* (= veere), spring, 246.
 Weigh, *s.* the 'Balance', Libra, 74.
 Wel, *adv.* very, 71; *v. for* weld, = 'wield', rule? 135.
 Weldy, *a.* strong, mighty, 154.
 Wele, *s.* well, 102.
 Wele lorde, 53. (Meaningless. *See note.*)
 Weleyghe, *s.* willow, 81.
 Welle, *adv.* very, 4, 17, 20; well, 20, &c.
 Wende, *s.* wind, 52; *v.* wend, go, 80, 110, 153.

- Wene, *v.* ween, think, 167. Wende (*p.t.*), 157, 188, 217.
Weneth(e), *for* unethe, scarcely, 136, 187.
Wenge, *s.* wing, 110, 111.
Wengeaunce, 174; Wenym, 174, 195; *for* vengeance, venom.
Wepen, -yn, *s.* weapon, 184.
Wepyntaille, -tale, *s.* wapentake, 184.
Weraly, *adv.* truly, verily, 135.
Werby, *adv.* whereby, 150.
Were, *s.* war, 158, 159, 177, 179.
Werke, *s.* work, 11, 22, 111, 145; *v.* 71.
Werkyng(e), *s.* pain (tr. *dolorem*), 76, 77; work, operation, 111.
Werld, *s.* world, 66.
Werldes, 113. *See note.*
Werre, *s.* war, 21, 129, 185; *v.* fight, 129; war against, attack, 156.
Werriour, Wer(r)yor, *s.* warrior, 154, 155, 197.
Werry, *a.* very, true, real, 146.
Wers, *s.* verse, 141.
Werse, *a.* worse, 26. Werst, worst, 7, 115.
Wertu, *s.* virtue, 131. Wertuz, *a.* virtuous, 131.
Wery, *a.* weary, 12.
Weryn, *v.* were, 150, 173, 179, 198.
Weryor, *s.* *See* Werriour.
Wesse, *v.* wash, 239.
Wete, *v.* know, 49, 61, 110, 113.
Wethyr, *s.* wether (*attrib.*), 163.
Wetith, *v. imperat.* know, 71.
Weyand, *a.* heavy, 71.
Weyne, *s.* vein, 229.
Whare-tyll, *adv.* to what end? why? 113.
We, *pron.* we, 191, 195.
Whedyr, *adv.* whither, 107; *conj.* whether, 163.
Whele, *s.* circle, turn, 214.
Whem, *pron.* whom, 88.
Whemen, *s. (pl.)* women, 195.
Wher, *v.* were, 193.
Wher-through, -thurgh, *adv.* through which, by means of which, whereby, 128, 175, 184, 250.
Whik, *a.* quick, living, alive, 59.
Whilk(e), *rel. pron.* which, 41, 42, 48, 103.
Whit, *a.* white, 88.
Whon, *adv.* when, 63.
Whore, *adv.* where, 89, 96.
Whych, 206; Whyt, 89; Whyth, 167; = which, white, with.
Wies, Wijs, *a.* wise, 4, 11, 12, 195.
Wiesser, *compar.* 193. Wiesdom, *s.* wisdom, 195.
Wike, *s.* week, 203.
Wilke, *pron.* 'whilk,' which, 42.
Will, *s.* well, spring, source, 135.
Willed, *pp.* with a will, willing, 103.
Willy, *a.* voluntary, 96 (tr. *voluntaria*).
Wirchipfully, 182; Wirship, 193; Wirshupe, 193. *See* Wors(c)hipe, &c.
Wirke, *s.* work, 93.
Wirkere, *s.* worker, 90.
Wirkyng(e), *s.* operation, 93, 106.
Wisser, *a. compar.* wiser, 193.
Wiste, *v.* knew (*p.t.*), 157.
Wite, *v.* know, 5. Witeth, *v. imperat.* 3.
Withdraw(e), Wythdraw(e), *v. reflex.* abstain, refrain, 13, 52, 56, 58, 75, 77, 113, 189, 218, 243; retire, withdraw, 196; *tr.* keep (hands, &c.) from, 52, 70, 241; *abs.* refrain, 8; draw (breath), 152.
With-holde, Wyth-holde, Withold(e), *v. reflex.* abstain, refrain, 52, 73, 116; *tr.* keep, retain (in memory), 9; keep, preserve, maintain, 78; keep (one's counsel), 98; keep, detain, 110; restrain, 113. Withhaldand, *pp. pr.* preventing, restraining, 93.
Wyth-holde, *pp.* bound, confined, 161. With(h)oldyng(e), *s.* retention (in memory), 116; costiveness, 67.
Withouten, -yn; Wythouten, -yn; *prep.* without, 54, 58, 62, 63, 64, 70, 85, 100, 103.
Witt(e), *s.* wisdom, 34, 196, 207; a sense, 208, 242; *v.* know, 137, 143, 196. *Also* Wyt(te).
Wittynge, *s.* tidings, information, 163.
Wix, *v.* wax, grow, 196, 213, 226, 232, 243, 244, 245, 246. Wixen, *pp.* full-grown, 161.
Woche, *rel. pron.* which, 143.
Wodd(e), Wode, *s.* wood, 97, 180, 196.
Wod(e), *a.* mad, 138, 225; Wodeman, *s.* madman, 121, 167. Wod(e)nesse, -nys, *s.* madness, 153, 167, 181, 188. *Also* Wood(e), &c.
Woillaunce, *s.* Good w., 123, = Bien-voillaunce, 183, (*q. v.*) = good will, = Fr. *bienveillance*. (*N.E.D.* Bien-veillance.)

- Wol(le), *v.* will, 8, 11, 21.
 Wombe, *s.* stomach, belly, 70, 71, 74, 244, 248; *fig.* 74.
 Wonde, *s.* and *v.* wound, 162, 180, 181, 190, 201; *pp.* wound, twisted, 161.
 Wone, *s.* wont, habit, 26.
 Woned, -nnet, -nnyd, *a.* wont, 167, 204, 220, 238, 239.
 Wonne, *v.* dwell, live, 180.
 Wonte, *v.* for wotte?, know, 165.
 Wonyd, -yt, *a.* wont, 140, 153, 220, 224, 225, 243.
 Wood(e), *a.* mad, 159, 229. Woodnesse, *s.* madness, 230. *See* Wod(e), &c.
 Woot, *v.* wot, know, 49, 51.
 Worche, *v.* work, 157, 206.
 Worme, *s.* serpent, 202.
 Wormode, *s.* wormwood, 30.
 Wors(c)hipe, -ippe, -up, *also* Wirship, -sshuppe, Wyrchippe, Wyrsepe, -shupe, *s.* and *v.* honour, 6, 11, 15, 19, 49, 53, 58, 67, 99, 137, 163, 193, 201, 215.
 Wors(c)hipfull(e), *also* Wyrchippull, *a.* honourable, 8, 19, 34, 35, 53, 133, 212. Wors(c)hipfully, *also* Wirchiphully, *adv.* honourably, 8, 100, 182.
 Worthely, *a.* worldly, 146, 150.
 Wost(e), *v.* 2 *p. s.* knowest, wottest, 5, 166, 213.
 Woundyr, *adv.* wonderfully, 245.
 Wourte, *s.* wort, root, 175.
 Wourth, *a.* worth, 196.
 Wourthe, *a.* wrath, 220.
 Wourthy, *a.* worthy, 197.
 Wox, *v.* waxed, grew (*p.t.*), 182, 217, 237.
 Woxen, *pp.* grown, 244.
 Woyce, 140; Woyde, 129, *for* voice, void.
 Wp, *prep.* upon, 123.
 Wreth(e), *s.* wrath, anger, 135, 136, 188, 220; *v.* enrage, anger, 105, 199, 220, 224, 231.
 Wrethfull, *a.* wrathful, 233.
 Wretyn, *pp.* written, 59, 93.
 Wriet, *v.* turned aside or *aury*, averted (*p.t.*), 152.
 Write, -tte, *pp.* written, 122, 149, 165, 183, 203; *s.* writ, 145.
 Wroght, *pp.*; *as* *a.* artificial (tr. *artificialis*), 83, 85.
 Wrongwys, -gys, *a.* unjust, 'wrongous' (tr. *iniuriosus*), 115, 116.
 Wrothe, -i, -y, *a.* wrathful, passionate, 157, 229.
 Wrothynesse, *s.* wrathfulness, passionateness, 227.
 Wry, *v.* avert, turn away, 152; wriet (*p.t.*).
 Wyce, *s.* = vice, 205.
 Wych(e), *rel. pron.* which, 206, 243.
 Wyke, *s.* week, 204.
 Wylowe, *s.* willow, 33.
 Wyn(e), *s.* vine, 244; wine, 229, 244.
 Wynne, *v.* come, resort, 57, 140.
 Wyrche, *v.* work, 149. Wyrchyng, -kyng, *s.* working, operation, 80; doing, performance, 136.
 Wyrchippy, *adv.* worthily, 164.
 Wyrchippe, Wyrchippull, Wyrsepe, -upe. *See* Wors(c)hip(e), &c.
 Wys(e), Wyse, *a.* wise, 3, 11, 92, 129.
 Wysdome, *s.* 148, 149. Wysly, *adv.* 54.
 Wyste, *s.* fist, 156; knew (*p.t.*), 190, 196.
 Wyt, *s.* wisdom, 57, 63, 66; a sense, 98.
 Wyten, *pp.* known, 65.
 Wyth, *s.* withy, 161.
 Wythdrawe, -holde, -outen (-yn). *See* Withdraw, &c.
 Wythout-take, *prep.* except, 185.
 Wytte, *s.* a sense, 58; *v.* know, 143. *See* Witte.
 Y, *pron.* I, 4, 5, 41, 142, 165, 167.
 Yaf, *v.* gave, 4, 34.
 Y-aforsayde, *pp.* aforesaid, 147.
 ȝalow(e), ȝalwe, *a.* yellow, 80, 85. ȝalownes, *s.* yellowness, 114.
 Yanglour, *s.* talkative fellow, 227, = Ianglour, *q. v.*
 Yarde, *s.* rod, 161, 167, 208.
 Yate, *s.* gate, 37, 159.
 Yaue, Yaw(e), *v.* gave, 130, 134, 139, 167, 174, 185, 191, 199.
 Yawyn, *pp.* given, 173.
 Y-blessyd, 148; -bore, 152; -broght, 210; -broke, 143; -byl[d?]id, 201; -callid, -it, 136, 149, 197, 246; -chafit, 242; -changed, 172; -clothyd, 139; -colorid, -urid, 229, 230; -confortid, 240, 247; -cronet, 199; -custumet, 247; *pps.* blessed; borne; brought; broken; built; called; chafed,

- 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), *zeld*, *v.* yield, give, render, 5, 49, 57, 140; fulfil, 110; show, prove, 57.
- Yene, *v.* yawn, 23.
- Yer, *zer*, *s.* year, 145. $\bar{\text{I}}$ 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.
- Yeuer, *s.* giver, 157.
- Yewe, *v.* give, 134, 157, 198; incline, 241; *reflex.* 138; *pp.* given, 142, 143. Yewyn, *inf.* 179; *pp.* 190.
- 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.
- jit, *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*) *imaginativam*, 97.
- Ymagynacione, *s.* image, likeness, 217.
- Y-makid, -yd, 143, 240, 245; -maner-it(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, *zolden*, *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.
- Yoweles, *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 ; -spratelid, 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 ; -thoght, 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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