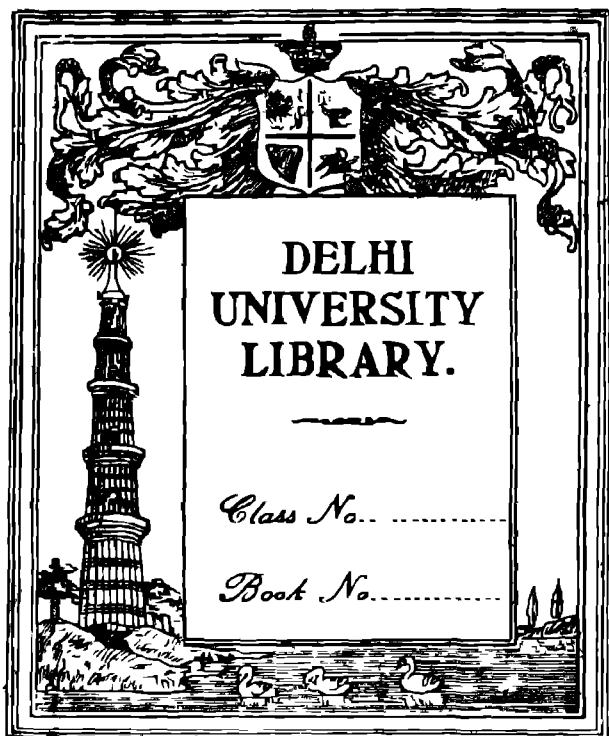




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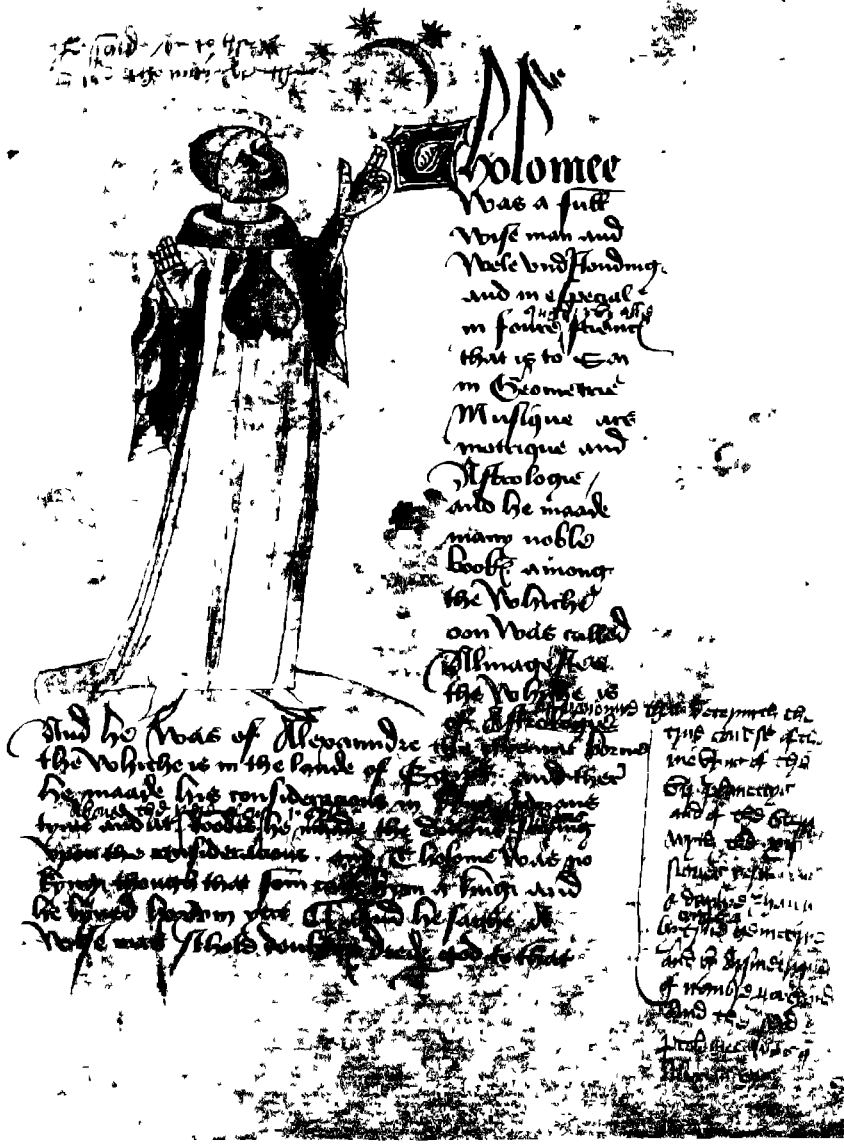
The Dicts and Sayings of the Philosophers

EARLY ENGLISH TEXT SOCIETY

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Corrections and additions in the hand of William Worcester

The
Dicts and Sayings
of the
Philosophers

THE TRANSLATIONS MADE BY
STEPHEN SCROPE
WILLIAM WORCESTER
AND AN
ANONYMOUS TRANSLATOR

EDITED BY
CURT F. BUHLER

LONDON
PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY BY
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HENRY BERGEN

PREFACE

THIS edition of the *Dicts and Sayings of the Philosophers* was begun in the spring of 1932, and the final manuscript, with the exception of the Glossary and the Index of Names, was delivered to the Early English Text Society in the summer of 1936. The increasingly heavy demands on my time have been the chief cause for the further delay in the publication of the volume.

In 1936 a privately printed edition of Scrope's text only was issued by Dr Margaret Schofield as a dissertation for the University of Pennsylvania. It was not till some time later, when my text was already in page-proofs and the corrected galleys for the Introduction and Notes had been returned to the Early English Text Society, that Dr Schofield kindly sent me a copy of her dissertation. By that time it was too late to profit by the results of her researches. Unfortunate as it undoubtedly is that two editions of Scrope's translation should appear at so short an interval, it is nevertheless gratifying to note that, with the obvious exception of the Text itself, Dr Schofield and I have not covered the same ground. In addition, as far as the Text is concerned, Dr Schofield was not aware of the existence of the Emmanuel College MS, nor did she print the abbreviated version here included in the Appendix. Limitations of space, brought about by the printing of the anonymous translation on the facing-pages of the Scrope text, prevented my including the variant readings of the two corrupt manuscripts preserved in the British Museum, it is fortunate that these may be found in Dr Schofield's dissertation and the two editions thus supplement each other. In Dr Schofield's Introduction, Scrope's life is given in detail, and, in the Notes, chief emphasis has been placed on the identity of the philosophers whose sayings are the subject-matter of the book, with neither of these aspects have I concerned myself.

I desire particularly to thank Lord Tollemache not only for depositing his manuscript at the British Museum for my use but also for permitting the text to be printed here. For so generously placing their material at my disposal, I am obliged to the authorities of the British Museum, Bibliothèque Nationale, Bodleian Library, Cambridge University Library, Lambeth Palace Library, Royal Library at Copenhagen, the Pierpont Morgan Library, and

Preface

the libraries of Emmanuel College and Trinity College, Cambridge. My most sincere thanks are due to Sir William Craigie, Dr Robin Flower, Prof Max Forster, the late Dr Ronald McKerrow, and Dr Victor Scholderer for their ever-ready help in the preparation of the present volume, as in all my other work. Dr Mabel Day's assistance has been invaluable, and I am under the deepest obligation to her for any number of excellent suggestions and the soundest of advice. Dr Robert H Bowers has been more than patient in helping me with many a problem, his willingness to be disturbed over the most trifling points has been most gratefully appreciated. I am also indebted to the help of my friend, Edward L Parker. It is my pleasant duty to acknowledge, with my heartiest thanks, that the Index of Names was compiled by Frances Lynham Randolph.

It gives me the greatest pleasure to dedicate this book to Henry Bergen, for the past decade his friendly help and encouragement has been a constant source of strength and comfort, and to him alone is due whatever measure of success I may have had or hope to enjoy.

C F B,

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November 1940

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INTRODUCTION

I

THE ORIGIN OF THE DICTS AND SAYINGS OF THE PHILOSOPHERS

THE *Dicts and Sayings of the Philosophers* is probably in little need of a lengthy explanation to the reader of the present volume, for Caxton's edition of the translation made by Anthony Woodville, Earl Rivers, is easily the best-known production of England's prototypographer. Caxton's book is chiefly famous as the first book printed in England (if we exclude the controversial *Expositio in Symbolum Apostolorum* with the date 17 December 1468, probably a misprint for 1478)¹ giving not only the place of issue but the year as well, the unique copy with the additional colophon now in the John Rylands Library having the specific date 18 November 1477.² In presenting the hitherto unpublished translations of the *Dits Moraulx*, however, it is perhaps not entirely useless to review, in as brief a fashion as possible, the literary history of the *Dicts*.³ In recent years this work has been the subject of considerable research, so that the sources and

¹ E. Gordon Duff, *Fifteenth Century English Books*, London, Bibliographical Society, 1917, No. 234. The colophon of this book reads (The Pierpont Morgan Library, No. 705) 'Explicit expositio sancti Ieronimi in | simbolo apostolorum ad papam laurē|cium Impressa Oxonie Et finita An|no domini M cccc lxxvij xvij die | decembris |'. It is usually supposed that the printer omitted one 'x' from the date, a not uncommon misprint in incunabula, and that the actual year of printing was 1478. Note all books in The Pierpont Morgan Library, New York, will in future be designated PML, followed by the accession number of the book.

² The added colophon reads 'Thus endeth this booke of the dyctes and notable wyse say-|enges of the phylosophers late translated and drawen | out of frenshe into our englisshe tonge by my forsaide lord | Therle of Ryuers and lord Skales and by hys coman-|dement sette in forme and empyrinted in this manere as | ye maye here in this booke see Whiche was fynysshed the | xvij day of the moneth of Nouembre & the seuententh | yere of the regne of kyng Edward the fourth |'.

³ So as to distinguish the unpublished translations from the work printed by Caxton, the form *Dicts* has been consistently used throughout this volume, while *Dictes* appears only when a reference is made to Earl Rivers's translation. There is no manuscript authority for using the term *Dicts* at all for these translations, the colophons indicate a title such as *The Book of the Moral Sayings of the Philosophers*, but this gives no indication that these works are actually the same as that printed by Caxton, for which a satisfactory title has already been found.

transmission of the *Dicts* have been minutely examined and clearly traced. The present editor has not sought to trace the 'ancestry' of this work past the French version made by Guillaume de Tignonville, and it is necessary, therefore, to acknowledge the great debt which he owes to the works of Hermann Knust,¹ Ezio Franceschini,² Remigio Sabbadini,³ and Moritz Steinschneider⁴ for supplying the needed information in regard to the earlier versions.

The first compiler of the sayings in a form comparable to the one in which they are now known was Abu'l Wefa Mubeschschur ben Fatik,⁵ an Arab philosopher living in Damascus probably about the year A D 1053. As in the case of so many other philosophical and pseudo-philosophical Arabic works, particularly those dealing with classical philosophers, the *Mokhtâr el-Hikam* attracted the attention of Spanish scholars, and a translation of it was made, in the first half of the thirteenth century, oddly enough not into Latin but into the national tongue. Six early printed editions, apart from the manuscripts consulted by Knust, attest the popularity of the Spanish work. In turn the *Bocados de Oro* also found a translator, and in the second half of the same century

¹ Hermann Knust, *Mittheilungen aus dem Eskurial*, Bibliothek des litterarischen Vereins in Stuttgart, Band CXLI (Tubingen, 1870) 'Ein Beitrag zur Kenntniss der Escorialbibliothek' in *Jahrbuch für romanische und englische Literatur*, Band X (1869), 'Ueber den Grundtext der *Bocados de Oro*' in *Jahrbuch, &c.*, Band XI (1870), &c.

² 'II "Liber Philosophorum Moraliū Antiquorum"' in *Memorie della Reale Accademia Nazionale dei Lincei*, Anno CCCXXVII—1930, Serie VI, vol. III, fasc. V, pp. 354-99, the critical text appeared in *Atti del Reale Istituto Veneto di Scienze, Lettere ed Arti*, Anno accademico 1931-2, tomo xci, parte seconda, pp. 393-597.

³ 'Il Traduttore Latino del Liber Philosophorum' in *Atti del R. Istituto Veneto Sc. Lett. Arti*, tomo xcii, 1933, pp. 537-40.

⁴ *Archiv für pathologische Anatomie*, Band XL (1867), pp. 123-4 'Die europäischen Uebersetz. aus dem Arabischen bis Mittel des 17. Jahr.' in *Sitzungsberichte der kaiserl. Akademie der Wissenschaften*, Philos.-Histor. Klasse, Wien, 1906 p. 41, *Die hebräischen Uebersetz. des Mittelalters, und die Juden als Dolmetscher*, Berlin, 1893 p. 349, § 199.

⁵ A short descriptive note, with bibliography, on Abū'l Wafā' Mubaššir b. Fātik al Qā'id and his *Mukhtār al hikam wamahāsīn al kalām* will be found in Carl Brockelmann, *Geschichte der arabischen Litteratur* Weimar & Berlin, 1897-1902, vol. 1, p. 459. The *Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno-Batavae* (Lugduni-Batavorum E. J. Brill, 1851-77, vol. III pp. 342-6) notes two manuscripts of this work—Cod. 515 Warn. and Cod. 64 Gol. (the latter being a different recension, with additions and changes attributed to Schamsō'd-dīn Mohammed as-Schahrazūrī).

the work appeared in Latin under the title *Liber Philosophorum Moraliū Antiquorum*. The researches of Franceschini and Sabadini go to show that this translation was, very probably, the work of Giovanni da Procida, friend and doctor to the Emperor Frederick II. Although the work must have enjoyed considerable fame, judging from the fourteen manuscripts known to Franceschini as well as from the fact that the *Liber* appears to have been extensively used as a source-book by contemporary writers of the greatest renown (Franceschini mentions, among others, Vincent of Beauvais, Johannes Vallensis, Walter Burley, Benzo of Alessandria, &c.), no early edition of this work is known, the *editio princeps*, and indeed the only edition till the appearance of Franceschini's memorable work, is that by Salvatore de Renzi in *Collectio Salernitana*, vol. III, pp. 66-150 (Naples, 1854). Towards the end of the fourteenth century¹ a French translation from this Latin version was made by Guillaume de Tignonville, 'provost of the city of Paris' and a chamberlain to the king. It is from this French version that all the English prose translations of the *Liber Philosophorum Moraliū Antiquorum* were made.

Up to Tignonville's translation our knowledge of the *Dits Moraulx* is fairly complete, but neither Franceschini nor Knust was as familiar with Tignonville's work and the versions depending on it or with the English translations as with the antecedent versions. We can hardly blame Franceschini for this, as he was primarily concerned with preparing the much-needed critical Latin edition, but his information regarding the English and French works will require some supplementing. Franceschini says (p. 389) 'Di questa traduzione ci sono pervenuti ben sedici mss di cui dieci si trovano nella sola Bibl. Naz. di Parigi', but the list of manuscripts is far from complete. Without his making any

¹ According to Paulin Paris (*Les Manuscrits Français de la Bibliothèque du Roi*, Paris, 1842, vol. V, pp. 1-9), the translation must have been completed before 1402, for MS 7068¹ (now Ancien fonds français 572) has, according to M. Paris, the notation 'Explicit le Livre des Philozophes, translaté de latin en françois, de mons. messire Jehan Le Voyer, chevalier et chambellan du Roy nostre sire, et seigneur de la Clarte, etc. Je, Andrivet de Bresé, de la ville de Saumur ou diocèse d'Angers, secrétaire du roy de Jhrslm et de Secile, et du prince de Tarente son frère, mes très redoubtés seigneurs, escrips cest present livre de ma main, en la cité d'Aicx en Prouvence, et fu achevé le lundy disiesme jour de juillet, l'an mil cccc et deux et la x^eme indiction.'

particular search for manuscripts of the French text (for reasons that will be made plain later), over forty-five manuscripts were brought to the editor's notice ¹

As for the English translations, Franceschini mentions those made by Stephen Scrope and Earl Rivers. Of the former he believed that there was but one manuscript extant, although Sir George Warner² had called attention, some twenty-five years before, to the existence of another copy (MS Addit 34193 of the British Museum). To these two translations just named the present editor is able to add an anonymous translation of considerable merit, preserved in the (apparently) unique manuscript belonging to Lord Tollemache, a revision of Scrope's text made by William Worcester³ (Scrope's colleague in the service of Sir John Fastolf), and an abbreviated version of the Scrope translation. Of Earl Rivers's translation four early printed editions⁴ as well as two manuscripts made from the printed text are recorded,⁵ five manuscripts of Scrope's translation and two of Worcester's revision have been found, and one manuscript each for the anonymous translation and the abbreviated Scrope version have come down to us. Besides the prose translations of the *Dits*

¹ The *Dits Moraulx* must have enjoyed an extraordinary popularity. M Barrois in *Bibliothèque Prototypographique ou Librairies des Fils du Roi Jean*, Paris 1830, enumerated no less than nine manuscripts (Nos 553, 941, 943, 973, 1836, 1884, 1950, 2097, and 2273) as having been in these royal libraries in the fifteenth century.

² *The Epistle of Othea to Hector*, Roxburghe Club, London, 1904, p. xxiv. Even before this (*An English Miscellany Presented to Dr Furnivall*, Oxford, Clarendon Press, 1901) a note to Prof Brandl's 'On the Dictes and Sayings of the Philosophers' called attention to the manuscript (Bodley 943) in the Bodleian Library.

³ His last name is generally believed to have been Botoner. A reference to this text was made by Miss Mary Bateson in the Introduction to *George Ashby's Poems* (EETS, ES LXXXVI, p. vii).

⁴ William Blades, *The Life and Typography of William Caxton*, London, 1863, vol. II, notes the following three editions printed by Caxton: the first (Blades No. 10) was issued in 1477, the second (Blades No. 28, but also with the printed date 1477) is supposed to have appeared about 1480, and the third (Blades No. 83, also dated 1477) was printed about 1490. The fourth edition of this work (*Short-Title Catalogue* 6830) was printed by Wynkyn de Worde in 1528.

⁵ The manuscripts are Addit 22718 of the British Museum and MS 265 of the Lambeth Palace Library. A comparison of the texts of these two manuscripts with the printed editions was made by the present writer in an article that appeared in *The Library*, Fourth Series, vol. xv (1934), pp. 316-26. For the MS in the Newberry Library, see below, p. xx.

Moraulx a metrical paraphrase of some of the adages was made directly from the Latin text by George Ashby, and but one manuscript of this work (MS Mm IV 42 of the University Library, Cambridge) has been preserved. It is interesting to note that five writers, of whom four at least (Ashby, Scrope, Worcester, and Earl Rivers) were prominent figures of that day, were translating or revising the *Dits Moraulx* in the third quarter of the fifteenth century.

II

THE FRENCH MANUSCRIPTS

It was mentioned above that the number of manuscripts of the Tignonville translation which are still extant is considerably greater than the estimate made by Franceschini. It was also stated that the number of manuscripts known to this editor exceeded forty-five and that this did not pretend to be a complete list of all the known manuscripts. The reason for this is that the editor sought for but one particular manuscript (the one used by Scrope) and when this manuscript (or one so close to it as to be almost identical) was found, no further search was made. Why this particular manuscript was sought will be made clear later.¹ Of the manuscripts of the French text I have personally examined the following

1	British Museum, Royal MS	19 B IV
2	" " " "	16 F X
3	" " " "	19 A VIII
4	London, Lambeth Palace Library, MS	456
5	Oxford, Bodleian Library, MS	Rawlinson D 537
6	Munich, Bayerische Staatsbibliothek, MS	395 (Gall 59)
7	Paris, Bibliothèque Nationale, fds franç	572
8	" " " "	812
9	" " " "	1105
10	" " " "	1106
11	" " " "	1107
12	" " " "	1694
13	" " " "	12440
14	" " " "	19039
15	" " " "	19123

¹ See below, pp xlvii ff

Introduction

16	Paris, Bibliothèque Nationale, fds franç	19124
17	" " " "	24296
18	" " " "	24297
19	" " " nouv ac fr	10059
20	" " " de l'Arsenal MS	2311
21	" " " " "	2312
22	New York, The Pierpont Morgan Library, MS	10
23	" " " " " " "	771

In addition to these twenty-three manuscripts a further number were known to exist in various public libraries¹ but were not examined

24	Ghent MS	359
25	Lille MS	139
26	" "	315
27	" "	316
28	" "	322
29	Toulouse MS	824
30	Chalon-sur-Saône MS	34
31	Blois MS	35
32	Tours MS	757
33	" "	758
34	Lyons MS	949
35	Reims MS	887
36	Arras MS	769
37	Chantilly, Musée Condé MS	839

Finally four further manuscripts were noted ²

38	Philipps MS No 4460, described as 'Sentences des Anciens 8vo v s xv' (<i>Catalogus Librorum Manuscriptorum in Bibliotheca D Thomae Philipps, Bart</i> , Typis Medio-Montanis, 1837), may also be a manuscript of the <i>Dits Moraulx</i>

¹ The reader is referred to the *Catalogue Général des Manuscrits des Bibliothèques Publiques de France*, to the *Cat Descriptif des MSS de la Bibliothèque de Lille* (Lille, 1848), to the *Catalogue des Manuscrits de la Bibl de la Ville et de l'Université de Gand* (Gand, 1849), and to *Chantilly, Le Cabinet des Livres* (Paris, 1900-11, vol 1, p 230)

² In Gustav Gröber's *Geschichte der mittelfranzösischen Literatur* (2 Aufl bearbeitet von Stefan Hofer), Berlin and Leipzig, 1933, vol 1, p 276, there are noted three further manuscripts in the Bibliothèque Nationale, Paris, which appear to have escaped my notice, they are fr 1134 and nouv acq fr 10404 and 10641 The first of these is, however, a manuscript of the French translation of the *Moralis Philosophia* noted below, if my notes are correct There are also listed a number of manuscripts at Brussels (9545, 10394/414, 10409, 10812, 11071, 11107, 11108, 11111) and one at Bern (667)

39/40 Two manuscripts of the *Dits Moraulx* were included in the Ashburnham Library (Barrois Nos 157 and 474) according to the *Catalogue of the Manuscripts at Ashburnham Place*, Part II, London, n.d

41 A manuscript of this work was offered for sale by E P Goldschmidt & Co, 45 Old Bond Street, London (November 1935)

In the old catalogue of the manuscripts preserved in Turin (*Codices Manuscripti Bibliothecae Regni Taurinensis Athenaci*, Turin, 1749) there were two manuscripts of the *Dits Moraulx* included among the 'codices gallici', they were numbered XLVI (1 IV 24) and LIX (1 VI 27) These were probably destroyed in the disastrous fire of 25 January 1904, Léon Dorez¹ notes that almost all the Oriental, Greek, Italian, and French manuscripts were thus lost

It is possible that not all of these manuscripts are copies of Tignonville's work In the French libraries it is not unusual to find the French translation of the *Moralis Philosophia* by Guillaume de Conches entered under Tignonville's name, and, if I recollect correctly, at least one manuscript of the *Dits Moraulx* was found under Conches This is not surprising when one recalls that the works are of a very similar nature, and in at least one case (British Museum, MS Addit 15305) they are combined, in an abbreviated form, into one work In Colard Mansion's edition of the *Dits* the last leaves are devoted to still another work of the same sort Walter Burley's *Liber de Moralibus Philosophorum*, Alart of Cambrai's *Moralités des Philosophes*, and various other similar collections of sayings make the cataloguing work still more difficult Those who wish to find the early printed editions must search under Tignonville, *Dits Moraulx*, *Les Dictz et Auctoritez des Sages Philosophes*, and even under *La Forest et Description des Grands et Sages Philosophes du Temps Passé* Under these circumstances, the editor of the critical French text has a rather bewildering task ahead of him There are at least half a score of early printed editions of Tignonville's book ²

¹ 'L'Incendie de la Bibliothèque Nationale de Turin', in *Revue des Bibliothèques*, Paris, 1904, 14^e année, p 88

² According to Marie Pellechet's *Catalogue Général des Incunables des Bibliothèques Publiques de France*, Paris, 1897-1909, there are five fifteenth-century editions of the *Dits Moraulx* The *Gesamtkatalog der Wiegendrucke*

There is still another class of works which must properly be mentioned with the Tignonville translation. These are works directly dependent on the *Dits Moraulx* and are little more than abbreviated versions or *florilegia* made from Tignonville's book, others are independent works which simply incorporate a portion, or portions, of the *Dits Moraulx*. No special search for texts of this sort was made, but the following five works were seen

- 1 Cambridge, St John's College, MS 261 (T 14)
- 2 Paris, Bibl Nat, fds franç MS 1164
- 3 British Museum, MS Addit 15305
- 4 *Mots Dorés* Paris Antoine Vérard, circa 1491
- 5 Guillaume Teln, *Les Dictz et Bonnes Sentences des Sages et Scauans Philosophes*¹

The first of these is the only known manuscript of a poem of some 47,000 lines entitled *L'Instruction de la Vie Mortelle*, the author of the work being known through an acrostic in the

has relegated two of these to the sixteenth century. The following are the most important of the early editions of Tignonville's book

- 1 Bruges Colard Mansion, circa 1477 (Pellechet 4361)
- 2 Paris Antoine Vérard, 27 April 1486 (Pell 4365)
- 3 Paris Michel Le Noir, n.d. (Pell 4363. This book was dated circa 1510 by H. W. Davies in the *Catalogue of a Collection of Early French Books in the Library of C. Fairfax Murray*, London, 1910, vol 1, p. 8.)
- 4 Paris Le Petit Laurens for François Regnault n.d. (Pell 4362—GW XVI century)
- 5 Paris [Jean Tréperel], n.d. (Pell 4364—GW after 1502)
- 6 Paris 'a l'enseigne de la Corne de Cerf', 1527 (Brunet, II 1340, under *Forest*)
- 7 Paris Pierre Leber, 1529 (*Catalogue des Livres de la Bibliothèque de M. le Baron James de Rothschild*, Paris, 1893, vol III, p. 353, no. 2558)
- 8 Paris Gallot du Pré, 1531 (Brunet, II 766)
- 9 Paris Pierre Leber, 1532 (Brunet, II 766)
- 10 Paris Pierre Leber, 1533 (In the writer's possession. Both this and the previous item appear to be reprints of No. 7, according to the description in the Rothschild Catalogue.)

Brunet, *Manuel du Libraire et de l'Amateur de Livres*, ed. 5, Paris, 1861, vol. II, col. 766 has also the following entry under 'Dits des Philosophes': 'Les Dictz et sentences notables de divers auteurs traduits en françois et mis par ordre alphabétique, Paris, 1560'. In the *Supplément*, I 400, is found 'Dictz Moraux des Philosophes et Sentences Poétiques Collez en Franchois et Bas Aleman, Antwerp, Heyndrick Alssens, n.d.'. I have seen neither of these two works.

¹ This forms part of a miscellany made by Teln and published under the title *Bref Sommaire des Sept Vertus, Sept Ars Liberaux etc.* It was printed in Paris in 1533 by 'Nicolas cousteau pour Gallot du pre'. A full description of the book will be found in Brunet, *Manuel du Libraire*, vol. V, col. 692.

prayer at the end of the work as Jehan Bauduyn de Rousierres aulz Sallines. The first part of this poem, treating of a number of ancient philosophers, was directly borrowed from the *Dits Moraulx*.¹ A number of lines will be quoted in the notes to establish the fact that Tignonville's work is the source of these passages.

The manuscript in the Bibliothèque Nationale in Paris can be dismissed very briefly. The text is nothing more than a series of extracts made from the *Dits*. The same is true of the British Museum MS, but this is rather more interesting as the passages taken from the *Dits Moraulx* are added at the end of the French translation (possibly made by Claude de Seyssel) of the *Moralis Philosophia*, a Latin work variously attributed to the Venerable Hildebert, Bishop of Le Mans, Guillaume de Conches, Gautier de Lille, Guido of Vicenza,² &c. This French work is variously known as and catalogued under the titles *Les Enseignemens des Philosophes*, *Le Livre de Moralité*, *Moralités des Philosophes*, *Le Livre de Sèneque*, &c.

The fourth work is a book printed by Antoine Vérard in Paris about 1491 under the title *Senecque des Motz Dorez*. This, however, is nothing more than a series of extracts from the *Dits Moraulx* and similar works gathered under such headings as 'Coustumes', 'Femmes', &c. Quotations from this text will also be found in the notes.

Possibly the most interesting of these dependent texts is Telin's compilation. Although he also made use of other sources for his *Dictz*,³ his work is, in the main, largely drawn from Tignonville's *Dits Moraulx*. The chapter-headings occur in the following order: Aristote, Alexandre, Ypocras, Hermes, Loguyon, Socrates, Senecque, Cicero, Dardage, Theophille, Sedechias, Absalon, Onese, Thac, Omer, Zabion, Ptholomee, Platon, Galien, Pithagoras, Diogenes, Anaxagoras, and Ysocrates. While many of the sayings were literally copied from Tignonville's work, they were attri-

¹ I have not examined the text to see if the Latin original also was used as a source. Compare the note on this manuscript by Paul Meyer in *Romania*, vol. xxxv (1906), pp. 531-54.

² Walter of Châtillon has also been put forward as the author, compare John R. Williams, 'The Authorship of the *Moralium Dogma Philosophorum*', in *Speculum*, vol. vi, pp. 392-411.

³ Telin names Valerius Maximus, Diogenes Laertius, Saint Augustine, &c., but he probably knew these works only at second hand through the compilations made by Walter Burley, Vincent of Beauvais, or the like.

buted to the above philosophers without maintaining the arrangement of the original work. Apparently Teln merely copied out suitable proverbs from the *Dits Moraulx* and then distributed them among the 'sages' as he pleased. For example the chapter on Onese reads

Onese disoit Soutiens & ayme ceulx qui ouurent de la grant arquemie Cest assauoir les laboureurs des terres Celluy est noble qui vse de bontez | & les plus grans bontez sont iustice | chastete & donner liberallement sans demander Toutes choses perissent | mais que bonnes oeuvres Toutes choses peuent estre muees | mais que nature Toutes choses peuent estre adreesees | mais que mauuaises meurs et toutes choses peuent estre acheuees | mais que le iugement de dieu Garde que couuortise ne te face flatteur car tu y perdroy plus de benefices de lame que ny gaigneroys de ceulx du corps

While *all* these sayings are found in the *Dits Moraulx*, none of them occurs under Tignonville's Onese. In fact, all but the last sentence comes from the Hermes of the original (pages 28-30 of the Scrope text), the last saying will be found under Plato (page 128, l. 34 to page 130, l. 2).¹

III

THE FRENCH TEXT

IN the absence of a critical French edition of the *Dits Moraulx* a few notes on the French text will, no doubt, be found useful for the better understanding of the English translations. Both Franceschini and Knust pointed out that Tignonville did not blindly follow his original, the French version, as it is preserved to us in the earliest and best manuscripts, is a tolerably close translation of the Latin text. Tignonville did, however, feel at liberty to abridge or supplement his translation whenever it suited him to do so. Taken as a whole, the French version is considerably shorter than the Latin. The most obvious omissions include the

¹ Further 'misattributions' will be found in the notes. Without doubt, there are numerous other French texts dependent on the *Dits* that I have not examined. Joseph Morawski says 'Aux *Dits* de Guillaume de Tignonville se rattachent probablement différents *Dits des philosophes*, encore mal étudiés, comme ceux qu'on lit dans les mss de Tours, 907 (fol. 118), de Poitiers, 215 (fol. 100 v^o), ou de Reims, 887 (XVI^e s.), peut-être aussi les *Dits* du ms d'Epinal, 189 (fol. 5 v^o). La généalogie de ces différents *Dits* reste encore à faire' (*Les dits et proverbes des sages*, Bibl. de la Faculté des Lettres de l'Univ. de Paris, 2^e sér., n. 1924).

descriptions of Ptolemy and Galen. Furthermore, the reader will occasionally find recorded in the notes certain Latin passages and proverbs not translated by Tignonville. As far as my own investigations have gone, it would appear that Tignonville made his translation from a manuscript closely related to Franceschini's M² (MS 157—Latin XIV, LXX—of the Biblioteca Marciana in Venice).

We can, in addition, establish the fact that the different manuscripts of Tignonville's work show some important variations. For such variants the reader is referred to the passages on Sedechias, Tac, Sabion, Pithagoras, Socrates, and Plato mentioned in the notes, where all the more important variants of all the French manuscripts consulted are noted. It will be seen that the British Museum MS Royal 19 B IV and the two manuscripts in the Bibliothèque de l'Arsenal, Paris, have a number of readings peculiar to this group, from which the Latin text differs. The manuscripts have not been sufficiently well examined to establish whether or not we are justified in assuming that the Tignonville translation suffered from a certain amount of 'editing'. It is only clear that certain groups of manuscripts preserve variant readings which appear at first glance to be textual emendations of a sort usually found in texts that have been revised. Another apparent recension of the text is represented by MS fonds français 1105 of the Bibliothèque Nationale, Paris, and the Colard Mansion print, the most outstanding characteristic which these two have in common is that they usually omit the 'Et il dist' with which the proverbs are introduced. The Mansion edition is further distinguished by a number of additions to the text not found in the manuscripts, two of which are quoted in the notes.¹

IV

THE ENGLISH MANUSCRIPTS

THERE are thirteen known manuscripts of English translations of the *Dicts and Sayings of the Philosophers*. As three of these are manuscripts of Earl Rivers's translation (MS Addit 22718 of the

¹ See notes to pp. 142 and 148. The editions printed by Pierre Leber have an additional chapter 'De sancto Demetrio philosopho', which precedes the *Dits* proper.

British Museum, MS 265 of the Lambeth Palace Library, and MS Ry 20 (fols 208-41) of the Newberry Library in Chicago¹) and another is the unique manuscript of George Ashby's paraphrase of the Latin text (MS Mm IV 42 of the University Library, Cambridge), these four are not described here. The remaining nine manuscripts are

MS Bodley 943, Bodleian Library (B)

Quarto, vellum, 9×7 inches, second half of the fifteenth century, fols 111 and 107. Imperfect, quired in eights, wanting a leaf between the folios numbered 55-6, and a quire after fol 85.

Written in a fairly large and clear hand, with 26-30 lines to the page. There are no signatures or catchwords. Capital letters are illuminated and there are sketches of the philosophers as follows

Hermes, holding a book and pen-case, on folio numbered	3b
Tac, " " "	12b
Saquanwin, " " "	13a
Omer, " " "	13b
Zalon, " " "	15a
Zabion, " " "	16a
Ypocras with a doctor's vessel and pen-case	17a
Pitagoras holding a pen-case	20a
Diogenes, a barrel on his left, holding a book and pen-case	24a
Socrates with a book and pen-case	28a
Plato " " "	42b
Alexander with crown and sceptre	65b
" " " " (smaller)	67b
King Darie with crown	68b
" " pointing to the moon and stars	69a
Alexander, as before	70a
Mother of Alexander, more carefully drawn	73a
Alexander, as before	73b
" " "	78a
Tholomee with moon and stars above	84b

¹ For my knowledge of this manuscript, I am obliged to Mr Ernst F Detterer of the Newberry Library. Although the text is attributed to Earl Rivers in the prefatory note and in the main corresponds to Caxton's edition, there are numerous and important differences. Whether this is the Rivers version before Caxton had corrected it or a later redaction is not, at the present time, clear. In any event, it is a most important and interesting manuscript. Unfortunately it is incomplete, as the scribe breaks off in the chapter on Galen, p. 256, l. 6.

Onese	86b
Magdarge with a pen-case	87a
Thesile " "	88a
St Gregory, preaching from an open book	89a
Galen with a doctor's vessel	89b
Protege	91b

(The pages containing portraits of Aristotle, Assaron, and Leginon are wanting)

These sketches are the same as in MSS E and C and similar to those in T.¹

The Summary Catalogue of Western Manuscripts in the Bodleian Library (Oxford, 1905, vol v, No 27703) adds the note—

Owned perhaps by Anthony Locksmith, mercer of London in 1541 (fol 98v, 103v) in the 17th cent perhaps by 'Thomas Dutton' (fol 12), by William Abberley in 1649 (fols 73, 104), and by Hugh Ford in 1655 (fol 50) This is probably the volume owned by Robert Burscough in about 1697 (Bernard's *Catalogus MSSrum* 1697, tom 11, pt 1, no 7705) An M N conjoined as a monogram is on fol 111

The manuscript is printed on the even-numbered pages

MS I 2 10 Emmanuel College, Cambridge (E)

The description of this manuscript as given in the catalogue compiled by Dr Montague Rhodes James (No 31)² is

Vellum, 8½ × 6½, ff 78 + 1, 31 lines to a page Cent xv, well written, with nice drawings, vellum wrapper An old number 39 on 2nd cover

Ex dono Samuelis Starlinge quondam soci

On f 7b Marie Hitchins (xvi)

Collation 1² (wants 1) 1⁶ 2⁸ 3⁸ 4⁸ (wants 8) 5⁸—8⁸ 9⁶ 10⁸ (+ 5*) 11 ? (two left)

Dr James has, however, miscounted the leaves There are, after the first folio (fly-leaf), 79 written folios Remains of old numberings of a very haphazard sort, as well as a recent numbering (1-80),³ are found in the manuscript For example, the leaf now

¹ There are manuscript scribbings of no interest on fols 18b, 23b, 31b, 37a, 65b, 66a, 73a, 87a, 98b, and 103a On 50a is written 'Blesse our Lord protector 1655 by me Hugh fiord' On 103b there are several drafts of a bill dated 'the xxiiij daye of the monthe of maye in the xxxiiij yere of our souerayne lorde kyng henry the eyght' (1541)

² *The Western Manuscripts in the Library of Emmanuel College, Cambridge* University Press, 1904, pp 29-30

³ If I remember correctly, the leaf-numberings must have been added since I first saw the manuscript (March 1932), as at that time the manuscript did not have any modern foliation

numbered 5 with the drawing of Tac bears the old number 1 and the following 3 folios are numbered 2-4. Leaf 16 has an old number that, as far as I can make it out, is 15. This probably accounts for Dr James's error. As it will be shown later (pp xxxvi ff) that the manuscript is of considerable interest as an 'association' item, a new description of the manuscript scribblings will be found to be of no little interest.

On the fly-leaf is found the note 'Ex dono Samuelis Starlinge quondam socii' written over the beginnings of an earlier (16th cent) 'An Index or Table'. Below this, in a hand of the second half of the sixteenth century, is written 'The lyves of certame Phylosophers. The names of the phylosophers 1 Tac 2 Zaquum 3 Homer 4 Solon 5 Sabion 6 Ipocras 7 Pythagoras 8 Diogenes 9 Socrates 10 Plato 11 Aristotle 12 Alexander Magnus 13 Ptolomee 14 Assaron 15 Legmon'. This proves that the manuscript was incomplete at the beginning (and presumably also at the end) as early as the sixteenth century. On the verso of the fly-leaf, a sixteenth-century hand (apparently the same as on the recto) began an index but only noted three names, Aristotle, Alexander, and Assaron, the corresponding folio numbers were not supplied.

As the text begins in the middle of Hermes, it may be presumed that an entire quire of 8 was lost at the beginning, one folio (Dr James's 4⁸) is wanting after the leaf numbered 30 (oddly enough, this is the folio containing Socrates's opinions on women which Earl Rivers refused to translate but which Caxton added as an epilogue in his edition), the leaf now numbered 78 has been misbound and should be inserted between folios 63 and 64, old manuscript notes¹ calling attention to this, one folio is wanting after leaf 72 (the conjugate of Dr James's 5*²), a quire of 8 leaves is lacking after leaf 77 and there are probably 10 leaves wanting at the end.

The coloured drawings of the philosophers at the beginning of the chapters are similar to those described in the previous manuscript. They are enumerated in Dr James's description.

The orthographical peculiarities of this manuscript, as of all the other manuscripts, have been brought out in the variant readings. The *usual* spellings have been noted occasionally and those orthographical or dialectal variants habitually found in

¹ Apparently of the sixteenth century

these manuscripts have been marked with an asterisk to distinguish them from true variant readings

There are numerous marginal and interlinear corrections made in at least two different hands. Of these Dr James says: 'The earlier set of notes was made by some one for the purposes of sermon-making. The book has evidently been in Ireland. Did it belong to Bale or Bedell?'

As Dr James has pointed out, the manuscript has quite obviously been in Ireland. The Irish note 'as maith n hól'¹ is found on fol 54^b, on fol 76 is 'Hec indentura facta apud watirfordiens', of which an English rendering in a less formal hand occurs on fol 51 (on fol 54 it reads 'This endentowr madd att cork the viij daye of nowymber in the xiiij yere of the reynge of our showerayng lorde'), and on fol 47^b is the late scribble mentioning 'Richard of bally magrur & tomas skiddy merchantt man & Son of Corck'.²

Of considerable interest are the various notes 'pro Johanne ffastolff' that occur in the manuscript. The identification of the hand that made these entries is the subject of a special discussion,

¹ This may be translated as 'Bad is good' and is comparable to the English proverb 'Bad is the best' (See W. G. Smith, *The Oxford Dictionary of English Proverbs*, Oxford, 1935, p. 58). For the correct reading and translation of the Irish note, I am obliged to Professors Max Forster and Rudolf Thurneysen. Dr James read the note as 'armaht nhol'.

² The manuscript, as we shall see later, almost certainly belonged to William Worcester or Botoner, as he sometimes signed his name. Although a native of Bristol (see *DNB*, vol. lxii, p. 441), he seems to have had some connexion with Ireland. The letters H.R., which sometimes accompany his signature, have been interpreted as *Hibernicus*. In the *Paston Letters* (ed. James Gairdner, London, 1904, iii, 213-14 and 230) Friar Brackley refers to one W.W. *Hibernicus*, and Worcester (iv, 293) subsequently accuses this same 'Frere Brakley' with having contrived 'malyciose talys' against him. Gairdner (op. cit., vol. i, p. 152, note 6) makes the following observation: 'It is clear from Letter 404 that a certain "W.W." and Colinus Gallicus were different persons (see vol. iii, p. 213, note 3), and the references to "W.W." at p. 230 as the knight's secretary and one of his executors remove any doubt that we might otherwise entertain that he was William Worcester. But a new difficulty arises from that identification, that Friar Brackley calls "W.W." an Irishman, which William Worcester was not, and the references at p. 220 (actually page 229) of the same volume would imply that he was really an Irishman in nationality, and also a one-eyed man of dark visage. Such may have been Worcester's personal appearance, but why was he called an Irishman?' The fact that one of Worcester's manuscripts found its way to Ireland seems to add confirmation to the theory that Worcester had some Irish connexion.

but it is quite clear from the context of these notes that the writer was intimately connected with Sir John Fastolf. The first is found on fol. 3 opposite the saying that the people always obey to a 'goode doer' and that a kingdom may not be happy if the people do not increase (text, page 26) 'nota concilium et dictum Johannis ffa[stolff] in iste articulo'.¹ On fol. 11b alongside 'hevynes is a passion touching thingis passed and sorowe is a fere of thingis for to come' (page 48), there is a note which reads 'pro Botoner', as far as I can make it out. On fol. 13b (not 72b as Dr. James notes) is the note for Fastolf 'à propos of an injunction not to make great buildings which others will inherit' (p. 54, ll. 19-22).² The name Botoner reoccurs on fol. 14b by the saying 'he is free that is free of honesty' (p. 58, ll. 1-2). Again on fol. 19b, next to a passage concerning 'vilainous speaking' (p. 70, ll. 18-19), is written '[?] Bot]oner nota bene'. On fol. 46b (not 44b as noted by Dr. James) is the second note to Fastolf concerning the gathering of riches for other people to enjoy (p. 146, ll. 16-19).³ On fol. 54b is the note 'exemplum de villa Jernemuth in co[m]itatu Norff', opposite the text printed on page 168, line 32, to page 170, line 3.⁴ The name, Thomas Jonson, is found on fol. 59 (not fol. 57). There are numerous other notes, mainly in Latin, calling attention to the text⁵ but most of these, as well as the many later

¹ This may refer to the *Acta Domini Joannis Fastolf* attributed to Worcester by Bale, Oldys, and Tanner, but not now known to exist.

² It is easy to see in this note a reference to the building of Sir John Fastolf's extensive country seat, Caister Castle, not far from Yarmouth in Norfolk. A description of Caister Castle will be found in the *Paston Letters*, (i. 118-20). After Fastolf's death the ownership of Caister was the subject of endless legal quarrels. In 1468 Worcester wrote to Margaret Paston: 'And I am ryght glad that Castr ys and shall be at your comaundment, and yowres yn especiale. A ryche juelle yt ys at neede for all the cuntre yn tyme of werre, and my Maister F. wold rather he had nevyr bylded yt then hyt shuld be yn the gouernaunce of eny sovereyn that wole oppresse the cuntree' (*Paston Letters*, iv. 294).

³ Sir John Fastolf's main passion seems to have been the acquisition of property. After his death the distribution of Fastolf's wealth was the subject of many legal tilts between the Pastons and other notable families, including also Worcester. The latter seems to have fared very poorly and finally retired to spend the rest of his days in Bristol.

⁴ Jernemuth is, of course, the present-day Yarmouth. It is frequently noted in the *Paston Letters* and is found spelt Jernemuth in Fastolf's will (iii. 147) and elsewhere (iv. 38, 48, 136, &c.).

⁵ These Latin notes ('Nota concilium', 'nota bene', &c.) are exactly similar to those in MS. Royal 18 B XXII of the British Museum. We shall

scribblings, are of little interest and have been largely cut away or erased

MS Dd IX 18, University Library, Cambridge (C)

Folio, paper, $11\frac{1}{2} \times 8\frac{1}{2}$ inches, second half of the fifteenth century, fols 75 Imperfect, 1-6¹⁶, wanting 21 leaves, viz 1¹⁻¹² and 1¹⁵⁻¹⁶, 4¹⁶, 6¹²⁻¹⁶ The manuscript therefore lacks fols 1-12, 15, 16, 64, and 92-96, though the *Dicts* must have ended on fol 92a. There are occasional tears in the manuscript with loss of text The paper is watermarked with a design similar to Briquet No 4632 ¹

Written in a clear hand, 30-35 lines to the page, no signatures or catchwords, initial letters are decorated The figures of the philosophers are similar to those in MSS B and E

The following names are found in the manuscript Wylliam Crosbye (fol 14a), Edward Kempston (24a and 69a), Thomas Kem- (27a), and Edward Kemston, William Addes, and others on fol 34b There are numerous scribblings beginning 'Ryght well belouid, my good father and mother, my dutie consydered moste umble, &c' (fols 45a, 81a, 90b, 91a, 91b), also a note on fol 65a 'Phyllip and M(ary) by the grace of G(od) Kyng of Yengland Fronce and Englye(sh) Kyngne come of (? ther), &c'

MS Gg 1 34 2, University Library, Cambridge ² (U)

Quarto, vellum, $8 \times 5\frac{1}{2}$ inches, fifteenth century (*post* 1472), ³ fols 102 Imperfect, 1-14⁸, wanting 10 leaves, viz. 1¹, 1³, 2⁸, have occasion to speak later of this manuscript (the only known manuscript of *The Boke of Noblesse*)

¹ Charles Moise Briquet, *Les Filigranes*, Paris and Geneva, 1907, vol 11, p 283, 'couronne à un fleuron et deux demi' He adds 'Les filigr 4632 à 4635 sont vraisemblablement les préludes des types 4636 à 4648 très nombreux et très persistants de formes Le battoir qui a employé cette marque devait être important, à en juger par la quantité de papier ainsi filigrané qui s'est répandu sur la Suisse, la France, les Pays-Bas, l'Allemagne et jusqu'en Hongrie et en Russie Mais où le chercher, si ce n'est en Piémont où ce papier se trouve à Lanzo, Azeglio, Masino, Verceil et Biella et d'ou il a pu passer à Parme, seule localité de l'Italie continentale où nous l'ayons trouvé'

² For further information regarding the two University Library manuscripts the reader is referred to the *Catalogue of the Manuscripts Preserved in the Library of the University of Cambridge* (Edited for the Syndics of the University Press), Cambridge, 1856-67, Nos 595 and 1429

³ The colophon of the manuscript states that Worcester completed his corrections of the text in March 1472, see below, p xxxix and note 1, and text, p 292

3⁷, 13⁴⁻⁵, 14⁴, 14⁶⁻⁸ The manuscript accordingly lacks fols 1, 3, 16, 23, 100, 101, 108, 110-12, though the *Dicts* ends on fol 109b.

Well written in a clear hand, 28-32 lines to the page, capital letters illuminated, no signatures or catchwords¹

The name William Auerel occurs twice (fols 109b and 3a) At the end of the text is the note

Nomen scriptoris John ffermour plenus amoris
Et constat Ricarde Walker Grocer

There are a few scribblings, including a later paraphrase of the text on fol 34b A similar paraphrase on 41b has been almost completely lost in the margin, and so on fol 104a, the note 'And he sayd to a wyseman that —'

MS O 5 6 Trinity College, Cambridge (T)

The description of this manuscript, as given in the catalogue of manuscripts (No 1287),² is

Vellum, 15½ × 10½, ff 69, double columns of 51 lines Cent xv, in a curious hand, very clear. Contains a good many rough pictures

Marked A 6

On f 1 is the name Le. Fludd

Collation 1⁷ (two left), 2⁸ (wants 8) 3⁸ (wants 1, half of 3 and 8) 4⁸ 5⁸ 6⁸ (wants 1, 5) 7⁸ 8⁸ 9¹⁰ (3, 4 are half leaves 7 wanting) 10⁸ (wants 1, 7, 8) 11⁷ (wants 6)

The *Dicts* occupies fols 38a-64b and is incomplete at the end (as noted in the variant readings) The figures are similar to those in MSS B, E, and C As the text is that of William Worcester's revision, the manuscript was written after March 1472

Additional MS 34193, British Museum (Ad)

Folio, paper and vellum, 11 × 7½ inches, late fifteenth century, fols 228³ Perfect, the *Dicts* occupying fols 137a-201b, this

¹ Catchwords are found only on 8 verso and 43 recto

² Montague Rhodes James, *The Western Manuscripts in the Library of Trinity College, Cambridge*, Cambridge University Press, 1900-2

³ Mr Henry Bergen, to whom I am obliged for the collation of the manuscript and for other details, writes to me 'Although as a rule the later the MS the more likely one is to find inequalities in the number of leaves to a gathering, odd numbers of leaves generally mean that one or more have been lost In making up MSS of vellum and paper, the custom was to enclose the section in one or two folded vellum sheets and to use a vellum sheet for the two middle leaves (1 or 2 vellum + x paper + 2 vellum + x paper + 1 or 2 vellum), but this MS with its curiously mixed sections at the beginning

section is unconnected with the other items bound up in the book.

Collation 1⁴⁺¹ 2-5⁸ 6⁶⁺¹ 7-8⁸ 9⁴⁺¹ The first quire consists of 2 vellum leaves and 3 paper, quires 2, 3, and 4 contain 3 paper+2 vellum+3 paper, while quire 8 has 3 vellum+2 paper+3 vellum, quires 5, 6, and 7 are all vellum, and quire 9 is made up of 2 vellum+1 paper+2 vellum

Poorly written in a hurried hand, 39-43 lines to the page, signatures for the most part rubbed off, catchwords, initial letters roughly decorated ¹

The manuscript was formerly in the collection of Richard Heber (Sale Cat 1836, lot 821) It has the book-plate of the Rev John Fuller Russell, and the following names are written in the margins George Corquerell (fol 98b), Charles Henchman (fol 169b), and George Goodman (fol 228b)

For a full description of the contents of this manuscript, the reader is referred to the *Catalogue of Additions to the Manuscripts in the British Museum* (1888-92) ²

MS Harley 2266, British Museum ¹ (H)

Folio, paper, 12 × 8½ inches, second half of the fifteenth century, fols 58 Very imperfect In its original state the manuscript consisted of five quires of ten leaves plus three leaves *Collation* 9 (the first leaf missing) = fols 1-9 *plus* 9 (one leaf missing between 13 and 14) = fols 10-18 *plus* 10 *plus* 8 (one leaf missing between 29 and 30 and one between 35 and 36) = fols 29-36

and end seems to be exceptional The fact that sections 5 to 7 are of vellum (one of 7 and two of 8 leaves) may point to original sections of 8 leaves The odd number of leaves in 1, 6 and 9 shows that there must either have been a loss of folios or that it is a very queerly constructed book' Although I have gone through the manuscript again, the text does not show any loss of leaves The scribe, as noted, omitted large sections of the *Dicts* but no portion so extensive as to have originally contained the contents of two written pages In addition, the text seems to run on from leaf to leaf without any noticeable break The text is, however, incomplete, as the scribe failed to include the chapter on Magdarge, this omission is the result of a scribal error and is not due to the loss of any leaves

¹ Note by Mr Bergen

² Compare H L D Ward, *Catalogue of Romances in the Department of Manuscripts in the British Museum*, London, 1893, vol 11, pp 487 and 584, also Carleton Brown, *A Register of Middle English Religious & Didactic Verse*, Oxford, 1916, vol 1, pp 411-12

³ Compare, also, *A Catalogue of the Harleian Manuscripts in the British Museum*, London, 1808, vol 11, p 633

plus 9 (one leaf missing at the beginning of the section between fols 36 and 37) = fols 37-45 *plus* 10 (of fol 46 only a small scrap of the lower left-hand corner remains) = fols 46-55 *plus* 3¹

Written in a clear hand, approximately 33 lines to the page, signatures are for the most part rubbed off, catchwords, capital letters at the beginning of the chapters are decorated

There are many marginal notes calling attention to the text, some of the marginalia being written in a fine humanistic hand On fol 1a is the date '17 die Maij 1724/5' (date of purchase by Edward Harley, the second Earl of Oxford)² and on 38b the inscription Pearson Pegham On fol 23a is the interesting note of ownership Willyam Athertoun and Amye his wife and (? frend), being a vitteler to the masters of the Quinies Maesties Mint *with-in* the tower of London

MS Rawl Poet 32, Bodleian Library, Oxford (O)

Folio, vellum and paper, 11 $\frac{3}{8}$ × 8 $\frac{1}{2}$ inches, second half of the fifteenth century, fols 11+206 Perfect, the *Dicts* being written on fols 194a-204a

Written in a fairly clear hand (described as hand F in the *Summary Catalogue*), 34-40 lines to the page There are no signatures or catchwords Initial letters are roughly decorated

The text of this manuscript is printed in Appendix A

For a full description³ of the contents of this manuscript, the reader is referred to the *Summary Catalogue of Western Manuscripts in the Bodleian Library*, Oxford, 1895, vol III, No 14526

Lord Tollemache's MS, Helmingham Hall (HH)

This manuscript was described by the Royal Commission on Historical Manuscripts (Report I, page 60, col 2)

There is a copy of the 15th Century on parchment of 'The Booke

¹ For the collation of the manuscript I am again indebted to Mr Henry Bergen

² I am obliged to Dr Robin Flower for calling my attention to the fact that the entry '17 die Maij 1724/5' (an impossible form, one would say, after March 25) is in the hand of Humfrey Wanley, librarian to the first and second Earls of Oxford Dr Flower informs me that there appears to be no mention of this manuscript in Wanley's diary for that year Compare Seymour de Ricci's *English Collectors of Books & Manuscripts*, Cambridge University Press, 1930, pp 33-7 Robert Harley died on 21 May 1724

³ See also Carleton Brown, *op cit.*, vol I, p 103

of Morall Seyinges of Phylsophres, translated out of ffrenshe into Englysshe' the same probably as that printed by Caxton as 'The Dictes and Sayings of Philosophers'

Quarto, vellum, $9\frac{1}{4} \times 10\frac{1}{4}$ inches, third quarter of the fifteenth century (probably *circa* 1460),¹ fols 70 Perfect, 1⁸-8⁸ 9⁶

Well written in a clear hand, 36-40 lines to the page Initial letters are illuminated There are no signatures or catchwords There is a note of ownership of Wyllyam Burwell (? or Barwell), possibly the same William Burwell buried at Sutton, Suffolk²

The manuscript is printed on the odd-numbered pages³

V

THE RELATIONSHIP OF THE MANUSCRIPTS

A HASTY glance at the *variae lectiones* will convince the reader that no manuscript is copied from any other Each manuscript has mistakes peculiarly its own It is hardly worth while to repeat here all these peculiarities as they are easily found in the collations, but a sufficient number may be noted so that the reader can see at a glance that all the important manuscripts are independent B has the following special faults 20 25, 22 30, 24 17, 24 35, 26 9, 32 1, 42 30, 48 30, 50 13, 56 4, 56 33, 70 13, 74 20, 86 32, 124 13, 134 21, 218 33, &c , C has the following errors peculiar to this MS alone 52 9, 88 11, 90 6, 98 23-25, 108 1, 122 24, 134 8, 138 5, 144 18-19, 158 1-2, 196 31, 214 13-14, 280 29-30, &c , and E has these unique mistakes 48 12, 90 31, 98 7, 116 25, 126 27, 132 27, 136 10, 138 33, 210 22 216 15, &c.⁴

¹ For the dating of this manuscript I am obliged to Mr J A Herbert

² In MS Addit 32484, fol 271, there is a rubbing of a tombstone from Sutton Suffolk, reading 'Here lyeth buried vnder this stone The Bodye of William Bvrwell Gent Deceased the xxiiijth Day of March Anno Domini 1596 & of the age of lxxx yeares' The years 1516-96 for the supposed owner suit the manuscript entry and the fact that the manuscript is still preserved in East Anglia may be significant

³ Although this manuscript is complete as far as the text and the number of leaves is concerned, the order of the text is seriously upset in the last few pages This is obviously due to the fact that the scribe copied a mis-bound or otherwise disarranged manuscript, for full details, see below, p. xxxviii and footnote 3

⁴ In addition, E (together with the manuscripts dependent on it—T and U) frequently has errors not found either in B or C, as for example in 212 29, see also, below, page xxxi

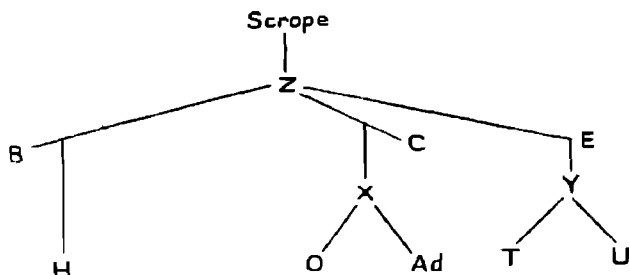
The same is true of the other manuscripts that belong to the Scrope text, these two manuscripts, H and Ad, are so hopelessly corrupt that not *all* the variants from them have been noted, but a sufficient number of them will be found in the collations to leave no doubt on this score

The manuscripts of the Worcester revision, T and U, naturally form a group of their own but here again the manuscripts have special faults which indicate that the manuscripts could not be dependent on each other. The mistakes in T include the variants for 36 28, 58 1, 68 17, 84 11, 90 8, 94 29, 96 26, 110 4-5, 112 21, 150 14-15, 168 25-27, &c, U has 40 13, 84 1, 88 34, 98 7, 122 27, 162 12, 180 5-7, 204 14, 214 33, 218 32, 254 2, &c

It is perfectly obvious, of course, that if any manuscript was copied from any other, that manuscript would show at least a certain number of the other's faults. It is not necessary that *all* such errors should be preserved in the second manuscript, for the scribe may very well have corrected some of them. The number of special readings is, however, so extensive that we can safely assume that the manuscripts are all independent copies. The only major fault that any number of manuscripts share is found in 104 24. In three¹ manuscripts (B, T, and H) the sentence ends as printed in the text, the other four manuscripts (C, E, U, and Ad) add 'and none otherwise but as thow wold thei did to the'. Whether we can see in this a genuine group of manuscripts or merely the same corruption occurring independently in the work of different scribes, due to the homœoteleuton error, is a debatable point. The best evidence that we have may be found in the rough illustrations which accompany the text. In B, C, and E, the three most reliable manuscripts, the pictures are so alike that, as they could not have been copied from one another, they must have been transcribed from a common original (or at least from sister manuscripts). If this is combined with the only fault which the manuscripts have in common, the stemma of the manuscripts would be

(Here z is the manuscript from which B, C, and E were copied,

¹ O, although copied from the same manuscript from which Ad derived, has not the addition as in the other four manuscripts. As the scribe of O frequently shortened the text, this does not necessarily prove that O could not have been drawn from MS 'X'. See also the Introductory Note to the O text, pp 295-6



possibly representing more than one manuscript—see below, x is the original for O and Ad—on this, see the introduction to the abbreviated version in Appendix A, y is the formal copy of the Worcester version made from the interpolations in E—see below, pp xxxvi ff)

There is some further evidence for such an arrangement. The following variants found only in C, E, T, U, and Ad argue in favour of a division separating them from B: 56 10, 68 18, 84 7, 130 32, 150 26, 164 3, 192 5, 192 33, &c. As a sub-group, C and Ad may be identified by the readings they alone have in common, such as 116 8, 216 7, 224 30, 264 23, 272 31, &c. E, T, and U also form a subdivision by having special readings for 24 17, 30 13, 32 22, 50 8, 70 29, 122 24, 152 27, 164 2, and 202 12.

It is needless to repeat here the excellent observations on the difficulties connected with the preparation of a correct genealogical tree for manuscripts which Professor R. W. Chambers and Dr. E. V. Hitchcock brought out in the introduction to their edition of Harpsfield's *The Life and Death of Sir Thomas More* (EETS, OS 186, pp. xxi–xxx1). The editors' remarks on 'manuscript contamination' are particularly appropriate for the *Dicts*. If the above grouping of the manuscripts is accepted, it will be found that a number of manuscripts show affinities which would be impossible if the 'descent' of these manuscripts were confined to this chart, for example, in 46 6 B differs from H, in 56 4 B has the same omission as Ad (though this is probably only an eye-slip independently made), in 84 21 T and Ad have the same textual emendation, in 166 8 B and U agree, in 136 11 the grouping is CTH, EU, and Ad (with Ad giving the only correct reading, perhaps an emendation of E), in 138 17 and 172 10

B and C have the same misreading, and in 158 11 H and Ad agree ¹

There is no doubt in the editor's mind that MSS C, E, and B were copied from the same manuscript or at least from sister manuscripts, according to the evidence of the illustrations, possibly even in the same scriptorium, the 'mixture' of the variant readings can, in that case, be explained by assuming that the manuscripts were compared now with one, now with the other. If these manuscripts (and H and Ad may very well have had the same origin) were transcribed from similar manuscripts, it may even be possible that the models were occasionally exchanged, so that the scribe made his copy from more than one original. It may also be true that the manuscripts were compared with one another and corrected wherever necessary, this would account for the numerous corrections in the Emmanuel College MS, both for the interlineation of omitted words and for the cancellation of other words and passages not found in the other manuscripts (thus, for example, in 98 5, 100 11, 104 24, 112 25, &c.)

VI

THE SELECTION OF A MANUSCRIPT FOR THE SCROPE TEXT

THE choice of a manuscript for the Scrope text was at once easy and difficult. Unfortunately all the manuscripts of this translation, as well as for the Worcester revision, are incomplete, the only manuscript which is complete as far as the leaves go (Ad) lacks the chapter on 'Magdarge' and shortens the text by numerous and extensive omissions. MSS O, H, and Ad could be eliminated at once, the best of these three (O), though a fair text, is only an abbreviated version and the other two are so hopelessly corrupt as to be almost useless. The choice therefore devolved on C, E, and B. A glance at the variants will show that of these manuscripts C is easily the poorest. The editor was thus confronted with the problem of deciding whether B or E was to be selected as the basis for the text, and it was at this stage that the choice was difficult, for if E (the manuscript corrections being

¹ These examples have been picked out at random and do *not* represent a complete list by any means

included) offered the slightly better text, B was, on the other hand, more complete. It was, however, mainly due to the many corrections in E that the Bodley MS was finally selected for the text.

It was mentioned in the description of the Emmanuel College manuscript that at least two hands had made corrections in that manuscript. Of these two sets of corrections, the one which is written in darker ink supplies corrections to the Scrope text, while the other gives the readings of the Worcester version as well as correcting still other mistakes in the manuscript. E, in its uncorrected state, is certainly only a very little better than B, but if the editor had selected E for the text he would have had to refer *in the case of each correction* to the readings of the French text as well as to that of the other manuscripts of this translation. In short, the editor would, in any case, have had to refer back to B, and in some cases also to C, before he could accept the manuscript corrections in E.¹

Of secondary importance was the fact that B was more complete than E. If the text had been set up from the Emmanuel College MS, it would have been necessary to supply large portions not only from the Bodley MS but also from C. In short, if E

¹ The corrector frequently erased the text or made other changes, so that it is sometimes difficult or even impossible to determine what the original reading was without having recourse to the other manuscripts, the most important of these are the readings recorded for 30 6 (*see Notes*), 40 26, 48 11, 50 21, 56 20, 60 19, 04 21, 72 4, 130 11, 136 10, 180 29, 204 14, and 206 23. Another difficulty is encountered in the case of omissions in the Emmanuel College manuscript that were later added by the interlineator, for in each case it would have been necessary to refer to the four other important manuscripts (B, C, T, and U) before it could be determined whether the readings thus found were Worcester's emendations or Scrope's text, of such corrections the following may be noted: 30 13, 32 29, 82 17, 84 1, 98 5, 100 11, 104 23, 114 21, 120 15, 122 17, 126 27, 142 26, 178 31, 180 5, 184 4, 206 20, 216 22, and 220 14. Finally there is some evidence to the effect that Worcester consulted a different French manuscript than the one used by Scrope while making his corrections. This *may* account for the reading 'tirant' in place of 'theef' in Darius's letters to Alexander. It is certainly responsible for the 'Gesysus' instead of 'Milesius' in the Worcester version (268 9), for the French manuscript used by Scrope has 'Milesius', the anonymous translation and the Latin text, however, have 'Gesius'. The name of this philosopher is omitted by Rivers and in Morgan MS 771 of the French text. Also on 262 25 Scrope has 'And thei askid him' just as his French original, which reads 'Et lui demanderent'. In the Worcester version the 'him' appears as 'Archasam', which reading substantially agrees with the Latin and Helmingham Hall texts and with most of the French manuscripts (so Morgan MS 10).

had been used, the Scrope text would have been printed from three manuscripts, viz B, C, and E, on the other hand, B and C together supply the entire text. In any case, a large part of the text would of necessity have to be printed from B, the sole authority for some twelve pages of text.

The text is therefore printed from MS Bodley 943. It need not be assumed from the above that the text of E is vastly superior to B (for this is far from true), but there are a half-dozen important omissions in the latter manuscript which E supplies. These are entirely due to the homœoteleuton error and are accordingly not very serious as the text can be reconstructed from E. The readings of the Bodley MS have been emended according to E wherever it was apparent that this was advisable, or when the French text confirmed such an opinion. As the manuscript from which Scrope made his translation is known (or at least one so close as to be a sister manuscript of his original), it is possible to arrive at the original reading of the translation in every case. Regardless of which manuscript afforded the reading, it was made a principle to select that variant for which the French text was demonstrably responsible. In practice it will be found that, with perhaps one notable exception already cited,¹ this reading would be found either in B or E. The result of this is that, in the opinion of the editor, the original readings of Scrope's translation have been reconstructed regardless of what the various scribes (or Worcester) had done in trying to correct apparent errors in the text for which the French manuscript was actually responsible.

So much for the major faults of the Bodley MS. It will be seen, however, in the *variae lectiones* that B frequently differs in very minor details from all the other known manuscripts. These differences have generally been left because there is some evidence for the fact that this manuscript preserves the original reading despite the unanimous opinion of the other manuscripts. It is possible that the Bodley MS was in part checked with, or corrected from, Scrope's own manuscript. A number of cases will serve to illustrate this.

- (1) 32 17 B reads 'who-so hathe no power ouer his wit hath no power ouer his ire'. All the other MSS have 'of' for 'ouer', whereas the French reads 'sur'.

¹ Ad, at least once, as we have seen (p xxxi), alone gives the correct reading

- (2) 48 7 B has the plural 'ennemyes', the other MSS giving the singular The French text reads 'les ennemis'
- (3) 72 8 The wording in B is clearly better than that in the other MSS
- (4) 114 6 Only the Bodley MS has the plural 'thingis', agreeing with the French 'choses'
- (5) 132 15 The reading in B 'to the kingis' agrees with the French 'aux rois'
- (6) 138 10 The reading in B 'pan' for the 'as' of MSS CETU is the correct one
- (7) 142 1 The singular 'wynnyng', comparable to the French 'gaing', is found only in B, the other MSS having the plural
- (8) 144 9 The Bodley MS alone preserves the indirect quotation of the French text, the other MSS having turned this into a direct quotation
- (9) 160 9 Only B has 'ordeyneth his reäume' to conform to the French 'qui establi son royaume'
- (10) 194 32 Although Scrope inverted the 'tout le tresour et toute la monnoie', only B preserves both 'alle's'
- (11) 198 21 The 'moult' of the French 'moult grant de corps' appears as 'so' in B and is omitted in the other MSS
- (12) 258 32 'to the helthe' The 'the' is omitted in the other MSS, while the French reads 'a la cure'

Admittedly these are *very* minor variants, but so are the other readings in B that have been retained despite the evidence of the other manuscripts. To a considerable extent, these variants are due to differences in number, the presence (or absence) of the definite or indefinite article, and the use of the relative or demonstrative pronouns. It is almost impossible to tell in such cases what the reading of the original was, and it has been thought advisable, as B not infrequently gives the correct reading all the other manuscripts to the contrary, to preserve such variants in B. This does not in any way harm the text and offers greater uniformity.

VII

THE EMMANUEL COLLEGE MANUSCRIPT AND THE WORCESTER VERSION

THE Emmanuel College MS, as we have seen, contains the Scrope text with interlinear and marginal corrections supplying the readings of Worcester's rewriting. The handwriting is quite faint and hurried, but if the script is compared with known examples of Worcester's hand (for example, in MS Royal 18 B XXII of the British Museum), it will be seen that there is a great deal of similarity between these two handwritings. There can be little doubt¹ that these notes are in the autograph of William Worcester.²

Whether these additions are actually in the hand of Worcester or not makes very little difference, except perhaps as an item of 'association' interest, for the Worcester recension is preserved to us in two other manuscripts (T and U), both of which must be tolerably good transcripts, for they contain few obvious mistakes and differ from each other but very slightly. It is significant, however, that the interpolations in the Emmanuel College MS do not invariably agree with the Worcester emendations preserved in the other two manuscripts. Not only does the interpolator of E omit certain of the Worcester readings found in both T and U (as in 36 11, 78 22, 92 8, 116 3, 116 5, 118 1, 120 31, 132 4, 136 4, 154 32, 156 33, 172 12, 172 33, 192 21, 206 14, and 258 23),³ but he occasionally makes additions and corrections not found in T

¹ I am obliged to Dr Robin Flower of the British Museum and Mr H S Bennett, the Librarian of Emmanuel College, for confirming my vague suspicions that these additions were actually made by Worcester himself. The interpolations are exactly similar to those in the only known manuscript of the *Boke of Noblesse* (Royal 18 B XXII) known to be made by Worcester, compare Warner, *op cit* p xlv.

² If Worcester actually had no Irish connexions despite the theory already advanced (see above, p xxiii, n 2) it is still possible that he took the manuscript with him to his native Bristol and that it wandered from there across the Channel. G Poulett Scrope, *History of the Manor and Ancient Barony of Castle Combe* (London, 1852, pp 197-8) says 'The latter years of Wyrcestre's life were passed at his native place, Bristol, where he had a house and garden, near St Philip's churchyard-gate, and other property, probably inherited from his father. He died in or about the year 1484, leaving two sons and a daughter.'

³ There are a further number of cases where T and U both omit words or phrases *not cancelled* in the Emmanuel College MS, as, for example, in 42 1, 198 2, 202 18-19, 210 3, 212 19, 214 6, and 214 32.

or U, as in 34 13, 64 21, 70 29, 88 1, 114 21, 130 11, 136 10, 178 31, 206 23, 212 14, &c It is clear, therefore, that even though the corrections in E can be shown to be in Worcester's hand, they do not represent his final revision but rather the working copy ¹

VIII

THE DATE AND AUTHORSHIP OF THE TRANSLATIONS

As we shall see below, it is certain that in the third quarter of the fifteenth century at least six writers were interested in the *Dicts and Sayings of the Philosophers*. Of these, the five known translators were among the most distinguished writers of a period otherwise undistinguished in literary efforts. With Earl Rivers's text and Caxton's additions and corrections we are not concerned here, nor indeed with George Ashby's paraphrase of a number of the proverbs, except to record that they come within this period and that they are, to some extent at least, 'landmarks' of English literature. The former text is being prepared by Professor Rudolf Hittmair of Tübingen, and George Ashby's works have already been printed by the Early English Text Society ². It is probably little more than a coincidence that, of the four prose translators of the *Dits Moraulx*, three were more or less intimately connected with Sir John Fastolf. Stephen Scrope and William Worcester were secretaries to Fastolf, and the former was, in addition, his stepson and ward, Earl Rivers, on the other hand, took a part in the disputes which arose over Sir John's will,³ especially in regard

¹ The interlineations are sometimes almost completely illegible (for example, on fol. 73) and can only be made out by consulting the readings of T and U. It also appears that some of the marginal corrections have been cut away (for example, on fol. 20 of E). See, also, the notes to 122 17-18 and 204 31.

² Edited by Mary Bateson, Extra Series No. LXXVI, 1899.

³ The Woodvilles and the Fastolfs were, doubtlessly, well known to each other, both having been important figures in the wars in France. Fastolf had stood as bond for the seventh Lord Scales in 1450 (document cited by Scrope, *op. cit.*, p. 275). Elizabeth, only daughter of this Lord Scales and Baroness Scales in her own right, married Earl Rivers (then Anthony Woodville) about the year 1460. In a letter dated September 1465 John Paston wrote to his cousin Margaret (vol. IV, p. 189) 'Also he shall fynd in yeres after that, or in that yere, or ther aboutes, that Sir John Fastolf resseyved mony of my Lord Revers that now is, by the name of Richard Wydevile, for his owne dette dew to Sir John Fastolf.'

to the quarrels which occurred over the possession of the castle at Caister¹

The Scrope text and the anonymous translation preserved in the Helmingham Hall MS are practically contemporary translations. For Scrope's work there is the statement, preserved in two manuscripts, that the translation was made 'þe yere of Crist M^cCCCCL'. The handwriting of the Helmingham Hall MS is of the third quarter of the fifteenth century, probably *circa* 1450-60. In addition, it is almost certainly not a holograph manuscript, as may be seen from the fact that the text is jumbled towards the end of the volume.² This confusion is not due to the binding, for the text is jumbled in the middle of the pages,³ and can only be the result of one of two happenings, that is, either the French manuscript from which the translation was made was misbound, or the leaves of the holograph manuscript became disarranged while the scribe was making his copy. If the French manuscript had been misbound, it seems reasonable to suppose that the translator would have discovered this when he found Loginon divided into two parts and a number of philosophers appearing under the heading Marcedarge (on fol 66a) that obviously belonged to the chapter where the philosophers are treated collectively, i.e. the passage beginning 'Somme asked of oon whiche was named Protege &c'. A translator as competent as the one of the Helmingham Hall version would surely have realized this. On the other hand, a professional scribe mechanically copying the author's disarranged manuscript would not necessarily have

¹ See the *Paston Letters* (vol 1, pp 240-5, 262-4, &c). It is also interesting to recall that the Helmingham Hall MS is still preserved at no great distance from Caister and apparently belonged in the sixteenth century to a native of Suffolk.

² The handwriting in the manuscript is that of a professional scribe. There are few corrections and interlineations. The whole manuscript gives the impression of being a carefully written copy, probably made directly from the author's manuscript.

³ Through fol 57 the text follows the correct order. Folio 58a continues the chapter on Loginon. On fol 58b, the final chapter (on Protege and the other philosophers) begins and continues to the middle of fol 61a. The remainder of fol 61 is devoted to Thescle, fols 62 and 63a contain the chapters on St Gregory and Galen, on fol 63b, Galen suddenly breaks off and Loginon begins again, ending on fol 65a. Onese and Marcedarge are contained on fols 65a-66a. The remainder of 66a through the end of the manuscript (on fol 70b) completes the chapter on Protege.

noticed these discrepancies. The most conservative date that can therefore be assigned to the Helmingham Hall version is 'not after 1460' with a strong probability that the translation was made some years earlier.

As for the date of William Worcester's revision, we are informed by the colophon of U that 'this booke was of the new correctid and examyned by William Wyrcestre the monyth of Marche, the yere of Crist Mⁱ m^{ij}^c lxxii endyng after the origynall and perrafed also for more opyn and redye vndrestanding'

These four texts,¹ therefore, antedate the translation printed by Caxton, as Earl Rivers could not have begun translating the *Dits Moraulx* before July 1473, for in that month he set sail for Spain and it was on this trip that the 'worshipful gentylman', Lewis de Bretaylles, first interested Earl Rivers in 'a book that he trusted I shuld lyke it right wele', as the noble Earl informs us in his preface.²

IX

STEPHEN SCROPE AND WILLIAM WORCESTER

SIR GEORGE WARNER has given us valuable information concerning Stephen Scrope's life and his connexion with Sir John Fastolf and William Worcester. The present editor has made no

¹ Those by Scrope, Worcester, Ashby, and the anonymous translator. The actual dating of Ashby's *Dicta et Opiniones Diversorum Philosophorum* is a matter of conjecture. Miss Bateson (op. cit., p. vi) says, in trying to arrive at the date of the *Active Policy of a Prince*: 'It is difficult, therefore to decide at what date this work was written, whether before the Fleet imprisonment, in perhaps 1460-1, or later, perhaps after the reconciliation of Warwick and Margaret, and the temporary Lancastrian successes of 1470'. Both the *Dicta* and the *Active Policy* were written for the young Prince Edward, Henry VI's son, who was slain at the battle of Tewkesbury, 4 May 1471. Ashby himself died on 20 February 1474/5. Whatever year the *Dicta* may have been written in, this work was, in any case, completed before Earl Rivers began his translation.

² For biographies of Earl Rivers (Anthony Woodville), William Worcester, and George Ashby the reader is referred to the *Dictionary of National Biography*. Further details of Rivers's life with particular reference to his translation of the *Dits* will be found in Prof. Hittmar's 'Earl Rivers' Einleitung zu seiner Übertragung der Weisheitssprüche der Philosophen' (*Anglia*, Band XLVII, Heft 3/4, pp. 328-44). The best account of Stephen Scrope's life will be found in G. Poulett Scrope's *History of Castle Combe*, in Sir George Warner's introduction to *The Epistle of Othea to Hector* (The Roxburghe Club, 1904), and in the *Paston Letters* (vol. 1, pp. 153-6, &c). Both Scrope and Worcester appear frequently in the Paston letters.

effort to supplement the biographies of these two attendants of Fastolf's, however, as far as Scrope's literary activities are concerned, Warner's account may be somewhat supplemented

In 1860 J. Gough Nichols edited for the Roxburghe Club a work entitled *The Boke of Noblesse* from the unique copy in MS Royal 18 B XXII of the British Museum. In his introduction the editor noted that the author was intimately associated with Sir John Fastolf but was unable to identify which of the men known to have been of Fastolf's circle was responsible for this translation. Nichols suggested William 'Worcestre' and Peter Basset, but it was left for Sir George Warner to point out (in his introduction to *The Epistle of Othea to Hector*) that William Worcester was responsible only for the additions written in the margin of that manuscript, and that the translation proper may possibly have been the work of Worcester's colleague, Stephen Scrope.¹ This is exactly what happened in the case of the *Dicts and Sayings of the Philosophers*. Even if the colophon of the Cambridge University Library MS, with its specific information to the effect that Worcester had corrected Scrope's work, had not survived, the Emmanuel College MS would have supplied this information, for the marginal additions in this manuscript are almost certainly in Worcester's hand² and agree, with but minor

¹ Warner says (p. xlv) 'At the same time, it is by no means unlikely that Stephen Scrope also had a hand in it'. Had Sir George Warner seen the Emmanuel College MS of the *Dicts* in conjunction with the Bodleian MS and the University Library, Cambridge, MS Gg. 1.34.2, he would certainly have been more positive in his statement. From MSS B and H we know that Stephen Scrope was the original translator, and from the colophon in U we learn that Worcester was the reviser. The Emmanuel College MS of the *Dicts* and the Royal MS of *The Boke of Noblesse* are very alike, both are, apparently, written by professional scribes, and both have interpolations in the hand of William Worcester. These interlineations again, are of a very similar nature in both manuscripts, supplementing, as they do, statements in the text and calling attention to noteworthy remarks in the original. On the basis of analogy, it seems safe to assume that the *Boke of Noblesse* suffered the same fate as the *Dicts and Sayings of the Philosophers*, that is, that the work was originally translated by Stephen Scrope and subsequently 'corrected' by William Worcester.

² Even if they *could* definitely be proved not to be in Worcester's autograph, there would still be a strong suspicion that Worcester was the author of them (assuming that U had not been preserved), for the arrangement of the marginalia closely resembles that in the Royal MS of the *Boke of Noblesse*, and the supposition would then be that the additions were copied from some manuscript actually having the Worcester interpolations.

exceptions and as far as they are preserved and legible, with the textual changes in the two manuscripts of this recension

It may be deduced from this, then, that Worcester was Scrope's literary executor, whether this was Scrope's wish or not cannot, at the present state of our knowledge concerning these two, be established. In any case, the *Boke of Noblesse*, as it is preserved to us, is dedicated to Edward IV and the colophon reads

Here endyth thys Epistle, undre correccion, the xv day of June,
the yeere of Crist Mⁱ iiii^e lxxv, and of the noble Reyne of kyng
Edward the iiii^{the} the xv^{ne}

while Worcester, as the colophon of the University Library MS tells us, corrected Scrope's *Dicts* in 'the monyth of Marche, the yere of Crist Mⁱ iiii^e lxxii' ¹ Scrope, on the other hand, died in 1472, so that these revisions were probably undertaken after his death ²

Of the other works ascribed to the pens of William Worcester and Stephen Scrope, the *Epistle of Othea* will be treated at greater length in the forthcoming edition being prepared by the present editor. Suffice it to say that, contrary to Sir George Warner's statement, the Longleat MS is not unique and that at least one other manuscript of this text (St John's College, Cambridge, MS 208) shows evidence of a later revision. The remaining work, the anonymous English translation of Cicero's *De Senectute* printed by Caxton in 1481, presents a most interesting problem. In the prologue of this work we read that this

'book was translated and thystoryes openly declared by the orde-

¹ The date March 1472 is, of course, open to two interpretations. Sir Harris Nicolas, *The Chronology of History*, London, 1833 p. 38, says 'In England, in the seventh, and so late as the thirteenth century, the year was reckoned from Christmas-day, but in the twelfth century, the Anglican church began the year on the 25th of March, which practice was also adopted by civilians in the fourteenth century. This style continued until the reformation of the calendar by stat. Geo. II c. 23, by which the legal year was ordered to commence on the 1st of January, in 1753'. On this point, see also Blades's note on the date of Caxton's edition of Earl Rivers's translation of the *Cordiale*, 24 March 1478, i.e. 1479 (op. cit., vol. II, p. 73). If, then, Worcester was writing before the twenty-fifth day of March, the year must be taken to be 1473, not 1472, if the entry was made after 25 March, the date would be March 1472 in any case.

² Scrope, op. cit., p. 288. 'Stephen Scrope died, it is believed at Castle Combe, in 1472'. He must, then, have died at the age of seventy-two or more, for Scrope appears to have been ten or twelve years old when his mother married Fastolf in 1409, compare Warner, op. cit., p. xxvi.

naunce & desyre of the noble Auncyent knyght Syr Johan Fastolf of the countee of Norfolk banerette lyuyng the age of four score yere' (PML 778, fol 2a)

Now in William Worcester's *Itinerarium* there is an entry which reads ¹

'1473, die 10 Aug presentavi W episcopo Wyntoniensi apud Asher librum Tullii de Senectute per me translatum in anglicis, sed nullum regardum recepi de episcopo'

and on this note is based the assumption that Worcester was the translator of the Caxton edition. However, as Warner has already noted, there are a number of discrepancies to be explained if this theory is to hold water. If Worcester really was the translator, he must have kept the work to himself for a period of thirteen years, as the work must have been undertaken (on the evidence of the prologue) before Fastolf's death in November 1459.² This is a most unlikely circumstance. The dates are, however, very significant. Of the four works under consideration, all of which are dedicated to or connected with Sir John Fastolf, three can be demonstrably shown to have been modified or adapted after 1 January 1472 (or 1473³) as follows

(1) <i>Dicts and Sayings</i>	written 1450	revised 1472
(2) <i>The Boke of Noblesse</i>	„ prior to 1459	„ 1475
(3) <i>Tully of Old Age</i>	„ „ 1459	„ 1473
(4) <i>The Epistle of Othea</i>	„ after 1440	„ before 1488 ³

¹ Ed J Nasmith, 1778, p 368

² It seems unlikely that Worcester could in any case have translated the *De Senectute* while Fastolf was still alive, as he apparently knew little or no French till about the year 1458. Among the *Paston Letters* there is one dated by Gairdner (vol iii, pp 131-3) as 27 August 1458 which would indicate that Worcester was at that time still studying French. 'Item, Sir, I may sey to you that Wilham hath goon to scole, to a Lumbard called Karoll Giles, to lern and to be red in poetre or els in Frensh, for he hath byn with the same Caroll every dey ij tymes or ij, and hath bought divers boks of hym, for the which as I suppose, he hath put hymself in daunger to the same Karoll. I made a mocion to William to have knoen part of his besines, and he answered and seid that he wold be as glad and as feyn of a good boke of Frensh or of poetre as my Mastr Fastolf wold be to purchase a faire manoir, and therby I understand he list not to be commynd with all in such matiers'. Worcester's bad Latin is also noted by Gairdner in a document of some eight years later (vol iv, p 231). *The Dictionary of National Biography* (xviii 238) says that Fastolf died at Caister on 5 November 1459, G Poulett Scrope sets the date at 12 November.

³ As Warner pointed out (p xxix), the *Epistle of Othea* was written after Fastolf's return from Maine in 1440 (or possibly in 1441). *The Terminus ad*

On the basis of analogy, it can, I think, be safely argued that Scrope was the translator of the first text¹ and that the version presented by Worcester to Bishop Waynflete at Esher very probably was no more than a revision of Scrope's work. Which version was printed by Caxton and whether or not the improved prose style of the printed text (better than that of the acknowledged work of Scrope and Worcester) is due to Caxton's editing² cannot at this time be determined. In any case, there is much similarity in style between the *Boke of Noblesse* and the *Tully of Old Age*, although they both, of course, go back to the same original.

Saist thou also that thies othir olde men callid ffabrycius and the curious and the Cornycanoys did nothyng whenne they defendid and sauid with their counsele and by their auctorite the comon profite of our cyte of Rome (*Tully of Old Age*, PML 778, fol. ci.)

Also the senatours clepid Fabricius and Curiois Cornecanois, that they aswelle as the forsaide Fabius in her grete age did none othir busnesse but only by there counccle and by there auctorite counceiled, avised, and comaunded that that shulde bee to the comon profit of the saide cite of Rome (*Boke of Noblesse*, p. 60.)

Another instance of such similarity will be found a few leaves farther on.

And yf thenne thy Grauntsire Quintus had lyuyd | vnto an C yere | he shuld neur had be annoied discouragid nor weery of his olde age | for it was so profitable and so honeste to hym | how be it that he hadde left the vse and the maner of deedys of armes | in whiche yong knyghtys | preuen and assaye themsilf | that is to witt | lightly for to renne | ferr for to lepe | & to Juste with speris and to fyght myghtly with axes & with nakyd swerdys Neuertheles & he had

Quem for the revised version has been temporarily set as not after 1458 because the St. John's College MS. has a birth entry for that year on one of the fly-leaves. Although not necessarily written in that same year, it would hardly have been entered much later. Of course if Worcester had a hand in this revision, it must be dated *non post* 1484, the probable year of Worcester's death.

¹ William Blades, *The Biography and Typography of William Caxton*, London, 1877, p. 230, says 'We have seen already that the "Dites and Sayings of the Philosophers" had been translated in 1450 for Sir John Fastolfe, by Stephen Scrope, his son-in-law, and this possibly came from the same pen.'

² Caxton says, regarding the *De Senectute* (fol. 3) 'I haue endeuoured (*printed* endenoured) me to gete it with grete difficulte | and so gotten | haue put it in enprynte & dilygently aftir my lytl vnderstandyng corrected it | to thentente | that noble | vertuous and wel disposed men myght haue it to loke on & to vnderstonde it.'

lyued vnto an C yere he wolde haue ordeyned thies seid occupacions to be excercised & the study of the comon profite by counceill by reason & by moderat attemperaunce & sad deliberacion which thingys but if they were in olde men roted by experience oure auncient ffadirs had neur said pat the souerayn counseill of the cyte wele gouerned shulde be callid a wise senate which signifieth a wise feliship of olde men | &c (Tully, fol c3)

Of a semblable noble condicion of Quintus Fabius according to Caton

And Quintus Fabius, albeit he might not in his gret age laboure, left the usage that he in his youthe taught yong knightis, as to renne, lepe, just withe speers, fight afoote withe axes, yet he had in his olde age alway gret solicitude and thought for the avauncement of the comon profit of the citee by counceile, by reason and by inure deliberacion of hymself and of the wise senatoure

The diffinicion of the office that belongithe to the senate

And whiche terme senate is as moche for to say a companie of aged men assembled together (Boke of Noblesse, p 62)

A similar conformity between the *Tully of Old Age* and the *Dicts and Sayings of the Philosophers* is also not hard to find

Thenne sethin that olde men desren the delectacyons & pleasirs which be in the labourages & tylling of londys | thenne be we graciously disposed in suche prouffitable werkys of delectacyon accordyng to olde age fforsoth in the house of a good & diligent olde lorde labourers haue ordeyned his manours & lordships to be wele approwed by plantyng fruytes tylling eryng | sowyng | & gardenyng | & in their heruest & vindages | with there bestis & catailles norisshing stored | as the seler is eur stored with wyne syders & oyles | & the bernys with the garners eur stored of cornes and vitaylles necessaryes to the sustenaunce and lyuyng of man | and alle the vil-lages as the tenauntes of the seid good | and delygent auncyent lordes be riche & stuffid plenteuously | & also hath grete habondaunce and plente of beefs & motons (printed 'motous') porkys for larde and kedys lambys swannys partryches hennys capons & of othr pullaile & of othr foullys of dyuers kyndes | also of mylk of cheesys & of hony by the bees in hyues in places which the labourers of londes callen nowe their curtylages (Tully, fols f3 verso and f4)

In the *Dicts* there is a passage that bears a close resemblance to this¹ It is quoted below from MS U, which includes the Worcester additions

¹ It may also be compared with the very similar lines which are found in the *De Senectute* a few pages earlier (fol f2)

And knowe ye Scipion & Lelius that the thyngys & werkys & besinesse

Also be vnder konnyng and wisdom and loue tho that werkith with the grete gheteyng of the riches that comyth of erthe tileng, that is to say laborers of erthes, ffor ther is of none labour soo goode geteyng but to labour erthis with plente of bestis, cornys, vynes, and fruytis, oiles, herbis, and sedis, and other dedis of labour in tileng the erthe, by the which the peple is gouerned and susteyned, cheualrie is encresid, houses & bernys filled with riches, and reames susteynyd and gouerned. Wherfor it longith well to kepe soche thingis oponlie, *id est* publicquement that is called the comon profite. And it longith oponly to worship soche men euery after his discrecion, degre, his condicion and his konnyng to that entent that the peple may know the good and be couraged to doo well to all tho that sekith konnyng to the entent that thei may haue the grettiſ will to lerne. And that all ther vnderstanding may be to stody that the province and the shire or town may be the bettiſ be them and delueſ the to ponisshe euill doers also sone as to the shall appere ther delite.¹

A note of considerable interest may be found in the inventory of John Paston's English books (Gardner, op cit, vol vi, p 66). This inventory could not have been drawn up before 1475 as item 4 is 'a Boke in preente off the Pleye off the [Chess]', which presumably refers to Caxton's edition, printed at Bruges about the year 1475.² In this list there are three books which point towards Scrope and Worcester

- 7 Item, in quayers – Tully *de Senectute* in wheroff ther is no mor cleer wretyn

of labourers of the landes & feeldes be gladsom & pleasaunt not oonly by thencreces of whetyſ & cornys | nor by the medowes full of gras nor by the vynes full of grapes nor by dyuers smale & yong trees bryngyng forth fruytes | But also the thynges & the werkys of the labourers be gladsome & delectable | by the gardeynes full of dyuers herbys floures & seedys | by the curtilages gardyns & orchardes planted & greffed with dyuers trees | & by the norisshyng & feedyng of bestis in faire grene medowes & pastures | & by the hyues of bees keepyng & norsshing of them whiche makyn wax & hony | by a meruelouse werkynge of their kynde | & by the dyuersitee of all flours & of dyuers colours of roses

¹ See the Scrope text printed on pages 28-30

² The colophon of this book has the date 'the last day of marche the yer of our lord god a thousand foure honderd and lxxiiii'. Blades suggested (vol ii, p 9) that this date referred to the completion of the translation and not of the printing of the book. The present writer pointed out not long ago that the date *may* be the date of printing after all, for full details the reader should compare the note on 'Caxton Variants' in *The Library*, June 1936, pp 63-5

- 8 Item, in quayers – Tully, or Cypio, *de Amicitia* leffte with William Worcester, valet
 11 Item, a Boke de Othea, text and glose, valet in quayers

The last-named work is surely the same text as that printed by Sir George Warner and shown by him to be the work of Stephen Scrope.¹ It is a tempting suggestion to see in this English *de Senectute* the translation made by Stephen Scrope and that this manuscript together with the *de Amicitia* (item 8) was left with William Worcester, subsequently revised by him, and finally presented (possibly only a transcript of the original manuscript was actually given) on 10 August 1473 to Bishop Waynflete. This would then be the text that Caxton used.²

¹ A copy of this work was included in the 'grete booke' which William Ebesham wrote and illuminated for Sir John Paston (*Paston Letters*, vol. v, pp. 1-4). Unless the *Boke of Othea* had, in the meantime, been removed from the 'grete booke' and bound separately, it would appear that the Pastons owned two copies of the *Othea*, for the Great Book seems to be identical with the 'Boke of Knyghthod and the man[er] off makyng off Knyghts, off Justs, &c.' also mentioned in the inventory.

² This is hardly the place to enter upon a discussion as to who the translator of the *de Amicitia* was, but I have often wondered if Caxton was not wrong in attributing this tract to the Earl of Worcester rather than to William Worcester. It is possible, of course, that the manuscript from which Caxton printed this text had a note of authorship reading merely 'Worcester' and that the printer confused William Worcester with the far better-known Earl of Worcester, John Tiptoft, who had been executed some six years before Caxton finally returned to England. The noble earl was a Latinist of no little repute, a great student, and a friend of some of the most distinguished Humanists of his day. On the face of it, it would seem unlikely that so fine a scholar as the earl appears to have been would have undertaken to translate a French translation (and not a very good one at that!) of a Latin classic. In addition we have documentary evidence to show that an English translation had been in the hands of William Worcester and fairly good reasons for thinking that this same person had a hand in the translation of the first tract in this Caxton miscellany. There is, then, the remote possibility that items 7 and 8 in the Paston inventory, representing two translations by Stephen Scrope, were left with William Worcester and revised by him, and that these two works were then printed by Caxton, the latter being attributed to the Earl of Worcester, possibly on the strength of some such colophon as is found in manuscript U of the *Dictes*. I have sought to identify item 9 in the inventory of John Paston's English books ('in qwayers a Boke of the Polecye of In') with the *Declamacion of Noblesse*, which forms the third tract in Caxton's edition, but unfortunately there is no shred of evidence in favour of such an identification. A final opinion on the point here raised must await a careful linguistic examination of the works printed in Caxton's volume with the known work of the Earl of Worcester.

X

THE TRANSLATIONS AND THE FRENCH MANUSCRIPTS

If the texts printed in the following pages are compared with the Latin original as printed by Ezio Franceschini, it will immediately be seen that the Helmingham Hall version is easily the best translation.¹ The mistakes in the Scrope work are both numerous and serious, occasionally the corruptions go so far that the entire sense of the passage is destroyed. On the whole, then, the Helmingham Hall MS preserves a translation which for accuracy alone is very much better than Scrope's and is, to an even greater extent, superior to Earl Rivers's work. That Scrope was chiefly responsible for these errors would, on the basis of Sir George Warner's observations on the translating of the *Epistle of Othea*, be justified. Warner noted that in that work the meaning of some passages was obscure, while other corruptions were probably simple mistranslations, adding, however, that 'it is of course possible that the fault lay with the MS from which he worked'

¹ The Helmingham Hall text has, of course, its own share of faults, some of which are of the same general nature as those made by Scrope (see below, pp. lx ff). Comparable to Scrope's faulty division of the French 'descalapius' into 'de Scalapius' are the HH readings 'the regyōn of Dayse' for the 'la region dasie' of the original (153 r3), 'the booke of Metaphesyk which is named Detheologye' for 'le liure de metaphisque qui est nomme le liure de theologie' (155 r8), and 'the booke Danathomie' for 'le liure danathomie' (259 3). There are also a number of minor eye-slips as, for example, in 233 8-10, where HH reads 'And seith the euell lawe is the loue of euell folkes, and it maye no lenger endure thanne the shadowe of a clowde'. Clearly the anonymous translator here read 'est' for 'et' in 'la mauuoise loy et l'amour des mauuois' (compare below, p. li). Again 279 20, HH has 'And seith the excercise of diuerse werkemen putteth awaye the dilectacion of the body'. The French reads 'Et dist l'exercite de plusieurs labours oste delectacion du corps', the translator (or his original) must have read 'laboueurs'. Naturally a number of clear mistranslations may also be found, so (69 25) the translator rendered the French 'louenges' as 'thankings' in the following proverb 'And seide what is worthe to the alle thi thankings for thu shalt neuer be the bettir for hem'. For further mistakes in the HH version the reader is referred to the notes to 14 r4, 16 r9, 36 r1, 52 5, 54 28, 80 r2, 140 8, 202 7, 229 37, 272 r1, 280 r2, and 288 3. Lastly there are a number of omissions in HH which may be the fault of the translator, his original or the scribe of the present manuscript: compare the notes to 6 r12 4, 22 r2, 122 r7, 156 2, 172 21, 242 7, and elsewhere in the text. On the whole, though, the Helmingham Hall version is unquestionably more complete and more accurate than either the Scrope or the Rivers translation.

(p xl) As the meaning of the Helmingham Hall text is hardly, if ever, in doubt, and as the reader can make out in almost every case the probable reading of the French original by comparing the Latin and English equivalents, the present editor has sought to throw more light on Scrope's method of translating by attempting to identify the manuscript from which he worked. This of course precluded the possibility of printing the very best French manuscript, as an examination of the Helmingham Hall text and a good French manuscript brought out, but it was thought better to print Scrope's original, and to settle once and for all the question of his ability, rather than to print a good French text (which will of course be the aim of a critical French edition when it appears). To have used the best French manuscript¹ for the passages in the notes would have served no apparent purpose, for the errors in Scrope's translation could not then have been easily explained and the anonymous translation hardly requires any further elucidation if the Latin text is used in conjunction with it. The editor set out on the search for Scrope's French manuscript with no little trepidation, knowing only too well that the possibility of that manuscript having survived was small. Certain especially corrupt passages in Scrope's work were carefully compared with some twenty-three manuscripts of the French text before one was found that completely satisfied the unusual variants in this English translation.² I have no hesitation in stating that MS. Royal 19 B IV of the British Museum explains reasonably every corruption in the Scrope text, and if it is not the manuscript from which this translation was made, it is so close to it that it must be accepted as a 'sister manuscript'.

The French text in the notes is, therefore, printed from MS. Royal 19 B IV, the manuscript believed to have been used by Scrope. On the whole this was thought advisable (as we have seen) not only because this is the only way that Scrope's capabilities can be properly evaluated but also because it helps to explain a number of obscure passages in the text. In addition,

¹ That is, the French manuscript which most closely follows the Latin text.

² The most likely place to have looked for such a French manuscript was, of course, in the great English libraries, but I was not able to go to England immediately at the time I was working on the notes and was obliged to use such manuscripts as came to hand.

as the Spanish, Latin, and English versions have now been critically edited, we may hope that a similar French text will not be unduly delayed. Finally it was found that only by printing the text of a French manuscript from which one of the three translations was unquestionably made could it be definitely shown whether the English translations were independently undertaken or were dependent on one another. If the best French text were used and two English versions had the same mistakes, there would be no evidence to show whether the English translations were made from similarly corrupt manuscripts or whether the faults were due to the fact that one translator borrowed the misreadings of another. When, however, these faults can be shown to be common to a number of manuscripts, and when it can be demonstrated that still further errors are common to *but one* French manuscript and *one* English translation, then the supposition is that not only was the English version made from this particular French manuscript but also that the other translations were not made from this manuscript, and that they probably did not consult the other English text.¹ This the Scrope text and the Royal MS 19 B IV are able to do.

William Blades was the first to call attention to the Scrope translation of the *Dits Moraulx* and, though both Caxton and Earl Rivers had stated explicitly that they had seen no other translations of this work,² Blades was of the opinion that the Earl 'may have cast a glance over the performance of his predecessor while making his own translation'.³ With this opinion both Franceschini⁴ and Knust⁵ concurred, the latter, indeed, having supplemented Blades's hypothesis

¹ Particularly if that English text has the correct readings in some passages where the other translations are incorrect.

² Rivers states in his preface that 'Lowys de Bretaylles' gave him a copy of the *Dits Moraulx* to while away the time on his pilgrimage to St. James of Compostella. He furthermore adds the note 'whyche booke I had neuer seen before'. In the colophon Caxton says 'the bookes made in frenshe whiche I had ofte afore redd | But certaynly I had seen none in englissh til that tyme'. The quotations are taken from Caxton's first edition (Blades No. 10—PML 673).

³ William Blades, *The Life and Typography of William Caxton*, London, 1863, vol. II, p. 37.

⁴ Franceschini, *op. cit.*, pp. 390-1.

⁵ H. Knust, *Mittelalt. a. d. Eskurial*, pp. 591-2, also in *Jahrbuch für rom. und engl. Literatur*, Band X, pp. 146-8.

Introduction

Both Blades and Knust base their arguments on the occasionally very great similarity in the texts of these two works. This is obviously a weak criterion when the two texts are nothing more than translations of the same original. As will presently be demonstrated, the Helmingham Hall version is clearly translated from a different (and much better) French manuscript, yet it is a very easy matter to select a number of passages where the identity of wording between this version and Scrope's is even closer than in the passages selected by Blades and Knust to illustrate the similarity between Scrope's and Rivers's work. There is no denying, however, that such a similarity does exist between the translations made by Earl Rivers and by his predecessor as the following examples may serve to show

Rivers, fol 9a

And saide he that worshiped the
wyese men loueth Justice (*printed*
Justce) and doth goode dedis
and enforceth hym to wyne
sciencis and goode condicions and
therefore he shal finde that that
liketh hym in this worlde or in
the other

Rivers, fol 15a

It was asked him | what was the
mooste difficulte in a man He
answerd To knowe hym self
To kepe hys fraunchyse or liberte
To speke in places where he
ought not | To be angry | with
that he may not amende & to
coueyte that | that he may not
haue ¹

Scrope, p 18

And he saithe who-so worschup-
pith wisemen, louith justice &
dothe good dedes and enforcethe
thaym to konnyng & good condi-
cions, and he findith that the
which pleasith him bothe in this
world & in the tother

Scrope, p 38

And sum askid him whate was
hardist þinge to do in man, he
aunswered to know him-silf, to
kepe his fredome, to speke in
place where he shulde not, to
angre him wth þat þe whiche
may not be a-mendid, and not to
coueite þat þe whiche he may not
haue

¹ The Latin text (Franceschini, p 28) reads 'Et interrogaverunt eum quid est difficilis in homine? Respondit quod cognoscat hoc quod est in eo, et conservet suam legalitatem, et quod non loquatur in quo loqui non debet, et quod non molestet se ex eo quod non consequitur id quod habere conatur'. It is self-evident that Rivers and Scrope should (respectively) have 'Not to be angry' and 'not to angre' as well as having 'not to speke'. The fault lies, of course, with the French manuscript, which reads 'de parler en lieu ou il ne doit, de soy couroucier de ce qui ne peut estre amende'. The Helmingham Hall version correctly has 'and that he speke nat in placis where that he aught nat to speke inne, and to kepe himself from that anger that he maye nat be amended by'.

Rivers, fol 55b

And he sayth he that is most
complete of wytt | is he that
knoweth him self And that de-
parted him not from thobeys-
saunce of God for what maner
occasion that cometh to him | &
that contynuelly thanketh him
for the goodes that he hath sent
hym And assaron sayth that an
euil lawe and the loue of a shrewe
lasteth no lenger than the sha-
dowe of a cloud And assaron
sayth that a wyseman enforceth
hym to fle and wythdraweth
from harme And the foole doth
grete payne to fynde hyt

Scrope, p 232

And he saithe he that is most
complete of wit is he that know-
ith him-silf and that departithe
him not fro the obeisaunce of
God for whate maner occasion
commynge on, and *pat* continually
thankith God for the good that
he hath sent him And he saithe
an eville lawe ne the loue of a
schrewe lastithe no lengir than
the schadowe of a clowde And
he saithe a wiseman enforcethe
him to flee and *wit*drawe fro
harme, and the foole dothe grete
payne to finde it

On the other hand, it is quite true that Rivers and Scrope made their translations from very similar French manuscripts. For full details the reader is referred to the notes, where, I believe, every serious departure of the Scrope text from the Latin original (excepting the changes made by Tignonville) has been recorded, not infrequently the readings of the Helmingham Hall and Rivers texts, as well as the Latin passage and a selection of readings from the various French manuscripts, are given, so that a complete check on these readings can be made without referring to any other work. It may not, however, be amiss to quote here a number of cases where the Scrope and Rivers texts have the same faulty readings.

Scrope refers, on page 10, line 6, to Hermes as the inventor of 'the konnyng of scoles', the same mistake is found in Rivers where Hermes is described as the man 'that fonde the science of scoles'. In the Latin we find, however, that Hermes was 'inventor scientie stellarum'. It is quite clear that what happened is that the original 'la science des estoilles' became corrupted to 'la science des escolles'.

A few lines below the above quotation we read in Scrope that Hermes ordained 'in euery weke a day to be fastede' although the Latin text has 'ieiunare die Sabbati quolibet mense'. Rivers again concurs with Scrope by having 'and to faste euery wyke

oon day' If the reader refers back to the notes, he will find that the French manuscripts offer both readings, MS Royal 19 B IV has the text that corresponds to these two English translations, while the reading of the Latin edition is preserved in another group of manuscripts

To take a third example in the same chapter (page 16), the *Liber Philosophorum Moraliū Antiquorum* has the command 'visitatis in vestro ieiunio domos Dei' Scrope translated this as 'visite in your yong age þe churches and houses of our lorde' while Rivers similarly has 'in your yonge age visite our lordis houses' The faulty reading of these translations is immediately made clear by the French manuscripts, a correct rendering of the Latin is offered by some of the manuscripts in the reading 'en vos jeunes', while the manuscript from which Scrope made his translation (apparently representative of a group of such manuscripts) has 'en vostre jeune aage'

If a last short example from another chapter (Alexander) may be chosen, we read in the Latin edition (page 135) 'Et requisivit Platonem sapientem dicens Quid decet regem semper agere?' Scrope (page 218) renders this as 'And Alexaundre askide of Aristotole whate thing longide to a kinge for to doo?' Rivers again follows Scrope in having 'And alexander axid of Aristotle what thing a good & a manly king ought continually to doo?' The French manuscripts have the same variations MS Royal 19 B IV reads 'Et demanda Alixandre a Aristote &c' while those that represent the group preserving the Latin reading have 'Et demanda Alixandre a Platon &c'¹

If these examples are added to the numerous cases in which the Scrope and Rivers translations have the same omissions (for example the lines in HH 141 18, HH 277 15-18, HH 279 19-20, HH 285 8-9 &c) as well as to the other cases in which these two show the same faults, it will be readily seen that Scrope and Rivers worked from very similar manuscripts, if the supposition that the two are completely independent translations is temporarily taken for granted As the Helmingham Hall MS gives a correct translation for the original Latin in every single case

¹ Further examples showing that the French manuscripts used by Scrope and Rivers were closely related will be found in the notes, see, for example, those to 20 20, 26 21, 38 4, 62 13, 82 1 106 22, 120 8, 160 3, &c

noted above, it is clear that the author of this version in the first place worked from a different French manuscript (and, incidentally, from quite a good one),¹ and secondly that neither Scrope nor Rivers had compared their texts with that in this manuscript, for, had they done so, they would have certainly corrected their obvious mistakes

Blades and Knust based their opinion that Rivers had seen Scrope's work before (or while) he made his own translation upon the similarity between these two works in certain selected passages, a very dangerous criterion, as was pointed out, when the two are but translations of a common original. If this same test is applied to the translations preserved to us in Scrope's work and in the Helmingham Hall MS, it could easily be proved that either the one or the other had 'cast a glance' at the work of his predecessor. If but a few passages are selected at random, 'proof' of such interdependence will be readily forthcoming. Let us take, for instance, the following four examples

And he saithe this worlde is
delite of oon houre and sorowe
of many daies, and the tother
worlde is light pacience & longe
ioy (Scrope, p 86)

And a-nother said it is bettir
to dwelle with a serpent þan
with oon evil woman (Scrope,
p 280)

And a-nother saithe the tunge
of a discrete man is in his herte,
and the herte of a foole is in his
tunge (Scrope, pp 284-86)

And he saithe it is bettir that
thou go to the leche than to
a-bide to the leche come to the,
on the same wise I say of the
leche of the soule. And he saithe
whenne thou wolt correcte a-
nother, shewe not that thou wil

And seith this worlde is dilec-
tacion of an houre and sorowe of
many daies, and the tothir
worlde is light pacience and longe
ioye (Helmingham Hall, p 87)

And a-nothir seith it were
better to dwelle with a serpente
thanne with an euel womman
HH, p 281)

And anothir seithe the tunge
of a discrete man is in his herte,
and the herte of a fool is in his
tunge (HH, p 287)

And seith it is bettir and thu
be diseased that thu go to the
leeche thanne to abide til the
leeche come to the, and in like
wise I seye of the leech of the
soule. And seith whanne thu
wilt correcte any man, shewe

¹ That the Helmingham Hall translation was made from a good French manuscript may be seen in the notes to 10 13, 57 4, 223 29, &c and those examples cited in note 1, p lii

do it bi vengeance, bot do as
the leche dothe to the seke man,
that is to say softly, bot whenne
thou wolt correcte thi-self, ex-
pose the as the sike man dothe
to the leche (Scrope, p 68)

nat *pat* thu doest it by ven-
geaunce but do lyke as the leech
dothe to the seek man, that is to
seye softly and easily, but
whanne thu wolt correcte thiself,
dispose thiself as the seek man
dothe to the leech (HH, p
69)¹

Now it could be argued, if one followed Blades and Knust, that because the passages are so similar the texts must be, in some way, related. It has, however, already been shown that the Helmingham Hall MS frequently has the correct reading where Scrope is at fault. If Scrope had seen the other work, it is very probable that such mistakes as may be found on pages 26 20, 34 28, 64 17-19, 94 1-6, 96 16-18, 114 7-8, 122 11-12, 132 15, 136 33-34, 246 13-15 &c, would not have remained uncorrected. On the other hand, if the translator of the Helmingham Hall version had seen Scrope's work, it is difficult to account for his mistakes (the reader should refer to the notes for 14 14-15, 54 27, 152 12, 202 6, 229 37, 272 11, and 280 12-14) as well as for the occasional omissions.² These two translations must, I believe, be considered as having been independently undertaken.

The same is true if the Helmingham Hall text and Earl Rivers's translation are compared. The author of the anonymous version could not, of course, have seen the translation printed by Caxton, for the only known manuscript of this version appears to antedate the Rivers translation by at least fifteen years. Even if the dating of the manuscript were to be questioned, there is plenty of evidence to show that the anonymous translator did not make use of the other work, for none of the mistakes in the latter work which we have already mentioned occur in the Helmingham Hall MS. The contrary is equally true. Rivers certainly made no extensive use of this 'predecessor's' work, for the mistakes peculiar to the Helmingham Hall text which were enumerated in the previous paragraph stand corrected in Caxton's edition. To take the very same example quoted by Blades to show the similarity

¹ The reader will find many more similar passages by comparing the texts printed on opposite pages.

² For further mistakes in the Helmingham Hall MS, see above, p xlvii, note 1.

in the works of Rivers and Scrope, we may compare the opening lines on Homer

Hel Hall MS, p 35

Omer was a vercifou? in the olde tyme And was of the land of Grece and of the grettest estate of the Grekis, and was aftir Moyses fyue hundred and thre skore ye?, whiche made many goode thingis and alle the vercifours of Grece followed his disciplyne

Rivers, fol 14

(o)Mer was an auncient* vercifier in Grece and of the grettest astate there he was after moyses | v c
lv yere he made many goode thingis and alle the vercifiers of grece folowed his discipline

(* printed anucient)

In addition there are numerous other passages where there is a striking agreement between these two translations, of which the following are examples

HH, pp 11-13

And seith make nat youre clamours to God as ignorauntes full of corupte wille, and loke ye be nat inobediente to God ne trespassours of the lawe, and lete no man do to his felawe othirwise thanne he wolde that shulde be done to him, but beth of oon accorde, and euery man loue oþer, and vse fastinge and prayers in pure and clene wille, and constreyn youre wille to do goode werkis, lowely and withoute pride, in such maner that youre werkis maye make goode fruytes, and drawe ye away fro the companye of euell folkis as theves and such as vse fornicacions

Rivers, fols 6b-7a

And saide make not your clamours to god as Ignoraunces full of corrupt wilfulness and be not inobedient vnto oure lorde god nor trespassours to hys lawe And wyl noon of you do to your felowe otherwyse than ye wolde be don to but be concordant and loue to gyders vse fastyngis and orisons in pure and clene willes constreine you to do goode dedes humbly and withoute pryde in suche manere as of your werkes may growe good fruytes and kepe you oute of the companyes of theues of fornicatours and of thoos that vse euil werkis

In other parts of the *Dicts*, we find similar almost identical passages

HH, p 113

And seith loke ye be nat couetous vpon the good, for God hath ordeigned that we shulde haue suffisaunce in this worlde here and in the tothir worlde, and that suffisaunce is called

Rivers, fol 35a

And said | be not couetous* vpon wordely goodes | for god hath ordeigned that we shulde haue suffisaunce in this worlde And suche suffisaunce is called Sapience | The whiche ye ought to

sapience, thewhiche ye oughte to haue with the beleue of God whiche bene the keyes of goodnesse, by thewhiche ye shull entre in-to good wynnyng, in leuyng of alle tho thinges that maye drawe to any hate and euel will, for yf ye wiste how somme thingis that ye preyse bene foulle and euell, ye shulde haue hem more in hate than in loue

haue with the drede of god whiche is the keye of goodnesse wherby ye may entre and atteyne to the goode and true richesse of this worlde | leuyng to do all thing that may cause hattered and euill will | for and ye wist howe somme thinges that ye loue & preyse | ar euil and vylc | ye wolde haue them in more hatered than loue

(* *printed couetons*)

The great similarity of the three English translations may best be illustrated by quoting one very short example from all three versions

Scrope, p 222

And he aunswerd bi-
cause that he hath in
hym good vertues, and
that he hathe kept
wele iustice, and that
he hathe been and is
of good conuersacione
and of right excellent
gouernaunce

HH, p 223

And thanne he aun-
suerd forbe-cause that
he hathe in himself
goode vertues, and that
he hath also kepte
goode iustyce, and also
that he hathe bene and
is of good conuersa-
cion and of right ex-
cellente gouernaunce

Rivers, fol 52b

And he sayd by cause
that he was vertuous |
that he had wel kept
Justice and he had ben
of good conuersacion
and of right excellent
gouernement

It may, therefore, be rightly questioned if there is any value to evidence based solely on textual similarity when the works in question are only translations of a common original

We have seen so far that it cannot be demonstrated *without* question that either Scrope or Earl Rivers had access to the third translation (although all three have considerable textual likenesses in certain selected passages), and furthermore that the Helmingham Hall version is independent of Scrope's translation. Neither of the two unpublished works could in turn have been drawn from the printed edition as they were made at an earlier date. As the value of evidence obtained from textual similarity has been shown to be insufficient, the texts of the Scrope and Rivers translations must now be compared on the basis of errors, for if it can be demonstrated that Rivers made mistranslations where Scrope offers the correct text, the inference is that the earl

did *not* consult his predecessor's work, at least while he was actually engaged on his translation

The fact that Scrope made some mistakes not found in Rivers's work is only negative evidence, for it only proves that Rivers did not blindly follow this translation. For example, when Scrope (p. 34) renders the French 'comme vn serf expose en vente' as 'as a seruauant cast in the wynde', Rivers correctly has 'and put to be solde as a prysonner or a bondeman'. Again (p. 108), Scrope has for the 'cardonem' of the Latin text 'a cole hepe', obviously misreading the French 'chardon' as 'charbon', this mistake is not made by Rivers.¹ Such corrections do not, of course, prove that Rivers did not consult the earlier translation, for he could simply have corrected the other's work.

When the Rivers text, however, presents a number of doubtful or incorrect readings where Scrope has a correct rendering, we may infer that Rivers did not follow Scrope in these passages and, when these are shown to be quite numerous, it may well be supposed that he did *not* depend on the earlier text for the other parts of his work. Until a critical edition of the text printed by Caxton has been published it is difficult to come to a definite conclusion. The editor pointed out, in a paper that appeared in *The Library* (December 1934), that the first two editions had a number of most important variant readings and advanced, with some hesitation, the theory that the order in which these two are considered to have appeared might have to be changed. With this problem we are not, of course, concerned here, but it is clear that until it can be shown which edition is definitely the earlier or, what is more important from our standpoint, which is closer to Rivers's actual work, the examples cited in that article had best be left aside. There are, however, a number of other cases where the Rivers translation differs from the Latin, Scrope, and Helmingham Hall texts. If Scrope had the correct readings and Rivers made use of Scrope's work, one may reasonably wonder how these corruptions came into the third English translation. Of such mis-translations, the following have been selected from various parts of the work as being most characteristic.

1 Rivers reads 'Tac sayd he that can not refrayne his Ire, hath no power our his witte'. This is just the reverse of the text as it

¹ See also the notes to 96 14, 102 34, 172 4, 278 24, 288 23, &c

stands in the Latin and French versions and in the other two English translations¹

2 Under Zabion, Rivers has 'And sayd Delectacion in richesse is a dangerous vice', while the other translations (pp 42 and 43) give a correct rendering of the French 'Et dist tout mal est en delectacion de monnoye'

3 Alexander's reply to the true judge is given by Rivers as 'And therof Alexander had gretter meruaylle than byfore and said that ther were but fewe such peple vpon erthe as they were in that lande' The Latin text reads 'Tunc, plus admiratus, Alexander dixit talibus, sicut iste est, firmantur celi et terra' The Helmingham Hall version correctly translates the corresponding French passage, Scrope, although he adapts rather than translates the passage (p 204), is still much closer than Rivers to the correct translation

4 In the chapter on Thesile, Rivers has 'And sayde It is a foule thing to be so curious for the feding of the body that it hurteth both it & the saule' But the French text reads, and in this both the other two translations (pp 252 and 253) concur 'Et dit moult layde chose est a nous d'estre si soigneux des viandes pour le corps sans estre curieux des viandes de l'ame'

5 Under Galyen, Caxton's edition prints the following 'And sayde like as a seke man desireth not to departe from his phisicien till he hath recouered his helth, whiche he cowde not do by him-self &c' The Latin original reads 'Et dixit sicut graviter morbidus non desistit, donec vivit, medicinis insistere ut ad salutem perveniat ad quam complete pervenire non potest, &c' The italicized words (the italics are mine) appear in Scrope's text as 'and may not have it' (p 260), they are omitted in the anonymous translation

6 To quote one last example (from the chapter on Hermes),² Earl Rivers writes 'And seith he is vnhappy bothe here and there that hath witte and wol lerne noo science ne doctrine' The corresponding Latin text is 'Et dixit infelix in hoc mundo et in alio qui caret sensu, sapientia et doctrina' while Tignonville has 'Et dist celui est meseureux en ce monde et en l'autre qui n'a sens, sapience ne doctrine' Both the Scrope and the Helmingham Hall texts (although the latter accidentally omits to translate the 'sens') follow the reading of the Latin and French versions³

In addition to these small textual variations Rivers differs from the other two translations in the arrangement of the sixteen virtues that 'euery creature of good beleue ought to haue in hym'

¹ Compare also the notes to p 32, ll 17-18

² These have been selected by comparing passages chosen at random and are not by any means a complete list

³ See p 18, ll 28-30

(p 2) and in the order of the sentences in the chapter on Socrates ¹ The numerous omissions and curtailments in the Rivers translation prove nothing in themselves, for Rivers might just as easily have abridged the Scrope text as the French version

To summarize the evidence whether or not Rivers made use of Scrope's translation, it may be said that the fact that the two versions agree almost verbally in certain parts has been shown to be insufficient proof for the Helmingham Hall and Scrope texts, and also the anonymous translation and Caxton's printed edition show similar agreements, although it can be demonstrably proved that these are independent of one another On the other hand, the fact that there are readings in the printed version which could not have been derived from either of the earlier translations seems to show that Earl Rivers did not use these when he was at work on the *Dits Moraulx* It is apparent that the only way it can be shown that Rivers did use either of the other versions would be to prove that Rivers copied any mistakes which are clearly the fault of Scrope or of the anonymous translator *and not of the French manuscripts*, I have found no such evidence In view of these facts, there seems to be little reason for doubting the unequivocal statements, made by both Earl Rivers and William Caxton, to the effect that no earlier translation was known to them ²

William Worcester's additions to the Scrope text appear to be his own work, in any case, these readings are not found in any of the French manuscripts that I have examined It is possible, of course, that they do occur in some such manuscript, but the more likely explanation is that they are annotations made by Worcester 'for more opyn and redye vndrestanding', to quote his own words ³

¹ See the note to p 88, l 11

² It was only after the above discussion had been written that Prof Hittmair called my attention to (and kindly sent me photostats of) Prof Alois Brandl's 'On the Dictes and Sayings of the Philosophers' (Article V in *An English Miscellany Presented to Dr Furnivall*, Oxford, Clarendon Press, 1901) Prof Brandl compared the Caxton text of the chapter on Sedechias with the Scrope translation in Harley 2266 and with the French original in MS Royal 19 B IV and also came to the conclusion that Rivers had not used his predecessor's work

³ Worcester's habit of jotting down stray notes and bits of information was noted by Scrope (op cit, pp 192-3) 'All (the manuscripts preserved

XI

SCROPE AS A TRANSLATOR

SIR GEORGE WARNER'S estimate of Scrope's translation of *The Epistle of Othea to Hector*,¹ that 'his rendering of Christine de Pisan's French may claim on the whole to be fairly well done', may be suitably applied to *The Dicts and Sayings of the Philosophers*. As in *The Epistle of Othea*, Scrope followed his original closely and, though he can hardly be listed among the best prose writers of a period that included Pecock, Capgrave, Fortescue, and Malory, his translation compares tolerably well with the far better-known work of Earl Rivers. Scrope's occasional departures from the original are not always his fault, as was shown above and is more fully illustrated in the notes, indeed it can safely be said that the deviations in Scrope's translation which can be definitely established as being the fault of the translator, and not of the manuscript from which he worked, do not amount to more than 25 per cent. of the total number of mistranslations, if, indeed, that many. When the critical edition of the *Dicts Moraulx* appears it will be found that Scrope worked from a faulty manuscript that belongs to a group of manuscripts which had apparently suffered from rewriting. Indications of such revision or 'correcting' of the text have been mentioned before. Earl Rivers had, of course, a very similar French manuscript before him, but it was probably not quite as corrupt as Scrope's. In any case, it is difficult to tell, in the absence of a holograph manuscript, to what extent the work had been 'edited' by Caxton.

There are, however, a number of instances in which Scrope clearly misread the French. That the Englishman was probably better acquainted with the Anglo-Norman legal language than with contemporary Parisian French is not only a very likely supposition but it may also explain some of these mistakes. It certainly accounts, in the editor's opinion, for the reading 'stone' at Castle Combe), like the other MSS. remaining of Wyrcestre, contain a variety of loose memoranda on other subjects jotted down without much order or regularity, as in a commonplace book. It would seem, however, from the manuscript volumes which remain to us of his composition or compilation, that his knowledge was rather superficial than profound. Several of these exist in the British Museum, containing tracts upon medicine, astrology and astronomy, and likewise extracts from and comments upon the poets and prose writers of antiquity'.¹ Op cit, p. xxxix

instead of 'father' for the 'pere' of the French manuscript (p 34, l 28)¹ Other errors were due to mere carelessness, when, for example, on p 110, l 20, Scrope read the 'ame' of his original as 'am' and, a little below, thoughtlessly divided the 'descalapius' of the French text into 'de Scalapius' instead of into 'd'Escalapius', so also (p 264, l 16) he misread the French 'payeur' as 'paynim', thereby destroying the point of the proverb² Such errors are not, however, serious, as they can, and indeed do, occur in the works of far more able translators Of quite another sort are the readings in which it is a clear case of a poor choice of words, for example, Scrope translates the French 'mousche' as 'fle' in the phrase 'comme la mousche fait qui eslu le meilleur de la fleur', while the Helmingham Hall version has the more specific and much more reasonable 'bee' Another peculiarity of Scrope's is his use of a French word when the English equivalent was perfectly familiar to him, so, for example (226 21), he wrote 'assomus,³ *id est* fulfilled' and (256 32) 'oon arpentier, that is to say a meter of land' Sometimes he varied this by putting down the English word and adding the French for good measure, for example (28 24 and 30 4), he correctly translated 'publiquement' as 'oponly' but added '*id est* publiquement'⁴ A rather pointless

¹ Compare Karl Voretzsch *Einführung in das Studium der altfranzösischen Sprache*, Halle, 1932, pp 342-3, for the change of *ie* to *e*, see also Eduard Schwan, *Grammatik des Altfranzösischen* (12th edition, edited by Dietrich Behrens), Leipzig, 1925, p 133, § 243, Anm 2 See also below (p lxxvi) for Scrope's mistranslations of 'fay' and 'faiz'

² The French reads 'Et dist Assaron a vn mauuois payeur qui lui demandoit argent a prester qu'il ne lui en presteroit point et qu'il sauoit bien qu'il ne seroit mie si mal de lui pour l'escondre comme il seroit pour lui demander le paiement s'il lui auoit preste' Most of the French manuscripts (for example, both the Morgan ones) give the name of the Sage as 'Assoras', following the Latin text the anonymous translation also has 'Assoras' Earl Rivers writes 'And Assaron sayd to an euyll payer that desired to borowe money of him that he wold leue (*printed* lene) him none, for I knowe wel that he cowde not displease him somoch in refusing the lone, as in axyng him his payement ayen' (PML 673, fol 65b)

³ See Frédéric Godefroy, *Dictionnaire de l'Ancienne Langue Française*, Paris, 1880-95, under 'assommer'

⁴ Caxton employed a somewhat different method, by putting down an anglicized form of the French word followed by the English equivalent, the only noticeable difference is that in place of '*id est*' or 'that is', Caxton merely says 'and' On this point, see A T P Byles, *The Book of Fayttes of Armes and of Chyualrye*, E E T S, O S 189, pp lvi-lv, and the same writer's 'William Caxton as a Man of Letters' in *The Library*, June 1934, pp 13-14

retention of the original word may be found in the following (p 130) 'bot the bountes & the statys of o ligne variethe and menu-sethe like as erthe chaungith & rotithe bi y semer, *id est*, that is to say contynuelly be on only seede' Plainly Scrope misunderstood the passage although it is not clear why, for the French is perfectly simple 'aussi comment la terre se mue et corrupt par y semer continuellement vne meismes semente' (PML, MS 10, fol 32b) Fortunately, cases of this sort are comparatively rare¹

On the whole, Scrope² gives a fairly accurate translation of the French manuscript from which he worked and the large majority of his mistranslations can be traced back to his source rather than being shown to be his own fault The same is no doubt true of the *Epistle of Othea*

XII

PRINCIPLES OF EDITING

A *The English Manuscripts*

THE texts of the English manuscripts have been printed in a manner approximating as closely as possible their appearance in the manuscripts The typical fifteenth-century flourishes over the final consonants (chiefly *n*, *m*, *h*, and *r*) have been reproduced, in a great number of cases these seem to indicate a final *e*, but to have printed these with an italic character would have offered greater difficulties and more inconsistencies than by simply reproducing these flourishes 'Saith' is doubtlessly meant to represent the usual 'saithe', but one could hardly print the occasional 'saithe' as 'saither' Again, the prepositional 'fo^r' must be preferred to 'fore', the pronoun 'he^r' appearing as 'here' could easily be mistaken for the adverb, and the appearance of inorganic final *e* (as in *with^e*, *in^e*, *whene^e*, &c) would have been greatly multiplied As there is no apparent evidence to prove that these flourishes *invariably* were meant to stand for final *e* (on the contrary, they appear to have been used *either* to represent an omitted

¹ My thanks are due to Sir William Craigie for pointing out that one apparent mistranslation is actually the result of Scrope's misreading the French MS Here (80 7) Scrope read the French 'chaue' (Latin 'calvus') as 'chanue'

² For mistakes in the Helmingham Hall version the reader should compare the footnote to p xlvii

letter *or* purely for decoration, according to the scribe's artistic leanings or need for space), it seems better to transcribe these than to expand them with the use of italic characters ¹ In the relatively few cases where a flourish appears in place of a much needed *e*, the italic character has been used, in practice this is *almost exclusively* confined to 'tre', 'other', 'Alexander' and one or two similar words, which have been printed thus in preference to 'tr', 'othr', 'Alexandr', &c All the familiar contractions have been expanded in the usual way, and the capitals and punctuation are editorial The first word in each sentence and each proper name is, of course, capitalized, majuscule G is supplied for God, not that this always refers to the Christian deity and conforms to modern usage, but this is, apparently, the only convenient way to distinguish this word from the adjectival 'god' (good) ² The punctuation is truly editorial, the involved style and the occasionally very long sentences (extending sometimes to over thirty lines of the manuscript) interspersed among the more usual short ones made the task of punctuation far from a simple one The rules of modern usage were found inadequate for this text, and punctuation has been made use of solely to divide the passages into their component parts or to group together similar phrases Sentences without a subject may be found, but fortunately not very frequently, these generally occur when a very long and disconnected sentence was broken up into its normal divisions, and the one subject common to a dozen verbs had to be left in the first sentence For whatever drawbacks there may be in this, the editor takes full responsibility, but, in his opinion, even a dozen sentences without a subject are better than one long sentence *with* a subject, extending to some twenty-five lines, liberally peppered with commas, colons, semicolons, and dashes, and

¹ The only exception to this rule, apart from the one mentioned in the next sentence, is the question of the *ū* and *û* When these appeared *at the end* of a word, the flourish has been printed, when, however, they occur *within* a word, they have been expanded to *un* and *un* or *ne* as the case may be It was not thought advisable to print such words as 'coñtenaũce' instead of the obvious 'countenance' In general, then, the flourishes have been retained when they occur finally and expanded when they occur internally

² In the present text particularly, the noun 'God' and the adjective 'god' can be readily confused and give two quite different connotations to the text

needing all the other paraphernalia of modern punctuation to make it at all understandable

The two translations are printed on opposite pages so that a constant comparison is possible. The whole of the abbreviated Scrope version as preserved in MS Rawl Poet 32 of the Bodleian Library will be found in Appendix A. It was decided to print this text separately not only because it was impossible to note the sentences preserved and the very considerable omissions in the lists of variants without swelling their number to undue proportions, but also because the separate printing of this text takes up little space and makes it possible to put into one volume all the unprinted English translations now known, based upon Scrope's work and the Helmingham Hall version. William Worcester's additions have been placed in the collations because they are not unduly numerous or extensive, so that the reader may pick them out at a glance, they have been printed in a heavier type.

No philological discussion of Scrope's language or of the Helmingham Hall MS is included here. Perhaps the reasons for this are self-evident, but they may quite suitably be rehearsed. The first, though not the most important, point is that the texts are of a comparatively late date, when the dialectal peculiarities were no longer so definite. Secondly, it is obvious that whatsoever dialectal characteristics may be found in a prose work of the second half of the fifteenth century are very probably due to the scribe rather than to the author. Even such major changes as writing the present participle with an '-and' ending for the original '-ing' are conceivable. A scribe copying out a sentence would use the forms most familiar to him, without paying much heed to the spelling of his original.¹ The only criterion upon which any credence can be placed is the rhyme-test (provided, of course, that there is no holograph manuscript), and as Scrope's *Epistle of Othea* contains some 'verse', an examination of Scrope's language has been left for the present writer's edition of that

¹ The dialectal peculiarities may, of course, be due to the author, to the scribe of the manuscript used, or to the writer of the manuscript from which the last named made his copy. Not infrequently the copyists had the text read to them, in that case, the scribe would use the most familiar form. It is conceivable that if a passage from some English author is read to an American schoolboy, he might very well put down such Americanisms as 'gotten' and 'proven' for the original 'got' and 'proved'.

work Without inquiring further into this matter, it may be presupposed that the step-son¹ of probably the most famous warrior of his day, an important personage at court, spoke and wrote the court language then current

Of much greater importance than a dialectal examination is the list of words which make their first or final appearance in English literature in these texts All such cases will be found in the glossary where they are marked by an asterisk This is quite an impressive array of first usages for works written in this period, but the obvious explanation for this is that these words are, to a great extent, merely the first anglicisms of the corresponding French words appearing in the *Dits Moraulx* Some of these were previously credited to Earl Rivers for this same reason, but must now be placed a quarter of a century earlier to the translations that preceded the one printed by Caxton

B The Notes

The cardinal principles used for the preparation of the notes to this edition may be listed in the following order of importance (1) to explain all errors in Scrope's translation, with particular emphasis on the readings of the French manuscript from which the translation was made, (2) to note all passages where the Scrope version and the anonymous translation show *important* differences, (3) to quote an adequate number of corresponding passages from the Latin and French texts and from the remaining English translation for the sake of comparison, (4) to give occasional examples of the different groups of French manuscripts, and finally (5) to quote a number of passages from contemporary works *unquestionably* connected with the *Dits Moraulx* and its translations Of these, only the first and fifth need any further explanations

The French quotations are taken, except where specifically noted to the contrary, from MS Royal 19 B IV of the British Museum (designated as 'F' in the notes, or as 'a' if compared with other manuscripts of the French text),² for reasons which

¹ It is interesting to note, also, that Scrope was at one time in the service of the Duke of Gloucester (Scrope, *op cit*, p 266) The learned 'Good Duke Humphrey' was surely as particular in the matter of the English spoken at his court as in his patronage of men of letters

² Compare the table of abbreviations which precedes the notes

have already been discussed at length. The text represents, as far as is humanly possible, an exact transcription of the readings in this manuscript. No 'normalizing' of the text has been attempted and no corrections undertaken (unless it was apparent that Scrope had made similar emendations when he was at work on his translation), for this would have destroyed the very reason for which this manuscript was selected. The occasional dialectal characteristics (chiefly North-West French) have been faithfully retained: for example, 'prenge' for the third person singular of the present indicative of 'prendre' is so printed,¹ 'fai' is kept rather than printing the more usual 'foi', 'oi' (*ai* > *oi* particularly after a labial but also found elsewhere)² and 'con-' ('cou-') for 'co-' in various combinations³ are retained. The importance of preserving such readings may be readily seen, to take but one example, the change of *ei* to *e* (written 'ai' or 'ay') which accounts for the reading 'fai' for 'foi'⁴ and 'ray' for 'roi' is important, for Scrope once (p. 288, l. 4) misunderstood the 'fais' (*fois*) of the French manuscript, and on another occasion (p. 160, l. 18) took the French 'fay' (= *foi*) as some form of the verb 'faire'.⁵ The French text is printed with apostrophes but without accents, the former makes the reading of the French somewhat easier for the unpractised eye, while the latter conforms to contemporary usage and presents no difficulties to the reader.

For notes which illustrate proverbs or passages in the *Dicts*, only those have been chosen which could be traced back *without question* to this work. Because of the nature of this book, it would

¹ Voretzsch, *op. cit.*, p. 343, note to line 3.

² Schwan, *op. cit.*, p. 128 § 223, Anm. 'Mundartlich ist auf noch näher zu bestimmendem Gebiet *ai* namentlich nach labialen Konsonanten in *oi* übergegangen' wobei *oi* auch nach anderen als labialen Konsonanten in *palors*, *Cambror* usw. angetroffen wird.

³ It is sometimes impossible to tell whether the manuscript reading is 'con-' or 'cou-'. Both forms seem to have enjoyed current usage. Compare Paget Toynbee's examples in *Specimens of Old French*, Oxford, 1892.

⁴ Compare Voretzsch, *op. cit.*, p. 284, and Schwan, *op. cit.*, p. 129, § 225, Anm. 'In der normannischen und den anderen westfranzösischen Mundarten hat *ei* nicht *oi*, sondern *ei* *e* ergeben. Eine genaue Abgrenzung dieses *ei*-Gebietes fehlt zurzeit noch. Die Tatsache, dass die Schriftsprache neben der gewöhnlichen Entwicklung von *ei* zu *oi* in mehreren Fällen diejenige zu *ei*, *e* (geschr. *ai*) aufweist, lässt es als möglich erscheinen, dass die Grenze jenes *ei*- und des östlichen *oi*-Gebietes die Hauptstadt berührte, &c.'

⁵ For a similar case where *ei* appears for *oi*, see the note to 272.28.

be impossible to record in the notes all mere 'similarities', for this part of the work would have been swelled to a position incommensurate with its importance and no justifiable purpose would be achieved. In the notes may be found a number of quotations from contemporary English works which are definitely connected with or dependent on the *Liber Philosophorum Moraliū Antiquorum* in any of its various forms, in addition, a number of French and Italian lines are cited which, although connected with this work, escaped the notice of Franceschini. The quotations drawn from works of only doubtful connexion with the *Dicts* are few in number, being confined to two examples each from Christine de Pisan's *Les Enseignemens Moraux*¹ and from Thomas Hoccleve's *Regiment of Princes*, and a further number taken from the various English translations of the *Secreta Secretorum*². The myriad of similar proverbs in other works of the Middle English period *not directly dependent* on the *Dicts and Sayings* or any of the antecedent versions, such as Burgh's *Cato*, *The Ratis Raving*, *The Proverbs of Hendyng*, *King Salomon and Marcolphus*, *The Proverbs of Prophets, Poets and Saints* (from the Vernon MS), Earl Rivers's *The Morale Proverbs of Christine*, and a host of others, have been rigidly excluded. To have added such quotations in full might have been an interesting task, but this would have increased the portion of the work devoted to the notes inordinately and would have been of no value as far as the *Dicts* are concerned³.

The fact that the translations of the *Dits Moraux* were made at a comparatively late date and had to compete with the early printed editions of the Classics and the Humanistic movement probably accounts for the very limited influence this work had on the subsequent literature⁴. That the sale of Earl Rivers's

¹ Edited by Maurice Roy, *Œuvres Poétiques de Christine de Pisan* (Société des Anciens Textes Français, Paris, 1886-96), vol. III, pp. 27 and ff. Christine of course, knew of the *Dits Moraux* as she quoted from them in the *Épître d'Othéa*.

² In addition to the Lydgate-Burgh metrical translation (EETS, E.S. LXVI), Robert Steele edited three prose versions of this popular work (EETS, E.S. LXXIV).

³ A very few other notes, chiefly classical, have been added where they appeared to be of more than passing interest.

⁴ By 1500 the new learning and the study of the Classics had already gained a firm foothold in England, as the oft-quoted letter from Erasmus to

translation was sufficient to warrant the issue of three separate editions by William Caxton alone, and still another by Wynkyn de Worde early in the sixteenth century, attests the great popularity of this book, but these copies doubtlessly found their way into the libraries of the wealthy middle classes rather than into the possession of such writers as Sir Thomas More, John Fisher, Sir Thomas Elyot,¹ Sir David Lyndsay Sir Thomas Wyatt, John Skelton, Alexander Barclay, or William Dunbar, if a varied list may be selected. We may presume that a considerable number of the proverbs in the *Dictes* became part and parcel of the common stock of such 'saws', but there are astonishingly few illustrations of the direct influence of the *Dictes and Sayings of the Philosophers* on contemporary literature, at least in as much of it as has been printed.²

Robert Fischer bears witness (cf. Hitchcock and Chambers, *Harpsfield's Life of More*, L E I S O S 186, p. clxix, note 3). Only eighty years before Erasmus's arrival, Poggio Bracciolini had visited England and formed quite a different opinion of the state of English scholarship.

¹ It is interesting to note that only three years after Wynkyn de Worde issued his edition of the *Dictes*, that 'aristocratic treatise' *The Boke named The Governour* by Sir Thomas Elyot made its first appearance (London: Berthelet, 1531). The many classical quotations are without exception taken from the original works and the book is completely independent of the similar medieval treatises, such as the *Secreta Secretorum*, *The Regiment of Princes*, &c. The difference in the attitude towards life represented, on the one hand, by the age which produced the translations of the *Dictes Moraulx*, and that of Elizabethan England on the other, cannot be better expressed than by comparing Caxton's translation of Socrates's views on women (in the Epilogue to the *Dictes*) with William Bercher's *The Nobility of Women* (London: Roxburghe Club, 1904), written only thirty years after the appearance of de Worde's edition of the *Dictes*.

² The sayings found in William Baldwin's popular *Treatise of Morall Philosophie* (STC 1253-69) appear to be fresh translations, made from the French or Latin texts.

THE HELMINGHAM HALL MS
THE SCROPE MS
[TRANSLATION]

THE SCROPE TRANSLATION

Fol. 1a Here begynnythe a booke called in Frensch Les ditez de
 philesophurs and in Englisch for to sey The doctrine of wisdom
 of the wise auncient philosophurs, as of Aristotle, Plato, Socrates,
 Tholome and suche others, translated out of Latyn in-to Frensche
 5 to King Charles the vj^e of Fraunce bi William Tyngnovile,
 knyght, late provost of the citee of Paris, and sith now late
 transladid out of Frensche tung[e] in-to Englisch tunge þe yere
 of Crist m^l ccccl to John Fostalfe, knyght, for his contemplacion
 and solace bi Stephen Scrope, esquier, soñ in lawe vn-to the said
 10 Fostalf

Sedechias was the first philosofer, bi whom, as it was
 the wille of God, lawe was founded and receyued and
 wisdom vndrestand And the same Sedechias said that
 15 euery creature of good bileue schulde haue in him xvj
 vertues the first is to know God and his aungelles, the
 secunde to haue discrecion of good and euyle, of good for to do
 Fol. 1b it, and euille for to leue it, the |thridde to obey to kings and to
 princes, the which God hathe set in erthe for to be lordes and
 for to haue power ouer the peple, the iij to worschup his fader
 20 and his mooder, the v to do wele to euery persooone aftir his possi-
 bilitee, the vj to yeve almus to the pore, the vij to kepe and to
 defend straungiers and pilgremes, the viij to habandoñ and yeue
 hym holy to the seruice of God, the ix is to eschewe and fle
 fornicacion, the x is to haue pacience, the xj to be iust & veri-
 25 table, vsinge trouthe, the xij to be iust & rjztfull, the xiiij to be
 liberañ, the xiiij to offre to God sacrifices for thingis that men
 receyue of him daily, the xv to thanke God and to put hym holy
 in his kepinge for diuers fortunes þat continually comyth in this
 worlde, the xvj is to be schamefast and peasible and wel tem-
 30 pered And he saithe that liche as it longithe to the peple to be
 subget and obeissaunt to a kingly magestee, on the same wise it
 longithe to a king or gouernour to tente diligently to the gouer-
 naunce of his peple, and more than to his owne, for the king is
 with his peple as the sowle is with the body And he saithe if a
 35 king or eny other enforce him to assemble tresour bi [extorcion]

1-10 see also page 292 for the colophons in H and U 7 tung[e] worm-
 hole 11 first philosofer] furste philosophur of the vniuersite of Atthenys in

THE HELMINGHAM HALL MS

Zedechye was the first philisophre [by]¹ which, by the will of Fol 1a
 God, lawe was first resceued and wisdam vnderstanden And the
 seide Zedechie seith that euery man that is of good beleve shulde
 haue in him-self xvj vertues the first is to knowe God and his
 aungellis, the secunde is to haue discrecion of good and euil, of 5
 the good for to do it and of the euil for to leue it, the thridde is for
 to obeye to kinges and princes, that God hath sette on erthe for
 to gouerne and reule and haue puissaunce ouer the people, the
 fourth is for to honoure fader and moder, the fyueth is to do
 euery man good aftir his power, the sixte is for to yeue almes to 10
 the poore people, the vii is to kepe & defende straungiers and
 pilgrymes, the viii is to abaundon himself entierly to the seruice
 of God, the ix is for to eschewe fornicacion, the x is to haue
 pacience, the xi is to be true, the xii is to be iust, the xiii is
 to be libera^{ll}, the xiiii is to offre God his sacrefices for the grete 15
 benefeti^s that he resceiueth of him euery daye, the xv is to
 thanke God and put himself holly vnto his keping for the diuers
 fortunes that contynuelly comen in this worlde, the xvi is to
 be shamefast, peasible and wele attemptred And seithe that as
 it apperteyneth to the people to be subiecte & obeissaunt to the 20
 kinges mageste, in lyke wyse it longeth to a kinge to vnderstande
 diligently the gouernaunce of his roialme and mo^r | thanne to Fol 1b
 his owen propre, for in lyke wyse is the kinge with his peple as
 the soule is with the body And seith that whanne a kinge
 enforcepe himself to assemble tresoure by extorcioⁿ or othirwise 25

Scrope MS cont.]

Grece T 12 lawe] lawe civile T 13 vndrestand] vnderstondid T, vnder-
 stonden Ad 14 him] om T 15 first] furste l 17 and eville]
 of euill T Ad 18 princes] princes ande to thei^r debitees and officers T
 19 worschup] *worship T Ad fader] *fadur T, fadir Ad 21 pore]
 pore peple T vii] sevynte is T Ad to defend] to om T 22 and
 pilgremes] and pilgryme to haue no wronge T habandon] obey the
 chirche T 24 fornicacion] lecherye ande fornicacion T pacience]
 pacience in aduersite T 26 libera^{ll}] libera^{ll} as in paynge ande
 departynge thi good to hym that hath labored therfore T men
 daily] men of hym daylye receyve T 29 wel tempered] temperate in
 condicion T 32 tente] attende T 33 owne] owne singlar^e T
 35 eny] *oni T [extorcioⁿ], exortacioun MS.

¹ [by] om MS

or otherwise vnduely, he schulde knowe that it is evl doon, for
 suche tresour may not be assembled bot that it is by *disparplyng*
 his reame And he saith if a good king be slowe to serche and
 to enquire of the dedis of his noblis, of his peple and of his enemyes,
 Fol 2a he | schall not be oo day suerly in his reame And he saithe that
 the peple is of good fortune and happy whenne thei haue a king,
gouernour or *soueraigne* of discrecion, of good counsaile, and
 wise in sciences, and the peple is fulle enfortuned and vnhappy
 whenñ eany of thees forsaid thingis fautith and failith in their
 10 king And he saithe thus whan their king or *gouernour* dis-
 preisith or leueth eny litille thing that is ordeignede for him to
 do, gladly he leueth the gretter and so he lesithe alle, euen as a
 litille sekenes growith the grettir and distroiethe the bodie if
 a good remedie be not set therefore bityme And he saithe if a
 15 king or a souerein trust flatering and feire wordis of his enemyes
 with-out taking hede to thair dedis, he is in venture to take
 harme sodenly, and it longith to a king to enfourme his son bi
 konnyng howe he schalle gouerne his reame aftir him, and how
 to be euenly to his peple, and how he schuld loue & haunt his
 20 knight-hode, and how he schulde not suffre them to muche to
 vse huntinges ne other idilnesses, bot make them enfourmed to
 haue good eloquence and make them to eschewe alle vanitees
 And he saithe it longith to a prince, when he wille haue eny
 seruaunt, to knowe firste his maners and his condicions and how
 25 he *gouerne* him in his hous and with his felowis, and if hee
 perceiue that he is of good gouernaunce in thes thingis aforeseid
 and that he be pacient in his aduersitees, witholde that seruaunt
 hardily and els not & he saithe if thou haue a verrei frende
 that louethe the wele, thou schuldist haue him in gretter repu-
 Fol 2b tacioñ | than fader, mooder, brother, or eany othir kynne, desiring
 thi dethe for to haue the succession of thi goodis & he saithe
 that comonly alle thingis desirith and sekiþ his liknes And he
 saithe he that wille not be chastisid bi feire and soft wordis

2 not be] U *begins* assembled] assembled longe to-gether TU
 disparplyng] disparplynge of Ad, *disparplynge* ande enpoverynge TU
 4 noblis] nobles and TU, nobylnes Ad 6 15] borne TU of good] of
 a good TU 7 *soueraigne*] a *souereyne* TU discrecion] good dis-
 crecion IU 11 ordeignede] ordered T, ordeyde Ad 16 venture]
 aventure TU Ad 19 euenly] in equite TU 20 muche] *myche U
 21 enfourmed] be enfourmed TU 22 eloquence] ande eloquence and

vnduly, he shuld knowe that it were euell done, for suche tresoure
 maye neuere be assembled but that it be the dispoilling of his
 roialme And seith that yf a kinge be slowe to serche and enquire
 the deedis of the grete men of his people and of his enemyes, he
 shal nat be oon daye ferme in his roialm And seithe O, seith 5
 he, tho people bene passinge evreux whan there is a kinge of good
 discrecion and of goode counseill and wise in science, and gretly
 bene the people maleureux whanne any of thise thingis abouesaide
 fauten in a kinge And seithe whanne a kinge dispreiseth or
 leueth any of the litil thingis vndone that he is ordeyned for to 10
 do, gladly he wole leue grette thingis vndone, and it apperith
 in lyke wise as a litil sekenesse with processe growith and dis-
 troieth the body but yf remedye be founde And seith yf a
 kinge beleue flaterers and the swete wordis of his enemye withoute
 takinge heede to his werkis, he is in auenture to be soudeynly 15
 taken And seithe it belongeth to a kinge that his sone be
 enfourmed in connyng how he shal gouerne his people aftir him,
 and how that he shal be rightwose to his people, and how that
 he shulde haunte and loue his knyghtis, and he shulde nat lete
 him vse moche huntyng ne ydelnesse, but lerne him and in- 20
 structe him for to haue eloquence and make him to eschewe alle
 vanitees And seith that it longeth to a prince whan he wole
 haue any seruauantis to knowe first her maner & her condicions,
 and how thei bene gouerned in here houses and with theire
 felaschippis, and yf he vnderstande hem of goode gouernaunce in 25
 all thees thingis aboueseide, and that thei be paciente in thei
 aduersitees, reteigne hem hardily for seruauantis and othirwise
 nat And seith yf thou haue a trewe frende that loueth the wel,
 thou shuldeste take him bettir thanne fader, moder, brothe, or
 any othir kynne, desieringe thi deth for successioun of thi goodes 30
 And seith that comounly euery thinge seketh and wolde haue
 his owen lykenesse And seith ho that wol nat be chastised with

[Scrope MS cont.]

cherable countenaunce TU 23 prince] prince or a souereyne TU eny]
 *ony T, any U 24 firste] *furste T his condicions] his om T 25
 him] om T felowis] *felawis U 27 and witholde MS 29 repu-
 tacion] reputacion ande chuerle TU 30 fader] *fadur T, fadir Ad
 mooder] *modur T, modir Ad 31 successi[on] of thyne enheritaunce or
 thi godis TU 32 his liknes as yonge men to yonge ande agid persones
 to be conuersaunte with age TU

schulde be correctid bi foule and scharpe correccioun And he
 saithe that the grettist ricches of this worlde is helthe of body
 and the grettist gladnes is satisfieng of the hert & he saithe
 obeisaunce doon for loue is more stedefast than that the whiche
 5 is doon for lordschip or for drede & he saithe that experiences
 makith good chastising and the taking hede to the ende drauyth
 to good trust & he saithe that renome and good name is a thing
 pat is [of] right feire grete price and good in this worlde, & also
 it fordoeth the peine of the tother And he saithe it is bettir
 10 to be stille than to speke to oon that is ignoraunt, and to be
 aloone than to be in company and felawschip of eville peple
 And he saithe when a king is eville condicioned and tacchid,
 that is no bettir to him that is not knowen with him than to
 him that is a grete maister in his hous And he saithe that it is
 15 bettir to a woman to be baraigne than to bere evil condicioned
 childre And he saithe that the companie and felawschip of a
 pore wiseman is bettir than a riche ignoraunt man þe whiche
 wenethe to haue it bi othir habilitie And he saithe who-so dothe
 a fault to his makere, bie strengre reson he dothe it to other
 20 And he saithe be-leue not in him that saithe he knowith þe
 Fol 3^a trouthe and dothe the contrarie And he saith | that ignoraunt
 men that be yeouen to vices, wille nott absteyne thayme fro
 bodely wille, for thei loue not their life bot alle-oonly for their
 plesaunce, whate defence pat men do to theyme, thei fare euen
 25 as childre that enforciþe thaym to ete swete thingis, and namely
 suche thingis as is defended thaym, bot it is alle other wise in
 wismen, for thei loue not their lyues aloonly for to [do wel]
 bot for to leue the idille dilectacions and lustis of this worlde
 And he saithe howe may a man thatt wille not do bot transitorie
 30 delites compare to the dedis of tho that tentithe and besieth
 hem perpetuelly to good dedis of perfeccione And he saithe he

2 of this] in the T worlde] *warle Ad 4 worth ande stedfaste
 TU 6 ende of a thyng TU 7 first good] a good TU second good]
 a good TU Ad 8 [of] om MS right feire] of faire right T, of right
 faire U good] worthe goode tresour TU 9 tother] tother worlde TU
 10 that] H begins 11 aloone] U breaks off 12 king] kynge or a
 souereyne T tacchid] not well T 13 that is] it is T no] om T Ad 14
 saithe that] that om T 15 bettir to] to om T, for Ad bar-
 aigne] *bareign T, barayne H, bareyne Ad 16 felawschip] *felous-
 ship T, the ferlischip Ad 17 than] than of TH man] om T Ad
 whiche] om T 18-19 And he to other] this follows the next sentence

feire wordis shulde be corrected with sharpe correccion And
 seith that the gretteſt richesſe of this worlde is helth of body
 And seith that obeisaunce done by loue is mo^r ferme thanne that
 that is done by lordſhip^p or cruelte And seith that þe | experi- Fol 2a
 ence; bene the verrey chastisinges and the forſight of the ende 5
 of thingis that shulle come to goode ende And seith that goode
 renomme is right feire and goode in this worlde, and it putteth
 away the peyne of the othi^r And seith that oon is betti^r to
 holde his peas thanne for to speke with an ignoraunt, and to be
 alloone than to be fellashipped with eue^l folke And seith 10
 whanne a kinge hath eue^l tecchis, betti^r is to a man that knoweth
 him nat thanne it is to him that is a gret maistre in his housholde
 And seith that bettir it is to a womman for to be bareyⁿ than
 bere a childe that hath eue^l tacchis And seith that the companye
 of a poure wiseman is betti^r than his that is a riche maⁿ & an 15
 ignoraunt And seith that by the wyse bene sought oute hum-
 blesse, good wille, pite, and pryuacioⁿ of synnes And seith he
 that wole haue wisdame, he muste studie and reede in studieng^e,
 and he is full ignoraunte that weneth to haue it by othi^r abilitie
 And seith ho that maketh faulte to his creatou^r, by grete[r]¹ 20
 reasoun he muste do it to alle othi^r And seith beleue nat him
 that seith himself that he knoweth trouth and dothe the con-
 trarye And seith that ignorauntis wole nat absteine hem from
 thei^r bodily will, and loue nat thei^r lyfe but oonly for here
 pleasance, what diffence that eue^r thei haue in the contrary, 25
 in lyke wise as childreⁿ enforce hemself specially to eete swete
 thingis whanne it is defended hem, neuertheles it is in a-nothi^r
 mane^r with wise meⁿ, for thei loue nat he^r lyffe but oonly in
 doynge goode deedis and leeuynge alle slouthfull dilectacions of
 the worlde And seith how maye a maⁿ parreye the werkis of 30
 hem that attendeⁿ to the goode ende of perpetuel perfeccion
 with the werkis of hem that wole none othi^r but the delytes

[Scrope MS cont]

11 H 19 fault] *fawte TH, falshede Ad makere] maister thanne T
 22 yeouen] *yoven T, yevyn H 24 defence or commaundement T
 theyme] them be good exortacion T 25 chuldre] *children T, chuldryn
 H Ad 27 loue not to do wel] loue not to leve the^r lustis ande
 lykyngeſ for to doo well T [do wel] dwel MS 29 bot] after T

is not acomptide ne taken for wiseman, that laborithe in that
 the whiche may noy for to leue that the whiche may helpe And
 he saithe wise men occupieth and werethe thingis scharpe and
 bitter liche as thoughe thei were swete as hony, for thei knowe
 5 wele that the ende schalle be swete And he saith that it is a
 good thinge and a profitable to do wele and profite to tho that
 desceruith it, and that it is right eville to do wele to tho that
 deserueth it not, for who-so dothe it, lesithe his labour and the
 thinge youen to theyme is lost, liche as the rayne is lost þat
 10 fallithe vpon grauelle And he saithe that he is right wele fortunēd
 and happi that vsithe his daies and his nyghtis in doinge couenable
 thingis, and that in this worlde takithe bot as he schulde take,
 and þat emploiethe and occupieth him bot to good dedis and
 Fol 3b leueth the eville And he saithe a man | schulde not iugee a
 15 man bi his wordis bot bi his dedis, for comonly wordis be voide
 bot bi dedis is knowen bothe harme and profite, euylle and good
 And he saithe whanne almes is youen to the pore nedie, hitt
 profitithe alle and holy, liche as a medecine that ys duely youen
 to sikemen, and almes the whiche is youen to vnnedie farithe as
 20 a medecine that is yeve *without* cause And he saithe he is right
 happi that with-drawith ferre fro alle h[a]rlotries and vilanyes,
 & that turnethe his iee and his sight therfro And he saithe that
 the moost couenable cost and despens that a man may make in
 his lyue is that the whiche is sette in Goddis seruice and in good
 25 dedis and in thingis necessarie the whiche ought duely to be doon,
 as in meete and drinke and in slepe and in helyng sekenesses
 comynge on a man, and the worste coost and despens is that the
 whiche is occupied & spent in eville deedis

Hermes was born in Egipte, and is as muche to say as [Mer-
 30 curie], and in Ebrieu as Enoch, the which was the sonne of
 Jareth, the son of Mathalabel, the son of Quinoat, the son of
 Fol 4a Enoy, the | son of Sethe, the son of Adam And he was a-fore
 the grete floode, aftir the whiche was a-notheʒ floode, the whiche

1 for a wiseman T, for wyse Ad 2 noye ande hurte T 3 weryth
 and occupyeth H thingis that is T 5 wele that] that om T
 8-9 dope yt be sure his laboure & the thyng yevyn to them is lost H
 12 worlde] *warlde Ad 15 wordis] mouth seyinge Ad 19 sikemen]
 *seke men T the whiche] that TH to] vnto T 20 yeve] *yoven

transitorie And seith that he maye nat be taken for wise that
laboureth in that that may noye and to leue that that he maye
do good inne And seith that wise men bere the thingis that bene
sharpe and bitter aswele as thei were sweete as hony, for thei
knowe thende shal be as swete as hony And seith that it is good 5
and profitable thinge to do wele to hem that deserue it, and it is
grete euyl to do wele to hem that deserue it nat, and ho that
dothe it loseth his laboure and the thinge that is geuen, in lyke
wise as the reyne that falleth on the grauelle And seith blessed
is he that vseth his daies and his nyghtis in doynge couenable 10
thingis, and that taketh nat in this worlde but that that he maye
excuse him inne, and that applieth himself to goode werkis and
leueth the euell And seith a man shulde nat | iuge anothir by Fol 2b
his wordis but by his deedis, for wordes bene commonly veyne
but the dedis maken knowe the hurtis and the profitis And 15
seith that whanne the almesse is geuen to poure folkes, the
almes profiteth in lyke wise as the medicyne that is couenably
geuen to the seeke folkis, and the almes that is geuen to folkis
that haue no neede, it is euen so as a medicyne that is yeuen
withoute cause And seith he is right happy that kepith himself 20
from all vnclennesse and that turneth him away from the heringe
and the seynge therof And seith that the most couenable dis-
pence that a man maye do in his lyfe is that that is done in the
seruice of God and in goode werkis, and the lasse dispence is that
pat a man spendith in thingis that bene necessarie whiche that 25
maye nat be excused, as for to eete, drynke, and slepe, in helinge
of sekenesse commynge, and the worste dispence that is dispended
is that that is done in euell werkis

Herme3 was borne in Egipte, and is asmoche to seye in Greke
as Mercury, and in Ebrew as Ennoch, that was the sone of 30
Jareth, the sone of Mathalabel, the sone of Quinart, the sone of
Enoy, sone of Seth, sone of Adam, and was befor the grete flood,
aftir the which was anothir floode that drowned all the cuntre of

[*Scrape MS cont*]

T Ad, yevyn H 21 h[a]rlotries] *wormhole* 22 iee] *eyee T, eye
Ad, eie H 23 despens] dispensis T 25 and in thingis] U *begins*
again 26 in drinke T *sekenes T, sykenes H, sykenesse Ad 27
worste] *wyrst Ad 29 Hermes the olde philisophu? TU [Mer-
curie], MS *reads* Vierriure (?) 31 Mathalabel TU, Mathalaueit H
33 a-nother] a-nother lesser TU

drowned the countre of Egipt al-oonly, and Hermes departide
 from Egipte & went iij^{xx} yere and ij thorough alle contrees
 with lxxij persones of diuers longagis, the whiche preched &
 exorted the peple to obey to God And he edifiede & bilded c
 5 townes & viij, the whiche he stored and filled with konnynge
 sciencis, and he was the firste that fonde the konnynge of scoles
 and stabled theym to alle the peple of eueri climate & of every
 cost and set thaym in lawe due and longinge to theire opinions
 To the whiche Hermes the kingis that were in that tyme obeide,
 10 and alle their landis also, and alle the dwellers in the iles of the
 see, and he constrained theyme to kepe the lawe of God, and to
 say trouthe, and to dispise the worlde, and to kepe iustice, and
 so to purchase and to gete the tothe^r worlde And he comaunded
 orisons to bee and praiers to be maad, and in euery weke a day
 15 to be fastede, and to distroie the enemyes of þe lawe and of the
 feithe, and to yeue money to the pore Goddis peple, that is to
 say to the feble impotent, and he comaunded to ete the flesche
 of porke and of camelles and suche meetis like And he comaunded
 them expresly to kepe theyme from feblyng and empeiringe
 Fol 4b theym, and he ordeined | at certeyne tymes many halidaies And
 also he ordeigned certeyne persones to offre sacrifice or praiers in
 þe reuerence of God at the begynnyng or at the comynge in or
 entre of the sonne in-to the xij signes, att the first sight of the
 moone, and in the comuncion and comperuccion of planetis,
 25 and also whan the planetis entrede in-to theire houses and in-to
 their exaltacions, in whiche thei had her dignitees, or in-to þe
 regardis of theyme, and thei offered sacrifices of alle thingis, that
 is to say of floures, of rooses, of greynes of corn and of barly,
 of fruytes, of grapes, and of wyne, and of beuerage And yit the
 30 same Hermes said that it suffisithe not aloonly to him that maade
 al for the goodnes that he dothe to vs And he saith O thou man,
 if thou drediste wele God, thou schuldist neuer falle in the weies
 that ledith a man to eville And he saithe makithe not your cries
 to God as peple ignoraunt, vicious, fulle of corrupted wil, and
 35 be not vnobedient to God, ne brekers of his lawe, ne noon of you
 be in wille to do his felawe otherwise than he wolde a-nothir did
 to him, bot be of oo acord, and eueri of yow loue other, vse

Egipte And the seid Hermeȝ wente in alle the cuntrees, iiii^{xx}
 and ij yeris, with lxxij persones of diuers languages, which
 alwaies exhorted and stered the people to obbeie God And
 bilded an c and viij townes whiche he replenysshed with sciencis,
 and was the firste that fonde the connyng of sterres And to 5
 the people of euery clymat estabiled the lawe and partede coue-
 nably to thei^r oppynyons, to the which Hermeȝ the kingis that
 were in that tyme obeyed and alle he^r lande also and alle that
 dwelled in iles, and constreyned hem to kepe the lawe of God,
 to seye trouthe, and dispise the werlde And commaunded to sey 10
 prayers, and prayers for to be made, and to faste euery moneth |
 vpon the Saturday, and distroyed the enemyes of the feith, and Fol 3a
 yafe money to the poure people of God, that is to knowe, to feble
 and impotent peple And commaunded that men shulde ete
 flesshe of porke and of geet and suche oth^r lyke metis, and 15
 commaunded hem expressly that thei shulde kepe hem from
 dronkenesse And stablissed many feestis at certeyne tymes,
 and ordeigned also certeyne sacrifices at the entree of the signes
 of the sunne, and other sacrifices at the firste sight of the moone,
 and in þe coniunccioⁿ of the planetis that entre in theire mansionis, 20
 and in thei^r exaltaciouns and of the sight of hem, and offred
 sacrificis of alle thingis, that is to seye of floures, of rooses, of
 greynis, of whete, of barley, of fruytes, of grapes, and buverages.
 And the same Hermeȝ seith that it is not ynough to thanke God
 oonly for the goodes that he geueth vs And seith O maⁿ, yf 25
 thu knewest God wele, thu shuldest neuer falle in the weyes that
 shulde leede the to euyl And seith make nat youre clamours
 to God as ignorauntes full of corrupte wille, and loke ye be nat
 inobediente to God ne trespassours of the lawe, and lete no maⁿ
 do to his felawe othirwise thanne he wolde that shulde be done 30
 to him, but beth of oon accorde, and euery man loue oper, and

[Scrope MS cont.]

7 eueri of the	seven clymates TU	&]	om TU	8 cooste of the
worlde TU	9 Heremes U	10 landis]	*londes TH Ad	14 a]
one TU	18 camelles]	*chamellis TU	20 at]	om TU
daies H Ad	21 *hordaynid Ad	24 coniunccion TUH	com-	
peruccion]	om TUH	25 and also]	also T	26 her]
there U	27 regardest and aspectis of them UT	28 greynes]		
ers H	29 *froytes T, froites U	*yutt T, yet U	30 same]	seid H
35 breker TUH	36 to doo to TU Ad	36-7 by ano ^{per} were		
done to hym Ad	37 of oon]	at one UTH, at Ad		

abstinence, fasting, and prayers in clene and pure wille, and bee
 constrained to good dedis that be meke and without pride, in
 suche wise that your dedis make good fruyte, and kepe yow fro
 the felawship of theves and of tho that doo fornicacion and that
 Fol 5a vsith evil dedis And he saithe kepe yow that ye be nott | for-
 sworne, and lete euer trouthe be in your mouthe & kepe you
 fro sweringe, bot if it be yea or nay, and enforce you not to make
 hem swere that ye knowe wele wille spare the trouthe to say and
 wille lye, that ye be not causers and partiners of their penurie,
 10 trustithe in God whiche knowith alle secretis, and he schalle iuge
 you with equitee and right at the grete day that he schalle remeue
 the good sowlis to the good and schalle punysche schrewis of their
 malice And he saithe be in certeyne that to doubte ouf lord,
 it is the grettist wisdome and the grettist delite that man schulde
 15 haue, fro whome alle good comith and bi whome the yatis of witt
 and of vnderstandinge is oponed, and God whiche hathe loued
 his seruauents hathe yeuen theym discrecion and hathe sett
 theyme verrey prophetis and mynisters, fillid with the Holy
 Goste, bi the whiche hathe been opened to theyme the secretis
 20 of the lawe and the trouthe of wisdome, to that entente that thei
 schuld eschew erroures and enplie and yeue them to do wele
 And he saithe vse wisdom and folowe þe lawe, be mercifulle
 and dispose and array yow with good doctrine and teching, e
 thinke wele on youre besines and thingis, hastie yow not to
 25 muche to þem & especialle in ponischinge eville doers, if eny of
 yow haue eny manere haunting and tendaunce of synne, haue
 Fol 5b no schame to drawe yow therfro | and to take punysching for to
 yeue good example to other, for if it be not ponyschede in this
 worlde, it schalle be at the grete day of doome and where man
 30 schalle be turmentide with grete paynes with-outen eny pitee
 And he saithe correcte and amende you in your-silf, and volowe
 the wise man, lerne of theyme good vertues and lete alle your
 desires be to gete a good name, and employe not, ne occupie not,
 alle your tyme in your vnderstandinge, in malice, ne in falsenes
 35 And he saith kepe yow fro tho that gouernethe thaym bi malice

1 fastynges TU

*theses Ad

11 at] om TUH

14 it] om T

4 *felouship TU, feleship H, felowschipe Ad

8 spare to saye the trouth TUH

12 good] good soules TU

15 good] *goodis TU, goodnes H Ad

10 trustyng H

schalle] om TU

16 *vnder-

vse fastinge and prayers in pure and clene wille, and constreyn
 youre wille to do goode werkis, lowely and withoute pride, in
 such maner that youre werkis maye make goode fruytes, and
 drawe ye away fro the companye of euell folkis as theves and
 such as vse fornyacions And seith bewar that ye be nat for- 5
 sworne and þat alle tymes trouth maye be founden in youre
 mouth, and beware that ye swere nat but outhir yee or naye,
 and loke that ye enforce you nat to make hem swere that ye
 knowe bene accustomed to lye, leste that ye be partyners of
 theire periurye, trust ye in God that knoweth alle secretis, and 10
 he shal iuge you in right at the grete daye of iugemente, that
 shal geve his graces and rewardes to the goode people and shal
 punyssh the euell people for here euell dedis And seith be ye
 in certeyne that to doute oure Lorde is the gretteste wisdame,
 and the gretteste dilectacio that oon shulde haue is in hym from 15
 whens alle goodes comen, by thewhich the yatis of oure vnder-
 standinge and wisdame bene opened, and God that loueth his
 seruauntis hath geuen hem discrecion, and hath geuen hem pro-
 phetis and ministres fulfilled with the Holy Gooste, by thewhich
 hath be shewed hem the secretis of the lawe and the trouth of 20
 wisdame, to that entent that thei shulde eschewe the euell deedis Fol 3b
 and applie himself to the goode dedis And seith vse wisdame
 and sewe the lawe, be mercifull and arraye you with goode
 techingis, thenke weel on youre thingis and haste you nat tomoch
 in hem, and specially in punysshing of euell doers And seith yf 25
 any of you vse any maners longinge to synne, be nat ashamed
 to withdrawe you and for to resceue punysshement therfore in
 schewinge good exsample to othir, and yf so be that he be nat
 punysshed in this worlde, he shal be punysshed at the grete daye
 of doome and shal be turmented with more gretter payne and 30
 withoute pite And seith correcte youre-selfe and sewe the wise
 men and lerne of hem goode vertues, and lete youre desire be for to
 gete you good renowne, and employe nat youre vnderstandinge
 in malice & subtilte And seith kepe you fro hem that gouerne

[Scrope MS cont]

standing U, vnderstandynge T, vnderstandyng H Ad *opened U,
 opynnyd H Ad 18 profites U 21 *emphie Ad, applye TU,
 enplye H 25 muche to] moche in H Ad TU 28 *ensample H,
 exsaumple U 31 correcte yow T *folow TUH Ad 32 *late
 TU 33 *employ T Ad 34 *vnderstanding U

without vsinge of trouthe, and that aloonly herkenēþe without
 putting it in dede And he saithe tent not ne make snares to
 noy with alle men, & seke not theire damages and harmes bi
 soteltees & wiles, for suche thingis may not be hid bot that thei
 5 schalle be *perceived* at the last And he saith knytt the loue of
 feithe with wisdomē and be constreined therto, and if ye doo so,
 alle your tyme schalle be to yow grete wynnyng, and of this
 noble vertue schalle come to you gretter profite than to assemble
 and gader to-gader golde, siluer, or eny othir vndurable tresoure,
 10 for that schall be to yow a tresour in the other worlde þe which
 lastithe withoute eende And he saithe bee ye of oon entent
 bothe without and within in that the whiche ye speke, and looke
 Fol 6a that your wordis duers | and varie not fro the thought of your
 hert And he saithe meke yow and obey yow to your kingis and
 15 to your princes, and worschup the grettist mynisters, loue God
 and trouthe, and yeue true counsaile to þe entente that ye may
 the more surely with your good penaunces be in way of saluacion
 & he saithe yeue preisinge and thank God in tyme of a disease
 and tribulacione and of prosperite, and also in tyme of pouerte
 20 and of ritches And he saithe ye schalle not ete bot of your dedis,
 and be-ware that ye yeue noo doome and iuge nott vnustly, and
 haue better wille to haue pouerte in doinge good dedis thanne to
 haue riches with synne and wikkidnes, for riches vanischithe
 and lesithe, and good dedis abidithe, and kepe yow fro to muche
 25 laughinge and mokking of other And he saithe if ye perceive
 in oon othir eny foule spott, mokke and [jape] him not vnonestly,
 bot thinke that God maade yow alle of oo substaunce and mater,
 and that ye may come to the same, for the whiche [ye] schulde
 thanke God that he hathe preserued and kept you fro myschief
 30 in tymes that is past and that is now present, and pray that bi
 his mercy he wille kepe yow in tymes that is to come And he
 saithe whanne the ennemyes of the feithe schalle dispute with
 Fol 6b yow | bi duers and scharpe wordes, aunswere softlye and mekely,
 and pray to God that he wille redresse his creatures to good
 35 bileue and to euer-lasting saluacion And he saithe be secrete

2 tent] *tend H, attende TU

4 *soche TU

5 he] om T

9 *gadre to-gither TU

*ony T, any U

*ondurable T

10 for

that . tresour] om TU

12 in] om TU

13 your thought T

15 mynisterers MS

17 penaunces doynge TU

18 praisynge TU

himself by malice *withoute* trouth, and that oonly herken it with-
 oute puttinge in dede And seith loke ye holde nat the cordes to
 noye the people and seke nat thei^r hurtis by cautelis, for thei can
 nat be so hidde but that it shal be knowe in the ende And seith
 sette togedi^r the loue of feith with the loue of wisdame and 5
 constreynye youreself therto, and yf ye do it, alle *your* tyme shal
 be in wynnynge, and of this noble vertue shal come to you more
 profite thanne to assemble golde, sylue^r, or other tresours that
 be nat durable, for it shal be to you a tresou^r in anothe^r werlde
 that euer shal endure and neuer haue ende And seith bethe 10
 all-oone withinne and withoute, and or that ye speke, loke that
 ye speke in suche wise that youre language be nat contrary to
 the wille of *your* herte And seith make you lowely and obbeye
 youre lawes and youre princes, and honoureth youre grettest
 ministrours, loue God and trouth, and geue true counseile to 15
 that ende that ye maye more surely with youre goode penitence
 be in the weye of saluacioⁿ And seith yelde *your* thankinges to
 God in tyme of tribulacioⁿ and of prosperite, in tyme of pouerte
 and of riches And seith ye shal nat eete but of you^r dedis, and
 kepe you that ye eete nat vnustely, and that ye be leue^r to haue 20
 pouerte in doynge goode dedis thanne ricches in synne, for
 richessey loseⁿ and goode dedis abideⁿ, and kepe yourself from
 moche laughyng and from mokking of othe^r And seithe yf ye
 perceyue anothe^r in any tecche of lewednesse, yet mocke him nat
 dishonestly, but loke *pat* ye thenke that God hath made vs alle 25
 of ooⁿ matie^r, and he that mocketh is nat sure but in lyke wise
 it might befall to him, wherfore ye shulde thanke God that he
 hath kepte you from such mische^{is} in tyme passed and in tyme
 presente, and beseche him of his mercy | that he wolde kepe you Fol 44
 in tyme that is to come And seith whaⁿ the enemyes of the 30
 feithe disputen with you with harde and sharpe wordis, answer
 ye hem ayeⁿ with swetnesse and humilite, and beseche God *pat*
 he wolde redresse his creatures to good beleue and to euerlastinge
 saluacioⁿ And seith be nat to besy of language in counseile

[Scrape MS cont]

20 **your labours ande good dedis** TU 23 *with* in T ande
 wrecchidnes or wickidnes T 26 [jape] so TUH, MS *reads* stone
by correction 28 [ye] so TUH Ad, om MS 29 *myscheff T
 34 creatu^r TU 35 *beleue U he] om T

in counsaile and hold *your* tungis stille a-fore youre ennemys, as
 he þat sekithe the rodde where-with he is beten And he saith
 ye may not be iust and rightfull *without* the drede of God, bi
 the whiche ye gete yift of the Holy Goost, þe whiche schalle open
 5 you the yatis of Paradise, bi the whiche *your* soules schalle entir
 in-to Paradise *with* the soules that haue deserued euerlasting life
 And he saithe eschew the felawship of shrewis, of ennemyes, of
 dronken peple, & ignoraunt peple, & when ye thinke to do a
 good dede, do it a-noon *without* delay, or that ye be lettid or
 10 *withdrawen* bi eny froward wille, and haue noo envie though
 thou se eny good come to a schrewe, for he schalle not be stable
 and his eende schalle be eville And he saithe make childe to
 be doctryned and lerned in their youthe and grene age or that
 thei know or haue eny discrecion of eny malice, & so thou schalt
 15 not synne in þem & he saithe worschup God, and pray *with* a
 clene soule, & lete alle *your* corages & desires be set to him, & so
 he schalle enhaunce & promote you where-so-euer [y]e be, and
 schalle delyuer you fro alle synne, put & bow *your* ennemyes
 vnder *your* fete And he saithe when ye wille do abstinence and
 Fol 7a fast, clense first *your* | soules fro alle velanye & harlotry, and that
 the fast come of clene hert, alle eville thoughtis put out, for God
 setith hem foule and eville, and liche as ye do abstinence of mete,
 ye schulde do it in like wise of synne, for he seteth not aloonly
 bi abstinence of metis if his other dedis and willes be phede vn-to
 25 eville and occupide And he saithe visite in your yong age þe
 churches & houses of our Lorde, be in praier *without* grete auaunte
 or boost, bot lete it be in alle melodie, swetnes, & mekenes, and
 when ye schalle be ioyous & glad in *your* hous & make your
 feestis *with* *your* familier peple, haue remembraunce of the pore
 30 peple of our Lord and depart *with* hem of *your* goodis And he
 saithe conforte tho that be in anguysche, trouble, and in heuynes,
 confort prisoners, heele sike peple, clothe nakid peple, fede tho
 that haue hungre, yeue them a drinke that be a-thurst, harbrow
 & logge pilgrymes and straungiers, make satisfaccion to tho that

1 *counsell T	*tounge T	2 *beton T, betyn UH Ad
4 *the yifte T, the yeft U, gytis H	*opyn TH Ad	7 *felou-
ship T, feleshyp H	8 *dronkyn TU, drunkyn Ad	whanne that T
10 envie] om U, thought T	11 thou] ye TU	12 *childryn H Ad
14 haue eny] eny om TUH	15 *worship TH	16 *late TU
17 you to hym wheresomevir H	[y]e, MS reads he	19 *vndur T,

and holde *your* tungis tyed before youre enemyes, as he that
 sekith the rodde to be betyñ And seith ye maye nat be ruste
 withoute that ye dreede God, by the which ye resceue the Holy
 Goost that shal open you the yatis of Paradise, by thewhich
 youre soules shull ioyefully entre in with othiŕ þat haue deserued 5
 the euerlastinge lyfe And seith eschewe the company of euel
 folke, from enemyes, from dronkeñ meñ, and ignorauntis, ande
 whanne ye thenke on any good deede, dothe it anone leste it be
 lette or rescowed by any wille of the contrary And seith loke
 thu haue none enuye yf thu see any good thinge come to hum 10
 that hath an euel hert, for he shal nat be stable and his ende shal
 be euell And seith make children to be taught in theiŕ childe-
 hode or thei knowe any gret euell, and so in hem thu shalt nat
 synne And seith honoureth and praieth God with good wille,
 and adresse alle youre desires to God, and thanne he shal areise 15
 hem and helpe you where that eueŕ ye be, and shal delyueŕ you
 from alle perellis, and shal make meke alle youŕ enemyes vndiŕ
 youre goode praers And seith whanne ye wole faste, make
 clene youre soullis of alle filth, and that youre fastinge come
 with a pure herte and euell thoughtis to be put oute therof, for 20
 God takith hem for foulle and euell, and lyke as ye do abstinence
 of meetis, in lyke wise shulde ye absteyne you from synnes, for
 it sufficeth nat to God that a mañ dothe abstinence of meetis
 and applieth himself to do euell deedis And seith in youre
 fastinge, visite the hous of oure Lorde and beth in youre praers 25
 withoute grete pompe but in swetnesse & in lowelynesse, and
 whanne ye shul be gladde in youre houses and make youre feestis
 to youre welewillers, haue remembraunce vponñ Goddis people
 and departe with hem of youre goodis And seithe comforte the
 people that bene in anguysshe and in heuynesse, and comforte 30
 prisoners, and heele the seeke, clothe the naked, feede hem that
 haue hungiŕ, geue hem drynke that bene thirsty, herberowe the
 pilgrymes, make satisfaccioñ to youre creditours, and suffre youre

[Scrope MS cont.]

vnder U	20	*furste T	*vilanye TU	23 in] om TU	25
occupied hem TU		26	*chirches TU	28	*ioieus U 29
*famyliar U	31	*comforte TH Ad	tho] om T	32	*seke U,
seeke T	33	*hungur T Ad, honggyr H	haue thirst Ad, thirste TU		
*herbourgh T Ad, harberough U, harborogh H		34	*lodge T	*straun-	
gers TH					

ye owe to, and suffre your wrongis paciently And he saithe
 discomfort not tho þat be in heuynes, bot help them *with* soft
 and myl[d]e wordis and plesaunt, and if thei be suche as hath
 doon you harme, forgeue it theym benignely *with* a meke spirit
 5 and lete the peynes that thei suffre suffice to yow And he saithe
 enforce you to gete freendis, bot first prove theym or ye trust to
 greetly, to þe entent that ye take no harme and that ye repent
 you not And he saithe tho that God reisithe, enhaunceth, &
 Fol 7b sett furthe in this worlde schulde set that exaltacion | for nought,
 10 and he schulde holde him ne gretter than oon of his felowis for
 alle that, for God hathe maad bothe riche and pore [alle] of oo
 making to the whiche regarde alle be egalle And he saithe take
 hede that in your angre or malice come no foule worde out of
 your mouthe, for that is a dishoneste and a foule thinge and that
 15 the whiche engendrithe & causith peine And he saithe it
 longithe not to him that wille haue konnyng to gete it bi couetice
 of mede or for money, bot bi delite, bi-cause that it is moost
 precious thinge of alle other And he saithe verray wisdomes
 is a gyfte of fortune,¹ and a verray sentence & iugement of alle
 20 discipline, and dethe to al eville And he saithe he is a good
 king and a noble that in his reame levith the euyl lawe for the
 good And he saithe liberaltee is to be liberalle in tyme of
 necessitee and in tyme of pouerte, and pacience is to foryeue
 whanne a man hathe power for to deme other and to wenge him
 25 & he saithe who-so worschippith wisemen, louth justice & dothe
 good dedes and enforcethe thaym to konnyng & good condicions,
 and he findith that the which pleasith him bothe in this world &
 in the tothe? And he saithe that he is a wrecche, bothe in this
 worlde & in the tother, þe whiche hath neither wit, wisdomes, ne
 30 doctrine And he saithe who-so wille not teche suche good con-
 Fol 8a dicions and siche konnyng as he can, he shalle be partiner to the |
 ignoraunce of shrewis, and who-so refusithe to lerne of them that
 thei schulde lerne, he ought to be prived of his benefice, for in
 this worlde he schulde refuse noon bot the ignoraunt man, the
 35 whiche is comonly envious and of eville wille And he saithe þat

2 *disconfort U

3 myle MS, mylde TUH

4 *forgyfe U,

forgyf H

*benyngly H Ad

*spryte H

5 *late TU

6 *preve H

9 *forthe U

10 holde] *interlineated* MS

ne] no TUH Ad

11 [alle]

¹ A marginal note in B reads 'is the gyfte of God'

wrongis paciently And seith loke that ye nat discomforte hem
 that bene in affliccion but helpe hem with swete and pleasaunte
 wordis, and yf it be suche that haue done you harme, forgeue it
 hem lowely and lete it suffice you the payne that thei suffre
 And seith enforce you for to gete you frendis, and firste preueth 5
 hem or that ye put to grete truste | in hem leste ye shal haue Fol 4b
 harme and repente you And seith ho that God higheth or lifteth
 vp in this worlde, shulde take that arisinge for nowt, and nat to
 take himself therfore more herre thanne oon of his fellowes, for
 God hath made the poure and the riche alle of oon creacion, to 10
 the regard of thewhiche alle bene egall And seith bewar that in
 youre hate thei go no lewed worde oute of youre mouthe, for it
 is thinge that is dishoneste and shal engendre payne And seith
 ho that refreyneth his angre and settith a bridell on his tunge
 and speketh attempely and kepith his tunge clene, he surmoun- 15
 teth alle othir And seith that it is nat conveniente for him that
 wolde haue connyng that he shulde seke it by merites ne for
 money, but oonly by dilectacio, for it is more precious than alle
 othir thingis And seith verry wisdame is yefte of fortune, true
 iugemente of discipline, and sleyng of alle euellis And seith 20
 that kinge is noble and good that, in his realme, leueth the euel
 lawe for þe goode And seith to be liberaill in tyme of pouerte
 and necessite is comendable, paciente to foryeue whanne a man
 maye avenge his wrongis And seith ho that honoureth wise
 men and loueth trouthe and doth goode dedis and enforceth him- 25
 self to lerne connyng and goode maners, shal fynde that maye
 please him in this worlde and in the othir And seith he is vn-
 happy in this worlde and in the othir that hath nothere wisdame
 ne doctrine And seith ho that wil nat teche that he knowith
 in connyng and maners, he shal be partener in ignoraunce with 30
 the euell people, and ho that denyeth to teche connyng to him
 that it is couenable to, he ought to be depryued of his benefetis
 in this worlde, and of the seynge naye to, he is wors than the
 ignoraunt which is of euel wille And seith that liberalite is more

Scrope MS cont]

50 TUH Ad, om MS 13 *woorde U 18 of] above H 19 *yefte TU Ad
 21 *reame H 24 for to foryeue other and to venge hym UT 25 *lufeth
 Ad 26 thaym] om T 27 *plesith H Ad 28 a wrecche] a om TU
 30 *sich U condicions as he hathe T 31 *soche U partener of T
 34 *rufuse Ad 35 *comynly H pat] om T

liberalitee is bettir in konnyng than in ricches, for the good name
 and fame of a wiseman abidith whan riches is lost And he saithe
 man schuld not offende ne hate him that hath offendid to him,
 bot he schulde do good to him a-yens eville, for þe dedis of a
 5 wisman is † knowen bi ij thingis, that is to say bi his enmy, bi
 his frende, & bi him þat is vnknowynge, knoweng is the good fro
 the eville And he saithe he is holden and taken for good whenne
 othir behoueth to haue of his goodnes, and who-so couetitthe
 asmuche [the] goodnes of other as of his owne propre And he
 10 saithe that grete science & konnyng may litille availe in a couetous
 man, bot litille konnyng profitthe muche to hem that drawen
 here corage fro couetice And he saithe that dethe is liche the
 strooke of oon arowe, and life is liche thee arowe that meuethe
 for to come And he saithe hit is grettir pite to haue merci on
 15 folis & simple men than of wisemen And he saithe who-so is
 not sufficed & holdith him not content with suche as he hath,
 deserueth not to haue more & he saithe a reportour or a con-
 treuer of wordis is fals, outhir he dissimulithe & liethe to him to
 Fol 86 whom he reportithe theym, or els he is fals to him of whom | he
 20 sais them And he saithe scorne & mokkery fordoth looue liche
 as fire brenneth wodde. And he saithe oo envious man is a
 freende to him that he sees in his presence & ennemye in his
 absence, for he is a frende in name and oon enmy in dede And
 he saithe oon envious man is not bot to dispice a-nother And
 25 he saithe he is fulle sure [that is with-owte fawte or blame, ande
 he is not sure] that knowith & felith him in blame And he
 saithe be-ware that ye obey not to couetise, for it wol not obey
 to yow And he saith he that yeueth consaile to oon *oper*
 beginnyth to profite him-silfe And som men demaunded & askid
 30 him whate that was that trembled and noide most & that lettid
 a man, he aunswerede that it was ire, wrathe, & envie Than þei
 demaundid and askid him whie wisemen helde them & waitid
 more at the yatis of riche men than riche men at the yatis of
 wismen he aunswerid wisemen knowith wele the profite of riche
 35 men, and riche men knowith not the profite of konnyng And

4 *but U doo to hym good ayenst TU 5 is to knowen MS, is to
 be knowyn H that is to say] om T 6 *frynd H vnkunynge
 Ad is] om H Ad 7 eville] *ille H right good TU 9 [the]
 goodnes] so TUH Ad, of goodnes MS 11 draweth TU 12 *hur

worthe in connyng thanne in riccheſ, for the renowne of the wiſe
 abideth and the riches loſeth And ſeith mañ ſhulde nat offende
 ne hate him that hath done him any offence, but ſhulde do him
 good for euel, for the werkis of the wiſemañ bene knowen in thre
 maners, that is to ſeye to make of his enemye his frende, and he
 that knoweth nat to make him knowe, and of the euel to make
 him good And ſeith he maye be taken for good whanne othi^r
 meñ reſceyueñ of his goodneſſe, and he that loueth asmoche the
 weeke of othi^r as of himſelf And ſeith that grete connyng maye
 litil auaille in a couetouse mañ, but ſmal connyng profiteth in
 him that withdrawith his corage from couetiſe And ſeithe that
 deth is lyke the ſtrooke of an arrowe, and the lyfe is lyke as the
 arrowe is ſette for to come And ſeith that pitee is more grete to
 haue mercy vpon fooliſ thanne vpon wiſemeñ And ſeith ho
 that holdeth hym | nat ſuffiſed with that that he hath, deſerueth Fol a
 to haue nomore And ſeith that a reportou^r othi^r a contrever
 of talis, outhi^r he menyſ euel to him that he tellith the tale, orellis
 he is falſ to him of whom he reporteth And ſeithe that deriſion
 and mockerye putten away feere, lyke as the fyre brenneth and
 diſtroieth the woode And ſeith that the enuiouſ mañ is frende
 to a mañ in his preſence and enemye in his abſence, and is a
 frende in worde and enemye in dede And ſeith þat an enuiouſ
 mañ is nat good but to diſpreiſinge of othi^r meñ And ſeith he
 is right ſure that is withoute blame, and he is ful euel ſuſured
 that is in grete blame And ſeith beþ ware how ye obbey to
 couetiſe, for couetiſe wole nat obbeye to you And ſeith ho that
 asketh counſel of othi^r begynneth to profite himſelf And ſomme
 asked him a queſtion, what it was that moſte troubleth and
 hurteth a mañ, he aunſwered and ſeid enuye and wrath And
 thanne was asked him a queſtion, whi the wiſemeñ helde hem
 more at the yatiſ of riche meñ thanne the richemeñ helde hem
 at the yatiſ of the wiſemeñ, and he aunſwered and ſeide that the
 wiſemeñ ſewen the prouffite of connyng And ſeith ho that

[Scrape MS cont.]

T, his Ad	13 come to the ſtroke [ʔ ſtrike T] UT	17 he deſerueth
TU	20 ſaiſ] ſeith T Ad, ſaith U	mokkrie leſſiſh ande for-
doth TU	*luſ Ad	22 ſeſ] ſeith T, ſeiſ U
not ſure] ſo	TUH, om MS	25-6 [that is
30 *tremled T, tremelyd H Ad	27 that] om TU	wol] *wiſſ TUH Ad
	34 knowen T	35 profite] pro-
ſetis T		

he saithe he that hathe witte and discrecioun and schewith it
 not in dede farithe as a tree that is without fruyte & he saithe
 he is wise that knowith ignoraunce and good fro ille, and whoo-so
 knowith it not is ignorant, and who-so knowith not that vnnethe
 5 may he knowe eny other And he saithe men be of ij maners
 condicioned, the oon enquirthe & sekethe and may not finde,
 the tother findethe and it profitith theym not And he saithe
 wisdomed farith as a thinge that is founde in the profoundenesse
 Fol. 9a & bothom | of the see, whiche a man may not haue bot bi them
 10 þat can descende and seke it at the bothome of thee water And
 he saithe he may not be of depe and profounde wisdom and wit
 þat hath not in him chastite, and he hathe no *perfit* konnyng that
 hath no *perfit* wit And he saithe discipline & lernyng is arraenge
 and auaunsing of wit, *with* þe which discrecion schulde be arraide
 15 as muche as a man might And he saithe it is noo honeste to chas-
 tice a man bi fore a nother if the tother *perceive* it & he saithe
 whan a man excusith him ofte of his defautes, he makith his
 errour to be remembered And he saithe a ignoraunt and a
 vnkonnyng man i[s] litille all though he be olde, and a wisman is
 20 grete alle though he be yong And he saithe þe worlde dis-
 preisithe daily him þat he was wont to worschip, and the erthe
 etithe him that he was wont to yeve mete And he saithe men
 knowith a foole bi his worde and a wisman bi his dedis And he
 saithe fewe peple hath enuye to a dede man bot moche peple
 25 lieth of him And he saithe be meri and glad, and that is y-nowe
 to angre envious men And a man demaunded and askide him
 whie he was not married, to whom he answered him that the
 se may drowne, howe schuld he bere a nother on his nek, swym-
 myng? And he saithe kepe the fro the felawship of a jangler,
 Fol. 9b the whiche is liche a thinge þat fro fer | schineth and nere it is
 nought And he saithe he that settithe him to do eville a-yens
 a nother for the, þe same he wille do to a nother a-yens the And
 he saithe who-so preisithe the of eny vertues the whiche be not
 in the, he may wel do the wrong of a vice þat he seethe in the
 35 And he saithe ire and angree troublethe reason so muche that
 2 *frute T 3 ille] ewill TU 4 *onnethe T 5 1st he] om T
 6 *inquireth TU 9 the whiche TU Ad 10 *bothum T 11 bee
 of profounde ande depe witte that TU 13 no] not TU arraenge] the
 ornament TU 15 noo honeste] not honest H Ad T 17 of his fawtis
 ofte T 18-19 ignoraunt and [an, T] vnkonnyng man UT 19 i MS

hath witte and discrecion and shewith it nat in dede, he is as a
 tree withoute fruyte And seith ho that is wise knoweth igno-
 raunce, and he that is ignoraunte knowith it nat, and he that
 knoweth nat himself, with moche peyne he shulde knowe othir
 And seithe that there be two maner of people, that oon is that 5
 sechith and can nat fynde, and that othir that fyndeth and
 profiteth nat And seithe that wisdame is as the peerle that is
 founde in the bottom of the see, which a man maye nat haue
 but by hem that can dyve downe to the bottom of the see and
 fynde it And seith he maye nat be of parfite connyng but he 10
 be chaste in himself And seithe that dissipyne is the ornament
 of witte by the which discrecion shulde be aovrned asmoche as
 a man might And seith it is nat honest to chastice oon man
 in presence of anothis, and chastice the tother aparte And
 seith whanne a man excuseth himself of his blame ofte, it 15
 makith him recorde errour And seith the ignoraunt is but litel
 natwithstandinge that he be olde, and the wise is grete though
 so be that he be yonge And seith the worlde dispreiseth euery
 daye him that he was wonte for to worshiþ, and the erthe etith
 him thewhiche he was wonte for to yeue mete to And seith 20
 meñ maye knowe the foole by his wordis, and the wiseman by
 his dedis And seith that fewe folke haue enuye to a man whanne
 he is deed, but he seith that many folke wole lye vpon him
 Ande | seith beth gladde and mery, and that sufficeth to angre Fol. 5b
 the envious man And thei asked him whi he wolde nat be 25
 maryed, and he answered ho wole swymme in the see and maye
 nat, how wolde he swymme¹ and bere oon in his necke And
 seith kepe the fro the company of a rangellet, that ressemblith
 suche a thinge that shyneth whan a man is ferre from it and
 whan it is nygh, it is right nowt And seith ho that taketh vpon 30
 him for to do euel to anothis for the, in lyke wise wol he do for
 anothis ayenste the And seith ho þat preisith the in any vertue
 that is nat founde in the, he maye wel noye the and make that
 thu shalt nat vnderstande the vice that is in the And seith wrath
 troubleth reasoun asmoche as it troubleth a man to do goode 35

[Scrope MS cont]

23 *fole TH wordis H Ad 24 hath] haue T 25 enough TU, þa-
 now H 29 seid T, saide Ad 30 a thinge] a thinge þe whiche MS

it lettith good dedis to be doo & eville deedis to be left And he
 saithe who-soo that laborith in that the whiche profitith not, he
 lesethe therefore that the whiche profitithe And he saithe the
 schaame that eueri man sufferithe bi the condicione of schrewis
 5 troubelith and lettithe þe concupiscence of thaim And he
 saithe whenne þi frende errithe or fautithe to the, departe not
 fro his frendschip as longe as thou may finde eny man to redresse
 him And he saithe he is good and trewe that lightlye foryetethe
 that in the whiche his frende hathe erred or fautede to him And
 10 he saithe to the it is betir to be correctede and chastised bi
 thi-silf than bi oon oþer And he saithe the goodnes of oon
 ignoraunt man or vnkonnyng man farith as gresse growing on a
 chimney And he saithe eville felawship farithe as a tree that
 is on fire, as oo branche kindelith a-nother And he saithe the
 15 aunswere in som thinge is to be stille And he saithe þe noblist
 thinge that God hathe maad in this world is man, and the noblist
 thinge [that is] in this worlde is reeson, bi the whiche he kepithe
 iustice and departith him froo synne And he saithe a foole
 Fol 10a knowith no foule thinge in him-silfe, and oon ignoraunt man |
 20 wenithe soon that oon thing is oon other, & a dwtouse man
 makithe many doutis in that the whiche hee knowithe And he
 saithe a veritable and a true tunge is right commendable bothe
 in heuen and in erthe And he saithe it longith not to kingis ne
 to princes to yeue lordschip ne power bot to piteable peple, and
 25 so he schalle loue thaym as the fader doth good childre And he
 saithe the ende of a resonable soule is to knowe trouthe, and
 the ende of sensualite and lust is life, and the ende of a correctable
 soule is pees And he saithe he schulde suffice to be vengede of
 his wronge whanne þe partie aduersarie requirithe & desirithe
 30 for-yevenes And som askid him whate is freedome or libertee?
 To the whiche he aunswerde to be deliuerid of siluer And he
 said yeve to vnknownen for the loue of knownen, & foryeve tho
 that noy the and that it be not for the loue of thi helpers And
 he saithe the life of this worlde is so schorte that noon in his
 35 hert schulde [conceyue] hate to other And he saithe stable
 1 yt makyth good dedis to be left & eville dedis to be done H
 2 soo] om TUH profitith] profite TU 6 *fautith TUH
 7 frome his frendeschippe, E begins 9 fautith UH 12 *grasse T
 13 *chymey E, chymey Ad, chymney that wil not abide TUW 14 on
 fire] a-fire UW 16 maad] ordened T 17 [that is] so ETUH Ad, om

werkis and the euell dedis at leyse? And seith ho þat laboureth
 in that that maye nat profite, he leueth for that the labour that
 shulde profite him And seith the shame that men suffre for the
 condicions of euel folk troubleth and empechith the concupiscence
 of them And seith whanne thi frende hath erred ayenste the, 5
 yet departe the nat from his loue as longe as thu mayste fynde
 any mane? that it myght be redressed And seith good and true
 is he that foryetith lightly that thunge whiche that his frend hath
 trespassed inne And seithe it is bettir thu chastice thuself thanne
 be chasticed by othir And seith the goodis that bene of igno- 10
 rauntis, bene lyke the herbes that growen vpon dongehilles And
 seith þat euell fellashippes bene lyke as a tree sette on fyre, where
 oon bough settith a-fyre anothir And seith the aunswere of
 somme thungs is a man for to holde his peas And seith the
 noblest thunge in this worlde is man, and the moste noble thunge 15
 that is in man is reason, by thewhiche he vnderstondeth iustice
 and departeth himself fro synne And seith the foole knowith
 nat himself lightly And seith an ignoraunt troueth lightly that
 oon thunge is anothir, and he that is doute fol makith many doutes
 or he maye vnderstande it And seith that it is right comendable 20
 bothe in heuen and in erthe to haue a true tunge And seith it
 apperteigneth nat to kinges ne princes to geue lordship and might
 but to people that bene petevous, and for that thei shulde loue
 him as the fadir loueth the children And seith that the ende
 of a resonable soule is for to knowe troupe, and the ende of 25
 sensualite is lyf, and the ende of corupte lyfe is peas And seith
 it ought suffice to be venged of his annoye whan the aduersary
 partie askith foryeuenesse And somme asked him what was
 franchise, and he answered delyueringe of silue? And seide
 yeue to hem that bene vnknewen for the loue of hem that | bene Fol 6a
 knowen, and foryeue to hem that haue bene ayenste the, for
 hem that haue holpen the And seith that the lyffe of this worlde
 is so shorte that no man ought conceive in his herte any enemyte

Scrope MS cont]

MS	in the worlde ETU	18 him] om TU	22 *tonge ETU,
tonggid H	23 in] om T	25 *luff E	*chyldryn H chulder TU
E Ad	27 sensualiteis TU	*corretable T	28 *schold E vengede]
fengid H	29 *aduersive Ad	31 siluer as he thatte vsith gladde	
pouertee TUV	33 *helpars TH, helparis U	35 [conceyue] so	
ETUH Ad, conteyne MS		hatefulnes TU W	

thine iree nere thi pacience, and thine ignoraunce nere thi pa-
 cience, and thi foryetefulnes nere thi right way And he saithe
 it is a good signe to se a childe schamefaste, for it schewith that
 he schalle haue a good wit And he saithe it is good that thou
 5 do wel whilis thou art in good prosperitee, for perauenture þou
 schalt not haue thi power in thine aduersite & he saithe who
 Fol 10b so dwellith in a prouince where no lord is vengeur of iuge, right
 as a wise leche, of habundaunt [market], and of rennyng floode,
 perauenture it puttith out [both] him and his loue And he
 10 saithe Hermes chastied Hamon saieing thus the first thinge
 that y comaunde the to do is to drede God and to obey him And
 he saithe that euery man that hathe lordschip ouer men schulde
 of necescite haue euer in mynde ij þingis, first the peple that is
 subiet to him, the secunde though thei be vnder his lordschippe
 15 he schulde to his power kepe theyme in freedome and nott in
 seruage, the thridde that his lordschippe may dure with him bot
 a while And he saide to him O Hamon, it longithe to the to
 kepe thi soule in right trouthe bi wille, bi dede, and bi worde,
 þou schuldist not be idille to distroy myscreantis ne to [con-
 20 streyne] theym to obey to God, and wille to haue no riches, if
 it be not duely gotten For wit welle that the peple oberethe euer
 to a good doer, and hit may not happe wele to a reaume if þe
 peple [encreese] not, for whanne the peple is goon the prince
 abidith lord of him-silf aloonly, and therefore conside to thi
 25 dedis and first thinke on thi soule, and make it a garison of that
 the whiche is nedefulle to it in the tother worlde And if it happen
 that thou must in thi persone goo to the werre, take hede þat
 thyne enemyes come not vpon the soournyng, and whenne thou
 Fol 11a offriste bataile, first lcte thi peple bee | set therfore and alle þi
 30 abilmentis redi, and take hede þat þou be not with thine ennemys
 sodenly [surprised] and multiplie þi spies and thi herkenyng to

1 *second* pacience] remembraunce TUV 7 vengeour or T, vengeour?
 ne H 7 right is I 8 *haboundaunt U [market] so ETUH Ad,
 markep MS *rynnyng ETU, a rynnynge Ad 9 [both] so ETUH
 Ad, om MS 10 *chastised TH Hamon his disciple TUV 11 to do]
 om ETUH Ad 12 saithe that] that om T 12 lordship or
 souereyntee TUV 14 *subget ETU, sugget H, suget Ad 15 power
 kepe theyme in] om T 19 *scholdest E 19-20 constreynne
 ETUH, costreynne MS 20 wille] willynge TUV *ntchesse E
 21 welle that] that om T 23 encreese ETUH Ad, encre MS
 25 garison ande a castel TUV 27 thou in thi persone moste goo T

to another And seith stablish the thine anger with the patience,
and thyne ignorance with the providence and wisdom And
seith that it is a good token in a child to be good whanne that
he is shamefast, for he sheweth himself that he shall have good
time And seith it is good to do well whanne thou art in good 5
prosperite, for peradventure thou shalt have no power whanne thou
art in adversite And seith ho that dwelleth in a province that
hath [no]¹ vengeance lord, no rightwis justice, ne good leech,
nor plenteuous market, ne no rennyng reuer, he putteth in grete
adventure him and his goods And the seid Herme charged 10
kinge Amon, seyng the first thinge that I commaund the is to
dreade God and obbeie him And seith that alle men that have
lordshipp over the people shulde have thre thingis in her mynde
firste of the people that bene his subiectis, the secunde, though
so be that they be vnder his lordshipp, yet shulde he to his power 15
kepe hem in fredome and nat in bondage, the thridde is that
lordshipp maye nat longe endure And seide O Amon, it behoueth
the to kepe the soule in pure trouthe by wille and worde, and
thou shuldest nat be sloughthfull to distroie the euell beleuers
and to constreine hem to obbeie God, and couerte nat to treete 20
with hem that bene of mysbeleue for no good, by the which thou
maist make hem to disobbeie God, and loke thou gadre no
ricchesses but yf they be truly gotten And knowe it wel that the
people wolde alweies obbeie to good rule, and the realme maye
nat fare wel but yf the people encrese, for whanne the people bene 25
lost and gone, the prince shall regne oonly over himself, and
therefore conside oonly to the soule, and make the store of that,
that maye be helpeinge therto in another worlde And yf it fortune
so to the that thou shalt go to the wer in thyne owen persone,
loke thou beware that thyne enemyes take the nat dispooureied, 30
and whanne thou shalt shewe the to bataille, loke firste pat the
people bene wele enfourmed and comforted and alle the fighting
men that they be wele armed and at alle tymes redy, and beware
that thy enemyes overcome the not sodeinly, but encrease the
wacche and thyne espies, to that entente that thou shalt knowe 35

[Scrope MS cont.]

28 *upon TU
withynne TUV

*whanne E

30 abillementis and ordenaunces UTW

31 surprised ETU Ad, surprises MS

the entent that thou maiste euer knowe þi gouernaunce of thine
 enmyes and look that thei disceiue the not And if thou schalt
 commaunde thi meyne to doo eny thinge, avise the secretly if
 thei doo liche as thou hast commaunded thaim, and therbi thei
 5 schalle drede the the more, and whenne thou commaundist thi
 clerke to make eny *lettres*, seall hem not tille þou hast seen theyme,
 for many hathe been disceiued And take hede that thou be not
 to famular *with* sommen þat thou knowist not, and schewe not
 the secretis of thine herte bot to thi-nowne frende that thou hast
 10 wele prevede and in whome that thou trististe And gouerne the
 soo wisely that thi peple and þi chyualry may take grete plesier
 to see the and to be *with* the and to delite theime in thi trewe
 gouernaunce And lete thi slepe be suche that it may suffice
 aloonly to the rest of thine herte, and medle the not bot *with*
 15 trewe thingis, and lete thi hert be groundid vpon trouthe with-
 outen scorne, and make not long a-bidinge in the execucion of
 that the whiche thou must doo Look that ye be a debonnaire
 foryeuer Also be vnder konnyng and loue tho that wirkith *with*
 the grete getyng, *id est* acquemie, that is to say laborers of erthes,
 20 for ther is noone othir getinge bot to labour erthes *with* plente
 Fol 11b of sedes and other dedis of labour, bi the whiche the peple is
 gouerned, chiuallrie encreced, houses encread and fillid with riches,
 and reaumes sustenede and gouernede, wherefore it longithe wele
 to kepe suche thingis oponly, *id est* publiquement And it longithe
 25 to the oponly to worschippe men eueri aftir his discrecion, his con-
 dicione, and his konnyng, to that entent þat the peple may knowe
 the good and doo wele to al tho that skithe konnyng, to the
 entent that thei may haue the grettir wille to lerne, and that
 alle their vndrestanding may be to stodie that þe province may

1 þi] the TH Ad thine] thi TH 2 *deceyue ETU Ad 3 *meyne]
 meynye T, meyny H, meny E Ad, meny U 6 seallen U 7 de-
 ceuyed EU 8 *famular L, famylar TU 9 thine] thyn owne ETU
 10 *proved T 10 *trustest ETU Ad 11 *cheualry EU,
 chiuallrie Ad 14 thine] thi TH 16 scorne or iapyng T UW abid-
 ynge in that the whiche thou most doo execucion of T 17 second that] om
 ETU Ad 18 loue] wisdom ande loue T UW *werkethe ETU, workyth
 H, 19 the] om T 19-p 30, 2 grete getyng of the riches that comyth
 of the erth-tylunge, that is to seye laborers of erthes, for ther is of noo labour
 soo good getyng but to labour erthes with plente of bestis, cornes, wyne,
 ande fruytes, oyles, herbes, ande seedis, ande other dedis of labour in tylunge
 the erthe, bi the whiche the peple is gouerned ande susteyned, chiuallrie is

the gouernaunce of thyn enemyes, and loke ye bewar that youre enemyes deceyue you not And yf so be that thu commaunde thi people to do any thinge, loke thu serche secretly whedir thei do it lyke as thu haste commaunded hem, and yf thu so do, thei wole drede the more, and yf thu commaunde thi secretaire to 5 make a lettre, loke thu seale it nat vnto the tyme that thu haste | Fol 6b sene it, for many oon haue bene deceyued therby And bewar that thu be nat to familie with alle that thu knowest, and shewe nat alle the gouernaunce of thi people, but to them oonly that thu haste wel preued, and that thu knowest and vnderstandest 10 hem for true men And loke thu gouerne the so wisely that thi knightis and thi people mowe be reioissed of thi companye, and that thei maye haue a ioie and allowe þe in thi good gouernaunce, and that thei maye ioie and delite in thi good rule And loke thi sleep be suche as maye be sufficient to thyne hert, and entre- 15 mete the not but of true thingis, and alle thingis þat thu doste maye be founded vpon trouth withoute skornynge, and loke thu tary nat longe vpon suche execucion that thu muste nedis do And loke thu be debonaire and gracious to foryeue Susteyne and loue hem, also, that laboure in the grete alquemie, that is to seye 20 the labourers of the erth, suche as sown the seedis and planter fruytes and alle oþer labourers, by thewhiche is proufite vnto the people, and knighthode multiplied, and the houses full of riches, and the realmes susteyned, by thewhiche alle suche thingis is necessarie to be wel saued & kepte And it is a commowne wele 25 to worship euery man aftir his discrecion, condicion, and science, to that entente that the people maye knowe the goode and to do good to hem that sechen connyng, for this cause that thei shulde haue greettir wille to lerne, and that thei wil entende to thei studie, and that alle the prouynce that thei be inne maye 30

Scrope MS cont]

encreased, howses & barnes filled with riches, and reumes susteyned and gouerned, wherfore it longith well to kepe soche thynges [oponlie U], *id est* publiquement, that is called the comon profite And itt longith opynlie to worship soche men euery after his discrecion, degree, his condicion, and his connyng, to that entent that the peple may knowe the good and be couraged to doo well to alle thoo that sekith connyng, to the entente that thei may haue the gretter wille to lerne, and that alle theire vnderstondynge may be to stody that the province or the shire or towne may be the better bi them And delyue the to ponysh euill doers also sone as to the shall appeer thei delite TUW 22 encread and] om EH

be the bettir bi thayme And delyuer the to ponische eville doers
 also soone as to the schalle appere their delite And who-so set-
 tithe eny trouble in thi reaume or in thi lordschippe, make him
 to be heded oponly, *id est* publicquement, to that entente *pat* other
 5 may take example, a theefe, lete his hande be smeten of, robbers
 in the waies, hangen, that þe waies may be sure, sodomites,
 brent, men & wemen taken in fornicacion, ponysched after the
 state of þeir persones Kepe the fro the wordis of lyers bot
 ponysche thayme openly, and make thine hert reest in exercise
 10 of trouthe See the prisoners eueri monethe onys, and delhuer
 tho that is to delyuer, and doo thayme good, and ponysche
 [anoone tho] that haue deserued punyschement, and make other
 to be kept to that thou knowiste the trouthe of the dede And
 Fol 12a kepe the fro fer of þi counsaile alle oonly, and be | counsailede bi
 15 peple of good discrecion and of age þe which be experte in many
 thingis And whanne thou findist oon þat is iuste & rightwisse, be
 counsailed bi him, and els reporte the to oon hole? counsaile, and
 God schalle helpe the And he saithe he is noble that vsithe
 bountes, and the grettist bountees is iustice, chastite, & to yeue
 20 liberally without asking And he saith it longiþe to eueri man
 to seke konnyng and to fortifie it in hym, without to muche
 doubtinge the commynge on of enmys, and to kepe him that he
 be not reised in pride bi ricches or bi lordschip, and lete his wille,
 his wordis, his dedis, & his werkis be egalle, and thus God schalle
 25 loue him and his successours And he saithe noon may escape
 at the day of doome bot bi ij thingis, that is to say bi his dis-
 creccioñ, bi his chastite, and bi his good dedis, al thingis perischen
 saue good dedis, alle thingis maye be meued saue nature, al
 thingis may be redressid saue eville dedis, and althingis may be
 30 eschewid saue the iugementis of God And he saithe hit is no
 mervaille though he be good *pat* leuethe couetise, bot it were grete
 mervaille *pat* a couetous man schulde be good And he saithe

4 to be heded] so E, to be behedid or punysshed TUV	4 entente]
eende BTU Ad	5 example as TU *smyten ETU Ad
EU, more sure? T	sodomites] heretiques WTU [see Note]
ande men TUV	*women ETUH
tho] so ETUH Ad, tho anoone MS	9 *oponly EU
kepe alle oonly] om TU, cancelled in E	12 [anoone
ar T, er U	*ponysshement E
moche U	13-14 And
27 perisssheth T Ad	19 is]
thingis] thung ETUH Ad	20 askynge where itt ought be doo TUV
althingis] alle thyng TH Ad	21 *myche E,
	29
	30 iuge-

be the bettir for hem And also that ye make diligence to pun-
 nysshe the euell doers as soone as ye goodly maye And ho that
 wol do myscheue in thi realme or in thi lordship, anone make
 smyte of his hede openly afore the people, to that entente that
 the people maye take example, to the thief, kutte of his hande, 5
 the robbours of high weyes, lete hem be hanged to that entente
 that the weyes maye be more sure, the sodomytes, lete hem be
 brente, and the meñ that bene taken in fornycacion, lete hem
 be punysshed aftir the state of þe personys, and the wyfes that
 bene founden in like wise aftir the same fourme Also kepe the 10
 fro the talis of lyers but punysshe hem openly, and lete thyne
 herte reste in excercise of trouthe Also visite the prisoners oones
 in a moneth, and delyuer hem that owt to be deliuerd and do
 hem good And tary nat longe for to punysshe suche as haue
 deserued punycion, and make kepe wele the tothi vnto the tyme 15
 that thu knowe the trouthe of heʒ werkis And kepe the wele that
 thu vse nat tomoche for to do aftir thyñ owen counsell oonly,
 but be counselled by men of good discrecion and age whiche bene
 experte in many thingis And whanne | thu fyndest a treue man Fol 7a
 and a rightwois, take thi counsel of him, and othirwise reporte 20
 the to the moste holsom counsel, and God wil helpe the And
 seith he is a noble man that vseth goode dedis, and thes dedis
 bene iustice, chastite, and to yeue frely withoute askinge And
 seith it longeth to euery man for to seche connyng, and to
 fortifie it in himself withoute doutinge of auentures that bene for 25
 to come, and kepe himself that he be nat lifte vp in pride nothir
 by ricchesse nor by lordship, and loke his will, his seyengis, and
 his dedis maye be founde true, and thanne shal God loue him
 and his successours And seith that no man maye escape at the
 dare of doome but by thre maner thingis, that is to seye for his 30
 discrecion, for his chastite, or for his goode dedis And seith that
 alle thingis perissheñ saulf goode dedis, and all thingis maye be
 hidde but nature And seith that alle thingis maye be better
 redressed thanne euell maners, and alle thingis maye bene acheued
 but the commaundemente of God And seith it is no merueille 35
 though he be good that loueth no couetyse, but it were grete
 merueille to see a couetouse man good And seith putte nat an

put not oon eville doer so shortly [to] execucion bot *pat* he may
 haue som space to repent him And he saithe the errour of
 wismen farthe as a broken ship, *pe* whiche drounethe *pe* self &
 makith many other to be drounede And he saithe fianuce is a
 5 maner of thraldome & defiaunce is [liberte] And he saithe
 Fol 12b whenne a kinge | may not refreyne his evill couetises, how maye
 he reprove his *seruauntis*, and whan he can not correct ne snybbe
 his owne *seruauntis*, how may he redresse his peple and tho that
 be ferre fro him, a kinge than first must be lord of him-silf and
 10 after that of *oper* bi ordre And he saithe a verrai king schuld
 not be suspescious, for suspescion makithe *pe* peplee to drawe fro
 him, and also he schulde no suspescious peple haue in his house,
 and in especial non accusers, contreuours, ne reporters of wordis
 bihunde a mannes bakke, for if the kinge suffre suche paciently,
 15 he schall vnnethe haue in his hous sufficiant *seruauntes* ne good
 counsaillours

TAC saithe who-so hathe no power ouer his wit, hath no power
 ouer his ire And he saithe a wise prince schulde not to his
 power be in discrecion *with* gretter ne myztier than he is And he
 20 saithe when^a a king hathe wonne and conquered his ennemyes, he
 schulde mentene hem in good custumes, in iustice, & in liberaltee,
 Fol 13a in pacience, in foryefnes, & | in other goodnes, for so a man
 makith of his enemy his frend And he saithe if a kinge gadere
 to-gader on outeragious tresour and despendith it not where it
 25 schulde be spente, he schalle lese his tresour and his reame
 And he saithe *pe* subiettis of a king is *with* him as *pe* winde is
 with the fire, whan a fire is kindeled wher *pere* is no wynde, it
 tariethe lenger of brennyng & he saithe a king schulde knowe
po *pat* seruith him & set thayme to him-ward, eueri persone
 30 after his discrecion, his wit, and his trouthe, and he schulde yeue
 to thayme aftir their desertes, for of wil if he yeue to myshappy
 peple that not deseruith it, he schal put fro *pe* good *seruauntis* *pe*

1 shortly [to] so ETUH Ad, shortly in MS 5 liberte ETUH Ad,
 liberaltee MS 7 snybbe] reprove T, represe UW 10 king] kynge
 nouthir souereyne TUW 14 a kyng T 16 counsaillours but as
 men discouraged to doo hur maister any good service TUW [UW om any]
 17 ouer] of ETUH Ad 18 ouer] of ETUH Ad 19 discencion Ad
 21 *maintene ETUH Ad 22 in pacience] om T in foryefnes] ande
 foryefenes TU goodeneses ETU 26 *subgettis ETU Ad, sug-

euel doeþ to execucion to hastily, but that he haue some leyseþ
 to repente him And seith that the erringe of wisemeñ is like
 the bothum of a shuppe that is nat drowned himself, and maketh
 othiþ for to be drowned And seith that fyaunce is a maner of
 bondage, and diffiaunce is libertee And seith whanne that a 5
 kinge maye nat refreyne his voluntary wille and his coueytises,
 how maye he reprove his seruauntis, and whañ he maye nat
 repreue his oweñ seruauntis, how maye he redresse his owen
 people, and namely them that bene ferre fro him, thanne it is
 conueniente to a kinge firste to be maistiþ ouer himself, and aftir- 10
 warde in due ordre ouer alle othiþ And seith that a kinge ought
 nat to be fulle of suspessioñ, for suspessioñ makith the people to
 withdrawe hem fro him, and also he shulde nat haue no suspes-
 sious man in his housholde, and specially suche as bene accusours,
 contryvers, and reportours of talis behinde a man, for yf the kinge 15
 suffre suche patiently in his hous, with grete payne shal he haue
 any sufficient seruaunt or true counsellouþ

Zac seith ho that hath no power ouer his witte, he hath no Fol 7b
 poweþ ouer his anger And seith that a wise prince shulde nat by
 his wille be at debate with oon that is gretter and of more power 20
 thañ he is himself And seith whañ a kinge hath conquered and
 ouercomeñ his enemye, he shulde kepe him and mayntene him in
 goode custumes, in iustices, and in fredame, in pacience, in par-
 douns, and in othiþ goodnesses, for in suche wise a man makith
 him that was his enemye, his frende And seith yf a kinge 25
 assemble an outeragious thresour and dispendith it nat vpon thes
 thingis whiche thei were ordeigned to, he shal lose bothe his
 thresoure and his realme And seith that the kingis subiectis
 bene to him as the wynde is with the fyre, for whañ the fyre is
 light in that place where that there is no wynde, he laboureth 30
 himself to brenne the faster And seith a kinge shuld knowe
 hem that seruyñ him and establisshe euery man aftir his degree,
 firste aftir his wisdom, his discrecion, and his trouthe, and he
 shulde yeue hem aftir her deseruyng, for oftentymes thei yeue
 to the mysruled people whiche neuer deserued it, and thañ it 35

Scrope MS cont]

gettis H 27 for whanne TUW 29 set thayme to him] om T
 warde] rewarde T, rewarde warde U, and so by interpolator in E [should be
 warde rewarde ?] 31 wil] wilfulnes TUW 32 deserued ETU Ad

corage of good service and in schort tyme he schall be so fulle of
noughti peple þat he schal not canne delyuer hym of thayme
And he sarthe þat a prince schulde not lerne al thingis, for ther
be many þingis þat a prince shulde not knowe

- 5 Saquanwin sarthe who-so knowith the day, he risethe the
Serlier & he sarthe men, alle-though thei do synne, rescēivthe
goodnes of there creature, thei be than holden to thanke God
Fol 13b for þe yift of his goodnes and to require him | of foryefnes of their
mysdedis And he sarthe many thingis schewith good and is
10 fulle eville the whiche after be gretly blamed, and many thingis
displesith at þe begynnyng þe whiche afterward is desired &
he sarthe thou were bettir haue grete nede þanne to speke to
borowe of him in whom þou hast no truste And he sarthe if
thou wenest to teche a foole, þou dust alle folie And he sarthe
15 [y] mervaille of þem þat absteine theime fro inctis þat greuth þe
body and absteinethe hem not fro synne þat greuyth þe soule
And he saith multiple science for that is voidans of perilles, &
vse trouthe whiche is discipline of wordis And he sarthe he þat
wille kepe wel þe lawe schulde leue of his good to his frend, be
20 gracious to tho þat knowe it, deny not iustice to his ennemy, &
kepe him fro al thingis þat touchith disworshippe

- Omer was a auncient versifier in Grece & of the grettist estat
a-monge þe Grekis, and he was after Moises v^c yere & lx,
þe whiche did many good þingis, and al þe versifier[s] of Grekis
Fol 14a folowid | his techinge þe whiche Homer was solde to be en-
prisoned and youen as a seruaunt cast in the wynde Oon þat
wolde haue had him askid him wherof he was, he answered that
he was of stone Thanne he askid him wilt thou that y bie the?
And he aunswered whie askist thou me counsaile of þi siluer?
30 And than he askid him wherto that he was good, and he aunswerd
him to be delyuerid And yit he dwelt long in prison and at the
last thei deluierid him And he was a man of feire stature and

5 Zaquanwin E, Zaquannin H, Zalquinnus TUW 7 thei] the U
8 *yefte TU, yeftis H 9 mysdedis in — T 12 to haue TU
12-13 to borowe] om TU, boldlye W 14 *doost ETU, doost Ad, doist H
15 [i] so ETUH Ad, yo MS 16 not] om T 23 Moyses EH, Moyses
Ad fyve hundred and sixti yef TUW 24 versifier E and MS 25
Omer ETUH Ad 26 casten TU 27 answerde hym TU Ad
30 than] om TU 31 *yet U, yutt T dwellid T

shal withdrawe the courages of hem that haue bene his true
seruauntis, and so in short tyme he shal haue so many of thes
noughty people that it shal nat lye in his power for to delyuer
hem fro him [A]'nd seith that a prince shulde nat lerne alle
thingis, for ther be many thingis that a prince shulde nat
knowe

Zalquaume seith ho that knowith the daye, he wol aryse Fol 8a
more erly And seith that men resceyuen their goodis that thei
haue in erthe of her creatour natwithstonding that thei do synne,
yet bene thei bounden to thanke God of the goodes that he hath 10
sente hem and to aske foryeuenes of her euell dedis And seith
many thingis semyng goode and beyn moche preysed that aftir be
moche blamed, and many thingis beyn displesaunte at the begyn-
nyng whiche aftirwarde bene gretly desired [A]'nd seith it is
bettir to the to haue grete nede thanne for to borow at him whiche 15
thu haste no truste inne And seith yf thu woldeste teche a
foole, thu shalt make him more fool than he was before And
seith I haue grete merueile of hem that done abstynence of mete
whiche that noyeth the body, and absteyneth nat hemself fro
synne whiche noyeth the soule And seith lete scilence be multi- 20
plied in you for it shal put away periles, and vse trouthe whiche
is the lernynge of talis And seith ho that wole kepe wele the
lawe, shulde leue of his good to his frende, and to be gracious
to him that he knowith that wil nat denye iustice to his enemye,
and to kepe from alle thingis that touchith his dishonour 25

Omer was a vercifou in the olde tyme And was of the land Fol 8b
of Grece and of the grettest estate of the Grekis, and was aftir
Moyses fyue hundred and thre skore yer, whiche made many
goode thingis and alle the vercifours of Grece followed his disci-
plyne The whiche Omer was taken and solde lyke a bonde-man 30
and put in to pryson And oon came to him that wold haue
bought him, and asked him of whens he was, he aunswered &
seide that he was of fadir and modir And efte he asked him &
seide wilt thou that I shal bye the? And he aunswered him
and seide what entente doste thou aske me counseill of thi money? 35
And than he asked him ayen to what thinge arte thou good? He
aunswered him ayen for to be deluierd And laye longe aftir in
prison and at the laste he was deluierd And was a man of faire

of feire schappe, and he lyued c yere and viij, and here-aftir
 volowith his wordis he is discrete that canne reffrayne his tunge
 & he saithe for to vse counsaile, it is [rest] to the & labour to other
 And he saithe frendely life is to lyue with-out fraude and without
 5 disceite And he saithe felaschip with good peple and thou
 schalt be oon of þem, and felawship with euylle and thou schalt
 be oon of theyme And he saithe he is liberalle þat plieth him
 to pure and clene businesses and þat settith him to perfeccion, or
 that ther come eny cause of letting & he saithe whanne the
 10 hert is sure, it is in wisdom and schynethe of vertue, disceite
 is the fruyte of oon eville thought And he saithe the [mouþ]
 shewith that the whiche is in the hert And he saithe a man that
 is to stille ys comunely of litlle knowing And he saithe the
 looke sumtyme schewith, or the worde come furthe, that the
 15 whiche is in the herte And he saithe he that in his dedis
 Fol 14^b purueieth him in tyme is þe moore sure And he saithe | it is
 mervaile that man may be like to God þat enforcethe hym to
 be like to bestis And he saithe be-ware that thou take ne doo
 no thinge of the whiche thou maist be accused, for if thou doo,
 20 thou schalt be accused of thi-silf And he saithe do thi deuour
 to gete bountees, for bi thayme yuelles schalle be lost And he
 saithe ther was som tyme a wiseman brought in-to oon ile of
 the see and escaped a-lyue out of a broken schip, and in his
 perille beinge aloone he wrote in the sande a figure of gemetry,
 25 and ther certeyne mariners founde him and ladde him to the
 kinge of the saide place and tolde him the auenture, for the whiche
 the kung sent ouer alle his prouince that thei schulde enforce
 theyme to gete þingis that myght abide with thayme that their
 ship-crafte brake not in the see, that is to say, konnyng and good
 30 deedis And he saithe that a man berth vpon hym ij vessels,
 oon bi-fore and a-nother bihinde, in that bi-fore is the errour[s]
 and the vices of other, and in that bihinde is his owne And he

1 an hundred and viij yers T U W 2 *folowethe E, folowithe T U H Ad,
 2 he seith he is T 3 [rest] so E T U H Ad, yifte MS 4 [lyue] *leve Ad
 6-7 and felawship of theyme] om T U H 7 applieth T U W 8 be-
 sines U T Ad, busynes H 11 [mouþ] so T U Ad, many H, money E and
 MS 13 *comonlie U 14 *sometyme T U *forthe E T U H Ad
 17 a man T 18 yn condicion to beestis U T W 20 schalt] maist T
 21 evelles and wickednes T U W 23 *brokyn E H 24 *sonde E U H Ad
 *geometrie T 25 *led T U H Ad E 26 aduentur? T 28 to gete

stature and wel shapen and leued an hundred and viij yeris,
 and heraftir followe his seyengis, that is to seye he may be called
 wise that can refreyne his tunge And seith yf thou wilt vse coun-
 sell, it shal be to the grete reste, and laboure to othir And seith
 that the lyfe of frendeship is to leue withoute fraude or baret
 And seith be conuersaunte with goode men, and thou shalt be
 oon of hem, and yf thou be in felaship of euell men, thou shalt
 folowe her fellaship And seith he is a liberal man that applieth
 himself to goode and clene werkis and that doth hem in dede
 before or he haue any occasion to be lette And seith whanne
 the herte is hool in connyng, it shyneth in vertues And seith
 that debate is the fruyte of euel thought And seith a man that
 is to stille of his speche, he is comounly a man that hath but litil
 vnderstanding And seith the mouthe shewith that that lyth
 in the herte And seith man shewith by his semblaunt that that
 lyth in his herte, before or he speke it And seith it is merueile
 that a man maye be likened to God, and doth his peyne to make
 himself lyke a beeste And seith beware that thou take nat vpon
 the suche thingis whiche thou mayste be accused of, for yf thou
 do it, thou shal be the cause of thyne owen accusacion And seith
 payne thiself for to gete goode thingis, for by hem thou shalt lose
 the euel thingis And seith there was somtyme a wiseman
 whiche was in the see in a shippe and by fortune the ship per-
 ysshed, and this wiseman eskaped with gret peyne in-to a litil
 ylonde and there, beyng allone vpon the brynke of the see,
 drough a fygure of geometry, and there come certeyne maryners
 and fonde him there, and there thei toke him and brought him
 to the kinge of the same cuntre and tolde him of the auenture,
 how he eskaped and what he had made vpon the seebrynke, wher-
 fore the kinge commaunded in alle his cuntre that euery man
 shulde enforce himself for to gete hem thingis that myght abyde
 though their navire were broken in the see, that is for to seye,
 for to lerne connyng and to do goode dedis And seith that man
 berith vpon himself two byrdons, oon before and anothir behinde,
 and thes that bene before him, bene the errours and the vices of
 othir folkis, and these that bene behinde him, bene his owen

[Scrope MS cont.]

with thaim] om T 30 berith] C begins 30 vessell T 31 in]
 ande in TUW errour[s] so ECTUH Ad, errour MS

saithe to his son· kepe the fro couetice, for if thou be couetouse,
 þou schalt be pore And he saithe if thou be pacient, thou schalte
 be preised, and if thou be proude, thou shalte be dispreised
 And he saithe that a man is bettir than alle other beestis of the
 5 erthe And he saith that wisdomē is the myghti worker of
 konnyngē And he saithe knowinge is bettir þan ignorance, for
 bi knowinge a man may eschewe to falle in the fire and bi igno-
 raunce no *perile* ne hurt may bee eschewide And he saithe this
 Fol 15a worlde is oon house | of marchaundise, for som bi there feire
 10 dedis departith them in wynnyngē and other inpartithe bi their
 litlle *gouvernaunce* And he saithe bi grete diligence men may
 come to their entent, and þe delite of hert is a swete instrument,
 a soft worde puttithe a-way grete ennoy, & to promysse is
 punischement of frendeship And he saithe who-so hathe grete
 15 power in this worlde may not be mery, and who-so hathe it not
 is dispreisid And he saithe ther is no thunge fouler than to lie,
 and ther is no goodnes in a lier

Zolon set the lawis at Athenes & composed many bookis of
predicacions And he was of þe saide place of Athenes, the
 20 whiche is a citee filled with many wisemen in that tyme, and he
 maad manye *verses* bi the whiche he taught selfe-willes to be
 fledde And he saithe when þou wilt do eny thunge, folowe not
 aloonly thi wille bot seke counsaile, for bi counsaile thou shalt
 Fol 15b knowe þe trouthe | of thingis And sum askid him whate was
 25 hardist þinge to do in man, he aunswered to know him-silf, to
 kepe his fredome, to speke in place where he shulde not, to angre
 him *with* þat þe whiche may not be a-mendid, and not to coueie
 þat þe whiche he may not haue And he saithe the thingis þan
 of this worlde not stablithe, the lawis susteinethe them vpon ij
 30 þingis, that is to say, vpon the swerde and vpon þe baniere And

2 schalte] schall T 3 dispreised] dispised T 9 U reads merchan
 11 litille] litlle ande feille T U W 13 puttithe] *puttith C ennoy] envie
 ande malice T U W, enemy H 13-14 to promysse is the ponysshement
 and lessyngē of frendeschipp, if it be not kepte T U W 15-16 not is] not
 he is ECUH 18 Zolon Ad, Solon on of the vij wise men T U W at] in
 T composed many] compowned ande drawn of many T U W 19 predi-
 cations of meter ande of moralitees T U W 20 citee ande an vniuersite
 T U W 20 wisemen] wise clerkis T U W 21 selfe] him added
 interlinearly in MS willes ande hedynes T U W 22 *only T 24 was]

propre vices And seide to his sone kepe the from vices and
 couetyses, for and thu be couetous thou shalt be poure And
 seith yf thou be paciente, thou shalt be preysed, and yf thou be
 proude, thou shalt be dispreysed And seith a good man is bettir
 thanne alle maner beestis, and in lyke wise an euil man is wors 5
 and more foule thanne any beest of the erthe And seith that
 wisdame is thinge of grete power, whiche causeth euery man to
 do their craftes by good reason And seith that knowelech is
 bettir þan ignoraunce, for by knowelech a man maye eschewe to
 falle in the fyre, and by ignoraunce there may no man eschewe 10
 no perell ne hurte And seith that this werlde is the hous of
 tempeste and of marchaundyse, for somme by their goode dedis
 departyñ with wynnyng and the tothir departen in losse for
 their symple gouernaunce And seith by grete diligence a man
 cometh to haue his entente, and dilectacion is a swete instru- 15
 mente, the swete wordis putte awaye grete noyaunce, and to
 promyse a thunge and nat fulfille it, it is þe puttyng awaye of
 loue And seith ho that hath grete power in this werlde maye
 nat reioyse it longe, and ho that hath noon, he is dispreysed
 And seith there maye nat be a fouler thunge than for to be a 20
 lyer, and there maye no good thunge be in a lyer

Zalon establißshed the lawe in Athenes and compyled many Fol. 9b
 bokis of goode predicacions, and was of the same cite of Athenes,
 whiche was replenysshed of many wyse men in tho dayes, and
 made certaigne versis by whiche he taught a man that he shulde 25
 flee from his owen propre wille And seith whan thou wilt do
 any thunge, sewe nat in alle thunge thyne owen wille but seche
 counsell, for by counsell thou shalt vnderstande the trouth of
 thingis Somme asked him a question, whiche was the moste
 dyffuse thunge to a man, and he aunsuered and seide to knowe 30
 himself, and to kepe him in fredom, and that he speke nat in
 placis where that he aught nat to speke inne, and to kepe himself
 from that anger that he maye nat be amended by, and coueyte
 nat that thunge that he maye nat haue And seith the thingis
 of this werlde, lawes and othir, bene susteyned by two maner of 35
 thingis, that is to seye, vnder the swerde and vnder baner And

[Scrope MS cont.]

the added by late hand in C 28 thoo thyngis TU þan] om T
 29 not] that TUW 30 *bayner T, baner H

he said to oon of his disciples be-ware þou be no mokker, for
 mokkery engendrithe hate And he saith the vertues of a man
 be not thoo that he yeueth hum-self, bot tho that bi his dedis
 be youen to hym And som men askid him whate man shulde be
 5 holde liberalle, and he aunswered he that vsithe of liberalte,
 and nott couetous of other mennes goodis And then̄ thei askid
 him whate was sharper than a spere, and he aunswerede the
 tunge of oon eville man And a riche man askid hym whate was
 his goodes and hes tresours, and he aunswered my tresour is
 10 suche þat noon may haue it without my wille, and it lessithe
 neuer for no thunge that y yeue, bot thou maist not yeue of thyne
 without menushunge or lessing it And he saithe yif thou wolt
 that the loue of thi frende a-bide stedefaste, be wel set to him
 and yeue place to his errour & he saithe men schulde not preise
 15 a man of gretter goodnes than he hathe in him, for him-silfe
 knowith þe trouthe And som askid him howe a man getithe a
 Fol 16a frend, in worschipping theyme in their absence And he saithe
 a good soule neither sorowith ne ioieth, for it ioyethe not bot
 whanne hit biholdith good thingis & none eville, ne it hathe no
 20 sorowe bot in biholding evil þing without good, and a good soule
 þat biholdith wele all þe worlde seethe bothe bountees & malices
 so medlid simplily, it shulde nethir ioi ne angre & Zalon lost
 his son and bi-gan to wepe, for þe which men askid him whate
 profited him þe weping, and he aunswerd I wepe þat whiche
 25 profitith A king that dothe right & iustice regneth & gouerneth
 his peple, and he þat dothe [in]iustice and violence sekith
 a-nother to regne for him And he saithe it behouep̄e to a lord
 first to dres him-silfe and after othir, or els he farith as he þat
 wold dresse his shadowe a-fore hym-silf And sum askid him
 30 howe be townes wele gouerned, & he aunswerd when princes
 werkith after the lawe

2 engendeth C	4 *yofen Ad	5 *holden CETUH Ad
6 and is not UTW	8 *tonge CTH Ad	9 hes] his CETUH Ad
10 *soch TU, sich Ad	12 *menyssshynge T, muneshyng H	13
*lofe C	13 set to him] om U, avised to him T	14 errour] desir T
17 *worschipping EH	20 good] good thingis T UW	21 bothe]
but T	22 medlid C	*angur T Salon H
26 pepulle C	26 [in]iustice] iustice MS and CEH Ad, no iustice	24 wepe for T UW

TUW [in Scrope's French MS, f. 12a, 'Justice' is corrected to 'Injustice'

seith to oon of his disciples kepe the fro mocking, for mockinge engendreth hate And seith that the vertues of man bene nat of his owen yefte but these that bene yeue him by his werkis And somme asked him what thinge shulde be holde liberal, and he aunsuered and seide he that vsith liberalite and coueyteth nat 5 othir mennys goodis And somme asked him what thinge was sharper þan a spere, and he aunsuered the tunge of an euel man And a riche man asked him what mane goodis were thei that he hadde, and he aunsuered and seide my thresour is suche that no man maye haue it but yf it be by my wif, and it is nat 10 the lasse for no thing that I geue away therof, but thu mayste geue away none of thi richesse but it wole be the lasse And seith yf thu wilt haue þe loue of thi frende, be stedfaste and true to him, and yf he erre, suffre hym And seith oon aught nat to preyse a man of gretter goodnesse than is in him, for himself 15 knoweth wel the trouthe whedir he sey soth or nat Anothir asked him how a man shulde gete him frendis, and he aunsuered in seyng worship of men behinde here backis And seith a good soule sorowith not ne reioissith, [for she reioissith]¹ nat but whanne she maye see goode thingis and none euell thingis, nor 20 she soroweth nat but whan she seth alle euell thingis ande noone goode, and the good soule that seth all the worlde seeth the good thingis and the euell thingis so entremedled, that she owepe nat gretly to reioisse nor gretly to make sorowe And Zalon loste his sone and beganne to wepe, and oon asked him a question, | Fol 10a what it dede profite him for to wepe, and he aunsuered and seide I wepe that that profiteth And seith a kinge that dothe right and iustyce shal regne and gouerne his people, and ho that dothe wrong and violence sekith anothir kinge for to regne for him And seith it longeth to a lord firste to redresse himself and 30 thanne othir men affir him, and ellis it were lyke as he wolde redresse his owen schadowe before himself And thei asked him how were townes and citees wel gouerned, he aunsuered and seide whan that princes worken affir þe lawes.

[Scrope MS cont.]

by a later *interlinear correction*] ande vsith violence TUV 28 *dressen
T 29 schadewe EU *som C

Zabion was a gret defensour of his good and of his neigh-
 boures, and he had *certeyn* frendes whiche wende for to haue
 killed a king & whenne Zabion knewe it, he sett hym *with*
 Fol 16b thayme for to help theyme | ayenst the said king And than *pat*
 5 king assembled so grete cheualry *pat* he discomfited theyme, and
 toke the said Zabion and comaunded *pat* he schuld be gretely
 tormented o-lesse þan he accused al tho *pat* were consenting to
 make werre a-yens hym The which Zabion aunswerd *pat*, for
 whate peyne that eny did to hym, he wolde neuer say thinge that
 10 shulde noy his frendis, and, in dede, he standinge in age, he cutte
 his owne tunge with his tethe to that entent that he shulde haue
 no power to accuse his felawis The same Zabion lyuede xlviii
 yere and here folowith his wordis Zabion saide to his disciples
 if ye lese eny thinge, say not *pat* ye haue lost it, bot saithe *pat*
 15 ye hath restored *pat* þe whiche was not youris & he saithe to
 oon of his disciples encrese frendis the whiche to the shalle be
 swaging of thoughtis & he saithe a wise man schulde not marie
 him to a feire woman, for many wolde haue her love, & thorough
 that sche myght dispreise her husbond And he saithe alle evil
 20 is in delite of money And oon of his seruauentis come and tolde
 him that o son aloonly *pat* he had was dede, the whiche aunswerd
pat he wiste wele *pat* his son was deedly and not vndedely & he
 saide *pat* a man shulde not doubte the dethe of [the] bodye bot
 of the soule It was aunswered to him how saist thou this sayinge
 25 *pat* a resonable soule may not die? He aunswerid when a
 resonable soule is turnede to the nature of a beeste and vsithe
 Fol 17a noo reson, alle-though it be incorruptible substaunce, yit | it is
 namede for deede for it lesith the intellectiue life And he sawe
 a pore yong man sitting vpon þe see-side, sighinge and weping
 30 for [the aduersitees] of þis worlde, Zabion said to him son,
 dispeire the not, þou3 þou were riche & *pat* þou were in þe myddis
 of *pat* see in perille of thi bodi and of thi membres & of þi goodis
 also, thou shuldist aloonly desire noon othir thing bot *pat* thi
 bodi were saufe, & if thou were taken & eny kept the in prison

1 of his good and] *om* TU 3 whenne] *U breaks off, one folio wanting*
 10 noy] a-noye C he cutte] he *om* T 13 *volowith C 17 of heuy
 tho3tis TW 18 *luffe TE, louffe Ad 19 her] *om* T 21 o sonne *pat*
 he had alle oonly H Ad 23 saide] seith T [the] bodi] so TCEH
 Ad, his bodye MS 25-6 may not soule] *om* C but added in margin
 28 sawe] say C 29 *apon C 30 [the aduersitees] so TCE Ad, *om* H,

Zabyon was a grete defensouf of his frendis, and he had suche frendis whiche a kinge hadde thought for to slee And whan Zabyon knewe therof, he wente vnto hem for to helpe hem ayenste the same kinge And than the king assembled grete people and discomfited hem, and there was Zabyon taken And 5 the kinge commaunded that he shulde be gretly turmented in caas that he wolde nat telle ho were thei that were consentynge for to make him werre And Zabyon aunsuered and seide for no peyne that myght be done vnto him, he wolde neuer telle any thinge that shulde hurte his frendis And euyng forthwithall he, beyng 10 in an engyne, boote of his owen tunge to that entente that he shulde haue no power for to accuse his frendys That same Zabyon leued xlvij ye^r, and herafter folowe his seyengis Zabyon seide to his dissiples yf ye leese any thinge, loke ye seye nat that ye haue loste it but seye that ye haue made restitucion of that 15 that was nat yours And seide to oon of his dyssiples geete the many freendys, and thei shull aswage thi thoughtis And seith a wyseman shulde kepe him from weddyng of a feyre wyffe, for many oon wolde haue her loue, and by that the wyf might sette the lasse by here husbnde And seith that alle euell is in dilec- 20 tacion of money And oon of his men came to him and seid that he hadde but oon soone and he was deed, to thewhiche he seid | Fol 106 that he knewe wel that he was mortall, and nat immortall [A]nde seith that a man aught nat to doute ne feere the deeth of the bodye, but oonly the deeth of the soulle Thanne it was 25 aunsuered him, seyng thus wilt thou seye that a resonable soulle maye deye? And he aunsuerd and seide loke whanne a resonable soulle is conuerted in-to the natu^r of a beest withoute vsynge reason, notwithstandinge that it is a substaunce incorruptible, yet it is taken for deed, for it losith the lyffe of vnderstand- 30 inge And as he wente by the see-syde, he sawe a yong man syttinge on the stronde, weepyng and sigheng for the aduercitees of this worlde And this Zabyon came vnto him and seide soone, be nat in dyspeire, for and thou were neuer so riche and thou were in the myddes of the see in peryle of thi body and of thi goodis, 35 yet woldest thou wysse no goodis but that thi body myght oonly be saued, and yf thou were a kinge and taken in-to pryson and thine enemyes wolde slee the and depryue the of alle thi goodis

[Scrope MS cont.]

diuersitees MS

31 þe] om 1

34 *safe CE

*prisoun C

and wolde kille the and priue the of thi reame, thou
 shuldist aloonly desire bot bodeli delyueraunce The yong man
 aunswerd him þat he saide trouthe, than, Zabion said to him,
 think now þat alle these periles be come to the and þat thi
 5 persone aloonly is scaped fre, thou shuldist be content with
 þe state þat þou art in & þus þe yong man went furthe weele
 confortid

I pocras was Esculapius disciple the secound, and was the first
 of the lyne, of the whiche lyne were 11 kingis And of þis
 10 man leche-crafte began first, the whiche he shewid and taught to
 Fol 17b his children, and commaunded theyme | that it shulde not be
 schewide to no straungere, bot aloonly fro þe fader to þe sonne,
 and thus þe said konnyng bood alwey in theyme And he
 comaunded thayme to dwelle in the myddis of the habitacione of
 15 Grece, in thre iles, and Ipocras was of the ile of Thau, and the
 stodie þat was in the tother 11 iles was lost in his tyme And the
 opynion of that first Esculapius was that men shold vse lechecraft
 bi experience aloonly [and] that lechecraft was neuer knowen bot
 bi experience In this maner theie used it xiiij^e yere to that a
 20 leche come and apperide callid Marcius, and he was of the opinion
 þat experience with-out reason was like to hurte And thei used
 of boþe these opinionis viij^e yere, vn-to the tyme that a-nother
 leche come called Bramardes, the whiche dispreisede experience
 saying that to many errours come therof and that in leche crafte
 25 men schulde aloonly vse reson And aftir him he lefte 11 disciples
 the whiche were al 11 of diuers opinions, for on vsid aloonly
 experience, þe tother reason aloonly, þe thrid wiles of subtiltee
 & of enchaumentis And thus in this point thei vsid viij^e yere,
 vn-to the tyme that ther come a leche callidde Plato, the whiche
 30 haunted deligently the seying[is] of his predecessours in this
 konnyng, and he knewe clerely that experience aloonly was
 perilous and also þat reson aloonly sufficthe not And thanne
 he toke the bookis of alle the opiniones a-foresaid, & brenned the

1 reame as of the life 1W	3 Zabio T	6-7 weele confortid]
om T confortid] C breaks off, two folios wanting		8 Ypocras
so TH Ad, and later U	9 lyne] lynage T	12 schewide] swevted
Ad fadur T	14 comaunded] U begins again	15 iles] yellis
Ad 17 1st that] this T	18 [and] so TUEH Ad, om MS	20
Macius TUEH, Mecius Ad	29 leche] philosophur TUV	30 seying

and thy realme, thu woldest nat desire noon erthely thinge but
 oonly the delueraunce of thi body The yonge man aunsuered
 him and seide that he seide true, and þaⁿ seide Zabyon to
 him loke that thu thenke that and alle thes perilles hadde
 come to the and thu haddest eskaped hem, thu woldest haue 5
 bene wele contente of the state that thu standiste inne at this
 tyme And so departed the yonge maⁿ from Zabyon, gretly
 comforted

Ipcras was dyssiple to Esculapius the secunde, and was of the
 lynage of Esculapius the firste, of thewhiche lynage were two 10
 kingis And of the seid Ypcras began firste the science of medi-
 cyne, thewhiche he shewed and taught to his children, and
 commaunded hem that thei shulde nat shewe it to no straungiers
 but oonly fro the fadir to the sone, and so it shulde alweies abide
 in hem And commaunded hem that thei shulde dwelle alwey 15
 in the myddes of Greece, in ij yles, and Ypcras was of the ile
 of Chau, for thanne was loste the studye of the | tother two iles Fol 114
 in his tyme And the oppynyōn of the first Esculapius was that
 meⁿ shulde vse fysyk by experience oonly, and seide þat fesyk
 was neuer founden but by experience And in that wyse, fesyk 20
 was vsed xiiij^e yere, vnto the tyme that there came anoth^r
 fesisian, whiche was called Ancyas, and helde an oppynyōn that
 experience withoute reason shulde do grete harme And were
 vsed bothe thei^r two oppynyons viij^e ye^r, vnto the tyme that
 there came anoth^r fesyssyan, whiche was named Bramaydes, 25
 whiche dispreised experience, seyenge tomoche harme myght
 come therof And seide that as in the feete of medycyne, men
 shulde vse by reason oonly And lefte behynde him ij dyssiples,
 whiche ij werⁿ of diuerse oppynyons, for the toon vsed his
 crafte by experience oonly, and the toth^r vsed by reason oonly, 30
 and the thridde by subtilte and enchauntement And this was
 vsed viij^e yere vnto the tyme that there came anoth^r fysysyan,
 whiche was named Platon, whiche serched diligently the seyengis
 of his predecessours in that science, and knewe wele and cleerly
 that experience oonly was nat good and also that reason oonly 35
 suffysed nat. And thanne he toke the bookis of alle the oppynyons
 aboueseide, and brente hem that were made of subtilte and en-

[Scrope MS cont.]

MS and E 31 aonly] a-loon UEH Ad, alleonlie T

bookis of wiles and of enchauntementis, and the bookis þat were
 aloonly made of experience, and also that withouten more were
 Fol 18a maad of reson But tho that were made vpon reson | and experi-
 ence to-giddir, he helde and kepte & comaunded theyme to be
 5 vsede And aftir þat he deide and þe craft of leches a-boode in
 his disciples of the whiche were v, of [whom] he ordeigned on for
 medicines to the bodi, the ij^e to lete [blode] and to garsse, the
 iij^e to hele woundis, the iiii^e to hele ien, the v to sett boones, and
 to knytt to-geder brooken boones and brused or defouled After
 10 that appered Esculapius the second, the whiche vsed diligently
 diuers opiniones and in especialle þo of Platon, of the whiche he
 vsed and named theyme to be moost true and resonable And
 left after him ij disciples, that is to say Ypocras and ij other,
 the whiche ij deide and Ypocras a-bood aloone through dedis of
 15 vertu and vsing experience and reson The whiche Ypocras,
 seying that the konnyng of lechecraft was in weye of perdiccione,
 seynge that alle his felawis were now dede that were wont to
 dwelle in the ij iles aforesaid and that he was abiding aloon in
 the ile of Thau, [chose] for the tyme profitable that his konnyng
 20 were reised and shewid notte aloonly to his childe and to his
 kynne bot generali to alle tho that were able to lerne it And
 he dampned certeyne opinions of the saide science, and he put
 þerto som thingis compiled in schort wordis & he comaundid
 his ij sonnes whiche were than maisters in the said konnyng that
 25 thei schulde comune it in general, saieng that it was more lefulle
 Fol 18b to shewe þe saide | science to straungiers able than to his owne
 kyñ vnable And thus as he ordeigned, it was don so that hit
 hatte dured in-to this day And in his life he set many straungers
 maisters in þe said science, takynge othe of thayme It bifille
 30 that a kinge of Perce callide Desfour sent to þe king of the ile of
 Thau callid Pilate, prayng hym that he wolde send Ipocras to
 him, and he sent him worde þat he wolde yeue him c^{xx} pecis of
 golde That tyme the countrye of Grece was deuidd in many
 reaumes, of the whiche some yaue to the kinge of Perce trowage,

2 aloonly made] made alleonlie T 6 [whom] so TUEH Ad, the
 whiche MS 7 [blode] so W1U Ad, it MS and E, yt corrected to
 blod H 7 gerse H, grase Ad 9 gether bones broken, brused, or
 defouled ande after T 19 [chose] chosen MS and E 27 vnable]
 onhable T 30 Deffour T 32 þat] om T yeue him] sende T
 34 reaumes] remenes Ad trowage to the kyng of Perse ETUH Ad

chauntementes and the bookis that were made of experience
only, and the bookis that were made of reason and experience
togedre, [he]¹ withhelde hem and kepte hem and commaunded
that thei shulde be vsed And aftir that, this Platon dyed and
lefte the crafte of medycyne with v of his dyssiples, of thewhich 5
he ordeigned oon for to heele men that had seeknesse in the body,
and anothis he taught for to leete blood and for to seere, and
the thirde he taught for to heele woundys and clense hem, and
the fourth he taught for to heele soore yghen, and the fyfte he
taught to sette togedir boonys whanne thei were broken And 10
aftir these men came the secunde Esculapius, whiche serched
diligently alle these oppynyons and in especial the oppynyons
of Platon, thewhiche he vsed and helde for true and resonable
And lefte aftir him thre dyssiples, that is for to seye Ypocras
and ij othis, of thewhich tweyne of hem deyed and lefte noone 15
alyue but Ypocras, whiche was in his tyme a parfite man in
vertues and vsed experience & reason togedir Thewhiche Ypo-
cras, whanne he sawe that the science of medecyne was lyke to
haue be loste, in asmoche as his two fellows wef deede whiche
were wonte to dwelle in the ij isles aboueseide and that he was 20
lefte al aloone in the yle of Chau, chase for the moste profitable
thinge the connyng of experience and reason togedir and wolde Fol 11b
that it were shewed and taught nat oonly to his children and
frendis, but generally to alle these that were apte for to lerne it
And dampned certaigne oppynyons of the same science, and he 25
compiled certaigne thingis therto in shorte wordes And com-
maunded his two soonys, whiche were at that tyme maistres of
the same science, that thei shulde teche it generally, seyenge
that it were more couenable thinge to shewe the same science to
straungiers that were able, thanne to her frendys that wef vnable 30
And as he commaunded hem, so was it done and that hath dured
vnto this daye And duryng his lyfe, he taught many straungiers
that same cunnynge, takinge their assuraunce It happened vpon
a tyme that a kinge of Perce, whos name was Dasser, sente to the
kinge of the yle of Chau, whos name was Pillate, praynge him 35
that he wolde sende him Ypocras, and sente him worde that he
wolde yeue him an c besautes of golde And at that tyme the
cuntre of Greece was deuyded in-to many realmes, of thewhiche

¹ omitted in MS

and nameli thei of Thau, the whiche sent to Ipocras that he
schulde go toward the king of Perse for to hele and put a-way
certeyne pestilences that ranne that tyme in his land, and þat if
he went not, to grete *perile* myght come therof to thayme of that
5 ile, seyng þat Pilate was not of power to resist a-gayne that king
of Perse To whome Ipocras aunswered that he wold neuer goo
to hele the ennemyes of Grece And also the dwellers in the
towne where he dwelt sent worde to that Pilate that thei had
leuer die than that Ipocras schulde departe fro thayme And
10 Ypocras was cxlvj^{ti} yere aftir Nabugodonosor And he made
bookis of medicines, of the whiche we haue xxx^{ti} and xij of þem
be moost studiende bi ordre, othe^r bookis we haue that Galien
compounded And Ipocras was litille of bodie, corbe, & grete
heded, thinkinge muche, litille of speche, and gladly lokinge in
15 the erthe, haldinge euer in his hande a flobotome of minucion
Fol 19a *id est* or a branch | profitable for the ren And he
lyued iij^{xx} and vj yere, of the whiche he emploide xvij in studie
& þe remanent he lyued a maister And here folowith a part of
his saiengis suerte in pouerte is better þan fere in riches And
20 he saide that lif is schort, [peyne] longe, experience *perilus*, &
iugement daungerus And he saide felinge is not to the slowe,
to exercise & fille not his bodie with wyne and metis And he
said it is bettir to lesse that the whiche noyeth than to encrece
that whiche helpithe And he said the hert is turmentid with ij
25 thingis & passions, that is to sey with heuynes and sorowe,
of heuynes comyth dremes & fantasies, and of sorowe comyth
agidnes, & heuynes is a passion touching thingis passid and
sorowe is a fere of thingis for to come And he saithe the soule
is lost that tentithe bot to worldely thingis, that is to say to
30 worldely couetises And he saithe who-so wille haue the [life]
of his frende, turment & mortifie him here in this worlde And
he saithe ther may wele be loue bi-twene ij wisemen bot not
5 resist] make resistance T that] the T Ad 7 ennemyes
MS and Ad ennemy ETUH 9 than that] than TU 10 a
cxlvj after EU 11 2nd of] om TU, *erased in E* 12 that that
Galien E 13 compilid Ad curbe Ad 15 minucion for lating [of T]
bloode or halding a grene braunche UTW 17 employed and occupied
xviij ye^r in studie TUV 18-19 a parte of his doctrine and [his] sayngis
UTW surete ETU Ad, suyrte H 20 [peyne] so ETUH Ad, &
peyne is MS 20 experience is TUV 21 iugement of sekenes
ben daungerous TUV seith T 24 that the whiche TH Ad 25

somme of hem payed trewage to the kinge of Perce and namely
the ile of Chau, for thewhiche the seide Pillate commaunded
Ypocras that he shulde go to the king of Perce for to heele the
people of the pestilence that regned amonge hem, ande also for
the grete hurte that myght falle to him and to his ile in caas that 5
he wente nat, and also that the seid Pillate had no power to
withstande the kinge of Perce To thewhiche Ypocras aunswered
that he wolde neuer goo to heele the enemyes of Grece And also
the people of the towne that he dwelled inne seyden to the kinge
Pillate that thei hadde leuer dye thanne Ypocras shulde go from 10
hem And Ypocras was aftir Nabugodonosor an cxlvi yere And
made many bookis of fesyk, of thewhiche we haue xxx^{ti} and
thei muste be studied by ordre, we haue othir bookis, also, that
Galyen compiled And Ypocras was but litil of body, croke-
backed, and had a grete hed, and was passinge pensyf, and of 15
litil language, and loked moche downewarde to the erthe, and
helde allweys in his hande a fleerne for to lete blood or ellis a
braunche which was holsome for the yghe-sight And leued
iiii^{xx} xv yere, of thewhiche he emplied in studye xvii ye^r and
alle the remanent of his yeris he was maistir And herafter fol- 20
lowen a partie of his seyengis Ande seith suretee in pouerte is
more worth thanne feere in riches And seith that the lyffe is
shorte and the payne is longe, experience is perylous and iuge-
ment is daungerous And seith that the helthe of body is in hem
that wole nat be ydell but putte himself in excercyse of doynge 25
goode dedis, and that he shulde nat fylle his body with super-
fluyte of meetis and drynkes And seith a man is bettir | to make Fol. 12a
lasse a thunge that noyeth than to encrese a thunge that helpith
And seith that the herte is turmented with ij passyons, that is
to seye with sorowe and thought, for sorowe is a passyon that 30
toucheth thingis that bene passed and thought is dreede of thingis
that bene for to come And seith that soule is loste that hath
none othir ioye but vpon þe couetyses of this worlde And seith
ho that wol haue the lyffe of his soule, he muste turmente it and
slee it in this worlde And seith that true loue maye be wel 35
betwen .ij wysemen but neuer betwene .ij foolys, natwithstand-
[Scrope MS cont.]
thingis &] maner TUW, om Ad 26 of heuynes] so ETUH Ad, and of
heuynes MS 30-1 [life] so EH Ad, love MS, life of his soule saued,
turment etc TUW

bi-twene two folis, though that thei be like in folhe, for witt
 gothe bi ordre and in oo felinge it may accorde, bot in folhe is
 noon ordinaunce and therefore folis may not accorde in loue,
 And men shulde not swere bi thingis bot it is soo or it is not And
 5 he saith be ye content with that whiche shulde suffice yow and
 so ye shalle haue no nede, and than *with* ye lesse that ye be
 Fol. 19b content the ferther ye shalle drawe & fle | fro shrewednes &
 malice, *with*drawe yow fro synnes & seke the ende of vertues
 and bountees And he saithe who wille be free, coueite not that
 10 he may not haue and ellis he shalle be thralle And he saithe
 it bihoueth to a man to be shamefast as at a grete diner, the
 whiche whanne men yeueth him the cuppe, he takith it, who-so
 yeueth hit him not, he receiuiþe [it not] ne askith it not And
 he saith if thou wolt haue that thou couetist, coueite that the
 15 whiche thou maist haue And ther was askid him a demaunde
 of eville thingis & foule, to the whiche he aunswered not Som
 askid him whie aunswerist þow not? And he aunswered to
 theyme for the aunswere of suche thingis is to be stille And he
 saithe the worlde is not *perpetuel*, defferre not than as long as
 20 ye may to do welc & namele in getinge a good name And he
 saithe he that knowith not trouthe is better, though he do it not,
 than he that is enfourmed therof & dothe it not And he saithe
 konnyng is as a spirite, and dede is as the bodie, & konnyng
 farth as the roote of a tree, and dede as the braunches, & konnyng
 25 farth as a thinge engendring, & dede as a thinge engendrede
 And he saithe take a litlle konnyng at ones, to thentent that
 thou maiste come to the more, for if thou wilte at the first lerne
 more þan þi wit may suffice, it maye let the

Fol. 20a PItagoras saithe that it were a goode thing to serue God
 30 and to halowe al his saintis of mankind, to dispreise the
 worlde & to vse iustice and alle other bountees, to abstene hym
 fro synne & also it were good to haue konnyng for to knowe the
 trouthe of thingis, to drawe him muche to fastingis, & to stodic,
 to lerne and to teche men & women, and he ordeigned also to

8 malices ETU 9 that] *om* T 12 who] *ande who* TUW 13 [it
 not] *so* ETUH, *om* MS 18 aunswere of] answer to TUEH 21 trouthe]
om E, *interpolated by third hand* 23 1st as] *om* TU Ad spryte H
 Ad 24 farth] *C begins again* 25 dede] dede is T 29 Pytagoras

inge that thei be lyke in folye, for the wysdame goth by ordre
 and maye accorde in oon maner of seurte but in foly is none
 ordenaunce, and therfore fooles maye neuer accorde in loue And
 seith a man shulde nat swere for thingis but by ye and by naye
 And seith holde you contente with that that aught suffyce you, 5
 and so shal ye neuer haue surfeete, for by that maner thu shalt
 be the nerre vnto God, for God hath no surfeet, and thanne the
 more that thu holdeste the content, themore thu shalt be with-
 drawen from malices and euell dedis, also withdrawe you fro
 synne and seche the ende of vertues and goodneses And seith 10
 ho that will be free, coueyte nat that thu mayste nat haue orellis
 thu shalt be bonde And seith that a man shulde be in this worlde
 as a shamefaste man at a grete feste, of thewhich whan a man
 offreth him the cuppe, he rescueueth it, and yf it be nat geuen
 him, he taketh it not ne askith it not And seith yf thu wilt 15
 haue þat that thu coueytest, loke thu coueyte nat that thinge
 that thu mayste nat haue And oon asked him a questyoñ of
 euell and foulle thingis, to thewhich he aunsuerd no thinge
 And thanne it was asked him whi he aunsuerd nat, and he seide
 that the aunsuer of suche thingis is not ellis but holde his peas 20
 And seith that this worlde is nat perpetuel and abydyng, and
 therfore loke ye deferre not in any wyse for to do goode dedis,
 and in lyke wyse for to gete you a good name And seith he
 that knoweth nat trouth is bettir excused yf he do it not, thanne
 he that is wel enfourmed of trouth And seith that cunnyng is 25
 lyke a speryte and werke is lyke the body, and cunnyng is lyke
 the roote of a tree and the deede is lyke the braunchis, and
 cunnyng is lyke a thinge that is engendred And seith take a
 litell cunnyng at a tyme, to that entente that thu mayste come
 to more, for yf thu woldest take more at the firste than thy witte 30
 wolde suffyce, it myght gretly hurte the

Pythagoras seide that it was a passinge good thinge for to serue Fol 12b
 God and to make holy alle his humanytees, to preyse the worlde
 and vse iustice and other goode dedis, to absteyne himself fro
 synne And also he seith it is good for to haue cunnyng, for to 35
 knowe the trouthe of thingis, and euery man for to loue othir,
 and also to vse fastings, and men shulde studye for to lerne and

[Scroph MS cont.]

H 32 also] om T 34 wemmen C

preche and to speke ordnatly And he saithe *pat* it longith to
 a soule to receyue perpetuelle medes & peynes & he tempered his
 mete in suche wise *pat* he was no tyme fatter, smaller, ne lener
 o tyme *pan* on othir He was fulle subtil & he loued muche more
 5 to do wele to his frendis *pan* to him-silf, seying *pat* the goodes
 of freendes ought to be comune & he compounded cc & iij^{xx}
 volumes of bookis and he was borne of Samie And he saide that
 euil not lasting was better *panne* goodnes not lasting, and that
 Fol 20b was writen in his sele | and in his gurdille And as the bigynnyng
 10 of oure creacione come of God, soo atte the ende must our soules
 turne to him And he saide if thou wilt knowe God, enforce the
 not to knowe man And he saide the wiseman desires not to
 worschup God bi worde bot bi dedis And he saide wisdomes
 is to loue God, and who-so louethe God dothe the workis that
 15 God louythe, and he that dothe the workis *pat* God louthe is
 toward God, and who-so is toward God, he is right nere And
 he saithe God is not worshippid bi sacrifices and other thingis
 that be offrid to him bot aloonly for there acceptable willes &
 he saithe who-so spekithe muche, it is a signe that he hathe
 20 litille konnyng And he saithe hane euer in mynde that whate
 euer thou do, that at al houres God is nere the and seithe whate
 thou doost, and bi reson thou shuldist be a-shamed to do euille
 And he saithe God allone knowith the wisman dredinge God,
 and therefore mervaile the not though men knowe the not And
 25 he saithe God hath not in erthe a more couenable place for him
 than a soule pure and cleene And he saithe a man shulde speke
 of thingis cleene and good, and if it be not lefful to him to speke
 therof, at the lest he schulde here *hem* that spekithe therof
 And he saithe eschewe al harlotrie aswele of thi-silue as of other,
 30 and in especialle of thi-silf And he saithe gete þe goodis of this
 Fol 21a worlde in lowable and worschupfulle maner | and despende
 thayme in like wise And he saith whanne thou shalte here a
 lye, be pacient in hering of it, do dedis so that men ought not to
 speke euille of theyme And he saithe tente to the helthe of the

1 *pat*] om TU, but in W 4 loued] loue^d well T 5-6 silfe gevyng
 his goodis to his fryndis in comune H 9 sealle CET, seele Ad *girdill
 ETU Ad, gyrdylle H as] at C 12 desireth TU Ad 13 wordis
 TC Ad 14 to loue Godde ande knowe Godde T *lufe Ad *luffethe
 E, *loffith C 15 *werkis TUH Ad 16 he] om T 19
 that he hathe] of C 21 owres C, tymys H he seith TUW 27

to teche the meñ and the wymmen, and also he ordeigned for to speke congruly, and seide that the soulle is euerlastyng, and couenable for to reserue meritis and peynes And he was so attempre in his diete that he was neuer gretter, ne smaller, ne more leene, oon tyme than anothi? And he was right subtile & 5 loued bettir to do wele to his frendis thanne to himself, seyenge that the goodnesse of a frende shulde be knowen And compiled 17^e 111^{xx} volumes of bookis, and was borne in Fanus And seide that the euel nat durable is bettir than the good nat durable, and that was wretyn in his signet and on his girdel And seide also 10 that oure creacion cometh of God, also it is conuentyente that oure soules retourne to him And seith yf thu wilt knowe God, enforce the nat to moch for to knowe meñ And seith that the wiseman takith none heede to serue God with wordis oonly but with dedis And seith that it is wisdom for to loue God And 15 seith ho that loueth God, wole do the dedis that God loueth, and he that loueth to do the werkis that God loueth, he is of God, and he that is of God, is nygh his neyghbou? And seith God is nat worshipped by sacrefices and othir thingis as bene offred vnto him, but oonly by acceptable wille And seith ho 20 that spekith moche, it is a token that he hath but litil knowelech And seith loke thu haue alweye remembraunce, in euery thing | Fol 134 that thu doste or makeste, that God is by the and seeth what thu dost, and by that thu shalt be shamefaste for to do amys, and God allone knoweth man that is wise and dredith him, and 25 therfore merucylle the nat though meñ knowe nat the And seith that God hath nomore couenable thinge vpon the erth than the soulle that is pure and clene And seith that a man shulde speke of noble and goode thingis, and yf it be not his ease for to speke, at the leest lete him heere hem that speken of goode thingis 30 And seith loke thu eschewe alle fylthes aswel of thiself as of othir persones, and specially of thyn owen self And seith looke thu gete thi goodis of this worlde truly and in worshipfull maner, and loke thu dispende hem in lyke wise And seith whanne thu herest any lesingis, loke thu be paciente in the heryng of hem, 35

[Scrope MS cont]

lefolle E 29 aswele] as U 32 And he seith Diogenes whanne
[with Diogenes apparently crossed out] T 33 dedis] good dedis TUW
34 attente TUW

bodie, and be temperat in etinge and drinking, in heng *with*
 wommen and in alle other labours And he saithe do to thi power
 so muche that *oper* may haue advie to the And he saithe be
 not to envious & outeragious despende, and be not suche a
 5 caitife that þow be seruaunt to thi good, bot be temperat &
 mesurede, þe whiche to alle thingis is profitable And he saipe
 be waker to thi counsale, for the slepe may make þe partiner with
 dethe And he saithe medle not *with* that whiche that longithe
 not to the And he saipe the wordis of a rangelere, is prayers and
 10 his sacrifices, be displeasinge and contrarie to God And he
 saithe it is bettir to blame him-silf than to blame his frendes
 And he saithe who-so is not content, may not atteyne the
 trouthe And he saithe he þat hathe no konnyng had as lefe
 be preised as blamed And he saithe name for thi cosines ger-
 15 maines tho þat tarieth for to lerne And he saithe the iuge þat
 iuggithe not rightfully deserueth alle euille And he saithe
 beware that thi tunge speke no vilons thinge and also here theime
 not And he saithe stabled conscience is *gouvernour* of thi lif
 And he saithe a man shulde not enforce him in this worlde to
 Fol 21b make grete beildingis | ne grete getingis, the whiche aftir his
 dethe is left too serue other, bot he shulde enforce him to gete &
 to wyne thingis þat may profite him aftir his dethe And he
 saithe it is bettir to lye in a bedde of wodde & to beleue stede-
 fastly in God than to lye in a bedde alle of golde and make eny
 25 doubtis of God And he saithe make þi marchaundise goostly &
 not bodily, and so thi wynnyng shall be good And he saithe
 that pitee is the grounde of þe fere of God And he saithe whenne
 thou woldist renne vpon eny persooone, thinke that if eny ranne
 vpon the, thou woldiste defende the And he saith array thi
 30 soule to resceue thingis þat may be couenable & longinge to the,
 be it good or eville And he saith putte fro the the vanitees of
 þis worlde, for thei lette reason And he saithe thou shuldest not

2 *wemmen C, wymen U in] om C labour C 3 avie C 9 second the]
 in the MS and E iangler his E, so CTUH Ad 14 nameth T
 cosyn germanes CETUH Ad 15 þat tarieth for] that abideth in scoles
 for TUV 17 *velous CEIU 18 conscience] om T 20
 beilding C, byldyng H, beildingis UE, byldynges T getingis the
 whiche] getyngis of good whiche after etc TUV 23 bettir] better for a
 man Ad 27 grunde Ad 28 ronne TUEH beginning if eny to
 end of sentence, TU read if any owterageous wynnyng ranne vpon thee, thou

and do suche deedis that the people aught nat to seye euell
And seith attende to the helth of thi body, and loke thu tempre
thiself in etynge and drynkynge, of lyenge with wommen and in
alle othir labours, and do so with thi power that othir folkis
shulde haue no cause to enuye the And seith be nat to oute- 5
ragious a spender, and be nat suche a negarde that thu shalt be
seruaunt to thi good, but loke thu haue attemperaunce and
mesure, whiche that bene profitable to alle thingis And seith
loke thu be wakinge in thi counceyl, for thu slepinge shal make
the partener with the deth And seith medle nat with that 10
thinge that thu haste nat adoo of And seipe that the talis of a
iangelles, his preyers and his sacrifices, bene displeasaunte and
contrarie vnto God And seith it is bettir a man to blame him-
self thanne to blame his frendis And seith he that holdeth
himself nat contente, maye nat abide trouthe And seith he that 15
hath no cunnyng, he hadde as leef be blamed as preised And
seith take hem for thi germeynes that helpen the to lernynge
And seith the iuge that dothe nat his iugementis rightwosly
deserueth to haue all euell And seith kepe thi tunge and speke
no vileynous thingis, nor also that thu here hem not And seith 20
stablisse thiself that thu maiste gouerne thi lyffe by wysedom
And seith a man shulde nat enforce himself in this worlde to
make grete bildingis, ne that he shulde leue grete goodis behynde
him aftir his deth to the seruyce of othir folke, but he shulde
enforce himself to gete and gadre suche thingis as maye proufyte 25
him aftir his deth [A]nd seith it is bettir for a man to lye in a
woode and to beleue stedfastly on God, thanne for to lye in a
bedde of cloth of golde and | make any doutes of God And seith Fol. 13b
make thi marchaundises that thei maye be spirituall and nat
corporall, and vndir that fourme thi wynnynge shal be good And 30
seith that pitee is the fundacion of þe feere and drede of God
And seith and thu woldeste renne in any thought that cometh
vpon the, thu muste defende the And seith make redy thi soule
to resceue thingis whiche that bene couenable and longynge to
the, be it good or euell And seith put oute fro the the vanytees of 35
this worlde, for thei hurte the reasoun And seith thu shuldest

[Scrope MS cont]

wold[ist] defende as to take ouer moche wonnyng TUV

31 or] other

C 32 lette] lettith TUV

slepe at even vnto that thou hast considered þe dedis þat thou
 hast doon on the day, if thou haue errid or in whate thou hast
 doon eny thinge that thou shuldist not doon, and if thou haste
 mysdoon, be repentaunt and aske foryeuenes of God, [and if thou
 5 hast doon wele, be gladde & thank God] þerof, and thus doinge
 þou maist come to him And he saithe whenne þou shalte begyn
 eny werke, first be-seche God that he wille helpe the to *perfourme*
 it And he saithe if thou haast hauntede eny felewship and thou
 seist þat thei bee not likly to be thi verray frendis and þi felawis,
 10 take heede at the leeste that thei be not þi ennemyes Preve, he
 Fol. 22a saithe, men bi their workis and not bi þeir | wordes, for þou shalt
 finde many that saithe wele & doothe euille And he saithe a
 man shulde not erre, & if he erred, he shulde knowe it and kepe
 hym fro fallinge therto a-yen And he saithe wyne is ennemye
 15 to þe soule and corruppethe his dedis, & [to] take it outragiously,
 it is as to ioyne fire to fire And he saithe a man shulde be
 obessaunt to his lord & yet not so bondly that the freedome were
 alle hooly lettide And he saithe it is more bihouynge to wilne
 to die than to set his soule in *perpetuel* derkenes And he saithe
 20 lett not to do good deedis, though that thei please not þe worlde
 And he saithe do vn-to thi power euer þat thi soule may be in
 noble staate, whate that euer be of þe bodie And he saithe a
 soule pure and cleen doutith not in erthely thingis And he
 saithe go not in the way where haate growethe And he saithe
 25 thou muste gete thi frendis bothe for thi-silf and for þi goodes
 And he saithe that shulde not be doon that a man couetethe, bot
 that whiche longithe to hym, a man shulde knowe the tyme of
 speking and þe tyme to be stille And he saithe who refreyneth
 not and restreinethe þe soule *within* his bodie, the bodie shalle be
 30 a dicke therto And he saithe he is refrainede that letethe for
 no couetise to do his deuour as to his soule And he saithe putte
 alle couetise fro þi wille, and than alle trouthe shalle shewe to the
 And he saithe a man may not knowe so wele as bi wele serchinge

4-5 [and God] so ECTUH, om MS and Ad 7 to] om T 9
 þi] om T 10 þi] thin CETU Ad 14 therto] there-in ECTUH
 Ad 15 [to] om MS to outerageouslie T 18 alle] al alle EC
 alle hooly] allonlie T 19 *durkenes E Ad, dyrkenes H 20 do] om
 E and interpolated by the third hand 24 *wey C 28 who] who-so T
 Ad 29 restreyneth not TH 30 he is] interpolated in E 31 soule]
 hele 15 added by a later hand in the MS 33 And he wele serchinge]

nat sleepe in the nyght vnto the tyme that thu haste remembred
 the of alle the dedis that thu haste done in the daye, yf thu haue
 erred and wherinne, and yf thu haue done any thinge that
 thu oughdest nat for to haue done, orellis that thu haste nat
 done thingis that thu shuldest haue done, and yf thu fynde 5
 that thu haste done any euel thinge, repente the and beseche
 God of mercy, and yf thu haue done any good thinge, loke thu
 be glad and thanke God hertily, and this wise doynge, thu maiste
 come to his grace And seith whanne thu wilt begynne to do
 any thinge, firste beseche God that he wole helpe the to per- 10
 fourme it And seith yf thu haue be in fellowship with any man
 whiche was nat couenable to be thi felawe and true frende, yet
 kepe alwaies that he be nat thyne enemy And seith preve men
 by her werkis and nat by heȝ seyengis, for thu shalt fynde many
 that wole do euel and speke faire wordis And seith a man shulde 15
 nat erre, and yf he erred, he shulde knowe his erreure and kepe
 himself from dronkenesse And seith þat wyne is enemye to
 the soulle, for yf he take tomoche it shal corrupt his dedis, in
 suche wise as a man shulde ioyne fyre and fyre togedre And
 seith a man shulde be obeisaunt to his lord and nat oonly so- 20
 moche that his liberte shulde be vtirly empeched And seith þat
 it is more couenable thinge for a man to dye, thanne for to put
 his soulle in euerlastinge derknesse And seith lette nat for to
 do goode dedis, though so be that thei be nat pleasinge to the
 worlde And seith loke thu do thi power that thu maiste alwaye 25
 kepe thi soulle in good estate, how-soeuer it falle of thi body
 And seith that the pure and clene soulle hath no delite in erthely
 thingis And seipe go nat the weyes where soules growen And
 seith it behoueth the to seche for thiself and nat for thi good
 And seith that it is nat conuenyente for to do all that a man 30
 coueiteth but do that þat longeth vnto him, and a man shulde
 knowe the tyme for to holde | his peas and the tyme for to speke Fol 14a
 And seith ho that restreyneth not and kepith nat his soulle
 withinne his body, that place shal be as a pitte And seith he is
 free that lettith for no maner of coueytise to do his deuoir to the 35
 sauynge of his soulle And seith put oute of thi will alle couei-
 tyses, and thanne trouthe shal be shewed vnto þe And seith a

[Scrope MS cont.]

this sentence precedes the previous one in MS only

- Fol 22b And sum askid him whom hym | thought free, he aunswerede
 he that is free of honeste And he saithe he is not verrai pacient
 þat enduriþe as longe as he may, bot he is verrai pacient that
 sustenethe and enduriþe ouer his possibilite & he saithe euen
 5 as a leche is holden not good þat can hele other and not him-silue,
 euen so he is not a goode governour that commaundethe other to
 eschewe vices and may not wele kepe him-silue therfroo And
 he saithe the worlde variethe oo tyme withe the, a-nother tyme
 ayens the, and than if thou be lord ouer it, thinke to do wele,
 10 and if it be lord ouer the, meeke the And he saithe muche
 harme commethe to dum beestis bicause that thei speke not, and
 to men bicause þat thei speke And he saithe vnnethe may he
 be greued þat may absteyne him of iij thingis, that is to say of
 to grete hastynes, of vnbehauyng, of [ouer-] wenyng, and of
 15 wanhope, for þe deede & þe ende of hastines is to repente, of
 vnbehauyng comythe hate, of ouerwenyng lost, and of wanhope
 commyth mystakinge And he sawe a man that spake to foule,
 clothed fulle nobely & rechelye, to whome he saide nowe speke
 aftir þi clothis or clothe the aftir thi speche And the kinge of
 20 Secile praide him for to dwelle with him, to whome he aun-
 swerede thi workis be alle contrarie to profite, and thine office
 destroyethe the grounde of þi feithe, therefore y wolle not dwelle
 with the, for the leche is not sure þat with sike peple bicomythe
 sike And he saide to his disciples coueite not thingis þat men |
 Fol 23a. hathe not for their qualite or for their fauour, bot seke suche as
 be loued of thayme-silfe, and if þou wolt þat thi son or thi
 seruaunt doo no defautes, thou desiriste þat whiche is out of
 nature And he saithe a soule a-monge good soules, he is in
 delite and in ioye, and amonge euille is in sorowe and in woo
 30 And he saithe a wiseman thinkthe on his soule as [besily] as
 a-nother dothe on his bodie And he saithe take tho for thi
 frendis the whiche þou seiste folowe trouthe And he saithe
 thinke a-fore or þou werk And he saithe like as a leche may nott

1 hym] he C he aunswerede] om T 6 a goode] as a goode T
 7 may not wele] may ne wille CETUH Ad 13 of iij] fro iij C 14
 [ouer-] so TU Ad W, [other] MS and CE 15 repente] repentaunce
 TUW 16 lost] losse CE, commyth losse WTU 18 richely CEU
 20 Cecile T Ad, Cezile H 20-1 aunswerede] seid T 23 *seke CETU
 24 no thing TU, not þat thing H, not thing E 26 loued] vsed TUW
 [? E] 27 whiche] the whiche CETUH Ad 29 and in] in om T

man maye nat knowe so wel as for to enquire And somme asked him ho him seemed that was free, he aunsuerd and seide he that was boonde to honestee And seith he is nat verry pacient that endureth asmeche as he maye, but he is pacient that susteyneth and endureth ouer possibilite And seith in like wise as a leech 5 is nat holden for good where that othir meñ healyñ and can nat heale himself, in like wise he maye be called no good gouernour þat commaundeth odr for to eschewe vices and can nat kepe himself therfro And seith the worlde varieth oon tyme with the, anothis tyme fro the, thanne, yf thu maye rule it, thenke 10 that thu wilt reule it wele, and yf it reule the, thu muste meeke thuself And seith moch euel cometh to doome beestis for thei speke not, and to meñ for thei haue tomoche language And seith with grete peyne maye he be greued that maye withstande himself from iij thingis, that is for to seye from to grete hasty- 15 nesse, and he repente himself, from pride, for it shal cause him to haue hate, from parreyng with his bettiŕ, for he shal be depressed, from pertinence, perdicion And sawe a man spekinge lewedly, and wele and ryally arraied, to whome he seide outhir speke aftir thyne arraye, orellis clothe the aftir thi language And the 20 king of Cecile preied him that he wolde dwelle with him, to whome he aunsuerd and seide thi dedis bene contrarye to proufite and thyne office distroietñ the foundement of the feithe, and for that cause I wole nat dwelle with the, for that leech is nat seure that amonge his seeke meñ wexeth seek himself And seide to his 25 dissiples coueite nomaner of thingis that oon hath for theŕ qualite or for theŕ knowelech, but gete hem that bene loued of hemself And seith yf thu wilt that thi soone or thi seruauñt make nomaner faulte, thu secheste that thunge that is oute of nature And seith the soulle is in dilectacioñ and ioie amonge 30 the goode meñ, and in sorowe and heuynesse among the badde men And seith the wiseman thenkith vpon his soulle as diligently as doth anothis vpon his body And seith take suche to thi frendis as that thu seest followe trouthe And seith thenke before or thu werche And seith in lyke wise as the leech maye 35

[Scrope MS cont.]

29 amonge euille 16] amonge euyl soules he is T U W 30 [besily] so
 CETUH Ad, besye MS 32 *volowe C 33 thinke| om T or|
 or that CETUH

hele a sike man bot if he telle him the trouthe of his sikenes, on
 the same wise a man may not be welle counsailede of his frende
 ne longe to haue his loue, bot if he telle him the trouthe of his
 dede And he saithe in many enmyes surete lyethe for defaute,
 5 for the toon waitithe vpon the tother And whan Pitagoras sat
 in his sege, he vsid suche chastiementis and saide dresse your
 feete and mesure your pacis, & ye shalle goo hoolely, temper
 couetice and *your* helthe shalle endure, vse iustice and ye shalle
 be bilouyd, yeue not to grete delitis to *your* bodie for aftirward
 10 ye shalle haue no power to endure aduersitees whenne thei come
 to yowe And he saithe I preise not riches whanne thei be
 liberally lost, ne tho that be goten and kepte bi couetise & bi
 Fol 23^b wrecchidnes And he sawe oon olde man whiche waas a-[shaamed
 to lerne, to whomme he saide whie art þou aschaamed? Kon-
 15 nyng is bettir to the at the ende of þi tyme than at the begynnyng
 And he saithe if thou wolt dispreise thine enmye, shewe no
 contenance that he is þine enmye And he saithe a kinge shulde
 diligently thinke on the staate of his reaume and visite it as often
 as a good gardiner doothe his gardeyne And he saithe a king
 20 ought to be þe first to kepe his lawe, and aftir him his next and
 his preuest frendis schulde do the same And he saithe it
 longethe not to a king to enpride him-silf, ne to vse his owne
 counsaile, ne to put him in noo place bot if he knowe it wele, ne
 ride in a dirke nyzt, bot he may be gladdre to haue a visage saluyng
 25 and beholdinge gladely men, to conuerse graciously with theyme
 with-out to greete familiarite, for þe peple can wele considre suche
 thingis and thingis like, and women that shalle serue the quene
 þat thei be of l winter or more, and her seruau^{nt}s of men that
 thei be olde, foule, and vnlikly, and whan the kyng shalle slepe,
 30 lete him haue euer of his peple aboute him for to kepe him, the
 whiche he shulde ponysche if thei failed, and be-ware the mete
 þat iolouse women yeue him, or eny othir suspicious persone
 And he saithe tho that desirthe bodely couetise makithe

4 *suertee C lieth ande erreth TUV 5 Pitagoras CEIU H
 6 caumentis Ad 10 haue no] not haue TUCE aduersitees] U
 breaks off, one folio wanting 12 be] be bigoten C 13 man] the T
 15 tyme] life-tyme TW 17 þine] þi T Ad 18 visite it] visith T
 19 a king] so by correction in E 20 lawes CTEH Ad 21 do] om T
 23-4 ne ride] ne to ride T 24 *derke CH Ad 26 *famulieritee C
 28 more in age TW 30 of his peple] om T for] om T 31-2

nat | goodely heele the seek man withoute that he telle him the Fol 14b
trouthe of his seeknesse, in lyke wise a man maye nat be wel
counseilled of his frend but yf he telle him the trouthe of his
matier, nor he shal nat longe haue his loue And seith in many
enemyes lithe parfite truste, for oon takith heed to the tother 5
And whanne Pictagoras sate in his chayer, he spake of suche
chastisingis and seide dresse youre feete and also youre paas and
gothe wisely, attempre youre coueityses & youre helth shal dure,
vse iustice and ye shal haue loue, and yeue nat togrete dilecta-
cions to youre body, for ye shal nat suffire aftir the aduercites 10
whan thei come And seith I allowe nat the ricchesse that bene
lightly and freely loste, nor the ricchesse that bene gotten and
holden by fals coueityse and by caytifenesse And he sawe an
olde man that was ashamed for to lerne, to whome he seide whi
hast thu shame for to lerne? Cunnyng is more worth to the in 15
the ende of thi dayes thanne it was in the begynnyng And
seith yf thu wilt dispreyse thyne enemye, loke it appere nat by
thi countenaunce that he is thyne enemye And seith a kinge
ought to thenk diligently vpon the estate of his realme and to
visite it as ofte as the good gardener dothe his gardeyne And 20
seith the kinge shulde be the firste man that shulde kepe the
lawes, and aftir him thei that bene moste nexste him and moste
pruie frendis And seith it belongith nat to a kinge for to be
proude, nor vse nat oonly his owen counsell, nor to put himself
in no place but he knowe it wele, nor to ryde in derke nyghtis, 25
but he shulde be gladd of visage, in loking and salewinge goodely
the people, and be conuersaunte goodely among hem but nat to
famylier, for the people can conside right wel suche thingis, and
the wommen that shulde serue the quene shulde be of 1 yeris or
aboue, and his men and seruauntis shulde nat be to olde, to lewde, 30
ne mavgracious, and whanne the kinge wol sleepe, leete him
haue alweies somme of his men aboute him for to kepe him,
whiche he shulde punysse and thei made faute of thei atten-
daunce, and that he bewar that he eete nat of the meete that a
yellous womman yeueth him, ne of no suspecte persone And 35
seith thei that desiren the coueityse of their bodies, thei arne

[Scrope MS cont.]

beware that he ete no mete that Ad the] he ECT *ielous TH,
ialouse E Ad persone] om T 33 desirthe] desire T

seruauntis of their wittis, and thoo that desirthe goostly be
 Fol 24a diuerse of reson & | he saithe þe goodman thinkith bot of his
 vertues, & þe euille bot of his vices And bicause his wif was
 dede in a straunge countre, som askid him if there were eny
 5 difference bi-twene deying in a strange contrey or in his owne,
 and he aunswerede whate part þat euer man die, þe wey in the
 tother worlde is alle y-lche And þei askid him whate thing is
 moost doubtfulle, that the whiche a man desirthe And he
 saide to a yong man þe whiche wolde not lerne childe, childe!
 10 if thou wolt not haue the peyne to lerne, thou shalt haue þe peyne
 nought to konne & he saithe God louthe him þat disobeieth
 to his euille thoughtis And he saithe a good worde is oon of the
 best messes that men may present to God And he saithe if thou
 require eny þinge of God, do to him agreeable dedis

15 **D**iogines of som men was called houndely, þat is to saye havinge
 Fol 24b som condicions of oon hounde, & he was the wiseste that was
 in his tyme He dispresid þe worlde greetly, and he lay in a tonne
 þat had bot a bothom, þe whiche he turned to þe vantage of þe
 wynde & of the sonne, as it pleasid him, having noon other house,
 20 and he restid him where þe nyȝt toke him And also he etc
 whan̄ that euer he had hunger, day or nyght, in the strete or
 ellis-where, with-out eny schame And thus he lyued and was
 content with ij gounes of wolfe, and thus he gouerned him to his
 discese Som askid him whie men callid him houndly, & he
 25 aunswered bicause he [abayed] fooles & fauored & worschupped
 wise men And Alexaundre þe grete, bi whom he set bot litlle,
 come to him and saide to him O Diogenes, whie is it that thou
 settist not bi me, seying that y haue no discerte and that I am a
 myghti kinge³ Diogenes aunswerd y haue not to do with the
 30 seruaunt of my seruaunt þan said Alexander howe am I tho²
 Diogenes aunswerd þus I am lord & maister of alle couetise and

1 gostlie couetises 1W 5 difference] different C 6 man] a
 man 7 in] into T 9 one childe om T 13 mesyes E 14
 thynggis & dedis H 15 Dyogenes CET Ad som] the T 16
 wisest philosophur 1W that was] om T 17 he dispresid] he lyued
 in kynge Alisander-is dayes, he dispresid TW 20 1st him] U begins
 again 21 streite E 25 [abayed] so E Ad, obeide MS CH bicause
 he berkid ande abayed atte [on U] fooles for hur vicious lyvyng and
 favoured etc TUV 26 litlle of TUV 27 2nd to him] om TH 30 am
 I of the TUV 31 a lord U 62/30-64/3 added in lower margin of C

boonde to her witte, and thei that desiren spirituall thingis bene
boonde to reasoun And seith a good man thenketh ofte vpon
his synnes, and an euell man thenkith moche vpon his vertues
And for his wyfe was deed in a straunge cuntre, somme came to
him and asked him whedi? | there were any difference for to deye Fol 15a
in a mannes owen cuntree or in another cuntrey, he aunsuerd
and seide where that euer a man dwell, alle is oon weye in-to
anothi? werlde And thei asked him what was the moste delec-
table thinge to man, and he aunsuerd that thinge þat man
desireth And seide to a yonge man that wolde nat lerne childe, 10
yf thu wilt nat lerne, thu shalt haue the payne of no cunnyng
And seith God loueth him that wol nat obbeie to his euell
thoughtis And seith that goode wordis bene the beste messis
that God maye be presented with And seith loke, before or thu
desire any thinge of God, that thu do suche dedis as God maye 15
be pleased with

Dyogenes was called of somme folke chyennynne, that is to seye
he hauynge a condicion of an hownde And was the wisest man
that was in his tyme, and dispreised gretly the worlde, and laye
alwaies in a tunne whiche had nat but oon bothum, thewhiche he 20
wolde alwey turne aboute whanne him luste to saue him from
the grete heete of the sonne & fro the wynde And he wolde haue
none othir hous, and whereuer þat he wente he hadde this tunne
with him, and alwey where that þe nyght felle vpon him there
wolde he reste in his tunne And eete & dranke at alle tymes 25
whanne he hadde any hunger, were it nyght othi? daye, were it
in the streete or in any othi? place, withoute hauynge any shame
And so he leuyd, and he helde him wel content with two gownes
of wollen cloth, and in suche wise was he gouerned vnto the tyme
that he decessed And somme asked him a question whi his 30
surname was called chyennynne, and he aunsuerd and seide for he
abbayed to fooles and worshipped and pleased wisemen And
the grete Alisaundi? came to this Diogenes vppon a tyme for to | Fol 15b
speke with him, and Diogenes sette but litil by him And so
kinge Alisaundi? asked him whi he sette so litil by him, seenge 35
that he was a mighty kinge and no thinge withstode him, to
whome he aunsuered and seide what haue I to done with my
seruauntis seruaunte? Thanne seide Alisaundre how maye I be
seruaunt to thi seruaunte? Diogenes seide yes, for I am lorde

holdithe it vnder my fete as my seruauunt, bot couetise is þi
 maistres & þou art her seruauunt, and þan seruist thou þat þe
 which serueth me Than said Alexaunder if þou wolt aske me
 eny thing þat may helpe the in this world, I schall yeue it the
 5 Diogenes aunswered for nought shulde y aske the eny thinge
 whenne y am richer than thou, for this litille that y haue sufficithe
 me better þan alle þe grete quantite of good that thou hast dothe
 Fol 25a to the Thanñ Alexaunder saide | to him who shall put the in
 the erthe whan þou art dede? Truly, saithe he, he that wille not
 10 fele the stinke of my carayne And Diogenes said he is not good
 þat kepithe him aloonly from evil dedis And he sawe a yonge
 man of right feire and good condicions, þe whiche hadde right a
 foule face, to whom he said the greete bounte þat is in the hathe
 gretly emblemysshed thi visage And som askid him when it
 15 was tyme to ete, and he aunswerd to him þat hathe mete
 whenñ he hathe appetite, and to him that hathe noon whenne he
 may haue it Thenñ thei askid hym whate peple shulde be cald
 freendis, he aunswered thoo that hath bot o ladye in diuers
 bodies And he sawe a man þat weddid him, to whome he saide
 20 a litille rest engendrithe muche labour And thei askid him frome
 whom shuld men kepe theyme, he aunswerid fro þe enuye of his
 spouse and fro the disceite of his enmye And thei askid him
 whic he dispresid men so muche, he aunswered I dispreise
 shrewis for þeir shrewednes, and the good peple bicause þei leue
 25 with shrewis And he sawe a maiden childe þat men buried, to
 whomme he said thou art delyuered of grete payne And he
 said euen as bodies shewith gretter in tyme of mystis & of thik
 Fol 25b wedir than other tymes, euen so errour shewith gretter in a | man
 whanne he is wrothe And he sawe a man on foote þat folowid a
 30 thef for to take him, to whom he saide y mervaile þat þe priue
 þefe pursueithe the named theef And thei askid him whie biest
 thou not oon house to rest the in? He aunswered I reste me,

1 fete] fotte Ad 2 þan] om T 7 alle þe grete] alle the worlde
 ande þe grete TUW goodis TUW 10 *caren U, caryon Ad, careyne
 CET 12-13 a right foule TUEH 16 noon] no mete T 18
 ladye] so all MSS oo ladi in dyuerse bodes, that is to understonde
 a vertuose soule TUW [see note] 20 engendris CETUH 21 whom]
 so by correction in MS and C, whate by correction in E, whate corrected to whom
 in H, om U men kepe] om T 24 *schrowidnes C 25 with
 the schrewes ETUC 26 of] fro Ad 28 a man] so by correction
 in U 30 for] om T 30 *preue CE, prevy H Ad 31 the named]

about all couetise and holde him vnder my feete as my seruaunt,
 but couetise is thi maister and thu arte his seruaunte, wherfore
 thu seruest him that is my seruaunt Thanne seide Alisaundi?
 yf there be any thinge that thu wilt aske me that maye helpe the
 in this worlde, I wole yeue it the Diogenes aunsuerd it were no 5
 reasoun that I shulde aske the any thinge where that I am ricche?
 thanne thu arte, for that good that I haue sufficeth bettir vnto
 me thanne alle the grete quantite of ricchesse that thu haste
 Thanne Alisaundi? asked him a questyon ho shulde putte him
 in-to the erth whanne he was deed, forsothe, *quod* he, he pat 10
 wolde nat sauer the stynke of my careyn And than seide
 Diogene? he is nat good that kepith himself fro euell dedis, but
 he is good that doth goode dedis He sawe a yonge man that was
 of right goode maners, to whome he seide the grete goodnesse
 that is in the hath made right faire thi visage And somme asked 15
 him whanne it was tyme to ete, and he aunsuerd what tyme
 that a man hath his appetite and hath meete, and also he that
 hath nat wherof, whanne-soeuer he maye haue it Thanne it was
 asked him what maner of men shulde be called frendis, he aun-
 suerd and seide thei that haue but oon soule in diuers bodies 20
 And thanne he sawe a yonge man whiche shulde be married, to
 whome he seide that a litil reste engendred grete labour And it
 was asked him a question, from what maner thinge a man shulde
 kepe him fro, and he aunsuerd and seide that a man shulde kepe
 him fro the enemyte of his frende and fro the begilinge of his 25
 enemye And men asked him whi that he dispreised so the people,
 and he aunsuerd I dispreise the euell peple for thei? euell
 leuyng, and the good people for thei leue amonge the euell
 people And he sawe a childe whiche was ledde to be buryed, to
 whome he seide thu arte deliuerd of grete payne And seith in 30
 lyke wise as the body empeieth in the colde wynter whan it is
 froste and snowe, in lyke wise the errour apperith in a man
 whanne he is angry and wroth And as he stode, he sawe a man
 that pursewed a theef for to haue taken him, to thewhiche he
 seid | I haue grete merueil how the pryue theef pursuweth the Fol. 16a
 open theef And thanne it was asked him whi he wolde nat bye
 him an hou3 for to reste him inne, and he aunsuerd ayen and

[Scrope MS cont.]

the grete named TUW

for y haue no house And he said to Alexaundre wene to be
 neuer the bettir for thi beaute and for thie fayre clothis ne for
 thi grete ridinge meyne, bot aloonly for þi bountee and for thi
 liberalitee And he saithe whanne thou for malice rehercest that
 5 the whiche thou seist in a-nother, be welle ware that thou haue
 it not in the And he saithe whanne thou seist that oon hounde
 hathe lefte his maister for to folowe the, cast stoonys at him and
 dryue him a-way, for euen so wille he leue the for to goo with
 oon other man & thei askid him whie he ete in the strete, he
 10 aunswerd bi-cause y haue hungre in the strete And he saw a
 man þat praide to God that he myght haue wisdom, to whome
 he saide thi praiers sufficthe not bot if thou labour for to lerne
 it And he saithe in alle vertues the kinde of man is best and
 moost profitable saue in wordis And he saithe it is a foule
 15 thunge and a dishonest to preise a-nother of that the whiche he
 hathe not And in his tyme ther was a peyntour that bi-come a
 fisician, [to] whome he saide thou knewe wele that when thou
 Fol 26a were a peyntour men sawe at [ie] clerly | thi defautes, bot nowc
 men may not se hem, for thei hide hem vnder erthe And he
 20 sawe a ryt feire man þat was a fole, [of] whome he saide see
 there a right feire hous wherin is loggid a fulle eville hoste And
 he sawe a fole sit on a wyndowe, to whome he saide it was a
 stoone a-pon a stoone And thei askid him whate loue was, and
 he aunswered thayme that it was a sikenes that come to the peple
 25 bi to grete idilnes and bi litille exercisinge other workis And þei
 askid hym whate thunge riches was, and he aunswered to ab-
 steyne him froo couetice Diogenes was seke and his frende
 visited him and saide to him that he shulde not doubte, for it
 come of the wille of God, he aunswered that so muche had he
 30 the grettir fere And he sawe oon olde man that touched his owne
 heres, to whome he saide thou maiste wele hide thi white heres
 bot not thyne age And he sawe a fole that hadde a ringe of

1 wene thou WTU 3 meyne] so (H Ad, meyne E, with many
 peple TUV 6 that] whenne I U, not in W 7 folow to the CEU
 8 for to] and C, for om T 9 man] om Ad him] om T 11
 to whome] om C 13-14 and moost profitable] om T 15 the
 whiche] om C 17 [to] MS reads tho 18 [ie] so CEU, the
 MS, atte T, eye W 20 of whome] so CEU H Ad, to whome MS see
 there] H breaks off, one folio wanting 22 on] in C 25 too litille
 T 26 he answerde [hym U] hem TU 27 him] hem T *atches E
 27 freendes C 30 that touched] that teynted and died blakke TUV

seide I reste me for that þat I haue none houȝ And seide to
Alisaundi? Ioke thu thenke nat thiself the bettir for thi grete
beaute, for thi fai? clothings, nor for thi faire ridinge, but oonly
for thi goodnesse and thi fredome, and whan that thu takest for
euel that that thu seest in othi? meñ, Ioke thu bewa? that thu 5
haue nat that same euel in the, and whanne thu seest an hounde
that hath forsake his maistir for to sewe the, caste stonys at him
and chaase him away, for in lyke wise he wole forsake the for to
go with anothir And it was asked him whi he eete so in the
streete, and he aunsuerd and seide for he was hungry in the 10
streete And he sawe a man whiche preyed God for to sende him
wisedame, to whom he aunsuerd and seide his preyers sufficed
nat in lasse thanne he wolde labou? himself for to lerne firste
And seith the moste profitable thinge that longeth vnto man is
for to speeke but litl And seith it is dishoneste and lewdnesse 15
to geue laude to a man of a thinge that he neuer dede And in
the tyme of Diogenes ther was a peyntou? whiche had lefte his
crafte and was becomeñ a phesician, to whome he seide thu
knoweste wele that a man might see at his yghē clearly thi fautes
whanne thu were a peyntou?, but now thei maye nat be knoweñ 20
for thei bene hidde vndi? erthe And he sawe a faire man whiche
was a foole, of whome he seide see ye there a faire houȝ wherinne
is herborowed an euel hooste Anothir tyme he sawe a fool sittinge
vpon a wyndowe of stone, of whome he seid there sittes oon
stone vpon anothir And it was asked him whatmaner thinge was 25
loue, and he aunsuerd and seide it was a maladie that came to
the people by togrete ydelnesse, and for to be excercised in othi?
thingis And it was asked him whatmaner thinge was riccheȝ,
and he aunsuerd a man to absteyne himself from couetise And
it fortunēd that Diogenes was taken with seeknesse, and his 30
frendis came to him and vesited him and bade him [not]¹ to be
douteful, and that it come to him by the sonde of God, and he
aunsuerd hem and seide that it was to him the gretter feere and
doute Vpon a tyme he sawe an olde man that dyed his heeris of
his hed, whiche were white, and made hem black, to whome he 35
seide thu maiste wel hide thi white heeris, but thu maist nat
hide thyne age Also he sawe a foole that ware a rynge of golde,

¹ omitted in MS

golde, to whome he saide golde makith the fouler than it makithe
 the feire And he saithe it is bettir that thou go to the leche than
 to a-bide to the leche come to the, on the same wise I say of the
 leche of the soule And he saithe whenne thou wolt correcte
 5 a-nother, shewe not that thou wil do it bi vengeance, bot do
 Fol 26b as the | leche dothe to the seke man, that is to say softly, bot
 whenne thou wolt correcte [thi-self], expose the as the sike man
 dothe to the leche And thei askid hym whate a man myght do
 to kepe him fro angre, he aunswered a man shulde alwey haue
 10 in mynd that he shalle not euer be serued, bot sumtyme he muste
 scrue, and that men shalle not alwey obey to him, bot him must
 obey sumtyme, and also þat other shalle not longe or contynually
 a-bide and endure with him, bot him must suffre and forbere
 other, in remembringe [this] it shalle pease his ire And ther
 15 came to-fore Alexaundre at his diner a gestoure, the whiche
 outeragiously preisede him in a geeste that he rehercid a-fore þe
 borde, and there were othir did grete diligence to here the geest
 Diogenes bi-ganne to ete faster than a-fore, thanñ sum askid
 him whie he herkened not that good geste, the whiche aunswered
 20 I doo [a] more profitable thinge than to hire lyes, whaate availthe
 to the thi preising whanñ þou shalte neuer be the bettir? And
 he saithe speke not to-fore a straungiere to thou hast first
 hurde him speke, and make comparison of his konnyng & thyne,
 and þan if thou see that he speke wislier than thou, holde thi
 25 peas and lerne of him, & if he do not, thou maiste the suerlier
 Fol 27a speke & he saide to his disciples obeieth louyngly to tho | that
 for loue yeuethe the their good counsale And thei askid him
 who is he that is best to his soule? He aunswered he that is not
 ouercome bi couetise & some that were delicious blamed his lif,
 30 to whom he aunswered it is wele in my power to lyue your lif,
 if it pleasid me, and it is not in your power to lyue myne And
 some said to him þat a certeyn persone had said of him right
 2-3 than to] to om T 3 on] in C of] on T 5 bot do
 it C 7 [thi-self] om MS and E 8 And] And then Ad 11
 2nd him] he WTU Ad 14 [thus], MS reads thus 15 came]
 come CE Ad to-fore] before T Ad 17 boorde CU, lorde I 18
 thanñ] and thanne CETU, and Ad 19 that] to that I U geeste CE,
 cheste U 19 he answerde T U W 20 [a], om MS 22
 *straunger CE ferste C 23 *herde CE 24 that] om T
 25 suerlier] so C, *suerlier ETU 26 *luffyngly CEU 30 lyve]
 life after WTU 31 lyue myne] liue after my lyvyng T U W

to whome he | seide it makith the more fool thanne it makith Fol 16b
the fair And seith it is bettir and thu be diseased that thu go
to the leech thanne to abide til the leech come to the, and in
like wise I seye of the leech of the soule And seith whanne
thu wylte correcte any man, shewe nat þat thu doest it by ven- 5
geaunce, but do lyke as the leech dothe to the seek man, that is
to seye softely and easily, but whanne thu wilt correcte thiself,
dispose thiself as the seek man dothe to the leech And it was
asked him a question how a man myght do for to kepe himself
from ange?, and he aunsuerd and seide that a man shulde haue 10
alwey in his remembraunce that he shal nat be serued himself at
alle tymes, but þat he muste nedis serue othir men somtymes,
and that at alle tymes men wil nat obbeye him, but it is conue-
nyente to him for to obbeye otherwhiles, and as othir maye nat
allwaies endure with him, but he must suffir and endure of othir, 15
and so remembre himself and it shal appese his ire Vpon a tyme
he sawe a gestouf before kinge Alisaundi? as he was at his meete,
and this gestoure in his seyenge gaue outeragious grete laude vnto
kinge Alisaundre, and where as the people gaue gretly here
entente for to here his geest, this Diogenes began for to eete 20
faster than he dede before And thanne men asked him whi he
herkened nat that songe and those fair wordis, Diogenes aunsuerd
& seide forsothe, quod he, I do more profitable thinge thanne
for to here lesingis And seide what is worthe to the alle thi
thankings for thu shalt neuer be the bettir for hem And seith 25
speke nat before a straungier vnto the tyme that thu haste herde
him speke firste, that thu maiste vnderstande whedi? his lernynge
be bettir thanne thyne, and yf thu see that he speke bettir and
wiselie? thanne thiself, holde thi peas & lerne of him, and yf it
be nat so, thu maiste speeke the more surely And seith to his 30
dissiples loke ye obbeye you amyably to hem that wille, with
good will, yeue you here counseil And somme asked him what
was beste thinge for his soule, and he aunsuerd and seide that
thinge that maye nat be ouercomen with couetyse Ther were
somme delicious men that blamed him for his leuyng, to whome 35
he aunsuerd and seide it is wele in my power for to lefe aftir
your lyffe yf it pleased me, and it is nat in youre power to leue
aftir my leuyng And somme seide vnto him that ther herde
diuerse persones speke right vngoodely wordis in his absence, to

dishonest wordis in his absence, to whome he aunswerd whoo-soo
 had beten me in myne absence, yit he had no-thing doon to me
 And he sawe some that sought þe loue of women bi yiftis, bi
 gounes, bi money, & by iewelx, to whome he said ye lerne
 5 women to loue ritches, alle-though that thei be not worthy And
 he saithe he is veleyns that answerith dishonestly to him that
 spekith foule to him, and he is noble that aunswerithe paciently
 And he saithe ther is no better tresour than witt & discrecion,
 gretter pouerte than ignorance, better freendes þan good con-
 10 dicions, better gouernour than be fortune, ne better bileue than
 good techingis And he saide sekenes is poison to the body and
 heuynes prisoñ to the soule And he dispresed a man of grete
 lynage for his defaultis, to whome he said þe gretenes [and] the
 highnes of my lynage is bigonne in me, and thine is ended in the
 Fol 27b And Diogenes | was fulle stille, yit men askid him whie he spake
 not, and he aunswerd that the vertu of man is in his eris And
 thei saide to hym colte wil octure, *id est* dethe wille dethe, and
 he aunswerd if it be doon, it shalle make the grettir hate And
 a man spake vilonously to hym, to whome he aunswered not It
 20 was askid him whie he aunswered not, he said y may nott dis-
 worshuppe him more than he is disworshupped, for he hathe
 controued a blame and said vilonysly to hym that trespacede not
 to him And a man askid him counsaile howe he myght angre his
 enemy, and he aunswerd to hym doo soo that thou may be right
 25 good And he saithe if thou wilt that thi bountees schewe grete
 to straungers, noise thye bountees for ltille as in the, and if
 thou 3if thi wife power aloonly to set her fete vpon thyne, on
 the next day sche wille sett theyme on thyne hede And he
 saithe women is oon harme þe whiche may not be eschewid
 30 And he sarthe who-so-euer dothe wele aloonly for the bounte of
 wele, he shulde do it a-fore euery persooone, without drede, preise,
 or blame And thei askid him whenne he knewe his frendis, and

3 sought] had sought C, soft U 4 iowelx EU, jewellis Ad 5
 worthy] wordie TU And] And so Ad 6 veleyns] a veelyn UIW,
 wilenies Ad 10 and than] than be T 11 saide] seith F 13
 [and], MS reads of 14 thine] þat of thyne Ad ended] ende T
 16 he] om Ad, interlineated in T that] om C 17 colte
 wil octure, *id est*] om TU 22 controued] so all MSS 24 to
 hym] om T right] ride TU 26 noise] nyse Ad 27 3if] wil
 yeve T 29 women] woman ETU, the woman Ad oon] corrected to
 doing by W þe] om CTU Ad E 31 wele] well doynge TUW

whome he aunsuerd and seide though othi^r meⁿ hadde beeten
 hem that seyden so oute of my presence, it shal be nothunge to
 me And he sawe certaigne | folkis which soughte the loue of **Fol. 17a**
 wommen by yeftis, by gownes, by siluer, and by iewellis, to
 whome he seide ye teche the wommen for to loue ricchesse and 5
 thei be nat worthy therto And seithe he is a churle that aun-
 suereth dishonestly to him that speketh lowedly to him, and he
 is a noble man that aunsuerith him paciently And seith the^r
 is no bettir thresoure thanne wisdame and discrecion, nor gretter^r
 pouerte thanne ignoraunce, ne bettir frendis thanne goode maners, 10
 nor bettir gouernaunce thanne fortune, nor bettir creaunce thanne
 good techunge And seith that seeknesse is the pryson of the
 body, and heuynesse is the pryson of the soule And a man that
 was of grete lynage dispreised him vpon a tyme, to whome he
 aunsuerd and seide the gretenesse and the highnesse of my lynage 15
 is begonne at me, and that of thyne is comen oute of the And
 the seide Diogenes was a man of litil language, wherfore somme
 meⁿ asked him whi he spake nomore than he dede, he aunsuerd
 and seide that the vertue of a good man was in his eerys And
 somme seide vnto him that there was oon that wolde slec him, 20
 and he aunsuerd and seide that the man shulde do more harme to
 himself thanne to me There was a man that spake villeyuously to
 him, to thewhich he wolde yeue none aunsuer, thanne it was asked
 him whi he wolde nat aunsuer, and he seide I can nomo^r dis-
 honoure him thanne he hath dishonoured himself, for he hath 25
 contriued blame and seide villany to him that neuer dede him
 trespas And there was a man that asked him counsell how he
 myghte wrath his enemye, he aunsuerd him and seide loke thu
 be right good And seide yf thu wilte that thi goodnesse[s]¹ be
 gretely shewed to estraungiers, take hem for litil or nought to 30
 thysel And seith if thu geue power to thi wyfe to sette oonly
 here feete vpon thyne, on the nexste daye she wole sette hem
 vpon thyne hed And seith that womman is an harme that maye
 nat be eschewed And seith ho-someue^r he be that doth good for
 the goodnesse of the good oonly, he shulde do it before every man 35
 withoute thanke or blame And meⁿ asked him whanne a man

[Scrope MS cont.]

drede] dredynge Ad

32 frendis] frende CETU Ad

¹ goodnesse MS

he aunswered in necessitee, for in *prosperitee* eueri man is a
 frende And men saide him vilanye, for the whiche he angred
 him not, it was askid him howe he was so pacient and he aun-
 Fol. 28a swerede he that hathe spoken to me | hathe saide true or fals,
 5 if he haue said true, y ought not to angre me *with* trouthe, yit
 I ought to be lesse greued with the tother, for he knowith not
 whate he saithe And he sawe oon *pat* spake somuche that noon
 might make him be stille, to whome he saide freende, he said,
 thou hast ij eris and thow hast bot oo mouthe, wherefore *pou*
 10 shuldist bi the halfe more hire than speke And Alexaunder
 askid him howe he myght gete the grace of God, he aunswered
 in doynge good dedis And he sawe a feire yonge man that did
 grete besynes to lerne, to whome he said son, thou dost fulle
 wele for to wille to be like to thi beautee

15 Socrates in Greece is to say *keper* of iustice, and he was
 married ayens his custome, the whiche was suche that men
 put good to good to the entent *pat* the ligne sholde be the more
 durable, bot he weddide the worst woman that was in alle the
 Fol. 28b cuntrey and he had ij childre | And he [wolde] worshop konnyng
 20 that he yave grete enpechement to his successours, for he wolde not
 lete his konnyng be wreten And he said that konnyng was
 pure and cleen, wherefore it ought aloonly to be set in pure and
 clene corage and not in skynnys of dedely bestis ne in suche
 corrupted thingis, and *perfore* maade he no boke ne shewid not
 25 his disciples bi boke, bot aloonly bi worde of techinge And this
 rewle kepte he after Thumeo, the whiche was his maister, for
 Socrates beinge a childe said to his maister whie suffriste me not
 to write thi teching that *pou* shewist to me? Thumeo aunswered
 to him covetist thou more to array with wisdom the olde skynnes
 30 of beestis thanne the wittis of men? I sett case that eny mette

2 saide] seid to C 3 howe] whi T, how by *correction in E* [?] 4
 hathe spoken to me] *repeated in MS and cancelled bath interlineated in E*
 5 y] me C 6 tother] H *begins again* 7 mych E, moche CUH 8 he
 saide] saide he CETU he said] *om* CETUH Ad 9 *muth Ad 10
 hire] here CETUH Ad 14 to wille] *om* T, *erased in U* for to wille]
om H Ad 15 Socrates [Docrates T] the grete philosopur was maister
 to Platoo ande in Grece etc TUV iustices C 17 1st the] that T
 18 he weddide] he weddyd hur a mayden [*with last 3 words cancelled*] T
 19 *childryn H Ad, childern T wolde] Ad, *om* BEC worshipped T
 20 that] and C, but U 25 bokis TU this] thus C 26 Thumeo] *so MS*

myghte knowe his frende, and he aunsuered ayen in his neces-
site, for in prosperite euery man is a frende And men seide to
him grete velanye, natwithstandinge he was nat wroth, thanne
it was asked him whi he was so paciente, he aunsuered and seide
that these men that haue spoken thus to me, outhē thei haue 5
seide truly of me orellis thei haue made lesynges, and yf thei haue
seide truly vpon me, I ought nat to be wrothe with hem | for Fol. 17b
seyenge of trouthe, and yf thei haue seide vntruly by me, I ought
to be lasse wrothe for thei wote nat what thei seye And he sawe
a man that hadde somoche language that no man myght make 10
him holde his pe, to whome he seide frende, thu haste two eres
and but oon mouth, by thewhiche thu shuldeste double asmeche
here as speeke And Alisaundi asked him how he myght geete
the grace of God, and he aunsuered in doynge goode dedis
Diogenes sawe a faire yonge man that dede grete payne for to 15
lerne, to whome he seide my sone, thu doste right wele, for it is
thi wille for to assemble goodnesse with thi beaute

Socrates is asmoche to seye in Greeke as keper of iustice, and
he was maryed ayenste the custume whiche was this thei vsed
at that tyme for to marye goode folkis togedi to that entente 20
that he lynage shulde dure the lenger amonge hem, and this
Socrates was weddid to the werste womman that was in alle that
cuntree, and by he he had ij children And he wolde worship
wisdomme somoche that he dede grete empechement to his suc-
cessours, for he wolde nat lete his cunnyng to be wretyn And 25
seide that science was a thinge whiche was faire & clene, wherfore
it was couenable that it shulde be put oonly in clene and pure
couragis, and nat in the skynnes of deede beestis nor in suche
roten thingis, and therfore he made neuer booke nor shewed
neuer booke to his dissiples, but oonly by worde and disciplyne 30
And that he lerned of Timee, whiche was his maistri, for whanne
the seide Socrates was in his childehode, he seide to his maistri
whi wole ye nat suffre me to write the lernyngis that ye shewe
me? Timeo aunsuerd him and seide doste thu coueyte more the
olde skynnes of beestis than the noble vnderstandinge of man? 35

[Scrope MS cont]

and CETU Ad, Tymeio H Thimeo the whiche] Thimeo And a booke he made
of the perpetuite of the soule that is called Plato in Thimeo, translated out of
Greke in-to Latyn tung bi Marcus Tullius, the whiche etc UTW 29 array]
the added by a later hand in C wisdom] of added by a later hand in C

the a-myddis of the fiede and askide the counsaile of a question,
 were it good that thow saide to him a-bide to I come and loke
 my bookes? Were not the recourse to thi mynde more honeste
 to delyuer him a-noon? Certis yis, said he Thou than kepe wele
 5 in thi mynde that the whiche þou shalt lerne, and not in writinge
 In this opynion a-boode Socrates And he defended that men
 shulde not worshup ydoles, bot he wille þat the maker of alle
 thinge be worshipped and not ydols, that creaturis makith *with*
 their owne hondis And for this techinge he was condempned &
 Fol 29a iuged to | dethe bi xij iuges of Athenes, and it was ordeigned that
 men shulde yeue him certeyne poisons to drink And ther-with-
 alle was the kinge of the contre ful wrothe, notwithstanding he
 myght not reuoke þe scentence, bot he yaue him the lengist
 terme & respit that he myght And that kinge had a ship charged
 15 *with* some thingis that in certeyne tymes were yeven to ydoles
 and brought in that ship to offree to þe temple, and he that had
 vside to do vnustice, specially of slaughte, was respited fro the
 dethe vnto the tyme that the ship were coome ageyne to Athenes,
 the whiche was not yet comen, and it had abiden lenger than it
 20 [was] wont to do bicause of contrarie wyndis For the whiche
 oon of þe seid Socrates felawis, callid Eucytes, said to him in the
 prison that the kingis ship shulde coome on the morowe, or the
 next day after And therfore, said he, it were good that [we]
 yaue iij^c pecis of gold to the keepers, to thentent that thi myght
 25 lete þe go secretely, and than myghtist thou go to Rome & dwelle
 ther, and fere litlle of thaym of Athenes or the puissaunce of
 their king To whome he aunswered that alle that euer he had
 was not worthe iij^c pecis of golde Eucletes saide to him I know
 wele thou hast not so grete finauce, bot other of thi frendis
 30 and y haue y-nough for the, & we wol yeue it *with* good hert to
 Fol 29b the keepers for to | saue thi life, if it please the To the which
 Socrates aunswered this citee, said he, in the whiche y must
 suffre dethe, is the right plaace of my generacion & of my birthe,
 and þei make me die with-out cause saue aloonly bi-cause that I

1 *felde CETUH, filde Ad 8 thinge] thynggis H * wolschuppced C
 9 this] his Ad 12 was] om H ful] was H 16 had] om T
 19 a-beden C 20 [was], MS reads had, was CETUH Ad 21 Eucytes
 ETU Ad, Eucletes C, Euclytes H 23 [we], MS and E read ye, we H
 Ad, nous F 25 myghtist] myght T 26 1st of] om CETUH Ad
 puissaunce T 29 finance and ransom TUV

Loke, he seide, yf oon meete the in þe weye or in the felde, and
aske counsel of the vpon any questyone, | shulde it be good to **Fol. 18a**
the for to bydde him tary vnto the tyme that thu myght go
hoom to thyne house and serche thi bookes? It were moche
more thy worship for to aunsuere him forthwithall Forsothe, 5
quod Socrates, it is sothe Thanne, *quod* he, loke thu kepe wele
in thi mynde that thu lerneste and nat oonely in thi booke And
Socrates helde him alwaies of that oppynyon And defended that
no man shulde worshippe ydolles, but he wold that the creature of
alle thingis were worshipped and not the ydolls, for þei bene 10
made of the propre handis of men And for that techinge the
seide Socrates was dampned to the deth by xij iuges of Athenes,
and it was ordeigned that he shulde drynke certeyne poysons
Wherefore the kinge of the same cuntree was right wrothe that
he was condempned, but he might nat revoke that sentence, 15
neuerthelatte he gaf him aslonge respite as he might And
that same kinge hadde a sluppe whiche was charged with diuers
thingis that shulde be yeuen to the ydolles at certeyne tymes,
and were brought in that shippe to offre in the temple And that
kinge hadde a custume to do no iugemente, specially of mannys 20
deth, vnto the tyme that his shippe was come home from Athenes,
whiche was nat at that tyme come, and also it taryed lenger
thanne it was wonte to do for be-cause that the wynde was con-
trarye Wherefore oon of the fellashipp of Socrates whiche was
named Euclytes, came to him to the pryson and tolde him that 25
the kingis shipp shulde come home on the morowe And therefore,
quod he, it were right necessarye that we yeue iij pecis of golde
to youre keper, to that entente that he wolde lete you escape oute
of pryson, and thanne ye might go to Rome and duelle there,
and thanne mayste thu haue but litil feere of hem of Athenes nor 30
of the kinge nouthere To whome he aunsuerd and seide that alle
the good that I haue is nat worthe iij pecis of golde Thanne
Euclytes seide to him I wote wele thu haste nat so grete fy-
naunce, but thyne othir frendis and I haue ynough for the, and
we wole yeue it with right a good will to thi keper, yf it please 35
the, for to saue thi lyffe To whom Socrates aunsuerd and seide
this citee, in thewhiche I muste suffre the deth inne, is the right
place of my generacion and of my birthe, and here ther wole
putte me to dethe withoute deseruyng and for none othe thinge

repreue thayme of vntrue dedis, as not to bileue of the verray
 God, bot worshipth veyne idoles For the whiche y say if thes
 people the whiche be of my nacion that *persecutithe* me for sus-
 tenynge and saience of trouthe, on the same wise wille do straun-
 5 gers to whate part that euer y went, for I wolle neuer leue to say
 the trouthe nor y wol say no lesingis, and for-sothe thei shulde
 haue lesse merci on me than tho of this tounne whennes y am
 borne Thanne Eucytes said to him that he shulde conside the
 hurte that his wife and his childre myght haue aftir his dethe, to
 10 the whiche he aunswerd that it were bettir for theym to be here
 than at Rome, for thei may haue *your* good consaile & be vnder
your good keeping And on the thrid day it bifille that his disciples
 come to *hym* erly, as thei were wonte for to doo, and *per* thei
 fond the xiij iuges that had bound him And þan his forsaide
 15 disciples askid him many doubt[ous] demaundes touchinge the
 soule, to whom he spake longe of that matere and as merily as
 euer [he] did, of þe whiche thei mervailed gretly to see so gret
 stedefastnes in a man þat was so nere his dethe & oon of his
 Fol 30a disciples callid Dimon said to him maister, | I knowe wele that
 20 it is a greuous thing to shewe and to teche vs in the staate that
 thou art in, and to leue vs it is grete harme, for in erthe lyueth
 noon like to the in good techinge To whomme Socrates aun-
 swerd lett not to aske alle that ye wille, for *your* inquisicion is
 my plesier And than he tolde thayme of the being of the soule
 25 and finally said to thayme þat þe which thei wolde witt Also
 thei askid him of þe staate of the worlde and of the composicion
 of the elementis, to the whiche he aunswerd fulle gretly And
 after that he said to thayme I suppose that the howre of my
 dethe is nere, I wolle wasche me and say my praiers to thentent
 30 that y haue no payne after þe dethe, I pray yow forbere me a
 litlle, and it please yow And than he went in-to oon house &
 washide hym and said his praiers, and than he come out & callid
 his wife and his childer, the whiche he yaf a soft lesson & tolde

1 as ~~not~~ to bileue of] that beleve not of TUV 3 my] myn EU nacion]
 generacion & nacion H 4-5 wil forayne straungers do H 9 *childir
 Ad 12 deciples C 15 doutous EU, doubtous T, doubtis MS 16
 *matier CU 17 [he], MS there thei] he C 19 disciples] siphis H
 Dymon H Ad 20 a] om T Ad greuous] fulle greuous CETUH Ad 24
 thayme] ham C 27 the elementis] the om CTUH Ad 29 *wesshe E
 30 þe] my H 32 come] came UT 33 child H

but that I repreue hem for here vniuste dedis, that is for thei
wole nat beleue on the true God and to leue the worshipping of
the ydoles Wherefore as the people of myne owen nacyon wolde
do to me persecucion for that I susteyne trouthe, in lyke wise
whiche weye that euer I wente amonge straungiers thei wolde do 5
the same, | for I wolde neuer holde my peas for to seye trouth Fol. 18b
nor for to dispise lesinges And certeynely the Romeyns wolde
haue lesse pitee vpon me thanne the people of this towne whiche
I am borne inne Than seide Euclyte to him that he shulde haue
consideracion of the sorowe & payne that his wyfe and children 10
shulde haue aftir his dethe And he aunsuerd and seide that it
were bettir for hem for to be here thanne atte Roome, for here
thei maye haue of youre counsel and be vndir your good gouer-
naunce And it happened vpon the thirde daye that the dyssiples
of Socrates comen erly to him, as thei were wonte to do, and 15
thanne thei fonde that the xij iuges hadde bene there and made
for to bynde him And thanne his dissiples aboueseide asked him
many doutefull questyons touchinge the soule, to whome he
spake longe in that same matier and with as gladde cheef as euer
he dede in his lyffe, wherof thei merueilled gretely to see so grette 20
constaunce in a man that was so nygh the deth And oon of his
dissiples seide vnto him, whiche was named Simon maister, I
knowe right weel that it is a grette greef and payne to the for to
teche and lerne vs whiles thu arte in this grette trouble, and nat
for to teche vs, it is gret hurte, for there shal nat leue behinde 25
the in erthe any man of so good doctryne To whome he aunsuerd
and seide loke ye leue nat to enquire alle that euer ye wille, for
your inqysicion is my pleasaunce And thanne thei asked him
of the state of the worlde and of the composicion of the elementis,
to thewhiche he aunsuerd hem gretly And aftir he seide to hem 30
that the houre of my dethe is right nyghe, I wole go reste and
seye my prayers to that entente that I shal haue no grette payne
aftir my dethe, and therefore I praye you that ye departe hens for
a while, yf it please you And thanne he wente in-to an hous and
seide his prayour And aftir that he came out ayen and called 35
his wife and his children, whiche he chasticed fulle suetely and
taught hem many goode thingis, and whanne he hadde done, he
badde hem go her waye fro him And whanne thei were gone,

theyme faire thingis and þan sent thayme furthe Euclites askid
 hym whate ordinaunce hast thou maade for thi wif & thi childer?
 Noon other than y am wont, that is to say, that thei do their
 deuour to do wele to all peple and set there soules to him þat
 5 al maade & thanne come oon of the iugis to him *with* the venym
 þat he shulde drinke, and said to hym O Socrates knowe verrailly
 þat I am not he that causithe you for to dye, for I knowe wele
 Fol 30b þat ye be the best man that euer come | in-to this countrey, bot
 y am sent bi þe iugis, þe which hathe commaunded me to slee
 10 the And see here the medicine that thou must drinke, take it
 pacientlye, standinge þat thou maist not escape it Than answered
 Socrates freende, I take it *with* good wille, and I knowe wele
 that thou art not in defaute And so he dranke it And whan
 his frendes sawe it, thei maad grete wo & wept strongly, Socrates
 15 blamed hem gretly and said to hem I haue sent a-way suche
 women bicause thei shulde not do as ye do And thanñ he bi-
 ganne a ltille to go, and said to thayme O good God, haue
 mercy on me And than a-noon after, the synowis of hym wex
 stiffe, and his feete wax colde, and he leyde hym downe And
 20 thanñ oon of his disciples toke a prik and prikkid him in the
 feete, asking him if he felt ought the prikkinge, to whomñ he
 aunswered nay And a-noon after he prikkid him in the thighes
 and askid hym, as he did a-fore, if he felt it, and he said nay
 And thus the colde mountid to his sides, & than Socrates said to
 25 thayme that when the colde come to his hert he shulde die And
 then come Euchte to hym O dere maister, well of konnyng and
 of wisdom, wil ye fouchesave to correct vs as longe as *your* good
 worde may endure? And he said to theym I schalle noon other-
 wise correct yow dyinge than I haue do lyvinge And so he took
 30 Euclites bi the hand & set it on his visage þen Euclites said to him
 Fol 31a Sir, | commaunde me whaat that ye wil And he aunswerd no thing,
 and then he lift vp his ien to heuen & said I presente my soule to
 þe maker of alle the worlde, & so deied And Euclites closed his

1 thingis] techingis EU Ad, techinge CH þan] om TU 5 come]
 came UT the] *interlined in C* *venom CETU 7 dye] deye T
 9 hathe] haue C 14 frendes] frende C 14 weped strangely Ad
 15 hem] hym U 18 senowes C, synewis T 22 aunswered] answerd
 hym U in] in-to TU, but not W thighes] thies CEU 26 Euclite] so
 MS and F, also EUTH Ad, Euclite C hym] hym ande seid 1 27
 *vouchesafe TU, vvouchesave E, fouchesaufe C, witsaffe Ad H 27-8

Euclytes asked him what ordenaunce haste thou made for thi
 wyffe and thi children? He aunsuerd none othir thanne I was
 wonte, that is for to seye that thei shulde do here peyne for to
 do wele to all folkis and that thei shulde make redy her soules
 to him that made all thing. And euen forthwithall there come
 oon of the iuges to him with the poyson that he shulde drynke,
 and seide vnto him O Socrates, knowe right wele that I am nat
 he that makith the for to dye, for I wote wele þat | thou arte the Fol 19a
 beste man that euer entred in-to this lande, but I am sent hider
 by the iuges whiche haue commaunded me for to slee the, and
 here is the medecyne that thou muste drynke, and loke thou take
 it paciently forasmuche as thou maiste nat eschewe it. Thanne
 Socrates aunsuerd and seide frende, I wole take it with good
 herte, and I wote wele that thou arte nat guilty. And euen so he
 toke the medecyne and dranke it. And whanne his frendis sawe
 him drynke it, thei made a grete crye and wepten passinge sore,
 and thanne Socrates blamed hem and seide I haue sente away
 the wyffes fro me for by-cause thei shulde nat do as ye do. And
 thanne he toke himself for to walke a litil and seide O Lorde God,
 haue mercy vpon me. And anon aftir his senewes began to waxe
 stark and his feet began to waxe colde, and thenne he leyde him
 downe. And thanne oon of his disciples toke a prycke and pricked
 him in the feet and asked him whedir he felte any of the prick-
 inge, he aunsuerd and seide naye. And so the coldenesse wente
 vp to his sydes, and Socrates seide vnto hem whanne this colde
 is come to the herte thanne he shulde dye anone. And thanne
 Euclytes seide vnto him O trusty maister, the welle of cunnynge
 and wisdom, wille ye correcte vs as longe as youre good speeche
 maye laste? And he aunsuerd and seide I wole correcte you
 none othir wise in my deyng thanne I dede in my leuyng. And
 so thanne he toke the honde of Euclytes and leyde it vpon his
 visage, and thanne seide Euclyte vnto him Sir, commaunde me
 whatsomeuer ye will. And he yaue him none aunsue, but lyfte
 vp his yghen to heuyn and seide I presente my soule to the
 maker of all the worlde. And euen so he deyed, and Euclytes
 closed his yghen and his mouthe. And Socrates lefte xij m^l

[Scrope MS cont]

good worde] lyffe Ad
 ye wil] thou wylte T

29 so] om T took] to T 31 that] om Ad
 32 he] om T 1en] yen UE, eyen TH Ad

mouthe and his ten. And Socrates left xiij^m of men and women of
 his disciples, and he deuised in his life ij ordres of men preestis,
 kingis, and þe peple, and the prestis weere ordeigned aboue þe
 kingis, and the kingis aboue þe peple And he saith the prestis
 5 shulde pray to God for hem-self, for the kinge, and for the peple,
 and the peple for hem aloonly And Socrates was of rede colour, of
 competent gretnes, faire of face, chanue [*id est*] white hered, ful
 stille, thinking muche, lokinge in þe erthe, and whanⁿ he spake,
 he meued his litiff finger He lyued iij^{xx} yere and ij And he had
 10 writen in his seal pacience and good bileue in God makith a
 man to conquere, and in his girdil was writen to conside^r and
 to take hede of the ende of thingis is gotenⁿ the saluacion of soules
 & of bodies And he set lawis, the whiche he sent to the est, to
 the west, to the northe, and to the southe, and in so muche that
 15 al gouerned them therbie And he said in the first thing þat
 thou shuldist set thi wille, is to kepe rightwisnes, to serue oon
 and to obey to the wille of him, not all-oonly in doinge sacrifice
 bot not to vntrue þingis, and not to swere othis ful of disceitis
 And he saith as a sike man is heled of his sikenes bi strenght of
 Fol 31b medicine, so a shrowe is heled of his shrewidnes | bi strengthe of
 lawe And he said somtyme to his disciples I am a sower, and
 vertues of the sowle be þe sedes, and stodie is the watir with
 the whiche thei be dewid, wherefore if the sedes be not clene and
 the watir not sufficiaunt, whate that euer be sowen may litil
 25 profit And he saithe a man shulde mervaile of him that foryet-
 teth euerlastinge goodnes of the tother worlde, for tho of this
 worlde lastith bot a while And he saithe a good soule louethe
 goodnes and commaundithe to do it, and the contrarie louth
 euil and commaundith that to be doon And he saith a good
 30 soule plantith goodnes and his fruyte is saluacion, and oon euille
 soule plantith euil and his fruite is dampnacion And he saithe
 a man knowithe a good sowle bi that it resceiueh lightlye trouthe,
 and oon euil bi that it resceiueh lightly lesingis And he saithe

3 þe] cōmyn H, om Ad 7 chauue] so UCE, om TH Ad 7 [*id*
est] so EU 8 erthe] yerth Ad 9 He] and he C 12 of the
 ende] om C 13 est] estate C 14 northe] southe CETUH Ad
 southe] northe CETUH Ad 18 bot not to] doo added by interlinear
 correction in U, but to forsake H 19 as] om T 20 *schrewe
 ETUH Ad, schewe [*sic*] C 22 watir] water be T 25 shulde
 mervaile] shulde haue mervell T 29 he] om C 33 euil] evill

dissiples, and dissiples of his dissiples And in his lyffe deuyded
 the people in thre ordres, that is to seye in prestys, kinge, and
 people And seide that preestis shulde preye to God for himself,
 for the kinge, and for the people, and the kinge shulde praye for
 himself and for his people, and the people shulde praye for the 5
 kinge only And Socrates was a man of reed colour and of a
 competente gretnesse, a faire visage and his hed was balled, litil
 of language, full of thought, lokinge moche downewarde to the
 erthe And whanne he spake, he stered alweye his firste fynger
 He leued iij^{xx} and ij yere And he had wretyn in his seal 10
 pacience and good beleue in God maketh man to ouercome, and
 in his girdelle was wretyn by the consideracion and forsight of
 the ende of thingis | is gaten the saluacion of the soule and the Fol 196
 body And establisshed lawes, whiche he sente in-to the eest,
 in-to the west, in-to the north, and in-to the southe, in somoche 15
 that alle people were gouerned by hem And seith the firste
 thinge that thu muste sette sadly thyne herte to, is for to kepe
 dyuyn iustice, serue and obbeie the wille of the same nat oonly
 in doynge sacrefices but aswel that thu do nat inuiste thingis,
 and that thu swere none othis in begynninge the people And seith 20
 in lyke wise as the seeke man is ealed of his maladie by the vertue
 of his medecyne, in lyke wise is the euel man ealed of euelnesse
 by the vertue of the lawe And somtyme he seide to his dissiples
 I am the seeder, and the vertues of the soule bene seedis, and the
 studie is the dew wherof thei take here moysture, wherfore yf 25
 the seedis be nat clene and the watir nat suffisaunt, that seed
 that is sower maye nat profite And seith men maye merueyle
 vpon that man that foryetith the goodes that bene perpetuell of
 the tothir worlde, for the goodis of this worlde whiche bene so
 litill durable And seith the good soule loueth the goode dedis 30
 & commaundeth hem to be done, and the euel soule loueth euel
 dedis and commaundeth hem to be done And seith the good
 soule planteth goodnesse and bringeth forth the frute of saluacion,
 and the euel soule planteth wrecchidnesse and his frute is damp-
 nacion And seith a man maye knowe the good soule by that 35
 that he wole resceiue trouthe lightly, and the euel soule by that
 that he wole resceiue lightly lesingis And seith whanne a per-

[Scrope MS cont]

soule TUW

whanⁿ a persone doubtith in doubtouse thingis [and is right
 stedefaste in stedefaste thingis], it is a signe that he is of good
 vnderstandinge And he saithe good soules is sory of euille
 dedis And he saithe a man that folowithe couetise, lesithe it
 5 euerlastingly and is soon disworschupid, and who-so hatith it,
 getith y-nough, and in þe ende is wele commended And he
 saith a good soule kepith him-silf and other be saued bi him,
 and oon eville lesith him-silf and other be lost bi him And he
 saithe a soule knowith alle thinge, and than who-so knowith it,
 10 he knowith alle, and who-so knowith it not, he knowith noo
 Fol 32a thing | And he saith who-so is a cartif to him-silf, he is yit more
 to oon other, and who-so is liberalle, he is [comonly] liberalle to
 other And he saith litille techinge sufficithe to a good soule,
 and to on eville it may not availe for many menys And he saith
 15 ther be vj maner of peple that be neuer out of heuynes, that is to
 say he that may nol foryete the envie that hath be doon to him,
 and an envious that dwellithe in scorne with new peple, and he
 that hath dwelt in a place where other have had availe and he
 had noon, and a riche man þat is fallen pore, and he that en-
 20 forcith him to come to a state the whiche is not competent to
 him, & he þat hath dwelt with a wiseman and hathe lerned noȝt
 And he saithe he that peyneth him to lerne a man of evil corage
 farith as he that wolde be maister of a [stronge] hors, for if he
 yeue him not a stronge bit of gouernaunce, he shal neuer come to
 25 conclusion of gouernaunce And he saithe a man shulde not
 name ire in him that is of vanitee And he saithe to haunte men
 to muche, it gederith not loue betwene them, & to withdrawe
 theyme to muche getith enmytee, & than to gouerne you in the
 meene, it is þe best And he saithe he þat doethe wele is better
 30 than wele, and he that dothe eville is wors than evil & he saith
 konnyng is goten bi man, bot discrecion is a yeft of God And he
 Fol 32b saithe a wiseman is þe leche | of the lawe & money is the sikenes,

1-2 [and thingis] so CETU Ad, om MS, sentence om in H 6 getith
 y-nough] getith ynough worshop UW, getith worshop enough T 7
 kepith] saurth T 8 eville] euill soule T 10 knowith it not] knowith
 not U 12 [comonly] so UTECH Ad, continually MS 14 menys]
 meanes I, menes C Ad 17 envious] ennoyous man T, enuyous cor-
 rected to envious man in E 19 is fallen pore] is falle in-to pouerte T
 20 a state] estaat C *competent C, computent Ad 23 [stronge]
 so ETUH, straunge MS 24 stronge] straunge C, om H strong gouer-

soone is in doute of doutefull thinges and is wele affermed in
thinges that bene openly knowen, it is a signe þat he is of a good
vnderstandinge. And seith the goode soules bene right sorowfull
of the euell dedis, and the euell soules bene right sorowfull of
goode dedis And seith that man that sewith couetises, leseth 5
hem fynally and he shal be by hem dishonoured, and ho that
hatith couetyses shal gete ynough and in the ende he shal be wele
commended And seith the good soule kepith wisdom and othir
bene saued by him, and the euell soule leseth himself and othir
bene loste by him And seith the soule knoweth alle thingis, 10
wherfore he that knoweth the soule knoweth alle, and ho that
knoweth it nat knoweth no thunge And seith he that is a keytef
to himself, be resoun he muste be moche more to anoper man
And seith a litil techinge sufficeth to a good soule, and an euell
soule maye nat profite with moche techinge And seith there 15
bene vi maner of people that bene neuer withoute heuynesse,
that is to seye he that can nat foryete any annoye that hath be
done vnto him, | an enuyous man that duelleth amonge people Fol 204
whiche bene newly come vp to ricchesses, the thridde, ho that
hathe duelled in a place and oper men haue hadde the proufite 20
and he hadde neuer a deel proufite, the fourthe, a richeman that
is fallen in pouertee, the fifthe is he that enforceth himself to
come to an estate whiche is nat conuenyente for him, the sixte
is he that hath duelled with a wiseman and hath hadde no profite
nor no thunge lerned And seith he that peyneth himself to teche 25
a man of euell courage is lyke him that wolde ouermaistir a yonge
hors; and yf he wole nat yeue him an harde bytte, he shal neuer
come to the ende for to ouercome him And seith a man shulde
nat take hym for angry that is oute of vanytees And seith he
that is tomoche amonge men, it draweth no grete loue amonge 30
hem, and he that withdroweþe him tomoche, it requereth enmyte,
wherfore it is beste that a man gouerne himself euently And
seith ho that doth wele is bettir than the wele, and he that dothe
euell is wers thanne the euell And seith cunningge is sought by
man, but discrecion is the gifte of God And seith that wisdom 35
is the leech of the lawe and moneye is the sekenesse, and whanne

[Scrope MS cont.]

nauunce H 25 gouernaunce to tame hym TUV 28 enmytee] envye
TU, envyte H 30 *wers E, wears Ad 32 the lawe] the om C

& whan þe leche may not hele him-silf, how shulde he hele other
 And he saithe thou shalt not be alle *perfitte*, if thou hate thyne
 enemy, and whate shalt thou be, if thou hate thi frende & he
 saith ther is bot 1j maner of men *þat* is to preise or to be loueable
 5 in their life, that is to say, he that knowith & spekithe, & he that
 seithe and vnderstandith And he saithe the worlde is likened
 to a way ful of thistilles a *partie* hidde, wherin he that enterethe
 ther-in, is prikkid, and if he knewe of thayme, he wolde kepe
 him therfro And he saith who-so louethe the world hath bot
 10 labour, & who-so hatithe hit hath rest And he saith he is fulle
 symple that knowith wele to depart froo this worlde and en-
 forceth him to make grete bioldingis And he saithe the worlde
 farthe as fire wele kyndelid, of whiche a litlle is good to shewe
 light to [condui]t hum *with*, and who-so takith to mucche brenneth
 15 him And he saithe who-so settithe his thought in this worlde
 lesithe his soule, and who-so thinkithe on his soule, he hatithe
 the worlde And he saith who-so louethe the worlde, he may
 not faile to falle in oon of thes 1j thingis, that is [in] envie of
 gretter than he is or in dispreising of our God And he saith a
 20 man *þat* getithe enmyes laborithe for his distruccioñ, and who
 so hathe many enuyous men vpon him, he is not out of *perile* of
 euylle fortune or of auentures of euille fortune And he saithe
 this worlde is a passage for to go into the tother worlde, and
 Fol 33a than he *þat* storethe hym of necessarie thingis for the passage, |
 25 he is the surer froo *periles* And he saithe be not lettid *with*
 grete worldely getingis bot fare as briddis of heuen, þe whiche,
 whanne thei departe in the mornynge, sekithe not for the life
 bot the refeccion of the day, & in liche wise dothe wilde bestis,
 þe whiche descendithe from the montaignes for to gete their
 30 lyuyng and than at eve retourne thei into their repara And he
 saith *errour* is knowen evel in þe ende that volowith, for the
 whiche men knowith the bettir, aftir the *errour*, of that the whiche
 is true Platon wolde make a viage, and he praide Socrates that
 he wolde teche him his gouernaunce, and he said to him doubtte

1 how] howe he *with* he *deleted in E* how he shuld hele other U
 4 saith] saithe *þat* C 7 thistilles] stylis Ad wherin] where CETU
 Ad 11-12 enforceth him to make] makyth T 12 *beildynges C, bild-
 ingis ETU, byldynggis H, bildynge Ad 14 [condui]t *so* CETUH Ad,
 content MS 15 in] on CETUH Ad 16 be] *om* T Ad hatithe]
 bathe C *and corrected to* hateth in Ad, lesyth H 18 [in] *so* CETUH

the leech maye nat helpe himself, how shulde he help^o anoth^r
 And seith^r thu shalt nat be alle parfite, yf thu hatest thyⁿ
 enemye, what arte thu thenne whanne thu hateste thi frende?
 And there bene but two menⁿ that bene lowable in thei^r lyfe, that
 is to seye he that can speke and spekith, and the toth^r is he that
 seth, hereth, and vnderstandeth And seith^r this worlde is lyke
 an highe weye that is full of thistilles, for anone as a man entreth^r
 in amonge hem thei wil pricke him and yf a man knowe that
 weye, he wole leue it And seith^r ho that loueth the worlde hath
 not but labou^r, and ho that hateth it hathe reste And seith^r he
 is right symple þat is incerteined for to go oute of this worlde and
 enforceth himself to make grete bildingis And seith^r the worlde
 is lyke a fyre that is wele kyndled, wherof a litil is good for to
 conduyte oon the weye and ho that taketh tomoche therof, it
 wole brenne him And seith^r ho that settes his thought vpon the
 worlde loseth his soule, and he that theynketh wele on his soule
 hateth the worlde And seithe ho that loueþ the worlde maye
 nat faile but he shal falle in oon of two thingis, that is to seye he
 shal falle in the enmyte of a grett^r man thanne he is himself or
 in the dispreysinge of oure God And seith^r that man that getith
 him enemyes trauaileth for his owen distruccon, and yf there be
 many men that hates him, he ne is oute of the auentures of euell
 | fortune And seith^r this worlde is but a passage vnto anoth^r Fol 20b
 worlde, and thanne he that furnesshith himself of suche thinges
 as bene necessarye to his passage shal go the more surely oute
 of peryll And seithe beth nat to besy for to gete grete thingis
 of this worlde, but beth as the birdes of the eyre that seken
 nomore in the mornyng, whanne thei go from the tree, but thei^r
 refeccion for that daye, and in lyke wise the wilde bestis that
 gone downe fro the hilles for to seche thei^r leuyng and aftirwarde, 30
 at nyght, repayren home ayen And seith^r errou^r is knowne for
 euel at the ende, ho that wole sewe it, by thewhiche a man shal
 knowe rightwisnesse the bettir aft^r errou^r And Platon wolde
 haue made a iourney and praied Socrates that he wolde teche
 him how he shulde be gouerned And he seide vnto him dowte 35

[Scrope MS cont]

Ad, om MS 21 many enuyous men] many enemyes or enuyous men
 T Ad 26 getungis] thyngis TU 28 but for T 29 montaignes]
 mounteynes and ther caues ande dennys T UW 33 viage] visage C

tho that thou knowist, and beware of tho that thou knowist not,
 and go not out of the high-way, ne go not in the hete ne bi nyght,
 ne ete noon erbis that thou knowist not, and goo the sure way
 though it be the lengir, chastise not him that is alle out of þe
 5 good way, for he wille be thyñ ennemy And som saide to
 Socrates whie se we the not wrothe? He aunswered bi-cause y
 haue not that þe whiche constreynethe the peple to hevines, þat
 is to say haboundaunce of riches And he saith kepe the fro
 10 nesses a-monge other that be fulle lowable, that is to say lawe &
 wisdom, for bi lawe men kepith them fro synne & bi wisdom
 men gethe good condicions And he saithe who wille haue
 that the whiche he couetith, couete that the whiche he may haue
 Fol 33^b Socrates | felawshipped him *with* a riche man in the way, and
 15 they fonde theves, than the riche man said I am evill at ease
 if thei knowe me, and Socrates said y am ríht wele at ease if
 thei knowe me And he said a wise man in this worlde shulde
 vse his tyme in oon of two thingis, that is to say, in that the
 whiche makith ioi to be had in this worlde and in the tother, or
 20 in that the whiche makithe good name to be had in this And he
 saithe this worlde is delite of oon houre and sorowe of many
 daies, and the tother worlde is light pacience & longe ioi And
 he saithe who-so-euer techithe the oo worde of wisdom, he
 dothe the more good than he gaue the his tresour And he saithe
 25 swere not the name of God for no maner wynnynge of money,
 alle-though that it be for a trew thinge, for som wille haue
 suspesion that it is a lye and other wolde holde the couetous for
 the wynnynge of the money And he saithe if thi freende be
 wrothewith the, suffre him paciently in his angre and aftir correcte
 30 him graciously And he saithe avise yow how ye yeue your
 yftis, for muche symple peple yeue to [the] vnnedy and refuse
 the nedy And he saithe when thou wolt gete a frende, say wele
 of him, for the bigynnynge of loue is to say wele, and to say
 evill is the bigynnynge of hate & he saithe a kinge shulde drawe

2 out] ought C in] in-to C 4 þe] interpolated in the MS 11
 synne] synne to vse rightwisnes TUV 13 couetith C 15 fonde]
 fondes T 19 or] or eft T 20 in this] in this worlde TUV 21
 worlde is] worldes C delite] the delite TUV 22 light] lightly C
 24 than] than thoughe CE1UH, than then Ad 31 [the], so CETUH

the of hem that thu knoweste, and go nat oute of the high waye,
 ne go nat in the heete, nor in the nyght, nor eete not herbes that
 thu knoweste not, loke thu kepe the highe waye though so be
 that it be aboute, also rebuke nat him that is oute of the good
 waye for he shal be thyne enemye And somme seide to Socrates 5
 what is the cause we see the nat wrothe? He aunsuerd and seide
 for I haue nat that that constreyeneth the people to angre, that
 is to seye grete habundaunce of rycchesse And seith: kepe the
 that thu duelle nat with a womman but yf grete nede constreine
 the And seith two thingis ben gretly to be allowed amonge 10
 othir thingis, that is to seye lawe & wysdame, wherof men lerne
 many goode thingis And seith ho wil haue that he coueteth,
 loke he coueyte that thinge that he maye haue And it happened
 that Socrates was in felaship with a richeman in an high waye,
 and fortunēd to mete with thefes And than seide the richeman 15
 I am right gretly hurte yf thei knowe me, and Socrates seide
 that it shulde be grete good to him yf thei hadden knoweleche
 what he were And seith a man shulde vse his tyme in this
 worlde in oon of tweyne maners, that is to seye in that that he
 desireth to haue ioye in this worlde and in the tothir, orelis that 20
 he wolde haue a good renowne in this worlde And seith this
 worlde is dilectacion of an houre and sorowe of many daies, and
 the tothir worlde is light pacience and longe ioye And seith
 whosomeuer he be that techith the a worde of wisdomē, he doth
 the more good than he gafe the his thresour And seith swere 25
 nat by God for any mane wynnyng of syluer though so be that
 it is true that ye swere, for somme shul haue suspessyon that thu
 seiste nat truly and othir men wole | wene that thu swerest for Fol. 21a
 couetyse of the money And seith yf thi frend be wroth with
 the, loke thu suffre him paciently duryng the tyme of his angre, 30
 and aftir that aswage him graciously And seith aduyse you
 how that ye gefe your giftys, for somme men geuen to hem that
 haue no nede and refuseth to yeue hem that haue nede And
 seith whan thu wilt gete the a frende, loke thu seye wele of him,
 for the begynnynge of loue is for to seye wele and euel seyng is 35
 the begynnynge of haate And seith a kinge shulde withdrawe

Scrope MS cont]

Ad, om MS 32-4 And he . of hate] in the MS (B) only, this sentence
 precedes the previous one

hum from eville peple, for the harme that his meyne doo is noised
 of him And he saithe life without lernynge is no mannys life
 Fol 34^a And he saithe the grettiste | redressinge is to kepe good opinions,
 to restreyne couetise, and to hate euile condicions And he saith
 5 who-so errithe and repentith him aftir whan he knowith the
 trouthe of his errour, hathe deserued foryefnes And he saithe
 he that medlithe him to correct euery man, it causith him to be
 hated of the most partie & he saide to a man that had said to
 him that he was pore & litlle of birthe if y, said he, be the les
 10 worthe for my lynage, as thou saist, thi lynage is the les worth
 for the And he saithe to spute of eny thing þe whiche a man
 may not knowe of the trouthe, it is a signe of ignorance And
 he saith the meene is best in alle thingis And he saithe men
 in this worlde be as figures in leues of a booke, for whan a lefe
 15 is oponed men may se þat the whiche is in þe pagien, and that
 the whiche is on the tother side is hidde And he saithe who-so
 renneth muche, weriepe him muche And he saithe if the witt
 of a man were not maister ouer other thingis beinge in him, he
 shulde be ouercome bi thaym & brought to nought And he
 20 saith he is a beest þat discerneth not þe good from the euill
 And he saith a good frende is he that dothe wele, & a stronge &
 a myghti freende is he þat kepithe him from harme, & good lif
 is to be of good geting & moderate despence & he wrote to the
 king in this wise for to confort hym whan his son was dede
 25 God hath sette the worlde for oon house of tempest & the tother
 Fol 34^b world | for oon house of delite & of remembrances, and the
 tempestis of this world causithe remembraunce of the tother
 And he saith noo man shuld noise hym wise And he saithe
 the worlde techithe thoo that abidithe therin bi thoo þat goo out
 30 therof And he saithe the worlde is perdition to oon and teching
 to oon other And he saithe who-so trustith in this worlde, is
 disceiued, and who-so hathe suspicioñ, he is in woo, and the
 commyng of thingis to a mannes wille makithe him to lese his
 wit On of his disciples yaue him a yift & than he bigan to wepe
 35 & thei askid him whie he wept, he aunswerde bicause þat bi

1 meyne] menze E, menze doo & seruauantis doo W, men and his seruauantis
 TU, meyny H, men Ad 7 medlithe] medlid T, medelid U 9 les]
 las C 11 spute] put C 14 a lefe] the leef C 15 *opened CT, opyned
 EUH Ad 15 pagien] pagean CE, pageant WU, pageaunte T, pagine Ad

him from euel folke, for theuell dedis that be done in his fellaship
 shal be taken for his And seith lyfe withoute lernynge is nat
 lyfe of man , and the grettteste surete is to holde goode oppynyons,
 and to restreyne coueityses, and hate euell dedis And seith ho
 that errith and repentes him whanne he knoweth the trouthe of 5
 his errour, hath deserued pardon And seith he that medilleth
 him for to correcte euery man, getis him haate for the moste partie
 And seide to a man whiche seide vnto him that he was of a poure
 lynage if I be lasse worthe for my lynage as thu seiste, thi
 lynage is lasse worthe for the And seith to putte away any 10
 thinge that he knoweth nat the trouthe whi he shulde do so, it
 is a token of ignoraunce , and the beste in alle thingis is the hony
 And seith the people bene in this worlde lyke as the fygyres ben
 in a book, for whanne a leef is opened a man maye see what is
 in the mergyne, and that that is on the tothir side is hidde 15
 And seith ho that rennyth soore is gretly wery And seith yf
 the witte of a man haue nat the souereignte aboue alle othir
 thingis that bein in man, he shal be ouercomen and brought to
 nought by hem And seith he is a beest that discerneth nat
 betwene the good & the euel And seith he is a good frende that 20
 kepith a man from harme, and good lyfe is acquysicion and dis-
 pence modered And wrote to þe king in this maner in recom-
 fortinge of him whanne his sone was deed and seith God hath
 stablissed this worlde with houses of tempeste and the tothir
 worlde with houses of delices and of grete yeftis, and the tempestis 25
 of this worlde bene the occasions of giftes in anothir worlde
 And seith no man shulde take himself for a wise man And
 seith the worlde techith hem that abyden by hem that bene
 gone And seith the worlde is perdicion to the toon and to þe
 tothir And seith ho that trustith to this worlde is deceyued 30
 bothe in suspessyon and in thought, and the comynge of thingis
 to the wil of man makith him lose his mynde And oon of his
 dissiples gaue | him a gifte, and thanne he began to wepe And Fol 21b
 thanne it was asked hym whi he wepte, he aunsuerd and seide

[Scrope MS cont.]

16 2nd the] that C	17 *rynnnythe EU	*werith CT Ad	22 good]
a goode TUW	26-7 and remembraunce] om CH	29 goo] goth	
T Ad, goith U	31 trustith] *tristithe C, trestith Ad	33 commyng]	
couetyng TUW	34 he] om U, interlineated in T	35 him] om T	
bicause pat bi the] bicause of C			

the resceiuing of this yift y haue in som wise *procured* the worshop
 of þe yeuer And he saith be to thi fader & moder suche as thou
 woldest þi childre were to the And he saithe be not to angry ne
 to wrothe, for þo be dedis of folie And he saith a mañ shulde
 5 be a-shamed to speke of þat þe whiche a mañ is a-shamede to
 doo And he saithe refreyne the evil willes of thi youthe, & þat
 shalle be the feiriste gowne þat thou maiste be cloped with And
 he saithe do to thi power so that men say noon eville of the,
 pouȝ that thei wolde lye, for eueri man knowithe not trouthe and
 10 alle haue eeres And Plaato askid him to aunswere to ij thingis,
 and he wolde be his disciple oon was whate men he shuld haue
 grettist pite of, þe ij^{de} was for whate thingis mannes besines
 gothe cville, and the ij^{de} for the doynge of whate thingis shal
 Fol 35a man receyue good reward of | God And he aunswerd þer ar ij
 15 maner of peple þat a man shulde haue pitee of, that is to say
 of a mañ that is [in] gouernaunce of a shrowe, for he hathe bott
 sorowe in whaate þat euer he sethe or hereth, and the tother of
 a wiseman gouerned bi a fole, for he is euer in sorowe & woo, the
 ij^{de} of a liberal man that is in subieccion of a cartif, for he is in
 20 grete [anguishe] & mannes businesses is euile in tho that hath
 consaile & vsithe it not, and in tho that hathe ricches & despen-
 dethe it not, and the good rewarde þat a man resceyvethe of
 God is in obeieing holy to him and in keping him fro synne And
 than Plato came to him & was his disciple alle his lyve And
 25 Socrates said dispreise dethe and that shalle be the life of your
 soule, and folowe iustice and ye shalle be saued And he saithe
 a wise man restithe him whenñ he findith trouthe And he saithe
 a wise man shulde kepe with an ignoraunt mañ liche as a leche
 dothe with a sike mañ And he saithe who-so hathe plesier in
 30 this worlde, he must falle in oon of ij thingis, þat is to say, not
 to haue that the whiche he couetithe, or els to lese that the
 whiche he hathe conquered with grete peyne And he saithe to
 oon of his disciples son, be sufficed with meete þat staunchithe

4 þo] þei C 6 refreyne] resceiue C yougthe E 8 men] no men T
 noon] om T 10 Plato CETUH Ad aunswere] awnswere him CEUAd
 12 besines] besynesses E 13 *goeth E 14 ar] er E, ben T UW, be Ad
 16 [in] so Ad, om CE MS, vndur the T UW gouernaunce] gouernyd H
 20 [anguishe] anguishe MS businesses] besynes TH Ad 21 hathe] om T
 *ritchesse E 24 came] come CETUH 25 your] th corrected to your in C
 26 iustice] iuste C 30 thus] the E TH 31 to haue] to om E and inter-
 lineated the whiche] repeated in MS 33 staunchithe] saungeth T

for be-cause he hadde resceued that yefte, whiche shulde cause
the man that yaued it him to take away a partye of his worship.
And seide loke thou be in like wyse to this fadir & this moder as
thou woldeste that this children shulde be to the And seith loke
thou be nat to wroth, to ioieful, ne to gladde, for thei bene foolis 5
dedis And seith a man ought to be ashamed to speke of that
that is shame to do And seith refreyne the euell willes of this
youth, for it shal be the beste gowne that thou maist were And
seith loke thou do this power that no man ought for to seye euell
of the thought so were that it were lesingis, for euery man knoweth 10
nat trouthe and yet euery man hath eerys And Platon asked
him yf he wolde aunsuere him of thre thingis and he wolde be his
dissiple, and oon of his questyons was what maner of men thei
were that a man ought to haue moste pitee vpon, the secunde,
for what cause the workingis of man turnen to euell, and the 15
thridde, what thinge were beste to do that a man might resceue
the goode rewardis of God And he answered and seide that there
were iij maner of men whiche a man shulde haue pitee vpon,
that is for to seye he that is in the gouernaunce of an euell man,
for he hathe no thunge but sorowe of alle that euer he seith or 20
hereth, the secunde is to see a wise man be gouerned by a foole,
for he is euer in sorowe and in heuynesse, the thridde is a liberal
man that is vnder the subieccion of a caytif, for he is in gret
anguysshe And seith that the dedis of man bene euell whanne
he hath good counsel and wille nat vse it, and of hem that haue 25
ricches and dispendith hem not, and the good rewarde that men
resceiue of God is whanne a man obbeyeth him entierly vnto
him and kepith hymself from synne And thanne came Platon to
him and was his dysssiple alle his lyfe And Socrates seide dis-
preise deth and it shal be the lyfe of this soule, and sewe iustice 30
and ye shal be saued And seith the wise man restith whanne he
fyndeth trouthe, and the ignoraunt restith whanne he fyndeth
vanytees And seith the wise man must speke with the igno-
raunte as the leech dothe with the seek man And seith ho that
hath the pleasaunce of this worlde, it maye nat be but he shal 35
falle in oon of two thingis, that is to seye he shal nat haue that he
couerteth orellis he shal lese that that he hath with moche payne
gadred togedir And seith to oon of his dysssiples sone, loke it

þi hungre & with drinke þat staunchth thi thurst, and thinke
 wele on þi soule, folowe good workes, lerne of the best wisdomes
 that be in thi tyme, & eschewe the snares þat wommen arraithen
 Fol 35b to take with al men, for thei be letyng | of wisdomes & makith
 5 men to folowe an evil state & he saith he that louthen this
 worlde farth as he þat entrith in-to the se, for if he ascape, men
 saith he is disposed to fortune, & if he die, men saith that he is
 disceiued & he saith he that sekith the worlde farthe as he
 that drinkith þaras, *id est* a shadowe, & weneth that it were
 10 water and renneth for to drinke to that he be wery, and when
 he comyth thider, he findith noon there & he hath gretter thirst
 than he had afore, þaras is a shynyn þat longith to feete &
 semyth a-ferre þat it were water, for the reboundinge of the
 sonne, & nere it is nought And he saith man in euery astate
 15 hath peine in this worlde, for there biðith noo thinge with him
 of his wynnynge, ne noon [*perseuereth*] in his delectacions, & he
 hath continually aunguisch other of lost of his frendis or other-
 wise And he saith the loue of this worlde deucth eeris þat
 thei here noo wisdomes, and blindith ien that thei see no light
 20 of trouthe And he saith the loue of this worlde makith envie
 to be had & kepith man fro wele dede And he saith who-so
 wolde vse trouthe shuld be serued of a gretter maister than the
 kinge And he saith he is not free þat sarueth noon other bot
 him-silf And he saith afferme no thinge bot if thou know the
 25 trouthe, ne do no thinge bot if it be euenly & couenable doon,
 and begynn no thing bot if thou may bring it to good ende And
 þer was said to him bi a riche man O Socrates, whiche art thou so
 Fol 36a pore? He aunswerd if thou knewe | whate pouerte is, thou
 shuldest haue gretter sorowe for þi pouerte than for myne And
 30 he saith þe grettist mervaile of þe worlde is to se a wise man
 angre him-silf & he saith dethe entinge to the is life, and it
 shulde not be doubte bot of him that hath commysd grete
 wikkidnes and dothe litte iustice, and that hath doubte of his
 dampnacion after his dethe for his desertis & he saith the

1 thirst] *thirst EU 2 *werkis ETUH Ad 5 folowe] fallyn in H
 7 that he] he om E and interlineated 8 this worlde TU but not W 9 were]
 was CETUH Ad 16 wynnynge C perseuereth ETUH, perceiveth
 MS and C 17 losse CETUH Ad 22 shuld] scholdest CE 25
 &] om TU 26 ende] the right hand side of folio 28 is lost in C affecting a
 portion of text, ends p 96, l 14 29 sorowe] sorowe thi silfe C 31

suffice the to eete that mete that wole put away thyne | hunge^r, Fol. 22a
and drynke that wole staunche thy thurst, and loke thu thenk
wele on thi soule, sewe goode werkis and lerne wisdame of
the beste meⁿ that thu canste fynde in thi tyme, and eschewe
these nettis that wommeⁿ haue for to take men inne, for thei 5
bene the hurters of wisdame and make meⁿ for to sewe mys-
gouernaunce And seith he that loueth this world is lyke him
that entreth in-to the see, for yf he skape, men wole seye it is
by the happe of fortune, and yf he deye, men wole seye he was
deceyued And seith he that seketh the worlde is like him that 10
seeth ȝarab and beleuyth that it is wate^r and rennyth so faste for
to drynke therof that he is wery, and whanne he cometh therto,
he fyndes no thunge and thaⁿ is he more thirsty thanne he was
before, ȝarab is a light that apperith in medowes and it is lyke,
ferre of from a man, as it were watir by shynynge of the sonne 15
and whanne a man cometh nygh it, thanne there is no-thinge
And seith man hath payne in this worlde what estate that euer
he be of, for there shal no thunge be lefte him of his wynnyngc
of his dilectacions and no man parseuerith and thei haue
contynuelly anguysshes, outh^er by losse of frendys or othirwise 20
And seith the loue of this worlde maketh mennys eerys deaf
that thei maye nat vnderstand wysedam and blyndeth here
yghen in suche wise that it taketh awaye the light of trouthe
And seith the loue of this worlde makith a man to haue envye
and kepith a man from goode dedis And seith ho that wole vse 25
trouthe is serued with a gretter maister thanne the kinge And
seith that man is nat free, that serueth oth^er meⁿ thanne himself
And seith loke thu afferme no-thinge on-lasse thanne thu know-
este the verrey trouthe And seith loke thu do no-thinge but it
be couenable and longeth to the for to do, and loke thu begynne 30
no-thinge but yf thu maye bringe it to a good conclusion And a
riche man seide vnto him O Socrates, whi arte thu so poure? To
whome-he aunsuerd and seide if thu kneweste pouerte wele, thu
woldest haue gretter pitee vpon thyne pouerte thanne on myne
And seith it is the grettteste merueyle of the worlde to see a wise 35
man wrothe And seithe det^h maye nat be eschewed, and there
aught no man to doute him but he that vseth grete myquyte, and

[Scrope MS cont.]

the] om CETU 15] his CT

bountee of dethe is a thinge full manifeste, for bi him is maade
 transmutacion of worldly shame and worldely filthe, [of] worldely
 worship, ending of þe worlde euerlastinge fro the world, fro
 worldly folhe & vanitee, from wisdom of reson and of trouthe &
 5 of the worlde, fro labour and fro turment of the worlde, fro conso-
 lacion and fro rest of the worlde And he saith it is meruaile of
 him that doubtith dethe and dothe thingis contrarie to his salua-
 cion, dethe is light to hym þat knowithe wele and is in certen
 that after it shalle come good to hym And he saithe he that
 10 lyueth good lif schalle die good dethe And he saith it is better
 to die worshupfully than to lyue shamefully And he saithe
 dethe is rest to couetous peple for the lenger thei lyue the more
 encrecithe theire couetise and their peines, and bi this dethe to
 him is more behovinge than longe lif And he saie the dethe
 15 of oon eville man yeueth grete reste to a good man And he
 saithe dethe is good to good men and to euil men, bi-cause thei
 schal do no more synne ne harme to the peple, life iugeth indi-
 Fol 36b rectly a-monge quik peple & dethe directly amonge dede | peple
 And he saithe a man shulde not wepe for him that is slayne
 20 without cause, bot he shulde wepe for him that hathe slayne him,
 for he that sleith vniustly dampnethe him-silf And he saithe
 who-so is a-ferde of eny thinge, he shulde be-ware and to his
 power do that he may be sure, also he that doubtith peines of
 synne after the dethe shulde wirke in suche wise that he may
 25 eschewe þe perille And he saithe when⁹ thou wolt do eny
 thinge, take hede whi thou dost it, and if thou may conside the
 ende to be good, do it, and if thou may not, with-holde it And
 saithe it is bettir for a man to endure with the les, than to aske
 of him that noisith litlle yeftis or thingis lent bi him doon that
 30 thei be grete thingis, and þat for noght noisithe that he hathe
 doon grete thingis for other or to other And he saithe preise
 not thi-silf for a leuyng or a yifte that hathe be doon to the bi
 him that hath disworshupped the, for the harme of the disworship
 is gretter than the wynnynge that thou has had & thus he
 35 lerned, for the whiche in his age somme saide to him that he

1 manifeste] *manifest ande opyn* 1UW2 [of] *so* CETU, or MS4 wisdom of] *so by correction from wisdom ande T*9 it] *om* 1

11

worshupfully in God H shamefully] *with vayneglory of the world H*26 dost] *dooose EU, dose T*29 yeftis or thingis] *thingis or yiftes* 1

littl iustice, and hath doute of dampnacion aftir his dethe And
seith the goodnesse of dethe is openly shewed, for by dethe is
made the transmutacion of this worlde of shame and of vanytee
to the worlde of worship, the endles worlde, the euerlastinge
worlde, from the worlde of vanyte and foly to the worlde of 5
wisedame, of reasoun, and trouthe, and fro the worlde of labou?
& turment | to the worlde of consolacion and reste And it is Fol 22b
merueille of him þat douteth the deth and dothe contrarye thingis
to his saluacio. And seith the deth is right lght to him that
is acerteigned that it shal come to him hastily And seith he 10
that leuyth a good lyfe shal dye a good deth And seith it is
bettir to deye thanne to leue in shame And seith the deth is
reste of the couetouse man, for euer more & more his couetises
multiplye and his peynes, and therfore the deth is mo? couenable
to him thanne the longe lyfe And seith the dethe of an euel man 15
getith grete reste to the good man And seith the dethe is good
bothe for the goode people and euel people, to the good people,
for the rewarde that thei shull haue for thei? goode dedis, and to
the euel people, for thei shull do nomore synne ne harme to the
people And seith the lyfe iugith indirectly amonge the leuers, 20
and the deth directly amonge the deede And seith a man
shulde nat weepe for him that is slayne, for he that sleeth
vnjustly dampneth himself And seith ho that is aferde of any
thinge shulde kepe himself & do his power in suche maner that
he maye be in surete, and in lyke wise he that douteth the 25
peynes that he shal haue aftir his deth for synne, shulde werke
in suche mane? in his lyfe that he shulde eschewe the perille that
shulde folowe And seith whanne thu woldest do any thinge,
loke that thu see before wherfore thu doste it, and yf thu can
vndirstande that the ende therof shal be good, do it, yf nat, 30
withstand it And seith it is bettir to a man to passe with the
lasse thanne for to aske of him that thenkith himself that a littl
gifte yeuen by him is a grete gifte, and that he thenkith himself
that he hath done gret grace to othi? folkis And seith allowe
nat the leuyng nor the yefte that is geuen to the of him that 35
dishonoureth the, for the harme of the disworship is more hurte
vnto the thanne alle the auantage that thu hast wonne therby
And this he lerned in his age, wherfore somme seiden vnto him
he ought to be ashamed for to lerne in his age, and he aunsuerd

shulde haue grete shame, too whome he aunswerd þat the grettist
 shame that a man shulde haue is to haue no konnyng And he
 founde a yonge man that folily had dispent & wasted alle his
 goodes in so muche that for hunger he ete olyue, to whome he
 5 said if olues had ben this good to the at the begynnyng as thei
 be now, thou haddist had yit goodis largely And he saithe ther
 Fol 37a is no difference bi-twene a her and a | grete teller of tidings
 And he saith the nobleste thing that childe may gete is konnyng
 bi the whiche they may eschue to doo euille deedis And he
 10 saith the best getinge that a man may make is to wyne a true
 freende And he herde a man þat said that a man was surer to
 be stille than to speke muche, for men may erre bi to muche
 speche, to whome he aunswerd a man shulde not vnderstande
 that be good spekers And he saithe the profite of him that is
 15 stille is les þan of him that spekith, and the profite of speche is
 gretter than of him that is stille And he saithe a man knowithe
 wisemen bi their stilnes and their herkenyng, and men knowithe
 theyme bi there speche And he saithe he that wille not be stille
 of him-silf and is constreyned bi other to be stille, he is the les
 20 to preise And he saithe he þat spekith not to he be boden is
 more to preise than he þat spekith to he be boden to be stille
 And he saithe a worde is in a mannes power to it be spoken,
 and whan it is said, it is out of his power And he saithe he
 that is a-ferde to kepe welle his tunge hathe no power to restraine
 25 his other willes And he saithe to be stille & to speke is good in
 many placis And he saithe if a man speke, men knowith bi his
 worde if he be discrete or noon, and if he be stille, men doubtithe
 whate he is And he saith when a man wol speke, he shulde
 considere that the which he wolde say, for it is betir that he con-
 Fol 37b sidre it than | another And he saide to oon of his disciples
 whan þou shalt speke, speke wele and graciously, or be stille
 And he saithe who-so is stille and hirth, he knowith and lerneth
 bi the wordes of other, & who-so spekith, [other] knowith and
 lerneth bi his wordis & he saithe dispreise not dethe, for it hathe

3 dispent] dispended T
 goode EUH Ad, so goode T

9 may] om CETUH Ad

ynge] harconyng H

om EU 26 knowith] know T

33 [other]] or MS and C

4 olyue] holue T

7 tidings] tithingis C

14 profite] prosperitee C

20 *bodon ETU Ad

27 worde]

5 this good] thus

8 *noblest E

17 herken-

22 in] om C a]

speche and his worde T

and seide that the grettest shame that an olde man might haue
was that he hadde no-thing lerned And he fonde a yonge man
which had folly dispended and wasted his goodis in somoche
that he was fayne for to eete olyues for hunger, to whome he
seide yf the olyues had bene as goode to the in the begynnynge 5
as thei be now, thu shuldeste haue had at this tyme good ynough
And seith there is no difference betwene a lyer and a grete teller
of tydingis And seith the nobleste thinge that children seche is
cunnyng by thewhiche thei¹ | eschewe for to do euell dedis Fol. 23a
And seith the beste wynnynge þat a man maye haue is for to 10
gete a good frende And he herde somme that seide that a man
were more sure for to holde his peas thanne for to speke moche,
for in tomoche spekinge men maye erre, and he aunsuerd and
seide that it myght nat be vnderstande in hem that speken well
And seide there is lasse proufite in him that holdes his peas 15
thanne is in him that spekith wele, and the spekinge harme is
gretter thanne he that holdes him stille And seith oon knoweth
the wiseman by that he holdes his peas and that he herith what
men seyne And seith a man maye knowe a foole by his moche
language And seith he that wole nat holde his peas but is con- 20
streyned by othir for to holde his peas is the lasse to be praised
And seith ho that holdeth his peas so longe til oon make him
speke is more for to allowe thanne he that spekith somoche that
[he]² is boden holde his peas And seith a man hath power ouer his
worde as longe as it is withinne him, and whanne it is onys spoken, 25
it is oute of his power And seith ho that hath power to refreyne
his tunge, hath power to refreyne alle his othir willes And seith
a man to holde his peas and for to speke, is good in many places
And seith yf a man speke, men knowen by his language whedir
he be discrete or not, and yf he holde his peas, men wote nat what 30
he is And seith whanne a man wole speke, he muste considre
and se what he wole speke, for it is bettir he considre it thanne
a-nothir And seide to oon of his dissiples whanne thu spekiste,
loke thu speke goodely orelis holde thu peas And seith ho þat
holdes his peas and herkeneth, shal knowe and lerne by the tales 35
of oþer men, and ho that spekith, othir shal knowe and lerne by
his wordes And seith sette nat by the deth for he hath no

¹ repeated in MS² omitted in MS

no grete bittermys bot the fere of it And thei askid him whate
 was a good getinge, and he aunswerde that the whiche waxithe
 in despending it And he saith dronkennes fordothe men And
 he saithe a man shulde not aske counsaile of him that hath his
 5 hert holy vpon þe worlde, for he wol yeue no counsaile bot
 alonly to his plesier And he saithe good counsaile shewith
 sumtyme the ende of thingis And a woman said to him olde
 hasarde, thi face is fulle foule To whomme he aunswerde thou
 art so trouble a mirroure & dirke that my beaute may not shewe
 10 perin And he saithe he is discrete þat [kepithe] wele his secretenes,
 and he is a foole that discouerith it And he saithe a man
 shulde kepe a counsaile that is commaunded him for to kepe, bot
 yet he is more to preise that kepithe that the whiche he is not
 commaunded And he saithe if thou maist not kepe thine owne
 15 counsaile, muche les may he kepe [it] to whomme thou telles it
 And þei askid him whie a wisman askid counsaile, he aunswerd
 bi-cause he doubted that his wille in some wise be medled with
 Fol. 38a his witt And he saithe he that | vsethe swete thingis conside
 wele whate longith to him, it is necessarie to vse soure thingis
 20 and he shall pas othir thingis with the les And he saithe who-so
 is of good condicions, he is of a good sure life and is loued of
 men; and who-so is of euille condicions, he hath al þe contrarie
 And he said to oon of his disciples truste not in the worlde, for
 it paiethe neuer that hit promisithe And he chastised his disci-
 25 ples, saying vse you to be content with litlle and ye shalle know
 it is the best, and that litlle that commeth to yow, noiseth not
 for litlle, for it may multiple & encrece wele y-nough, bot gete
 frendis and verray loue & shewe theyme neuer signe of hate
 And som askid him whate difference was bitwene a lie & a trouthe,
 30 he said as muche as is bitwene the ie and the eere And he
 saithe he that askithe ouer his suffisans hathe that the whiche
 profitithe him not And he said to oon of his disciples truste
 not on the tyme, for it eendithe incontinent to him þat trustith
 ther-in And he saithe son, be-ware thou be not deceyued bi the

1 grete] grettir C 2 the] they EU *wexithe CETUH 3 it]
 om 1 5 wol yeue] so by correction in E 7 of thingis] þerof
 U thingis] thing E, the werke T 9 a] om U 10 [kepithe],
 so CETUH Ad, spekithe MS 13 2nd he] om T 15 [it] om MS
 and E 19 soure] egre CETU, eger H, eger Ad 23-4 truste
 disciples] om C chastised] chastied ETU Ad 29 som] he C

grete bitternesse but the feere of himself And thei asked him what
was the beste getyng, he aunsuerd and seide that thinge that
a man encresith in dispendinge it And seith dronkenesse vndoth
a man And seith a man shuld neuer aske counsell of him that
hath sette alle his herte on the worlde, for he wole yeue no
counsell but oonely to his owen pleasaunce And seith the good
counsell shewith ofte tymes the ende of the deede And a womman
seide vnto him thu olde dotarde, thu haste a lewde visage, to
whome he aunsuerd and seide thu arte a myrrour that is so
trouble and derke, that the beaute of my visage maye nat be
seene therinne And seith he is right discrete and wise that wole
kepe wel a mannys counsell, and ho that discouerith it is a foole
Ande | seith a man shulde kepe the secretis that bene shewed Fol 23b
vnto him, but he is more to be allowed that kepith secrete that
thinge, that he is nat commaunded for to kepe And seith yf
thu maiste nat kepe thyne owen secrete, moche lasse wole he
kepe it that thu tellest it vnto And thei asked him why that a
wise man asked any counsel, he aunsuerd and seide for he douteth
himself, leste his wille be medled tomoche with his witte And
seith if he that vseth suete thingis considred wel that he shulde
nedis vse egre thingis, he wolde passe with the lasse And seith
he that is of goode maners is of good and sure lyfe and is loued
of the people, and he that is of euell maners is euen the contrarye
Ande seide to oon of his dissiples sone, loke thu truste nat on
this worlde, for it wole neuer paye that it promyseth And
he chastised his dissiples in seyenge accustume youreself to
holde you contente with a litill & knowe youreself, for that is
beste, and that small thinge that cometh to you, loke ye sette
it nat at a litel, for it maye right wele encrece & multiplye,
but loke ye gete you frendis in good loue, and loke ye shewe
hem neuer no grete hate And somme asked him what differ-
ence thei was betwene trouthe and lesyngis, he aunsuerd and
seide asmoche difference as is betwene the eere and the yge
And seith ho that asketh more thanne suffisaunce, that that he
hath auailleth him of no thyng And seide to oon of his dissiples
loke thu truste nat to moche in tyme, for it failleth incontynente
to hem that putten he trust therinne And seith sone, ware that
thu be nat deceyued by the beaute of thi youthe ne by the helth

beaute of thi youthe ne bi þe helth of thi bodie, for the ende of
 thi helthe shalle be seknes and þe ende of thi sikeness shalle be
 dethe, and thou maiste not eschewe sikeness of this worlde, for
 ther is no ioy *without* sorowe, ne clereness without some derkeness,
 5 no rest with-out labour, no congregacion with-out deuision And
 he saithe the evil fortunes of this worlde is grete losses to good
 Fol. 38b peple and to oþer | grete getinge And he saithe whan þe world
 makith the glade of thyne ennemy, on the same wise he shall
 make thine ennemy glad of the And he saithe he that settithe
 10 him in a couenable place, he is [the] surer for þe perilles of the
 worlde And he saithe he that is filled with the loue of this
 worlde is filled with iij þingis, þat is to say with pouerte, for he
 shalle neuer come to haue riches at his wille, with peine, and
 with enpechement, *without* eny expedicion And he saithe say
 15 neuer þi secrete counsaile to him that is angrie whenne a man
 praiethe him to kepe it And it was askid him of oon other whie
 the see was salte, to whomme he aunswerd yeue me þe profite
 that thou shalt haue and y shalle telle the And thei askid him
 whate he had wonne with his konnyng, he aunswerd that he
 20 was a man amongis wawis And he said fredome is to serue a
 man, and the more that he serueth, þe freer man bicomyth And
 he saith who-so wille haue freendes, first take hede in him-silf if
 he may refreyne þem of þeire couetices, and if he may do it,
 lyve with theym, & if he may not, lete him depart And he
 25 saithe women be snares arraide & strecched out to take with
 men to whome thei set theyme, not bot to tho þat wil be taken
 or to tho that knowith hem not And he saithe ther is no
 gretter lettynge then ignoraunce & of women & he sawe a woman
 that bare fire, to whomme he said the hotter berith the colde[r]
 Fol. 39a & | he sawe a seke woman, to who[m] he said eul restithe with
 eul And he sawe a woman whom men ladde to iustice and many
 other women wepynge aftir her, þan he said þe eul is angrie for
 the eul þat lesethe the self And he sawe a yonge maiden that

1 the ende] the om CETUH 4 some] om TU derkeness] myrkeness
 Ad 10 [the] so CETUH Ad om MS þe rett T 11-12 with filled]
 om E, supplied in margin by interpolator this] the CTH 13 haue] in-
 terlineated in E his] om T 14 enpechement] pechement C 21
 man] he T 28 & of] E breaks off, one folio wanting & of women] om T,
 of a woman H 29 colde[r] so CTUH Ad, colde MS 30 who[m],
 whon MS restithe] restith it CTUH Ad

of thi body, for the ende of thyne helth shal be seeknesse, and
the ende of thi seeknesse shal be deth, and thu maiste nat eschewe
the seeknesse of this worlde, for there is no ioie withoute sorowe,
ne cleernesse withoute some mane^r of derkenesse, ne reste with-
oute labour^r, ne congregacion withoute deuysion And seith the 5
euell fortunes of this worlde bene grete hurtes to somme folke,
and to somme folke grete good and grete helpe And seith-
whanne the worlde makith the for to be ioied vpon thyⁿ enemye,
in like wise it wole make thyne enemye enioye vpon þe And
seith ho that stablissheth himself in a couenable place is the 10
more ensured from the perilles of this worlde And seith ho þat
is fulfilled of the ioies of this worlde is fulfilled of thre thingis,
that is to seye of pouerte, for it shal nat falle to him to haue
ricchesses at his wille, of sorowe, and empechementes withoute
any expedition [A]nd seith loke thu telle neuer thi secrete to 15
him that is wroth | whanne thu prayes him to kepe it counseyle Fol 244
And it was asked him by anothir whi that the see was salte, to
whome he aunsuerd & seide gefe me the prouffite that thu shalt
haue therof and I shal telle the And oon asked him what he
hadde wonne in his cunnynge, he aunsuerd and seide that he 20
was lyke a man that sate vpon the see-syde lokinge vpon the
symple and folisshe people that were wrapped in þe wawis And
seith fredome is to serue a good man, and the more þat he
seruyth him, the more free he is And seith sewe nat couetises
and thu shalt reste the in alle placis And seith ho that wole 25
haue frendys, loke firste whedi^r he maye refreyne hem of her
couetises, and yf he maye do it, leue with hem, and yf thu maiste
nat, depart from hem And seith that wommen haue nettis made
redy and bente for to take men inne, by thewhiche nettis no man
maye be taken but thei that wole be taken of her owen wille or 30
suche folkis as knowe hem not And seith there is no gretter
empechementes thanne the ignoraunce of wommen And he sawe
a womman that bare fyre in he^r honde, to whome he seide the
more hoote berith the more colde He see anothi^r womman that
was seek, to whome he seide the euell restith with the euell And 35
he sawe anothi^r womman that men ledde to the iustice, and many
othi^r women that wente with here wepten faste, and thanne he
seide the euel wepeth for the euel that hath loste herself And he
sawe a yonge mayden that lerned for to write, to whom he seide

lerned too write, to whome he said multiple not evil vpon euil
 And he saithe the ignoraunce of man ys knowen in iij thingis,
 that is to say whanne he þinkithe not to vse reason, whenne
 he refreynithe him not of his couetices, & whanne he is gouerned
 5 bi the counsaile of his wif in that he knowith & that he knowith
 not And he said to his disciples wille ye that I tech yow howe
 ye may eschewe alle euille? And thei aunswerd ȝea Than he
 saide to thayme for whate thinge þat euer it be, be-ware that
 ye obey not to women His disciples aunswerde to him whate
 10 saiste thou of our good moders & of our susters? He said to
 thayme holde you content with that y say, for alle be like as to
 malice And he saith who-so wille gete konnyng, put him not
 in wommans gouernaunce And he sawe a woman that maade
 her fresche and publisched her, and he said thou farest like a
 15 fire, for the more wodde men puttith ther-to, þe hotter it is
 And thei askid him a-nother tyme howe he thought bi women,
 he aunswerd that women were like a tree called adefla, adefla is
 a tre þe fairist to be-holde that is, bot it is alle fulle of venym
 & thei askid him whie he blamed women, saying that he had not
 20 comyn in-to this worlde ne noon oþer men neither, if thei had
 Fol 39b not been, he aunswerd women | farithe as a palme tree, the
 whiche hathe muche sharpnes that prikkithe and hurtithe tho
 that comyth to nere it, neuertheles it berithe good datis and
 sweete And after that, thei askid him whie he fiedde so fro
 25 wommen, bicause comunly y see theyme flee the good & folowe
 the evil & he saithe an vnthrift shalle not be with-out a
 womman A woman said to him wilt thou eny other than me?
 He aunswered art thou not ashamed to offre the to him þat
 requirithe the not? And thei askid him to whate science shulde
 30 a man sette his childe, and he aunswerd to tho that be profitable
 in this worlde and in the tother And thei askid him whenne
 biganne thou to gete good vertues? He aunswerde whanne I
 biganne to restreine my wille And he saithe whanne a man
 tentithe so diligently to gete konnyng that he settith no store

2 man] a man T Ad 6 ye] yow l 7 ȝea Than] ȝae and C
 9 *wymmen C 14 publisched] so MS and CTU, polyshid H, pullisshed
 Ad he] om T 17 adefla CFU, adesla H 18 fulle] folle C
 20 men] women C 22 *prekith C 23 1st it] yutt T 24 that] om
 T Ad 27 than] butt T Ad 29-30 shulde a man] a man schulde
 C 33 restraine] resceue C

multiplye nat euel vpon euel And seith the ignoraunce of man
 is knowen in thre thingis, that is to seye whanne a man hath no
 thought for to vse reasoun, the secunde is whanne a man wole nat
 refreyne himself from couetise, the thridde is whanne a man is
 gouerned by his wiffe aswel in that that she knoweth nat as that 5
 she knoweth And seide to his dissiples wille ye that I shal teeche
 you howe ye maye escape from alle euellis ? And thei seiden yee
 Thanne he seide vnto hem for any thinge that maye be, kepe you
 that ye obbeye nat to wommen Thanne thei seide vnto him
 ayen what seiste thou of oure goode modres and of oure goode 10
 sustres ? He aunsuerd hem and seide lete it suffice you that I haue
 seide, for alle bene lyke to euell And seith ho that wole gete
 cunnyng, loke that he put nat himself vnder the gouernaunce of
 wommen He sawe a womman that peynted he? visage, and he
 seide vnto her I likken the to the fyre, for the more woode that a 15
 man putteth therto, the gretter is the heete And anothe? tyme
 thei asked hym | what him seemed of wommen, he aunsuerd and Fol 24b
 seide that wommen were lyke a tree whiche is called adelpha,
 adelpha is a tree the faireste of the worlde for to loke vpon, but
 he is all full of venyme Thanne thei asked him whi that he 20
 blamed wommen somoche, seenge that he hadde neuer comen
 in-to this worlde yf thei hadde not bene, ne noone othe? man
 nouthi?, to whome he aunsuerd and seide wommen bene lyke the
 date tree whiche is fulle of prickes that prycken and hurten men
 whanne thei comen tonygh it, yet natwithstandinge it berith 25
 goode datis & swete And thanne thei asked him whi he fledde so
 from the wommen, he aunsuerd and seide for I see hem comounly
 flee fro the goode and do the euell And seide that an vnthryfty
 fellowe shulde neuer be withoute a wyffe And there came a
 womman to him and seide wilt thou haue any othe? thanne me? 30
 And he aunsuerd he? arte nat thou ashamed to offre thiself to him
 that wil nat haue the? And thei asked him to whatmane? of
 science it were beste for a man to sette his childe vnto, and he
 aunsuerd and seide a man shulde sette his childe to suche sciencis
 as bene profitable bothe in this worlde and in the tothe? Thanne 35
 thei seide vnto him whanne wylte thou begynne for to gete goode
 vertues? He aunsuerd and seide whanne I begynne to refreyne
 my will And seith whanne a man entendith so diligently for to
 gete connyng that he taketh none heed of skornynge nor of

of takinge of eny other thinge, than is he wise And thei saide
 to hym a-fore or that he spake the wordis that he had said, thei
 were not beleued, he aunswered I rekke nere, so that the wordis
 be good and resonable, I make no grete force though thei haue
 5 not bileued thayme And he said he is good and in the highiste
 astate of bountee that enforcethe him to haue bountee for him-
 self, and in the secunde astate is he that enforcethe him to haue
 it for other, and who so settithe not bie neither of tho 1j is to
 dispreise And he saide to oon other of his disciples be not
 10 envious of that the whiche is not durable, bot be envious of that
 the whiche is *perpetuelle* And he saide seke not to know secretenes
 of a man the whiche sekithe not thyne And he said put
 witt and discrecion too-fore the in alle thi thing and thow shall
 Fol 40a be the bettir | stuffed to the executinge of thayme And he
 15 saithe lett not to do wele, though it be not knowen And some
 saide to him that his face was foule, he aunswerd it is not in
 my power to make my face, therefore y shulde not be blamed,
 bot that is foule the whiche is in my powere here to array &
 enbelische, if y do it not, bot thou haste disworshippede that
 20 the whiche is not in thy power And he saithe be true to him
 that felawshippis him with the, the whiche is true to the &
 trustithe in the, and thou shalte be the surer to eschewe on euille
 eende And he saithe do to other as thou wolde thei didde to
 the And he saithe a man is corrected bi experience & taught bi
 25 the transmutacion of the worlde And he saithe he is liberalle
 that hathe grettir delite to haue a good name than to geete
 money And he saithe pacience is a strong castell, hastines
 engendrithe repentaunce, & worshup is the frutee of trouthe
 And he saithe thi freendis shal worshup the for thi trouthe and
 30 for thi sothefastnes, & thi bountee shalle be knowen bi the levinge
 of that þe whiche may not profite And he saithe hit is i-noughe
 to a man to wit and to knowe þat þe whiche he seithe daily come
 or falle to the worlde, for by that he may there lerne newe kon-
 nyng And he shuld be worshupped that wille do wele to alle
 35 peple, & who-so wille euille to oon other, puttithe him in perile

· 2 that] *euer* T 3 beleued] *bileuede* ne C 5 highiste] *first* H
 6 for] *of* C 10 that the] *E begins again* 11-12 secretenes] *the*
 secretys H Ad 13 thi] *om* T 20 power] *power to amend* TUW 18
 not in thy power] *þou canst not amend* H 21 *felshippes T, *felou-

dispreysinge of othi^r folkes, thanne is he wyse Somme seide vnto
him that the wordis þat he hadde seide were nat beleued, to
whome he aunsuerd and seide I recche neuer so that the wordis
were goode and resonable, and I rekke nat moche though thei that
haue herde them haue nat beleued hem And seith he is good 5
and in the gretteste estate of bountee that enforceth himself for
to haue goodnesse, and he is in the secunde estate that enforceth
himself to haue good by othi^r meⁿ, and ho that settis by nouthi^r
of hem is not to be preysed And seide to oon of his dissiples
loke thu be nat enuyous of that that is nat durable, but loke ye 10
be enuyous of that that is perpetuell And seith putte reasoun
and discrecion before the in alle thingis, and thu shalte be the
bettir garnysshed to thexecucion of hem Ande seith loke thu
lette nat for to do wele, though it so be that it is nat knowen And
somme seide vnto him that his face was right foulle, he aunsuerd 15
and seide it was nat in his power for to make his face Wherefore,
quod he, I ought nat to be blamed though my face be foulle, for
that that is in my power? I can wele araye | it and make it fair Fol 254
but that that thu haste in thi power, thu haste dishonoured, it
And seith loke thu be true to him that is in fellaship with the, 20
and that oweth the good wille and trusteth vnto the, and thu
shalte be the more sure to eschewe an euell ende And seith do to
other lyke as thu woldeste that thei shulde do to the, and do but
that that thu woldest were done to the And seith a man is cor-
rected by experyence and taught by the wysedome of the world 25
And seith somme haue more delyte to gete a good renowne thanne
for to gete golde or syluer? And seith pacience is a stronge castell,
and hastynesse engendreth repentaunce, and worship is the fruyte
of trouthe And seith thi frendys worshippen the for thi trouthe
and thi loyalte, and thi goodnesse shal be knowen by leysen that 30
maye prouffite the And seith it suffiseth a man to knowe that
ought to come euery daye in the worlde, for by that he may lerne
newe science And seith he oughte to be worshipped that wolde
weel to euery man, and ho that wolde euell to othi^r putteth him-

[Scrope MS cont.]

shippes U 23-4 to the] to the and none otherwise but as thou wold
thei did to the UC Ad, so E but with last 8 words crossed out [by interpolator?]
26 gretter] a gretter TU 27 hastines] ande hastynes T 31 profite]
profete CE 32 man] yonge man C 34 do] om CETUH Ad
35 in] om C

& his wardis may litlle availe him, but þe rightfulle mañ abidithe
 Fol 40b sure And he saithe a man that kepithe hym | wele wynneth
 greetly, and a man that dispreisith hym-silue so gretely that he
 settithe not bi him-silf nee for to thinke on his soule, lesithe
 5 him-silf, and who-so is pacient doothe wele and he shalle not
 repent hym, and who-so is quietede is saued And he saithe
 sowe good dedis and thou shalt gader preising & he saithe rest
 is with wisemen and labour is with fooles And he saithe to haue
 litlle and to be content is worshup, and to haue muche and not
 10 content, it is shame And he saithe whanñ thou knowist not,
 ask, whanne thou hast errede, correcte the, and if thou doo euil,
 repente the and after the repenting kepe the fro fallunge ayenne,
 and avaunt the not of that þou hast doon wele And he saithe who
 so rewardith a good doer, he is partiner of his godenes And he
 15 saithe felawship the not with him þat knowith not him-silfe
 And he saithe he is in grete rest that is no tyme angrie And he
 saithe the man shulde be wele disposede that kepithe temperance
 in his liffinge and in his speche And he saithe be not a-shamede
 to here trouthe, who-so seithe hit, for trouthe is so noble that it
 20 nobelithe him þat hathe pronouncede it And he saithe he that
 kepith a man fro shame is bettir than riches þat purchasith him
 shame And he saithe muche peple may perceiue faute in hem-self
 and 31 [thei] finde mater to redresse alle other And he saithe to
 Fol 41a oon other comon¹ man þat fledde fro a bataile thou douste | evil
 25 to fle the worshupfulle dethe for to lyve with shañ & with dis-
 worshup And he said to his wife þat wept whanne men drowe
 him out of prisoñ for to do hym to dethe whie wepest thou?
 And sheo aunswerde shulde y not wele wepe whan y se that men
 lede the for to die wrongfully? To the whiche he saide haddeste
 30 thou leuer that men ladde me therto with right? And he saithe
 who-so errithe a-fore that he knowithe the trouthe is worthi to
 haue foryefnes And he saithe wyne and wisdom may not be
 to-gader, for in some wise thei be contrarie And he saithe nede
 is a castelle þat kepith the wisman fro the donge of foule and

1 *wardes CEU, wordis 1H Ad mañ] men ETUH 13 þou] the
 EU 23 [thei], MS reads thi *matier CIU saithe] saide CETUH Ad
 24 *doest EU, doist H, doost T, doste C Ad 25 *worshipfull U 2nd
 with] om CTU 28 *scheo C, sche E Ad, she IUH 31 knowithe]

¹ so MSS BCETUH, Ad and O correctly have 'ouercomen' by scribal
 correction

self in grete perill, and thei that kepen hum maye litl profite hum,
 but the iuste man abideth surely And seith a man that kepeth
 himself weel getis a grete wynnynge, and the man that sette not
 by himself nor by his soulle leesith himself, ho that is paciente
 dothe wele and he shal nat repente, and he that holdes his peas
 is saulf And seith do goode deedis and thu shalt gete ioye And
 seith the companye of wyse folkis is reste, ande the companye of
 a foole is laboure And seith to haue a litlle and suffisaunte, it
 is worshipp and to haue moche withoute suffysaunte, it is shame.
 And seith whanne that thu canste nat, loke thu aske, and whanne
 thu haste erred, correcte thiself, and yf thu haue done euell,
 repente the, and aftir that thu haste repented the, beware that
 thu falle nat ayen in the same, and loke thu make none auaunte
 of tho thinges that thu haste wel done And seith ho that yeldes
 ageyne to him that dothe wele is partener of his good deede
 And seith loke thu fellowship nat with that man that knoweth
 nat himself And seith that man is in grete reste that at no tyme
 is wrothe And seith that man aughte to be called a wele disposed
 man that kepeth temperaunce in his dyete and in his spekinge
 And seith shame the not for to here troupe hosomeuer seye it,
 for trouthe is so noble that it worshippeth euery man that shewith
 it And seith that that kepith a man from shame | is bettir thanne
 the richesse that shame getis him And seith many folkis can
 nat parceyue any shame in hemself, but thei can fynde to seye
 shame of alle othir folkis And seide to a man that was ouercomen
 in bataille and fledde thu doste euel to flee the worshipfull deth
 for to leue in shame and dishonoure And seide to his wyfe that
 wepte whanne thei toke him oute of the pryson for to slee him
 wherfore wepest thu, wyffe? And she aunsuerd ought nat I to
 weepe, *quod* she, whanne thei leeden the to be dede wrongefully?
 To whome he aunsuerd and seide haddest thu leve that thei
 hadde ledde me to the deth with right? And seith ho that erreth
 before or he knowe the trouthe is worthy for to haue pardoñ, but
 he that erreth wilfully is nat worthy for to haue pardone And
 seith wyne and wisdom maye nat be togedir for thei be som-
 what contrarye And seith sufferaunce is a castell that kepith
 the wiseman from doynge of lewed and euell werkis, and it is the

[Scrope MS cont]

knowe T Ad 31-2 to haue] om T

eville dedis And he saith kepe *your* ire secretly, if ye may
 noon otherwise delyuer it And he saithe þat the whiche a foole
 lesithe may not be recouered, bot a wise man may not lese And
 a fole saide to him a *maner* of repreue, for the whiche oon of his
 5 felawis askid him leue to venge it, to whome he aunswerede a
 wise man yeuethe neuer leue to do eville And he saithe al þingis
 er sustened and enforcede bi iustice, and lessed & febled bi
 vnjustice And he saithe that whate that euer thou doo, it may
 not be hydde, for though it [schewe] not for the tyme, neuertheles
 10 it shalle be knowen at a *certeyn* tyme And he saithe a good
 name is better þan for to haue goode, for good lesithe and a good
 name endurithe, bot wisdom is a ritchesse that lesithe not ne
 Fol. 41b lessith & | he saithe kepe the froo dronkennes, for wit occupiede
 in wyne is like an hors þat makithe his maister to fal And he
 15 saithe take hede to the gouernaunce of hym þat thou art coun-
 sailed bi, for if he gouerne euille his businesses, bi resoun so
 shulde he do thyne, the whiche bi reson he shulde loue better
 than the And he saide be-ware that thou breke not the lawis
 that be profitable to the peple And he saithe pore porenys is
 20 better þan eville goten riches And he saithe a man with-out
 konnyng farithe as a prouince with-out a kinge And he saithe
 a kinge shulde not chese to his seruauant bot him that he knowithe
 good & trewe a-fore or that he was kinge And he saithe men
 that be egalle may not be freendis And he saide to his disciples
 25 commit alle your thingis to God with-out eny exceptyng And
 he saithe noise not thi synnes to be litille ne magnifie not thi
 good deedis, for yit thou shalt haue nede of betere And he said
 to his disciples be-ware of this worlde and thinke that it is a
 cole hepe vpon the whiche, whenne ye shulde [steppe], it faillethe
 30 yow & he saithe as tho that of bodely witte vsethe to kepe
 thayme from angre a-fore their kinge, bi strengere reson thei ought
 to kepe thayme from angre that be a-fore God, that is to say in
 euery place, for God is present oueralle And he saithe he that
 is longe or he be angrede, it is harder to kepe theym than him þat

1-2 And he delyuer it] *this sentence follows the next in C* 2 þat
 the whiche a foole] *that the thyng whiche a fole* TUW 4 1st of] *om* C
 7 er] *ar* CTH 8 2nd that] *om* TUH 9 [schewe] *so* CETUH Ad,
 shulde MS 11 *lesithe C 14 wyne] *veyne* H to fal] *to om* T
 16 businesses] *besynes* CTH Ad 17 the] *om* T 20 geten C 21
 2nd a] *om* CE 25 commit] *commythe* C 28 this worlde] *the world*

high weye for foolis for to falle in alle euell and lewed werkis
And seith kepe youre angre secretly, yf thu mayste none othur-
wise delyue? the therof And seith that that a foole lesith maye
nat be recouerd, but a wise man maye lese no thunge And seithe
that a sage foole blamed a wyse man, wherfore oon of his fellowes 5
asked him leue that he myght auenge him, to whome he aun-
suerd and seide a wise man geueth no leue for to do euel And
seith alle thinges bene susteyned and strengthed by iustice
And seide be ye certeyne whatsomeue? ye do it maye nat be
hidde, though it so be that it appere nat at the firste tyme yet in 10
processe of tyme it shal come oute And seith a good name is
bettir thanne ricchesse, for riccheſ loseth and the good name
dureth, but wisedame is a riccheſ that nouthur wasteth ne loseth
And seith kepe the frome dronkenesse, for the witte that is
occupied by wyne is lyke to an hors that casteth downe his 15
maister And seith loke thu take heed to the gouernaunce of
him whiche thu takeste thi counsell of, for yf he gouerne euel
his owen thingis, by resoun he shulde gouerne thyne in the same
wise, for he shulde loue hem bettir than thyne And seith loke
thu breek nat the lawes that bene profitable to the peple And 20
seith pouerte is bettir thanne ricchesse that is euell goten And
seith a man withoute connyng is as a prouynce withoute a
kinge And seith a kinge shulde chese him to his seruauante that
he knewe for good and true before or he were kinge And seith
ho that maketh euery man lyke good, maye nat haue hem | alle Fol 26a
for frendys And seide to his dyssiples commytte alle you?r
thinges to God, and loke ye excepte no-thinge And seithe loke
that thu take nat thi synnes for litiſ, and magnifye nat thi goode
dedis for yet thu shalt haue nede to bettir And seith to his
dissiples loke ye beware of the worlde and thenke that it is a 30
thistell wherupon ye muste needis steppe And seith lyke as
thes men that vsen thei? bodily witte kepe himself from angre
afore the kinge, by gretter reason men shulde kepe hem from
angre that bene before God, that is for to seye in alle places for
God is presente ouerall And seith he that wil nat be lightly 35
wroth, it is more payne whanne he is angry to make him colde

[Scrope MS cont.]

CETUH • 29 [steppe] MS stoppe 30 bodely] the bodilkeT 34 or he
wolle be angeride CETUH kele] so all MSS theym] hym CT, heyne EU

is lightly to angre, euen as the fire of grene wete wodde is hotter
 Fol 42a whanne it is wele kunded than | other is And thei brought
 bi-fore him some peple that saide many wrongis to him, and he
 aunswered to theyme if that ye can eny otherwise wyne of me,
 5 do it And there was grettir reuerence doon to anoper þan to
 him, for the whiche men askid him if he had eny envie, and he
 aunswerde if the tother had more konnyng than I, I wolde haue,
 and of no thinge elles And he saithe wysedome and good name
 is not founden bot in a good persone, for the whiche thei be better
 10 than riches, the whiche is often founde in foolis and in eville peple
 And he saithe the soule shulde thinke to do wele, and thi bodie
 shulde kepe it And he saithe þat the whiche thou haste hidde
 in thi corage, shewe hit nott [to] eueri persooone. And a man saide
 to him þat sawe him clothed in a poore clothing he, this that is
 15 soo porely clothede, it is not Socrates that hath youen the lawis
 to the peple? To whomme he aunswered verray lawe is not
 made bi good clothinge bot bi konnyng and vertue And he saide
 to his disciples dispreise dethe and on the same wise drede it
 And he saide it longithe to a wiseman to knowe whate his
 20 freende is

Fol. 42b Platon is asmuche to say as fulfilled, and he was of Greece as
 bi his fader of the gode ligne of Scalapius and bi his moder
 of the ligne of Zalon, þe whiche sette many lawis as it is saide
 a-fore And the saide Platon lernede first the science of poetrie,
 25 and it pleased him muche to lerne it, bot the science pleased him
 not And he dwelt with Socrates the space of v yere, aftir the
 dethe of whome this Platoñ vndirstod that in Egipte were some
 of Petagoras disciples, he went theder and profited gretly with
 thayme & thanne retourned to Athenes And set ther ij scoles and
 30 lad there a right lowable life, in doinge good dedis and in norish-
 inge nedic peple And as þo of Athenes wolde haue made him
 their lord, he refusid it holy bi-cause that he founde thayme euille
 sette in condicones, and he knewe that he myght not lýtly

1 lightly] light CEIUH	4 to theyme] om T	if that ye] if ye
CETUH Ad	5 anoper] a-nother man T	10 *ritches E
[to], so CETHU Ad, in MS	14 2nd him] om T	13 he this that]
all MSS	15 *yeuen CH Ad	21 Platon] so CETU Ad, Plato H
22 Scalapius] so CE Ad, Esculapius TUV, Scalopyus H	23 2nd of]	
om TU	Salon E, Solon TUV	25 that science TUV
		28

thanne thei that bene soone angry, like as the fyre of grene wode
and moyste is more hootte than the tothi whanne it is weel
sette a-fyre And thei brought before Socrates certeyn folkes
whiche putte vpon him many grete inuryes, and he aunsuerd
hem and seide yf ye knowe any othi wynnynge of me, loke ye 5
gete it And there was done more reuerence to anothe than to
him, wherfore oon asked him whedi he had any enuye therat,
he aunsuerd and seide if he wiste that the tothi had more cun-
nyng than he, he wolde haue had enuye thereat and of no-thinge
ellis And seith wisdame and good name be nat founden but in 10
goode persones, wherfore thei be betti thanne ricchesses, that be
founden in foolis and in euel peple And seith thi soulle shulde
thenke for to do weel and thi body aught to helpe it And seith
what that thu haste hidde in thi courage, loke thu shewe it nat
oute to euery man And a man that sawe Socrates arayed in a 15
poure clothinge seid vnto him this is nat Socrates that hathe
yeuen the lawes to the people of Athenes, that is thus symply
arayad To whome he aunsuerd and seide the true lawe was nat
made by good clothinge but by science & vertue And seide to
his dyssiples dispreise ye deth and in lyke wise drede it And 20
seith it apperteigneth to a wyse man that he knowe what his
soulle is

Platon is asmoche to seye as accomplysshed, and was of Grece Fol 26b
by his fadir side of the good lynage of Esculapius and of his moder
side of the lynage of Zalon, whiche stablissed many lawes, as it 25
is seide here beforne And the seide Platon lerned firste the
science of poetrye, and it pleasid him moche for to lerne it, but
the cunnynge displeased him And he dwelled with Socrates the
space of v yeris, and afti the deth of Socrates, the seide Platon
vndirstode that in Egipte were somme of the dissiples of Picta- 30
goras, to whome he yede and proufited gretely with hem and
aftirward retourned ayen to Athenes And there he sette vp two
scooles, and ledde a ful true lyfe in doynge many goode dedis,
and norysshed the poure And ther of Athenes wolde haue geuen
him the lordship and the gouernaunce ouer hem and he refused 35
it, for be-cause he fonde hem of euell disposicion and knewe wele

[Scrope MS cont.]

Petagoras] 50 CETU, Petogaras H, Pigatoras Ad 30 *ledde EU, led
TH Ad

chaunge theire condicions, and also he wist wele that if he wolde
 Fol 43^a correcte thayme as it fille for | to doo, it shulde falle bi hym as
 it did bi Socrates And that Platon lyued lxj yeres, a man of
 good disposicion and of good condicions, of grete pacience and
 5 a grete departer of his goodes to his kynne & to straungieres And
 he had many disciples, amonge the whiche aftir his dethe ij of
 theyme, that is to say Zenocratez and Aristotle, kept the skoles
 And the said Platon shewid his science bi alegorie to the entent
 that it shuld not be vnderstanded bot bi subtille witted peple And
 10 he lerned of Thimefer and of Socrates, and he componed lvi
 bookis And he preched to men to yelde thanks to God for his
 goodnes and for his merci, for he hathe maade yow egalle, and
 in as muche as myghtie peple may not saue thayme bi theyre
 myght, in the same wise for the witte that he hathe yeuen yow
 15 thinke in him no thing bot that is necessarie, good, and couenable
 And be not couetous of good, for God hathe ordeigned that we
 shalle haue sufficiantly in this worlde and in that other, and pat
 sufficiantnes is called wisdom, whiche ye shulde haue with þe
 fere of God, the whiche bi the keies of bountee, wher-with ye
 20 schalle entre in-to good wynnyng, in levinge alle that may drawe
 to hate and eville wille, for if ye wiste howe euille & foule some
 thingis be pat ye preise, ye wolde hate theyme more than ye loue
 thayme Amende yowe and correcte yow, and than doo your
 deuour to amende other, and if yee doo it not, ye shalle dampne
 Fol 43^b your-silf And to telle | yow the thingis that hathe maade me
 mooste gladde is that I haue not set [bi] golde ne bi siluer, for y
 hadde woofulle thoughtis, and I haue, who-so leuthe me, left
 thayme in seking konnyng And to lete yowe witt golde and
 siluer is eville, ther is some contre that for a litlle boon of iuory
 30 or of horne is yeuen a grete somme of golde and siluer, and in
 other placis men yeueth glas, bras, and other thingis for as
 muche golde, wherefore if it were good of the selfe, it shulde be
 egally chosen and louede ouer alle, liche as wisdom is chosen,
 loued, and prisede ouer alle landis And he saithe seke vertues

2 fille] felle CEUH 7 Zenocratez] so all MSS Aristotile T, Aristotil
 Ad 10 Thimefer] so CE TU Ad, Thimester H he] om T 15 bot
 that] bot that he C 17 that] the CETUH Ad 21 wille] om TU
 foule ande euill T 25 me] interlineated in E, yow T 26 haue] hauct
 C by MS 27 leuthe] so EU, lovith CT leuerth me leuith theym
 Ad 29 *yverye T, yverie U, yvore Ad 32 golde] of golde TUH

that he myght nat lightly chaungen he? condicions, and also he wiste wele yf he wolde correcte hem as he ought to do, thei wolde haue done with him as thei dede with Socrates And the seide Platon leued lxj yere, a man of good disposicion and of goode maner̄s, of grete pacience, and departed gretly his goodis with 5 his frendes and with straungiers And he had many dissiples, amonge whiche he hadde tweyne, whiche oon of hem was called Zenocrates and the tothi? was called Aristotle And afti? the deth of Platon, thei helden the scoles And the seide Platon shewed his science by allegorye to that entente that his connyng 10 shulde nat be vnderstanden but yf it were of suche men as had subtille and grete wittes And he lerned of Thymeo and of Socrates, and composed lvj bokes And preched the people, seyng in this wise yelde graces to God for his goodis and his mercy, for he hath made you alle egalle in somoche that the 15 myghty man maye nat save himself by his myght, and sembleably for the witte þat he hathe geuen you, and loke ye thenke nothinge to hym but yf it be necessarye, good, and couenable And seith loke ye be nat couetous vpon the good, for God hath ordeigned that we shulde haue suffisaunce in this worlde here and 20 in the tothi? worlde, and that suffisaunce is called sapience, the-whiche ye oughte to haue with the beleue of God whiche bene the keyes of goodnesse, by thewhiche ye shull entre in-to good wynnynge, in leuyng of alle tho thinges that maye drawe to any hate and euel will, for yf ye wiste how somme thingis that ye 25 preyse bene foule and euell, ye shulde haue hem more in hate than in loue Adresse youreself and correcte youreself, and thann do *your* | payne to amende and correcte othi?, and yf ye do it nat, Fol 27a ye dampne youreself And also, I seye [to]¹ you that thinge that hathe made me moste gladde hath bene that I sette neuer by 30 golde ne syluer, for I haue had more delyte in science thanne I haue hadde for to assemble any syluer, for yf I hadde sette my herte vpon syluer or golde, I shulde haue hadde many an heuy thought, and now I haue gladnesse whiche encresith in me of the getynge of connyng And knowe it wele that golde and syluer 35 bene euell, there bene somme cuntrees that a litl of the vnycornes boon or uery is bought for a grete somme of golde and syluer, and in somme othi? places thei yeuen glasse, laton, or othi?

¹ omitted in MS

and ye shalle be sauede, preise not reprouable thingis and blame
 not thingis lowable, & enforce you not to muche to gete thingis
 that bee soon loste, folowe *your* good predecessoures, array yow
 with iustice and clothe yow with chastitee, and þus shalle ye be
 5 happi and your dedis shalle be praised And he saithe custome
 passithe alle thingis And he saithe eville condicions dampnethe
 & distroiethe workis, liche as bitternes of the water þat rennethe
 out of the wodde distroiethe the swettenes of hony And he
 saithe a wise man shulde nott thinke on that the whiche he
 10 hathe loste, bot he shulde thinke of wele, to the entent that he
 may reioyse the remenaunt And he saithe who-so dothe not
 wele to his freendis as longe as he is wele at ease, thei shalle leue
 him whenne he shalle haue nede to thayme And he saithe wise-
 Fol 44a dome is good, for men may not lese it as men | doo other temporal
 15 goodes And thei askide hym wherebie men knewe a wiseman,
 he aunswerede whenne he angrithe him not with wrongis that
 men saithe or dothe to him, and that he heyue and auauntithe
 not him-self whanne men preisith him And thei askid him howe
 he myght venge him of his enmyes, he aunswerde doo so muche
 20 þat a man be good And he said to his disciples enforce yow to
 wyne konnyng bi the whiche yee may dresse *your* soules, and
 strengthe yow to kepe þe lawe in suche wise that *your* creature
 maker may be contente And he sawe a yonge man that had
 solde his heritage and despende it in grete diuers thingis, to
 25 whome he saide the erthe etithe *oper* men, bot thou eteste the
 erthe And he saide to hym whie may not tresour and konnyng
 be ioynede to-geder? He aunswered bi-cause that oo fulfilling
 may not be twoo And he saide he that trustithe in his fortune
 & is not in some wise besie to profite in good dedis, the good dedis
 30 resortithe ayen to hym as an arowe dothe that hathe smeten a
 stone And he saithe he that techithe godenes to oon other &

6 thingis] thing CETUH Ad *evelle E dampnethe], so CETU
 7 *werkis ETUH *rynnithe EU 11 remenant ETU, reme-
 nount Ad 12 freendis] frende CET thei] he *corrected to thei in*
 E 14 is good] om T lese] leve UT 16 him not] not hym
 T 17 heyue] so CETU Ad, hyeth H 18 men] *interlineated in*
 E preisith] praise T howe] om T 20 said] saithe CETUH
 21 wyne] *changed to haue by interpolator in* E 24 despended
 CETU, dispent Ad, despende MS 26 he] thei T 27 *gader
 C, gether T, gither U 28 saide] seith TH trestithe [by *cor-*
rection from restithe] C 30 smyten ETU 31 techithe] re-

thingis for asmeche golde, wherfore and it weſ good in it-self, it
shulde be loued egally oueraſſ, as wiſedame is choſen and borne
forthe in alle londes And ſeiþ laboure to gete vertues, and ye
ſhal be ſaued And ſeiþ allowe nat ſuche thinges as be nat to
be allowed, and loke ye blame nat theſ thingis that oughte to be 5
allowed And ſeiþ enforce you nought to gete theſe thingis that
wole be ſoone loſte, and loke that ye ſewe youre goode predeceſ-
ſours, arraye you with iuſtice and clothe you with chaſtite, and ſo
ye ſhal be bleſte and youre dedis ſhulle be wele allowed And ſeiþ
cuſtume paſſeth alle thinges And ſeiþ the euell maners destroye 10
and dampne the goode maners, lyke-wiſe as the bitterneſſe of
the woode that is called alloes diſtroyeth the ſwetneſſe of the
hony And ſeiþ a wiſeman ſhulde neuer thenke on that thinge
that he hath loſte, but he ſhulde thenke to kepe wele the reme-
naunt And ſeiþ ho that wil do no good to his frendis whan 15
that he maye eaſily do it, he ſhal loſe hem whanne that he hath
neede to hem And ſeiþ ſapience is good, for a man maye nat
take it as he dothe othur temporell goodis And thei asked him
in whatmaner thinge a man ſhulde knowe a wiſe man, he aunſuerd
and ſeide whanne a man wil nat be wrothe for the iniuries that 20
be done vnto him, and that he wil nat reioyſe himſelf whanne
that men preyſen him And thei asked him how a man might
venge him on his enemyes, he aunſuerd and ſeide by doynge
ſo wele that ye maye cauſe hem to be goode And ſeide to his
diſſiples enforce you to wyne ſcience by thewhiche ye maye 25
redreſſe youre ſoules, ande enforce you for to kepe the lawe in
ſuche wiſe that your creatour oughte to be contente And he
ſawe a yonge man whiche had ſolde his lande that was fallen to
him by ſuccesyon of his fadir, and | he diſpended yt in grete Fol. 27b
feestyſ, to whome he ſeide the erthe eteth the men, and thu 30
eteſt the erthe And thei asked him why that ſcience and
treſoure myght nat be ioyned togediſ, he aunſuerd and ſeide
for becauſe that oone maneſ thinge accompliſhed maye nat be
tweyne And ſeiþ ho that truſteth in his fortune and is none
othrwiſe occupied to profite himſelf with goode dedis, the goode 35
ſhal reſorte aboute him as dothe the arrowe that hath ſmeten a
ſtone And ſeiþ ho that techith othiſ men goode and dothe

dothe it not resemblethe to him that shewithe candelle light to
 other and shewithe noon to him-silfe And he saithe he shulde
 not be callid a kinge that regnethe alloonly vpon seruaunts, bot
 he that regnethe and is lord ouer fre peple, and he shulde not be
 5 called riche that hathe gaderede grete good, bot he þat despendith
 Fol 44b | it in his propre lowable offices And som askid him how a man
 shulde kepe him fro that he haue no nede, he aunswered if a
 man be riche, to lyue temperatly, and if a man be pore, to labour
 diligently And thei askid him with how muche good a man
 10 ought to be content, he aunswerd with so muche as þat he haue
 no nede to flater other And he sa[i]de to his disciples whanne
 ye haue stodied y-nough, disporte you with good stories And
 he saithe a wiseman shulde not couete his freendis good though
 that he myght haue it of him, bicause that he shulde not be dis-
 15 pleased for a litille good, for a litille good is a fulle gret þinge
 And he saithe it is a more bihoueable thunge for a kinge to thinke
 on him-silfe and on his gouernaunce þan to daunce alle a yere
 And he saithe to wirk bi witt is to knowe thingis verraily and to
 leue thayme in doubte, to wirke bi trouthe is to set þingis in
 20 their right place, and to wirke bi lesingis is to ouer-yeue thingis
 and to put thayme fro their owne place And he saithe thou
 shalte neuer be pacient as longe as thou arte couetouse And
 som askid him howe he had lernede so muche konnyng, hee
 aunswerde bi-cause he had put more oyle in his lamp þan wyne
 25 in his cuppe And thei askid him whate man was expedient to
 gouerne a towne, he aunswerde he that can gouerne him-silf
 & ther was askid him who ought best to be called wise, he
 Fol 45a aunswerd he that is moost counsaile & þat | castethe mooste
 doubtes And he sa[i]the vessellis of golde be prouede bi there
 30 soun whether thei be broken or hole, and þe peple is knowen &
 proued bi there woordes And thei askid him whiche were
 moost ignoraunt in their dede, he aunswered tho þat vsithe
 moost their owne counsaile, the whiche oberiethe not to theyme-

1 candillight T 3 regneth not alleonlie TU, but not in W 5
 grete good] grete golde TU but not in W 6 And som] And þoo somme
 T 8 temperally C Ad, temporalyte H 10 as þat he] that as C
 11 sade MS 12 good] goodli TUV 18 *wirke CEU Ad, werke
 TH 23 som] om T 25 thei] there E, ther was Ad 26 gouerne]
 kepe Ad can gouerne & kepe Ad 29 sathe MS prouede] prevyd
 H Ad 30 and] so CETUH Ad 32 he] and he C tho] thei TU

none himself ys lyke a man that with a candelle yeueth light to
odi? meñ and none to himself And seith he aught nat to be
called a kinge that regneth oonly vpon bonde-men, but he that
regneth and gouerneth the free meñ And seith he shulde nat
be called riche that hath assembled grete tresou?, but he that 5
dispendes his ricchesses worshipfully in his propre seruyce And
somme asked him how a man might kepe himself that he shulde
nat be nedy, he aunsuerd and seide yf a man be riche, lete him
leue attemprely, and yf he be poure, lete him putte him lightly
to laboure And thei asked him with how moche goode a man 10
shulde holde himself contente, he aunsuerd and seide with so-
moche that he shulde nat neede to flater othi? meñ And seide
to his dissiples whanne ye ceese of youre studye, take youre
disportes in goode storyes And seith the wiseman shulde nat
coueyte the ricches of his frende leste he wolde take grete dis- 15
pleasi? And seith dispreise nat a litil good wha? thu maiste
do it, for a litil good thunge is right grete And seith it is mo?
couenable thunge to a kunge for to thenke vpon himself and on
the gouernaunce of his realme by the space of a daye thanne for
to daunce an hool yere And seith ho that werkith by wisdom 20
shal knowe the thinges and deuyde the toon fro the tothi?, and
he that worcheth by ignoraunce shal mysknowe the thinges and
be in doute of hem, to worche by trouthe is to establisse alle
thinges in here right places, and to worche by lesyngis, it dis-
ordeigneth alle thingis and putteth hem oute of her propre places 25
And seith thu shalt neuer be paciente as longe as thu arte
couetous And somme asked him how he had lerned somoche
cunnyng, he aunsuerd and seide for by-cause that I haue mo?
oyle in my lampe thanne wyne in my cuppe And it was asked
hym what man were moste expediente to gouerne a towne, he 30
aunsuerd and seide he that can gouerne wel himself And it was
asked him what man ought beste to be called wyse, he aunsuerd
and seide he þat counseilleth moche and that maketh moste
doutes And seith the | vessellis of golde bene preued by her Fol 28a
sowne whedi? thei be hool or broken, in lyke wise the men bene 35
preued and knownen by her wordes And thei asked him what
people were moste ignoraunte in her dedis, he aunsuerd and
seide thei that moste vsen her owen counseill and thei that by
defaute of good aduys dispose herself hardely to thingis And

silue, and that, bi defeaute of good aduise, settith & exposethe
 theyme hardely vpon thingis And ther askid him whoo dothe
 moost wronge to him-silue, he aunswerede he that oberieth him
 to him that he shulde not And he saithe ignoraunt peple iugethe
 5 beaute with the foulenes of peple liche as ther see outward, and
 wise peple iugithe the beaute with the foulenes after that ther se
 bi the condicioⁿ of peple And he saith he that findithe pacience
 sekithe it bi the riȝt felyng, and many errithe in wisdomes
 because ther sekithe not ariȝt, and blamethe it causeles And he
 10 saithe he that knowithe not the verrai good wisdomes, knowithe
 not him-silf And he saithe he that knowithe not him-silue, of
 alle ignoraunt peple is moost ignoraunt And he saithe he is wise
 þat knowithe ignorance, & he is ignorant þat knowith it not
 And he saithe he worshuppithe a-yen þat ledithe shame in-to
 15 gladnes And he saithe the kinge is liche a grete floode growinge
 of litille waters, for the whiche if he be swete, the litille waters
 be swete, and if he be salt, ther shalle be salt And he saithe
 Fol 45b | be-ware in bataile that thou truste not aloonly in thie strengthe,
 dispreisinge thi resonable witt, for sumtyme witt sufficithe for to
 20 ouercome with-oute strenghte, bott vnnethe a man may ouer-
 come bi strengthe without that he vse naturalle witt And he
 saithe worde without dede farithe as a greete knyttyng in of
 waters, þe whiche drouneth men and profitithe no thinge in his
 owne course And he saithe to be suspiciouse makith a man to
 25 be euile condicionede and to lyue euile And he saithe wille not
 to vse sum delites of this worlde vn-too the tyme that thou see
 wheder witt and reason be corded therto, & bi ij accordes thou
 maiste knowe the feire and þe foule, and in whate wise ther
 difference And he saithe reumes be lost bi to grete neccigence
 30 [in] businesses, and bi to grete diligence in idilnesses, and also bi
 to miche truste in fortune, with this also that whenne men
 tentith not to fille the lande with peple, and also that ther lese
 þem-silue whenne there werris lastithe longe ther-in And he
 saithe þe ende of indignacion is to haue shame of him-silf
 35 And ther askid him howe a wiseman myght be troubeled, and

1 defeaute] the faute TU, not W *a-vice EU Ad 2 And] Ande he
 seith [with he seith cancelled] T 3 wrongis C 6 wise peple] wise
 men C 14 he worschuppeth CE, he is worshiped TUW 16 waters]
 water CEU 17 shalle] om C 18 trost ECU *strength T 19 in
 dispreysynge CETUH 20 onnethe may a man T 22 greete] om T

thei asked him what man dede himself moste wronge, he aunsuerd
 and seide he that mekith himself to him that he oweth nat to
 do And seith the ignorauntes iugeñ the beautee or the foule-
 nesse lyke as thei seen by the condicions of the people And
 seith he fyndes wisdomedame that sekith it by the right weye, and 5
 many oon erreþ in wisdomedame, for thei seke it not by the right
 weye and blameth it withoute cause And seith he that is
 ignoraunte of the right wey of sapience knoweth not himself, and
 he that knoweth not himself is moste ignoraunte of alle othir
 ignorauntes And seith he is wise that knoweth ignoraunce, and 10
 he is ignoraunte that knoweth it not And seith. such angre is
 worshipful þat bryngeþ oftetymes shame to gladnesse And seith
 a kinge is lyke a grete reveþ that comeþ oute of litill brookes,
 wherfore yf the grete reveþ be salte, the litill brookes shull be
 salte And seith kepe the in bataille that thu truste nat tomoche 15
 to thyne owen streyngthe in dispreysinge of thyñ owen resonable
 witte, for somtyme the witte suffiseth for to ouercome withouten
 streyngth, but with a grete peyne maye a man ouercome by force
 withoute that he vse his natural witte And seith worde withoute
 dede is lyke a grete habundaunce of watir that drowneth the 20
 men withoute doynge himself any proufite And seith that a
 man that is full of suspessyon, it maketh him for to be of euell
 maners and to leue vnrightwosly And seith loke ye vse nat any
 maneþ dilectacyons of this worlde vnto the tyme that thu knowe
 that witte and reasonñ accorden therto, and yf thu be accorded 25
 with thes tweyne, thu shalt knowe the faire fro the foule and
 in what maneþ thei differyñ And seith thes realmes leseñ
 whanne thei bene to necligente of here werkis and to diligente in
 ydelnesse, and also in that thei truste tomoche vpon fortune,
 with more that thei entende not for to fylle the lande with 30
 people, and thei losen also whanne the werres endureñ longe
 tyme And seith the ende of indignacyon is to be ashamed of
 himself And thei asked him how a wiseman might be troubled,

[Scrope MS cont.]

22-3 knytttyng waters] knytttyng and metyng to-gether of waters T U W
 24 a) om ETUH 25 be] om E will thou not T U W 27
 witt and] interlineated in E corded] accorded U W, agorded T 29
 be lost] om T 30 [in] so CETUH Ad, MS has & besynes TH Ad
 idelnes TH 31 men] om C 32 lese] leve TU 33 *weris
 CEUH Ad, waris T 35 and] om T

he aunswerd whenne he is constreinede to knowe trouthe of eny
 ignorant man And he saithe whanne þou seest a man fulle of
 greete discrecion, knowe certainly that in him couetise is feble and
 sike And he saithe dispreise not a litlle thinge, for it may
 5 encrece And he saithe repreue not a man in his angre, for than
 a man may not a-mende him And he saithe fray the not *with*
 Fol 46a the eville fortune of a-nother, for thou wotist | not howe the tyme
 shalle turne a-yenste the And he saithe sett thi witte bothe on
 the right side and on the lefte, and thou shalte be free And he
 10 saithe 11 thingis dothe men grete harme, that is to say of a
 riche man comyn to pouerte, of a worshupfulle man dispreised,
 and of a wise man moked with ignoraunt peple And he saithe
 felaship the not with euille ignoraunt peple for no good that
 euer thei promise the And he saithe whenne a reame is in
 15 prosperitee, couetise[s] be seruau^{nt}s to the kingis witte, & whanne
 it is in aduersitee, the seruice is to couetices And he saithe desire
 not that thi businesses be doon hastilye bot coueite aloonly that
 thei be wele doon & he saithe a man is more content and more
 bounde to his prince for his good worde than though he yaued
 20 him grete yeftis And he saithe the yiftis youen to good peple
 askithe a rewarde, and the yeftis youen to euil inducith thayme
 to aske more And he saithe euil men volowith the malices of
 men & destroieth propre bountees, liche as flies settithe thayme
 vpon roten thingis and leuith the hole And he saithe haste the
 25 not to preise þingis to thou knowe wele that thei be worthi to
 be preised And he saithe a wiseman shulde not be stordie
 a-yenste oon ignoraunt man, bot meke him-silf & thank God
 that it was his liste to enhaunce him ouer hym, & do his deuour
 to put a-way his doubte & to bringe him a-yen to trouthe, for to
 30 lerne him boustously, it is cruelte, & to gouerne him softly it is
 his [instrucccion] and his bringinge in And he saithe 11 disputours
 Fol 46b sechinge þe | trouthe of oo thinge, thei haue no cause of hate, for
 theire questione fallithe to oon conclusion, bot if the toon entent
 be to ouercome the tother, thei myght haue hate, because that

3 greete] high 1 4 sike] seeke E 6 him] om C 6 fraye
 the nott ne disdayne *with* TUW 15 couetise[s], so CET Ad witte]
 om TU, cancelled in E 17 besynes TH Ad 21 youen] yeouen C
 euill peple T 22 aske] yeve *corrected to aske* in C 23 setten TU
 24 *roton C, rotyen E leuen TU 26 *stordie EH, stourdie C, sturdie
 TU Ad 28 deuer 1 30 boustusly E 31 his] om TU, but in

he aunsuerd and seide whanne he is constreyned to lerne trouthe
 of an ignorant And | seith whanne thu seeste a man full of Fol 28b
 parfyte discrecion, knowe for certeyne that couetyses bene right
 seeke and feble in him And seith dispreyse nat a litil thunge,
 for it maye growe more And seith loke thu chalyenge nat a man 5
 whanne he is angry, for at that tyme thu shalte nat redresse it
 And seith loke thu be nat gladde of the euell fortune of othir
 men, for thu wotest nat howe it wole turne ayenste the And
 seith stable thi witte on the right syde and troupe on the lefte
 syde, and thu shalt be free And seith thre thingis do men 10
 harme the firste is to see a man that hath bene riche falle in
 pouertee, the secunde is to see a worshipful man dispreysed, and
 the thirde is to see a wise man mocked with ignorauntes And
 seith loke that thu fellaship nat with euell folkes for any maner
 good that thei wole promyse the And seith whanne a roialme 15
 is in prosperite, the couetyses bene as seruauntes to the wisdomme
 of the king, and whanne he is in aduersite, the witte is seruaunt
 to the couetyses And seith loke thu desire not that thu werkis
 be to hastily don, but loke thu couerte that thei be wele done
 And seith a man is more bounden to holde him contente for a 20
 goode worde of his prynce than that there were geuen him grete
 yeftis And seith the yeftis that bene yeuen to goode folkes
 abiden restitucion, and the yeftis that be yeuen to euell folkes
 endeuseth hem to aske more And seith the euell people sewen
 the malices of men and dispreyseth the propre bountees, lyke as 25
 the flye sittes vpon corupte thinges and leuyth the hooles thinges
 And seith haste nat to faste for to preyse a thunge til that thu
 knowe right wele that it be worthy to be preyed And seith
 the wise man shulde nat highe himself ayenst an ignorant but
 meeke him to him, and thanke God that he wolde of his grace 30
 make him herre than he, and he shulde do his peyne to putte
 him oute of doute and to brynge him ayen vnto trouthe, for yf a
 man shulde repreue him lewedly, it were cruelte, and to gouerne
 him gentilly, it is a redusyng in-to goodnesse And seide to hem
 that disputen thes that enqueren the trouthe of thinges, thei 35
 aught nat to be hated, for thei questyon falleth in a conclusyon,
 but he that entendes for to ouercome anothir maye lightly haue

[Scrope MS cont.]

W [instruccjon], so CETUH Ad, distraccion MS disptours C

either of thaym enforcethe him to bringe his felawe to his entente
 And he saithe whanne thou shalte aske eeny thinge to borowe
 or to haue of yifte, if he refuse it the, haue more shame of thi-silue
 that askith it than of him that wernithe it the And he saithe
 5 he may not gouerne muche peple that can not gouerne him-silf
 And he saithe a wise man shulde aske curtesly, mekly, and with
 fewe wordis, liche as a water leche drawith more blode of a man
 sympely and with-out noise than þe sincerole *id est*
 dothe that prikkithe strengir & makith gretter noise And he
 10 saithe a man of feble corage is lightly noide with that the whiche
 he louith And Platon saide the chastisementis that folowith
 thayme makith God to be knowen and drede, enforce the to
 knowe and to shewe to other more than in thi othir daily besi-
 nesses, require nothinge of God bot that it be euer profitable,
 15 bot require him of the goodnes that shalle be euerlastinge to the,
 loue not alonly the good life bot loue more principally the good
 ende And he saithe he is vnhappy þat is handelinge in his
 malice & that thinkithe not on his eende And he saithe put
 not thi wynnynge in thingis that be out of the, ne a-bide not to
 20 do wele to þoo that alle deserved it vnto the tyme that thei aske
 it the, and he is not *perfite* wise that ioyethe him in worddely
 prosperitees and that is troubelede in his aduersites The vilete of
 Fol 47a the witt of mankinde is knowen in moch | speche, thinke, and
 after speke and doo, in thingis that is lightly meoued, angre the
 25 not sodenly, for if thou vse it, the angre that is turnede shalle be
 a-yen the If þou haue entente to yeue to eany nedie persone,
 a-bide not to to-morowe, for thou knowist not whate is to come
 to the, and yeue to him that may not wyne the labour Bee
 not aloonly wise in worde bot in dede, for the wisdom of the
 30 worde is lost in þis world and the wisdom of dede is profitable
 to the euerlastynge worlde And God namethe him for noble
 that dothe good deedis, alle-though he be stille, and he namethe

3 haue] cancelled in E shame is TUV 4 that askith it] om T
 8 sincerole] syncoler H, sincerase Ad, om T following *id est* is a space
 in the MS. and CE, TU supply a-nother maner leche worm, and so by inter-
 polator in E 9 strengir] styngith T, strengiere Ad 11 chaste-
 mentis C 15 euerlastand Ad 16-17 good endurynge eende TU
 17 handelinge] endurynge TU, and so by correction in E 21 ioyethe]
 noyeth C, noyethe corrected to ioyethe in E 22-3 vilete] vilete and
 sumplenes UTW of the witt of mankinde] in mannes wytte T 24 in
 thingis] in þynge ETU, no thynge C *meued ETU, mevied Ad, meeuede

cause of hate, for eche man wolde enforce himself to brynge his
 fellowe to his entente And seiþe whanne thu askest of any man
 any thinge for to leue the or for to yeue the and he refuse for to
 do it, haue more shame on the for thyñ askinge thanne of him
 that seiþ the naye And seiþ that man | maye nat gouerne Fol 29a
 moche people that maye nat gouerne his owene soule oonly
 And seiþ a wise man shulde aske curteysly and lowely and with
 fewe wordes, lyke as the watir-leeche that draweth more blood
 of a man symply withoute noyse thanne that thinge that prykketh
 more faster and maketh grete noyse And seiþ a man of feble 10
 courage annoyeth lightly of that thinge that he loueth And
 Platon seide these wisdomes that follewen aftir knowe God and
 drede him, enforce the for to lerne wisdomes and to teche othir
 men more than of daily werkis, loke thou desire no thinge of God
 but yf it be profitable, but requere him of that good that shal 15
 allewayes be durable And seiþ loue nat oonly thi good lyfe,
 but loue more pryncipally thi good ende And seiþ putte nat
 thy wynnyng in these thingis that bene withoute the, ne tarye
 nat to do wele to hem that haue deserued it vnto the vnto the
 tyme that they aske the And seiþ that man is not wise that 20
 ioieth himself in wordly prosperitees and is troubled in his aduer-
 sities And seiþ the lewednesse of mannys witte is knowen by
 moche spekinge, thenke firste, speke and do [after]¹, for the
 thinges meuen lightly, and loke thou be nat to gretely wrothe,
 for yf thou custume thyself therto, the wrath at somme tyme shal 25
 be ayenste the And seiþ yf thou haue entencion to gefe any
 thinge to a nedy man, loke thou abyde nat for to do it til on the
 morowe, for thou wotest neuer what shal falle of the or that tyme,
 and gefe to hem that maye nat laboure ne wyne any thinge
 And seiþ be nat oonly wyse in seyenge but in dede, for the wise- 30
 dame of the worde perissheth in this worlde and the wisdomes
 of dede is profitable to the euerlastinge worlde And seiþ God
 taketh him for noble that dothe goode werkis, though so be
 that he holde his peas, and holdes for euell the prayers and the

[Scrope MS cont.]

C 25 that is turnede] at his turne Ad 26 If] And if C 27
 1st to] om U 28 2nd the] with T 30 the dede TH 31 to the]
 to the in the TUW noble] notable C

for eville, prayers and sacrifices doon with euille dedes If thou labour in good dedis, þou shalte no peyne haue, bot thi goodnes shalle be euerlasting, & if thou haue delite to synne, thou shalt haue no delite, bot thi synne shalle euer a-bide Haue in mynde
 5 that day that men shalle calle the & thou shalt not here, for than thi ianglynge tunge shal be stille, thi thoughtis shalle faile, thi ien shalle be troubelede & dirke, þe mankindelynes shalle bee waasted in the erthe, & thi wittis roton, in suche wise þat thou shalt not haue power to fele þe stinke of thi bodie ne howe
 10 wormes waastithe the rotines therof, haue also in mynde þat in the place weder þou shalt go, lordis & seruauantis shalle be egalle, & that þen may neithir freende help ne enmy noye, & therefore
 Fol 47b good discipline lerne, for þou wotist not | whan þou shalt departe, and knowe verrely þat amongis all the yiftis of God, wisdom
 15 is moost excellent Rewarde goodnes & for-yeue euill, thinke continually of that thou haste to doo and truste not in meuable thingis of this worlde, be-ware þat thou do no foule for no maner delite of wynnynge, and be-ware that, for the variable gladnes of this worlde, thou lese not the right ioyous, euerlasting ioy,
 20 love sapience, here wisdom, obbey to the lord, doo no thinge bot in dewe tyme, and yit take hede howe thou shalt do it, kepe the fro spekinge of vnprofitable wordis, haunce not thi-silue for riches, dispeire not for euille fortunes, set the toward alle peple & dispreise noon for his mekenes, and that the whiche þou knowist
 25 is yuelle in the, repreue not an-other therefore, for if he do it, thou shuldiste not desire to be preised of þat the whiche thou hast not, ne doo no thinge for þe whiche thou woldest dispreise another if he didde it, thou oughtiste to doo þat the whiche is good and couenable, thoughe it be not commaunded the, and to
 30 eschewe alle vncouenable thingis, though thei be not defended the And he saithe a wisemañ shulde noise his errour grete & his goodnes litill And he saithe it is a foule thinge to vse to doo cut vynes & to doo away the eville wod & þe superfluitees, & to leue in our bodies couetousnes & oper shrewdnes, and also

1 If] And if C, And H 4 no delite] non other delite to doo wele UTW
 8 &] om C *roten EU, rotyn H Ad, rooten T 11 *whider E, whithir U, whether TH 13 good discipline lerne] lerne good discipline CETUH
 Ad 15 Rewarde] Rewarde of TUW 17 foule] foule thyng Ad, foly H 25 he] thou C 30 *oncouenable T, vncouenable by correction in E 33 þe] om TU

sacrefises done by euell dedis And seith yf thu laboure in wele
doynge, thi peyne shal be nothinge and the good that thu doest
shal be perpetuel And seith yf thu haue dilectacion of synne,
thi dilectacion shal be nothinge and thi synne shal abide alle-
weyes, loke thu haue in remembraunce that daye that thu shalt 5
be called, and where thu shalt here nothinge but good, for thanne
the tunge of the rangleſ shal cese, the thoughtes shull faille, the
yghen shull be troubled and wexe derke, manhode shal be con-
sumed to erthe, and thi mynde in like maner shal be broken that
thu mayste nat smelle the stynke of thi body ne how the wormes 10
shulle sowke thi roten flesshe, haue in thi mynde also that in the
place that þu shalt go to, the | gouernours and the sergeauntes Fol 29b
shull bene egall, and there maye helpe no frende, wherfore loke
thu lerne good disciplyne, for thu shalt nat knowe the houre of
thi departynge, and knowe for certeyne that among alle the 15
giftes of God, sapience is the moste excellent And seith yelde
ayen to the goode and yeue pardone to the euell, thenke alweye
on that thu haste to done and loke thu put nat thi truste in thingis
that bene meovable, and kepe the wel that thu do none euell
thinge for any dylectacion of wynnyng, and kepe thiself that, 20
for the ioyes that bene varyable, thu leese nat the ioyes perdu-
rable, loue wysedame and herken the wiseman, obeye to thi
lorde and do no-thinge but in dewe tyme, and yet loke how thu
doste it, and kepe the from spekinge of wordes that be nat
profitable, loke thu bere thiself neuer the herre for thi ricchesse, 25
loke thu be nat in dispeiſ, though there falle to the euell for-
tunes, make the euen with alle folkis and dispreyse noman for
his humyltee, and that that thu takest nat for euell vnto the,
thu shuldest not chalenge anotheſ yf he do it, also thu oughtest
nat to desire to haue thonke for that thinge that is nat in the, 30
loke thu do no thinge whiche thu woldest dispreyse anotheſ yf
he dede it, thu shuldest do these thinges that bene goode and
couenable though so be that thu weſ not commaunded for to do
hem and loke thu eschewe alle vncouenable thinges And seith
a wyse man shulde take his errour as for grete and his goodnesse 35
as for litil And seith it is a lewde thinge to you to cutte away
the deede wode of the vynes and the superfluytees of hem, and
to leue withinne youre body the couertyses and otheſ euell thingis,
and lyke as we shulde kepe vs from the grete multitude of meetys

liche as we kepe vs from multitude [of] metis for bodely helthe,
 bi gretter reson we shulde kepe vs from vices for the helthe of
 Fol 48a our soules & he | saithe he that ioynethe to his gentilnes nobles
 of good condicions is to preise, and he to whome his gentilnes
 5 sufficthe the whiche commyth of his fader *with*[out] geting other
 good condicions shulde not yit be holde for noble And he
 saithe if thou fele thi-silue trewer to the kinge than other and
 that thi wagis be egalle to *oper* or les, thou shuldste not hevie
 þe therefore, for thin be durable and þeiris not And he saithe
 10 if eny haue envie on the or for envie saithe eville of the, set not
 therbie and þou shalt haue pece *with* him, for he sekith not bot
 for to strue *with* the And he saithe men shulde kepe the holi-
 daïs, that is to say principally from eville dedis And he saithe
 þe hier that thou art reised in grete astate, the meker shuldste
 15 thou be to thi men, to that entent that þei^r loue myght a-bide
with the if eny myshap fille to þe And he saithe a man may
 vnnethe kepe loue *with* his freende who-so wolles correcte him
 redily of his dedis And he saithe a wiseman shulde chese good
 people to be his men, like as men chese good erthe for to labour
 20 And he saithe if thou haue a litille errorr *with* good condicions,
 it puttith thaim away, for errorr farithe as evill humers þe
 whiche though it be medled *with* *oper* contraries, it is to doubt
 if it be not put out of his bodie, þat bi processe of tyme it myght
 distroie alle the remenaunt & he saithe whenⁿ þou shalt serue
 Fol 48b eny lord, be-ware þat | thou shewe the not like to him bot in ij
 thingis, that is to say in fawthe, witt, and in pacience, and bewar
 of alle thingis that he perceiue the not þat þou woldist be like to
 him in state, in clothing, ne in delitis, and if þou noise the to be
 wiser than thi maister, he shalle loue þe neuer þe better And he
 30 saithe if thou wilt knowe the nature of eny, yeue him thi coun-
 saile vpon som thinge, & ther-bie maiste thou knowe his rightwis-
 nes & his vnrightwisenes, his beaute or his malice & he saithe
 men of foule condicions noisith theym to whome thei haue doon

1 kepe] oughte kepe TUV multitude of TUH Ad and so by correction
 in E, of om in MS 2 the] om T 3 *gentilnes TH 5 *with*[out]] *with*
 so all MSS, the French text has sans 7 than to other CTU 9 he
 saithe] om T 11 *pease ETUH 13 he saithe] om T 14
 *higher T 16 felle CEIU 17 wolles wil not WTU 19 peple]
 men T like] om C 21 puttith] om T *humours ETUH 23
 his] the CETUH 24 remanent ETU whenⁿ] if I 27 be like]
 no lyke corrected to be lyke by interpolator in E 32 beaute] bowntee

for the helthe of oure bodies, by a greter reason we ought to re-
 freyne vs from vices for the saluacion of oure soules, and ho that
 ioyneth his gentillesse to the noblesse of goode maners, he is for
 to be allowed, and he that suffiseth himself of the gentillesse
 that cometh to hym by his fadir withoute lernynge or getynge 5
 of any othir goode condicions, oughte nat to be holden for noble
 And seith yf thu feele thiself that thu be more true to the kynge
 than othir and thi wagis be but euen with here wagis or lesse,
 thu shuldest nat be sorowfull, for thi wages shall be durable and
 theirs shall not And seith yf any man haue enuye to the or 10
 seith euel of the, sette not therby and thu shalte haue pees of
 him, for he asketh nomore but [to]¹ falle at noyse with the And
 seith a man shulde kepe wele the festefull dayes, that is to seye
 that he shulde do none euell dedis specially, ande | the higher Fol 30a
 that thu arte lyfte vp in estate, the more shuldest thu meke the 15
 to the people, to that entente that the loue of the people shulde
 abyde with the yf any myschief shulde falle vnto the And seith
 with grete payne a man shal kepe the loue of his frende that wole
 rebuke hym regerously of his errours And seith a wise man
 shulde chese goode men to his seruauntes, in lyke wise as men 20
 chesen the goode erthe to do her labour inne And seith yf thu
 haue a litil erreure medeled with othere thinges that bene goode
 it is doutefull, for errour is an euel humour, wherefore yf he be
 medled with goode thinges it is to doute, for yf there be an euel
 humour in a persone, in contynuaunce of tyme, he is lyke to 25
 distroye alle the remenaunte of othir goode humours withoute
 that it maye be voided awaye And seith whanne thu shalt serue
 any lorde, loke thu shewe nat thiself to be his fellowe but in three
 thinges, that is to seye in feith, in witte, in pacience, and beware
 of alle thingis that he perceyue not that thu woldest be in thi 30
 wille euen to him, that is to seye, in estate, in clothinge, and in
 delices, and yf thu take vpon the to be more wyse thanne thi
 maistr, he wole nat loue þe the bettir And seith yf thu wilt
 vnderstande the nature of any man, geve him thi counsell vpon
 somme thinge, and by that thu shalt knowe his iniquyte, his 35
 goodnesse, and his malice And seith thes men that bene of

[Scrope MS cont.]

T [by correction from beaute]

34 condicions] condicione E

eny good þat þei be bounde to theyme, & worshupfulle men
 whan̄ thei haue doo eny good thinkith þat thei were holden to
 do it, a good man kunnyth þe yeuer thank next the possibilite
 of him & aftir the satisfaccion of him þat rescervith it, bot a
 5 velayne konneth no thank no more than alonly for the qualite
 of the yift And he saith whan̄ men tellithe thi vertues before
 the, thou shuldiste trowe that at that oure thi vices be hidde
 within þe, for the whiche thou shuldiste truste more in þi-silf,
 that knowithe thi-silf, than in the wordes of strangers And he
 10 saith whan þou seist a man þat was large & liberal become a
 cartif, without þat he haue a wif, & a mery man become malenco-
 hous without cause, it is a signe þat in short tyme some myschief
 shulde come to him And he saith whan þou spekist to þyne
 Fol 49a enmye, be-ware that thou obey not to ire, for it shal | be grettir
 15 enmy to the than to him And he saith eschewe ire as muche
 as thou maist, for it wol not suffre the ende of thingis to be taken
 hede to, and whenne thine estate is encresede & reised, do þi
 deuour to satisfie men & to gete freendis, for ire is þe moost
 disceuable castell wher-in þou maist holde þe & he saith
 20 whan̄ þou seiste eny persone ymagine eny thungis ayenst the,
 labour to bringe him to thi loue more bi softnes & equitee þan bi
 vengeance, for vengeance is harmefulle to bothe parties &
 equitee is profitable to all And he saith bounte is like to a
 palme that berthe late his fruyte, bot also it kepith it longe
 25 without rotyng And he saith a man shulde correcte men
 softly & easily, or ellis men shalle be in labour and in noise with
 thayme & he said a good receiued agreably & with-holden
 gladly is grete taking away And he saith the leste stronge man
 þat is, is he that hath no power to hide his secretis, & þe strengiste
 30 is he þat may ouercome his irce, the moost pacient is he þat can
 wel couere his pouerte, & þe most temperat is he þat hath
 suffisaunce And he saith put þe not to serue eny persone of
 a seruice þat longithe not to him or þat it be a-yenst kinde, he
 is not duly holden therto And he saith be-ware þat couetise

5 *vileyn J:UH, vyleyne T, veleyn C 7 *houre CETU 9
 *straungiers E 19 wher-in] where CETUH Ad 20 *ymagen
 CEU, emagyn H, ymachine Ad 23 equitee] quietee C all] alle
 parties T he] om T to] om T 27 said] seith T 28 away]
 away of displeisr U1W 29 hath] interlineated in E 31 couere]
 so EU, conuerte C, couer T Ad, gouerne H 32 suffisaunce] suffizaunce

churlysshe condicions vnderstonden that suche personē as thei
 haue done any good to, shulde alleweyes be bonde vnto hem, and
 the worshipfull men take it where that thei do any good þing
 that thei be bounde for to do it, the goodman can grete thanke
 to that man that geueth to his possibilitee and aftir the satis- 5
 faccion of him that resceyueth it, and the churle can nat thanke
 the gefe but oonly of the qualite of the gifte And seith whanne
 thi seruauntes reherse thi vertues before the, thu shuldeste beleue
 that at that tyme thi vyces were hidde withinne the, wherfore
 thu shuldeste truste more in thiself tha[t]¹ thu knowest thanne 10
 the wordes of straungers And seith whanne thu seest a man
 that hath bene large and liberal become a kaytiff and haue no
 wyffe, and a ioiefull man be malencolyous withoute cause, it is
 a token that withinne shorte tyme there shal come to him some
 grete myschef And seith whan thu haste spoken to thyne 15
 enemye, beware that thu obbeye nat to wrath, for it shal be
 grettef enemye to the thanne to him And seith eschewe wrath
 asmoche as thu mayst, for it wil nat lete a man see the ende of
 thingis, and whanne thyne estate is growen | and borne vp, do Fol 30b
 thi peyne to satisfye the people and for to gete the frendes, for it
 is the strengest castell that thu maiste holde the inne And seith
 whanne thu seest any man ymagyne any thing ayenste the, loke
 thu laboure to gete him for to loue the by gentilnesse and by
 equyte rather thanne by vengeaunce, for harme is greefe to bothe
 parties and equyte is profitable to alle folkes And seith bounte 25
 is lyke to the palme that berith late his frute, but thanne he
 kepith it longe withoute corrupcion And seith a man shulde
 correcte the people gentilly and easily, and ellis he shal be in
 labour and in noyse with hem And seith a couetous man res-
 seyueth and holdeth gladly and is of grete gaderinge And seith 30
 the man of leest myght is he that hathe no power to kepe his
 owen counsell, and he is moste myghty that maye ouercome his
 owen ire; and the moste paciente is he that can beste hide his
 pouertee, and he is moste attempre that hath suffisaunce And
 seith loke thu make the nat serued of any man suche seruyce as 35
 longeth nat vnto the orellis that is ayenste thi nature, though so

[Scrope MS cont.]

ande can holde hym content TUW

33 to] om T

1t] om T

¹ than MS

make the not to be a flaterer, for thou shalt lese therbi moo benefices of þe soule þan that þou shalt wyinne of tho of the bodie & Fol 49b when | a man is olde, his vertues is the les preisede, & in his vices & filthes the more commendid & holden for beter avisid as 5 to þe worlde, and also the richer he is, þe gretter is his feere And he saithe ire, couetice, & other excesses of man hathe in thayme a certeyne quantite bi the whiche the state of man is set and gouerned, and if þat quantite excede, þe man is distroide, & men may prove it bi ire þe whiche may be likenede to salt 10 wherwith metes be salt, and who-so puttith to muche therto, þei be lost and wasted and in like wise of other And he saithe ther is oo thinge þat is like to a childe, another that is like to a perfite man, & another that is like to an olde man whanne rentis & reuenues of a reaume surmountithe the kingis despence & his 15 meynes that reaume may be callid a childe, þat is to say bi reason it may last longe y-noughe, & if the rentis and despenses be egalle, that reaume may be called a perfite man, bot if the despence surmounte þe reuenue, that reaume may be callede an olde man, that is to say þat it may not longe endure And he 20 saithe a king regning in right & in iustice is king of his peple, & whenne a kinge regnith in violence & in vnrightwisenes, though his subiettis holde him for kinge, neuer-the-les their wille bowithe verraly to an-other And he saithe obey to tho þat dothe wele to the, & þat yeueth the or leuyth the of theires, & holde 25 thayme for thi lordis for suche peple be thi lordis And he saithe some maner of kingis & princis hathe fulle grete affection to kepe the state of some of their subiettis lignes, whate-so-euer that thei Fol 50a be, & in | that thei erre & faile gretly, for alle tho of o ligne be not of oon astate and of oon condicion, bot the bountes & the 30 statis of o ligne variethe and menusethe like as erthe chaungith & rotithe bi y semer, *id est*, that is to say contynuelly be on only seede And he saithe it longith not to a grete lorde to be famulier conuersaunt with his peple, thei shalle praise him the lesse,

1 to belom C 2 that] om CETUH Ad 4 recomended CETUH
 Ad 10 metes] MS probably reads meres 11 y-liche-wise CETUH
 of other] to other ETUH, in E, of is written in the margin but no correction
 made in the text 12 2nd a] om T 13 whanne] for when WTU
 15 *meynes C Ad, meynyes TH, mennyes EU callid] challied Ad 16
 in-nough C 17 *reme T 20 king] þat added interlinearly in MS
 regning] regning CETUH Ad 21 & in] in om T 22
 *subgettus ETU, sogettus Ad 28 o] om U 29 & the] the om C

be that he were highly bounden therto And seith kepe the
 that couetyse make the nat to be a flaterer, for thu shalt lose mo
 benefices of the soulle thanne thu shalt wyne of benefetes for
 thu body And seith whanne a man is olde, his vertues bene
 lasse preised and his vyces and fylthes more taken heed of, and
 also the more a man is riche, the more feere he hath And seith
 ire, couetyse, and other affectes of the soulle haue a certaigne
 quantite by thewhiche the estate of man is gouerned and adressed,
 and yf that quantite excede, it distroiethe the man, and by wrath
 a man shal preue it, thewhiche maye be lykned to salt that salteth
 the flesshe, for ho that putteth tomoche salt vpon his mete, it
 distroyeth it and loseth it and sembleably of othir thingis And
 seith there is oon thunge that resembleth a childe, anoper that
 resembleth a man that is at ful power, and anothir that resem-
 bleth an olde man whanne the rentes and reuenues of a realme
 surmounten the dispence of a kinge and of his householde, that
 same realme oughte to be called a childe, that is for to seye that
 the lande is like to be durable by reasoun for it is encresinge, and
 yf the rentes and reuenews be euen egall, that same realme maye
 wel be called a man at ful age, but and þe dispences surmounten
 the reuenews of the realme, it oughte to be called an olde man, Fol 31r
 that is to seye the realme shal endure no while And seith a
 kinge that regneth in right and iustice is kinge of his people, and
 whanne a kinge regneth in wyckednesse and in violence, though
 so be that his people take him as for kinge, yet certaignely thei
 wole enclyne her wille to anothir And seith obbeie to hem that
 done the good, and to hem that outhir geueth the or leuyth the
 any thinge of her, and holde hem for thi lordis for suche people
 bene thi lordes And seith somme kinges & princis haue grete
 affeccion to kepe vp the estate of somme lynage of her subiectis
 whiche that thei be, and in that thei erren gretly, for alle these that
 bene of oon lynage bene nat of oon estate ne of oon condicion, but
 thei varye in here estates and amynvse the bountees of oon lygne,
 like as the erthe chaungeth and is hurte by sowynge contynuelly oon
 maner seed on the same And seith it longeth not to a gret lorde
 to be conuersaunte ouer gretly with his people ne be to famylie?

[Scrope MS cont.]

31 y sower] so CEU Ad, om T id, est that is to say] om T 31-2
 be on only seede] be oone onlie seede sowing UW, onlie one sede sowynge T
 32 famulier] too familiarly ETUC Ad

bi-cause *pat* of thayme-silf the nature of *pe* peple is to dispreise
 a-nother, and tho that is conuersaunt *with* thayme noisithe
 thayme *pat* thei haunte euenly to *þem* And he saithe a man
 with-out shame is blinde in his thought, bicause that a-fore the
 5 dede he thinkith not whate shame may come to him after And
 he saithe the bountees of kingis is opoñ the disposicioñ of the
 beholdinge and of the consideracione that thei haue in theire
 lawis, and the defaute of their bountees is opoñ the quantitee of
 the enloingnyng of thayme, for by the obseruyng of the lawe
 10 *pe* kingis do to *pe* peple that the whiche *pei* shulde and bi holden
 for to do & also thei put away that the whiche *pei* be bounde to
 put away, bot whanne thei take no hede to *pe* lawe, thei put
 fro *pe* peple that the whiche thei shulde leue to thayme and thei
 yeue hem not that *pe* whiche *pei* shulde haue, for the whiche
 15 muche pestilences commythe to the kingis, to their subiettis, and
 to *þei*r reaumes And he saithe whanne *pe* fader doth not his
 deuour to lerne and to teche his child by crafte, bi konnyng, or
 otherwise wherwith he may profite & wyne his lyuynge, the
 Fol 50b sonne is nott | bounde to aunswere to the necessitees of his fader
 20 And he saithe whanne a kinge hathe the in grace, do *pat* thi
 demaunde be les than that the which thou supposiste he wolle
 yeue the, and whenne *pou* arte aloon *with* him, speke not of thi
 businesses, bot tell him sum good thing that may to him be
 profitable & plesaunt And he saithe reporte no worde to a king
 25 of his enmy otherwise *þan* he hath saide, and be *no* giete reporter
 of tidingis, for onys he shal than finde *pe* a lyer, & he shal preise
 the *pe* lesse and haue the suspecte And *pou* saist or doost eny
 thinge bettir than a-nother like to *pe*, beware of vaunting, for thi
 good dede shulde enpeire & shold be cause of hate & of envie
 30 bitwene *pe* & *pe* toþer & he saithe be-ware *pou* reproue not
 that *pe* which *pou* hast preised And he saithe God sufferithe a
 shrew vn-to the tyme *pat* he haue doon a-yens *pe* ordinaunce of
pe lawe, bot than comonly he ponyschithe him And he saithe
 whanne a man spekithe merily, men hirthe him *pe* gladlier

1-2 dispreise on another ECTU, dispreise in other H 4 in his
 thought] *with-owte* thought TU, *but not in* W 9 enloingnyng] *so* E,
 enlongnyng CH Ad, enloingnyng and withdrawing UTW 10 do] do
 it MS 14 hem] hym C 15 pestilences] pestilence CEH Ad,
 pestilence of infortunes ande greuous losses TUV the kingis] the om
 CE1UH Ad 18 *levyng TH Ad 23 *besynes T, busynes H

with hem, for thei wole preyse him the lasse, for the nature of a
people is to dispreyse eche oon of hem othir, and he that is
conuersaunt amonge hem shal be lyke as thei be And seith
whanne a man is withoute shame, he is blynde in his thought,
for he thenkith nat before the dede the shame that shal folowe
5 aftir to him And seith the bonteys of kinges ben aftir the dis-
posicion and consideracion of sight that thei haue vnto heȝ lawes,
and the defaute of theiȝ bonteys is aftir the quantite of the de-
layenge of hem, for by obseruacioȝ of the lawe the kinges done
to the people that that thei aught and are bounden to do, and
10 take away also theȝ thingis that thei beȝ bounden to restreynen,
but whanne thei haue nat rewarde to the lawe, thei take fro the
people suche thingis as thei shulde leue hem, and yeueȝ hem nat
suche thinges as thei shulde haue, wherfore many perles fallen
to kinges, to theiȝ subiectis, and to theiȝ realmes And seith
15 whanne the fader dothe nat his peyne to instructe and teche his
childe by crafte or cunnynge or othirwise wherby he maye gete
his leuyng, the sone is nat bounden to aunsuere to the necessitees
of his fadir And seith whanne a kinge taketh the vnto him, loke
that thyne askinge be lasse of him thanne thu suppest that he
20 wol yeue the, and whan thu arte allone with him, speke nat to
him of thyne owen matiers but loke thu shewe him somme thinge
that shulde be profitable and pleasaunte to him And seith re-
porte neuer a tale to a kinge of his enemye other thanne he hath
seide, | and loke thu be nat a reportoure of tales nor tydingis, Fol 31b
for oones he wol parceyue the for a lyeȝ and wil sette the lasse
by the, and he wil haue the allewaies in suspessioȝ And seith
whanne thu shalt do or sey any thunge bettir than anothir that
is as good as thiself, beware that thu make none auauente therof,
for it shal empeyre thi goode deede and it shal cause the to be
30 hated and to be enuyed of thi fellawe And seith loke thu blame
nat him that thu haste preyed. And seith God suffreth the
feloȝ vnto the tyme that he do ayenste the stablessinge of the
lawe, but thanne he punnysshith him comounly And seith,
whanne a man spekith merily, men wole themore gladly heȝ him, 35

[Scrope MS cont.]

Ad 26 pe] om T 27 And] And yf H pou] he corrected by in-
terpolator to when thou E, so U 27-8 And whanne thou better seist
or doost etc T, And he seithe when thou seyst etc Ad 34 *herthe
ETUH

And he saithe aske gladly counsaile of olde men, & yit not of
 alle bot alonly of tho *pat* hathe good experience & hath seen
 many þingis And he saithe he is a good king *pat* is of goode
 true fame in his life & whan̄ men *sermoneth* and remembreth
 5 his vertues after his dethe And he saithe a maister shulde not
 be recomended for his grete konnyng bot for þe defaute of vices
 And he saithe whan thou seist a man dye *pat* is of þi complexiōn̄
 Fol 51a & of thi state, þinke *pat* þou shalt in short tyme come | to *pat*
 conclusiōn̄ And he saithe iuge not without *pat* the parties be
 10 herde And he saithe to be idille, hit plesithe þe not, and truste
 not in thi good fortune & repent neuer of thi good dedis And he
 saithe who-so wolle fle disworshup & shame, fle þe occasions
 And he saithe to haue meke astate & to considre wele his entre
 & his goinge out of þe world is gretly to recomende And he
 15 saithe loue makith evil to be hidde, & hate makithe bountees to
 be hidde & he saithe he is fulle of vntrouthe *pat* commaundith
 a-nother to do *pat* þe whiche he may not doo, and is angrie that
 he dothe it not, for þe whiche his wit sufferithe him not to thinke
 on the ende of þe besinesse of thingis bi-cause *pat* he is troubeled
 20 bi þe aduersitee of his corage, & he is like a derke place where þe
 son may not shyne [And he saithe the ye of a luffer is knowen
 in beholdinḡ that the whiche he louethe] And he saithe endure
 with good hert þe peine *pat* þou hast for wele dede, & if þou haue
 harme without deserte, yit angre þe not And he saithe a
 25 delicious man takithe his delitis or *pat* he takithe hede wheder
 he do wele or evill & he saithe he may be callede couetouse or
 a carife *pat* wille not leuee or yeue to oon nedy persone, & namly
 of *pat* þe whiche he hathe a-bouen his estate & he saithe enforce
 þe not to redresse a corrupted man̄, for he shulde sett the in his
 30 state or that thow haue correctid him And he saithe the
 lymouse man excusithe him bi custome & þe rightfulle man bi
 Fol 51b reason And he saithe whanne þow shalt | speke with a wiseman
 make him no long sermoun, bott whenne þou shalt speke with a
 lesse vnderstander, thou muste speke the lenger to make him to

4 men] om T remembre T, remembred U 6 defaute] defence
 TUW 8-9 in schort tyme that thou schalte come to the same con-
 clusion C the parties] bothe parties UW, bothe the parties T 14
 this worlde CETU 16 *ontrouth T 20 aduersitees C *dirle
 EU 21-2 [And louethe], so ECTUH Ad, omitted in MS 23
 dede] corrected to doying by W, doing UT 27 leuee] leuee C, leue TU

And seith aske counsell of olde men, and nat of alle, but oonly
 of hem that haue experience and haue sene many thingis And
 seith he is thi kinge that is of good and true renoun in his lyfe,
 and of thewhiche men remembre and speke wel of aftur his deth
 And seith a maistr aughte nat to be recommended for his grete 5
 science but for because that he eschewith vyces And seipe
 whanne thou seest a man dye that is of thi complexioun and of thy
 estate, thenke thanne that it shulde nat be longe til thou were in
 the same condicioun And seith loke thou iuge neuer til thou here
 the parties speke And seith loke it plesse the nat to be ydel & 10
 slowe, and truste nat tomoche in thi goode fortune, and repente þe
 neuer of thi goode dedes And seith ho that wole flee shame &
 dishonoure, loke he eschewe the occasyons of hem And seith
 ho þat hathe an humble estate and [consydriþ]¹ wel his entree
 and his yssue in this worlde, is moche for to be recommended 15
 And seith loue maketh to be hidde the euellnesse of othir, and
 hate maketh to be hidde the goodnesse And seith he is full of
 wykkednesse that commaundeth othir to do suche thingis as he
 wolde nat do himself, and is wroth for he dothe hem nat, wherefore
 his wrath wole nat lete him thenke of the ende of his werkes, for 20
 his witte is so derke that the sunne maye nat shyne vpon it And
 seith the ygh of the louer is knowe by the lokynge vpon that
 that he loueth And seith suffre with good herte the payne that
 thou haste for euell dedis, and yf thou haue euell for goode dedis,
 yet loke thou be nat wrothe therfore And seith a delicious man 25
 taketh his delytes before or he see wheder he do wel or euell And
 seith he is a negarde & a kaytef that wil nouthur yeue ne leuee
 to the nedy, namely of that that he hath aboue his estate And
 seith enforce the not | to redresse a man that is corupte, for he Fol. 32a
 had leue a-sette the in his estate thanne thou shuldeste correcte 30
 him And seith that man that is full of iniury excuseth him
 alweies by custome, and the rightewosman by reasoun And
 seith whanne thou spekest with oon þat vnderstandeth nat aswel
 as thiself, thou muste telle him the offer thi tale for to make him

[Scrope MS cont.]

29 corrupted] corrupt H, corrupted Ad 31 lymouse] 50 CH Ad, in
 E some word has been corrected to enuouse, enuyous TU 34 muste]
 mayst TH *longer EU him to] to om C

vnderstande And he saithe he profitithe not in konnyng þat
 wolde gete it as in thefte And he saithe when þou shalt teche
 a man of rude witt, speke dirkly at the begynnyng and þan
 declare it playnely after & he saithe the counsaile of yonge men
 5 somtyme is good, bot that of the olde is comonly better And
 he saithe the counsaile of him that is as wise as þou is better to
 the than thyne, [for] þe wille þat myght let þi witt is not in him
 And he saithe be not so besy to sustene and to defende an-other
 þat þi bountee lessithe therfore And he saithe good peple
 10 multiplie the gouernaunce, & euille peple encrecethe þeir corrup-
 cion And he saithe noise not thyne ennymye for litlle though he
 [be] litlle, for he may noy the more than thou thinkist And he
 saithe [susteyne] not anoper so muche in his error that þi
 bountee be not lessed & he saithe the lordship of shrewis is not
 15 bihovinge, for though it shewe good in some tyme, yit þe eende
 shalle be eville And he saithe þe grettist distruccion þat a
 reame may haue comythe bi tho that be to hie hauteyne of hert
 and þat hathe gretter astate þan thei haue deseruede or longithe
 to thayme, for the whiche thei dispreise tho that be better and
 20 wiser þan thei, wherbie þe ordinaunce of þe reame is peruerted
 Fol 52a & troubeled, for the whiche it were expedient to a kinge to set
 & ordeyne þe peple in suche placis & state as thei haue deserued,
 and to puruei for þe offices and not for the officers And he
 saithe witt is more worthi than will, for wit hath set the lord of
 25 tyme of the whiche wille wolde haue þe seruauunt And he saithe
 he is of fulle grete charge þat conceitithe not ne doubtithe þe
 peine of pouerte And he saithe euery man of good condicions
 may suffre an-other of whate condicion þat he be And he saith
 he that hathe good vertues & leueth thayme not, he is sub-
 30 stancially noble And he saithe he is right good that seruith
 the kinge in trouthe, and the peple in pite, and that is not dis-
 ceived in his astate, & that disperithe not for thingis þat hap-
 pithe And he saithe counsaile the in thi businesses at thi perill,
 that is to say to him þat hath to doo had in likly besnesse, for

4 after plainly ECTUH Ad yonge] the yong UT, not in W 7 [for],
 so CETUH Ad, and MS 10 good gouernaunce TUV encrecethe]
 multiplie the and encresethe *interlineated in E* 11-12 though he [be]
 litlle] om CTH [be] so Ad om ECTU, speke MS, soit Fr MS 13
 susteyne] suste MS and E iuste CH, susteyne TUV Ad 14 1st not] *erased*
 in U 16 distruccion] *by correction from discreccion in MS* 17

vndirstande the And seith that man profiteth nat in connyng
that wil nat gete it lyke as it were by stelpe And seith whanne
thu techest a dissiple that is of rude witte, loke thu speke to him
derkely at the begynnynge and aftirwarde declare it pleynty
And seith somtyme the counsel of a yonge man is good, but the 5
counsel of the olde man is bettir at the begynnynge, and the coun-
sel of him that is lyke as wyse as thiself shal be more worth to the
than thy owen, for thi wil that maye hurte thi witte is nat in him
And seith be nat to redy to susteyne and defende othir that shal
make lasse thi goodnesse And seith the goode men multiplen 10
her gouernaunce, and the euel people here corrupcion And seipe
loke thu sette nat a litil by thyne enemye though so be that him
semyth but right feble, for he maye do the more annoye thanne
thu wenest fore And seith susteyne nat somoche other folkes in
her errour that thi goodnesse maye be lasse therfore And seith 15
the lordship of euel folkes is nat couenable, though so be that it
shewe good at some tyme yet shal the ende be euell And seith
the grettest destruccion that a reame maye haue cometh by hem
that bene to high herted, and also of suche as haue gretter estate
thanne thei haue deserued and more thanne longeth to hem, 20
wherfore thei dispreise hem that bene bettir and wyser than thei
be, and the ordenaunce of the reame is peruered and troubled,
wherfore it were right expediente for a kinge that he ordeigned
and stablissed the people in suche place and suche estate as thei
haue deserued, and pourueye for the offices and nat for officers 25
And seith witte is more honorable thanne wille, for witte hath
stablissed the lorde of the tyme, of thewhiche wille wolde make
the seruante And seith he is of right a grete herte that douteth
nat the payne of pouerte And seith alle men of goode condicions
maye suffre other of what condicions that euer thei bene of And 30
seith he that hath goode vertues is substancially a noble man,
and he that hath hem accydently maketh himself noble and is
nat And seith he is right goode that serueth a kinge in loyalte
and the people in pitee, | and ho that is nat deceyued in his estate, Fol 32b
and ho that is nat in dispeire for any thinge that falleth to him 35
And seith take thi counsel of thi matiers of him that is euen to
the, that is to seye of hem pat haue had sembleable matiers before,

[Scrope MS cont.]

high hawten T	19 dispreised C	22 as] that TU, not W	24
worth] wurde U, wurschipfulle Ad		25 of the] the om T	33
besnesse ETUH Ad	34 hathe hadde to doo T	businesses C	

he knowith wele whate besnesse is And he saithe greue the
 not with þi lord pough that he yeue the not the charge of alle
 his besnesse And he saithe whenne good peple askithe eny
 thunge of yift or to borowe, thei thinke not bot of the yeldinge
 5 a-yen, be it bi seruice or bi the yeuynge it a-yen, and if tho be
 denyde, for alle þat þei thinke noon eville a-yens thayme þat
 hathe denyede it thayme, bot eville peple doothe the contrarie,
 for thei thinke of no rewardinge and tho hate thoo that hathe
 denyede thayme And he saithe ennemyes be som tyme more
 Fol. 52b profitable þan | freendes, for men kepithe theym from falling in
 the vices of there ennemyes, and also men purveith hem for
 feere of thayme, and a man dothe his deuour to kepe his goodes
 for to withsette there euille willes And he saithe do no thunge
 to thi power bot þat þi witte hathe ouerseen a-fore And he saithe
 15 felawship not with shrewis þat þi nature takithe not of theirs,
 alle-though that þou wolde be-ware therof And hee saithe haue
 euer [fauour] to vse good counsale, for þou3 it come not to the
 as thou thinkist, yit þi comfort shal be in that ther is no faute
 in the and in þat þou haste doon as thou shuldiste And he
 20 saithe a persone shulde see oft his face in a mirrour, and if he
 finde it faire, it shulde be shame to him to do foule dedis; & if he
 finde it foule, it shulde be shame to him to ioyne 1j foule thingis
 to-gader And he saithe when̄ a wise man drinkithe 1j drinkis
 to-gider, he shulde euer thinke of the bitter medicine And he
 25 saithe the ende of bountee is to haue shame of him-silf & he
 saithe a man þat with good hert tentith to that þe whiche
 a-nother man saithe semythe to be consentid to the worde And
 he saithe he shulde not meruaile of þe substaunce that is abiden
 with him, wherefore it longithe to be shamefast whanne ye shalle
 30 be olde and kepe yow from doinge of foule dedis And he saithe
 if þou sustene eny opinion ayens eny noble man & þou gete it bi
 thi good resons, he shalle loue þe & preise þe more, and if thow |
 Fol. 53a loue a man of foule condicones, he shall the les loue the and
 preise the. And he saithe when a man at nede tariethe to do his

5 be it a-yen] om C the] om T 8 tho] thei T Ad hate thoo]
 hatethe thaym C 10 þan] as CETU, as corrected to þan in H 11 purvey
 T 14 ourseen it I UW 17 sauour MS and C, fauour ETUH Ad
 23 *to-gider EC 24 thinke euer C of] on T Ad bitter] better
 T Ad 27 to the] in the T 28 þe] his TU, not W *a-beden CH
 31 eny] eany C, *any T 33 loue] louethe corrected to loue in E

for he knoweth wel the remedy therfore And seith. loke thu be
 nat wroth with thi lorde, though so be that he yeue the¹[not the]¹
 charge of alle his werkes And seith whan the goode asken any
 thinge of gyfte or of borowinge and it is taken hem, thei thenke
 nat but to restore it ayen, outhur by seruyce orellis to pay it, 5
 and though thei bene warned, yet thei thenke none harme to hem
 that haue warned hem, but the euell done the contrarye, for thei
 thenke neuer for to paye ayen and hates hem that wole seye hem
 nay for to leue hem And seith at somtyme the enemyes bene
 more profitable thanne the frendes, for thei wole kepe himself 10
 that thei falle nat in suche vyces as he enemyes haue, and so a
 man maye kepe him fro the feere of hem, and a man shulde do
 his payne to kepe his goodes that he maye the betti^r withstande
 the euel wille of his enemyes And seith loke thu do no-thinge
 to thi powe^r but suche as thi witte hath preued before And 15
 seith loke thu felaship not with euell folkes, for thi nature shal
 take of her^s though so be that thu semest nay And seith haue
 alwaye fauou^r to vse goode counseill, for though so were that it
 felle nat to the as thu thenkest, yet shal it be comforte to the
 that thu haste done asmoche as is in the And seith a man 20
 shulde loke ofte in a myrrou^r, and yf he fynde that his vesage
 shewe faire in the myrrou^r, it shulde be grete shame to him that
 he shulde do any lewde dedis, and yf he fynde his vesage nat
 clene, it were to grete shame to him to ioyne two lewdnesses
 togedres And seith whaⁿ a wiseman drynketh swete drynke, 25
 he shulde allewaye thenke on the bitter medecyne And seith
 the ende of goodnesse is himself And seith yf a man vnderstonde
 with good herte what odi^r seyne, it is lyke as he were contente
 with the same wordes And seith no man shulde merueille of
 age nor though the heeris wexen white of an olde man, but a man 30
 shulde merueille of the substaunce of witte that is abeden in him,
 wherfore it longeth to you to be shamefaste whanne ye shal be
 olde, and kepe you that ye do nat lewde werkes, and yf thu
 mayntenest any oppynyⁿ ayenst a noble man and that thu
 ouercomest him by reasoun, he wole loue the and preyse the the 35
 betti^r, and yf thu ouercome | a man of churlyssh condycioⁿ, he Fol 33a
 wole hate the and praise the the lesse And seith whanne a man
 taryeth to do his werkes til tyme come that he muste nedis do

¹ omitted in MS

businesses, he findith him oft in grete necessite And he saithe
 he that etith good mete is norishide bi thayme, and he that etith
 euill meetis hathe bot the sustenance And he saithe it is to
 grete a payne and a grete labour to a richeman to counterfete a
 5 pore, and to a wise man to playe þe ignoraunte, and to a stronge
 man & a myghti to play þe feble man, and to a louer to shewe
 as he toke noo hede therof, and comonly ther comynthe grete
 aduersitee to tho that so doothe And he saith dronkennes is
 defendede in a kinge, for a king being gouernour off a reame it
 10 were a foule thing if he coude not gouerne him-silf And he
 saithe a-mong kingis he is right happy þat encreithe & kepe[th]
 in state the lordship that his predecessours has left him, and he
 is vnfortunat þat lesithe it & is put therfroo And alle thing þat
 is vsed to be doon is som tyme named good & som tyme eville
 15 except trouthe, þe whiche euery man holdithe & shulde be good
 alway & he saithe bountee constreynethe euer good peple to
 loue to-giddiſ, and shrewidnes constreyneth shrewis to hate to-
 gideſ, bot men seeithe euer a lier hatithe his felawe, & oo thef
 takithe a-nother & will his distruccon And he saithe a man of
 20 stedefast corage gouerneth him bi good counsaile, & who-so is of
 Fol 53b feble corage | tentithe holy to the comon disposicion of fortune
 And it longithe to a kingis lieutenannt to haue power ouer þe
 peple, & if the kinge be to crewell, to do his deuour to temper
 him easily, and if he be to debonaſ, to make him the more
 25 rigourouse And he saithe it is not bihouyng to haue a man in a
 reame þat may concludingly gouerne as a kinge bot if he be in
 his absence, & ther-of folowith that if ther be many, so muche it
 is þe wors for the reame And he saithe eville men bileve
 lightly alle lyes & eville reporters of other, to þe entent þat thei
 30 may the bettir haue cause to do amys and that alle shrewidnes
 may be þe more vsed And he saithe labour not to doo bi dede
 that the whiche may be doon as weele bi worde And he saithe
 be-ware thow habite not in the lande where þe despens passithe

1 besynes CTUH Ad 3-4 is a grete payne T 4 contrefete E
 5 pore man TUV 9 off] in C 11 kepe MS and CETU, kepyth
 H Ad 12 has] hathe C, om H Ad 14 is som tyme] in somtyme
 C 15 shulde be] shulde holde for Ad be] om C, added by interpolator
 16 euer] euery C Ad 18 seeithe] saithe C, seyth H
 Ad 19 takithe] takneth Ad, hatyp H 22 And] And he seith Ad
 leutenannt T, lefetenannt H 24 the more] the om CETUH Ad
 28 *yvil C, ylle H belevith T Ad 29 reporters] reportis Ad

hem, he shal fynde himself oftetymes in grete necessite And
seith he that etes good mete is norissed by it, and he that etes
euell metes hathe nomore but the substaunce of hem And seith
it is to grete payne and laboure for a riche man to countrefete a
poure man, and for a wise man to counterfete an ignoraunt, and 5
for a stronge man to counterfete a feble man, and comonly there
falle grete aduersytes to hem that done it And seith dronkenneſ
is forfendyd in a kynge, for where as a kunge is made keper of a
reame, it were a lewde thinge yf he coude nat kepe himself And
seipe amonge alle othir, that kunge is gracious and blessed that 10
encresith and kepith the state and the lordship that his prede-
cessours haue lefte him, and he is vnhappy that maketh hem
lasse orellis preuee therto And seith alle thingis that bene of
custume bene at somtyme taken for goode and somtyme for euell
excepte trouthe, that euery man kepith and oughte to kepe for 15
good And seith goodnesse constreyneth the goode to loue echeone
other, and euernesse constreyneth the euell for to hate echeone
othir, a true man shal loue anothir and a iuste man also, but ye
shal euer see that oo lyer shal hate anothir and oo theef to take
anothir and wolde haue him destroyed And seith a man of 20
corage that is constaunte is alweyes gouerned by good counsell,
and he that is alweyes of a feble corage disposith himself to abide
the comon fortune And seith it longeth to the kingis heue-
tenaunt for to haue power ouer the people, and yf the kinge were
cruel, he shulde do his payne for to attempre him by gentilnesse, 25
and yf he were to debonaire, he shulde cause him to be more
rigoreux And seith it is nat couenable to haue a man in a reame
that aughte or myght gouerne the reame as peasibly as the kinge
but yf it were oonly in his absence, and by a gretter reasoun
and there be many of hem, it shal be somoche the worse for the 30
reame And seith the euell folkes beleue lesingis lightly and
euell reportes of othir men, to that entente that thei maye haue
the bettir cause for to do euell and that alle euell maye the bettir
be accustomed in hem And seith loke thu trauaile nat to do
by dede that that thu maiste do by worde And seith loke thu 35
make nat thyne habitacion in that londe where that the dyspenses

[Scrope MS cont.]

31 may be þe more] may the more be CT, so with be omitted in U
be doon] om C 33 despences ETUH

32

the wynnyng, in the whiche shrewis be lordis ouer good peple,
 and where the lordis kepithe no trouthe And he saithe alle
 trouthe is not good to say And he saithe he *pat* lernyth kon-
 nyng aloonly for the nobles therof shulde be holden for noble,
 5 and he that lernith it aloonly for wynnyng and for practique, it
 is not so noble And he saith if thou wolt haue the loue of a
 foole, do his wille, be it reason or noon, and if þow wolt haue þe
 loue of a wiseman, shewe to him þingis resonable & to *purpos*,
 pough thei be not to him plesaunt ne profitable And he saithe
 10 whenne thou shalt speke to thyne aduersarie, be-ware thou telle
 Fol 54a him not the | secretes of thine entent, for thou shuldist þan teche
 hym the place where he shulde smyte, liche as þe white is in a
 butt for to teche the archieres And he saithe þou shuldiste neuer
 denye thi loue to him *pat* askithe it, to that thou knowe whie he
 15 wolde haue it, and if he desire it for the bountees *pat* is in the,
 the loue may endure to be stedefaste, bot if he couerte it for þi
 good or for too haue helpe of the in eny maner, þe loue shal not
 be stedefast And he saithe a wiseman shulde litlle and litlle
 gete & norische the loue of his frende bye good maners and bi
 20 holie dedis, liche as a man norischith a childe besily from the
 day of his birthe and as þei doo an impe newe plantede, the
 whiche berith his fruitee soone or late after that men be besie to
 gouerne it And he saithe he is of foule condicions that oberethe
 him to oon ignoraunt man & *pat* seruith an eville man for
 25 couetice to haue of his good And some askid him how thei myght
 put a-way the couetice of alle þe parties of their bodies, he
 aunswerd in whate place *pat* it be, some couetice hathe reson bi
 the whiche man may amende al euil dedis & descerne bitwene
 good and euil, & therefore he *pat* gouernithe him bi reson may
 30 lityly eschewe alle couetice And þei askid him in what wise good
 counsaile myght be yeuen, he aunswerd by many grete experi-
 ences or bi good naturelle witt, hadd or sought And he saith
 Fol 54b after þe lord, þe meynye | disportith And he saithe enforce the
 to remembre him that hathe doon þe good, & if þou haue not

1 wynnyngis CETUH Ad 5-6 it is] it om T 10 beware that C 11 thyne
 herte entent, with herte cancelled T 12 is] that is ETUH Ad 14-15 to
 that haue it] om T 16 endure] dure CEUH, duewre Ad þi] the
 T 21 burthe Ad ympe CEH ony ympe T, any ympe U 22 after
 that] aftur as C 26 put] so TH Ad, to put MS and E, with to cancelled
 in E 28 euil dedis] alle mysdeedis CETUH Ad 32 hadd] hud

passerⁿ the wyynynges, nor there as the euell men bene maisters
 ouer the goode men, nor where as the lordes holde nat here
 trouthe And seith alle trouthe is not for to seye And seith he Fol 33^b
 that lerneth conynge oonly for wyynyng and for practyk, he
 ne is nat holden for noble, but he that getes it oonly for noblesse 5
 of the same ought to be called for noble And seith yf thou wilt
 haue the loue of a foole, loke thou folowe his wille, be it resonable
 or not, and yf thou wilt haue the loue of a wiseman, shewe him
 alle thynges that bene resonable to the purpos, though so be that
 thei be nouthur profitable ne pleasaunt vnto him And seith 10
 whanne thou spekest with thyne aduersarye, be-ware that thou
 telle him nat the secrete of thyne entente, for thanne thou shewest
 him the place where he shal smyte the, in like wise as the white
 is sette in a butte to shewe the archer where he shal shete And
 seith thou shuldest nat seye naye of thi loue to him that requereth 15
 it whanne that thou knowest wherfore he wolde haue it, and yf
 he desire it for the goodnesse that is in the, the loue maye endure
 and be stedfaste, but yf he coueyte it oonly for his goode or for
 to helpe himself in any other maner by the, the loue shal nat be
 stedfaste vnto the And seith a wise man shulde gete and 20
 norysshe, litill and litill, the loue of his frende in goodely maner
 and couenable dedis, like as a man noryssheth a childe diligently
 fro the houre of his natyuytee, and as an ympe that is newe sette,
 that berith erely or late his fruyte lyke as a man is diligente in
 the gouernaunce perof And seith he is of churlysshe condicioⁿ 25
 that mekith himself to an ignoraunte, and ho that serueth a man
 for couetyse to haue his good And somme asked him how maye
 we putte awaye the couetyse frome alle the parties of oure body
 He aunsuerd and seide in what place that euer it be that couer-
 tyse is inne, reasoun is in the same, by thewhiche a man maye 30
 redresse alle euell dedis and discernen betwene the good and the
 euell, and therefore ho that is gouerned by reasoun maye lightly
 eschewe alle maner couetyyses And thei asked hym by experience
 in what maner might good counsel be yeuen, he aunsuerd and
 seide by right grete experience or by natural witte And seith 35
 an euell lorde, an euell meyne And seith loke thou enforce þe to
 quyte him ageyne that hath done the good, and yf thou haue nat

[Scrope MS cont.]

C 33 *meyne CT, meyny H, menyne EU, mony Ad

wherof to do it, at the leste thanke him bi wordes, neuertheles
 pou shuldist not holde the content to thou had satisfide him in
 dede, after thi power & thi possibilite And if pou haue doon eny
 velany or said to eny persone, though that it be bot litlle, pou
 5 shuldist not slepe surelye vn-to þe tyme þat pou hast made him
 due satisfaccion And þei askid him if a man myght euer do
 wele, he aunswerd yea, for to do wele is to thank & to preise
 God & to put alle his thought fro couetise, and thes ij thingis
 may euery man euer doo & thei askid him wherbi men knewe a
 10 iust man, he aunswerd whan he dothe no thinge þat is harmeful
 to an-other & þat [he] is warre of lyenge for whate maner of
 profite þat may come to him And he saithe he is not perfite
 that for eny doubte leuyth to do riȝt & reson And thei askid
 hym who were moste able to lerne konnyng, he aunswerd þo þat
 15 foryetith auentures passed of thingis impossible to be hadde And
 he saith fire gothe not out bi-cause wod is put therto bo[t] for
 faute of puttinge þerto, on the same wise konnyng lessithe not
 in a wisemañ in shewing it bot it growith gretely, & yit it lessithe
 for defaute of shewing, wherfore noon shulde be scarce to shewe
 20 to an-other þe godenes þat he knowith And he saithe hope is
 flatering & letting of corages And on a tyme as Plato was set in
 Fol 55a | his chaire to rede to his disciples, þei askid him why he radde
 not & whome he abode, he aunswerd þat he abode herers And
 anoon come Aristotle, þe which was his disciple, and than Platon
 25 seid nowe lete vs speke, for the herers be comen And he said
 that alonly for Aristotle And he saith it is evil doon a man to
 make him-silue pore, bot it is wors to doo vntrouthe And he
 saithe whenñ pou hast a freend, it is expedient that thou be
 frendely to his freendes And he saithe he is a fole that wenethe
 30 to be wise aloonly bi-cause þat he is wele horsede & wele arraiede
 And he saithe he is good þat lightly endurithe myȝttier þan he
 is, & better þan he þat endurithe the lesse mighti And he saithe a
 wiseman shulde not serue bot him þat he is like to in condicones

2 to] tple CH Ad 5 not] om T hast] haddest T, had Ad 8
 thes] *theise T 9 men knewe] knowe men CEUH Ad, knowe me T 11
 [he] so ECTUH Ad, om MS 13 for ony maner of doute T 15
 foryetith] foryeueþe TH, lightly foryetethe Ad 16 bo[t] bo MS
 18-19 it bot shewing] om C lessithe] lessith it TUW, lessyth gretly
 by H 22 *chaier ETU, cheire C, cheyer H him] om T *redde
 ETUH Ad 24 come] came TU Ad his] om TU, not by W 25
 lete] late TU 30 þat] om H 31 lightly] om C endurithe repeated

wherof for to do it in dede, yet thanke him with goode wordes ,
 notwithstandinge thu shuldeste nat holde the contente vnto the
 tyme that thu haddest quytte it in dede aftir thi possibilite And
 seith yf thu haste done or seide vylenye to any man, though so
 be that it be litill, thu oughdest nat to sleepe seurely vnto the 5
 tyme that thu haste made | him a couenable satisfaccion And Fol 34a
 thei asked him yf a mañ myghte do alleweye wele, he aunsuerd
 and seide ye, for doynge wel was to gefe laude and thankinge to
 God, and to put oute of his thoughtes and his myndes alle maner
 of couetises, and thes two thinges a man maye do alleweyes And 10
 thei asked him by what thinge a man myght knowe a wise man ,
 he aunsuerd and seide whanne he dothe nothinge that is harmeful
 to othir, and that he kepith him from lyeng for any prouffite that
 maye falle vnto himself And seith he is nat parfyte that for any
 doute leuyth for to do right and resoun And thei asked him 15
 what men were moste able to lerne cunningge, he aunsuerd and
 seide thei that foryeten lightly the auentures that beñ passed,
 and thei that turne away here thoughtes from thinges that bene
 impossible to be hadde And seith the fyre staunchith nat by
 leyeng to of woode, but for defaute that thei leye noon to, and 20
 in lyke wyse connyng wexeth nat lesse in a wise man though that
 he shewe it, but it encresith gretely, and also yf a man shewe it
 nat but kepe it withinne himself it wole wexe lasse, wherfore a
 man shulde nat be skars for to shewe it to anothi the goodnesse
 that he cañ And seith hope is the beglinge of courages And 25
 as Plato sate oones in his chayer for to reede, and somme of his
 dissiples asked him whi he redde not, he aunsuerd and seide he
 abode the herkeners And anone came Aristotyl, whiche was his
 dissiple, and thañ seide Plato now lete vs speke, for the herkeners
 be comen And he seide that oonly by Aristotle And seith it is 30
 euel done for a man to make himselfe poure, but it is wors for
 a man for to make himself wycked, and whanne thu haste a frende,
 it is right expediente that thu be a frende to his frendes And
 seith he is a fool that holdes himself wyse, though so be that he
 be wele arayed or wel horsed And seith he is good that endureth 35
 lightly and suffreth oon that is more mighty thañ he, and he is
 bettir that suffreth oon that is feble thanne he And seith a
 wyse man shulde nat serue but him that him semepe that he be

[Scrope MS cont.]

in C 33 he is like to doo in good condicions T

And he saithe vertues þat at the begynnynge be sharp & bitter
 be in the eende right swete, & vices at þe begynnynge be
 sweete & plesant in the ende be bitter & sharpe & he saithe
 true lordis for their grete trouthe possessithe alle þe tresour of
 5 other peple And he saith felawship þe not *with* thoo þat saithe
 amys of other, for so wille þei doo of the And he sawe some þat
 wepte at his dethe, to whom he saide wepe not for þis ne for
 þes pryingis, bot wepe for youres And he saith he is euil &
 mysauysed þat hidithe þe goodnes þat a man hathe doon to him
 10 And he saide y haue nothing won in konnyng bot þat I knowe
 Fol 55b wele þat I am not wise | And he saithe eville thoughtis distroiet
 & corrupith a man a[nd] puttithe him out of alle good ordi-
 naunce & he saithe men shulde not correcte a childe to sharply,
 for men shulde make him to hate þe scole & to flee it, through þe
 15 whiche thei sholde lerne to be trowandis and in þe eende to a-bide
 with-out konnyng And þei askid him whie olde peple enforcethe
 thayme to kepe their ricchesse, & he aunswerd þem bi-cause
 that *after* thei dethe thei hadde leuer to leue it to theire ennemyes
 than to be in daunger of their freendis And he saithe nature is
 20 seruauant to vnderstanding And he saithe konnyng is colour of
 the soule, and colour may not be welle sett bot if the place be
 clene first And he saithe disceite is capteyne of shrewis, & ire
 is his gouernour And he saithe konnyng is so good that it may
 not be lost liche as other accidences And Aristotle askid him
 25 where-bi he knewe a wiseman, he saide bi þat he preisithe him
 neuer the more for his konnyng, and also bi-cause that he
 endurith paciently with-out angre or wille to be vengid, and also
 bi þat he hauncethe him-silf no tyme bi preisinge nee bie flaterie
 And þei askid him who was þe man of worst condicions, he
 30 aunswerd he that hath pleasir to say euille of alle the worlde
 And yit thei askid him whate thing is þat the whiche is lest
 curable, and he aunswerd dishonour of a fole And he saithe
 if thou wolt knowe whate man thou arte like, take him that thou
 Fol 44b lowest without cause And he saithe he is [like to a schrewe the
 of C 2 at] m H 3 plesant] pleasant ande T 4 possessithe] passethe C
 5 other] their ETUH Ad 12 and] a MS ordinaunces C 14 to hate]
 to om ETU Ad to flee] to om TU, but in W schulle C 15
 to play þe truantys H 17 *ritchesse E 18 to leue] to om CETU
 H Ad 30 hath] so by *interlinear correction* in MS 32 curable]
 incurable TU, so by *interpolator* in E 33 whate] to whate CETUH Ad,
 H breaks off, one folio wanting 34 one folio wanting in the manuscript,

lyke of goode condycions And seith. the vertues that bene
sharpe and bytter at the begynnyng bene in the ende right swete,
and the vices that bene swete at the firste tyme bene in the ende
sharp and bitter And seith the true lordes bene by here grete
trouthe possessyoners of the thresoure of here people And seith 5
loke thu fellowship nat with hem that seyne euel by othir folkes,
for euen soo wil thei do by the And he sawe how somme folkes
wepten ouer a dede body, to whome he seide loke ye wepe Fol 34b
nat for this man nor for his synnes, but wepe for youre owen
synnes And seith he is an euel man and a nygarde that can 10
nat knowe the goodnesse that a man dothe to him And seide
I haue wonne none othir thing in connyng but that I knowe
wele I am not wyse And seith the euell thoughtis dystroien
and corupte a man, and put him oute of al good ordenaunce,
and a man shulde nat corecte a childe to sharpely, for it wol 15
make him haate and flee the scoole by thewhiche he shal lerne
to be a trewauite, and at the ende to be withoute connyng
And thei asked him whi that aged men enforced hem to kepe
her thresoure and her rycches, he aunsuerd and seide for thei
loue bettir aftir here deth to leue it to here enemyes thanne 20
be in here lyffe in the daungier of here frendes And seith
nature is seruauite to vnderstandinge And seith that connyng
is the peyntynge of the soule, and peyntynge maye nat goodly
be leyde vpon a thunge on lasse thanne the place be made clene
wheron it shal be leyde And seith debate is the capteyne of 25
euell folkes, and wrath is here gouernoure And seith connyng
is so good pat it maye nat be loste as othir accidentes And
Aristotle asked him wherby he knewe a wise man, he aunsuerd
and seide in that that a man preyseth nat himself for his con-
nyng, and also that he endureth patiently withoute wrath for 30
to haue connyng, and also that he be at no tyme lyfte vp by
the pleasaunce of flaterers or by preysingis And thei asked him
whatmaner of man had worste condycions, he aunsuerd and
seide he that taketh plesyr for to seye euel of alle folkes And
yet thei asked him what thunge it was that was leste curable, he 35
aunsuerd the dyshonoure of a foole And seith yf thu wilt
knowe to what man thu arte moste lyke vnto, take him that thu
louest withoute cause And seith it semyth to an euel man that

[Scrope MS cont.]

text supplied from C folios 44b-45b

whiche dothe velanye to him that saithe wele of a good man
 And he saithe a good wise man *praisith* his wise predecessours,
 and the wise schrewe blamethe theyme And he saithe he that
 in his youthe vsithe his tyme in ire, in couetice, and in other vices
 5 hathe comonly the vmbe-thynkynge and the wille in his age, and
 it g[r]euyth hym to kepe him therefro [alle]-though he haue not
 the power [for] feblenes of his membres, bot who-so vsithe in
 Fol 45a his | youthe good vertues, though thei greue hym, he schalle yet
 of C be in the bettir state and in his age wele named And he saithe
 10 a negarde is more enclyned to venge a wronge *pat* men hathe
 doon to hym than to remembre good dedis & he saithe though
 thou be aged, be not a-schamed to lerne though a childe schewe
 the and teche the that thou knowist not, for the mooste ignoraunt
 thinge that is is of schamefastnes to lerne And he saithe a wise-
 15 man reioisithe him gretly whanne he seithe that bi his konnyng
 he is ascaped fro the vices and the malices of this worlde, liche as
 he that is escaped froo a schippe wher-in alle þe tother be per-
 sched in his sight And he taught his disciples whenne ye be
 wery of stodie, beholde & loke good stories Thei askid him of
 20 alle wisdomes whiche was moste fulfilled, he aunswered he *pat*
 most counsaith the and moste doubtithe vnto the tyme that he
 haue founde the felynge of trouthe And thei asked him who was
 lewediste in his dedis, he aunswered he that lest gouernethe him
 bi witt, and that leest discernethe bitweene good and eville And
 25 þei asked him whens comythe the subtilte of vnderstandynge,
 he aunswerede theyme · fro the pure and right clere nature, and to
 converse in his lyf with wise peplee And thei askid hym who is
 moost fulfilled with wisdom, he aunswered he that can re-
 frayne his ire and gayne-say his wille And thei asked him which
 30 is the clenneste and the fairiste dede of alle deedis, he aunswerid
 he that makithe of discrecion his true frende for his lieutenant,
 and that makithe his bridille of predicacion, his gouernour of
 patience, and doubte of dethe his secretarie.

Fol 45b Aristotle escote is as muche to say in Grekis tonge as fulfilled
 of C 35 with bounte, and his fader hight Nichomachus, and he was right

1 wele] eult T	4 in his] is in Ad	6 g[r]euyth] C reads geueth
6 [alle], C reads and	7 [for], C reads of	14 for to lerne T
the] the om ETU Ad	23 leeste E	25 soubtelte EU
peplee] his pepyle Ad	29 geyn-say to ETU Ad	30 dede] om Ad
		16 and
		27 wise

oone dothe him grete velanye whanne he seith wel of a good man
 And seith the good wyse man preyseth his predecessour̃, and
 the euel man blameth hem And seith he that vseth his tyme
 in anger, in couetyse, and in oth̃r vices in his youthe, hath a
 thenkyñg therof comonly in his age, and yet it greuyth him that
 he maye nat folowe his olde rule, sauynge oonly his power maye
 nat serue him for the feblenesse of his membres, but he that
 vseth goode vertues in his youthe, though so be that it greue him
 yet shal he be of the bettir̃ name in his age And seith a couetous
 man is more enclyned to auenge any iniurye that a man hathe
 done | vnto him thanne for to recouer̃ any good dede. And seith Fol 35a
 though̃ so be that thu be olde yet be nat ashamed for to lerne,
 though̃ so be that a childe teche the, for the gretteste ignoraunce
 that maye be ys that a man is shamefaste for to lerne And seith
 a wyse mañ reioiseth moche whanne he knoweth that by his
 cunnynge he is escaped from the vyces of this worlde and the
 malyces of the same, in lyke wise as a man is escaped oute of a
 shiṽ where alle his fellowes bene peryssed in his sight And he
 taught his dyssiples, seyenge whanne ye bene wery of studyenge,
 go and loke vpon the storyes And thanne thei asked him whiche
 of all the wyse men was moste accomplysshed, he aunsuerd &
 seide he that moste counseilleth and douteth moste vnto the
 tyme that he hathe founde the weye of trouthe And thei asked
 him ho was moste lewde in his werkes, he aunsuerd and seide he
 that is leste gouerned by wysedame, and he that leste discerneth
 betwene good and euel And thei asked him from whens came
 the subtilte of vnderstondynge, he aunsuerd and seide of the
 right cleere and pure nature, and to be conuersaunte in his lyfe
 amonge wyse meñ And thei asked him ho is of moste complete
 bountee, he aunsuerd and seide he that can refreyne his ire and
 to withstande his owen will And thei asked him ho was moste
 cleene and moste free from alle lewde dedis, he aunsuerd and
 seide he that to his power maketh discrecion his heutenante,
 and he that maketh of predycacioṽ his bridell, of pacience his
 gouernoũr, and doute of the dethe his secretarye. 35

Aristotle is asmoche to seye in the language of Greeke as ful- Fol 35b
 filled of bountees, and his fadir̃ was named Mecynachus, and was

a wisman in the konnynge of lechecraft, þe whiche was phisician
 to the ayelle of Alexaundre And Aristotle was borne in a towne
 calde Stagre, and he was bothe bi his fader and bi his moder of
 Fol 56a þe ligne of Esculapius, of whom mencion is made] a-fore, the
 5 whiche was of the best ligne of alle Grece And whanne this
 Aristotle was viij yere olde, his fader ladde him to the citee of
 Athenes, þe which for that tyme was called the citee of wismeñ,
 & ther he sett him to lerne gramer, retorique, & the bookis of
 poetes And ther he stodied ix yere and lerned gretly & some
 10 in that tyme maade muche of the forsaid sciencis and helde þat
 it was þe ledde to clymbe by vnto all other sciences And some
 other wisemen at þat tyñ, as Pitagoras & many other, noised
 thayme for noon, and mokked hem that lerned theym, saing þat
 suche science as gramer, retorique, & poetrie were not behovinge
 15 to gete no grete wisdom, & that gramer was nought bot for to
 teche litlle childer, & poetrie to telle fables & to compounde
 lesingis, and retorique to haue many wordis & to make wele-
 araide blaundesshing And whan Aristotle herde þees thingis, he
 mervailed muche & was gretly meued ayens þo that sustenede
 20 þat opinion, and enforced him to his power to susteyne grama-
 riens, poetes, and rethoricens And saide þat wisdom myght
 not excuse him from þe forsaid science as long as reason is
 instrument of þe science, it shewithe oponly to knowe eny þinge
 is to vse reason, & þis prerogatiue þat God hathe yeuen to men
 25 to regard of other beestes, it is fulle worthi bicause þat amonge
 Fol 56b men he is holden noble & most rightfulle þat vsethe | mooste
 reason, and that best & mooste behovingly receueth, in hert, derke
 matiers and þat pronuncethe theym in due place and in tyme,
 and bi-cause þat wisdom is moost behouely of alle other thingis,
 30 it shulde be shewid bi the best and bi the most bihouely maner,
 bi wordis moost propre certeyne & short, that might make it to
 be knowen without enpechement or errour, for if the reason spoken
 be imperfite, the name of konnynge is lost & the reder is in defaute,

2 Alisaundre T, Alixandir Ad 3 Stagree ETU Ad he was] was om
 T 4 MS begins again 6 *ledde E 9 poyetes E, poetis U
 9 some] som vndrestanders UTW 11 ledde] so TEU Ad, ladder C
 14-15 retorique gramer] om T 17 many eloquent wordis TUW
 18 blandischynge C, blaundisshynge termes T, blandesshing termys UW
 22 sciences CEIU 23 *openly C 26 noble] mooste noble CETU
 Ad 28 pronuncethe] pronunceth and opynnyth UTW 31 proper
 ande TUW 33 in the defaute ETU

a passinge wise man in phesyk, and was a phesycañ to kunge
Alysaundre's ayel And the seide Arystotle was borne in a citee
whiche was called Stragyre, and was as nygh of the fadiſ syde as
of the modeſ syde of the lynage of Esculapyus, of thewhiche is
made mencyon heretofore, whiche was the beste lynage of alle 5
Grece And whañ Arystotle was of the age of viij yere, his fadiſ
brought him to the cytee of Athenes, whiche at that tyme was
named the citee of wyse meñ, and there he made him for to lerne
grameſ and rethoryk and the bookis of poetes And there he
studied by the space of ix yere and profyted gretely, for at that 10
tyme somme men sette right moche by thes sciencis aboueseide
and helde oppynyõ that thei were the laddeſ wherby men myght
clymbe vp to alle othiſ sciences And somme othiſ that were
wysemen at that tyme, as Pyctagoras, Pychoras and many otheſ,
helde hem as for no-thinge, and mokked hem that lerned thes 15
sciencis seyenge that suche sciences as grameſ, rethoryk, and
poetrye were nat couenable to gete any connyng where wysedam
was inne, and that gramere was noughte but for to teche childreñ,
and poetrye for to telle fables and compose lesynges, and rethoryk
for to polysshe and make faire his wordes and sette hem plea- 20
sauntly togeders And whanne Aristotle herde thes thinges, he
merueylled gretely and was gretly ameved ayenste hem that
helden suche openyõ, and enforced himself to his power for to
susteene gramaryens, the poetes, and the rethorycyeneſ And
seide that sapience myght nat excuse himself from the sciences 25
aboueseide, lyke as resoun was the instrumente of sapience, and
it apperith openly, ho that wole knowe any thing, he muste haue
it by reasoun, for in that God hath yeuẽ a prerogatyf to man
ouer alle othiſ beestis for the moste worthiest, to þat entente that
amonge alle meñ he is holde moste noble and most rightwoſ that 30
vseth reason, and he that moste couenablely resceyueh in his
herte the derke thingis, and he that pronownceth hem in tyme
and in place couenable, and forasmeche as sapience is the moste
noble of alle otheſ thingis, it shulde be shewed by the bettir reason
and in the moste couenable maneſ, by wordes most propre 35
as shorte as a man coude goodely shewe hem wthoute empeche-
mente of errour, for yf a resoun be shewed vnparfytely, | the name Fol 36a
of science lesyth and he that redes it is in defaute, and thanne the

& þan the herers standith in doubte And after þat Aristotle
 coude þe said sciences, he coude ethiques and the iij sciences
 theologiques & he lerned them of Plato in a place that men
 calle Lapidence in þe parties of Athenes, & at that tyme Aristotle
 5 was xviij yere olde And the second tyme þat Plato went to
 Secle, he left Aristotle in his place in the said toune of Pideine,
 in the whiche he teched the science And after the dethe of Plato,
 king Philippe sent for Aristotle, the whiche went to him in-to
 Macedonie and dwelt with him alle his lif, shewing his grete
 10 science And aftir the decese of þe said Philippe, Alexandre the
 grete, his son, regnede And whenne Alexandre departed from
 Macedonie for to go in-to the region of Aise, Aristotle retourned
 to Athenes and abode there x yere, & studied so longe þat he
 was right a soueraigne clerik And it fortunede bi envie þat a
 15 preest accused him to þe citezens and said that he worshipped
 not þe ydols as other didde in þat tyme, the whiche mater was
 Fol 57^a tolde a-noon to Aristotle He departed than hastily fro Athenes |
 and retourned in-to the toune of Setagire, of þe which he was
 borne, for he doubtede if he had a-biden lengir þat þei wolde
 20 haue don with him as thei didde with Socrates, to whome thei
 yaue venyme for to drink of the whiche he deide, aloonly bi-cause
 þat he reproved thaym that worshipped idolles, as it is declared
 more plainly hereafore And ther he ordeigned a place where he
 kept scoles and yaue fulle good techinge to the peple, and he
 25 exited thayme to do men good, and to yeue almes to pore peple,
 and to marie maidons and faderles childre, & yeue good to all þo
 þat wolde stodie of whate estate þat euer þei were & he redefied
 and renewed all the towne of Setagire, & þer he sett lawis þat the
 kingis worshipped gretly and helde at full grete reuerence bothe
 30 him & all his dedis And than he diede in lxxij yere of his age
 Tho of the said towne of Setagire tooke his boones & closed

1 þat] the forsaide Ad 2 2nd coude] coude also TUW the etheques
 Ad 4 Lapidente C 5 was] H begins again to] in-to CEH 6
 toune] om T Pideine] so CE 9 possibly C reads Macedoine, Mace-
 donye ETU 12 Aise] so C, E has Ayse which the interpolator changed
 to Aysea, Aysea TU, Aise corrected to Aise Ad, Aise H 13 abode] bode
 C 14 right] om C 15 *cetezens C that] om TU, not cancelled
 in E 16 mater] anon T 18 Satagire Ad 20 with him] with
 om T 21 of the whiche] be wiche Ad *died CUH Ad, dyed E
 22 ydolles ande fals Goddis TUW 26 *maiden ETH, maidenys U
 to all] to om in E but added by interpolator 27 redefied] so C Ad, om

heerers bene in doute And whanne Aristotil had lerned the
 sciencis aboueseid, he lerned etyque and the foure sciences of
 theologie And lerned of Plato in a place whiche was called
 Lopedumie in the terroyre of Athenes, and at that tyme Arystotle
 was xviij yere of age And whan Plato wente the secunde tyme 5
 in-to Cecille, he lefte Arystotle in his place in the same towne of
 Lopedume, in thewhiche he lerned his science And aftir that
 Plato was dede, the kinge Phelyp sente for Arystotle, thewhiche
 wente to him to Macedoyne and dwelled with him alle his lyfe
 tyme, where he shewed his grete connyng And aftir the decesse 10
 of the seide Phelyp, the grete Alysaundi, his sone, regned And
 whanne Alysaundi departed from Macedoyne for to go vnto the
 regyon of Dayse, Arystotle retourned aye in-to Athenes and
 there he aboode x yef, and there he studyed til he was a passinge
 souereigne clerc And it happened for enuye a preest appeched 15
 hym to the cetezeyns and tolde hem that he worshipped nat the
 ydolle lyke as othir dede in that tyme, thewhiche thinge was
 shewed anon vnto Arystotle And sodeynly he departed and
 wente to a town whiche was called Stragye, wherinne the seide
 Arystotle was borne, for he douted that yf he had taryed any 20
 lenger in Athenes, thei wolde haue done by him as thei dede by
 Socrates, to whom thei gafe the venyme for to drynke, wheron
 he deyed, and for that cause oonly that he repreued alle hem that
 dede worship the ydolles, as it is more pleynly declared before
 And in the seid town of Stragye, he ordeigned a place where that 25
 he helde his scooles, and there he taughte many goode thinges to
 the people and dede his payne for to do wele to the people, as
 for [to]¹ gefe almes to the poore, and to mary the poure maydenis
 and orphelynes, and he yaf also to alle hem that had luste to
 studye of what estate or degree that he was of And also he bilded 30
 and made newe the seide towne of Stragye, and there he stab-
 lished lawes that kinges helde hem in grete worship, and in grete
 reuerence, him and alle his dedis And aftir he deyed in the lxiij
 yere of his age And the people of the seid towne of Stragye token
 his boonyes and leide hem in a tombe in the place where thei holde 35

[Scrope MS cont.]

H, E had edefied which was corrected to redefied which the interpolator changed
 to [?] hedefied, edified TU 28 Setagre TU, Stagire Ad, Stagyir H 29
 helde] hielde C, hylde H

thayme in a chasse, þe whiche was set in the place where þe
 grettiste counsailes and þe grettiste businesses of the towne was,
 as wele for the greete witt þat had been in him as for the grete
 loue that thei had to him For the whiche thei loued him & bare
 5 so greete reuerence and so grete affection to þat chasse þer where
 his boonis were, þat whan þei were in eny perplexitee of eny grete
 besnesse, thei went to dispute it nere þe chasse and thei a-bood
 there till thei come to the knowleche of the trouthe And thei
 Fol 57b hadde | stedefaste hope that aloonly for to be nere þe said chasse
 10 þer where the boonis of Aristotle were, as it is saide, theire witt
 shulde be the gretter and their vnderstanding the more subtile
 And thei did it also the more to worshup hym after his dethe and
 for to shewe þat thei were full sory for the loost of suche a man
 And this Aristotle in his life had many kingis & kyngis sonnes to
 15 his disciples, and he componede wele c bookis, of the whiche we
 haue present xxvii in Logique, and vii in Natures, the book of
 Etiques and of Polettiques, the book of Methaphisique the whiche
 is namede of Theologie, and the booke of Engins of Gemetrie
 And Plato lerned it that he wroote his science in bookis, to the
 20 whiche Aristotle aunswarde and said, in excusing him, þat is a
 thing to knowe and to note that tho the whiche louethe science
 shulde no thing do wherbie to lese it, wherefore it is good that
 we compone bookis bi the which science shalle be lerned, and that
 whanne the mynde of men faile, it may be recoueride bi the
 25 meane of bookis Truly tho that hatithe science shalle neuer
 profite in it, though that thei see it in bookis, and if thei see it,
 yit thei set not therbie bot rather departithe therfroo wers and
 lesse wise than thei were a-fore And I haue ordeigned my bookis
 in suche wise that wisemen may vnderstande thayme and that
 30 ignorant peple may haue availe bi theyme And gladly Aristotle
 helde in his hande an instrument of sterres And thus Aristotle
 Fol 58a said who-so in þis world | hathe a good name and the grace of
 God, he shuld aske ne wille noon other thinge And he said to
 Alexand^r first amende thi-silfe, for if thou be not first iuste,

1 chasse] chest H the place] a place T 5 chasse] casse EU Ad,
 place H 6 1st were] were kepte T U W, om H eny] om C 7
 that chasse ETU Ad 9 that] om C 13 loost] losse CETUH Ad 15
 compowned ande made weft an c T U W 16 present] MS present of
 17 ethiques T Ad politiques T Ad, polotiques H whiche] interlineated
 in E 18 *geometrie CETUH Ad 24 men] man IU, not W 27-8

here counsellys for the weel of the towne, and aswel for the grete
 goodnesse that was in him as for the loue that thei loued him
 And thei dede him so grete reuerence and had so grete affeccion
 in that toombe where his boonys laye | inne, that whanne thei Fol 36b
 were in any perplexitee of any grete thing, thei wolde go and 5
 dispute theire matiers as nygh as thei myghte to the saide toombe,
 and there thei wolde abyde vnto the tyme that thei knew the
 trouthe of here matiers And thei hadde suche an hoope that yf
 thei helde here counsell nygh the toombe where as Arystotles
 bonys laye inne, as it is seide before, that here wittes shulde be the 10
 grette? and the more subtile to here vnderstandinge And thus
 thei dede for the more worship to him aftir his deeth and to shewe
 also that thei were right sory for the losse of so good a man And
 this same Arystotle had many kinges and many kingis sones to
 his dyssiples, and composed wel an c bookes, of thewhiche we 15
 haue at this tyme xviij of Logyk, and viij of Nature, the booke
 of Etyques, the booke of Polletyques, the booke of Metaphesyk
 whiche is named Detheologie, and the booke of the Engynes of
 Geometrye And Plato repreued him for he wrote his connyng
 in bookes, to whome Arystotle aunsuerd and seide, in excusynge 20
 himself, that it was a sure and a notable thyng for hem that loued
 science, for thei shulde lose no thinge that thei had lerned but thei
 shulde fynde it ayen in here bookes, wherfore it is good that we
 make bookes by thewhiche men maye lerne allmaner scyence, for
 whanne that mannys mynde is loste, it maye be recouerd ayene 25
 by the meane of bookes And sothely thei that haten science
 shulle nat proufyte therinne, though so be that thei haue bookes,
 and though thei haue bookes yet thei sette nat by hem, and so
 thei departen woris and with lasse connyng thanne before And
 I haue ordeigned my bookes by suche condycions that the wyse- 30
 men shulde vnderstonde hem and the ignorauntes for to haue
 ltil profyte And Arystotle helde gladly¹ in his hande an instru-
 mente of the sterres And Arystotle seide he that hadde a good
 name in this worlde and the graces of God with-all ought nat to
 aske none othir thinge And seide to Alysaundi, redresse thysel 35
 firste, for yf thu be nat wele redressed, with grete payne thu shalt

[Scrope MS cont.]

*wors and las C 31 thus] this T 32 who-so] who-so is TU,
 not in W 34 *Alexaundre E iuste ande trewe TUW

¹ glally MS

thou maiste vnnethe amende wele thu peple, and if thou be in
 errour, thou maiste not wele gouerne theyme, for oon that is
 pore may not make a-nother riche, and ther is noon may wele
 amende another if first he amende not him-silf, and therfore if
 5 thou wolt put harlotrie away from other, clense first thi-silf or
 ellis þou shalte fare as a seke leche, the whiche canne not hele
 him-silf and enforcethe him to hele othir that hathe the same
 sikenes And he saithe the thinge þat moost amendethe the
 businesse of the peple is to haue a lorde, and that the whiche
 10 corruppethe theyme moost is to haue a corrupte lord And he
 saithe kepe the fro couetices, for if thou thinke wele ther-on, thou
 shalte finde that it is no true thinge to haue worship in þis worlde
 & shame in the totheʒ, standing this worlde is bot a house and a
 passage to go in-to the tother & he saithe if thou wolte be riche,
 15 holde the content *with* þat thou haste, for he may not be riche
 þat is not content *with* suche as he hathe And he saithe the
 shrewidnes of þis world is fulle light to knowe, for noon may
 be therin bot þat disworshippithe other & he saithe if bi eny
 euille aduenture comythe to the eny good or bi wele dede comythe
 20 to the eny evill, yt eshewe euer þe eville for thou shalt be dis-
 Fol 58^b ceived *þerby* | at þe laste, bot do euer wele for at þe laste it
 shall be best to the And he saithe þat the whiche þou hast
 preised in thi-silf, blame it not in another man, ne do to noon
 other man þat that þou woldist not haue doon to the, refreine
 25 thi wille, eshue couetice, hate noon other persone, kepe þe from
 envie, & if eny erre a-yens þe, haue him not in indignacion *þere-*
 fore, for noon may eshue errour, & kepe þe fro couetises þat
 enpechthe reason & þat distroiethe trouth And he saithe be-ware
 þat þou vse not thi life in vnprofitable thingis, felawship *with*
 30 wise men & stodie in thaire bookis, flee lesingis, for hers lye not
 bot for rechulnes of reson and of their soule, and þe lest harm
 þat may come to a lier is þat men leuythe him not of noo thinge
 þat he saithe, a[nd] yt a man may better kepe him from a thef
 than from a lier And he saith þe hertis of good peple cordithe

3 may not make] maketh neuer Ad	5 *clanse C	9 a iuste
lorde TUV, lorde not corrupt H	11 couetyse Ad	13 standing]
corrected to vnderstanding in E, standing TU, vnderstanding H		14
tother] tother worlde TUV	18 *disworshippithe E	19 eny] om
T 22 pat] that thyng TUV	24 þat that þou] þat thou CETUH Ad	
not] om C	27 couetise Ad	28 enpechthe CETUH Ad
		29 þat]

redresse thi people , and yf thu be in erreure, thu mayste nat wele
gouerne , the passynge feble man maye nat wele comforte othi^r
men and there maye no man wele redresse anothi^r but he first
begynne at himself , and therfore yf thu wilt putte awaye the
fylth of othi^r meⁿ, clense thiself firste, orellis thu shalt be as the
seeke leche that caⁿ nat heele himself nor othi^r men that bene in
the same maladye And seith that thynge that redresseth beste
the nedys of the people is for to haue a rightwose lorde, and that
thyng *pat* | moste hurtes hem is to haue a corrupte lorde And Fol 37a
seide kepe the from couetyses, for yf thu thenke wele theron, thu
shalt fynde that it is nat lowable for to haue worshippⁿ in this
worlde and shame in a-no^per, for this worlde is but an hous of
passage for to go in-to anothi^r, and yf thu wilt be ryche, suffyse
the with that that thu haste, for that man maye neuer be ryche
that holdeth him nat contente with that that he hathe, be it neuer
so litil And seith the cursednesse of this worlde is good to knowe,
for there maye no man be worshipped withoute dysworshippynge
of othe^r And seith if it happened that of an eu^el dede there felle
to the someman^e of good, or of a good dede there felle to the
someman^e of harme, yet loke thu eschewe allewaies the eu^el
dede, for thu shalte ellis be begiled at the ende , but loke thu do wel
alleways^s, for at the ende thu shalt fare the betti^r And seith
what thyng that is preyed vpon the, loke thu blame it nat vpon
anothi^r man And seith loke thu do to no man othirwise thanne
thu woldeste he dede to the , refreyne thi will , eschewe couetyse ,
and loke thu hate no man , kepe the from enuye , and yf any man
erre ageyns the, yet for all that haue him nat in thyne indignacion,
for there maye no man eschewe errou^r, and kepe the from suche
couetyses that shulde empeche thi reasonⁿ and destroye trouthe
And seith loke thu vse nat thi lyfe in suche thingis as bene
vnprofitable , and also put the in the fellashippⁿ of wysemeⁿ and
studye in here bokes , flee leesynges, for the lyers lyen not but for
that thei recche not of reasonⁿ of here soule , and the leest harme
that may come to a lye^r is that no man wole beleue that he
seyth, and yet natwithstandinge a man maye bettir kepe himself
frome a theef thanne frome a lye^r And seith the hertys of goode

Scrape MS cont]

om CETUH Ad 33 a[nd], MS a a man] men TU, not W
better kepe them TU, but not W, kepe hym betir C

gladly liche as þe rayn medlithe him lightly *with* the water of þe see, and the hertis of euille peple cordithe not lightly though that thei be to-giddir as bestis be, the whiche is mery to-gider a while and sodeynely fightithe to-giddir And he chastied Alexaundre, 5 saienge to him þe first thing þat ye doo, loke ye ordeine þat *your* benefices be not yeuen bot to tho that louethe and folowithe trouthe, & make rigorous peines to be had to tho þat louethe disceitis and þat dothe harme to other And he saithe if ye doubte eny thinge, haue a recourse to wisemen, and if the wise 10 men dispreise yow, be not wrothe *with* hem therefore, for ther is
 Fol 59a noon bot þei haue som vice, & | therfore if a man haue some vice and he haue many moo good vertues on þe tother part, a man shulde not therfore lett to ask him counsaile And, Alexaundre, knowe verely þat muche peple shalle enpeche the & noy the 15 whiche may not helpe the And he saithe iustice is a mesure that God hathe set in erthe bi the whiche þe feble is defended from the mighti, and the true from the lier, and he is a fole and disceued þat wille dispreise this noble mesure And he saithe a wiseman knowithe the lewed bicause he was somtyme lewid, bot 20 the lewde was neuer wise and therefore he may not knowe wisdom & he said to Alexaundir knowe þat eueri businesse of þi reaume the whiche longithe not for the to doo is litille or hit is generalle, bot the grete businesses longithe to the *with*-out committing it to eny other, and if thou emploie the litille and leue 25 the grete, þou shalt perceiue that harme is like to come to the in tyme commyng, if it come not to the sonner And he saithe liberaltee is to yeue to the nedie or to him þat hathe deserued hit, so þat þe yift be aftir the power of þe yeuer, for he þat yeueth ouer his power shulde be called a wastour and not liberaill And 30 he saithe wisdom is as the defence of the soule and liche the mirrour of reson, or ells he is full happy þat enforcethe him to gete it, for þat is the roote and the grounde of alle þingis noble & preysable, and we may gete a good ende therby & kepe vs fro

1 *reyne EU Ad 1-2 him with þe water of þe see lightly C 2
 though] thought C 3 as] like as UTW 1s] arne T 4 *feightithe
 EU 7 rigorous T, rygours H 11 bot þei haue] bot that he hathe
 CETU, but that hath H Ad 12 part] partie TU 13 him] crossed
 out in E 14 *empeche E enpeche the] the om T Ad 18
 dispreise] disspise Ad 21 *Alexaundre CE, Alsaunder T, Alyzaundir
 H 22 the whiche] whiche om T, om H 1s] be yt H hit is] om
 H 23 besynes T Ad 24 emploie CEH, employe and besie thee aboute

men accordeñ soone togediſ, lyke as the reyne is lightly medled
 with the watiſ of the see, and the hertes of euel folk accorden nat
 lightly though so be that thei be alweye togedre, lyke as beestis
 maken moche of othiſ and soudeynly thei fallen at debate And
 thanne he taughte Alisaundiſ, seyenge to him the firste thinge 5
 that ye shal do, establishe youreself and that ye geue nat youre
 goodes away but to hem that louen & sewen trouthe, and loke
 ye do rygorouſ peynes to hem that louen falsheed and dothe
 harme to othir folkes And seith yf thu haue a dowte in any
 thinge, loke thu haue recours to the wyse men, and yf þe wyse 10
 men dyspreyse the, loke thu be nat wrothe therfore, for there is
 no man but he hath somme vyce and yet he hath many othiſ
 goode vertues, and therefore a man shulde nat lette for to aske hym
 counsell | And seide to Alysaunder that tomoche people wole Fol 37^b
 hurte the and annoy the, for thei maye nat helpe the And seith 15
 iustyce is a mesure that God hath stablissed vpon the erthe, by
 thewhiche the feeble bene defended fro the myghty, and the true
 man fro the lyer, and he is right a grete foole and foulle deceyued
 that wil dyspreise that noble dysposicion And seith the wyse
 man knoweth the ignoraunte for he was oon himself somtyme, 20
 but the ignoraunt was neuer wyse and therefore he myght neuer
 knowe wysedame And seide to Alisaundiſ knowe right wele that
 all besynesses of the reame that longen to the be but litill, and
 yf thei be generall withoute comyttinge to otheſ, and yf so be
 that thu commytte the grete thingis to othiſ men and takest vpon 25
 the the smale thingis, thu shal parceyue right wele that in tyme
 to come grete hurte shal falle vnto the orellis sooneſ thanne thu
 wenyste And seith lyberalte is for to gefe to the nedy people,
 orellis to him that hathe deserued it, or to him that is in wille for
 to deserue it, and loke þat the gyfte be meetely aftiſ the power of 30
 the geveſ, for he þat yeueth ouer his possibilite oughte to be
 called a wastoure and not liberaſ And seith wysedame is as a
 thinge that defendith the soule, and the myrroure of reasoun, O
 what he is wele at ease, that enforceth himself for to gete it, for
 it is the fundacion and the roote of alle noble thingis, and by it 35
 we maye haue the good ende and to kepe oureself from alle grete

[Scrope MS conu]

the litill T U W 25 grete] grete thinges T U W 26 to the] to om
 CETUH Ad *soner CE 29 shulde] schalle C, *schold E 32
 the grounde] the om T þingis] added interlinearly in MS

turment And he said O Alexaundre, if þou vse þi lordship
 otherwise than thou shuldist, envie shalle be ouer þe, & of enuy
 Fol 59b shalle come lesingis, & of lesingis hate, & of hate | vntrouthe &
 enmytee, & of enmytee bataile, & bi bataile lawe shalle perische
 5 & þi possessions shal be lost, bot more-[o]uer if thou vse þi
 lordship liche as thou shuldist, trouthe shal growe in thi reaume,
 of trouthe shalle come iustice, of iustice shalle come loue, grete
 yiftis, & suerte, bi the whiche lawe shall be mentened & þi peple
 encrecede And he saith he that ordeyneth his reaume to be
 10 seruaunt to lawe, he shulde regne, & he þat submittith the lawe
 to the reaume yeueth it discrece And he saithe a king shulde
 be of stronge corage, fulle of thoughtis, takinge hede to þe ende
 of thingis; and he shulde be curteis & debonaire and ref[reine]
 his ire there where it ought and shewe it þer where it is nede, to
 15 kepe him fro couetices, to be true, to gouerne him as muche as
 he myght aftir his predecessours, and to yeue golde to his peple
 after þat thei be and haue deserued it, to defende & to kepe the
 lawe and to do it euer welle, & to be strong, and if bodely
 strengthe faile him, lete him haue strengthe of corage, bi the
 20 whiche he may be seurede in all his businesses, for at the leste
 that strengthe sufficith vnto him And he saithe the kinge þat
 governithe hym wele bi his witt, he is worthy to be gretly praised
 And he saide Alexandre, seke richesches not transitorie, lif not
 meueable, trost not in a reaume that may be taken away bot
 25 trust in euerlastinge thinge, & be petuous & not so petuous þat
 it may do þe harme, do ponishment of tho that hath deserved
 Fol 60a it without deferringe, labour to fortifie þe lawe for in | that is
 the fere of our lorde, and whan þou maist take vengeance of
 thyne enemye, do it not deferre it or a-bide in-to a-nother tyme,
 30 for þe statis and þe condicions of þis worlde meueth & chaungeth
 sodeynly And he saithe thou shuldist not hate him þatt saithe
 trouthe, ne chideth him that kepith trouthe and feithe, and
 who-so is contrarie to the farthe is enmye to the and to thi
 reaume, and it is bettir þat þou correcte þe and amende the bi

1 þi] in thi T U W lordschippes T U W 5 MS reads more euer 6
 thou] tho T 8 *suretee ETU mentaigned C 9 his] him CE, hym
 his T U W, hym þe H 13 MS reads referme as Ad 14 ande to shewe
 TU, not W 19 *strenght EU, strengith T, strenthe Ad 20 surede
 CETU besynes T 21 saithe] saide C 22 worthy] wordi TU,
 not W 23 saide] seythe H seke not ryches transetory H 24

turmentis And seide O Alysaundiſ, if thu wilt vse thi lordshipp
 otherwise thanne thu oughteste, enuye shal falle vpon the, and
 of enuye shal come lesynges, and of lesynges hate, and of hate
 iniustyce, of iniustyce iniurye, of iniurye bataile, and by bataile
 the lawe shal perysse and thi possessyons shall be loste, but and 5
 thu vse thi lordshipp as thu aughteste, trouthe shal growe in thy
 reame, and by trouthe shal come iustice, and from iustice loue,
 and from loue grete yeftys and surete, by thewhiche the feyth shal
 be mayntened and thy people encresed And seith ho that stab-
 lisheth his reame to be seruaunt of the lawe, he shulde regne, and 10
 ho that seweth the lawe, it maketh him to encrease And seith
 a kinge shulde be of grete courage and thenke what shal falle of
 the ende of his dedis, curteys and debonayre, he shulde also
 refreyne his wrath where that him oughte to do it, and to shewe
 it there as it is nedfull, and kepe him also from couetyses, to | leue Fol 38a
 truly and to governe him as nygh as he maye aftir his predeces-
 sours, and to ordeigne for his people lyke as thei be and as thei
 haue deserued, and defende and kepe the lawe and the feyth, to
 do wele at alle tymes and to be stronge, and yf the strengthe of
 the body faile him, yet lete him haue the strengthe of courage, by 20
 thewhiche he shal be assured in alle his nedfull thinges and at the
 leste weye that same strengthe shulde suffyse him And seith
 that kinge that gouerneth himself wel by his wysedame is worthy
 to haue grete laude And seide O Alysaundiſ, gete the ricchesses
 that wole nat passe awaye, a lyfe that wole nat chaunge, a reame 25
 that may nat be take away, thinges that bene perpetuell, and
 loke thu be peteuouſ, and nat oonely suche pitee as maye cause
 the for to haue harme therby, but loke thu do punycion on hem
 that haue deserued it withoute dyfferryng, laboure for to fortifye
 the lawe, for in that is the drede of a lorde, and whanne thu 30
 mayste take vengeance of thyne enemye, loke thu deferre it not
 vnto another tyme, for the statys of this worlde chaunge sou-
 deynly And seith thu oughtest nat to hate him that seith
 trouthe, nor tempte nat him that kepith his feythe And seith
 stablysse the feiſe in the begynnynge of thi regne, and it is 35
 bettir that thu amende and corecte aftir the exsample of thi

[Scrope MS cont.]

*meueable E, meuable C, meueable T, vervayly Ad 25 *pituous EU
 26 hath] haue T 29 in-to] to CEH Ad 31 not] om T 32
 chide TH Ad 34 correcte þe] þe om T

the example of þi predecessours, than thi successours amende
 thayme bi þe example of the And he saithe worshup good
 peple and perby maiste thou haue loue of þe peple, and set not
 thyne entente on this worlde in the whiche thou maiste not longe
 5 abide, worshup wisdom & satisfie hit by disciples, scolers, and
 good maisters, worshup theyme and pay for theire despenses,
 and, witholde theyme to þi meyne after þat thou seist that thei
 haue lerned in konnyng and thou shalt finde ther-in grete profite
 & worshup And he saithe he is of strong corage and good dis-
 10 crecione and of loueable dedis that berith paciently his aduersitees,
 for men knowith not a man in his prosperitee And he saithe
 þou shuldist þink þat the febelist of alle thyne enmyes is myghtier
 þan thou And he saithe thou shuldist holde þi cheualrie in as
 grete loue in tyme of pees as in tyme of werre, for if thou wolt
 15 seure theyme or þat [thou] sett noo store bi theyme, þei wil quite
 Fol. 60b þe welle y-nough when | thou shalt haue too doo with thayme
 And he saith the grettist profite that thou maist doo to thi
 reume is to put away shrewis and to renewe good peple & he
 saithe a man is of euille condicions that tentithe bot to vices of
 20 other, and that gretly preisithe hym-silf in dispreising alle other
 And he saithe to dye worshupfully is better than to lyve dis-
 worshupfully And he saithe the wisdom of a man of smale
 birthe is worshipfulle, and þe foly of him þat is of grete birthe is
 the grettist shame that may be, and couetise is the thinge that
 25 moost puttithe away the name of gentillesse And he saithe
 a good gouernour shuld hold his peple as his kynne & his
 freendes, and not as his tresour or his heritage, and he shulde
 delite him in þat þe whiche he hathe of his heritagis or of his
 peple rightfully, and not in that þe which [he] hathe bi vio-
 30 lence And he saithe noon shulde haue shame to do iustice, and
 if þe king be nott rightwise, he is no king, he is rather a violent
 rauenour And he saithe shrewis obey for drede and the good
 peple for þe goodnes of hem, and standing þat a man knowith þe
 1) maneres, a man shulde doo wele to the good men and bi rigoure

3 þi peple CETUH Ad 4 in] bi T maiste] maist live, with live
 cancelled in T 7 meyne] menye E, fee TUV 9 saithe] seis H
 9 and good] of good CETUH Ad 11 his] om T 12 þink] thing
 U *feblyest EU 11-13 And he seith that the feblist of all thyne
 enemis thou shuldest thyne is mightier then thou Ad 15 seure C,
 suere corrected to seure by interpolator in E, seuer TU [thou] om MS.

predecessour^s thanⁿ the successour^s shulde amende it in exsample of
the And seithⁿ worshi^p the goode folk^s and by that thu mayste
gete the loue of thi people, and sette nat all thyne entente on
this worlde wherinne thu shalte nat longe abyde, worshi^p sapi-
ence and fortifye it in goode maners, by goode maisters^s, by 5
dyssiples, and by scolers, honoure hem and helpe to paye he^r
dispen^ce, and holde hem of thyne housholde lyke as thu seest
that they haue profyted in science, and thu shalte fynde that
grete worshippe and profyte shal come to the therfore And
seithⁿ he is of a grete corage and of good dyscrecion and of a true 10
feythe that taketh paciently his aduersytees, for oon can nat
knowe a man in his prosperitees And seithⁿ thu shuldeste thenke
that the moste feble of thyne enemyes is more stronge thanne
thiself And seithⁿ thu shuldest aswel cherysse thi knyghtes in
tyme of peas as in tyme of werre, for yf thu wylte nat please hem 15
nor sette by hem in tyme of peas, they wole quyte the welynoughⁿ
in tyme of werre, whanne thu shalt haue neede vnto hem And
seithⁿ the gretteste proufyte that thu mayste do to thi reame is
for to putte away the euel people and to rewarde wele the good
people And seithⁿ that man is of euel condycion that taketh 20
none | heede but to the vyces of othi^r menⁿ, and that preysethⁿ Fol 38b
himself in dyspreysinge othi^r folkes And seithⁿ it is bettir to
deye worshipfully thanⁿ for to lefe in shame And seithⁿ the wyse-
dame of a man that is of poure lynage is worshipfull, and the foly
of him that is of grete lynage is the gretteste shame that maye be, 25
and couetyse is the thing^e that moste taketh away the name of
gentilnesse And seithⁿ a good gouernoure shulde take his people
as his kynne, and his kynne as his frendes, and not as his thresoure
or his heritage, and delyte himself in that that he hath of his
people rightwosly, and nat of that that he hath by vyolence 30
And seithⁿ there shulde no man be ashamed for to do iustyce
And seithⁿ if the kinge be nat rightwose, he nys not kinge but
a vyolente man and a raptour And seithⁿ the euell folkes obeyenⁿ
for feere, and the goode obeyen by he^r goode dedis, and whanne
a man knoweth these two mane^rs of peple, a man shulde do wele 35

[Scrope MS cont.]

16 ynought C 17 *grittist C 24 a thinge T 25 moost] om T
gentilnes CTH Ad 26 shuld his peple love H, shulde lufe his pepil
Ad 29 [he] so T Ad, om CEUH and MS hathe] hathe geten UTW
32 the good] the om ETU Ad

chastice þe shrewis. And he saithe alle ire shulde not be to
 sharpe ne to light And he saithe sende a pistle to Alexaundre
 that kungis be worshupped bi ij causes, that is to say for in-
 struccioñ of good lawis, for conquestis of regions, and for to
 5 peuplie desert landes And also he wrote to Alexaundre that he
 Fol 61a shulde not correct men | is defautes with rigour, for men may not
 kepe theym in alle thing from defaute, wherfor errorr must som-
 tyme be foryeuen, and if of necessite purgacion must be doon, a
 man shuld shewe þat he dothe it bi constreinte of right and not
 10 of vengeance. And he sawe a man þat had his hand y-kutt of
 for thefte, to whom he saide because that this felawe hathe taken
 from other that the whiche was theirs, men hath taken from him
 that the whiche was his And he said how shulde oon loue
 a-nother that can not loue him-silf? And he said to Alexaundre
 15 thou maiste not better be bilouede of þi peple ne haue duringe
 lordship thanne for to do wele to thayme, for if thou greue thayme
 and though it hap þat þou be lord of theire bodies, yt hast thou
 not the lordeship of theire coragis, and thinke ther is grete perile
 to angre thi peple in many maners and ther [15] bot litlle to doo
 20 to be belouid And he saith he is right happy that is chastied bi
 a-nother And he saithe fortifie your soules and departe yow
 fro couetices the whiche distroiethe feble coragis And he saithe
 ther is no thinge makith a man lesse to auaile thanne to auaunt
 him-silf or to preise hym of the goodis that he hathe doon And
 25 some saide to him a-mong yow wisemen whie be ye not wrothe
 when eny persone wil teche yow? He aunswerd. because þat we
 noise that to knowe, it is right a profitable thinge And he saithe
 Fol 61b who-so hathe no power to do wele, | at the leest kepe him fro
 evill dede And he said to his disciples loke ye haue iij eeres,
 30 of þe whiche lete ij be euer redye to here þat þe whiche profithe
 & lete þe tother go to thingis vnprofitable And thei askid of
 alle thingis whiche was moost profitable to the worlde? He

2 saithe] om UT, cancelled in E sende] y send H Ad 3 bi] for
 CETU Ad., in H 4 conquest T regions heritable TUW to peuplie
 ande make habitacions in deserte landis TUW 5 And] cancelled in E
 to] om T 6 shulde not] om T 8 purgacion] so CEH Ad, in E changed
 to punysshrit, punishhit T, punsshit U 10 y-kutt of] cut oft
 CEU, cutte of T 11 that] om T Ad 13 the whiche] om E but added
 by interpolator 14 a-nother] other to which interpolator added an a in
 E 17 þat] om T 19 [18] so Ad, om CETUH and MS 20 to be
 loved TCH Ad chastysid H 26-7 þat we noise] om Ad noise

to the goode folkes and chastyse rigorously the euel people And
 seith thynge angre shulde nat be to sharpe ne to lighte And seide
 in a pystel whiche he sente to Alysaunder that the kinges bene
 worshipped for thre maner causes, that is to seye by institutions
 of goode lawes, by conquestis of regyons, and of landes that bene
 deserte for to fylle hem with people And he wrote also to
 Alysaunder that he shulde nat at all tymes correcte the people
 with rygour, for the people maye nat at alle tymes kepe himself
 oute of defaute, wherfore a man shulde at somme tyme pardone
 here trespasses, and yf so be that a man muste nedys do punycion,
 a man shulde shewe that he were constreyned in maner for to
 redresse it and nat to shewe that he doth it vengeably And he
 sawe a man whiche had his hande kutte of for a thefte that he
 had done, and thanne he seide for be-cause that he toke away
 othir mennys thynges, thei haue taken away that was his And
 seith how shulde oon foole loue anothis, whanne he can nat loue
 himself And seith thu mayste nat be bettir loued of thi people
 ne to haue thi lordshipp for to endure thanne for to do wel to thi
 people, for yf thu greue hem and hurte hem, though so be þat
 thu be lorde ouer here bodyes yet shalte nat thu be lorde ouer her
 courages, and knowe right wele that it is grete peryll a man to
 wrath his people in many maners, for he shal nat be wel beloued
 of hem And seith he is right an happy man that can chastyse
 himself by othir men And seith fortifye youre soules and
 departe you from thes couetyses that destroyen the feble corages
 And seith there is no-thinge that maketh a man lasse worthy
 than to make his auaunte of the goode dedis that he hath done
 And somme seide vnto him what is the cause amonge you wyse
 men that ye be nat wrothe whanne any man wole teche you?
 He answered and seide for we take it for a profitable thinge
 And seith he that hath no power for to do wele, yet at the leest
 weye lette himself from doyng euel And seide to his dyssiples
 loke ye haue foure eeres, of thewhiche lete tweyne of hem be redy
 for to here these thynges that profyten and the tothre tweyne
 for to forsake the thynges that be nat profitable And thei asked
 him what was the moste profytable thinge that myght be to the

Fol 39a

[Scrope MS cont.]

that to] om H

28 no] not CETU

29 said] saithe C

30 euer

redye] every side C

32 thinge C

aunswerd dethe of shrewis & he saithe a man may not be
 knowen so wele as in his grete lordship and myght And Aristotle
 saide of alle thingis the leest is lightiste to bere [saue] of konnyng,
 for who-so hath moost þe lightier he berithe it And thei askid
 5 hum whate þing is moste behouely to seke for a discrete man,
 and he aunswerd tho thingis that a-bidithe with hym thoughe
 that he escape al naked from perille of the see And he saithe
 men shulde of sciences cheese the best, liche as [a] flie dothe that
 chesithe þe best of the flour And he had a noble heritage þe
 10 whiche he made to be gouerned bi an-other without gonge therto
 hum-silf, and som askid him whie he wente not theder, and
 he aunswerd who-so oftenest visitithe his heritagis oftenest
 is angrid And he saithe a fooles tunge is the key of his
 secretes And he saide to oon þat was slowe to lerne if thou
 15 wolt not take the peine to lerne and to konne, thou shalt haue
 þe peine of vnkonnyng the whiche is grete And he saide to
 oon of his disciples be-ware that þou felawship not with a man
 Fol 62a that knowith not hym- | silfe And he saithe þo that be en-
 clined & habandonede to vices may not resceue encrece ne
 20 profite in science And he saithe if thou wilt habandon to thi
 body alle his willes, he shalle þe wers come to helthe and to other
 thingis, and the soule shall stand dampned And he saithe he
 that holy is enclined to fornicacion may not be preised in the
 ende, it is harde for a man þat is mery to be wrothe, and oon
 25 envious man liberal, ne a couetouse man may not be riche And
 he saithe a man is proude bi his dedis, like as golde is bi fuyre
 And on of his disciples spake to him of oon of his felawis, to
 whomme he aunswered I wol not beleue thi worde a-yenste þi
 felawe, for I wol not beleue his a-yenst the & he saide liche as
 30 rayne may not auale to the seede that is sown on the drie stoon,
 on the same wise stoodie may not auale a fole And he saithe þe

2 as in his] as whanne he is in his TUW 3 [saue] MS reads faire?
 4 þe] he Ad lighter T he] om Ad 5 behouefull T 7 escaped
 ECTU ad naked] om C from alle perile C see] see, id est scientia vel
 sapientia TUW 8 [a] so CTH, the Ad, om MS and EU 9 heritagis
 E þe] om T 11 theder] om TU, in W 13 fooles] foole is C Ad
 14 slowe] slawe E 16 of] repeated in MS of vnkonnyng] om T
 19 *habondoned CTU, aboundid H 24 a man þat is mery] a mery
 man CETUH Ad 25 man liberal] liberalle man CEUH Ad 26
 proude] so CEU, provid T Ad, prouede H fuyre] fure C, fire ETU Ad
 29 for] nor TU his] his worde T saide] seith T Ad 31 to a foole

world, he aunsuerd and seide the dethe of euell folkes And
seith a man maye neuer knowe a persoon so wele as whanne he
is in his gret lordshipp and myghte And Arystotle seith of alle
thinges in the worlde, the lighteste thinge is moste easyest for to
beere but oonly connyng, for the more that a man hathe therof 5
the lighter he shal bere it And thei asked him what was the
moste couenable thinge for a dyscrete man to haue, he aunsuerd
and seide these thinges that leuen with him yf he escaped oute
of the perell of the see naked And seith of alle connyng a man
shulde chese the beste, lyke as the bee chesith oute the beste 10
thinge of the floure He hadde a place whiche was his enhery-
taunce whiche he put to the rule of othre folkes, for he wolde nat
come there himself And thei asked him whi he wolde nat go see
his lyfelode, he aunsuerd and seide for he that moste ofte
vesiteth his places is moste oftentimes wrothe And seith the 15
tunge of a foole is the keye of his secretes And seide to oon that
was slowe to lerne if thou wilt nat take payne vpon the for to
lerne, thou shalt haue the payne as he that knoweth nat, whiche is
moche gretter thanne the tothir And seide to oon of his dys-
siples loke thou beware that thou fellasship nat with that man that 20
knoweth nat himself And seith thei that bene enclyned at alle
tymes and abandovne himself vnto vices maye neuer resceyue
encrece ne profyte in science And seith if thou wilt gefe vnto thi
body all his willes and lustes, it shal be the wor3 for the body in
his helth and othir thinges, and the soule shal falle vnto perpetuel 25
dampnacoon And seith ho that is enclyned vtirly to forny-
cacion, at þe ende he shal haue no worship therof And seith a
man that is ioiefull, it is grete payne to make him wrothe, and a
liberal man | maye nat be enuyous, ne a couetouse man shal Fol 39b
neue3 be ryche And seith a man is preued by his dedis, lyke as 30
the golde is tryed by force of the fyre And oon of his dys-
siples compleyned vnto him vpon oon of his fellowes and seide he hadde
done hym wronge, to whome he aunsuerd and seide I wol nat
beleue thi tale oonly ayenste thi fellowe, for I wol nat beleue his
tale ayen3 the And seith in lyke wise as the reyne maye nat 35
proufyte vnto the corne that is sown vpon the stone, knowe
right wele that in lyke wyse the studye of a foole maye nat

tunge of a man shewith his wisdomē or his folie And he
 saithe experience correctithe a man & helpithe him to lyue wele
 And he saithe wisdomē makithe the riches of a riche man feire,
 and it hidithe the pouerte of a pore man And thei askid him
 5 whate it was to speke wele, and he aunswerde to speke litlle
 and resonable, and to yeue resonable and lowable aunswer And
 he wrote to Alexaundre, saenge ye be a noble kinge and a
 Fol 62b mighti, and yit ye may be more and | shal be if ye gouerne wele
 youre peple and amende thayme, for doinge þat þei shalle be
 10 obeisaunt to yow, and if ye wille asserue to thayme for to take
 so muche of theires þat ye leue thayme not, than shalle ye be
 lord of a pore peple and ye shalle be like to him that had leuer
 to gouerne dum bestis than men, ne ther is no thinge les bihouely
 to a prince than to couerte þe good of his peple And thei askid
 15 him whate thing a man shulde not say though it were trouthe,
 he aunswered the preise of him-silue And he saith a litlle
 trouthe is good, for a man abliþh him to haue more And he
 saithe reasoun makith alle dum beestis to be sourmounted, and
 than who-so hathe the faute of reason, he is a beest And he
 20 saithe in al thingis that the whiche is newiste is best except love,
 for þe elder it is the better it is And oon callid Abraquin said to
 him lord of sciences, whate thing shulde he lerne first that
 sekith the wisdomē? þe konnyng of the gouernaunce of a man
 bi-cause þat it is perpetuel and more noble with-out comparisoñ
 25 þan eny thing þat we haue And he askid howe may the soule
 seke wisdomē? As the seke man, and as the blynde sekith theire
 colours be tho that seeþe it And thei askid him how may a
 soule be-holde him-silue? He aunswered whanne a soule failethe
 wisdomē, it knowith not the silf ne noon other, liche as the sight
 30 withouten light knowith neither him ne noon other And he
 Fol 63a saithe al þingis hath *propertees*, | & þe *proprete* of discrecion is
 to chese the best And he saithe lordshippes goten bi stodie and
 labour and for to pas diuerse *perilles*, thei haue taken a good ende,

2 experiences C

5-6 to speke well ande resonable T

10 *abei-

saunt C

13 to gouerne] to om T

*doum C, dombe T

14 þe

good] his good U

21 þe] om ECU

for eldir it is, with it is cancelled

17 C Abracum H

23 wisdomē] wisdom and he aunswerde Ad H

a man] a om TU

25 þan] that U

25-7 And he seeþe it]

omitted T

26 seke] sekis C

wisdomē] wysedom he answerd H Ad

and as] as om C

29 it] he T

liche] om T

30 *nother T, neþer H

prouffyte And seith the tunge of a man shewith his wysedame
& his foly And seith experyence correcteth a man and techeth
a man to leue wele And seith wysedame shewith faire and
honestely the rycchesse of a ryche man, and hydeth the pouerte
of a poure man And thei asked him what was good language 5
and speche, he ansuerd and seide for to speke but litill and that,
he seide, shulde be spoken with grete reason and able for to be
allowed And he wrote to Alysaundi^r ye seeme to be a noble
and a myghty kinge, and I knowe wele ye be so, and yet ye shal
be grette^r with that that ye wole ordeigne youreself to gouerne 10
youre people truly, for yf ye do so, thei wole obbeie you the
more, and yf ye wole take awaye he^r goodes and leue hem so
litill that it maye vnneth suffyse hem to leue vpon, ye shal be
lorde of a poure people and ye shal be lykened to him that loueth
bettir to gouerne the beestis than the men, and there maye nat 15
be a more vncouenable thinge to a prynce thanne to coueyte the
goodes of his people And thei asked him in what thinge a man
shulde holde his peas inne, though so were that it were true, he
aunsuerd and seide that a man shulde nat comende himself And
seith a litil trouthe is good, for ho that ableth himself to trouthe, 20
it shal falle the more vnto him [A]nd seith reasoun maketh
man to surmounte alle othir beestis, wherfore and a man lacke
reasoun, he is a beest And seithe amonge alle thinges the newe
bene beste excepte louc, for the elder that loue is, the bettir it is
And oon whiche was called Abraquis, lord of sciences, asked him 25
what mane^r thinge shuld he lerne firste, that wolde gete wyse-
dame, and he aunsuered that he shulde lerne firste that science
that shulde gouerne the soulle, for be-cause that it is perpetuel
and more noble withoute any comparison thanne any thinge that
we haue And | thei asked him how that the soulle myght gete Fol 40a
wysedame, he ansuerd and seide in lyke wyse as the seeke man
maketh the phesyryan by his sekenesse, and as the blynde man
vndirstandeth the colours by hem that seen hem And oon asked
him how maye a soulle knowe himself? He aunsuerd and seide
whanne a soulle lacketh wisdom, he shal nat knowe himself nor 35
none othir, lyke as a sighte withoute light that maye nat see
himself nor none othir And seith alle thinges haue propirtees,
and the propirte of dyscrecion is to chese the goode thinges And
seith the lordes haue gotten by he^r studye and by he^r laboure for

& tho that be geten bi gladnes or bi delitis be comen to a smale ende, and comunly we se tounes of gret labour wele peupled and susteined, and þe tounes fulle of delitis go to distruccion And he saithe hastines of speche makithe the peple for to erre And
 5 he saithe I meruaile me how he of whom men saithe wele withouten cause takith it vpon him, and howe he of whome men saithe eville withouten cause angrithe him And he saithe a man holdithe that more dere the whiche he hathe with grete payne or dere bought than that the which he hathe with-outen coste &
 10 with-outen peine And he saithe fare not as the bultelle that puttithe the branne and with-holdith the sowñ And he saithe: men shulde not yeue the gouernaunce of þe peple to a childe, ne also to hym þat is not knowing in worldly thingis, ne to hym þat folowith to muche couetices, ne to hym þat wille wirke with-outen
 15 deliberacion, ne to hym that is to vindicatif And he saith there is no difference betwene a childe of age and a child of tatches and of condicions of whate age þat he be, for the condicion of men be shewed bi the dedis and not bi the tymes And he saithe hit
 Fol 63b is | nedefulle to a man, if he wille be good, to be habile of him-silf
 20 to knowe trouthe and to doo it in dede or to take it of an-other, for who-so may not vnderstande it of hym-silf & wille not lerne it of an-other, he may not be good And he saithe goodnes is diuised in ij maners, oon is in the body, the ij^{de} is in the soule, and the thridde is with-out the bodie, wherof the moost noble
 25 is goodnes of the soule, of the whiche the forme shewithe wele in good dedis, and in vsinge them wele is founde verray science And he saithe wisdomne is founde in a man bi longe lernynge, and good tacches comyth of good accustomynge And he saithe we shuld knowe the tokens that the condicions of men shewithe
 30 bi the delectaciones outwarde, the whiche shewith bi the dedis, for he that of his plesaunce aloonly absteinethe him from bodely delectaciones shuld be called temperat, and who-so absteinethe hym sorowing in him shulde be called ambicieux, & soo of other condicions And he saithe there be many that knowith good

5 me] om C 7 *yueñ E, yville C 10 bultelle] so CETUH,
 bolut Ad putteth the floure ande withholdith the bran T 11 sowñ]
 floure UW 12 not] om C þe] om T 14 *werk EU 15
 vindicatif CEU 16 tacches CTH Ad, tatches EU 19 wille] om H
 25 *fourme C 27 a] om CETU 27 bi] om T 28 tacches] techyng T
 33 *ambicieux CEU, ambitious T, ambishieus H 34 many] mayny T

to escape the grete perilles whiche causeth hem to come to good
ende, and thes thingis that be geten with delytes and sportes
come to a smal ende, and ye maye see comounly thees townes
that good labour is inne bene wele replenysshed of people and
wele holden vp, and thees townes that bene full of vyces fallen
to destruccion And seith haste of spekinge maketh men for to
erre many tymes And seith I haue grete merueyle how he, that
a man seith wel by withouten cause, can accept it, and also how
he, that men seye euil by withoute cause, can be wrothe And
seith men haue in gretter cheertee that thing that is dere bought
orellis gotten with moche peyne thanne that thing that cometh
lightly to a man and withouten peyne And seith loke ye be
nat lyke the bultynge cloth, that casteth oute fro hym alle the
meele and floure and kepith himself the branne And seith a
man shulde nat gefe a childe the gouernaunce of the people,
nor to him that knoweth nat the occupacions of this world, nor
to him that hath grete ioye in couetyses, nor to him that wole do
his dedis withoute deliberacio, nor to him that is to vengeable
And seith there is no difference betwene a childe of age and a
childe of maners what age that euer he be of, for the condicions
of men be shewed by here werkes and nat by the tyme And
seith it is nedful to a man, yf he wole be goode, that he be abled
therto as for to knowe trouthe and for to do it in dede, orellis that
he lerne it by anothe, for of himself he maye nat vnderstande it,
and he that wole nat lerne it by anothe, maye neuer be good
And seith the goodnesse is deuysed in thre maners, the firste is to
the body, the secunde is to the soull, the thirde is withoute the
body, and the moste noble is the goodnesse of the soulle, the-
whiche goodnesse appereth in doynge | goode dedis, and in vsynge of Fol 40b
that goodnesse is founden the verrey trouthe of science And seith
wysedame is founden in man by longe lernynge, and goodnesse
cometh by good custume And seith we oughte to knowe the signes
that the condicions of men shewen by the dilectaciouns withoute-
forthe whiche shewen by here dedis, for he that absteyneth him
oonly from his pleasaunce and fro þe bodily dilectacions, he aughte
to be called a man wele attempted, and he that absteyneth himself
from dilectacions and is sory therfore, shulde be called ambycious,
and so of othe thinges And seith there bene many that knowen
the goode maners and done hem nat, and thei resemble the

dedis and dothe hem not, wherefore thei be like seke peple that askith counsaile of leches and dothe not ther-aftir, and euen liche as for that cause theire bodies beth ferre from helthe, euen so soules be ferre from blissidnes And he saithe wele dede is a
 5 diuine þyng, & yit in som wise it is greuou to come to, bot men gothe lyghtly to eville dede, for it is a fulle light thinge to drawe
 Fol 64a ferre du bersault *id est* from, & | hit is full descervable to smyte it, we may be evel in many maners bot we may not be good saue in oon And he saithe the faute of konnyng is cause of malice,
 10 bi-cause that many errithe vsing vnlefulle [envies] bi ignorance, for thei knowe not whate is to do ne whate is to leve And he saithe aged peple louethe to-geder and childer not, for aged peple for the moost partie hathe theire delitis egalle & youth differencethe in many maners And he saith the fulfilling of felicite of
 15 man is to gete freendes, a man may not haue felicite in hum-silf if he do not wele to other, standinge in the perfeccion of felicite is to do wele to other, and therfore he that hathe indignacion [to] the good dedis of other is alle oute of felicitee And he saithe a man hathe neede of a freende wheder his businesses be wele or
 20 eville, yf thei go eville, he hathe nede of his freendis, if thei go wele, he hathe nede to make him mery *with* hem And he saithe noon delitithe hum [in] iustice bot the iuste man, in wisdom and þe wisman, in frendship and the verray frende And he saith he þat louethe God *with* good loue and his wisdom and his good
 25 dedis, and he is beloued of him, and he is besie to do him good And he saithe shrewes susteinethe perilles bi strengthe of malice, and good peple sufferithe perilles paciently bi the strengthe of their soule, for þe pacience of a good man is not in the strengthe
 Fol 64b of handes, of | armes, ne of other membres, the whiche is the
 30 strength of dumme beestis, bot the good pacience of the sowe is to withstande merly greuou perilles of couetices and of other perilles of this worlde, in fourme and hope too haue a good eende, And he wrote to Alexaundie, saieng thow oughtist wele to obey to the commaundementis of God, for he hathe youen the thi wille

1 dothe] *doiethe Ad 4 wele dede] well doyng T U W 6 fulle] om T 7 du bersault *id est* from] so CEU Ad, om TH full euille to disceyueable *with* euille to cancelled in T 10 envious MS and C, envies ETU Ad, enviouses H 12 louethe] loveth welle U, but not in W 14 the] om C 14-15 of man] of many U, with manye T 17 [to] so T, of H Ad, om MS and CEU 19 besinesse CETUH Ad 20 yif] for

seeke folkes that asken counsell of the leeches and do nat
 aftir hem, and lyke as here bodyes beñ ferre from helthe, so
 bene the soules ferre from blessednesse And seith to do wele
 is a thinge that man hath neede of to lerne, and yet it is som-
 what peynefull for to come therto, but for to do euell, men 5
 come lightly to it, for he seith to sheete aferre at a marke is but
 a lite thinge, but it is ful harde for to hitte it, and in many maners
 we maye be euell, but we maye nat be goode but in oone And
 seith the lacke of connyng is cause of euell, for many erreñ in
 vsunge of heʒ werkes that thei shulde do by ignoraunce, for thei 10
 wote neuer whanne thei do wele nor whanne thei do euell And
 seith olde men louen togedre but children done nat, for þe olde
 mennys delytes bene gretely euell and the yonge dyfferren in
 many maners And seith the accomplissement of felycite of
 man is for to gete him frendes, for a man aloone maye neuer haue 15
 felcite in himself, for the perfeccion of felcite is to do wele to
 otheʒ, and therefore he that hath an indignacioñ of the goode
 deedis that bene done by otheʒ folkes is altogedir oute of felcite
 And seith he hathe neede to frendes that hath gretely for to do,
 be it wele or be it euell, for yf it go euell, he hathe nede of helpe 20
 of his frendes, and yf it go wele, it is necessarye that he make ioye
 and solace with his frendes And seith ho that loueth God truly
 hath wysdame, and he that hathe wysdame and dothe the dedis
 theraftir is beloued of God and is full redy to do wele to him ayen
 And seith the euell folkes susteyne the perilles by the force of 25
 here bodyes, and the goode suffren the perilles by the force of
 here soule, for þe wysdame of the goode men is nat in the
 streyngth of here handes, of here armes, or in here otheʒ mem- Fol 41a
 bres, which is the streyngthe of otheʒ dombe beestis, but the
 goode pacience of the soule withstandeth gladly the grete perilles 30
 of couetyises and otheʒ delites, in full hope for to haue a good ende
 And wrote to Alysaunder, seynge in this wise thu oughreste wele
 to obbeie the worldly thinges of God, for he hathe yeue the that
 thu woldest haue and that thinge that thu haste desired of him

[Scrope MS cont]

if TUW thei it Ad he thei TU, not W hathe haue T his]
 hur T 22 [in] so TUH Ad, om MS and CE, added by interpolator in E
 25 dedis, and] and om CETUH Ad besie right besy CETUH 26
 sustenethe] iustenyth H Ad *strengith T, strenght E 31 the
 grevous H pereñ T 33 to] vn-to C thow] that thou TU, not in W

and that *pou* hast desurede And he saithe konnyng is lif &
 ignorance is dethe, therefore he that knowithe is lif, for he vndre-
 standithe whate he dothe, and he that knowith not is dethe, for
 he vndrestandithe noo thing that he dothe And he saithe men
 5 may not vndrestande without enfourmacion of lernyng, liche as
 theire sight withouten light may not se the shappes of sightlye
 thingis And he saithe, the antiquite of tyme makithe dedes to
 be for-getsen and for-doth waies, & there abidithe not bot good
 name and loue, þe which passethe the good dedis of aunsient peple
 10 abiden in þe hertis of theire successours, strengthe yow than to
 gete a good name, the whiche failithe no tyme, and bi this good
 name thi noblesse shalle endure & he saithe a fole farithe as he
 that fallithe in a depe water, for if he holde the, he shalle drowne
 the with him, and if thou flee from him, thou art sure & he
 15 saithe lesingis is sikenes of the soule the which is fordoon bi the
 mean of reson, for reson lethe neuer And he saithe the moste
 stedefast wise man is he that pronouncethe not a thing vn-to þat
 Fol 65a | it be wele vndrestande, and the best speker is he that spekithe
 not without that he be purueide a-fore, and þe best worker is he
 20 that begynnethe not his besines to that he haue discuted and
 avisede it wele in his herte, ne ther is noon that shulde thinke so
 muche as þe wise man in wisdom, to the whiche he holdithe him,
 for it is nede to puruey of goodnes a-fore that he be riȝt certeyn
 And he saithe men be more enclined to couetice than to reson,
 25 for couetice hathe felawshipped with hym of chuldehode, and
 reson comythe not to theym to that þei haue perfite age And he
 saithe childe dispreiseth and hatethe their maisters, for at the
 tyme that men lerneþe theyme, thei conceive not the goodnes þat
 may come to thayme, thei fele bot the labour alle-oonly of
 30 lernyng And he called Alexaundre, making him questions vpon
 the gouernaunce of the lordis and of the peple, to whome Alex-
 aundre aunswerd and notwithstanding the same, Aristotle bett
 him with roddis Some askudde him whie he bette him without
 cause, þe aunswered thys childe is able to be a grete kinge I

1 and] om TU, cancelled in E 2 is lif] is his life with is cancelled in
 H 4 vnderstandis CET, knoweþe Ad noo thing that] not what Ad
 6 sightlye] lightly C 8-9 good name the whiche faileth no tyme T
 peple] peple that T, peple & H 11 a] om CETUH Ad 13 drowne]
 drowned C, drawe T 20 businesses C discuted] so CETU
 Ad, dysputid H 26 that] om T Ad haue] be of Ad 27 hur

And seith knowynge is lyfe and ignoraunce is deth, and therefore he that knoweth is a-lyue for he vnderstandeth that he dothe, and he that knoweth nat is deed for he vnderstandeth nothinge that he dothe And seith men maye nat vnderstande withoute enformacion of dyscipline, lyke as here sight maye nat see 5 withoute lichte the schappes of thingis And seith the longe passinge of tyme maketh a mannes dedis olde and defaceth here traces, and thanne there abideth no thinge but good renowne and loue, that abideth in the hertis of here successours for here goode dedis that thei dede in here dayes, and therefore enforce the for 10 to conquere the a good name, whiche at no tyme shal faille, and for that good renown thū noblesse shal endure And seith the foole is as a man that falleth in a deep watir, and yf he ley honde vpon the, he wole drowne the with him, and yf thou flee fro him, thou arte seure And seith lesynge is an infirmyte of the soule, 15 for by the meane of reasoun he shulde nat lye And seith the moste stedfaste wyseman is he that wole nat pronounce his matiers vnto the tyme that he hathe wele vnderstande hem, and the beste spekinge man is he that spekith nat vnto the tyme that he be wel purueied of his language, and the beste werkeman is he that 20 wole nat begynne his werkes til that he hath wele aduysed & discussed hem in his herte, and there is none that oughte to thenke more thanne the wiseman, for it is right nedful that he knowe his matiers right wele or he be wel acerteigned in hem And seith the men bene more enclyned to couetyses thanne to reasoun, for coueityse is accompanied with hem in her chuldhode and reasoun cometh nat to hem vnto the tyme that thei come to parfite age And seith the children dispreysen and haten here maisters, for at that tyme that the maister techeth hem thei conceyve nat the goodnesse that maye come to hem therby but thei 30 feelee oonly the labour of the lernynge And he called Alisandre | and asked him questionis of the gouernaunce of the lordes and Fol 41b of the peopple, to whome Alisaundir aunsuerd right wele And yet natwithstanding that, Aristotle bete him with a rodde And thanne somme asked him what was the cause that he beete him 35 so withouten any trespasse, he aunsuerd and seide that this

[Scrope MS cont.]

maister T 32 the same, Aristotle] he Ad bete CT, beete U 34
hable E

haue bete hym aloonly to kepe him in mekenes, for he shalle sone
 be proude And he saithe if thou may a-mende other, amend
 thayme as thr-silf And a_yong man askid hym whie he was so
 pore, to whome he aunswered my pouertee hathe not offended to
 5 me ne doon me noon harme, bot thyne dothe the harme and shalle
 do harmes y-nowe And he saithe þe worlde farithe as a gar-
 Fol 65b deyne of the whiche reaumes bethe the diches, | and reaumes be
 menteinend bi lawes that kingis settithé, and kingis be menteinend
 bi theire chualry, chualry is gouerned bi money, money com-
 10 mythe of the peple, the peple is gouerned bi iustice, and þus
 farithe alle the worlde

Alexaundre þe grete was son to king Philip^p of Macedonie, the
 whiche Philip^p regned vii yere And oon of the grete lordis of his
 landes, called Chahus, was cause of his dethe, the whiche loued
 15 Alexaundre[s] moder, and he enforced him to haue her as muche
 as he might And as she wolde nott concent to hym, he thought
 to slee kung Philip^p, her housebande, and that he wolde haue
 here to wife and regne in the reaume It bifille that after the
 dethe of king Pilate, the whiche in his life was subiet to king |
 Fol 66a Philip, his son was disobeisaunt [and] the said Philip^p sent oo
 parte of his chualry a-yenste him, and the tother partie of his
 peple he sent with Alexaundre to go to-fore a towne called
 Serapie, that of newe was rebelled, and thus a-bood king Philip
 gretly dispurueide of peple And than Cahus assembled as muche
 25 peple as he might gete and ranne vpoⁿ king Philip^p, whiche was
 discourmfite & wounded to the dethe, for the whiche the toune,
 where þat he was, was gretly meued And than come Alexaundre
 a-yen from his viage, and founde that his fader drewe fast to the
 dethe and his moder in prisoun in the handis of Cahus Thanne
 30 Alexaundre, meued and angred not without cause, come with
 swerde drawn to smyte Cahus, whenne he perceived his moder
 that Cahus helde, he withdrowe his stroke for doubte of smiting

5 *schul E 6-7 gardyne C, gardine EU, garden T Ad 7 of] om C
 8 mentaigned C 12 *Alexandre CE, Alexander T Ad, Alyzaundre H
 of] H breaks off, one folio wanting Macedonie MS and CE 13 yere] om T
 14 Cahus CETU Ad 15 *hur CT, hir E, hirre Ad 17 *housbonde
 ET, husbonde CU, huseband Ad 20 [and] so CETU Ad, MS reads to
 21 parte] partie CETU 23 Sarapie C was] om T 24 dispourvoide
 Ad 25 apon C 26 discourmfite CETU, disceyued Ad 27 þat] om
 C 28 *fonde E drewe] drowe C 30 came CTU 32 helde]
 helde C withdrowe ETU

childe is ordeigned for to be a grete kinge, and for to kepe him lowely therfore I beete him, for he wol ful hastily be right proude And seith if thou maiste redresse any man, loke thou do it as thou woldest do to thyne owen self And a yonge man asked him whi he was so poure, to whome he aunsuered my pouerte offended 5 me neuer nor dede me neuer harme, but thyne hath done the harme and yet wole do the moche more And seith the worlde is lyke a gardeyne wherof the dyches be lykened to realmes, and the realmes be mantened by the lawes whiche the kinge hath stablysshed, the kinge is mayntened by his knyghtes, 10 the knyghtes bene gouerned by money, the money cometh of the people, the people is gouerned by iustice, and so is all þe world

The grete Alysaundi^r was sone to kinge Pheli^p of Macedoyne, whiche regned vij yere And a grete lord of his lande, whos 15 name was Chaus, was the cause of his deth, for that he loued the moder of Alsaundi^r and enforced himself, asmoche as he might, for to haue he^r, and she wolde in nowise consente to him Wherfore he thoughte for to slee the kinge, here husbunde, to thentente whanne that he were dede, he shulde wede the quene, and so for 20 to regne oue^r that reame So it befell that aftir the deth of a kinge that was named Pilate, whiche in his tyme was subiecte to kinge Pheli^p, his sone anone aftir the deth of his fadir disobbedyed kinge Pheli^p and the same kinge Pheli^p sente a grete partie of his knyghtis ayenste him, | and the tother partie of his people he sente Fol 42a with Alysaundi^r to besege a towne, whiche was named Sarapye, that rebelled of newe ayenste kinge Pheli^p, and so the seide kinge was lefte right destitute of people And this seide Cahus assembled alle the people that he myght make, and came ayenst kinge Pheli^p and discomfited him and hurte him vnto the deth, wherof the town 30 was gretely troubled and meoued And euen as this caas felle, came kinge Alsaundi^r home from his viage, and fonde his fadre almoste deed and his moder was in pryson in the hondes of this Cahus Thanne was Alsaundi^r gretely stered and wrothe, and nat withoute cause And anone as he was ware of the seid Cahus, 35 he pulled oute his swerde for to haue smeten him, thanne was he ware that Cahus helde his moder, and withdrowe his strook for doute of his moder lest he shulde haue hurte here Thanne seide his moder vnto him sone, kille this cursed man and leue

hur Than his moder saide to hym son, slee this shrewe and let
 not for me Alexaundre smote him than to that he fille to ye
 erthe and lad him to his fader, the whiche was yit on lyue, and
 said to him king, see here thine enmye I will that he die of thyne
 5 owne hande, so shalt thou be venged And than he arose with
 grete peine & slowe Cahus, and a-non aftir he deide And Alexaun-
 dre maad him to be entered ful worshipfully, and Alexaundre
 regned after him Bot a-fore his dethe, he tooke Alexaundre, his
 son, to Aristotle for to lerne, the whiche lerned him fulle wele and
 Fol 66b | he was of fulle grete & good vndrestandinge And whenne that
 he was nere dethe, he called Alexaundre and made him king and
 set the corone of his hede, and he made him to sitt in the sege
 roialle & made the princes to come to him, the whiche resceiued
 hym for there lord Aftir that he called Aristotle and com-
 15 maunded him to say to Alexaundre, his son, some good exorta-
 cions be-fore him, the whiche may availe him in the tother worlde
 whanne that he shal departe from this, and Aristotle did so And
 a-non after the dethe of kinge Philip, Alexaundre spake to his
 men and said to thayme
 20 Feire lordes, in some maner I wol haue lordship^p ouer yow,
 bot I woll be as oon of yow, and þat pleasithe yowe, pleasith me
 I wol loue that ye loue, and hate that ye hate, and I wol in noo
 wise be contrarious to yow ne to *your* dedis, bot that I wolte hate
 fraudes & malces And I haue euer loued yow in my fader-is lif
 25 and yit wille do bi *your* counsaile And y pray yow, drede God
 & obey hym as soueraine, and chese him to king þat ye see moost
 obeisaunt to God, and hym þat best can thinke of the good staate
 of the peple, and him that is moost debonaire and mercifulle to
 the pore, the whiche shalle best kepe iustice & the right of the
 30 feble a-yen the myghti, the whiche shal expose his bodie best to
 published thingis, and that bi no dilectacion ne delite shalle be
 slowe to kepe & to defende yow, bi whome ye shalle be defended
 Fol 67a fro | alle eville bi the meane of his good workes, & þat moost

2 *felle RTU 3 *ledde ETU on lyue] a-lyve Ad 4 him] the
 Ad 5 shalt] shalle C *aroose E, arose U, rosse Ad 7 ful] om
 T *wirschipfully Ad 9 wele] wyelle Ad 12 corowne T, crowne
 C of] so EU, on CT in] on C 14 Aftir] And aftir C 15
 to say] sey T 21 woll] *wolte C, wil ETU Ad 26 soueraigne C
 27 best can] can best C 28 of] on T 31 published] publik
 TU, publissed C Ad, publissed corrected by interpolator to publik and

nat for me Thanne Alisaundi? smote him that he felle to the
 erpe, and broughte him vnto his fadir, whiche hadde yet a litl
 lyffe lefte in him, and seide vnto his fadir kinge, lo here is thyne
 enemy, I wole that he dye of thyne handes, and so shalt thou be
 venged And thanne kinge Pheliþ aroose vp with grete peyne 5
 and killed Cahus, and anoone aftir he deyed himself And Ali-
 saundi? made him buryed with grete worship, and thanne he
 regned aftir him And yet before or kinge Pheliþ deyed, he put
 Alisaundi? to the rule of Aristotle, whiche taughte him right
 worshipfully and was of right grete vnderstondinge And whanne 10
 kinge Pheliþ was nygh the deth, he called Alysaundre to him
 and made him kinge, and sette the crowne vpon his hed and
 made him sytte in the roial seete, and made calle alle the princes
 and charged hem that the^[1] shuld take him for here lorde And
 thanne he called Aristotle and prayed him that he wolde teche 15
 Alysaundi? somme good thinge in his presence before he shulde
 departe oute of this worlde, and so he dede And anoone aftir
 the deth of kinge Pheliþ, Alysaundre spake to his men and
 seide

Faire lordes, I wole nat haue any maner lordship ouer you 20
 but wil be as oon of you, and what that pleaseþ you, I shal holde
 me right wel agreed And I wole loue that ye loue, and I wole
 hate that ye hate, and I wole in no wyse be contrarie to youre
 dedis, but I that hate fraudes and malice, and haue alleweyes
 loued you, while my fadir leued, and yet do | and shal do, I Fol 42b
 counseile and praye you that ye drede God and that ye obbeye
 him as youre souereigne And chesith him for your kinge that
 ye see wole be obeysaunte to God, him also that wole beste penk
 vpon the state of the people, he that shal be moste debonaire and
 merciful to the people, he that kepeth beste iustice, and he that 30
 wole helpe the feoble man in his right ayenste the stronge man,
 and he that wole beste dispose his body to the profites of the
 comon wele, and him that wole nat for no dilectacions or delites
 be slowe for to kepe you or defende you, by thewhiche ye shal be
 kept frome alle euell by the meane of his goode werkys, and he 35

[Scrope MS cont.]

profytable in E

hardily shal put him in *perle* of dethe for to destroy enmyes, for
suche a man shulde be chosen king and noon other

And whanⁿ his men hadde herde his resons aforesaid and
knewe his enstruccioⁿ & his subtile vndrestanding, thei were
5 gretly *merueiled*, yit thei aunswerde him þus we haue herd þi
resons, and we haue resceiued thayme, and we resceiue þi coun-
saile Thus wille we we beseche the to regne and to haue the
lordship ouer vs euer, for we holde noon hathe better deseruede
to be our king And thus thei chase him for kinge and for lord, &
10 crowned hym, and thei yaue him blissing, praieng to God þat
he wolde menteine hym To whome he saide y haue herde the
prayer that ye haue made for me and howe *with* good hert ye haue
made me kinge, wherefore mekely y beseche God to afferme the
loue of me in your coragis, soo that for no *maner* of delhte he
15 suffre me to doo [no] thing bot that may be profitable to yow
and worshup to me And a-noon he sent *lettres* to alle the tounes of
his reau^me and to alle the princes of the whiche the tenure
folowith

Fol 67b Alexaundre of Macedonie, to suche and to suche, we grete yow
20 wele God almighty is my lord & youres, my maker and yours,
maker of heuen and of erthe, of steris, of mountaignes, of þe see,
and of other thingis, bi þe whiche he hathe sett in my corage
verray knowlege of him and of his drede, and he hath set me to
his seruice and bounde me to the keping of his peple And of my
25 childehode he hath set me in the hiest estate of þis worlde, for the
whiche y thanke hym of so noble begynnynge, and y beseche him
of good contynuaunce of better eende And ye knowe wele þat
our faders & youris hathe worshupped idoles, the whiche may
neither helpe ne noye, see ne here, and the whiche that hathe
30 neither resoⁿ ne vnderstanding, and þei shulde haue shame
to worshup ymagis that thei haue made with theire owne handis
For þe which y wolle that from hensforthe ye haue stedefaste
bileue in verray God and him to *serue* & to worshup

2 chose C 4 instruccioⁿ ETU 5 amervailed Ad 5-7 we
haue harde the orations ande reasons to haue you owre kyng ande we haue
receyved them, we beseche etc T, similarly U and interpolator of E who wrote
me youre in place of you owre 7 Thus] this C and to] to om T
8 none othere Ad 9 chase] so CETU Ad 11 *manten E, mantaine
C 15 thingis CETU, no thyng Ad, thing MS, chose [French text]
17 tenour C here aftry folowith Ad 19 Macedoine E 20 2nd
my] thi U, H begins again 21 sterres ande TH Ad 24 to the] vnto

that moste hardly wole put himself in daungier of deth ayenst
 your enemyes, for suche a man oughte to be chosen for kinge
 and none other

And whanne his people hadde herde his grete reasons aboue-
 seide and vnderstode his grete discrecion, thei were gretly 5
 abasshed Thenne thei aunsuerd him, seyenge in this wyse we
 haue right wele vnderstande and herde thi reasons, and we haue
 resceued and resceiue thi counseile Wherefore we wole and praye
 the that thu regne and gouerne vs for euermore, and we vnder-
 stonde that there is none so worthy nor haue so wele deserued 10
 for to be oure kinge And right so thei chase him and crowned
 him to here kinge, and thei yaue him the blessinge and preyed
 God hertily for to mayntene him To whome he seide I haue
 herde the prayou? that ye haue made for me, and also þat ye
 haue with a good herte made me kinge, wherfore I beseche 15
 Almyghty God with alle humblenesse that he wole afferme the
 loue of me in youre courages, that for any dilectacion he suffre
 me not to do any thinge but it be to you profitable and to me
 honou? and worship And anone he sente oute his lettres to alle
 the goode townes of his realme and to alle his princes, aftir the 20
 fourme as hereaftir shal folowe

Alysaundi?, kinge of Macedoyne, to suche and suche sende Fol 43a
 gretinge Almyghty God is my lorde and yours, my creatou? and
 yours, maker of heuen and of erth, of sterres, of mounteyns, of
 the see, and of alle othe? thinges, whiche hath put in my courage 25
 verey knowelech of hym and of his drede, and hath stablissed
 me to his seruyces Also he hath bounde me for to kepe his people,
 and in my childehoode hath sette me in the highest estate of this
 werlde, wherfore I thanke him lowely of so noble a begynnynge,
 and I beseche him hertily to be my good meane that I maye be 30
 brought to the goode ende And ye wote wel that youre faderis
 and oures haue worshipped ydoles that myght nouthen noye ne
 helpe, see nor heere, ne haue nouthen reasoun ne vnderstondinge
 And we oughte to haue grete shame for to worship thes ymages
 that we haue made with oure handes Wherefore I wole that fro 35
 hens-forthe ye haue verrey beleue in the true God and that ye
 serue him and honoure him

[Scrape MS cont]

the TU, not in W 25 *childeheede CE, childehede TU, children Ad
 *highest TU 26 thonke C 29 noye] ioye TU 30 *nether EU

And than he sente *lettres* to his chualry, bi þe whiche thei
 knewe his life and his wille, & whate his entent was to do bi their
 good helpe, with the whiche thei were wel content And after þe
 receitis of tho *lettres*, thei come to him wele garneished, and he
 5 yaue thayme good wagis And whenne þei sawe him so wise & so
 liberal, so stronge and of so grete corage, so curteis & of so lowable
 Fol 68a | condiciones, rightfulle y-nough, pituous to þe pore & to the feble,
 dreding and obeieng to God and enclynnyng to his seruices, thei
 thought alle that he shulde be a fulle grete lord and a mighti, that
 10 he might make hem alle grete maisters, and therefore thei serued
 him with good hert And king Philp his fader had vsed to pay
 euery yere a trouage to kinge Darie of Perse, to the entent that
 he might be in pese And therfore king Darie sent his men to
 Alexaundre for to resceiue the trouage vsid, as it is said, to
 15 whome he aunswerde the henne is dede that leide suche eggis
 And thus thei went a-yen, withouten other aunswer hadde And
 whenne Alexaundre regned, the contree of Grece was in so grete
 deuision that thei hadde many kingis, that were alle in discen-
 cion, oon a-yens a-nother, and bicause of þat deuision king
 20 Alexaundre discomfite thayme, oon after a-noþere, and was lord
 of alle, the whiche he shulde not haue bene lightly if thei hadde
 been alle oon And he was the first that sett the lordship of Grece
 holy vnder o lorde And thanne come in-to his corage for to goo
 to conquere alle the reaumes of the occident, and so he didde and
 25 regnede ouer thayme After that he wente in-to Egipte, and there
 he edified a citee nere þe greene see, the whiche he named aftu[r]
 his name Alexaundre, and that was the viij yere of his regne
 After that he went in-to the lande of Estam & fro thens in-to
 Ermenie, and whanne king Darie of Perse had herde the aunswere
 30 that Alexaundre had made to his messangers, and herde speke of
 Fol 68b his | dedis and howe he shulde in shorte tyme entre in-to the
 cuntree of Thir, he had grete indignacione So he wrote a *lettre*

1 to] so by correction from bi in T 4 resceite CETUH Ad 6 so
 stronge and of] repeated in MS 7 petous CT, and pytous H 11
 Phelp U 12 trewage H Dary H, Dare Ad 13-17 bottom of
 folio 55 of C torn away with loss of text 16 other] any other TH
 21 not lightly haue been CETUH Ad 21-2 hadde been alle oon]
 had not bene at discorde Ad 22 Grice Ad 23-4 for to conquere
 C 24 of] in C dede C 26 nere the Grekis see TUV MS reads
 aftus 28 Estam or Escam in H 29 Ermonie TH harde T

And aftir that he sente lettres to his knyghtis, by thewhiche
 thei knewe his lyffe and his wille and that his entent was to
 helpe hem to his power, wherof thei were right gladde and ioyfull
 And aftir that thei hadde resceiued his lettres, thei comen to him
 wele garnysshed of suche thingis as longer vnto knyghthode, and
 he ordeigned hem goode wages And whanne thei sawe that he
 was so wise, so liberal, so stronge and of so grete a courage, so
 curteys and of so goode condycions, so rightwois and so fulle of
 pitee to poure men and feble men, dredynge & obbeynge God,
 and enclyned himself so gretely to his seruyce, thei thought
 himself that he shulde be a grete and a mighty | lorde and that Fol 43b
 he shulde by his grete worthynesse make hem grete maisters,
 wherfore thei serued him with alle here hertis And his fader,
 kinge Phelip, payed euery yere of custume a trewage to the king
 Dayre, whiche was kinge of Perce, to that entente that he myghte
 sytte in peas And therfore kinge Dayre sente his men to Aly-
 saundre for to resceiue the payement of the trewage, as is before
 seide, to whome he aunsuerd and seide that the henne that yaued
 thes eggis was dede And so thei wente her weye and hadde non
 other aunsuere And whanne Alysaundre began to regne, the
 lond of Grece was in so grete deuysion that thei hadde diuers
 kinges, and eche oon of hem was in debate with other And for
 because of that deuysyon, the kinge Alysaundre scomfyted hem
 euerych aftir other, and was lorde ouer hem alle, wherfore and
 thei hadde bene all oone, he hadde nat so lightly conquered hem
 And he was the firste man pat made the lordeship of Greece
 vndir oon lorde And thanne it fell in his courage for to go and
 conquere alle the reames of the occidente, and so he dede and
 regned ouer hem And aftir that he wente in-to Egipte, and there
 he bilded a cite nygh to the greene see and called it Alysaundre
 aftir his name, and this was done in the vij yere of his regne
 Aftir that he wente in-to the lond of Desterne and from thens
 in-to the lond of Armenye And whanne Dayre, the kinge of
 Perce, had herde the aunsuer that Alysaundre had sente him by
 his messangiers, and herde also of his grete dedis and how that
 he come and shulde hastily entre in the lande of Tyre, wherof he
 had grete indignacion And thanne anon he sente his lettres

[Scrope MS cont.]

32 Thur] Tyre W, Tire TU, Thyre H, There Ad, othir C

to the peple of the cuntree of Thir, of the whiche the tenure folowithe

Darie, king of kingis, to the peple of Thir, we sende It is comyn to my knowing that the noised thefe called Alexaundre
 5 with alle that he may assemble of *oyer* thefes, gothe in-to *your* countree and in-to *your* lande Wherefore I pray yow that ye wille take him and his felawship^þ with their armes, beestis, and other thingis, and that alle be casten and drowne in the see And as touching the thief *pat* callith him-silue theire lorde, that
 10 ye wille bringe hym hastily to me, for y knowe verreily that your myght and wisdom is grete ynough to fulfille a grettir thing, seing that thei of Grece be of so smale dedis and of no value

And notwithstanding thes *lettres*, Alexaundre regned ouer the same peple and was theire lorde & fro thensfurthe he entrede
 15 in-to the lande of kunge Darie of Perse and logged him on a flode called Vscoche And whenne the tithinges come to Darie, he was right wrothe and wrote to Alexaundre in this fourme

Fol 69a Darie, king of all þe worlde, shynyng as the sonne, Alexaundre, theef þou shalt wit that the kunge of heuen hath sett me king of
 20 al erthe and hath yeue me the ricches, the worshuppes, and þe highnes, þe noblesses, the strengthes, and the lordshippes of thayme Neuertheles I haue vndrestande that thou, with other theves, hast taken on the to come and logge þe vppon the floode of Scoche, hurtinge my lande And with that thou makist the to
 25 be called a king and hast taken upon the a coroune I knowe wele þat this comithe of pride and of the folie of Grekes Wherefore I sende to the and commaunde the & charge the that, thes *lettres* seeyen, incontinent that þou resist of this [folly], for thou arte a childe of no value, fulle of folie, thou ought in no wise compare
 30 to me And if þou refuse this, in an eville tyme come thou euer out of thi lande I sende the a cofre fulle of golde, to the entent

3 Dary H sende gretyng T 4 thefe] theefe C, tiraunt TU, theefe corrected to tiraunt by interpolator of E 5 thefes] tiraunts TU, and so by correction in E 5-7 lost in C, bottom of folio 55 torn away 9 theef] tirant UT, and so by correction in E 11 ynought C 12 Grice Ad value] value H 15 kunge] kyngis EU Darie of Perse] Daries of the reaueme of Perse TUW on a] in a T 16 Vstoche E tidingis CEUH Ad 19 theef] tirant TU and so by correction in E 20 erthe] the worlde Ad 23 on the to come] vnto the come TU, not W 26 the folie] the om Ad Grekes] Gregis E, Grege C 28 resist] leve UT and so by correction in E of] om TUW folly TU Ad and so by correction

vnto the people of the same cuntrey, seyenge as here-aftir
follewith

Dayre, kinge of kinges, to the people of Tyre sende gretynge
It is comen to myn vnderstondinge that the thief whiche is openly
knownen, named Alysaundre, with alle the power that he can 5
make of othir theeffis is goynge vnto your land Wherfore I praye
you that ye wol take him and alle his companye and alle his
beestis and armures, and caste hem alle in-to the see and drowne
hem And as touchinge the thief that calleth himself her lorde,
loke ye take him and brynge him to me in alle possible haste, 10
for I knowe certaignely that youre wysedams and youre myghtis
bene grete ynough for to accomplyssh a gretter thinge thanne
that is, seenge that thei of Greece bene | but of easy deedis and of Fol 44a
liti valure And loke that in this be none excusacion

Yet natwithstandinge these lettres, Alysaundre regned ouer the 15
same people And from thens he wente forth in-to the lande of
kinge Dayre of Perce, and logged him vpon a ryver whiche was
named Vsyoché And whanne kinge Dayre herde thes tydinges,
he was passingly wrothe and wrote his lettres to Alysaundir in
this maner 20

Dayre, kinge of kinges and lorde of alle the worlde, shynynge
as the sonne, to Alysaundre, thief Thu oughdest to knowe that
the kinge of heuen hathe stablissed me to be kinge of alle the
erthe and haue yeuen me the ricchesse, the honoures, the high-
nesse, the noblesse, the streyngthe, and the lordshipp of the same 25
Natwithstondyng, I haue herde that thu, with many othir theeffis,
arte so bolde to come and logge the vpon the ryver of Vsyoché
and doynge harm in my lande And yet moreouer, thu letest
calle thyself kinge & thu woldest haue the croune, and I knowe
wele that it compe [of the]¹ grete pride and of the foly of Greekis 30
Wherfore I sende the worde and commaunde the that, as soone
as thu haste seene these lettres, thu wilt incontynente put the
oute of thi grete foly, for thu arte but a childe of no valure, fulle
of foly And þu oughdest no thinge make comparyson vnto me
And yf thu refuse this, thu shalt curse the tyme that euer thu 35
sawe my lande And I sende the a coffre full of golde, to that

[Scrope MS cont]

in E, omitted in H, felawe MS.

¹ or to the of, MS reads the of

that thou shalt knowe that I haue full grete tresour, bi the whiche
y may put in effecte alle þat I wille vndertake, and y send the a
rounde appulle, in token that alle the worlde is in myne hande,
Fol. 69b and | I sende the a sack full of smale greyne, in token that I haue
5 grete chualrie, and I sende the a whipp, in token that bi me
thou shalt be corrected as a childe

& when Alexaundre had seen thes lettres and herde his message,
anon he comaunded to binde the handis of þe mesingers bihinde
theire bakkis, and made drawe a swerde as he wolde haue smeten
10 of here hedis And thanne the messangers said to Alexaundre
Sir, we haue mervaile of the that thou wilt make vs die, for it is
not vsed that kingis messangers shulde haue no harme for whate
maner legacione that þei make, and namely whanne thei be
avowed of tho bi whome thei be sent To whome Alexaundre
15 aunswerede youre lord holdethe me for a theef and not for a
kinge, and therefore if y make yowe die, I doo as a thefe and not
as a king, wherefore þe offence shulde be directe to your lord,
vpon the which he hathe sente yowe, and not to me The whiche
mesangers aunswerede our kinge Darie knowith the not wele,
20 bot we woote and knowe the grete worshuppes and bountees that
be in the, so we beseche the that it please vnto the to saue owre
lyues, and we shalle telle playnely to king Darie and bere wittenes
of that the whiche we haue seen in the To whomme he aunswerd
seen that ye be meke and that ye aske mercie, I for-yeue it yow
25 bicause that ye may knowe my mercie and that I am petuous to
meke & rigorous to proude & than he commaunded that thei
Fol 70a shuld be sett to mete | honestly, and thanne he made write
lettres of aunswere to Darie, theire maister, conteynynge the forme
þat folowith
30 Alexaundre, son to king Philipp, to Darie þat wenethe to be
kinge of kingis, drede and redoubtid of the sterres, and þat callithe
him þe lzt of God & of þe worlde Howe may hit be poscible that

3 is in] in om C, added by interpolator in E 4 smale greyne] grene
gryne Ad 7 his] hes C, this T 8 anon] and anon C binde] byndis
E messangers EUH Ad, messagers C 10 here] hur T thanne]
om T Ad to] vnto T 11 Sur T 12 no] any Ad, om H
13 legacione] legacion of message TUV and namely] om Ad 15
and 16 theef] tyraunte TU and so by correction in E 17 directid C
21 vnto] om T 24 seen] so C, sen EU Ad, syn TH 25 *pituous
EU 26 rigorous] rigous T commanded them T 27 made
write] wrote H 28 there] hur T 29 folowith] a late hand adds

entente that thou shalt knowe that I haue richesse ynough, by
thewhiche I may put in vre alle thunge that I wole take vpon me,
and I sende the an appyl whiche is rounde, in token that alle the
worlde is in myn hande, and I sende the a bagge full of smale
seedes, | in token that I haue grete multytude of knyghtis, and in Fol 44b
lyke wyse I sende the a scourge, in token thou shalt be corrected
by me lyke as a childe

And whanne Alysaundre had sene his lettres and vnderstonde
his messangers, he commaunded anoone that thei shulde be taken
and to bynde here handes behynde hem, and made oon pulle oute 10
a swerde lyke as he wolde haue smeten of here heedis And þen
the messangers seyden to Alysaundre Sir, we haue merueile of
the that thou wilt put vs to the dethe, for it is nat accustomed þat
the messangers that comen from kinges for any maner message
that thei bringe shulde be putte to dethe ne haue any maner 15
harne, namely whanne thei be auowed by him that sendeth
hem To whome Alysaundre aunsuerde youre lorde holdeth me
as for a thief and nat for a kinge Wherefore and I put you
to dethe, I do lyke as a thief and nat as a kinge, and therefore
the offence herof is in your lorde that hath sente you to me 20
as a thief and nat as a kinge Wheruppon thei aunsuerd and
seyde the kinge Dayre knewe the nat wele, but we knowe
the and vnderstonde wele the grete worshippes and the grete
goodnesse that is in the Wherefore we besech the that thou wilt
graunte vs grace of oure lyues, and we shull shewe thi worship 25
to kinge Dayre and bere witness of that we haue seene in the
To whome Alysaundre aunsuerd for be-cause that I see youre
humblenesse and that ye requere me of mercy, I foryeue it you,
to that entente that ye maye knowe and vnderstande my mercy,
and that I haue pitee vpon meekenesse and rygour vpon pryde 30
And commaunded that thei shulde be hadde to here meete
and that thei were honestly serued, and made write a lettre
of an aunsuere vnto kinge Dayre, aftir the forme as herafter
follewith

Alysaundre, soone of kinge Phelip, to Dayre, whiche weneth 35
himself to be kinge of kinges, dradde and douted of the sterres,
and also calleth himself the lighte of God and of the worlde

[Scrope MS cont.]

in this persequent boke in E

soo grete a lord as is the son, þe which enlumynethe all the worlde, sholde in eny wise drede and doubte so feble a creature as [Alexandre] is? But I knowe that þi pride makithe the noise to be God. It is to the a grete outrage, for a man dedely may not
 5 be God, bot it is to God to take away the life and the lordship of men at his good plesier. Wherefore it is a thing iust and rightfulle to God to haue in grete indignacioun the creature þat dar take on him the name of his maker, to applique poussaunce to hym. And knowe verrailly þat it is myne entent, with the [helpe] and
 Fol 70b the trust of him that hathe made me, | to bee in shorte tyme before the and to offre the bataile. & I recomaunde me to him as to hym in whome y haue grete truste and that he shalle helpe me to abate thi pride. þou haste laten me witte that thou haste grete quantite of golde of the whiche thou haste sent me a cofre-fulle,
 15 it betokenithe that thou wilt pay me trowage, also thou hast sente me a rounde appulle, þe whiche signifieth that I shalle holde and possesse alle thi lande in my hand, thou hast also sente me a whip, in token that I am he that God hathe ordende for to chastie and to correcte the, and for to be thi lorde and thi
 20 kinge, & on the same wise thou hast sent me smal greynes, the whiche signifieth that I shalle assemble mye chualrie and thine and I shalle doo thayme more good than thou dooste, and as touchunge the hucche and the cofre where-in the golde was that thow sent me, that ought to be verray token that alle thi tresour
 25 shulde be in my hande. Moreouer thou weneste to fere me with thi grete wordis making menciouñ of thi grete might, witt wele þat I haue perfite truste in God the whiche shall holy destroy the, and in so muche thou shalt be example to other

And thes lettres were sealed and taken to the messengers for to
 30 bere to theire lord, and the golde that thei brought in the cofre was yeuen to thayme. And whenne thei come to Darie, their maister, thei founde that Alexaundre hadde discomfited Daries

1 illumine	2 wise]	3 [Alexandre]	4 *outrage	5 CEH, noised	6 *plesur	7 applique	8 and gether	9 [helpe]	10 hope	11 the om	12 *triste	13 hepe	14 *wolte	15 possesse	16 ande	17 holde	18 lande]	19 chastie]	20 chaste	21 CH, chastice	22 T Ad	23 and to]	24 to om	25 C,	26 and for	27 to Ad	28 20 me]	29 om	30 T	31 23 hucche	32 C Ad,	33 hucche	34 TU,	35 hache	36 E, om	37 H	38 27 holy	39 to	40 destroy	41 UT,	42 not	43 W	44 29 were	45 taken	46 seled	47 T

How maye it be possible that so grete a lorde that lighteth alle
the worlde as the sonne dothe, shulde in any wise doute and
drede so poure a creature as Alysaundre is? But this I knowe
wele, that thi pride maketh the to vnderstonde þat thu arte God,
whiche is to the grete outeage, for a man that is dedly maye nat 5
be God, but it is in God to take away the lordshippes and the
lyves of men at his pleasur. Wherefore it is a iuste cause and a Fol. 45a
rightwois to God to haue his grete indignacyon vpon that creature
that dare take vpon him the name of his swete creature, and
applieth himself to be as grete as he. And knowe right wele that 10
it is fully myne entente, with the special grace of him that hath
made me, for to be in right hasty tyme before the, and for to
offre the bataile. And I recommaunde me to him which I haue
grete truste inne, that shal helpe me for to abate thi grete pride.
Thu haste also lette me wete that thu haste grete quantyte of 15
golde of thewhiche thu haste sente me a coffre fulle, and that
betokeneth that thu shalt paye me trewage, also thu haste sente
me a rounde appyl, whiche betokeneth that I shal haue alle thi
lande in my possessyon, thu haste also sente a scorge, in token
that I am he that God hathe ordeigned for to chastyse the and 20
to correcte the, and for to be thi lorde and thi kinge, and in lyke
wise thu sendeste me a bagge of smale seedys, whiche betokeneth
that I shal assemble alle thi knyghtes and myne togedir and shal
do hem more good thanne thu doste, and as touchinge the coffre
wherinne the golde was that thu sendest me, it shulde be a 25
true signe that thi thresoure shulde be myne. And moreouer
thu haddest wente for to haue made me aferde with thi grete
wordes, makinge mencyon of thi grete puyssaunces, knowe
right wele that I haue a truste in God that I shal destroy the
to the vtmost, in somoche that thu shalte be exsample to alle 30
othir.

And thanne he sealed his *lettres* and toke hem to the messengers
to bere vnto here lorde, and made yeue hem alle the golde þat
thei brought with hem in the coffre. And whanne thei come to
Dayre, whiche was here lorde, thei fonde the vicary of Dayre 35
whiche Alysaundre had discomfited and sende him a prysoner

[*Scrope MS cont*]

these messangers C 30 theire] *here CEU, hur T 31 came UT, not W
32 maister] lorde Ad

Fol 71a vicarie and sent him a-yen | prisoner to his maister Thus Alexaundre wente conquering many townes and in so much that he come to a towne of king Daries cald [Quille], and the yatis were shutte a-yens him pan Alexandre ordeigned that thei were taken
 5 and brente, and on of the dwellers in the towne come and said to him king Alexaundre, we haue not shitt our gatis for to resist a-yen the, bot we doubte pat king Darie, to whome we longe, shulde make vs for to die whenne he knewe that we had opened the yatis Alexaundre aunswered to hem open hem alle to me
 10 and I promut you that I ne noon of myne shalle not come with-in the towne vnto the [tyme] that y haue ouercomen Darie, your king, and I wolde wele that alle ye knowe the trouthe that I bere to alle tho that be obeissaunt to me And so thei opened theire yatis and bare vitale in-to the ooste & though that alle the yatis
 15 of the towne were open, ther was noon of the ooste of Alexaundre so hardie to entre And fro thens he departed and spedde him so faste pat he founde Darie with a fulle grete oste, and theye fought to-gidder fro the mornying to mydday, & the bataile was right outeragious in sheding of the bloode of mankinde At the last
 20 king Daries peple fledde discomfite, and the Macedonies a-boode in the place as conquerours And thanne Darie, seynge the discomfiture of hum and | of his peple, of the whiche somme were dede and the remenant meruelously wounded, he fledde, and his wife, his son, and his doughter was taken and put in warde bi
 25 Alexaundre And he was chased vnto a grete flode that was frosen, and he passid vpon the ise, the whiche brake vnder thayme, bot of þo that volowede hym were drowned a grete meyne And Darie with a fewe meny escaped and went in in-to oon house to seke counsaile of his idoles, and in the conclusioun
 30 he founde there noo counfort Than he thoughte that he might no bettir do bot holy to put him in the wille of Alexaundre, for

1 vicarie] so CETU, vicaire Ad, victory H maister] lorde Ad 3
 [Quille] so in the French MS the name is omitted in all the English MSS of the Scrope text except H which has Luse were] we T 6-7 shutte the yatis ayens the for to make resistance but etc T 8 whenne] whanne that C 8-9 opened the the yatis ETU 10 promut] so C and [?] E, promytte TUH, promitte Ad 10 not] om TU Ad 11 [tyme] om only in MS 15 open] opened C of the] of alle the CETUH Ad Alexaundre] H breaks off, one folio wanting 17 *hooste T *faught C 18 to the myddaye T 21 Daries C discomfort] T 23 *remanent ET, remenaunt U Ad *mervailously C, mervellousli T 24 was]

ayen to his maister And so Alysaundre wente forthe conquerynge
 and getynge many citees And at the laste he came to a towne
 of the kinge Dayre that was called Quylle, and there thei shette
 the yates ayenste him And thanne Alysaundre ordeigned that
 the town shulde be take and thanne brente, wherupon oon that 5
 dwelled in the towne come oute to Alysaundre and seide vnto
 him we haue nat shette the yates ayenste the, but we doute that
 the kinge Daire, to whome we be subiectis, wolde ellis put vs vnto
 the deth whan that he knewe that we opened the yates ayenst
 the Thanne | Alysaundre aunswerd him open me the yates Fol 45b
 and I shal promyse you that I nor none of my men shulle entre
 in-to þe towne vnto the tyme that I haue discomfyted the kinge
 Dayre And I wole that ye knowe the trouthe that I owe to
 hem that wole obbeie me And thanne thei opened the yates,
 and brought oute mete and drynke to the hoost And nat- 15
 withstandinge that the yates of the towne were sette open, yet
 there was no man so hardy to entre in-to the towne And fro
 thens Alysaundre departed and spedde him so faste that he came
 to the place where kinge Daire laye with alle his grete hoost, and
 there thei fowghten togedre fro the mornynge vnto the myddes 20
 of the daye, and there was an outrageous bataile and grete
 shedinge of mannes blood And at the ende the partie of kinge
 Dayre was discomfyted, and the Macedoynes aboden in the felde
 as conquerours And whanne Dayre sawe the grete discomfyture
 of himself and of his peple that were slayne and hurte, he toke 25
 him to the flighte, and þe his wyfe was taken, his soone, and his
 doughtir, and put in warde by the commaundemente of Alysaun-
 dre And thei followed the chaace vpon kinge Dayre, til thei
 come vnto a grete revere that was strongly froren ouer And
 there he passed ouer the yse, but the multitude of people that 30
 followed him were drowned by brekinge of the yse And so Dayre
 escaped but with a fewe people and wente to an hous where here
 ydolles were inne for to aske counsel of hem, but in conclusyon
 he fonde no comforte in hem And thanne he bethoughte himself
 and seid that he wolde put him to the wille of kinge Alysaundre 35
 for he vnderstode wele that he was a worshipful man and a true

[Scrope MS cont]

were T 26 frossyn E yse E Ad 27 bot] and Ad þo] om T
 28 meyne] menye EU meny] meyne CTU

he knewe hym [for] noble, free, and trewe So he wrote to him
 lettres, bi þe whiche he praide him that he wolde haue *mercy*e of
 him, of his wife, and of his childer, and he wold take and yeue him
 alle the tresour of Perse, bothe his and his faders Of the whiche
 5 Alexaundre sett bot litlle store, and he pursued him in-to Inde,
 wheder that he was withdrawen & wheñ Alexaundre come so
 nere Darie that he myght se him at 100, 17 of Daries lordis, wenyng
 to haue pleasid Alexaundre, wounded him to the dethe And
 thanne Darie said to thayme faire lordis, ye do eville and re-
 10 membre litlle the thankis and the good dedis that ye haue had
 of me in tyme past, and Alexaundre shalle konne yow no thanke
 whanne that he knowith this, bot rather put yow to the dethe,
 Fol 72a for hit | longithe to kingis to venge the dethe of other kingis
 And he fille of his hors And or that he was dede, Alexaundre
 15 come to him and wipid his visage & said to him with weping
 chere king Darie, arise & be not ferde of me, for y wol that ye
 be king of your province And y swere to yow bi the name of
 God þat I shalle yeue you kingly puissaunce and I shalle make
 yow for to regne, and I shalle restore yow of alle thingis that
 20 hathe be taken from yow And more-ouer I shalle helpe yow
 and confort yow a-yen alle your ennyes, and I holde me holden
 to yow in as muche as I haue eten of youre mete in your house,
 for I haue bene there whenne ye knewe me not, for kingis shulde
 more paciently and with gretter corage sustene and endure op-
 25 pressions and paynes than other men of lower astate And telle
 me who hath wounded yow so, and I shalle venge yow To
 whome Darie answerd O Alexaundre, pride the not ne hevy the
 not ouer that longithe to thine estate, ne trust not in þis worlde,
 and it sufficithe to the for alle techinge touchinge thi persone
 30 aloonly to se þat þe whiche is comen to me But I beseche the
 that þou wolt worship my moder and holde hur as for thy moder,
 my wife as for thi suster, and I yeue þe my doughter to wif, if it
 please yow to haue hur, and so thou shalt do me grete worshipp̃

1 [for] so ECTU Ad, om MS 4 Peerse T 5 bot] om CETU Ad
 * poursued Ad 6 came UT, not W 7 nere to T 7 atte yee C, atte
 the eye TU Ad W 8 him] Darie T 14 was] wes T 15 come to] come
 on UE, come vn-to C 18 *puissshance T 20 from yow] from yow ayens
 alle your enemyes T, with added words cancelled 21-2 ande I am holden to
 yow in T and U [with am omitted], not W 22 of] om U of youre mete in]
 om T 29 techingis CETU Ad 30 me] the C 31 hur] *hur E Ad,
 her C, here U 33 yow] the CETU Ad haue] take Ad *hyre Ad

man Wherupon he wrote his lettres by thewhiche he preyed
 Alysaundre that he wolde haue mercy on him and on his wyfe
 and on his children, and he wolde in alle possible haste delyue^r
 him alle þe thresoure of Perce, and alle the thresoure that was his
 and his faders before him Wherof Alysaundre toke but litil heed 5
 and sette but litil by his offre, and so pursewed him forthe til he
 came in-to Ynde, whedi^r that he was fledde And whanne
 Alysaundi^r came so nygh to Dayre that he myght see him with
 his yghe, two baronnes of kinge Dayre thought that thei wolde
 fulfille the wille of kinge Alysaundre and hurte kinge Dayre vnto 10
 the dethe Thanne seide Dayre vnto hem feyre lordes, ye done
 euē | and ye remembre you full litel of the grete goodnesse that I Fol 46a
 haue done to you before this tyme And I wote wele that Alysaun-
 dre wole cunne you no thanke, for I doute nat but he wole put
 you to deth therfore anon as he knoweth it, for it longeth vnto a 15
 kinge to auenge the dethe of anothe^r kinge And with that he fell
 downe of his hors to the erthe And or he was fully deed, came
 Alysaundre vpon him and wyped his vesage and seide vnto him,
 weepyng with his yghe kinge Dayre, aryse vp and be nat
 aferde of me, for I wole that thou shalt¹ be kinge stille of thi 20
 prouynce And I swere to the by the name of God that I wole
 gefe the puyssaunce roial and that thou shalt regne, and I shal
 restore the ageyne alle mane^r thinges that bene taken from the
 And moreouer I shal helpe the and comforte the ayenste thyne
 enemyes, for I am beholden to the for the goode meetes and 25
 drynkes that I had in thyne hous, for I was therinne whanne thou
 knewest me nat And therefore aryse vp and discomforte the
 nothinge, for kinges shulde more paciently suffre and endure the
 oppressions and the peynes thanne other men of lowe^r degree
 Also I praye the telle me ho hathe thus hurte the To whome 30
 Dayre seide O Alysaundre, loke thou be nat to proude nor make
 nat thiself highe^r thanne longeth to thyne estate, and truste nat
 tomoche on this world, and lete this be a suffysaunte myrroure
 vnto the seenge what is falle of me But I preye the hertily that
 thou wilt worshi^p my moder and take here as thyne owen, and 35
 my wyfe as thi suster, and, yf it please the, thou shalt haue my
 doughti^r in mariage, and thus thou shalte do me grete worshi^p

¹ shat MS

Fol. 72b And | these thingis saide, he passid out of this worlde & Alexaundre made him to be reised *with aumbre* & *with muske*, and to be enseueled in a fulle riche clothe of golde, and he made them of Perse and of Grece to be armed and be sett x^m a-fore the bere,
 5 [x^m] behinde, x^m on the right side, and x^m on the lefte, peire swerd^{is} naked in theire handis And Alexaundre with pe princes and the grettist lordis went bi-fore, in this wise he made the bodie of Darie to be borne to his sepulcre, and there he was buried worshipfully And Alexaundre made to be honged ouer pe bere
 10 of Darie the ij that had killed him, wherof tho of Perse hadd grete ioie, and preised & loued Alexaundre the bettir fro thensfurthe And thanñ Alexaundre maade to be knowen too the doughtir of Daire whate her fader had ordende at his eende, that is to say that he shulde haue her to his wif, to the whiche she
 15 agrede with good herte and was brought to him And thatt doon, Alexaundre made Daires brother to regne for him And he did brenne alle the paynyns book^{is}, and he made alle the book^{is} of astronomy and of philosophie to be translatede in-to Greke and sent the translacions in-to Grece and did brenne the examplis,
 20 and on the same wise the houses of sacrifices, and he maade slee alle pe preestis and the prouostes of the lawe And he edified *per*
 Fol 73a many tounes and filled thayme with peple of | other countrees And as Alexaundre was going in oon armee a-yen certeyne paynym king^{is}, *pere* come *lettres* to hym from his moder, of the whiche
 25 the tenure volowithe

Modere of Alexaundre, to Alexaundre her sonne, somtyme feble, nowe strong and enhaunced bi pe wille and pe myght of Godde, gretynge Son, be not proude ne to meke for noon estate þat thou has, and knowe verrily that the [grete] astate in whiche
 30 thou arte may falle for a litille þinge Son, kepe the from couetice the whiche is a fulle noyous thinge Son, I pray the that alle the money and alle the tresoure that thou hast gaderid vn-to þis tyme that thou wilt sende me hastily

2 *aumbre EU Ad 2 *musche Ad 3 enseueled C 4 and to be T
 5 [x^m], MS reads M¹ lefte] lifte C, lyfte Ad, lefte side T 6-7 the
 grettist princes and lord^{is} Ad 8 Daire EU 10 the ij lordis TUV
 13 Darie C 14 wif] the folio following this word has been misbound in
 E appearing 14 folios later [folio 3 from the end], an old MS note calling
 attention to this 17 paynyns CE, paynemys U Ad 19 exam-
 plis] temples TUV 20 houses] house C house of sacrifice T 21
 and the] the om T 24 come] came TU, H begins again 25 folowithe

And euen as he hadde made an ende of his tale, he passed oute
 of this worlde And Alysaundi^r made wasshe him with aumbre
 and muske, and lete berye him in a riche clothe of golde, and
 made arme hem of Grece and of Perce, and sette x m^l before the
 beere, and x m^l behynde, x m^l on the right syde, and x m^l on the 5
 lefte syde, and euery man bare his swerde naked in his hande
 And Alysaundre wente before with alle his prynces and his grete
 lordes, and in this wyse he lete carye the bodye of kinge Dayre
 vnto his sepulchre, and there he was entered with grete worship
 And euen at the buryenge, he lete take the two baronnes that 10
 killed him, wherof the men of Perce were passinge gladde, and
 from thens-forthe thei loued Alysaundre the betti^r and preysed
 him gretely for his rightwo^s iugementes | And thanne kinge Fol 46b
 Alysaundre made aske kinge Dayres doughter whedi^r she wolde
 haue him to here husbande, and she was right agreable therto 15
 and thanne she was broughte vnto him And whanne that was
 doone, Alysaundre ordeigned that he^r brother shulde regne for
 him And thanne he made for to brenne alle the bookes of
 payennes, and made to translate alle the bookes of astronomye
 and of philosophye, and sente the translacions in-to Grece, and 20
 made to brenne alle the examplers, and in lyke wyse alle suche
 houses wherinne thei hadde here sacrefices, and made slec alle
 the preestis of the lawe And lete bylde there many townes and
 filled hem with people whiche he broughte oute of other londes
 And as Alysaundre was goynge forthe with his armee ayenste 25
 another payen, there came lettres to him from his moder lyke as
 the tenoure maketh mencyon herafter

Moder of Alysaundre to Alysaundre here sone, somtyme feeble
 and now right stronge and sette vp by the wille and the myght
 of God, I grete the wele Sone, loke thou be nat to proude, ne be 30
 nat to lowely for any estate that maye falle to the And knowe
 right wele that the grete estate whiche thou arte inne maye falle
 for a litil thinge Also, sone, kepe the from couetyse whiche is a
 thinge that gretely noyeth Furthermore, sone, I praye the that
 thou sende me alle the thresoure and moneye that thou haste 35
 assembled vnto this tyme

[Scrope MS cont.]

EUH, folowith seriouslie as it was T 28 sendith gretynge TUV to
 proude Ad 29 has] haste Ad [grete], greeete MS 32 money]
 mony T and alle] alle om CETUH Ad

And whan̄ Alexaundre hadde redde thes *lettres*, he askid of
 Fol 73^b some wismen wheder thei coude expound | thayme, the whiche
 coude not And than Alexaundre callid to him oon of his secre-
 tares and said to hym write a *lettre* to my moder bi the whiche
 5 ye shal certefie her of the noumbre and of the quantite of my
tresour, and the places where she shalle finde it, for this is aloonly
 that the whiche sheo coueitith for to know of my state And fro
 thens Alexaundre departid for to goo a-yen the king of Inde, and
 he must pas bi a full grete deserte, so he wrote *lettres* to that king,
 10 of the whiche the tenure folowithe

Alexaundre, king of þe kingis of this worlde, to the lorde of
 Ynde, gretynge Mi lorde hath kept, defended, & holpen me to
 conquere landis in suche wise þat I surmount myne enmyes, &
 put their tounes & theiʒ lordshippes in my possession̄, and he
 Fol 74^a hatthe ordende me in this worlde for | the vengoure of mysbe-
 leuers that holdithe it Wherefore I require the þat thou beleue
 on him that is maker of alle thinge, thi lord and myne, and
 worshup him and noon other, for he hathe wele deserued it to the
 for the good dedis that he hathe done to the And beleue my
 20 consail and sende me þe idols that thou worshuppes in signe of
 trouage, and thes thingis doon thou maist lyve sure, and if thou
 doo it not, I swere [to the] bi my God þat I shalle ride alle thi
 land and distroy it, or els y shalle do so muche a-yens the that y
 shalle yeue men matier for to speke Thou hast nowe knowen
 25 whate God hathe doon to the king of Perse and howe he hathe
 holpen me a-yens him, wherfore thou shuldiste seke no thinge bot
 for to hauc peas

And apon this Porrus, the king of Inde, made him oon aunswere
 fulle sharpe and yuelle And than Alexaundre with his oost
 30 entrede in-to his cuntrey and fonde that Porrus had made redye
 his arme for to come a-yens him, and in his arme he had ordende
 a grete quantite of olifauntis & of wolfes, wele instrued and vsede
 to bataile & when Alexander percerued that, he mervailed
 gretlye & he callid his felawis for to haue counsaile howe to mete

2 couthe U 3-4 secretares CE Ad, secretaries TU 7 *sche CE,
 she T^{UH} Ad 8 Inde] end H 10 of the whiche] the om T 12
 Yende Ad lorde] God Ad holpon C, holpyn T Ad 14 towne T pos-
 sessions C 15 ordende] end of misbound folio in E vengoure] venger
 and punyssh UTW 17 thinge] thingis CETUH Ad 22 swere [to
 the], so CETUH Ad, to the omitted in MS 30 Purms H 31 for

And whanne Alysaundre had redde his lettres, he asked of the wysemen yf thei coude expowñ those *lettres*, and thei seide naye And thanne Alysaundre called to him oon of his secretaries and commaunded him to write a *lettre* vnto his mode^r, by thewhiche thou shalt certefye he^r the noumbre and the quantyte of my 5 thresoure and the places where she shal fynde hem, for it is oonely that she coueyteth for to here of myne estate And from thens Alysaundre departed for to go ayenste the kinge of Ynde, and so he muste nedes passe thurgh many desertis And thanne he wrote a *lettre* to that kinge lyke as it shal folowe 10

Alysaundi^r, kinge of kinges of this worlde, to the kinge of Ynde sende gretynge My God, my creature, hath kept me, defended me, and holpen me to conquere landes, in suche maner that I haue ouercomen myne enemyes and brought here londes and lordshippes vnto my hondes, and hath ordeigned me in this 15 worlde for to auenge him vpon his mysbeleuyn^g peple | that Fol 47a denye him Wherefore I praye the that thou wilt beleue in him whiche is the maker of alle thinges, thi lorde and myne, and thou wilt worship^h him and none othe^r, for he hathe deserued it wel vnto the for the goode deedis that thou haste founde in him, and 20 beleue my counsell And I wole that thou sende me the ydolles that thou doste worship^h in signe of trewage, and yf thou wilt do these thingis, thou shalt be sure, and yf thou do it nat, I swere the be my God that I wole ouer-ride thi lande and distroye it, and I shal do somoche ayenste the that I shal yeue exsample to alle 25 other men for to speke of the And thou knoweste wele how God hathe shewed ayenst the kinge of Perce and how that he hathe holpen me ayenst him, wherefore thou oughtest to desire no thing but oonely the peas

And vpon this Porrus, the kinge of Ynde, made an aunsue^r 30 whiche was right euel and sharpe And þanne Alysaundi^r with alle his hooste entred in-to his lande and fonde that Porrus hadde made redy his armee for to come ayenste him, and in his armee he had ordeigned a grete quantyte of olyfauntes and wolffes, that were wele accustomed and wel taught to fyte And whanne 35 Alysaundre had perceyued this grete ordenaunce, he had grete merueille therof, and called his fellasshippe to him and asked here

with thees beestis aforesaide, þe whiche coude yeue him no counsaile. Thenne called he alle [t]he workmen of his ost and didde |
 Fol 74^b make xxij m^l ymagis of bras, alle holowe, and made theyme to be sette on cartes of iren, and made theyme to be filled with drie
 5 wodde, and made thayme to be set bi ordre in the frounte in the bataile, and whanne the enmyes shulde approche, to putte fire in thayme. And whanne the king of Ynde assembled his olyphantes and wolfes aforesaide, thei come to take the ymages, wenyng thei had been men, and thei brente thayme and were so
 10 a-ferde that thei turned a-yen vpon their owne peple and þus Alexaundres peple escaped frome þe perille of the beestes. And a-noon Alexaundre assembled to thayme of Inde, and the bataille lastedde xx daies in suche wise þat many were dede in bothe the sydes. And thanne Alexaundre spakke to Porrus and said to
 15 hym Porrus, me semythe hit is no worshupp to kingis to lese their chualrye as longe as thei may saue theyme. Thoo seiste that our peple is lost dayly. Lete vs suffre that noo more, bot lete vs fight to-gidder, body for body, and whiche of vs þat hatth the bettir, lete him be lorde of the tother. Thees wordes pleased
 20 Porrus greetly, for he was of so greete stature and Alexaundre of so littill stature. And as thei fought to-gidder vpon the condicione above-saide, the peple of Porrus made a grete crye, of the whiche Porrus was affraide and turnede hym alle att onys towarde
 Fol 75^a theyme, | to see whate that it was. And thanne Alexaundre
 25 smoot hym soo greete a strooke betwene þe shuldres that he fille dede to the erthe. And whanne þe peple of the lande of Inde were cer[t]efiede of the dethe of their lord, yitt notwithstanding alle þe promysse thei wolde haue foughten with Alexaundre and with his oost. Thanne Alexaundre askidde thayme whie thei
 30 wolde fight, standyng þat their lord was dede, and thei aunswerd bi-cause that þei wolde dye worshupfully. Thenne Alexaundre said I assure alle thoo that vnarmethe thayme and that castithe their harnais to the erthe, and nott the tother. And thanne euery

2 alle] om TU, not cancelled in E [t]he, MS reads he *werkemen
 ETUH 4 *yren E, iron TU 5 set] set on þe cartis of iren MS
 bi] in T *fronte CE, fronte of T Ad 5-6 the bataile] the om C 8
 *wolphes T 11 Alexaundres] Alexaundre- is C *ascaped EH 12
 to] vnto TU, not W 13 2nd in] on ETUH Ad the] om CH 18 *feight
 E Ad 20 so] om CETUH Ad 21 so] om CETUH Ad *faught
 CETU 24 that] om T 26 erthe] ground H 27 MS cercefiende

counsell therinne how thei might withstande thees beestis aboue-
 seide, and thei coude yeue him no counsell therinne And thanne
 anoon he lete calle alle the werkemen of his hooste and made
 hem for to make xxiiij m^l ymages of brasse, and made sette hem
 on a rowe vpon cartes of yren and filled hem full of drye woode 5
 and made sette hem by rowe in the fronte of the batailes, and
 whanne his enemyes comen nyghte, thei sette fyre in the cartes
 And whanne the batailles were assembled, the olyfauntes and
 the wolffes aboueseid token the ymages of bras with here teeth
 lyke as thei had bene men, and the fyre brente many of hem and 10
 the remenaunt were so aferde þat thei wente backe vpon here
 owen meyne and dede moche harme amonge hem, and so the
 people of Alysaundre escaped the grete pereff of thees beestis
 And anoone the ij batailles wente togedre and that bataille
 endured xx dayes in suche wyse that moche peple was slayne 15
 on bothe parties And thanne spake Alysaundre to Porrus and
 seide it was no worshipp to a kinge for to lose his knyghtes but
 saue hem asmoche as he myght, and thu seest wel | that oure Fol 47b
 people lesyn, lete vs suffre it no lenger, but lete vs two fight hande
 for hande, and whiche of vs ouercometh other, leete him haue 20
 the lordeshipp of the tothir And thees wordes were grete plea-
 saunce to Porrus, for he was a grete man of stature and Alysaundre
 was but of a litil stature And as thei foughten togedre vpon the
 condycion aboueseide, the people of Porrus hooste sette vp a
 grete crye, wherof Porrus was gretely abasshed and sodeynely he 25
 turned him to hem for to vnderstonde what it mente And with
 that Alysaundre smote him betwene the shuldres so grete a
 strooke that he felle downe ded And whanne the people of Ynde
 vnderstode that here kinge was slayne, natwithstondynge the
 promysse that were made before, thei wolde haue foughten 30
 And thanne Alysaundre asked hem why thei wolde fight and
 what here cause was sethen that here lorde was slayne, and thei
 aunsuerd for be-cause that thei wolde deye worshipfully Thanne
 Alysaundre seide vnto hem I wole assure alle hem that wole
 caste of here harneys to the erthe that thei shull haue none harme, 35
 and thei that wole nat, on here owen perille And thanne anone

[Scrape MS cont]

28 þe] thei? T thei] om T 29 *axed T 30 *fiegnt Ad 31
 that] om CTH 32 assure] ensure H *onarmeth T, vnaraide H

man vnarmed hym and thus ceased the bataile And after þat
 Alexaundre didde theyme muche good and made Porrus to be
 entered fulle worshopfully, as it longed to a kng, and didde take
 alle his tresoure and his armes, & departed from Ynde and went
 5 in-to a cuntre where the peple be called Barthemos, the whiche
 sent many wisemen to Alexaundre whenñ thei wist of his com-
 myng, the whiche salued Alexaundre and said to him Sir Alex-
 aundre, thou haast noo cause to make vs werre ne to wilne vs
 noon eville, for we be pore and meke and haue not bot wisdomc,
 10 and if thou wolt haue it, pray to God that he may yeue it the,
 for bi bataile getist thou hit nott And whenñ Alexaundre herde |
 Fol. 75b theyme speke so, he made his chualry for to abide and he wente
 in-to that countre bot with a fewe peple, for to seke further of the
 trouthe And whenne þat he entrede in-to their lande, he fonde
 15 pore peple, womenñ and childre, alle naked, the whiche gadered
 erbes from felde to felde, and he askid thayme manye questiones,
 to the whiche thei aunswerde thayme right wele Thanne he
 saide to thayme aske me eny thinge that is good for yow and
 for your peple, and I shalle yeue it yow with good wille And
 20 thei aunswerd to him Sir, we aske yow noon oþer thinge bot
 that ye wol make vs to lyue eue? & thanne Alexaundre said to
 thayme howe may a man that is dedely make the life of yow
 euerlasting, whanne that he may nott oon houre encrece his
 owne? Hit is not in no mannes power lyving Thanne thei
 25 aunswerde to hym standing that thou knowist this stedefastly
 and that thou haast good knowleche therofe, whie enforcest thou
 thee too distroye so muche of the worlde and to giddir to-gidder
 so muche tresoure and knowist nott the houre whenne thou must
 leue it? Thanne Alexaundre said to them I doo not these thingis
 30 of my-silfe My God hathe sent me through the worlde for to
 enhaunce his lawe and for to distroy mysbel[e]vers [Ye] wote
 wele that þe wawes of the see meue not bot bi the exiting of the
 Fol. 76a winde, on the same wise if it had notte been | commaunded me,

3 fulle] om T 4 and went and departed C 5 Barthemoos T
 7 *sur T 10 if] om T 11 *harde T Ad 12 *chyfualrye Ad
 13 *ferther E 14 þat] om CETUH Ad in-to] vnto U 15 *wymmen
 CU 16 *herbes EFUC 17 thayme] hym TU Ad, theyme CEW, lui
 in French text 20 yow] om C, the Ad 23 he ne may encrece his
 owne life one hou? T *oure CH 24 not] om T, apparently cancelled
 in U no] om H 26 that thou] om Ad enforced T 27 gadir

every man toke of his harneys and so seced þe bataille And
afterwarde Alysandre dede hem moche goodnesse and made
Porrus to be worshipfully entere lyke as longed vnto a kinge
And thanne he lete take alle his thresoure and his harneys, and
departed oute of Ynde, and wente to thees parties where the 5
people bene named Brachemoſ whiche sente many wysemen to
Alysandre, whanne thei herde of his comynge, whiche saleweden
Alysandre and seide vnto him Siȝ, thu haste no matieȝ for to
make vs werre nor for to owe vs any euel wilȝ, for we be poure
and humble and we haue no thinge but wysedame, and yf thu wilt 10
haue it, praye to God that he wole yeue it the, for by bataile thu
shalt nat haue it And whanne Alysandre had herde hem speke,
he made alle his knyghtes for to tarye, and with a smal fellowship
wente with hem in-to here cuntree, for to serche wheder thei seide
trouthe or not And whanne he entred in-to here lande, he fonde 15
poure men, wommen, and childreȝ, alle naked, gaderynge fruyte
and herbes in the feeldes And there he asked hem many ques-
tyons, of thewhiche thei aunsuerd hym ryght wele to his plea-
saunce Thanne he seide vnto hem loke that ye asshe me any
thinge that maye be to youre profite and to þe | people, and I Fol. 48a
wole geve it you with right a good wille And þanne thei aunsuerd
to Alysandre, seyenge in this wise Sire, we aske no thinge of
the but that thu wylte lete vs lefe perpetuelly And thanne seide
Alysandre how maye a man make the lyffe of othere perpetuel,
whanne he maye nat encrece his owen lyfe an houre? That power 25
is nat in any leuyng man Wherupon thei aunsuerd hym syn
that thu knowest certeynely that none erthely man maye graunte
this, whi doste thu enforce thiself for to destroye so grete thinges
in this worlde and to assemble also the grete thresours that thu
fyndeste, and knowest nat the houre that thu shalt leue hem? 30
Thanne Alysandre seide vnto hem I do no thinge of myself
My God hathe sente me to enhaunce his lawe in this worlde and
to destroye the mysbeleuerȝ Ye knowe wele that the wawes of
the see meoven nat but by the constreynte of the wynde, and
in lyke wyse if it hadde nat be commaunded me by God, I coude 35

[Scrupe MS cont]

CETUH 28 must] schalt CTH
I 32 bi the] the om CETUH Ad

31 MS mysbelovers [Ye], MS

I had not meovede froo my-nowne place Bot vn-to the dethe I
 wille obeye vn-too the commaundement of my God, and I knowe
 wele þat alle nakid I shalle go oute of this worlde liche as I come
 al naked in-to hit And he sent *lettres* too Aristotle, his maister,
 5 of the mervales that he hadde seen in Ynde, asking him counsaile
 howe he might kepe the regions that he had conquered And
 thanne he passid ouer in-to the land of Egre and as he come nere
 to that lande, the king bi obesaunce sent him his corowne, sayeng
 that it was more behouyng and bettir empoide on Alexaundre
 10 thanne on hym And he presented him *c^m pound* of money, a
 thousand and *v^c* in vessels of golde, cc pounde wight of precious
 stoones, c swerdis richely apparailled, c hors, m^l m^l of fyne
 fures, c sadelles, c apples of aumbre, the wight of m^l m^l dragmes
 of musce, cc *pound* of wodde of aloes, m^l habergeons with as
 15 many helmes þe which yif[t] Alexaundre receyuede and sent to
 the kinge bi his messagers that he shulde beleue in God & leue
 alle other bileues And thes thingis doon he went his way bi the
 landes of the eeste & of Turque, euer conqueringe And there he
 edifiede many townes and in many places ordeigned many kingis
 20 the whiche from thensfurthe shulde pay hym trowage, and fro
 thens he retourned in-to the weste And he beleuede not lightly
 Fol 76b alle þe dedis | that men reportede to him of his subiettis, if he
 sawe it not and knewe it openly, and therefore he went sume-tyme
 visitinge lordes, and vnknownen serchinge thei occupaciones
 25 And on a tyme he entrede in-to oon of his townes, and he sawe
 come bi-fore a iuge therof ij that strofe, of the whiche the toon
 said to the iuge, compleynge him sir iuge, y haue bought oone
 house of this man wherin I haue longe sithen found a tresour in
 the erthe, the whiche is not myñ So I haue offerid hit to him
 30 and wolde haue taken hit to hym, and he hath refused it Thus
 I require yow, sir iuge, if it please yow, that he be constreyned

1 *meved CETUH Ad	2 wolle obey me C	3 þat] om TU
nakid] nakyd y cam in-to this world & y know welle that alle nakyd H		
4 in-to] vnto TU, not W	7 Tigre H (and C?)	10 pound] h MS
11 vessel ECTUH Ad	golde and TUV	*weight ETUH of] in ETU
Ad	12 horses ETU	13 c of sadles T
		14 wodde of aloes]
brasyllle H	haboriones T, habyrions H	15 MS reads yif
dewli beleve T	18-19 And there he edifiede]	omitted TU, but not
cancelled in E	22 dedis] poyntes T	*subgettis ETU, suggesttys H
23 *oonly E	23-4 therefore somtyme he went visitng ETUH	
as vnknownen UTW	26 bi-fore	of] before a iuge there where that

nat haue meoued it of my propre nature But whiles I leue, I
 wole obbeie the commaundement of God, for I knowe wel that
 I come in-to this worlde alle naked, and so shal I passe out therof
 And thaⁿ he sente lettres to Aristotle of the merueilles that he
 hadde seen in Ynde, and asked him counsel how he myght kepe 5
 the regiouns *pat* he hadde conquered And from thens he passed
 vnto the lande of the Swanne And whanne he approched nygh
 vnto the same lande, the kinge sente vnto Alysaundre his croune
 withoute obbeysaunce, seyng in this wyse that it was more
 couenable & bettir employed in Alysaundre thanne in his persone 10
 Wherupon he sente him a presente of an hundred thousande
 pounce syluere, a thousande and fyve hundred pounce of plate
 of golde, two hundred pounce weight of precyous stones, two
 thousande of fyne furies, an hundred sadellis, an hundred apples
 of ambre, the weight of two thousande pounce of harneys, two 15
 hundred pounce weight of a tree whiche is called alloes, and a
 thousand habregeons with as many helmes Thewhiche giftes
 Alysaundre receiued and sente worde vnto him ageyne by his
 messangiers that he shulde beleue in God and leue alle othe^r
 beleues And afti^r thes thinges done, he wente forthe estwarde 20
 in-to Turkye, conquerynge and getyng the landes And there
 he bylded many townes in diuers places and ordeigned diuerse
 kinges that fro thens-forthwarde shulde yelde him trewage, and
 from then^s | he retourned in-to the weste partyes And he wolde Fol 48b
 nat beleue lyghtly alle reportes that were broughte vnto him by 25
 his subiectis, on-lasse thanne he myght see it or knowe it openly,
 wherfore he wolde go himself diuers tymes secretely and vesyte his
 lordeshippes and to enquire of othe^r necessitees, and he nat
 knowen And vpon a tyme he came to oon of his townes, and
 there he sawe come before the iuge two men whiche were in grete 30
 debate Of thewhiche the toon seide, in compleynyng to the
 iuge sir iuge, I haue bought an hous of this man and in the same
 hous, longe sethen that I boughte it, I fonde a thresoure that
 was hidde in the erthe, whiche was nat myne And I haue offered
 and wolde haue delyuered it vnto him, and he wolde nat take it 35
 Wherfore I praye you, sir iuge, that ye wole compelle him for to

[Scrope MS cont]

 tway men stroffe ande pletid of TUV
 in C

30 haue taken] haue cancelled

to take hit, for I haue no right therto. Thanne he comaunded
the aduerse partie to aunswere, the whiche said sir iuge, knowe
for certen that the tresour was neuer myne bot put in that place,
the whiche was a comon place to alle tho that wolde putt it
5 there, and therfore I haue no cause to take it So þei bothe
required the iuge that he wolde take hit hym-silf, to whomme the
iuge aunswerd standing þat ye haue no right therto to whomme
the heritage hath longid or longithe where the tresour waas
founde, whate right may I haue therto that am a straungier and
10 neuer a-fore herd speke þerof? Ye excuse yow of the taking and
wolde yeue me the charge, ye doo eville And than⁹ he askid
Fol. 77a hym that founde the tresour if he had eny childre, þe which | said
that he had a son, and the tother on the same wise, the whiche
said he had a doughtir To whom þe iuge said late mariage be
15 made betwene that son and that doughtir and lete the tresour
be to thayme in encresinge theire goodis And whenne Alexaundre
herde this iugement, he merveld muche and said to the iuge I
wende that in alle the worlde there had been so trewe iuges and
people Thanne the iuge, the whiche knewe him not, said to him
20 whie, is there eny that dothe otherwaies? Truly, quod Alexaundre,
yea, in many landes Thanne the iuge askid hym, mervailinge in
him-silf, wheder it rayned in tho landis or if the son shyned ther,
as who saithe God ought not to sende rayne, son, ne noon othir
thing that shulde fructifie the goodis in the land of theym that
25 doothe not right iustice And Alexaundre mervalede more than
he did a-fore, and said to þe iuge of thoople as ye be is stede-
fast heuen and erthe And fro thens Alexaundre departed &
passed bi a citee where he sawe alle the howses of oon hight and
at euery yate a grete depe graue, in the whiche citee was no iuge
30 Of this he merveld muche and askid the citezens, euery after
other, wherof tho thingis seruede, the whiche aunswerd to hym
as for the first, for the outeragious highnes of houses, loue and
Fol. 77b iustice may not be wele to-gider | in a citee, and as to the depe
1 for therto] om T he] the iuge UW, the iuge there T 2 ad-
uersary H 4 the] om C 5 þei] om T 11 ye] to Ad 12
*childr C 13 that] om C 14 said] saide that CETU Ad, om H a
marriage U and so by correction in E 15 the] that C 16 in] om U Ad
18 been] not be T 19 the whiche] the om TU Ad, the not cancelled in
E 20 *eany C 23 saithe] say CETUH Ad 24 thingis CETUH
26-7 as yee bee is so stedfaste as heuen ande erthe TUW 28 he] om
T height EU 30-1 citecyns one af[ter] a-nother T is serued UT,

take it, for I wote wele I haue no right therto And thanne the iuge commaunded the tothir partye for to aunsuere Thanne seide the partie *sir* iuge, knowe ye for certeyn that thresoure was neuer myne but I bylded an hous in that place whiche that was comowne to euery man for to bylde inne, and therefore haue I no 5 cause for to haue it. Werupon thei bothe requered the iuge that he wolde take it himself, to thewhiche the iuge aunsuerd sythen ye that haue the herytage haue no right therto, whatmaner right myght I haue therto that am but a straungier to the heritage, and also I herde neuer of suche a thinge before this tyme, for ye wolde 10 excuse youreself of the taking perof and wolde leye the charge vpon me, and therinne ye do euell And thanne he asked of him that fonde the thresoure yf he hadde any children, he aunsuerd and seide that he hadde a sone And in lyke wise he asked the tother, and he seide that he hadde a doughti To whome the 15 iuge seide lete make a mariage betwene the doughti and the sone, and lete this thresoure be yeuen to hem in encresinge of here lyfelode And whanne Alysaundre hadde herde this iugemente, he mervelled gretely and seide to the iuge I wende neuer that in alle the worlde a man shulde haue founde so true men ne 20 so true a iuge Thanne the iuge aunsuerd to Alysaundre as to a man that he knewe not & seide is there any place that men done othirwise Forsothe, *quod* Alysaundre, yee in diuers landes Thanne the iuge asked him, in merueillinge gretely, yf it reyned in that londe orellis that the sonne schoone therinne, as ho shulde 25 seye God ought nat | to sende reyne ne sonne ne any othir thinge Fol. 49a that were fruytefull in that lande where rightwose iustyce is nat kepte And thanne had Alysaundre more merueille thanne he hadde before and seide to the iuge suche people as ye be bene affirmed in heuen and in erthe And from thens Alysaundre de- 30 parted and came by a citee where pat alle the houses were of oon height and at euery doore of the houses was made a grete dyche, in thewhiche citee was neuer a iuge, wherof he hadde grete merueille and asked of the cetezeyns alle a rowe wherof thees thinges serued To whome thei aunsuerd firste, thei seide, for 35 the outeragious highnesse of the houses, loue & iustice maye nat be longe togedre in a citee, and as touchinge the dyches that bene

[Scrope MS cont.]

see note 32 *hienes C 33 as to] as for T

- graues that were euer a-fore theire houses maade them to thinke
 that thei shulde sone go therto, and as for that ther was no iuge,
 thei seid that thei didde good iustice vpon theyme-silfe and
 therefore had thei no [iuge] So Alexaundre departede froo them
 5 wele content And men said that Alexaundre knewe bi astrolo-
 giens, or bi some answeere of the trees where he had been, that he
 shulde dye a-pon a pauement of iren vnder a couertour of golde
 So hit bifille soone after bi a greete hete, he bledde so fast at the
 nose that he wax right feble and that in the myddise of the felde
 10 must light of his hors And a-noon oon of his knightis kest his
 habergeon down vppon the erthe, and Alexaundre leid hym
 theron, and other leide on hym a clothe of golde, for too shadowe
 hym from the sonne And when Alexaundre avised and con-
 siderede thees thingis, there come to his mynde that the whiche
 15 was said to-fore of his dethe, and he saide, heringe alle that were
 there faire lordis, I am come to my dethe And he called his
 secretarie and bate him write a *lettre* vn-to his moder in the
 maner that folowithe
- Fol 78a Alexaundre, *seruant*, son of the seruant, the whiche hathe
 20 aplied his body too erthely thingis & set his soule in þe tother
 worlde, to my right deere moder, *with* whom I restede neuer in
 þis worlde And of necescite to-morow I muste make myn
 abidinge in a hous fulle ferre hens Greting Moder, I pray the
 resemble me not in frelnes ne to other women in feblenes of hert,
 25 liche as I, thi son, had neuer luste to resemble *oþer* men And
 knowe verreily that I haue no heuynes of my dethe, for I am
 certeyne therof, on þe same wise thou shuldist haue no heuynes,
 seying *pat* thou art [not] so ignoraunt to wene that I weere
 inmortell And, mooder, knowe wele that I sende thee thees
 30 *lettres* in hoope to reconforte bi them þe of my deethe I suppose
- Fol 78b nowe than *pat* myne | hoope castethe his trouthe, knowen *pat* I
 haue so greetly lyuede in this worlde that thou hast i-nough too
 thinke on, *without* thinking of my dethe And also I knowe wele

2 go] *om* T no] *om* T 3 that] *om* T 4 iuge CETUH Ad,
 iustice MS 6 *treis TUH 8 hete] *added interlinearly in MS*
 9 *noose E wex ETU, waxid C *febulle C 10 cast TUH
 11 habernoun C 12 *schadewe E 14 came TU, *but not in W* 15
 he saide] *om* T were] was C 17 bade CETUH Ad 20 thingis]
 thing *corrected to* thingis *by interpolator in E* 21 right] *om* T 23
 greting the moder C 23-4 the to resemble E [*by MS correction*], *not* TU

before the houses, thei aunsuerd and seide that thei were the
 propre houses wherinne thei shulde go in haaste and lengeste
 abyde in hem, and as touchinge the cause that we haue no
 iuge, thei aunsuerd and seide that euery man dede good iustyce
 vpon himself, wherfore thei had no neede of any iuge And 5
 Alysaundre was wele contente with hem and so departed And
 somme seyne that Alysaundre knewe by astronomye, or by
 aunsuers of treeſ where he had bene, that he shulde deye vpon a
 pamente of yreñ and vnder the coueringe of golde So it happed
 anone aftir that he toke a grete heete, wherupon his noose felle 10
 on bleding and bledde so gretely that he waxe passinge feble that
 he myght nolengere sytte on horsebacke And so he lyghte downe of
 his hors in the feelde, and anoone a knyght caste downe his coote of
 yroñ vpon the erthe and Alysaundre leened him vpon it, and anothre
 leyde a cloothe of golde vpon him for to keepe the sonne frome 15
 him And whanne he had aduysed and considered thees thingis,
 it felle in his mynde that was shewed to him of his deeth, as it is
 seide before And seide that alle men myghte heere feir lordis,
 I am at the deth And called to him a secretarye and commaunded
 him to wryte his lettres to his moder, lyke as heraftr follewith 20

Alysaundre, seruauante, sone to a seruauante, whiche hathe alle-
 weye applyed his bodye to gete erthely thinges and hathe stab-
 lysshed his soulle in anothir worlde, to my deere moder, with that
 also that I rested neuer in this worlde And I muste nedys of
 necessity make my dwellinge in an hous ferre henſ Wherfore I 25
 praye the, moder, that thou wilt nat resemble in fragilite ne in
 feblenesse of herte to othir wommen, | lyke as I, thi sone, haue Fol 49b
 not willed to resemble othir men And knowe for certeyne that
 I haue no sorowe for my dethe, for I was in certeyne therof before,
 and in lyke wyse thou oughtest nat to make sorowe, syn that thou 30
 knewest before that I was a man mortal Wherfore, moder, I
 sende the thes lettres in hoope that thou shuldest be recomforted
 of my dethe by hem And loke ye do so that myne hoope maye
 take effecte by the seide lettres And thou knoweste wele that I
 haue leued longe in this worlde, wherof thou haste ynowgh to 35
 thenke vpon, and nat vpon my deth And also I wote wele that

[Scrope MS cont]

28 [not] om MS and cancelled [?] in C
 And] om C

30 bi them] om T 33

that in short tyme thou shalt coome after me, and if thou
 thinkiste wele theron, thou shuldiste for-gete the dethe of alle
 other And for my looue doo noo other thinge for me bot as that
 I require the and pray, for the signe of a loue is to do that the
 5 whiche he that is belouede praiethe him & mooder, knowe that
 men, in biholding thi manere consideringe thi condicione and thi
 discrecione, wille thinke thou shuldiste be sadde, wherfoore,
 moder, be of good conforte and of stronge corage, and thinke,
 moder, howe alle creatures haue generacione and corrupcion, e
 10 and howe alle generacions must returne to the mater wherof thei
 weree maade, beholdinge also howe that al the good and worthi
 that euere were be dede Beholde also howe many feire habi-
 tacions liethe ouer-throwen And considere therwith that I wolde
 neuer haue the maners & the condicions of feble and of litlle
 15 kingis, on the same wise, moder, take ye not the maners and the
 condicions of feble mooders, bot reconfort the vpon the highnes
 of thy lygne And knowe that alle thunge that God haath maade
 be in there begynnyng litlle and feble, & after thei come to
 better & be heyuede and encrese, and than gothe a-yen feblinge
 20 and in the conclusion comythe to nought And yit, moder, I
 Fol 79a pray the that, whanne thou arte certene of my dethe, doo | orden
 a grete place in-to the whiche thou maake for to come the men
 of the lande of Libie, of Europe, of Aisie, & of Macedonie, and
 make of euery of theme, of whate estaate that he be, come at a
 25 day to ete at the rounde table And whenne alle er comyn to the
 place, doo crie vpon a grete payne that noon be so hardy to ete
 there bot thoo that neuer were angred ne troubled for noon
 aduersitee that come to theyme

And thus was the ende of the *lettre*, and a-noon after he deide
 30 þan he was put in oon arche and ledde in-to Alexaundre, and he
 was brought *with* greet reuerence with kingis, princes, and other
 lordes, the whiche kepte and fulfilled his testamente, suche as he
 was agreed to And than rose oon of the grettiste of theyme, that
 kept him, and saide to the tother who-so wepte neuer for non

2 thinke CETUH Ad 4 I] om T require the] the om CETUH
 Ad 10 *mater CU 11 beholde CETUH that] om CETUH Ad
 alle the goode conqueroures ande worthi princes that TUV 14-15 of
 littl king U, of a littl kyng T 19 encrese] C breaks off, one folio
 wanting 21 that] om 1 23 lande] landis TUV Libie Ad, Leby
 H Ayuerope H Aisie] so E, Aise Ad, Asy H, Assie T, Aisie corrected to

thu shalt come soone aftir me, and yf thu thenke wel therupoñ,
 thu shalte foryete the dethe of alle othir And doth nonother
 thinge than I haue desyred you and prayed you, for the signe of
 a true loue is for to do to him that is beloued, lyke as he requereth
 and prayeth And knowe wele, moder, that the people wole 5
 vnderstande thi maners and thi dyscrecion, wherfore, moder,
 bethe of good comforte and of grete courage, and thenke also,
 moder, that alle thees creatures that haue generacion of corrupcion
 shulle retourne ayen to the same matier that they were made of.
 Looke also that alle the goode and worthy people that euer weren 10
 bene deede Looke also how many faire habytacyons bene fallen
 downe in-to ruyne And with that also haue in consyderacion
 that I neuer sewed the condycions of feoble & litell kinges, and
 therfore in lyke wyse take nat vpon you the condycions nor the
 maners of feoble moders, but lete thi comforte be aftir the high- 15
 nesse of thi lenage And knowe right wele that alle the thinges
 that God hathe made, thei were at the begynnyng right litill and
 feoble, and aftirwarde thei grewe bettir and were made more
 herre, and aftirwarde thei wexen more feoble and at the laste come
 to nought And yet I preye you whanne that ye bene acerteined 20
 of my dethe, that ye lete make a grete place where ye maye haue
 togedre alle the men of þe londe whiche is called Lybye, of
 Europe, of Assye, and of Macedoyne, and lete crye that euery
 man of what estate or degree that he were of shulde come at
 suche a daye as was assigned for to eete and drynke at a rounde 25
 table And whanne alle people be comen to that place, make
 anothir crye vpon grete peyne that no man were so hardy for to
 eete but onely thei that were neuer angred ne troubled for none
 aduersyte that euer felle | vnto hem

Fol. 502

And this was the ende of his *lettres*, and anoone after he 30
 decessed Thanne was he taken and putte in a coffre of gulde
 and brought vnto the citee of Alysaundre and was ledde with
 grete reuerence by the kinges, prynces, and othir lordes þat kepte
 his testamente lyke as he hadde ordeigned it And thanne aroos
 oon of the grete lordes, whiche had the rule, and seide to the othir 35

[Scrope MS cont.]

Assie in U Macedony H, Macedoine E, Macedonye T 25 er] so EU,
 are TH, is Ad 29 thus] this ETU Ad, and H [?] *dyede E 30
 Alexandrie EU, Alexaundre T 32 *testament U 33 of
 theyme] om T

other kinge ought to wepe for this, and whate þat euer he be,
 he ought to merveile of the deethe of this kinge And thanne
 he said to the tother that euery man shulde say somethinge for
 to conforte *with* the lordis and the peple, the whiche were greetly
 5 troubled as for the dethe of the worthieste prince that euer was
 borne of moder Of the whiche oon of thayme said Alexaundre
 was wont to keepe golde & siluer, and nowe golde and siluer
 kepithe hym, & that said he because of the chasse of golde in þe
 which he was And another said Alexaundre is departed from
 10 synnes and from harlotrie, and nowe he is *with* the good that is
 Fol 79b clensed. And a-nother? | said Alexaundre was wonede to chastice
 alle men & nowe he is wele chastiede Another said kingis were
 wont to drede hym and to-day the poreste of þe peple drede him
 not And a-nother said yistreday alle erthe sufficed him not and
 15 nowe sufficthe hym his lengthe and his brede And a-nother
 said Alexaundre might yistreday here and noon durste speke
 bi-for him, and nowe euery man spekthe & he hirethe noon
 And a-nother said in as muche as Alexaundre was the more
 excellent, in so muche is the case of his dethe the more petuous
 20 and þe more greuous And a-nother said yistreday tho that sawe
 not Alexaundre was a-ferde of him, & nowe tho that sethe hym
 doubtithe hym not And a-nother said this is he to whome
 yisterday his ennyes durste not aproche, and now his freendis
 dispreisithe him and wille not se him And they ladde his bodie
 25 in-to Alexaundrie And when thei come nere to itt, his moder
 commaunded the citezens to go with her ayens the bodie out of
 þe towne on the moost worshupfulle wise that thei might, and
 soo didde thei And whanne it come þat his mooder approched
 the chasse in the whiche her son was, sheo saide O dere son, it is
 30 merueile howe he, that bi wisdomer hathe maade heuen & erthe
 and that hathe set the kingdomes to be obeisaunt to hym, that
 he hathe put the in this state And *with* that worde she was stille
 Fol 80a without moore speche & | a-noon after said O dere son, [what]

1 þat] so Ad 3 he said] om TU, but not cancelled in E 5 as for]
 as of ETUH Ad 8 chasse] casse T, chasse [?] corrected to chysst by
 later hand in U 9 was] was kept TUW 11 wonede] wonte ETUH
 Ad 12 nowe is he wele chasticede ETUH And another ETUH Ad
 15 *length T, lenght U 16 *yusterdaye T 19 *pituous ETU
 21 was ferde EU, were ferde TH 22 this] he this *with* he cancelled
 in E 24 *ledde ETU, led H Ad 25 Alexaundre T Ad 26 *hir EU,

lordes whosomeue? wepte nat for other kinges oughte of right
 for to weepe for this, and ho that neuer merueilled vpon noon
 aduersyte yet he oughte to merueille vpon the deeth of this
 kinge And thanne he seide to other folkes that thei shulde seye
somme goode thinges for to recomforte the lordes and the people, 5
 which werne in grete trouble as for the deth of the moste noble
 kinge that euer was Thanne oon of hem seide Alysaundre was
 wonte to kepe golde and syluer, and now golde and syluer kepith
 him, and he seide so for because that he was closed in a coffre of
 golde And anothir? seide that Alysaundre was parted from synnes 10
 and fylthes, and now he is with the goode that bene purifyed
 And anothir? seide Alysaundre was wonte for to chastice wel his
 men, and now is he wele chasticed And anothir? seide the kingis
 dredde him yestirdaye, and the pourest of alle the people dredep
 him nothunge this daye Anothir? seide yesterdaye alle the world 15
 suffysed him not, and now a clooth suffyceth him And thañ
 seide anothir? yesterdaye Alysaundre myght heere and noone
 durste speke before him, and now euery man speketh before him
 and he heereth nomañ Anothir? seide the more that Alysaundre
 was excellent, the more is his dethe greuous and peteuou? Thanne 20
 seide anothre thei that sawe Alysaundre yestir-day hadden grete
 feere of him, and now thei that see him doute hym no-thinge
 Another seide Alysaundre was he whiche his enemyes durste nat
 approche nygh, and now his frendes dyspreise him and wil nat
 see him And so thei brought forthe his body to Alysaundre 25
 And whanne he came nygh to the citee, his modi? commaunded
 the citezeyns that thei shulde come oute with here for to meete
 the corps in the moste honourable wyse that thei myghte, and so
 thei deden And whanne his moder was comen nygh to the chaare
 where he laye inne, she seide it is merueille how he, that by his 30
 wysedame hathe made heuen and erthe and hath stablyssed the
 realmes to hem that wil obbeie him, that he hath broughte the Fol 50b
 in this estate And with that worde she heelde here peas and
 myghte speeke nomore at that tyme And soone aftir that she
 seide O my goode sone, what I wolde yeue with good wille grete 35

[Scrope MS cont.]

hur T 29 chasse] casse T, chest H *sche E Ad, she TU Ad 33
 [what] omitted MS

I wolde yeue gret yiftis to him þat might nowe lete the wite *with*
 howe good herte I fulfille that the whiche that thou sente to me,
 that was thi wille And yit I wolde not do it alonly for the grete
 consolacion that I shulde haue therof here, so fayne as I wolde
 5 bi-cause I shalle in short tyme go *with* the Son, God of his merci
 saue þe Thou haste been good in thi life, good moote thou be
 in thi dethe And thus after þe recomendacione notably maade
 of Alexaundre, he was buried, and his moder ordeignede for þe
 grete diner and sent to alle the regions liche as Alexaundre had
 10 sent to hir & when the day was comen and the peple, as we said
 a-fore, shee did crie that noon shulde entre bot thoo þat neuer
 were troubled in there aduersitees And as the said diner tyme
 passid she sawe [that] noon entrede, she wolde witt whie that
 noon come too diner, thei aunswerde thou haste commaunded
 15 that noon shulde entre the whiche in eny maner hathe be troubeled
with aduersitees of this worlde Truly here is no man bot þat hath
 fulle often been angrede and troublede, wherefore we ouȝt not to
 entre And than perceued she that Alexaundre was of that con-
 dicion, and said O dere son, I perceiue nowe how thou hast putt
 20 greete peine in thi life to yeue me confort after thi dethe, and
 Fol 80b how þou were of so grete hert that | thou greuede the neuer for
 thinge that come to thee, shewinge me example that so shulde I
 doo And now I knowe the cause whi thou wrote suche things
 to me, and certis, son, thi laste exaumples after þi dethe be fulle
 25 liche to thi dedis And whenne Alexaundre beganne to regne he
 was bot of xvij yere and his regne lasted xvij yere, of the whiche
 he emploide in batailles and grete conquestes ix and the viij he
 rested, visitinge his conquerede landes And he had victorie of
 xxij maner of langagis And in the ij^o yere he serched alle the
 30 eeste and the weste, and the nombre of his withholden chivalry
 alonly at his owne wagis was cccxij^m, without varlettis and
 other peple necessarie for werre And Alexaundre diede in the
 xxxv yere of his age, and his colour was rede frakened, and his

2 2nd that] om ETUH Ad 8 beriede EH Ad 9 regions] C begins
 again 10 *comyn ETU 11 a-fore] a-fore E *scholde CE 12
 troubled] troubles C 13 [that] MS reads not 14 thei] & thei by MS
 correction in E 15 shulde] schal ECTH Ad 19 how] om TU, but
 in W 20 thi life] thi-selfe T 21 for] with Ad 27 *emploide
 CE1U Ad the viij yers TUV 28 rested hym Ad 29 in the]
 the omitted ETU Ad *scherched Ad 32 *warre T 33 frakened]
 so ECTU Ad, frakyld H

yeftis to him that wolde lete the haue in knoweleche how I fulfille
thi wille, whiche thu senteste vnto me And yet wolde I nat do
somoche for the grete consolacion that I shulde rescue therby,
but oonly that I knowe wele that I shal tarye aftir the but a
while Sone, I praye to God saue the Thu haste bene good in 5
thi lyfe and good muste thou be nowe thou arte deed And so aftir
the recommendacion of Alysaundre notably done, he was buried,
and thanne his moder lete ordeigne for thyȝ grete feest aforeseide
and sente for alle theeȝ regyounes lyke as Alysaundre hadde
desired heȝ in his lettres And whanne the daye and the people 10
were comen, she leete crye, lyke as it was reherced before, that
no man shulde entre inne but oonly such as were neuer troubled
in here aduersitees And as the houre of the dyner tyme passed
and sawe no man that entred inne, she made hem to be asked
whi thei wente nat to here meete, thei aunsuerd and seide thou 15
haste charged vs that none shulde entre inne that in any maner
hathe bene troubled whanne he hath hadde aduersytees of this
worlde Certeynely there is noone heere but that he hathe bene
angry and troubled with the aduersitees of this worlde, wherfore
noone of vs maye entre inne And thanne she perceyued wele 20
Alysaundre, here sone, that he was of that condycion, and seide.
O deere sone, I perceyue wele nowe that thou haste done grete
payne in thi lyffe to comforte me aftir thi deth, and how that
thou were of so grete courage that thou woldest nat be wrothe for
any thinge that felle to the, shewinge me exsample that I shulde 25
do in lyke wyse And now I knowe why thou wrotest vnto me
theeȝ thinges, and certaignly, sone, thy laste exsamples, aftir thi
deethe bene full lyke thy deedis in thi lyfe And whanne Alysaun-
dre beganne to regne, he was xviij yere of age and his regne
dured xviij yere, of thewhiche he emplyed viij yere in batailles 30
& grete conquestis, and x yere he was in reste and wente
& vesityed the citees and realmes that he hadde conquered.
And he hadde the victorie of xxiiij maner languages And
withinne ij yer he seerched bothe the este and the weste, and
the noumbre of | his knyghtes whiche he helde at his wages Fol. 51a
drowgh to the noumbre of cccxxiiij m^l, withoute his yemen and
other men that were necessarye to the werre And Alysaundre
deyed in his xxxv yere And he was reed of coloure, and oon of

oon 1e was grey and the tother blac, smale and sharpe face of a
 lyon, and he was fulle stronge, and of his childehode he lofed and
 vsede muche batailes And Alexaundre said, in his lyve, that a
 man shulde be shame-faste to do foule thingis, as wele in his owne
 5 house for his wife, childe, and seruauentis, as outwarde for
 straungiers that might se it, and though that no man sawe it,
 yit he shulde leue the dede for his soule sake, and if he haue no
 shame for noon of thees thingis, yit he shulde dreede God & haue
 shaame for the loue of God And Alexaundre didde crie eueri day
 10 thrise at his yate that men shuld worshup God and kepe theyme
 froo synne And he saithe the worlde is not susteined bot bi
 Fol 81a konnyng, | and reaumes be not redressede bi noon other thing, &
 alle theese thingis be vnder set to reason And he saithe wisdome
 is messenger to reason And it befille that Alexaundre passid bi a
 15 toune in the whiche vii kingis had regnede, so he askid yif eny
 of theire ligne was abidden, and thei aunswerde yea, a son of
 oon of them And he bade that men shulde shewee him to him,
 and thei aunswerde that he was euer in the churcheyerde And
 Alexaundre merveld muche perof and went for to see him and
 20 askid him whie abidis þou in this churcheyerde and takiste not
 the state of thi fader and of thine other predecessours that were
 kingis, seinge that the peple of this towne wolde gladlye receiue
 the in-to that astaate² To whome he aunswerde right debonairly
 kinge, I haue here a thinge for to do, the whiche thinge doon I
 25 shalle doo that thou wylte commaunde So Alexaundre askid him
 whate he had to doo in the churcheyerde, and he aunswerde I
 seeke the boones of my fader and of other kingis for to disseuer
 the toon froo the toother, bot I finde them al so liche that I may
 not knowe them from othr To whome Alexaundre said if thou
 30 hadde a good herte, þou shuldist gete worshup and thou shuldiste
 folowe the state, the ocupacions, and the worshippes of thi fader
 and of þi brother and of thi predecessours, the whiche aunswerd
 I haue right a good and grete hert Alexaundre askide wherin he

1 *1e] ye EU, eye T, eie H, ee Ad 2 *lovede CTUH, lufed E 3
 bateil T, batayle H 5 his childe T 6 that no] no H Ad sawe it]
 it omitted TU, but in W 10 thres Tuh, therris Ad 13-14 And he
 reason] om C 14 *messenger TH Ad, messangier U 16 thei]
 that T 18 churcheyerde ET Ad, chyrcheyerd H, churcheyarde U,
 churcheyarde C 19 *merveld C 20 abidis] so EH Ad, abidiste CTU
 26 in the] in that CETUH Ad 32 and of þi brother] om TU, but in W

his yghen was greye and þe tother was blacke, he hadde litill
teeth and sharpe, he hadde also a vesage lyke a lyoñ, and he was
right stronge, and of his chuldehod he loued wele bataille And
Alysaundre seide in his lyfe a man shulde be shamefaste for to
do lewed thinges, aswel in his house before his wyffe and his 5
meynee as withoute before straungiers þat maye see him, and
though so be that no man maye see hem, yet shulde he forbere
hem for hurtyng of his soule, and yf he haue no shame for none
of thees thinges, yet shulde he dreede God and be shamefaste for
the loue of him And he commaunded euery daye 11 tymes at 10
his yate to make a crye that euery man shulde worship God and
kepe hem from synne And seithe the worlde is nat susteyned
but by science, and the reames be nat redressed by any othir
thinge, and alle thinges bene submytted to reason And seith
wysedame is the messenge of reason And it happened þat 15
Alysaundre passed by a towne in thewhiche vj kinges somtyme
regned, thanne he asked whedir any of here lygne were lefte,
thei aunsuerd him and seide yes, a sone of oon of hem Thanne
he badde oon shewe him to the childe, and thanne thei aunsuerd
him and seide that he was alwaye in the churcheyerde, wherof 20
Alysaundre merueilled gretely Thanne he wente for to see him
and asked him why he aboode alleweye in the churcheyerde, and
what was the cause that he toke nat vpon him the state of his
fadir and of his predecessours and othir kinges, seenge that the
people of the towne wolde resceyue the with a good wille, and 25
in the same estate that thei were inne To whome he aunsuerd
and seide thus right honourable kinge, I haue a thunge for to do
here in this place, and that thinge done, I wole do that thu com-
maundeste me Thanne Alysaundre asked him what he hadde
for to do in the churcheyerde, he aunsuerd and seide I seeche 30
the boones of my fadir and of othir kinges to dysseue hem frome
othir mennys, but I fynde oon so lyke anothir that I can nat
knowe hem To whome Alysaundre seide thu shuldest seeche
worship, and yf thu haddest a goode herte, thu shuldest sewe
the worshippes and the estate of thy fadir and of thi predeces- 35
sours, wherupon he aunsuerd | and seide thenke nat but my Fol 51b
herte is good Thanne Alysaundre asked him wherinne he hadde

[Scrope MS cont.]

33 I] for-sothe I Ad wherin] so by MS correction in U, in what T

had a greete hert, in that, said he, I haave sought and founde
 life without dethe, youthe~~ow~~ without aage, riches withoute pouerte,
 Fol 81b gladnes without sorowe, | and helthe without sekenes Certis,
 seid Alexaunder, of al thees thingis haue I noon Aske theyme,
 5 than saide he, of him that hathe thayme of him-silf And thanne
 said Alexaundre that he sawe neuer man of so grete discrecioun
 And as Alexaundre vsed to be euery day in a certeine plaace for
 to here requestis of euery man and for to spede the open re-
 questis, it bifille oon a dai that ther coome noon to aske him noo
 10 thinge, wherefore he said that he wolde not that day shulde be
 coumpted a-monge the other daies of his regne And whenne he
 shulde fight with Darie, a man tolde him that Darie had ccc^m
 men, and he aunswerd that a good cooke in his kechen shuld not
 abasshe many shepe ne other beestis And there come to Alex-
 15 aundre the patriarkes, þe whiche were prelatis for that tyme, and
 saide to him in þis wise God hathe sent yow lordshippes of manye
 reaumes and regiouns, to that entent that ye shuld haue grete
 ligne of your bodie for to succede after yow, wherefoore it were
 good that ye had many women To whome he aunswerde þat it
 20 were greete shame to him that had ouercomen alle þe strenghest
 men of the worlde to be ouercome with wommen And þer come
 to hym a man whoos clothis were alle to-rente, bot he was wele
 speking and wele aunsweringe, to whome Alexaundre saide I
 mervaille muche how clothing is not after the worde, for here is
 Fol 82a fulle grete difference To the | whiche he aunswerd O myghti
 prince, I may of my-silf lerne to speke and to see reason, and yee
 may clothe me worshupfully And than he clopid him with his
 gownes And there passid a-fore Alexaundre a theef that men
 lad to be hongid, the whiche theefe said worthi king, saue my
 30 lif for I repent me sore of þe mysdedis þat I haue doone Alex-
 aundre commaunded þan þat men shuld hang him while he was

1 I] þat y CETUH 5 And] om T 7 usith U euery day to
 be C Ad 8 requestis ande supplicacions T UW 8-9 spede it]
 spede the comyn weele of his sogettis, yt UTW 9 bifille] fille CH,
 felle ETU Ad 11 coumpted] coupled corrected to compted in C com-
 plyshid H 12 *feight EU Daire CE 14 abashe of T UW
 shepe] schepee C shepe beestis] sheepe amonges other beestis UTW
 15 were] added by interpolator in E, om H 16 yow] added by inter-
 polator in E 17 grete] om T 19 þat] om T 21 come] came
 T 22 man] erasure in E with man written in by the interpolator
 *whois U 28 And] Also CETU 29 *ledde CTUH Ad *hanged

so good an herte, he aunsuerd and seide I haue founde lyfe
without dethe, and youthe withouten age, rychesse withoute
pouertee, gladnesse withoute sorowe, and helthe withouten seek-
nesse Now forsothe, *quod* Alysaundre, of alle theeȝ haue I neuer
oon Thanne he seide to Alysaundre aske hem of hym þat hathe 5
hem Thanne seide Alysaundre that he sawe neuer man in his
lyffe of so grete dyscrecion And as Alysaundre was in a place
where that dailly and custumably he wolde here the requestes &
desires of euery man and for the good speede of the comowne
wele, there happened oon daye that there came no man to aske 10
him any thyng, wherfore he seide that he wolde nat that daye
were cownted for oon of the dayes of his regne And whanne he
shulde feyghte with kinge Dayre, oon come to him and seide that
there were thre hundred thousande men with kinge Dayre, and
Alysaundre aunsuerd him and seide that a good cooke shulde nat 15
be abashed though he sawe many motouns and othir beestis in
the keche And there came to Alysaundre the patryarkes,
whiche were prelates in that tyme, and seide vnto him in this
maner God haȝe yeuen you power ouer many landes and reames,
to that entente that ye shulde haue grete lynage of youre body 20
for to succede aftir you, wherfore it were right necessarye that
ye hadde many wyffes To whome he aunsuerd and seide it were
to grete a shame to him that hathe conquered alle the myghtyest
men of the worlde and thanne to be ouercome with women
And than there came a man before him whos clothyng was alle 25
to rente and torne, but he speke wele and aunsuerd wele, to
whome Alysaundre seide I merueyle moche why thy clothinge
is nat like thy speche, for there is a grete difference To whome
he aunsuerd and seide O myghty kinge, I maye of my-self lerne
and make goode reasouns, and ye maye worshipfully cloothe me 30
And than he yaued him a gowne of his owen And aftir that it
happened that men broughte a theef to hangyng and muste
needes passe forthe by Alysaundre, and as he passed by the kinge,
seide O noble kinge, saue my lyfe, for I haue grete repentaunce
and sorowe for the euel dede that I haue done Thanne com- 35
maunded Alysaundre, forasmuche as he vnderstode that he was
of grete repentaunce, that thei shulde hange him forthwithal

[Scrope MS cont]

ETUH Ad said] om T

repentaunt And ther was a man that come to him, the whiche
askid x^m pecis of money, to whome he aunswerd thou art not of
value to haue so grete money The tother aunswerd to him
though I be not of the value too haue so grete a somme, yit ye
5 be of the value to yeve it me And Alexaundre askide of Aristotle
whate thing longide to a kinge for to doo, and he aunswerd that
a good kinge shulde on the night thinke of the good gouernaunce
of his peple, and vpon the day that thought shulde be *perfourmed*
& put in execucion And he askid of Aristotle bi whate men he
10 shuld be counsaile[d] in his occupacions, & he aunswerd take of
thi meyne him *pat* hath many *seruauntis* and subgettis and that
can wele gouerne theyme, & thi [*procurour*] of thi rentis and thi
reuenues make him *pat* hathe grete enheritaunce & *pat* gouernethe
it notablie And the patriarkes askid him whate he wolde doo
Fol 82b *with* many prisoners, and he | aunswerde I that am free may
holde me content to be lord of seruautis And there come bi-fore
Alexaundre ij that were at strife, to whome he said þe sentence
pat plesipe the toon, displeasithe þe tother, therfore concent yow
to trouthe & that shalle please yow bothe And som askid him
20 whie he worshupped more his maisters þan he was wonte to do his
fader, and he aunswerd because that of my fader I haue life bot
for a certeine tyme, & of my maister I haue it for-*eu*er And he
said in alle my lordship I haue noo thing noised so preciouise as
to haue had power to venge me of tho that wolde offende me
25 And whenne Daire, his wife, his women, and his doughtirs were
taken, som reported him that thei were right feire, bot he wolde
not see theyme for fere to doo eny thinge that shulde be vnwor-
shupfulle And he said it were a foule thinge to vs that hathe
conquered in batailles stronge men to be ouercome *with* women
30 being in *our* prisons And it happed that a prechour preched bi-
fore him and maade a longe sermoun, þe which greued Alexaundre
miche, to whome he said after his sermon a *predicacion* is not
lowable *pat* endureth ouer the [power of the herers, bot it is goode
1 cam T, 2 *axed T 4 and 5 the value] the om T Ad 7 of the]
on the TH Ad 9 bi] om T 10 counsaile[d] MS and U counsaile, T
counceiled bi 11 meny EU him] he C 12 procurour CETUH
Ad, procuratour MS 12 and thi] thi om TH 16 content *with*
many *seruauntis* Ad 20 more his maisters] his maister more T 23
lordshippes T 25 Daire wife CEU, Daries wife TH Ad 27 fere]
ferde T 29 men] men and C 30 happened Ad 32 his] this U
33 [power the] omitted only in MS, supplied from E

Ande | thanne there came a man vnto him, prayenge him that Fol 52a
he wolde yeue him xij m^l pecis of moneye, to whome Alysaundre
aunsuerd thu arte nat of the valure for to haue so grete a somme
of money Thanne the tothir seide ayen yf I be nat of the valure
to haue so grete a somme of money, yet are ye of the valure for 5
to yeue it me And Alysaundre asked Platon what longed to a
kinge for to do, he aunsuerd ayen and seide that a kinge aughte
to thenke vpon þe good gouernaunce of his people, and the nexste
daye follewinge he shulde do his peyne for to execute the same
And somme asked hym what thinge was moste profitable and 10
moste pleasaunte to hym in the getyng of his lordshippes, thanne
he aunsuerd and seide that I haue hadde wherof to recompense
hem that haue done me seruyce And asked of Arystotle be
whome he aughte to be counseilled in his needes, and thanne he
aunsuerd and seide by him that hathe many seruauntes and 15
subiectis and that can wele gouerne hem, and make him thi
resceyuoure of thi rentes and reueneweß that hathe grete heritages
and gouerneth hem wele And a patryarche come to him and
asked him what he shulde do with diuers prysoners that he hadde,
wherupon he aunsuerd and seide that he was lorde ouer the people 20
that was free and that he myght wele passe for to be lorde ouer
the people that was boonde And there come ij men that were in
grete stryfe before Alysaundre, to whome he seide the sentence
that pleasith the toon displeasith the tother, wherfore and ye
consente you bothe to trouthe, it shal please you bothe And 25
somme asked him whi he worshipped more his maister thanne his
fader, to whome he aunsuerd for I haue of my fadir the lyffe but
for a certeyne tyme, and of my maister I haue the perpetuell
lyfe And [seid]¹ I haue nat in alle my lordshipp taken for so
precious a thinge as for to haue hadde puyssaunce to auenge 30
myself vpon hem that wolde offende me And whanne the dough-
ters of kinge Dayre were taken, thei reported to Alysaundre that
thei were passyngely faire, but he wolde neuer see hem for doute
that he shulde do any thinge to hem that were nat worshipfull
And seide it were a foule thinge to ouercome the stronge men in 35
batale, and we to be ouercome with *wommen* that bene prysoners
in oure pryson And it happened that oon preched before him
and made a longe sermowne, whiche annoyed | Alysaundre Fol 52b

¹ omitted in MS

that ioynethe *with* the] possibilite of the herers And som askid
 hym howe men myght gete the looue of men, and he aunswerd
 for to doo wele to thayme, or that he lust for to doo theyme noo
 harme And he said men be somtyme more aualed bi their
 5 enmys than bi thei^r freendes And many askid him howe he was
 Fol 83^a | so mightⁱ, seeing *pat* he was so yong, and he aunswerde bi-cause
 that I haue doo grete diligence to geete freendes & yeouen yiftis
 to myne enmys, in suche wise haue I had power [o]ueralle And
 he said he hathe a more losse that lesithe his frendis than though
 10 he lost his son or his tresour And he said goodes gotten bi good
 deedis is better than tho gotten bi strengthe And as Alexaundre
 went playing in the streetis, some being in their windowis, wenyng
 that he had been oon of *peir* felowis, cast water on him, and whan
pei perccued that it was Alexaundre thei were gretly abaschid
 15 *pen* said he to theyme whome wende ye for to haue wette? And
 whenne Aristotle, his maister, techedde him at the skole *with*
 many other kingis chuldre, he askid oon of thayme whenne *you*
 art a king whaatte wilt thou yeue me? And he aunswerd I shal
 maake the gouernour of my businesses And on thee same wise
 20 he askid oon other, the whiche aunswerde to hym I shalle yeue
 the a parte of my regne & thanne said he to Alexaundre whate
 wilt thou yefe me, maister? The whiche said maister, aske me
 not today whate that I wolle do to-morowe, for when I see that
 I sawe neuer, I shalle thinke that I pou^{zt} neuer? And if I regne
 25 as thou saiste that I shulde doo, I shalle doo so that thou shalt
 thinke is behouely to be doon And thanne Aristotle said to hym
 Fol 83^b *with*outen doubte I knowe wele that thou shalt be a | grete kinge,
 for thi face and thi nature shew*with* it And he spake to oon of his
 lieutenautis that had dwelt longe *with* him and reprocued him
 30 neuer of no vise, to whomme he said I preise not thi seruice
 pe whiche askid him whye, sir? Bicause, said he, that I am a

7 *yeven CEH, yoveyn Ad 8 wise] *om* TU, *but in* W MS aueralle
 10 or] and CE 11 is] *arn* T *strenght EU, strenght T 13
peir] *hur* T 14 thei were gretly abaschid] *om* TU, *cancelled in* E 15
pen said he] than he saide ETUH Ad, and he said C wette? And]
 wette? One of your felawes? And thei were gretlye abashed And TUV
 17 many] *om* T 19 the] yow T besynesse E, of alle my grete maters
 ande besynesses [besynesse UW] TUV 21 the] *om* CE regne]
 reame TUV he] Aristotle TUV 22 *gif EU 1st maister] *om* T
 23 1st that] *om* TUV wolles] shall TU 28 face] phusonomye TUV
 29 *leutenautis T, lefetenautys H 31 him] E *breaks off, one folio*

gretely, to whome he seide the predycacion is nat to be allowed
that is ouer the powere of the herers, but that is good that the
here^r is possible to bere it aweye And somme asked hym how a
man myghte gete the loue of the people, he aunsuerd by doynge
goode dedes vnto hem, orellis that ye do hem none harme 5
And seith somme men profyten more by here enemyes than by
here frendes And thanne thei asked him how he myght be of
so grete myght as he was, seenge that he was so yonge, he
aunsuered and seide for by-cause that I haue done peyne for to
gete me frendes, and I haue yeuen to myne enemyes, and in this 10
maner I haue power ouer bothe And seith he leesith that leesith
his frendes, and nat his sone nor his thresoure And seith thes
frendes that bene goten by goodnesse bene more worthe than they
that bene goten by force And as Alysandre wente for to pley
and walke in the streetes, somme that were aboue in the wyn- 15
dowes caste watir vpon him, wenyng that he hadde bene oon of
he^r fellowes And whanne thei sawe that it was Alysandre, thei
were soore abasshed Thanne he seide vnto hem bethe nat
aferde, for ye haue wette him that ye thought to wete And as
Aristotle taught him in the scole with many oth^r children of 20
kingis, he asked of oon of hem what he wolde yeue him whanne
he wore a kinge, he aunsuerd him and seide I wole yeue the the
reule and gouernaunce of alle thinges that bene necessarye to me
And in lyke wise he asked anothe^r, to whome he aunsuerd I wole
yeue the a parte of my reame And thanne he asked of Alysandre 25
dre what wilt thou yeue me? To whome he aunsuerd that I
shulde do tomorowe, enquire nat of me this daye, for whanne I
see that I sawe neu^er, I wole thenke that I neu^er thought But
yf I shal regne as ye seye, I shal thanne do that ye shal thenke
that it is couenable for me to do And thanne seid Aristotle vnto 30
him withouten faille I knowe wele that thou shalt be a grete
kinge, for thi vesage and thi nature shewith it And thanne
Alysandre spake to oon whiche was his lieutenaunte that [had]¹
be long^e with him, and at any tyme he coude neu^er empeche him
of no vyce nor put any blame in him, and seide vnto him I am 35
nat wele apayed of thy seruyce Wherupon he aunsuerd what
is youre cause? Thanne seide he agayne for be-cause I am a

[Scrope MS cont]

wanting

31 *sur T

¹ [had] omitted in MS

man and therefore I knowe wele that hit hathe behouede me and
 behouethe for to erre somtyme, & standinge *pat* thou hast dwelt
 so longe *with* me *withouten* *perceiving* [eny] faute in me, thou
 art not wise, ne suche a man is nought to be my luetenaunt, for
 5 if thou haue seen and knowen eny defautes and hast not tolde it
 me for my correccion, thou arte not trewe to me And he saithe
 reeson lettithe not to gete konnyng, bot slouth dispreisith it
 And some askid a wiseman cald Nicomac^{us} how obeithe men
 so lightly to Alexandre? And he aunswerd because that he hath
 10 in hym good vertues, and that he hathe kept wele iustice, and
 that he hathe been and is of good conuersacione and of right
 excellent gouernaunce And there were ij men that desired to
 haue a riche man-is doughtir to wife, of the whiche the oon of
 the ij was riche, and he yaue her to the toother *pat* was pore
 15 Thanⁿ Alexaundre askid him whie he didde so, and he aunswerd
 bi-cause that the riche man is ignoraunt able to come too pouerte,
 and the pore man is wise likly too be-come riche And Alexaundre
 Fol 84a askid of a wisc man wherby reaumes be best rewled | and kepte
 in good state, and he said throwe þe obeying of the peple and
 20 the iustice of the king And on a tyme as Alexaundre fought,
 women come apon the bataile ayenst him, and he *withdrew*e hym
 a-noon and said to his peple if we ouercome yownde meyne there
 where the women be, we shal neuer be named for the more worthi,
 and if thei ouercome vs, it shulde be oure euerlastinge defame,
 25 wherefore I will not fight *with* theyme whiles the women be there
 & he said it is a *perilous* thinge to abide so longe in the see to
 that the eville sesons and the outeragiouse tempestis come vpon
 vs, standing *pat* a man may wele part therefro duringe the faire
 wedi^g, thee same I sey bi tho that hauntithe princis courtis
 30 And he said It is a foule thinge too haue grete wordis with-out
 eny effect, and it is a fulle feire thinge to hym that settithe his

2-3 hast so longe dwelt TUH Ad 3 *perceiving* [eny], MS *reads*
 eny *perceiving* in] with T 4 **leutenaunt* CTU, *lefetenaunt* H 5
 eny] my Ad 8 Yntoman H, Nicomacus Ad 13 riche mannes CTU
 the oon] the om CTUH Ad 14 that other C 15-17 askid him
 Alexaundre] om C but added by later hand 16 **yngnorant* H 17
 to come to riches TUH 19 **through* C, *thorough* U, *thurgh* Ad
 21 *with-drowe* C 22 *peple*] *hoost* or *peple* T *yownde*] *yen* CH,
pat Ad *yownde* meyne there where] that *hoost* assembled there where
 UT 25 **feight* U 28 vs] om CTUH Ad 29 **wedur* T,
weder U

man, and therefore it is conueniente and | needes muste be done **Fol** 53a
that at *somme* tymes I muste needes erre, and for be-cause thu
haste bene so longe with me, thu art [not]¹ wyse ne no suche man
as longeth to be my lieutenaunte, where thu haste knowen my
defautes and haste nat shewed hem vnto me, wherfore thu arte 5
nat true vnto me And seith resonⁿ empecheth neuer a man for
to gete connyng, but slouthe dyspreyseth it And somme men
asked a wise man whiche was named Nychomaque what was the
cause that men obbeyed so gretly and so lightly to Alysandre,
and thanne he aunsuerd for be-cause that he hathe in himself 10
goode vertues, and that he hath also kepte goode iustyce, and
also that he hathe bene and is of good conuersacion and of right
excellente gouernaunce And two men desired him that he wolde
yeue hem the doughty^r of a ryche man to here wyfe, of thewhiche
oon of hem was ryche and the tothi^r poure, and thanne he yau^e 15
he^r to the poure man Thanne Alysandre asked him whi he
yau^e he^r to the pou^r man, wherupon he aunsuerd for be-cause
the riche man is ignoraunte and able to wexe poure, and the poure
man is wyse and is able for to be ryche And Alysandre asked
of a wyse man by whatman^er of thinges the reames myght be 20
kept in the beste estate, and he aunsuerd and seide by the
obbeysaunce of his people and by the iustyce of the kinge And
oones as Alysandre faught in a bataile, wommen come ayenste
him, and anoone he withdrowe him and seide to his people yf
we conquer this assemble where as wommen bene inne, we shul 25
nat be taken for worthy, and yf thei happened for to ouercome
vs, it shulde be to oure perpetuel shame, wherfore I wole nat
feyghte with the tothi^r meⁿ as longe as the wommen be in here
felaship And seith do wele to othi^r men, yf thu wilt that thei
wole do wele to the And seith it is perylous thinge to abyde so 30
longe in the see til the season wexe outeragious and the grete
wyndes begynne to aryse, while a man maye departe oute therof
in faire wedy^r, and in lyke wyse I seye by hem that haunteⁿ the
courte of prynces And seith it is a lewed thinge to make many
wordes and do but ltil^l dedis, and it is righte a fayre thinge to 35
him that putteth his dedes in effecte or he make many wordes

¹ omitted in MS

dedis afore his wordis And he said the moost louable libertee is
 a man to kepe him frome amb[ic]ion And whenne his fader
 commaunded him for to here lightly the commaundementis of
 his maister, hee aunswerd that he wolde not aloonly here them
 5 bot fulfille them with alle his power And he said it was a fouler
 thing to haue defaute of discrecion than to haue defaute of
 riches

- Fol. 84^b Tholomee was a fulle wisman & wele vnderstanding, and in
 especiall in foure sciencis, þat is to say in geometrie, musique,
 10 ars-m[et]rique, and astrologie And he maade many noble bookis,
 a-monge þe which oon was callid Almagestee, þe whiche ys of
 astrologie And he was of *Alexaundre* the graunt borne, the
 whiche is in the land of Egipt, and there he made his Considera-
 cions in king Adrian-is tyme, and at Roodes he maade the
 15 Dicions saying vpon the Consideracions And Tholome was no
 king, þouȝ that some called him a king, and he lyued lxxviij yere
 And he saithe a wisman shulde doubte and drede God, to that
 entent that his thoughtis may the ofter be amendede And he
 saithe he ys wise that settithe his tunge to speke of [God], and
 Fol. 85^a he ys | a foole that knowith him not And he saith who-so is
 moost enclinede to his owne willes is next the ire of God, and the
 nerer that thou arte dethe þe more þou shuldiste trauaile to do
 wele And he saithe wisdomes abidithe no more in the bodie of
 a foole þan a thinge that passithe with grete haast to goo his way
 25 And he saith good witte and good discrecion be felawis to reason
 And he saithe a man of good wisdomes may not die, and a man
 of good vnderstanding may not be pore And he saithe wisdomes
 is a tree that verdurithe the hert and that berithe fruyte in the
 tunge And he saithe be-ware that thou varie not with a man
 30 that hathe no konnyng, and yeue not counsaile bot to him that
 askithe it of the, and open not thi counsaile bot too him that can

1 louable libertee] lowaliberalite T 2 to] om TU ambicion CTU
 Ad, abusio H, ambucion MS 3 for] om C 4 here them] om T
 5 was] * T 6 1st of] in T a defaute T 8 Tholomee] E begins
 again 9 fouȝ quadrivall sciencis TUW 9 gemetrie T musique C
 10 motrique MS EU, metrique T Ad, (arcemetryk) H, om C 12
 astrologie] astronomie that determyneth the trew cours of the mevyng of
 the viij planetis and of the sterris with the xij signes yerelic nyghtly and (and)
 om T) daily and hourelly by craft of trew gemetrie and by arismetrique of
 nombre porporcioned And the said Ptolome was of Alexaundre etc UTW
 14 Adrians EH Ad Roodes] Rodes-C, the Rodes Ad, Roodes aboute the

therof And seith the moste lowable freedom is for a man to
 kepe him from ambycion But whanne his | fader commaunded Fol. 53b
 him that he shulde dyghently heere his maister, he aunsuerd
 ayen and seide that he wolde nat oonely heere hym but he wolde
 accomplysshe it to his power And seide it was a gretter fawte 5
 to lacke discrecion thanne to lacke richesse

Ptholomee was right a wyse man and he hadde vnderstondinge
 specially in foure sciences, that is to seye in geometrye, musyke,
 arsmetyque, and astrologye And made many noble bokes,
 amonge whiche oon of hem was called Almageste, that is of astro- 10
 logie And he was borne in Alysandre, whiche stonde in the
 londe of Egipte, and there he made his Consyderacions in the
 tyme of kinge Adryan and made his Seyenges vpon his Con-
 syderacions at Roodes And Tholomee was no kinge, though so
 were that somme men called him a kinge And he leued lxxviij 15
 yere And seith the wyse man oughte to doute and dreede God,
 to that entente that his thoughtes shulde be the more oftennef
 redressed to haue the knoweleche of his graces And seith he is
 wyse that stablyssheth his tunge for to speke of God, and he is 20
 a foole that wille nat knowe it And seith he that is moste en-
 clyned to his owen wille is nexste the wrathe of God And seith
 the nerre that thu draweste to thyne ende, of reasoun thu
 oughtest to do thi payne for to do wele And seith wysedame
 abydeþ nomore in the herte of a fool thanne a thinge that
 passeth lightly and maketh haste for to go his weye And seith 25
 goode wysedoms and goode instruccions bene two felawes to-
 gedre And seithe a man of good wysedome maye not deye, and
 a man of good vnderstondynge maye nat be poure And seith
 wysedame is a tree þat maketh the herte grene and geueth frute
 to the tunge And seithe kepe the wele that thu despute nat 30
 with him that [hath]¹ no | knowelechinge, and telle nat thi counsel Fol. 54a

[Scrope MS, cont.]

yere of Crist cxd UTW	15	Dicions of wisdoms UW, Diccions of wisdom
T 16 calle C	18	eville thoughtis TUV 19 [God], MS and E
read good	22	here C Ad schuldist þou CETU, shuld þou H 26
man] men C		wisedome] wisdom whiche encresith konnyng in bokis
makynge TUV	27	seith that T 30 no] om T konnyngel
knowynge C Ad	31	*axeth T

¹ omitted in MS

wele kepe it And he saithe who-soo wil lyue wele, lete hym not
take to hert all his aduersitees And he saithe a grete house
puttith his maister in many malancoles And he saithe speke
rightfully as wele for you as a-yens yow And he saithe if thou
5 must be wrothe, latte not thyne angre endure to longe And he
saith the hertis of good men be the castelles of secretnes And
he saith a man that is to correct bi *oper* may surely correct
other And he saithe who-so askithe counsaile of wisemen and
vsithe it, wheder it do him good or eville him ought not to be
Fol 85b blamed | And he saithe he that hidith his konnyng is not sure
from *errour* And he saithe it is a better thinge for a pryncce to
redresse his peple than to habound in chivalry And he saith a
man shulde ponyshe a shrewe liche as iren is soupled with [oon]
hamour of iren And he saith suerte puttith a-way heuynes,
15 and pouerte enpechith gladenes & he saithe Goddis wordes
availithe not to tho þat hath sett alle there hertis vpon the
worlde, no more than to miche meete and drinke shulde do to
tho that be sore sike And he saithe it is to outergacious a foly
to a man that thinkithe to miche on thingis thatt surmounteth
20 his vndrestanding And he saith men be of ij natures, some may
not be assomus, *id est* fulfilled, though that thei finde i-nough,
and othir finde nought though that thei seke euer And he saithe
oon envious man noisith somtyme þe losse of his goodes to be
profitable for him And he saith men is the cause to geete money
25 and money is the cause to gete men, and he of whom konnyng
excedithe the witt farithe as a feble hired-man, the whiche
hathe a greet flokke of shepe to kepe & he saithe he that
hathe sette holy his entent to fleshely delites is more thralle
than a carle & he saithe the more that a man is reised
30 in lordship, the moore it greuith him to falle therfroo & he
Fol 69b saithe thought is the key of certenenes & [he saithe the
of C refuce of a cartif is bettir than the folie largescens of a wastour
And he saithe thou maiste do nothings more plesinge to Godde

1 *leue C *vell T *late TU not] *om* Ad 2 *harte T 3
malicolns H, malencolencolies Ad, malencolies thoughtis IUW 6
castell TH 12 habound] be haboundant Ad 13 *punisse CT
with [oon], MS withoute 14 *suretee ETUH, surte Ad 15 *em-
pechith ETU 15 he saithe] *om* T 16 hath] *om* T 18 sore]
to sore with to cancelled in C 21 assomus *id est*] omitted in TU Ad,
cancelled in E, as sum is H 22 though that thei seke euer] though
that thei fynde enoughe and other fynde nought though that thei seke euer

but to him that can wele kepe it And seithe ho that wil leue
wel, loke he take nat to herte alle aduersytees that falle vnto
him And seithe a grete hous putteth his maister in many
merueilles And seithe loke thou speeke rightwosly, though it be
ayenste the aswel as with the And seith yf thou shalte nedes be 5
wrothe, yet lete nat thyne angre abyde to longe with the And
seith the hertes of goode folkes bene the couertures of the secrete
things And seith a man that is nat defoulled maye right wele
chastice othir And seith ho that asketh counsel of wyse men,
though so be that it falle him wele or euell, he oughte nat to be 10
blamed And seith he that hydeth his connyng, he is nat sure
that he erreth nat And seith it is bettir for a prynce to sette
his people in good rule thanne for to haue grete habundaunce of
knyghtes And seith a man shulde punyssh eueff doers by
other euell doers, lyke as a pece of yren is fyled with a fyle of 15
yren And seith suretee putteth away heuynesse, and feere
lettith gladnesse And seith Goddes wordes profyten nat hem
that haue here hertes to the worlde, nomore thanne tomoche
meete or drynke dothe hem that bene seeke And seithe it is an
outeragious folly for a man to speke moche of suche matiers as 20
bene beyonde his vnderstondynge And seith men bene of two
natures, somme conne neuer holde hem contente whanne thei
fynde ynough and othir fynde nat though so be that thei seeke
ynough And seith the enuyous man othirwhile holdeth him wele
contente to leese his goodes in hurtyng of anothis And seith 25
the men bene cause of getyng of the money, and money is cause
of getyng of men, and that man þat his science exceedith his
witte maye be lyke a feoble shepeherd, that hath a grete flocke
of sheepe for to kepe And seith he þat hathe holly sette his
vnderstondinge in flesschely delytes is more bonde thanne an 30
esclave And seith in asmoche as a man is areysed in-to gretter
lordship thanne anothis, somoche more greif it is to him for to
falle And seithe thought is the keye of certeynte And seith
the reffews of a caytef is better than the largesse of a wastoure
of goodes And seith thou mayste do no thinge more aggreable 35

[Scribe MS cont.]

TU, no repetition in E 26 hired] heyred corrected to heered by interpo-
lator of E, hered C, heered U, herde T Ad the whiche] that C 27
to] for to ETUH 31 certainte TUV, heuynes H MS breaks off,
probably 8 folios wanting, text supplied from C

than to doo wele [to hym] that hathe offended the And he
 saithe if thou wolt be right wise, felaschip the not with rude
 folsche peple, bot felaschip with tho that canne more than thou
 And he saithe good wille ys grounde of alle good dedis, and good
 5 dedis is messenger to alle the tother worlde And he saithe he
 that takithe a good opinion and leuith oon eville yewithe grete
 reste to his herte And he saithe sikenes is a [prison] for
 the bodie

Fol 70a Assaron saithe þat a kinge in his reame may be hurte specially
 of C 10 bi v thingis the first is bi to muche drougthe as to be 1j yere
 without rayne, the second is bi folie despenche, passing the
 reuenues of the reame, the 11^{de} is to vse to muche women, wyne,
 huntynge, and werre, the 11^{þe} bi yvill condicions as to do
 15 wikkid þingis, the fift is to haue contrarious ennemyes And he
 saithe the mooste notable condicions and that [be] existe for to
 haue for eueri man is for to be liberralle and saying trouthe And
 he saithe a liberralle man may not lyve eville, and a true saier
 may not be disworschupped, a meke man may not be hatid, a
 wele-temprid man may not be sike, and he that tentithe wele his
 20 besines may not wele repent him And he saithe that a kinge
 schulde not truste in him that dispreisith him, ne in a couetous
 man, ne in him that lepith fro grete pouertee to grete riches, ne
 in him þat is priuee of the kingis goodis and of his lordschippis,
 ne in him that hathe suffred many hurtes for kingly ordinaunces,
 25 ne to him that hathe eny alliaunces or frendschippes with the
 Fol 70b kingis ennemyes, and a king | schulde be wele warre to yeue eny
 of C power to eny of tho & he saithe it is impossible that he may
 kepe him fro falling in some defaute the whiche is reised in-to
 grete magnificens with a kinge with-oute eny deserte And he
 30 saithe when a wise kinge knowithe that eny of his peple is sett in
 delite a-yens him, he schulde hastely and with-out a-bidinge
 knowe the trouthe and the quantite of the dede of þe delite, and if

1 [to hym] om in CE, to tho H, to hym added by interpolator in
 E, so TU 5 saithe] T breaks off, one folio wanting 7 [prison],
 prisoner CH and E (?), prison U Ad 9 Asseron Ad, Assron H,
 Assaron the philosophur UW 10 drought EUH, drutght Ad 15
 [be] the C 16 2nd for] om H 17 and] om EH Ad 19 his]
 to his EUH Ad 23 goodis] goodis to withdraw hym UW 24
 hathe suffred] suffyrth H 32 trouthe] trowe corrected to troweth by
 interpolator of E

to God thanne to do wele to him that hathe done the offence
And seith yf thou wilt be rightwois, loke thou fellowship the nat
with fooles ne boystous people, | but be alleweyes in the felaship Fol 54b
of hem that can more good than thiself And seith the soule
maye neuer be deceyued by his hope vnto the tyme that the body 5
take his ende And seith folye is the gretteste enemye that man
maye haue And seith good wille is the foundemente of alle
goode werkes, and the goode werkes is the messangier of the tother
worlde And seith he that taketh the good oppynyoun and leueth
the euell dothe grete reste to his herte And seith seeknesse is 10
the charter of the body

Assaron seith that a kinge in his reame maye be hurte by v
thinges specially the firste is by grete droughte, as myghte be
no reyne in two yere, the secunde is by outeragious dyspence
ouer the reuenues of his reame, the thridde is in tomoche vsynge 15
of wommen, of wyne, of huntynges, and pleyes, the fourthe is to
be euell of maners, to do euell thinges, and also to be to cruel in
puttyng his people to ouer-grete peynes, the fyfte is to haue
many enemyes & aduersaries And seith the moste notable
maners and moste easefull vnto man bene in two thinges, that is 20
to saye firste for to be liberall, secunde for to be true of his
language And seith the man that is liberal maye nat leue euell,
and he that seith truly maye nat be dyshonoured, the humble
man maye nat be hated, the wele-attempted man maye nat be
seeke, and that persone that diligently attendith to his labour, 25
it is merueille and he repente And seith a kinge oughte nat to
putte his truste in hym that is called a couetous man, ne in him
that is comen from grete pouertee to grete ricchesse, ne in him
that the kinge hath put awaye from his goodes and his lord-
shippes, nor in him that haue suffred diuers hurtes by the orde- 30
naunce roial, nor in him that hathe any freendlyhed to the kinges
enemyes, and of all thes | persones the kinge shulde be wele ware Fol 55a
or he yaue hem any lordeshippes or gouernaunces And seith it
is impossible for a man to kepe himself oute of defaute, that is
sodeynely plucked vp in grete magnyficence with a kinge withoute 35
that he hadde gretly deserued it And seith whanne that a
kinge knoweth that any of his men ordeyneth any debate ayenste
him, he shulde hastily and withoute abydyng knowe the trouthe
of the dede and the quantite therof, and whedi it be done by

it be of dede thought or bi ignoraunce, and also if he be vsed
to do it, and if it be verrai like that he schulde falle therin a-yen,
and opon euery of thes pointis he ought to remedie hastily And
he saithe the kingis seruauntis schuld schewe in his seruice their
5 vertue, their feithe, & þe noblesse of there noble linage, to then-
tente that the king myght knowe them the better and to do to
euery of theym after þat thei haue deseruede And he saithe if a
kinge kepe schrewis and vntrue people in as [grete] loue as good
people, men schulde not holde him for kinge, and he may not longe
10 regne And he saithe if a kingis consailours, his phisicien, and
confessour entremete them of other thinge than longithe to their
offices, the kinge schalle daily take harme, and he schalle con-
tinuelly be seeke in boody and in soule, and he schalle haue an
eville ende And he saithe who-so hidith the trouthe to his leche,
15 and that counsaillth *with* his frende and tellithe him not the
trouthe of his counsaile, he distroiethe him-silf And he saithe a
king schulde not committe to oon other the businesses that is
necessarie to him for to do And he saithe þe mooste secrete
counsaile of the kinge is his concentinge, and his good deedis is
20 his best tresour, and of men the truist is the best, and the best
Fol 71a riches be tho that be duly gotten And he | saithe a kinge
of C schulde comitte his businesses to him þat he hathe proved in
faithe and in witt and in good gouernaunce, and if he may finde
no suche, take him that hathe been euer co[n]uersaunt with wise
25 men And he saithe a wise kinge of good vnderstandinge amen-
dithe and availithe much is counsaillours And he saithe whan
a king of good discrecioun hath to do ij right hasti thingis, he
schuld bigyn at the noblieste and at tho moste profitable, and
if thei be bothe ij of oon estate, begynne at that þe whiche may
30 lest be recouered in tyme comynge And he saithe if a kinge be
mercifulle, his businesses schalle goo wele, his wisdom schalle
aualle him in tyme comynge, if he be true, his peple schalle
reioyce with him, and if he [be] iuste, his regne schalle endure
And he saithe kingis schulde gete gode renomee and other mene

2 and if] and wheder EUH Ad

*noblesse Ad 8 [grete], good C

11 entyrmetyth H thingis U

it is like that he shalle UW

H Ad 26 is] his EUH Ad

EUH Ad

31 busynes H, bysnesse Ad

3 remedie it hastilie UW

10 a kingis] the kingis UEH Ad

13 soule and he schalle] soule and

21 duly] truly H

23 1st and] om

28 *nobilest EU tho] the

33 [be] om C

34

verrey wille or by ignoraunce, or wheder he be accustomed for to do so, or whediſ it be lykly that he wolde falle ayen in the same, and vpon any of alle theſ poyntes he shulde make remedye hastily And seith the seruauntes of a kunge shulde shewe in seruyng him theiſ vertue, theiſ feythe, and the noblesse of here lynage, to that ende that the kunge myght knowe hem the bettiſ and to do to euery man lyke his deseruyng And seith yf a king haue in as grete loue the euell and vntrue men as he hathe the goode, men oughte nat to take him for a kunge, and he shal nat longe tyme regne And seithe yf the kinges counselloure, his phesycian, and his confessoure medell hem of othiſ thinges thanne suche as longeth vnto here offices, the kunge shal be alleweys hurte, and he shal be euermore seeke in body & soule and at the laste haue an euel endyng And seith ho that hydeth the trouthe from his maister and aske counsell of his frende and nat shewe him the sothe¹ of his matieſ, he destroyeth his owen self And seith a kunge shulde nat commytte to othiſ men suche thinges as he shulde do himself And seithe the moste secrete counsell of a kunge is consentyng, and his goode werkes bene his gretteſ thesoure, and amonge men the trueſt is beste and the beste rycchesses bene thees that bene wele and truly goten And seithe a kunge oughte to commytte his besynesses to him that he hathe preued in feithe and trouth and in good gouernaunce, and yf he can fynde none suche, þaſ take him that hathe bene alwey conuersaunte amonge wyſemen And seithe a wyse kunge and of good vnderſtonding amendeth meche and maketh good his counsellours And seith whanne a kunge that is of good discrecion hathe two hasty thinges for to done, he oughte to begynne at the moste noble of hem, and yf it happen that thei be lyke of oon gretenesse, yet | begynne at that that maye leest recouer ayene in tyme commyng And seithe yf a kunge be merciful, his thinges shulle speede wel and his wysedame shal auaile in tyme, and yf he be true, his people wole gretely ioye in him, and yf he be iuste, his regne shal longe endure And seithe kinges shulde gete hem goode name and good renowne softly and by good mesure, for by outeraige it shal nat

[*Scrope MS cont*]

renomes H mene] mennys H

¹ MS, reads soore

dignitees be good mesure, for outrageousnes is not endureng
 And he saithe it longithe to a conquerour king to set and to kepe
 good iustice in his reaumcs and in other lordschippes gotten, &
 as wele as it is a greuous thinge to conquere thaim, yit it is a more
 5 greuous thinge to kepe theim wele And he saithe he that is
 most complete of wit is he that knowith him-silf and that de-
 partithe him not fro the obeisaunce of God for whate maner
 occasion commyng on, and *pat* continually thankith God for the
 good that he hath sent him And he saithe an evile lawe ne the
 10 loue of a schrewe lastithe no lengir than the schadowe of a clowde
 And he saithe a wiseman enforcethe him to flee and *wit* drawe
 fro harme, and the foole dothe grete peyne to finde it And he
 saithe whenne a wiseman that is *pe* kingis officere seith that the
 king wol doo or say eny thinge harmefulle to [hym or to] his
 15 reume or to his people, he schulde remembre him examples or
 Fol 71b stories | of his predecessours or of other seruauents, to the purpos
 of C *pat* the kinge may conceive that he saithe it for hym

Legmon was borne in Ethiopie, and he lernede his science in
 the land of Estam and in *pe* tyme of Dauid the prophete, and he
 20 was besiled, and a Iwe bought him for xxx *marcs* And his
 maister pleide gladly at the dice, so *per* ran a floode a-fore the
 yate whan his maister and a *noper* pleide at the dise vpon a day,
 and *per* thei leide on owche *pat* wo-so lost the game schulde do as
pe wyinner wold, or he schulde drinke *pe* water *pat* passid a-fore
 25 the yate So it bifille *pat* his maister lost, and the *tope* comaun-
 ded that he schulde do holy his comaundement, the tother that
 lost aunswered *pat* he was redi to be at his comaundement
 Than he said to him thou schalte yeue me alle *pe* good, or thou
 schalt drinke alle the water of this ruer And he that had lost
 30 askid alonly a day of a-visement, and it was grauntid to him
 And thus he a-boode in his house, thinkinge howe he myght
 Fol 72a escape | froo this myschief, and he being in this thought, Legmon
 of C his seruauent come, the whiche brought to his hous a loode of
 wode in his nek, and salued his maister, the whiche aunswered

2 conquerous EU, conquerouris Ad 5 greuous thinge] greuous and
 a chargeable thing UW 9 good] goodes EUH, goodnesse Ad 10
 *schadewe E 11 and] and to H Ad 13 *pe*] H *breaks off, one folio*
but for a small fragment wanting 14 [hym or to] C *reads* his or 15-
 16 him examples or stories] him of goode examples cronicles or stories UW
 18 Legmon] see notes, Legmon the philosophur UW Ethiopie U Ad

longe endure And seithe it longeth to a kinge that is a conquere
 5 to see that good iustice be sette in the reames that he hathe
 goten, and though so be that it is an harde thing for to gete hem,
 yet it is more harde and more payne for to keepe hem And
 seith the moste fulfilled of witte is he that can knowe himself and
 departe nat from Goddes obeysaunce for any occasyon that maye
 come to him, and ho that contynuelly yelde graces to God of
 the goodes that he hathe sente him And seith the euell lawe is
 the loue of euell folkes, and it maye no lenger endure thanne the
 shadowe of a clowde And seith the wyse man enforceth himself 10
 to flee fro harme, and the fool dothe grete payne for to fynde it
 And seithe whanne a wyse man that is an officer of the kinges
 heere the kinge seye any thunge that maye hurte him or his
 reame or his people, he shulde shewe the kinge exsamples of
 storyes of his predecessours or other storyes, to the same purpos 15
 that the kinge maye vnderstonde that it is seide for himself

Loginon was borne in Ethiope, and lerned his science in the
 lande of Dystay in the tyme of Dauyd the prophete, and was an
 esclaue boughte of a Jewe for xxx marcis And his maistir loued
 wele for to pleye at the dyse, and before his yate ranne a reue?, 20
 and as his maistir and anothir man vpon a daye pleyed at the
 dyse, thei made | suche a wager that hosoeuer wanne it shulde do Fol 56a
 whatsomeuer the tother wolde commaunde him orellis he shulde
 drynke alle the wati? that passed by the yate And so it happened
 that his maister loste, and thanne the tothir badde him that he 25
 shulde fulfille his commaundemente, and the leeser aunsuerd and
 seide that he was redy for to abide his iugemente And thanne
 he seide vnto him thu shalte yeue me alle that euer thu arte
 worthe orellis thu shalt drynke all the wati? in this ryuere And
 thanne he that hadde loste desired of the tothir that he myghte 30
 haue oon daye of respite and the tothir graunted him And so
 he aboode in his hous in grete thought how he myght do and
 escape oute of this grete perylle And as he was thus in his
 thoughte, his seruante Loginon come inne at the yate, whiche
 broughte inne on his necke a grete burdeyne of woode, and 35
 salewed his maistir, his maister hauynge so grete thoughte that

[Scrope MS cont.]

20 besled] exiled Ad Iwe] Jew U Ad, Iwe corrected to Jewe in E 21
 *playde E, plaid U *dyse E Ad 23 wo] who EU 26 he schold
 hooly doo his EU Ad 32 Loginon EU

not for the thought þat was in hym, not withstanding he was
 wont to reson him for þe good wordis þat were in him And than
 Legimon said to him maister, who hathe greued the? And he
 said no-thinge And Legimon said to him maister, tel me the
 5 cause of thi woo, and I schalle sett the grettist remedie therfore
 that I may And than his maister tolde hym the dede, as it is said
 a-fore þan Legimon said to him þat he schulde not a-basche him,
 for he schulde yeue him good consaile Thou schalt aske him,
 10 saide he, weder þou schalt drinke as muche as is nowe in the riuer,
 or þat vlowith continually, and I wote wele þat he wold aunsweere
 the that thou schuldist drinke no more bot as muche as ther is
 nowe And whan he hath saide so, thou maist say to him he
 must make the riuer rest that it renne no more, and thou art alle
 redie to drink that the whiche is nowe there, and thus schalt thou
 15 wyne þi cause. Whanne þe maister herde þe consaile of his
 seruauunt Legimon, he helde it good and was ful glad And on
 the same maner he saide on þe morowe to him that had wonne
 the ouche, and therby escaped he fro the perle And fro thens-
 furthe he freed Legimon, þat a-fore was thralle, and did him
 20 muche good, & he was noised for a right wiseman An[d] oon of
 his felawis of þe tyme passid fond him on a tyme and askid him
 art thou not he that was wont to kepe scheepe with me? He
 aunswerd 31s Howe is it, saide the tother, who hath set the in
 Fol 72b this state? I schalle telle [the], | said Legimon, þe sayinge of
 of C 25 trouthe and the settinge a-side businesses vpon vnprofitable
 pingis And men say that a voise aperede to him, the whiche
 saide to him wilt thou be a grete lorde on erthe? He aunswered
 to it if God wille, y wolle obey it, bot if he wolle yeue me leue
 to chese my plesier, I wolle pees Som askid him whi he wolde
 30 not be a kinge, he aunswered if I iuge riȝtfully, I may not
 eschewe þe haterede of many oon, and ȝif I dissimule, I schalle
 drawe me fro the way of paradise I had leuer in this worlde haue
 suffisaunce in pouerte and wyne the blissidnes of þis worlde,
 þan to lese it for to be high reised And Daud was in a place
 35 wher muche peple spake, a-mongis the whiche Legimon was
 1 not] hym no worde Ad þat] om EU hym] om EU that he
 whas inne Ad 3 Legmon E Ad maister] om Ad 6 than] om
 U 10 *flowith EU, floweth there Ad contynauyngly EU 12 maist]
 must EU Ad 13 reuer for to rest Ad rynne EU 20 an[d], C
 reads an 24 [the] om C 25 businesse Ad 26 that] om Ad

he herde nat Loginon Wherefore Loginon seide vnto him shewe
 me, maistri, the cause of thi sorowe, and I shal shewe the the
 beste remedye that I can And thanne his maistri tolde him alle
 the case how it was Thanne Loginon seide vnto him that he
 shulde nat be abashed in any wyse and he wolde yeue him 5
 counsell, seyenge to him in this wyse maistri, thu shalte aske of
 him whedir he wille that thu shalt drynke alle the watir that is
 conteyned at this tyme in the ryvere orellis alle the watir that
 contynuelly renneth therinne, and I knowe wele he wole aunsuere
 the that thu shalte drynke nomore but that is conteyned withinne 10
 at *pat* tyme And whanne he hathe seide so, thu shalte bidde
 him stoppe the reuere that it shulde renne nomore, and thanne
 thu shalt be redy for to drynke alle the watir that is conteyned
 withinne the same, and thus thu shalt save thi cause And whanne
 the maistri herde the counsell of his seruauent Loginon, he helde 15
 it right good and was gretely comforted And in the same mane
 he seide on the morne to him whiche hadde wonne the wage, *et*
 and by this mane he eskaped oute of that perylle And from
 thenſ-forwarde he made Loginon free, whiche before was bonde,
 and dede moche good vnto him, and was taken aftirwarde for 20
 right a wyse man And oon of his fellowes in tyme passed fonde
 him and asked him a questyon and seide arte nat thu he that
 was wonte somtyme to kepe sheepe with me? He aunsuerd and
 seide yes How maye this be, *quod* the tothir man, that thu
 arte | sette nowe in suche degree? I shal telle the, *quod* Loginon, Fol 56b
 by true seyenge and to be true and nat lacchessinge any thinge
 that was profitable And somme seyne that there appered a
 voyce vnto him, whiche seide wille thu be a grete lorde vpon
 the erthe? He aunsuerd & seide yf God wille that it be so, I
 shal obbeie it, but and he wole geue me choise to my pleasaunce, 30
 I wolde haue peas And thanne somme asked him whi he wolde
 nat be a kinge, he aunsuerd & seide foi yf I iuge rightwosly, I
 myght nat eschewe the hate of many folkes, and yf I shulde
 dyssymule, I shulde drawe me away from the getyng of paradys
 I loue bettir, *quod* he, to haue suffysaunce in my pouertee in this 35
 worlde and for to gete the blessednesse of the tother worlde,
 thanne for to leese it for to be made highe in this worlde And
 Dauyd was in a place where many men speken, among whiche

[Scrope MS cont.]

peride EU Ad

29 *pleasir E

34 *hy Ad

stille, so he askid him whie spekest thou nought as *opere* do?
 He aunswerd bi-cause that ther is no worde good bot of God,
 ne noo good sciencce bot to thinke on God And þe Iue that was
 L[e]gmon-is maister yaue him muche good, the whiche [he] dis-
 5 tributed in almes and lent to nedý pore peple without vsuree, and
 therfore God multiplied his goodis gretly And men say that on a
 tyme he lefte alle lus riches and maade him a recule, and
 dwelte there solitarly vn-to that he died And he preched many
 feire thingis to his son, sayinge son, taake abstinence and re-
 10 streine thi wille, for if thou preise þe worlde and the diuers auen-
 tures therof þat fallithe daily in doynge offences in thingis
 defended of God, þou schalt desire no thingis bot dethe, there-
 enforce the to eschewe eville and to volowe goodnes, for goodnes
 sleeth and distroiethe euell And he said son, speke euer of God,
 15 and God schalle euer put good wordis in þi mouthe Son, sette
 euer thi-nowne dedis a-fore þine ien and tho of other behinde
 Fol 73a Son, when thou seiste eny synner, | reprove him not of his defautes
 of C bot thinke on thi-nowne, of þe whiche aloonly thou muste yeue
 accompt Sonne, emploie not thi corage in worldely loue, the
 20 whiche is bot a thinge that passithe and that discuenethe alle tho
 that trustithe in it Holde the content with litlle thinge and
 couerte not the goodis of other Son, sett temperance in thi
 huyng, and be filled with wisdom, and conuerse with wismen,
 and so maist thou gete wisdom Son, be meke, wele doynge,
 25 thinkinge muche, of fewe wordis bot thei be trewe, be no grete
 laugh[er], and be no mocquer ne dispreiser of other, be soft and
 stille, for y haue moore repented me of spekinge than y haue do
 of beinge stille Son, be-ware that the cocque be not vp or thow,
 drede God, and kepe [the] fro veinglorie Son, be-ware þat thowe
 30 be not disceiued to beleue of thi-silf that the whiche is not,
 though that men bere the an honde for flattery Son, if thou haue
 eny konnyng and emploieste [it] not wele, it schalle do the more
 harme than profite Son, who-so knowith beste God doubtithe
 3 on] so by correction from of in C 4 Ligon-is C, Legmon EU,
 Legmons Ad [he] om CEU Ad 5 poore nedý peple U but not in W
 7 recule] recluse EU Ad 12 no thingis] nothyng Ad, E breaks
 off, probably 8 folios wanting 16 a-fore] before U eeyen U, een
 Ad 19 *emploie U *wordely Ad 23 conuerse in company-
 ing with wise men U 25 bot] but if U Ad 26 laughter] laughter C
 27 me] me more C y haue do] om Ad 29 [the] om C 31 bere
 it the on hande U Ad 32 [it] om CU wele] H begins again

Loginon helde his peas, thanne Dauyd asked him why spekest
 nat thu as thees othir done? He aunsuerd and seide for there
 is no good spekinge but of God, nor good scilence but to thenke
 on God And that Jewe that was maistr to Loginon gafe hym
 many goode thinges, thewhiche he yaued away in almes and lente 5
 it to the poure and needy folkes withouten any vsurye And by
 him the goodnesse of oure lorde was gretely multiplyed And
 somme seyne that he lefte alle his ricchesses and became a recluse
 in a temple, and there he duelled solitarily vnto his ende And
 preched many goode thingis to his sone, seyenge sone, do absty- 10
 nence and refreyne thi wille, for yf thu dyspreyse the worlde and
 the dyuers auentures that fallen dailly therinne, in doyenge suche
 dedes that God hathe defended, thu desirest no thinge but the
 deth, but enforce thiself to eschewe the euell and sewe the goode,
 for the good sleeth and destroyeth the euell And seith sone, loke 15
 thu speke alleweies of God and God wole put in thi mouthe goode
 wordes Sone, loke thu sette allewey thi dedes before thyne
 yghen and othir mennys dedes behynde the Sone, yf thu see
 any synner, loke thu repreeue him nat of his fautes but thenke
 on thyne owen, of thewhiche thu shalte oonly yelde accomptes 20
 Also, sone, emplye nat thi courage in the loue of this worlde,
 whiche is nat but oonly a passing of tyme and also deceyueth
 hem that trusten in hit Also, sone, suffyce of a litel And
 coueyte nat the goodes of othir men Sone, sette temperaunce
 in thi leuyng, and loke thu be fulfilled of wysedom, and be con- 25
 uersaunte amonge wyse men, and be suche meanes þu | shalt gete Fol 57^u
 wysdame Also, sone, loke thu be humble, moche pensyfe, and
 of fewe wordes but thei be true, laugh nat tomoche, and be no
 mocker nor dyspreiser of othir folkes, be lothe to speke for I haue
 offer repented me for moche spekinge thanne euer I dede for 30
 holdyng my peas Sone, beware that the cok be none erlier
 awaked than thu Sone, dreede God and kepe the from veyne-
 glorie Sone, loke thu be nat begyled to beleue that thunge that
 is nat in the, though so be that men wole put it vnto the by
 flaterye Sone, if thu haue any connyng and thu dispose it nat 35
 to the wele, it shal do the more harme thanne proufyte Sone,
 the more that oon knoweth God, the more he doutes him Sone,

[Scrope MS comi]

33 God best Ad

him moost Son, lerne goodnes and than schewe it to other, for
 doctours and theire techinge is likenede to quik rennyng welles
 where-*with* the peple be serued continually, and yt thei a-bide
 stille euer fulle And, son, if a fole speke, he makithe him-silue
 5 to be mocqued *with* his vngracious speche, if he be stille, he
 thinkith eville, if he do eny dede, it is yuelle and schalle lese his
 tyme, if he sett him to stodie, he schalle lese his dispence and
 profite not, if he be of a venture proude and *presomtuos*, he
 schalle dispeire of him-silue, if he haue eny good gowne, he wil
 10 be proude therof, if he aske eny thingis, he schalle aske it deba-
 Fol 73b tously, and if a man aske him to borowe, he schalle deny it, | if
 of C he yeue, he wolde reproue him, if men yeue him, he cannethe
 theym no thanke, if men telle him eny þinge in counsaile, he
 schalle discouer it and holde [e]uery man suspect, if he haue
 15 litille power, he sekith secretly cause to do eville, if he be puis-
 saunt, he schalle trete his subgetis bi violence, if men felaschip
 with him, men schalle finde him angrie, if men volowe him, he
 fleethe peple, who-so wille correct him, he wille not doo for him
 and schall hate his correctoure, his felawis schalle hate hym, if
 20 he speke, he wil be harde, and if other speke, he wille nott here
 them, whanne he is merie, it is out of mesure, and whann he is
 wrothe, it is on the same wise, if men pray him to for-yeue oon
 other, it is for nought, he louthe bettir discente than trouthe, a
 man may not put him froo his opinion, for he wil euer haue his
 25 bi him-silue, and who-so doothe eville, he noisithe it for wele
 doon, he is comonly slowe & neccligent, and if of a-uenture
 trouthe accorde *with* eny thinge *pat* plesith [hun, he prayseth]
 it and recommendithe it mucche, and if folie be contrarie to his
 wille, he blamethe and dispresith it, if he stodie or speke *with*
 30 wismen, he wil not obey him ne he wil not here theme, and if he
 be *with* a more fole þan he, he schalle mocque hym and dispreise
 him, he wil comaund them to do wele and him-silue wille do the
 werste *pat* he may, he wil comaunde theyme to say the trouthe

2 techynggis Ad likenede] like Ad *rynnynge U 7 dyspensis
 H 8 if] and if Ad *presumptuous U Ad 10 thyng Ad
 12 *connyþ H Ad 13 thanke if] T begins again men] eny man H
 14 [e]uery, C reads uery 15 cause] om T be] om T 16
 trete his subgetis] trete his tenauntis or his subgettis T 19 and]
 ande he T 27 accordith TU [him he prayseth] so Ad, om
 CTU 29 dispresith] dispiseth Ad 33 *warste Ad pat he

lerne good and teeche it to othiſ, for the doctours and here
techinges bene likened to quyk spryngynge founteyns whiche
seruen the people contynuelly and yet bene thei alleweye fulle
And knowe right wele, sone, yf a fool speke, he wole make himself
mocked by his mysruled language, and yf he holde his peas, he 5
wole thenke euel, and yf he do any dede, it shal nat be good
and yet he shal lose his tyme, yf he sette himself for to studye,
he shal lose his dyspence and shal nat profite him and he shal be
in dyspeire, and yf he haue any good gowne, he wole wexe
proude, and yf he aske any thinge, he wole aske it hatefully, 10
and yf any man desire any thyng of him, he wole seye naye,
and yf he yeue a man oughte, he wole repreue him for it, and yf
a man yeue him oughte, he wole neuer conne him thanke, and
yf any man telle him his counsell, he wole soone descoueſ it, and
he wole holde euery man suspecte, and though he haue but a litil 15
powere, yet he wole secretly seeche occasyone for to do euel,
and yf he be a man of powere, he wole entreete his subiectes by
violence, and yf oon fellowship with him, he shal soone fynde him
wrothe, and yf men flee fro him, he wole followe aftiſ, and yf
oon correcte him, he wole do nought and yet he shal haate him 20
that correcteth him, and his felawes shulle haate him, and yf he
speke, he wole needis be herde, and yf othiſ men speke, he wole
nat here hem, and whanne he is mery, it is oute of mesure, and
whan he is wrothe, in lyke wyse, and yf a man praye him to
forgefe anotheſ, he wole nat in any wyse, for he loueth bettir 25
decepçion thanne trouthe, and there shal no man putte him oute
of his oppynyon, and alleweyes his oppynyons shull be vnreson-
able, and that he | dothe euell, he holdes it for goode, and he is Fol 57b
comounly slough and necligente, and yf it happen that he acorde
with any thinge that pleasith him, he wole lowe it and commende 30
it gretly, and yf it be contrarye to his wille, he wole gretely blame
it and repreue it, yf he studye or speke with wyse men, he wole
nat meeke him in no wyse nor wole nat gladly heere hem, and
yf he be with gretter fooles thanne he is, he wole dispreyse hem
and mocke hem, he wole commaunde hem to do wele and he wole 35
do werste himself, he wole bydde hem seye truly and he wole

[Scrope MS cont]

may] and H

& he wille euer he gretly, ther is greet discorde bitwene his worde
 and his dede, for if the tunge [seith] oo thinge, the hert thinkithe
 a-nother, he wenethe that this worlde were the tother, if thou
 be riche, he wil calle the oon vsurer, if thoue be pore, he settithe
 5 noo store bi the, if þou do wel, he wol say þou doste it for ypocri-
 Fol 74^a sie, | if thou do eville, he wolle defame the, if thou yeue, he wol
 of C say thou art a wastour of goodis, if thou yeue not, he wol holde
 the a caitive and for oon of nought, if thou be debonair, he wolle
 holde the a beste, and who-so drawith froo his felawschip, he
 10 saithe that men dothe it for pride Bot the wise man is of alle
 contrarie condicions, for he hath countenance, iustice, businesses,
 foryeuenes, meekenes, he can wele speke and wele be stille, in
 place and in tyme, he knowithe and dothe wele, he hath mesure
 in his power, he is libérale to askers, wele spekinge, wele vnder-
 15 standing the wordis of other, if he lerne, he meueth good ques-
 tions, if men do him good, he canneth theim thank and wil do
 wele to other, if he yeue, he yeueth merily withoute reproche,
 he wille do no-thing to no man but that he wolde men didde to
 him, if he be riche, he is neuer the prodder, be he riche or pore,
 20 he foryetethe not God, he profitithe euer in konnyng, he beleuith
 him þat techithe him, he greuith him not with a grettir þan he is,
 & dispresithe not the les, he askithe not a thinge where he hathe
 noo right, he is a-greed with aunswers and he saithe no thinge
 bot that he knowithe wele, he hidithe not his konnyng, the
 25 more he felawschippith with men, þe more he louithe them and
 thei him, he constreintith his wille to trouthe, [whedur itt will or
 non, with trouthe] he correctithe him and techith it, he is lightly
 turnede to do wele, if he bere witnes, he dothe truly, if he be [a]
 uge, he dothe it rightfully, and true he is in al þingis, if men do
 30 him harme, he dothe wele therefore, hee coueitithe noon othr
 mannys thinge, he holdithe him as a straunger in this worlde and
 thinkith not bot in his departinge, he dothe wele & commaundith

1 greet] a greeete T, evyr grete H 2 [seith] so FUH, say Ad, faulth C
 5 it] om TU *ypocresie T, ypocrasy H Ad 6 eville] well T, ylle H
 11 besypes TU Ad 14 to his askers H spekinge] spekyn & H *vn-
 durstandyng T 15 *movyth H 16 *konneth TH, kunneth U,
 knoweth Ad 17 if] and yf H (*most of these short sentences begin with*
 and in H) 19 prudder TU, prowder Ad 21 1st him] them H
 26-7 [whedur itt will or non with trouthe] so TUH Ad, om C 28
 turnede] here C adds whedur it wille or no with trouthe [a] om C 29
 it] om Ad 30 wele therefore] them good H 31 beholdith TU
 32 not] om TUH Ad in] on TU Ad, vpon H

lye alweye himself, and there shal be grete dyscorde betwene his wordes and his dedes, for yf the tunge seye oon thinge, his herte shal thenke anothe, he wenyth that this worlde be the tothe worlde, and yf a man be riche, he wole calle him vsurere, and yf a man be poure, he wole nat sette by him, and yf a man do wele, he wole seye that he is an ypocrite, and yf a man do euell, he wole defame him, and yf oon yeue, he wole calle him a wastou of goodes, and yf oon gefe nat, he wole calle him a negarde, and yf a man be debonaire, he wole calle him a beest, and yf a man drawe from his companye, he wole seye that he dothe it for pryde. But the wyseman is euen contrarye to alle thees condyciouns, for he is constaunte, abydinge iuste, solycitude, foryeue, and humble, and can wel speke in tyme and holde his peas in tyme, he can and dothe wel, he hath mesure and puyssaunce, he is liberall to hem that wole aske him, a wyse speker, vnderstandinge wele the wordes of othe men and his owen wordes he wole shewe debonerly to othe men, and whan he wole teche, he wole meoue goode questyons, and yf a man do him good, he wole conne him moche thanke, ho that wole shewe him his counsell, he wil kepe it secrete, and trusteth right wele in othe men, and whanne he yeueth, he wil yeue it gladly withoute reprovyng, he wole do to none othe man othe wyse thanne he wolde that shulde be done to him, yef he be ryche, he wole neuer be more proude, wheder he be ryche or poure, he wole nat foryete God, he profytes alleweye in science, he beleueeth him that wole teche him, he wole neuer be wrothe with him that is gretter thanne he, and he wil neuer dyspreise him that is febler thanne he, he wole neuere aske any thinge that he hath no right to, he is resonable in his ansuers and he wil seye no thinge but yf he knowe that he seithe trouthe, he wil nat hyde his cunnyng, and the more that he fellashepith with men, the more thei loue him, he wil constreyn | his wille to trouthe, whedi it wil or nat, he wil correcte himself in techinge of othe, he is lightly turned to do wel, yf he beere any witnesse, it shal be true, yf he shal be a iuge, he shal do rightwosly in alle thinges that longen to trouthe, yf oon do him good, he wol quyte him ageyne with the same, he wil nat coueyte anothe mannes thinge, he taketh himself straunge in this worlde and hathe no grete thought but oonly vpon his departyng, he dothe wele and commaundeth othe to do the same,

Fol 74^b | it to be doon , he defendithe eville and kepith him fro the doinge ,
 of C and his tunge schewith as it liethe in his hert , and his wordis and
 his dedis be accordinge Son, vnderstand wisdom and alle the
 propertees *pat* longithe therto and excerse the in thaim *without*
 5 thinkinge on eny other þingis , for whan thou haste gotten it, thou
 schalte be euer in ioye , and knowe wele it is not keped bot bi
 debonairenes and bi kepinge of the tunge , for the tunge is as the
 dore of the cofer of wisdom, in-to the whiche eueri man may wel
 entre if it be not wele schitte, and therfore men schulde kepe the
 10 key, that is to say the tunge, more bisily froo vnclosinge þan his
 golde or his siluer Son, lese not thi-nowne þinge for to kepe
 straungers thingis, for thi-nowne thingis be thi good deedis the
 whiche thi sowle schalle bere with him, and othir riches *pat*
 abidithe aftir thi dethe schalle be to other men Son, worschipp
 15 wisdom and deny it not to tho that wolde haue it , and [schew]
 it not to tho that dispreisithe it Son, who-so hathe merci of
 other, men schalle haue merci of [hym] Son, holde the contente
 with that thou haste, with-out coueitinge eny other mannys
 thinge or of that the whiche þow maiste not haue Son, recieue
 20 paciently the wordis of correccion and of predicacion, though that
 thei be harde and greuous And he saithe he is vnhappy *pat*
 herith and tentithe notte therto, and he is more vnhappy *pat*
 herith & vnderstandithe and profitithe not Son, felawship the
 with tho *pat* louethe God, thank God for the goodnes *pat* he
 25 hathe doon vnto the , resceiue it mekely and departe therof *with*
 Fol 75^a pore peple Son, if þou haue doon eny | thinge that semithe good,
 of C preise not þi-silue therfore, for thou wotiste not wheder God
 acceptithe it or noon, and in eueri thinge comunly some thinge is
 euer contrary, and the contrarie of the ded is the proude h[1]3e
 30 thought Son, couerte not the delitis of this worlde boot oonly
 thoo that may be do next to God Son, conferme the to God, loue
 tho that obeieþ him, and hate þo *pat* disobeieþe him Son, ther
 is no þinge moor acceptable [þan] good wit, and good wit is sett

1 hym-self TUH Ad 4 excerse] so CTU, excersyce H Ad 5 on eny]
 of ony T *geten TU 7-8 the tong is as a key of a dore or a cofre into
 which every &c H 9 *shette TU, set Ad 11 or his] his om TH 11-
 12 þinge thi-nowne] om TU 15 [schew] MS schewithe 17
 [hym] so TU Ad C reads hym-silf with silf cancelled? 18 with-out
 coueitinge eny] & covyte none H 19 or of] ne H *maste Ad
 ceyue T 24 thank God] om T 28 *comonlie U 29 h[1]3e] C

he defendeth men to do euel and he wil kepe himself from the same dede, and that thunge that lyth in his herte, the tunge shal shewe the same, and his wordes and his dedes shulle accorde Sone, vndirstonde wysedame and alle the propirtees that longen to it, and excercyse the therinne withoute thenkinge on othi^r 5 thinges, for whanne thu haste goten it, thu shalt be euer in ioie, and knowe right wele that it is nat goten but oonely with deboneyrete, and by wele kepinge of his tunge, and to kepe it more surely thanne his golde or his thresoure Sone, loke thu lese nat thyne owen thinges for kepinge of othi^r mennys thinges, for thi 10 propre thinges bene thi dedes thewhiche thi soule shal bere with here, and the othi^r ricchesses that leeuē behynde aftir thi dethe shulle be to othi^r folkes And seithe sone, worship^þ sapience and hyde it nat fro hem that desiren to haue it and lerne it, and to hem that dyspreise it, loke thu shewe it nat [A]nd seith sone, 15 ho that hathe mercy vpon othi^r, othi^r shull haue mercy on him Sone, suffice the with that thu haste, withoute coueitynge any good of othi^r mennys and that also thu knowest wele that thu mayste nat haue And seith sone, resceyue wele and paciently the wordes of correccion and of predycacion, though so be that thei be 20 greuous and harde And seith he is vnhappy that hereth and nought vndirstandeth, and yet he is more vnhappy that hereth and vndirstandeth and profyteth nat therwith Sone, loke thu fellowship^þ with hem that bene loued with God [A]nd seith sone yelde graces to God for the goode dedes that he hath done to 25 the, and rescue hem in mekenesse ¹ | Sone, yf thu haste done Fol 63b any thinge that thu semest is good, yet gefe nat thiself to grete laude therinne, for thu wotest neuer wheder God hathe resceued thi dede with good wille or not, for in alle werkes there bene comounly somme thinges in the contrarye, and the aduersitee of 30 the werkes bene the proude areysed thoughtes Sone, coueyte not the delytes of this world but oonely suche as maye make the nyghe vnto God And seithe sone, comforte the in God, loue his obbeyesaunce, and haue hem in haate that displeasen him Sone, there is no thinge more acceptable thanne good witte, and 35

[Scrope MS cont]

reads h3e 31 next to God] om H 33 *more TU [pan] C reads gan

¹ From here on the text is disarranged, see Introduction

in x condicions, þat is to say in preising not him-silf, in good
 dedis, in beinge content *with* thingis necessarie to thi life, to yeue
 of his goodis for God, to wille worschip to him-silfe, to kepe him
 froo doynge of schamefulle thingis, in getinge konnyng alle the
 5 daies of his live, in kepinge him fro angre, in yeving his lufe to
 alle tho that wolde haue it, and to noise hym-silfe worste and
 other better than he, for men be of ij maners, some be good and
 some eville, therfore men schulde meke theyme to bothe two to
 the good in praing God [to] for-do their peril, to the iville bicause
 10 þat a man knowith not wheder goodnes be hidd *with* them or
 noon, and that thei wille not schewe it for veinglorie, in doinge
 thes thingis a man is noisede for wise Son, worschip God and
 prai him to kepe the that thowe haue noon eville wif, and that
 he wille teche her, for ther is noon other remedie Son, schewe to
 15 other the goodnes þat thou haste lerned, & felaschipþ the not
with schrewis that thou be not oon of them, and truste the not
 [to] that house wher-in þe peple lyuthe to-day and diethe to-
 morowe Fol 75b Sonne, | habite continually *with* wisemen, for their
 of C hertis be enlumynede bi wordes of wisdom liche as the goodis
 20 vpon erthe is moisted with rayne and with dewis And som said
 that Legnon is in erthe in a tounne called Carenelle, betwene the
 Mesquite and the Marchie, and there be buried lxx prophetes þat
 died aftur Legnon, þe which the childre of Israel kepte in hostage
 so longe that þei deide for hungre And whanne Legnon was
 25 nere dede, he wepte, his son askid him whie he wepte, wheder
 for fere of dethe or for sorowe that he had to leue þe worlde, he
 aunswered y wepe for noon of tho ij thingis, bot I wepe bi-cause
 that y haue a wey for to go froo the whiche y say neuer noon
 come a-yen, and I bere litil lyuelode with me and I am charged
 30 with full greet deedis, and also I knowe not wheder y schalle be
 in þe betir partie or noon, whanne I come to the ende of my way

5 yeving]	yeldyng H	5 *loue	TUH	8 be euil]	TUH Ad
9 [to] om]	C prainge	their]	praying to God for to doo there U,		
	prayinge to God for to fordoo thei?	T,	praying God for to do for them to		
	kepe them from H,	praysing God i[or]	to for-do there Ad	11 not]	
om T	13 to kepe]	that he wile kepe Ad	noon]	not an	TUH
Ad	that]	om I	14 teche]	C reads	techer remedie]
17 [to] so	TUH Ad, in C	18 enhabyte	H	19 bi]	with T
20 said]	say	TUH Ad	21 Caryne]	H	22 Marche
24 *died	TU Ad	28 that]	om TU	go]	go from the H say]
saw	TUH	29 lyuelode	CTU, lyf-lod	Ad	31 in]
					on TU, oon

the good witte is parfyte in x condyciouns, that is to seye
firste, in a man that preyseth nat himself, the secunde, in wele-
doynge, the thridde, to holde him contente with these thinges that
bene necessarie to his lyfe, the fourthe, to yeue his goodes for
the loue of God, the fyfthe, willynge to do worship, the sexte, to
kepe himself that he do no shamefull thinges, the seuenthe, to
lerne connyng alle daies of his lyfe, the eighte, for to kepe him-
self from angree, the nyneth, that he yeue his loue to all hem that
desire to haue it, the tenth, to holde himself wor^s thaⁿ oth^r
men, for the people bene of two maners, for somme bene goode
and somme bene euell, wherfore a man shulde meke himself to
bothe, to the goode for that entente that thei wolde make him
as oon of here fellowes, to the euell for because thei wote nat
whedi^r the goodnesse be hidde withinne hem, and that thei wole
nat shewe it for veyneglorie, and in doynge thes thinges, a man
maye be taken for a wyse man Sone, worship God and praye
him pat he wole kepe the frome an euel wyfe, and that he wole
teche he^r, for there is thanne none oth^r remedye And seithe
shewe to othe^r the good that thu haste lerned, and fellowship nat
with euell folkes leste thu be oon of hem, and truste nat vpon that
lious where that men leuen todaye and deyen tomorowe And
seith sone, enhabite thiself alweye amonge wyse men, for God
lighteneth alweye the^r hertes in wordes of wysedome, in lyke
wyse as the goodes that growen on the erthe bene made moyste
with reyne and with dew And somme | seyne that Luginon is
buried in a towne whiche is called Kardnalle, betwene the Mes-
quitte and the Market, and there bene entered lxx prophetes
that deyed aft^r Loginon, whiche the children of Israel helde so
longe in hostage that thei deyeden for hunger And whanne
Loginon was nyghe the dethe, he beganne to wepe, thanne his
sone asked him yf he wepte for because he shulde deye or for
the sorowe that he hadde for to leue the worlde, he aunsuerd &
seide I weepe for none of thes two thinges, but I weepe for I
haue to go a weye of whiche I sawe neuer the commynge ageyne,
and yet I beere but litil meete with me and am charged with a
gret burdeyne, and wote neuer whedi^r I shal be dyscharged or
not whanne I come to the ende of my weye And seide to his

[Scrope MS cont.]

of H, on on Ad parte T

And he saith to his son thou schuldiste drede God and not oonly
 be worschuppied of men Sonne, whenne thou comyst in a place
 where men spekithe of God, abide there, for if thou be a fole, thou
 maiste a-mende the there and bicomie wise, and thou bee wise,
 5 thou maiste encrece thi witt and if God sende thaimy eny good,
 thou schalt haue thi parte Bot moreouer if thou haunte placis
 where thei speke not of God, thou schalt haue euyne the contrarie
 Son, be a-ferde of vengeaunce of our lord whilst that thou maiste,
 & drede and conside his right grete myght And he saithe even
 10 as with large yiftis men makith of his ennemy his frende, on the
 same wise bi pride men makithe of his frende his ennemye And
 Fol 76a he saithe |the worde schewith þe wisdom of a man, and therefore
 of C a man schulde be wele ware whate he saithe And he saithe a
 true man restithe him in the biholdinge of a lyer, pat is to say he
 15 bileuythe nothinge that he saithe & he saithe telle no thunge to
 him that wille not bileue the, ne aske not that thunge the whiche
 thou knowiste wele schalle not be yeuen, ne of thi-nowne wille
 promys no thunge bot that thou maiste and wilt kepe, ne vndir-
 take no thunge that is vnpossible to doo or to haue And he
 20 saithe thou schuldiste of alle thingis fle þe felawship of a her,
 and if thou may not escheue him, at þe lest beware that thou
 beleue him not of nothinge þat he saithe to the And he saithe
 sett the not in the hiest place, for it is better that men take the
 fro a lowe place to sett the hier than thou schuldist haue so grete
 25 a vilany as [to] be taken fro a high place to be sett lower And he
 saithe son, yit onys I comaunde the to drede God ouer alle thingis,
 for to the it is a thing rightfull & profitable, and loke that thi
 thoughtis be euer on him and þi wordis on the same wise, for
 the thinkunge and the spekinge of God sermountithe alle other
 30 thoughtis and wardis, as þat him surmountithe alle other crea-
 turs, and therefore men schulde obey him notwithstandinge alle
 other thingis to þe whiche men be constreinede Son, make thi
 praier wele and deuly, for praier farithe as a ship that is in þe
 see, for if it be good, it schalle be saue and al tho that be ther-in,

1	seid TH Ad	3	where] where that TUH	4	1st and] and yf
H	8 *afeard U		the vengauce Ad	10	men] a man TH
	men] a man T	12	worde] worlde Ad		a man] man TUH Ad
	wele] om T		yeuen] yeuen the T	18	*promes T
22	nothunge] thyng T	23	*highest TU	19	*inpossible TUH
	than that thou TUH Ad	24	*higher T, hyre Ad		
		25	*velayne TU		as] to Ad [to]

soñe thu oughtest to drede God nat oonly for to be worshipped
 of the people Sone, whanne thu comest in a place where thei
 speke of God, abyde there, for yf thu be a foole, thu mayste
 amende & become wyse, and yf thu be wyse, thi wysedame shal
 be encresed, and yf God sende hem any good, thu shalt haue thi 5
 parte But & thu haunte thes places where men speke nat of
 God, euen in the contrarye it shal falle to the And seithe sone,
 loke thu be aferde of the vengeaunce of oure lorde asmoche as
 thu mayste, and drede him and consydre his grete puyssaunce
 And seith lyke as by large yeuyng to his enemye maketh him 10
 his frende, in lyke wyse a man shal by his pryde make of his
 frende his enemye And seith the speche sheweth the wysedome
 of a man, and therfore a man shulde be wele ware what he seithe
 And seith a true man shal reste him, and the rewarde of a lye?
 is that whatsomeue? he seithe no man wole beleeeue him And 15
 seithe telle no thinge to that man that wil nat beleeeue the, and
 aske no thinge whiche thu knoweste wel shal nat be yeuen the,
 nor loke thu promyse no thinge but that thu mayste and wilt do
 it, namely at thyne owen requeste, and loke thu take nat vpon
 the that is impossible for to be done or for to be hadde And 20
 seith thu shuldest of alle thinges flee the companye of a lyere,
 and yf thu mayste nat eschewe him, yet at the leste weye beleeeue
 no thinge that he telleth the And seith sone, loke thu sette the
 not downe in the highest place, for it were betti? that men sette
 the in an higher place thanne for to take the oute of an highe 25
 place and sette the in a lower? And seith sone, oones I com-
 maunde the yet that thu drede | God aboue alle thinges, for it is Fol 64b
 a rightful thinge and a prouffitable vnto the, and loke that alle
 thy thoughtes be allewey in him and in lyke wyse thy wordes,
 for the spekinge and the thenkinge on God surmounteth alle 30
 other wordes and thoughtes, lyke as himself surmounteth alle
 other creatures, and therfore men shulde obbeye him, natwith-
 stondinge any commaundemente that maye constreyn any man
 to the contrarye Sone, make prayoure thi iugemente, for
 prayoure is as a shippe that is in the see, for yf it be good, it shal 35
 be saued and thei that bene withinne it, and yf it be euil, it wil

[Scrope MS cont.]

om CTUH
H Ad

30 *wordis TU him] he T

34 saue CTU, safe

if it be eville, it schalle perische and al tho that be ther-in And
 he saithe a man may lightly finde his lyvinge and suche as nedith
 him in þis worlde the whiche is of litlle bidinge as to vs creatures,
 Fol. 76b bot a man schulde purvey him of necessarie thingis | for to bere
 of C 5 with him when he schalle depart hens And he saithe howe may
 a man make a-nother man [to] chaunge his listes, þe whiche may
 not restreyn his owne & he saithe good wille is oon of the
 goodis wherwith God is seruede, and gladly to here thingis low-
 able is greable to thayme that be good, and gracious aunswere is
 10 muche to preise And he saithe if thou muste sende a messenger
 in embasset, sende a wise man, and if thou maist no[ne] finde,
 go thi-silf And he saithe beleue not him that liethe to the of
 oon other, for on the same wise he woff lie on to a-nother of the,
 and it is a les maistrie to chaunge hilles fro on place to oon other,
 Fol. 86a thanne to schewe and to make him vnderstande eny thinge] the
 whiche hathe noon vndrestanding And he saithe doo nott that
 of the whiche thou shuldeste haue shaame too see oon oother do
 itt, also be more ashamed of God than of men And he saithe
 there bee in this worlde ij paciencies, oon is to see and to restraine
 20 the wille, a-nother to endure & suffre paciently that the whiche
 a man hatthe And he saithe there be ij states of the worlde
 the whiche be not knowen bot in ij maners, that is to say a pacient
 man is not knowen bot in his aduersitee and in his aungre, a
 valiant man is not knowen bot in werre or in bataile, a frend is
 25 not knowen bot atte neede And he saith amongis other condi-
 ciones and maners, þe werst is to haue his freende in suspecte,
 to discouere secrete thingis, to haue truste in euen to greete speker
 of vnprofitable thingis, and to be in danger of shrewis for coueice
 of theire temporal goodis And he saith thought is a myrrour to
 30 a man wherin he may be-holde his beaute or his foulnes And he
 saithe beware thou be not suspicious, for suspeccion puttith
 away þe loue of the peple And he saith witt without techunge
 farthe as a tree without fruite & he saithe to be ioyouse, gladly

1 of] and yf H	3 of] a TH Ad	4 of thyngis necessarie T	6
[to] so TUH Ad, om C	listes] lyf H	9 a gracious TU	11 embasset
CTUH, ambassad Ad	11 no[ne] finde]	so TU, nott finde C, not finde hym	
H	13 lie on] lie too UH, om T	to] om Ad	15 thinge] MS B begins
again	18 God] Goddis displeser T	20 to suffer Ad	24 *vallaunt
C, valiaunt T, violent H	*batle C	a] ande a TH	26 *wirst C
worst H	27 to greete] to om TH	*spekar UH	28 *daungie? U,
dawnger T, damager Ad	33 *frute TH	ioyeux Ad, ioyows & H	

perisshe and alle hem that bene withinne it And seith a man
 maye lightly fynde his leuyng and thinges necessarye for him in
 this worlde that dureth but litil with the creatures, but a man
 shulde purvey him of suche thinges as bene necessarye for to
 carye away with him whanne he gothe hens and shal departe oute 5
 of this worlde And seith how maye a man chaunge the willes
 of othir men that maye nat refreyne his owen propre wille And
 seith good wille is oon of the goodneses that God is serued with,
 and for to herken suche thinges as bene lowable, God is wele
 agreed therwith, and goodely aunsuers bene gretly for to be 10
 allowed And seith yf thu shuldest sende any man for to cheese
 a thinge, sende a wyse man, and yf thu canste nat fynde him,
 thanne go thiself And seith beleue nat that man that wole lye
 to the for othir men, for he wole lye in lyke wyse to othir men
 on the, and it is a more light thinge to remeue hilles from oon 15
 place to anothis, thanne to make him vndirstonde þat hathe none
 vndirstondinge And seith loke thu do not that thinge that thu
 wilt thenke shame that anothis man shulde do it, and yet alle-
 weyes haue more shame to dysplease God than the people And
 seith there bene two maner of paciencies in this worlde, wherof 20
 the tone is he that endureth pacientely alle thinges that falle
 vnto him and the tother is he that can refreyne his wille And
 seith there bene thre maner of people whiche bene nat knowen
 but in thre maners, that is for to seye the paciente maye nat be
 knowen but in his aduersitee or in his wrape, the worshipful man 25
 is nat knowen but in werre or in bataille, and the frende is nat
 knowen but in a mannes necessitees And seith ouer alle maners
 and condicions, the worste bene thees as follewith herafter oon
 is to haue his frende in suspescyon, | anothis in dyscouerynge of Fol 65a
 secreete thinges, also to put truste in euery man, further in 30
 spekinge moche of thinges that bene nat profitable, and also to
 be in daungier of euell folkes for any couetyse of worldly goodes
 And seithe the thoughte is the myrroure of man wherinne he
 maye see his beautee and his foullesse And seith loke thu
 be-ware that thu be nat full of suspescyon, for suspescyon putteth 35
 awaye the loue of folkes And seithe a man withoute wytte and
 lernynge is lyke as a tree that bereth no fruyte And seith to be
 ioyeful salewinge euery man with good wille, to be liberañ in

to salue euery persone, to be liberale in yeuyng & resceuyng, & gladly to foryeue his eville wille, makith a man to be beloued

- Fol. 86b Onese saithe when men agith, theire vertues be dispreisede
and riche men be more ferefulle than pore And he saith a noble
5 dethe is better than a vile dominacioun And he saithe on of þe
grettiste blissidneses of a man is to haue a good felawe or good
felaship, therefore felaship *with* good peple and thou shalt be oon
of theyme And he saithe oon of the grettiste wikkidnes in this
worlde is to doo velany to on impotent persone And he saithe
10 if thowe haue doon eny delite, repent the a-noon *withoute* abidinge
the morowe And he saithe thou scholdiste konne him
thank that dothe the good, of whate condicione that he be, soo
that he doo it frely & in good entent And he saith he may not
Fol. 87a perceue many thingis þat can not knowe & perceiue | him-silf
15 And he saithe if thou wilte haauē lasting loue *with* oon other,
doo thi deuour to enfourme him of good condicions And he
saithe if a kinge be iust or rightfulle, he shal be lord of the
coragis of his peple, and if he be otherwise, alle-thoughe that thei
name him for their kinge, yitt wille thei haue there coragis to
20 oon other

- Magdarge saith that the businesses of this world is redressed bi
1j þingis oon is bi konnyng, wherewith þe soule is redressede,
thee tother bi besinesse, with the whiche bothe body and soule is
redressed And he saithe men leuethe the doying of muche evil
25 whenne men doubt & drede a lorde And he saith noblesse of
lynage is ful behouely to receiue konnyng And he saithe þe
Fol. 87b entent of man shulde be to restraine his | corage from lewde
thingis and foule, for good life makithe a goode name & causithe a
good eende, he is 13t excellent that is worshipfulle in alle his
30 disportes and of whome the witt surmounteth the ire And he
saithe hold the contente to be so wise that thou kannest doo
wele, and kepe the from eville deede And he saithe ther is no-

2 maked U 4 loued Ad 3 Onese] Oves H, Onese the philosophur
TU 6 *blissidnys CH, blissidneses U 8 wikkid-
nesse of the worlde Ad 10 delite] delite or trespas TU 13 in]
withe Ad 16 enfourme] enforce Ad 18 coragis] corage C, curage
Ad 19 to] om C 21 the whole of 'Magdarge' omitted in Ad
Moogdarge H besines T, busynes H 22 is bi] om TU 23 besin-
nesses C 25 &] or H drede a lorde] drede lord U, drede God and

yeuyng and resceyunge, and with a good wille to foryeue his euell wille to hem that haue deserued it, maketh a man to be loued of euery man

Onese seith whanne men wexen olde, their vertues bene lesse preysed and their riches is more ferefull thanne the poure 5 mannes And seithe the noble dethe is bettir and fairer thanne the foule domynacioⁿ And seith oon of the beste goodnesse[s]¹ that a man maye haue is for to haue a good felawe, wherfore loke thu fellowship the with goode men and þu shalt be oon of hem And seithe oon of the moste iniquytees of the worlde is for to 10 do velanye to a persone that is impotente And seith yf thu haste done any delyte, loke thu repente the anone withoute taryenge til on the morne And seith thu oughteste for to conne thanke to him that dothe the good, of what estate or condycion that euer he be of, with that he do it lyberally & with a good 15 entente And seith that man maye nat perceyue many thinges, that maye nat perceyue and knowe himself And seith yf thu maiste haue a durable loue with another, loke | thu do thi Fol. 65b payne to enfourme him in goode maner³ [A]nd seith yf a kinge be iuste and true, he shal be lorde ouer the comounes 20 of his peple, and yf he be othirwyse, though so be thei calle him for here kinge, yet shulle thei haue their courages vnto another

Marcedarge seith the besynesses of this worlde bene dressed by two thinges oon by science, whiche the soule is ruled by, 25 and the tother by solitudine, [with]² whiche bothe body and soule bene ruled And seith men lette to do many euell thinges whanne thei haue a lorde that is douted and dredde And seith the noblesse of lynage is right couenable for to resceiue connyng And seith the entente of a man shulde be to refreyne his courage 30 from foule and lewed thinges, for the good leuyng causeth a man to haue good renowne and also it getith him a good ende, and he is right worshipful and excellent that is honourable in alle his disportes and where also that his vnderstondinge surmounteth his wrathe And seith suffyce the to be so wyse that thu knowest 35 whanne thu doste wel, and to kepe the from harme And seithe

[Scrope MS cont.]

lordes T 27 man] a man TH 31 *canste TH, cannest U, kannyste C

¹ goodnesse MS

² omitted in MS

thinge wers sittinge to a man than to bee euyl in teching, and in
 especialle whenne that he is comyn of a noble lyne and a goode
 And he saith to haue konnyng is a thinge fulle worshupfulle &
 profitable, for there-bie is geten the goodis of þis world and of
 5 the tother And he saithe a wisemañ wille noo thinge haue of
 his prince bot that þe which he wynnethe bi true saying and bi
 his good deedis And he saithe he is a good lord that dooth his
 deuour to kepe his subiettis as his owne body, & not to be so
 rigorous and oppressing that they ought to leue the lordshippe,
 10 and also thatt he be not so debonaire that thei dispreise his
 maundementis And he saithe the moost gracious yeuere is he
 that yeueth vnaskide And hee saithe in whate place that euer
 thou be with thyne enmye, be itt in disporte or elles, shewe euer
 goodnes, alle-though thou be strengere and mightier, yitt thou
 15 shuldiste trauaile to maake peas And he saithe liche as it is
 greete peine to the bodie of a man to sustene a thinge impossible
 Fol 88a to him, euen | soo it is a fulle greuouse thing to a wiseman to teche
 a fole And he saithe a suspicious man may noo good lyfe haue
 And he saithe he is right ignoraunt & vnkonnyng that can not
 20 be greede with goodnes that men dothe to him, bot that is better
 pleased with him that denyeth it him And he saithe he that
 askithe bot reason is able to ouercome his ennemye

Thesle saithe thou shuldiste loue b[e]tter wordis profitable
 and true than softe wordis of disceite and of flattery, for some
 25 puttith venym in swete drinkis, & medicins þat yeueth the
 mooste hele be bitter and of eville sauour & he saithe it is a
 foule thing for vs to be besy in meetis for þe body without that
 we be besye in meetis for þe soule And he saithe a mariner dar
 not putt him in the see if he haue no winde for him, and we
 Fol 88b expose vs absolutly to al | windis And he saithe thou shuldeste
 doo that is moost profitable to the bodie and moost be-houely to
 the soule, & fle the contrarie And he saithe he that can wele
 counsaile other shulde counsaile wele him-silf & thinke wele on his
 soule, for to konne worshup other & disworshup him-silf it is a

1 to bee] om H 10] om H 2 *whenne that] whan TH and
 a] and C 3 is] it is CTUH 4 *goten C, gotyn H 9 rigrous T
 10 thatt he] thei T 14 stronger or myghtyer T 17 euen soo] right
 so C 19 *yngnorant H 20 *doth U 23 Thesle T, Thesyle H
 b[e]tter wordis] bitter wordis & MS 24 and] & and MS 28 *maryner
 TU 29 no] not CTUH Ad 30 *absolutelie TU

there is no-thinge that is more vnsyttinge to a man thanne to be
euel taughte, and specially whanne he is comen of good lynage
and noble And seithe connyng is a lowable thinge, for the
goodnesse of this worlde & of the tother bene founde oute therof
And seith a wyse man wil nat haue of his prynce but that he 5
hathe wonne by true seyenge and by goode dedes And seith he
is the goode lorde that peyneth himself to kepe his subiectes as
he dothe his owen propre body, and that is nat so rigorous ne so
oppressinge his people that thei be constreyned to leue his lord-
ship, and also that is not so debonaire vnto hem that thei dare 10
dysobbeie his commaundementes And seith the most gracious
yeuer is he that geueth withoute askynge | And seith in what Fol 66a
place soeuer thou be inne, be it in dysportynge or othirwise with
thyne enemye, loke thou make euer good wacche, and though so
be that thou be strengier thanne he, yet shuldest thou labour for 15
to gete the peas And seithe lyke as it is grete payne to the body
of man to beere a thinge that is impossyble to him, in lyke wyse
it is as greuous a thinge to a wyse man for to teeche a foole
And seiþe it is leefful a man to be ryche | And seith he is grete Fol 61a
vnknownen and a grete nygard that canne a man no thanke of 20
the goodnesse that he hath done to him, but yet is he moche
wers that denyeth the goodnesse that hathe be done to him And
seithe he that asketh no thinge but reason is able for to ouer-
come his enemye

Thescile seith thou oughtest to loue bettir the boystous & true 25
wordes that bene profitable thanne the sweete wordes that bene
medled with barate and flaterye, for somme medlen the venyme
with sweete drynkes and thes medecynes that sonnest yeuen
heelee bene bitter and of euel sauoure And seith it is an euel
thinge for vs to be desyerous of goode meetes for the body and 30
leue the coryous meetes that shulde refresshe the soule And
seith a maryner dare nat put himself in-to the see but yf the
wynde be propre for hym, and we dyspose oure soule absolutely
to alle mane of wyndes And seith thou oughtest to do suche
thinges as bene moste profitable for the body and moste couenable 35
to the soule, and flee the contrarye And seith he that coun-
sellith other men wele ought by reasoun to counseyle | wel himself Fol 61b
and to thenke wele on his soule, for ho that can honoure other

ful woofulle vice And he saithe as that it bi-commethe not a man that hath assouled bodie and a foule to be clothede in clothe of golde, on the same wise it is a foule thinge to haue grete beaute in bodie and in visage and to be fulle of eville deedis And he
 5 saithe liche as we be holden of oure owne kinde to kepe our membres, and namely the heede the whiche is the principalle, in as muche we be more bounde to kepe wele the whiche yeuethe vs pat knowleche, that is to say our vndrestandinge & ther was askd him howe a man myght kepe hym from angre, and he
 10 aunswerde vmbe-thinke hum pat is in-possible that men may alway obey to hum, & somtyme howe that he serueth to other, and that he commaundet the not [euer] other, bot pat he shalle be commaunded, and howe that God biholdeth & seethe alle thinge, & if these thingis be wele considerede, he shalle not be longe
 15 wrothe if it be fortune that he be angrie And he sawe a man that was fatte, to whome he saide thou doost greete peine to breke pe walles of thi prisone And he saithe whenne pou wilt angre a-nother, shewe the nott as he pat wolde venge him on his enne-
 Fol 89a mye, shewe the rather as dothe the leche that spekethe easily to
 20 a sike man, & when thow wilt angrie thi-silf, shewe [the] as the sike man doth to the leche

Sant Gregore saithe recomaunde to God pe commaundement & the eende of pi workes, stodie & do thi deuour to knowe alle thing, & chese & withholde pe best & he saithe pouertee is oon
 25 eville thinge, bot iuel riches is wers And he saithe be content & restreine thi ire, & take konnyng in stede of candell for to yeue the light, and thinke not pat thou arte pe whiche thou art not for pou art dedely, noise the for a straungier and pou shalte worshup straungiers And he saithe whenne thi ship is in grete tran-
 30 quillite, be than in greete doubte of drownyng And he saithe a man shulde resceiue with glad chere alle that God sendeth
 Fol 89b And he saithe it is better to chese the ire of good men than the worship of shrewis And he saith haunte the houses of wisemen

1 as that] as T 2 a souled C, a fouled Ad, a foule H that
 clothede] that hath foule and assouled bodie and a foule to be clothed U,
 that hath a fowle soyled bodie to be clothed T 4 and in] in om T
 7 the whiche] the soule the which T, that the wiche Ad 10 vmbe-
 thinke CTU, vn-be-thinke Ad, humbly to be-thynk H 12 [euer] MS
 ouer 19 *esilie T 20 a sike man] syke men H [the] om MS
 22 *Saint Gregore U, Saint Gregor Ad, Saint Gregorie T, Seynt Grygory H

men and dyshonoure himself it is right a sorowful vyce And
seithe in lyke wyse as it becometh a man euel that hathe a foulle
body and a sluttysshe to be cladde in cloth of golde or sylke, in
lyke wyse it is a lewde thinge to a man for to haue grete beaute
in his body and vysage and to be full of euell werkes And seithe 5
lyke as we are bounden of propre nature to kepe oure membres,
and namely the heed that is moste pryncipal, meche more are we
bounden to kepe that that yeueth vs suche knoweleche, that is to
seye oure vnderstandinge And it was asked him how a man
myght kepe himself from angre, he aunsuerd and seide lete him 10
bethenke hym wele that it is impossible that men shulde alleweyes
obbeye to hym, for he himself muste nedes serue at somme tymes
othur men, wherfore he maye not at alle tymes commaunde other
men but he shal be commaunded himself, and also God seethe
euery thinge, and yf his thinges weren wele consydered, he shulde 15
nat be at any tyme longe wrothe, though so were that he were
angred And he sawe a man whiche was right fatte, to whome
he seide thu doste grete payne for to breke the walles of thu
pryson And seithe whanne thu wilt corecte another man, loke
thu shewe nat thiself lyke him that wole be auenged on his 20
enemye, but shewe thiself lyke the leech that speketh sweetely
to his paciente, and whanne thu wilt corecte thiself, shewe the
as the seeke man dothe to the leech

Seint Gregory seith recommaunde to God the begynnynge and
the ende of alle thi werkes, studye and do payne to knowe alle 25
thinges, and holde & cheere | the beste And seith pouertee is Fol 62a
euel, but euell rycchesses beu wers And seith loke ye be con-
staunte, and refreyne thyne yre, and take connyng for to lighte
the in-stede of a candel, and thenke nat thiself to be that thu
arte nat for thu arte mortal, take thiself as for a straungier and 30
loke thu worship straungiers And seithe whanne thi shippe is
in grete tranquyllitee, thanne loke thu be aferde to be drowned
And seith a man shulde resceue with good cheere alle that God
sendeth him And seith the wrath of goode folkes is bettir to be
chosen thanne the worship of euell folkes. And seith vse the 35

[Scrope MS cont]

recomaunde] **recommāndement** TU to God þe commaundement] *om*
TU commaundement MS *and* CH Ad 23 werkis UH Ad *studie
TU Ad 25 iuel] ylle H 26 *restrine C 31 *chier U, cheer T,
chire Ad

and not of richemen And he saithe dispreise not a good thinge
for it may encrease and amende And he saithen endure paciently
without wilnyng vengeance

Galien was oon of the viij phisiciens excellent in the art of
5 phisike, the which were hedes and maisters of other maisters, of
the whiche the firste hight Esculapius, the secunde Eorus, the
ij^{de} Mirus, þe iij^e Promenides, the vthe Platoñ, þe vj Esculapius
þe secunde, the vij Ypocras, and the viij Galien, after the whiche
10 noon other leche was liche to him And he was borne after þe
kommyng of Ihesu Criste, and he componed cccc bookis, grete
and smalle, amongis the whiche there be viij that be studied of
thayme that wille comprehend wele phisik His fader was fulle
Fol 90a tentife to sende hym to | the studie, and there despente muche
[of his] good, and sent hym in-to Aise, in-to the citee of Progome,
15 in-to Athenes, & to Roome, and in-to Alexaundrie, for to finde
the beeste maisters, and there he lernede phisike of a woman
called Cleopatrie, the whiche shewid him manye good herbes and
profitable, and namely to al sikenesses of women And he a-bode
a longe while in Egipte for to knowe tho erbis And a longe tyme
20 after he deide nere the citee of Estam, next the grene see in the
marche of Egipte In his youthe he desirede muche to konne
demonstratiue science and was so enclynede to lerne it, that
whanne he parted fro the scole with other children, he cesed not
to think of that his maister hadde said to him Wherefore his
25 felawis askid him whie he loughed not and pleide with them, he
aunswerde I haue as muche displeier in your disportes as ye
haue pleasier, and I take as muche plesier to thinke on my lessen
as ye doo of your other playes Of þe which some mervailed and
said that the fader of that childe was right happi to be so riche
30 and to haue þe will to sett his childe to scole, the whiche louethe
konnyng so wele His fader was a grete laborer, his aiel was a
soueraign carpenter, and the fader of his aiel was oon arpentier,
that is to say a meter of land, the whiche is a konnyng of

1 thinge] thynges that is litell Ad 3 *willyng CTH Ad 4 Galien
Ad viij philosophurs phisiciens T 5 1st of] ouer C 7 Promendes
H Ad, Permenides TU 9 to him] om C 10 *compounded TH Ad
12 was] E begins again 14 [of his] so ECTUH Ad, om MS 15 *Ali-
saunders TH 16 woman] man Ad 19 tho] so CEU, the TH Ad 20 Estam]
MS reads Escam?, Astame H 21 marchie C, marchis Ad In] ande in
FUW Ad 22 was] he was CETUH Ad 24 of] on TU 25 *played

house of wyse men and nat of the ryche And seithe dyspreyse
nat a litil thinge for it maye growe meche and amende, and endure
paciently withoute vengeance

Gallyene was oon of the viij maisters of phesyk, whiche were
chieff and moste excellente aboue alle othi^r maisters in the science 5
of phesyk, wherof the firste was named Esculapius, the secunde
Gorus, the thirde Myrus, the fourpe Promenides, the v Platon,
the vi Esculapius the secunde, the vij Ypocras, the viij
Galliene, aftir thewhiche was neuer none lyke hym And was
borne aboute a two hundred yere aftir the comynge of our 10
Lorde, Ihesu Cryste, and composed wele foure hundred bookes,
grete & smale, amonge whiche bene sextene that men studye inne
that wole vnderstonde the crafte of medecyne His fader entended
gretly for to sette him to scole and spended gretely of his good
for his lernynge And thanne he sente him in-to Ayse, after vnto 15
the citee of Pergame, and vnto the citee of Athenes, to Roome
and aftir pat in-to Alysauudy^r, to seche where he myght fynde
beste maisters and there he lerned phesyk, geometrye, and
gramer and othi^r sciences | And he lerned phesyk of a womman Fol 62b
that was called Cleupare, whiche taughte him and shewed many 20
goode herbes, namely for sekenesse of womenen, and he duelled
longe in Egipte for to knowe thes herbes And longe tyme aftir
he deyed nygh the citee of Descen, besyde the grene see in the
marches of Egipte And in his youthe he desired moche to haue
connyng demonstratyf and was so soore sette for to lerne it, 25
that whanne he departed fro the scoole with other children, he
cesed nat for to thenke vpon that thinge which his maistir hadde
taughte him Wherefore his fellowes mocked hym and asked him
why he wolde nat laughe and pleye with hem, to whome he
aunsuerd and seide I take asmoche pleasaunce in your pleyes 30
as ye done in youre pleasyres, and I take asmoche pleasure to
thenke on my lesson as ye do on youre pleyes Thanne somme
seyden that the fader of this childe was right evrous for to be
ryche & to haue a wille to sette his childe to scoole that loueth
connyng somoche His fader was right a grete labourer, his ayel 35
was a souereigne maister of carpentrye, and the fader of his ayel
was a connyng man in the mesuryng of londe, whiche longeth

[Scrope MS cont.]

ETU 27 *lesson ETUH 30 his] the T 31 *aileff TE, ayel Ad,
ayle H 32 arpentier] carpynter H 33 land] landis CETUH Ad

geometrie And Galien was at Rome at the beginnyng of the
 Fol 90b regne of Octouyan, the whiche regnede after | Adrian, and there
 he composede the booke of Anastomie & many other tretise And
 men say that many of Galien-is bookis were brente in a towne
 5 were þei were kepede, a-mongis the whiche were brent some of
 Aristotle bookis, writen of his owne hande, of Anaxagoras and
 of Andromate and a booke [that Ryrurs made] of triacles and of
 venymmes And at that tyme the kinges of Grece were fulle
 besie to breke hilles to fille valeys, for to make pleyne wares in
 10 there countreis, to edifie citees and to close thayme with stronge
 walles, and to maake riuers to renne through valeis and othir
 placis were it was expedient, and to make alle thingis that were
 good and profitable to the commune advaile And thei hadde
 there hertis more vpon the good gouernaunce of þeire reaumes
 15 than of the delitis of there owne bodies, and thei sett theire
 hertis greetly to haue good stodies and good clerks, and specialle
 in phisike & thei stablishid in eueri regioun certeyne peple of
 knowlege too gader herbes, the whiche were brought to þe phisi-
 ciens for to proue thayme and to make the experience, and þo so
 20 proued were sent a-yen to the king sealed with þeire seales bicause
 men shulde not chaunge theyme, & than the king ordeynede
 thayme for the helthe of þe peple þat were sike And Galien said
 konnyng may not profite a fole, ne wit to him that vsithe hit nott
 And he saithe he that seruethe truly is worthie to be remem-
 25 brede And he saithe heuynes longith to thingis passidde, and
 thinking to thingis that er for to coome And Galien was lxxxj
 Fol 91a yere & | he saide many greete lordes & other be so full of igno-
 raunce þat þei be moore enclinede to haue feire horses, gownes,
 robes, and othe[r] jowelx, than to gete good tecches & good con-
 30 dicions And he saithe leches were wonte to be lordis of seeke
 peple and commaunde them for to do þat þe which was good and
 profitable to the helthe of their sekenesses, and noo seke man

1 gemetrie CT Ad Roome C beginnyng MS 2 Octavian H 3
 Anastomie CET Ad, Anostomye UH 4-5 in brent] om T 5 where
 CETUH Ad 6 Anstotle] so CEU Ad, Aristotiles TH Anaxagorax
 H 7 [that Ryrurs made] so U, and by interpolation in E, of Rirus made T, a
 blank space left in MS and CH Ad 8 Grese E, Grice Ad 10-11 stronge
 walles] om C 13 comons auaile TUW 15-16 and thei good stodies]
 om C 17 1st in] to corrected to in C 19 *preve H 22 thayme] then C
 of þe peple þat were sike] of seke peple ECTUH 23 profite to TU, but not
 W 24 wordy U 26 thinkingis ETUH er] are TH, is Ad And also

to the scyence of geometrye And Gallyene was at Roome at the
 begynnyng of the regne of Anthonye, that regned nexst aftir
 Adryan, and there he made the booke Danathornie and many
 other tretyes And somme seyne that many of Gallyens bookes
 werne brente in a towne where thei were in kepinge, amonge 5
 whiche were brente also somme of Aristotles bookes, whiche were
 wreten *with* his owen hande that is to seye Danaxogoras, Dandro-
 machye, and a booke whiche oon Ruxus made of teechees and
¹ And at that tyme the kinges of Grece werne right
 besy for to breke downe the hilles for to fylle vp the valeyes, and 10
 to make pleyne weyes in theire cuntree, to bilde citees and to
 cloose hem with walles, and for to make the revers for to renne
 thurgh the townes and in othir places where it was needfult, and
 to make alle othir thinges that were profytable to the comon
 welc And thei sette more there hertes vpon the good gouer- 15
 naunce of here reames thanne of the delytes of here propre per-
 sones, and sette moche in here herte for to haue goode studyauntes
 and goode clerkes, specially in phesyk And there were grete men
 assigned for to gadre herbes, whiche werne broughte to the phe-
 sycians for to put hem in preef by experyence, and whanne thei 20
 were | preued, thei were sente to [the]² kinges closed and sealed Fol 63a
 with here seales, to that entente that thei shulde nat be chaunged,
 and thanne the kinge sente hem to seeke folkes for here heele
 And Gallyene seide science maye nat proufyte to a foole, ne
 wysedome to him that wil nat vse it And seithe he that serueth 25
 truly is worthy to be rewarded And seith sorowe longeth to
 thinges passed, and thoughte to thinges for to come And Gal-
 lyene was of age iij^{xx} vii yere And seith moche people, grete
 lordes and othir, bene so fulle of ignoraunce that thei be more
 curyouse for to haue goode horsej and gaye gowmes and othir 30
 iewelless thanne for to gete goode tecches or noble condycions
 And seith somtyme the leeches were wonte to be maisters and
 reulers ouer the seeke persones, to make hem do suche thinges as
 thei wolde commaunde hem that were profitable to he? helthe,
 and there durste no seeke man seye naye ne disobbeye but anone 35

[Scrope MS cont.]

T	26-7	iiij ^{xx} yere and oon	CETUH Ad	29	MS reads othe	*jowelx
EU,	jewelx	C,	juelx	T,	jowels	H jewelless Ad
Ad	31	1st and]	and to	CETUH Ad	32	to the] the om CETUH Ad

¹ space left in MS² omitted in MS

durste not gayn-say thayme bot that he was constreinede to obey,
 for the whiche þei couerid helthe in shorte tyme, and nowe
 leches be subiettis to seke peple and be constreined to touche
 curteisly þe seke peple and to yeue soft drinkis of litlle profite,
 5 & thus thei langour in theire sikenes, vnhelede & not hole And
 he saith somtyme þo þat in theire lyues were best tempered and
 that dranke lest wyne were most worshupped and moost preised,
 & nowe þe grittist gourmauntis that drinkithe moost wyne be
 sett at lordis bordis to yeue exaumples to other for to doo so &
 10 he saithe thou maiste yeue teching to alle men saue to thoo that
 be shameles And he saith a man þat is wele konnyng is of
 power to redresse him-silf, & holde him for right excellent þat
 hathe good knowlech of him-silf, for a man may wele loue him-silf
 so muche that he may be deceiued and wene to be better than
 15 he is, and we se many that weneth to be good & liberal that er
 not, & for-sothe alle þe peple nerehande weneth to be wiser than
 thei be, & al tho þat þinkithe so be of lest discrecioun And he
 Fol 91b saith he is verray iust that may wele do wronge and | vntrouthe
 and dothe it not, & he is wise and discrete þat knowith þat þe
 20 whiche sufficithe to be knowen with good vertu of humaine crea-
 ture And he saith liche as a seke man of greuous sekenesses
 departithe not fro phisiciens in hoope to haue helthe and may not
 haue it, on the same wise vs must think on our soules without
 cesing vnto the tyme þat we may come to þe state of helth And
 25 he sawe a man þe whiche kingis worshiped muche for his strengthe,
 and he askid whate thing he had doon for þe whiche he was so
 muche worshupped & men tolde him þat he had lifted oon oxe
 aloon & leide it in his nek & borne it out of the house, & than
 Gahen said to thayme if he might reise it hier, yit for alle þat he
 30 may not make him good

Men asked a man called Protege whie a neighebore of his diedde
 his here blac, he aunswered bi-cause that men shulde not axe
 him of wisdome & Plures saide þe more good þat a fole hath,

2 recovered ECTUH Ad 3 *subgettis TUE Ad, suggesttis H 4 *cur-
 tesly E, curtosly Ad 5 langowryn H 8 *grettist CU grettist T Ad
 11 wele konnyng] wise and konnyng T U W 12 *exsolent H 17 so
 to be so Ad be of] be oft of CH, be oft E [by interpolator?], be ofte leest of
 discrecion T U W 20 to be] to om U 22 to haue] of H 24 to]
 vnto CH 25 man] man called Milo of Attenes T U W kingis] kyngis and
 princis T U W *strenght E, strengith T, strenth Ad 26 thing] om T

he shulde be constreyned for to obbeye, wherfore thei resceyued
 here heele in shorte tyme, and now the leeches bene subiectes to
 the seeke folkes, and thei bene constreyned for to touche the
 pacientes but litel or noughte, and for to yeue hem swete drynkes
 & of litil profyte, and so the seeke folkes lyue longe seeke and be 5
 nat holpen And seithe somtyme thei that dranke leest wyne
 and wef moste attempted in here leuyng were moste worshipped
 & preysed, and now thei that bene moste glotons and ofteste
 drunken bene sette highest at the lordes boorde for to geue
 exsample to othir men to do the same And seith thu maiste 10
 teeche euery man but oonely him that is withoute shame And
 seith a man that knoweth himself wele is myghty to redresse
 himself wele, and I holde him right excelente that hathe good
 knoweleche of himself, for a man maye loue himself somoche
 that he maye be deceyued and thenke himself that he is bettir 15
 thanne he is, and we see many that wene hemself thei bene goode
 and true and be nat, and alle thei that bene of that thoughte
 bene of litil discrecion And seith he is a iuste man that maye
 do wronge and dothe it not, and he is wyse and discrete that
 knoweth that that is suffysaunt to be knowen for the good wille 20
 of euery creature humayne And seith lyke as a man is seeke of
 a grete seekenesse and wil nat departe from the phesycian in hope
 that he shulde haue his heele, in lyke wyse we shulde thenke vpon
 oure soulles and leue nat vnto the tyme that we maye come vnto
 the state of helth | And he sawe a man whiche kinges worshipped Fol 63b
 meche for his grete streyngh, and he asked what he hadde done
 that the kingis worshipped him somoche And men seide vnto
 him that he hadde lyfte an oxe vpon his necke withouten helpe
 of any man and bare him oute of the hous, thanne Gallyene
 aunsuerd hem, seyenge ¹

Somme asked of oon whiche was named Protege whi that oon Fol 58b
 of his neyghbors made dye his heeres blacke, he aunsuerd and
 seide for be-cause that men shulde aske him wysedome And
 Plyves seith the more goodes that a fool haue, the more lewedder

[Scrope MS cont.]

29-30 thayme good] om C 29 *higher T 30 good] E ends, good
 without þe grete grase of God H 31 Menne C a man called] a philoso-
 phur that was e-clepid T 32 that] om T

¹ remainder lost, see the note

- Fol 92a þe fouler he is And | some askide Arastan whenne it was good
 to ly with women, euer whanne a man wille enpeire or feble his
 bodie And some askid of Adimicrate in whate þing he perceiued
 best his wit, in that, said he, that I wene too konne bot litille
 5 And he saithe þe wise geyne-seier is better than the fole that
 accordithe to alle thung, oon of his disciples aunswerd there-to a
 wiseman gaynsaith litille, bot a foole gaynesaethe alle And ther
 was a prisoner, a wiseman called Azee, to whome his maister
 askid of whate ligne that he was comen of, and he aunswerde
 10 aske me not of my lynage, bot aske me of my witt and of my
 prudence And a-nother called Sigonce was prisoner in sclauene,
 of whome oon that wolde bi him askid him whereto he was good,
 he aunswerde to be deliuerid And a-nother asked a seruaunt
 wheder it were good too bie him, and he aunswerde I am neuer
 15 the wers, thoughte ye or a-nother bie mee And a-nother saide
 he dispreisethe him-selfe that in preising him dispreisethe alle
 other And oon praid God þat he wolde kepe him from his
 freendes, som askid him whie praest thou not rather that God
 wolde kepe the from thine enmy than from thi freende? He
 20 saide because that I may wele kepe me from myne ennemye in
 whom I truste not, bot noot from my freende in whome I truste
 And som askid a wise man in whome [thei] trusted whate thinge
 Fol 92b of worldely thingis is moost noble, he | aunswerde to haate folie,
 to love wisdom, and to haue no shaame to lere And thei askid
 25 him whiche be the sciences that childre shulde lerne, thoo with
 þe whiche in there age thei shulde haue ignoraunt peple in greete
 vilite And thei askid a-nother whie that he sette no-thinge bi
 money, he aunswerde bi-cause that it comithe to the peple bi
 fortune, and thei kepe it bi cartifnes and couetice, and comonly
 30 it is despendede sodenly and in eville vsage And thei askid
 Legunon whate þat he had wonne bi his konnyng, he aunswerde
 I haue wonne so muche as the goodnesses that I haue doone, I
 haue doon it with good wille of hert, in dede and thought and
 2 to ly] to be C or] and CH Ad 3 Admycrate H, Semicrate T,
 Sumicrate U 6 thyngis TU 7 bot] ande T 8 *presoner H 10
 lynage] ligne T 11 Signows H in sclauene] so TUC, in slavevyne Ad,
 om H 15 *wors CH, wars Ad 16 that] he answerd that TU 17
 oon] one philosophur UT praid] praised U þat he wolde kepe] to kepe
 T 19-20 He saide] he answerd TU 22 [thei], MS reads he 25
 him] of Archasam TU *lere T 30 sodenly] folily CTUH Ad thei]
 the C 31 Legion H 32 goodnes TH 33 wille of] om CTUH

he is And somme asked of Araston what tyme was beste a man
 to lye with his wyfe, he aunsuerd and seide at alle tymes that
 a man wolde empeyre or make feoble his body And thei asked
 of Dimicrate wherinne he perceyued his witte beste, in that, *quod*
 he, that I trowe myne vnderstondynge be but litil And serth 5
 the wyseman that ayenseythe is bettir thanne the foole that
 agreeth to alle thinge, thanne oon of his dyssiples aunsuerd
 and seide a wyseman wole nat ayenseye but litil, but a fool wole
 ayenseye alle There was a wyseman whiche was called Azee and
 was a prysonere, whome his maister asked of what lynage he was 10
 of, to whome he aunsuerd and seide enquire nat of my lynage
 but oonely of my wysedome and of my prudence. And anothir,
 whiche was named Fyguanee, was a prysoner, an esclau, of
 whome oon that wolde haue boughte him asked wherto he was
 good, he aunsuerd and seide for to be delyuerd And anothir 15
 asked of a boonde-man yf he wolde be goode and he boughte him,
 to whome he aunsuerde and seide elles I were nat good, wheder
 ye or any other boughte me •And seide to anothir that man
 dyspreyseth himself, that dyspreyseth alle othir men & preyseth
 himself And there was oon that prayed to God that he wolde 20
 kepe him from his frende, thanne it was asked him | why prayest Fol 59a
 thu more that God shulde kepe the more fro thi frende thanne
 fro thyne enemye? He aunsuerd and seide for I maye wele kepe
 me fro myne enemye whiche that I put no truste inne, and nat
 fro my frende whiche that I truste And somme asked of a wyse- 25
 man whiche bene thes thinges that bene moste noble amonge alle
 worldly thinges, he aunsuerd hate foly, loue wysedome, and be
 nat ashamed to lerne And it was asked of oon Artasan, whiche
 bene the sciences that children shulde lerne, he aunsuerd and
 seide thes sciences that shull make hem moste eschewe igno- 30
 raunce in her age And thei asked of anothir why he sette nat by
 syluer, he aunsuerd for it cometh to people by fortune, and it
 is kepte by negardshipp and by couetyse, and comounly it is
 lewedly spended and folly, in euell vsage And thei asked of
 Luginon what he hadde wonne in his science, he aunsuerd and 35
 seide I haue wonne somoche that alle the goode dedes that I
 haue done, I dede hem with good herte & with good thought and

[Scrope MS cont.]

Ad and thought] om TU

with good vndrestandinge, and not as constreinede bi the lawe
 And a-nother said that the luffe of a foole shalle noy the more
 than his hate And a-nother callid Hukale said bi way of manace
 I shal do my deuoure to distroie the, to whome the tother
 5 answerd and I shalle do my diligence to destroie and to pece
 thin iree And there come ij wisemen a-fore þe king, of the
 whiche oon was a Greeke, a-nother a Ive, and the thridde a Sara-
 zine The kinge commaunded iche of them to telle him some
 notable worde, of þe whiche the Greeke saide y may bettir cor-
 10 rect and amende my thought than my worde And the Ive saide
 I mervaile of tho that seithe harmefulle thing^{is} when the beinge
 stille were profitable And þe Sarazine said I am maister of my
 worde a-foore that it be pronouncede, and whenne it is said, I
 Fol 934 am hys | seruaunt And thei askid him whoo waas a kinge, and
 15 he aunswerde he that is not subiet to hys wille And Assaron
 said to oon evill paynum, that askid him money for to borowe,
 that he wolde non leene him, for he wist wele that he shulde not
 bee so displeasede for the warnynge as he shulde be for þe askinge
 of the paiement if he lent it him And Almonius, the wiseman,
 20 saithe speke bi ymaginacion, deme[n]ynge thi thought And Theo-
 frastes saith he is wele condicionede that can wele telle þe
 bountees of the peple and hide theire malices And thei askid
 Adistome howe might a man doo to haue nede of noon other,
 and he aunswerd if he be riche, demene him menely, and if he
 25 be pore, haunt labour And Nichomake saithe ther is no better
 doctour than discrecioun, ne so good a prechour as tyme, and he
 is diligente and besiethe him wele that is correct bi a-nother, for
 it is bettir to take exauple of other than to yeue it to other
 And Chimetus saith medle not to teche ne to gouerne the bes-
 30 nesses of foles, for though that thei knowe that the charges and
 þe peyse of theire businesses be grete, yit thei knowe not whate
 it is worthe no more thanne hors and other beestis knowithe the

2 noy the] not be C 3 a-nother philosophur TU Hukale] om Ad,
 Hukchale H, Hukale TU 5-6 diligence iree] diligence ande payne
 to pease thyn ire TU 7 another was T *Jewe TU 8 *eche [UH
 some] so T 10 my thought] myne thought T 13 1st it] om T 15
 Assaron] a Sarezyn H 16 *payenym CUT Ad for] om T 18
 warnynge] warnynge and denyng TU 19 lent] lene C 20 deme[n]ynge
 in all MSS 20-21 Theofrastus a disciple of Aristotile T, not in
 U but possibly in margin, now lost 22 hide] *heyde T theire] the T
 23 Adestome T, Adystome H nede of] noo nede to C Ad 24 demene]

good vnderstandinge, and nat as constreyned by the lawe And
 seith the loue of a fool shal do the more noye thanne his haate
 And anothi? seide to a man of Irelande, by weye of manace I
 wole do peyne for to destroye the, to whome the tothi? aunsuerd
 and I wole do my peyne to appese thyne ire And there came 5
 before the kinge three wysemen, wherof that oon was a Greeke,
 the tothi? was a Iewe, and the thirde was a Sarazyne, to whome
 the seide kinge seide that echoon of hem shulde shewe him somme
 notable seyenges Thanne the Greeke seide I maye nat correcte
 nor amende my thought betti? thanne my worde And the Iewe 10
 seide I haue grete merueile of hem that speken thinges that bene
 hurtefull, for his holdynge peas were moche betti? And the
 Sarazyne seide I am maistri? of my worde or I speke it, and whan
 it is seide, I am his seruaunte And ther asked him who was the
 beste kinge, he aunsuerd and seide that kyng that is nat sub- 15
 recte to his wille And Assoras seide to an euel payer, whiche
 came to the seide Assoras for to borowe moneye, and he seide
 that he wolde leene him none, and yet, quod he, it shal nat be
 so euel to me for to warne the, as it shulde be euel for to aske my
 money agayne whan I hadde lente it And seith the wyseman 20
 speketh at the leste wyse by ymagynacion, euenly demenyng
 his thoughte, and the fool speketh by ymagynacion withoute
 thoughte And Theophrastes seide that man is wele condy-
 cioned, that can wele reporte the | goodnesse of folkes and hyde Fol 59b
 here malyces And it was asked of Dystomes, how a man myght 25
 do that he hadde no neede to othi? men, he aunsuerd and seide
 yf he be a rich man, let him leue menely, and yf he be a poure
 man, lete him put himself in excercyse of labour And Nycho-
 make seithe that there is no betti? doctou? thanne dyscrecion,
 nor so good prechou? as is tyme, and he is right diligente and 30
 besy that correcteth himself by othi? and that geueþ betti?
 exsample to othi? men thanne to himself And Cynece seiþe
 medle the nat to teche nor to gouerne the werkes of fooles, for
 though so be that thei feele the charge and the peys of here
 thinges greete, yet wote nat thei what thei be worthe nomore 35

[Scrope MS cont]

deme T 26 tyme, and] U breaks off. 2 folios wanting 27 is correct]
 so CTH, correcteth hym Ad 29 Chymetus H, Thumetus T 30
 thei] the T 31 grete] gre C 32 it is worthe] is þis worthe C hors]
 om T and] or CH

some of golde & other ritchesses that thei be charged *with*, and
alsoo in the eende thei shalle konne the no more thanke than the
beestis doothe hum that chargethe them *with* the some & thei
Fol 93^b askid Athelin whie men be ponished for there | dedes and not
5 for there thoughtis, and he aunswerde bi-cause theire thoughtis
be restide allonly to God & Admonius said ther be ij thingis
that a princee ought greetly to eschewee, that is to say to muche
drinkinge of wine, to muche haunting ministrelles and other
musiciens, and lewde louyng of women, for thes ij lettith hum
10 of alle other thoughtis & a-nother saithe to foryete thingis
yvel doon, it is the medicine whanne it may noon other be And
Philothoque maade oon ox of mire, the whiche he offrede in sacri-
fice to idols, saying y wille nott sacrifice a quike thunge, hauynge
a soule, to a deede thing and *without* life And he saithe trouthe
15 is good to say, and namely whanne it profitith to oon and to alle
other And he saithe if thow may not coome to the science of
auncient peple, at the leeste stodie and se there bookis, as blinde
men do *pat* makith candellis to be light at their soupers though
that it profitith them bot litille And Quindarus saithe I mer-
20 vaile of tho that blamethe so muche foule thingis in other and
thinkith thayme feire in theime-silf And Dimicianes saithe
pacience is a castelle *inprenable*, grete haast ledith repentaunce
after him, and worshup maakith fruyte of trouthe And some
askid Iacometes whie richemen be prouder thanne wisemen, he
25 aunswerd because that wisemen knowith our lord before whome
Fol 94^a noon derre be proude, and richemen knowith him bot litil | And
thei askid him wheder it is better to geete wisdomedome or ritches,
and he aunswerde there is noo retchesse good bot if it be profit-
able bothe in this worlde and in that other, bot wisdomedome is good
30 oueralle & thei saide to Aristotle that a man had said right good
wordes of him, and he aunswerde that he wolde *deserue* it And
thei askid him howe, euen, *quod* he, I shalle do the trouthe as

3 some] *somme* of a grete burden T 4 Athelin] of hym H 5 there]
hur T and thoughtis] *om* C 6 restide] *rettend* C, *rectyd* H, *retted*
Ad, *directed* T And Amonius C, And a-nother philosophur callid Admonius
T 7 eschewe] *schewe* C 8 *mynstrellis TH 9 *musiciens C
10 saide C 12 Phylothoque H, Philoteque Ad, Philosoque C, Philotho-
que seithe *with* seithe *cancelled* T 18 sopers C, suppers T Ad, supper
H 19 Quyndarus H 21 Dimicianus C, Dymycyanes H, Dimi-
crates T 22 *inprenable*] & in reprovable H 24 Iacomytes H,
Dicometes T *prudder H 26 *dar CTH Ad 27 richesses C 28 that

thanne horses or othe^r beestes that bene charged with golde or
 othi^r ricchesses, and at the ende thei wole conne the nomore
 thanke thanne the beestes done hem that leyne the grete burdeyne
 on here backes And it was asked of Avnselyne why men were
 punysshed by here dedes and nat by here thoughtes, he aunsuerd 5
 and seide at the leest weye there be ij thynges that a prynce
 oughte for to eschewe, that is to seye for to drynke wyne tomoche,
 secondly he shulde nat haunte tomoche mynstralsye ne musy-
 cienes, the thridde he shulde nat haunte the foolysse loue of
 wommen, for these thre thynges shull empeche alle his othi^r 10
 thoughtes And anothe^r seithe thynges that bene done, to foryete
 hem is the medecyne, for it maye be noqn othe^r And Pillothecus
 made an oxe of myre and donge, and made his sacrefyce therof
 to the ydoles, seyenge in this wyse I wol nat offre a quycke thinge
 that hathe soulle to that thyng that is deed and hathe no soulle 15
 And seithe trouthe is good to be seide wheere that it is profytable
 to euery man And seith yf thu mayste nat atteyne to come to
 the connyng of olde wysemen, yet studye and see here bokes,
 lyke as the blynde men make for to sette lyght before hem whanne
 thei go to here sope^r, though so be that it do hem but litil profyte 20
 And Quirarus seithe I merueille gretly of hem that blamen alle
 euell thynges that thei see on othi^r men, and thei seeme that same
 faire vpon hemself And Dymocrates seith pacience is a castell
 nat prynable, and grete haste bryngeth grete repentaunce afti^r
 him, and honouryng is fruyte of trouthe And somme asked of 25
 Dyochomaces why the riche men were prouder^r thanne the wyse-
 men, he aunsuerd and seide for be-cause that the wysemen
 knewe oure lorde before, wherfore thei durste neuer be proude,
 and the riche meⁿ take | but litil knoweleche And thei asked Fol 60a
 him wheder were betti^r for to gete wysedome or ricchesse, he 30
 aunsuerd and seide there be no ricchesse^s goode but yf thei be
 profitable in this worlde and in the tother, but wysedome is good
 ouerall And men seide to Arystotle that thei herde a man seye
 right wele of him, and he aunsuerd hem and seide that he wolde
 deserue it vnto him, And thei asked him in what mane^r, in lyke 35
 wyse, *quod* he, as the trouthe that he seithe And Octyphon

[*Scrope MS cont*]

ther is C 29 the tother CTH Ad
 sothe, he answerd I & C T

32 how, euyn, seith he, the

that he saithe And Octiphon saithe þe hertis of the peple may
 not conceiue ne comprehende ouer the might of there vndre-
 standinge, bot they may wele doo les and knowe, alle liche as þat
 a man may put in a vesselle lesse thanne it holdithe bot not more
 5 And he saithe a man of vndrestandinge may wele eschewe the
 greete quantitee of the aduersitees of this worlde, liche as a good
 manner knowith bi experience of the tyme to fare bi the see
 And Sameron saithe I haue lost that I luffed, for the whiche I
 fere noo more of no thingis And Milesius said in alle thin em-
 10 prises, truste more in thi konnyng than in thi strengthe And
 Gregorie saide paintures may welle i-nough painte likly thingis
 outwarde, bot thoo of nature alle-only thei canne not doo And
 the kinge Armesis spake to his brother and saide to them if ye
 wille noise me for your brother, I shalle shewe yow that I am your
 15 king, bot if ye holde me for your kinge, I shalle shewe yow that
 Fol 94b I am your brother And Tales Millesius said I mervaile | of tho
 that for to wyne puttithe theyme in perile of deethe daili, in
 feete of marchaundise and other waies, as wele bi see as bi lande,
 and thei knowe not to whome thee goodis gooten shalle be de-
 20 partede aftir their dethe [ne howe, whenne thei may lighelier
 lerne wisdom and with lesse peine and perille with the whiche
 their name myȝt be more preisede aftir their dethe] And there-
 fore men say in a prouerbe he is not dede whos good name endu-
 rithe And Pigoires said konnyng hathe noon enmyes bot
 25 ignoraunt peple A-noþer saith the wordes of fooles ar as dis-
 plesaunt to wisemen as is the stinke of careine to theyme þat
 felithe it, and foles knowithe noo more the lewedenes of their
 wordes than the careine felethe the owne stinke And thei askid
 a-noother howe a man may kepe him fro drinkinge of to miche
 30 wyne, and he said take hede and considre wele the grete inconue-
 niences that commithe by drounkennes, and ye shalle kepe yow
 from to much drinke And Eugenez said I see men aske torches
 and candelles and other lightis for to see þe meetis that thei ete,

3 les] lesses C 4 may] om T not] noo T Ad 6 a] om T 7 of]
 om TH Ad to fare bi the see] to fare saile ande condit hus ship bi the
 see T 8 saithe] saide CTH Ad 9 Milesius] Melicyus H, Gesyus T
 9-10 emprises] emprises ande matiers of grete charge etc T 10 the
 konnyng C 11 Gregore T, Gregory Ad, Grigory H *paintours CTH
 13 brethere Ad them] hym T 15-16 bot brother] om T 16
 Tales Melesius T, Tales Melecyus H 19 the geten goodis CH Ad, thei

seipe the herte of the people maye nat comprehende ouer the
 possibilite of here vnderstondinge, but thei maye conne lasse, lyke
 wyse as a man maye put lasse lycoure in a vessell thanne it
 holdethe but he maye put nomore inne thanne it holdeth And
 Orycas seipe a man of good vnderstondynge maye ouercome wel 5
 grete quantite of aduersytees of this worlde, lyke wyse as the
 good maryne^r knoweth by experyence whanne he shulde put
 himself to the see And Samaron seithe I haue loste alle that I
 haue, wherfore I am nomore aferde And Gesius seithe in alle
 thyne enterpryses, loke thu haue more truste in thi connyng 10
 thanne in thi streyngpe And Gregory seithe the peyntours
 maye wele peynte thynges that bene full lyke to that thunge that
 he peynteth it afti^r outward, but of the thynges innewarde can
 no man make hem saulf nature And the kinge Cromesis called
 his brederne to him and seide yf ye wole take me oonely but for 15
 youre brother, I wole shewe you that I am youre kinge, but and
 ye take me for youre kinge, I wole shewe you that ye be my
 brethren And Tales Millesius seipe I merueille moche of hem
 that for getyng of good wole put himself in perille of dethe euery
 daye, in the weye of marchaundyse or othe^r weyes, aswel by 20
 lande as by wati^r, and wote neuer to whome he^r good shal be
 departed aftir here dethe nor how, and myght lightly gete con-
 nyng and with lasse payne, by thewhiche thei^r good name myght
 getely be commended afti^r her deth Wherfore oon seith in a
 prouerbe he is nat deed as longe as his good name dureth And 25
 Pyctagoras seithe science hathe none enemyes but ignorauntes
 And anothi^r seithe the tales of a fool bene as dyspleasaunte as
 the stynkyng of a careyne is to hem that smellen it, and the
 fooles knowe nomore the lewednesse of here wordes thanne the
 careyne may smelle his owen stynke And thei asked of anothi^r 30
 how thei myght kepe herself from drynkinge of tomoche wyne,
 he aunsuerd and seide loke ye take heed of the grete inconueny-
 entes that fallen by | men that bene dronken, and loke ye kepe Fol 60b
 you from drynkyng tomeche And Eugene seithe I see men
 that asken for torches, candelles, and othi^r lightes, for to see the 35

[Scrope MS cont]

geten ande goodis T 20-22 [ne howe dethe] so CTH Ad, omitted in
 MS 24 enmyes] enmy CT 26 *caraine C, carion Ad, a carien T,
 a careyne H 30-1 inconuenies T 31 by] of T *dronkonneses
 T 32 Egenes H 33 meetis] meete C ete] yete T

bot thei light not to other businesses the whiche is necessarie
 to goodnes of the soule, þat is to say to good techunge of witt, of
 resoun, and of vndrestandinge And Esterion saithe dethe dis-
 plesithe alle men saue wisemen, and there is noo thinge en-
 5 pechethe dethe so muche as parfite wisdomē And Adrian
 saithe if I had not wisdomē saue oonly bot for to dispreise dethe,
 yit I ought to [loue] it And Hermes saithe the grettiste profite
 Fol 95a that I haue founde in wisdomē | is that I haue compounede al
 my duers thoughtis in-to oon And Quirianus saithe some say
 10 it were good that alle were of oon condicion, bott me semethe it
 were not good, for euery man wold commaunde and noon wolde
 obey, and therefore me semith it is bihouely in this worlde that
 oon commaunde & that a-nother obey And Dimiciates saithe
 whenne thow commyst in a straunge place herken diligently the
 15 wordis of other and conside weele there seiengis, and if thou
 see that thou maist [as] wisely speke or bettir than thei, than
 speke & teche theyme surely, and els here and lerne of thayme
 And he saithe do thi deuoure to lerne and to knowe a-fore that
 other businesses, as women, childe, and labours come vpon the
 20 And oon Philipe, a disciple of Pitagoras, said he ought not to
 bee holde worthi that rennethe not bot on suche as may non de-
 fende theyme And Selique saithe of alle worldely thingis mene
 is the beest, & to lyue wele and to demene his dispenses, for wast
 of goodis is hede of pouertee, and also hitt ys vnpossible to haue
 25 grace of alle men And he saithe beware thou be not wrothe
 with him thatt saithe the trouthe, haue pacience and thou shalt
 haue good therof And he saithe yvel lordis be liche as a dronken
 man, the whiche in his dronkennes hatethe alle good vertues and
 Fol 95b feire | and loueth alle vice and other lewedenes, & whenñ the
 30 dronkennes is paste, he dar not for shamee knowlege of thingis
 that he hathe doon And he saithe a kinge of good discrecioun
 ought not to be disceuedē, thoughe that muche peple suffre him
 in his prosperitee, nee he ought not to leue the worshup of his
 2 1st to], the T 3 Escriptioun T 4-5 empechith the thyngynge
 of deth T 5 Adryan H 6 *disprice T 7 [loue], MS reads haue
 9 Quiryamus H saithe] om T 13 & that] that om C Dimicyates (?)
 H, Dimiciantes Ad, Dimucrates T 16 [as], MS reads not 17 surely
 thayme] om C 19 labourers C 20 Pugatoras Ad 21 holde
 bot] holden manlie ne worthi that striueth ande maketh werre but T
 non] not C Ad 22 Seliques T, Silique Ad saide C *wordely C Ad
 23 lyue] U begins again 27 therof] che? H 29 vices CTH Ad 30

meete that thei eten, but thei seche no lyghtes for suche thinges
as bene necessarye to the soulle, that is to seye by good doctryne,
by wysedome, by reason, and vnderstondynge And Escrycon
seithe the deth dyspleaseth euery man saulf wysemen, and there
is no thinge that putteth awaye the grete thought of deth somoche 5
as dothe wysedome And Adryan seith yf I hadde wysedome
for no-thinge elles but oonely for to dyspreise the deth, yet oughte
I for to loue it wele And Hermes seith the grettest profyte that
I haue founde in wysedome is that I haue composed alle my
thoughtes in oon And Quirianus seith syn a man maye nat be 10
withouthe thoughtes, he shulde thenke on these thinges that be
perpetuell And Quirius seith somme seyne it were good that
euery man were of oon condycion, but me thenketh it shulde nat
be good, for euery man wolde comaunde and no man wolde
obbeie, and therfore me semyth that it is couenable in this worlde 15
that oon commaunde and anothur obbeie And Dimicrates seith
whanne þu comest in straunge places, herken lightly othur men
speke, and consydre wele here seyenges, and yf thu see that thu
mayste speke as wysely or wyselyer thanne thei, thanne speke
and teche hem surely, and yf thu canste nat speke so wele as 20
thei, loke thu herken and lerne of hem And seithe peyne the to
lerne and to knowe before or grete thinges falle vnto the, as wyffe
and children, labourages or other suche thinges falle vpon the
And Phelip, the dyssiple of Pictagoras, seith he ought nat to be
holden for worthy that renneth vpon anothur man that maye nat 25
defende himself And Silique seith of alle the thinges of the
worlde meene is the beste, and the beste leuyng in the worlde
is to mesure his dispenses, for the wastynge of goodes is the keye
of pouertee, and also it is impossible for him to haue the grace
of alle folkes And seith loke thu bewar that thu be nat wrothe 30
with him that seith trouthe, and haue pacience and it shal be
good vnto the And seith the euel lorde resembleth a man that
is drunken, that in his drunkennesse fleeth from alle goode and
faure vertues and loueth alle vyces and other lewednesses, and
whanne his drunkennesse is passed, he dare nat for shame be 35
aknowen of the lewednesse that he hathe done And seith a kinge
of good dyscrecion ought nat to be deceyued, | though that many Fol 61a

[Scrope MS, cont.]

knowledge of] knowledge the CTUH Ad

chualrie and to yeue theyme their wagis, thoughe he weene to
 haue fewe enmyes, for in whate place that he be, he hathe euer
 for to do And Melleyus saithe he is not riche whos ritchesse
 durithe bot a while, ne that lightly may be taken from him, ne
 5 yit that durithe a long tyme in this worlde, bot tho be ritchesse
 for to preise thaat durethe euer And Bracalique saithe a coue-
 tous man hathe noo reste, ne a couetous man may not be riche
 And Philipe, the kinge of Macedonie, saide to tho that consailed
 him too brenne the citee of Athenes whanne that he had wonne
 10 it, we shulde shewe than, *quod* he, as conquerede, and we be
 conquerours And Arsides saide thi tunge may swere a lie *with-*
out the assente of thine hert, and therefore it is good *pat* the
 herte and the tunge be of oon opinion & he saithe require not
 of God that the whiche þou maist wele haue, that is suffisaunce,
 15 whiche euery man may wele haue, bot require aloonly that
 Fol 96a suche as thou hast may suffice the & Pitagoras | saithe he that
 belevithe not þe resurreccion of deede peple farethe as a shadowe
 or a domme beste, þe which fallithe lightly for a litlle winde.
 And he saith we shulde doo our werkis bi deliberacion and bi
 20 grete prouision, and not sodenly And he saithe if thou wilt
 excede thine enmy, calle him not iangler, foole, ne sclauderer,
 nee noon other eville vices, for thi blame is to him worthe a greete
 preising & he saithe who-so wolde be preisede of his deedis, he
 ought to haue a verray freende to reporte theyme And he saithe
 25 men ought more to chaastice þe peple bi soft wordes & meeke than
 bi eville & sharpe And he saithe kepe thi freende a-boue al
 thing and concidre whate losse thou hast if thou leese it, for if
 thi house falle, thou lesiste bot the repairing, bot if thou lese thi
 freende, thou wennest many enmys And he saithe whenne a
 30 man is in his greete ire, he farthe as an house take *with* fire in
 þe which, for the greete quantite of the smoke and the noise of

3 Melycus H, Milleyus Ad 5 ritchesse] riche T 6 Bracalique H,
 Breuelicus TU 8 Philipe] Profite H the] om T 10-11 than
 conquerours] thanne, said hee, as we be cowardes conquered, ande we be
 known conquerours to saue it TU 11 Arcides T, Arcydes U, Arcedes H
 12-13 and opinion] and the tong be of oon appynyoon thyn hart may
 be anoper H 13 *pimoon Ad saithe] sathe C 15 may wele haue]
 may haue wele C 16 Pictogoras H 17 of] of the T 18 *domme
 C, dom U, dum H, dombe T Ad 21 iangler T Ad 22 eville] foule
 H vysis corrected to name in H 27 losse] lost C hast] hast lost T
 28 bot if] but ande TH 29 *wynnyst CTUH Ad 30 is] om CU

men offre hem to him in his prosperite, nor he shulde neuer the rather leue the worshippinge of his knyghtes and yeue hem here wages, though so be he weene that he haue but fewe enemyes, for in euery place where he is he shal haue euermore adoo And Moleysus seith he is nat riche that his ricchesses dure nat but 5 litil, nor that maye litely be taken from him, ne suche also as duren longe, but the verrey true ricchesses bene thei that duren euerlastyngely And Bratalyque seith the couetouse meñ haue neuer reste, nor the negarde ne the suspicious man maye nat haue good lyffe | And Phelyp, kinge of Macedoyne, seide vnto hem that Fol 66a counselled him that he shulde brenne the citee of Athenes whanne he had wonne it it shulde seeme thanne, *quod* he, þat we were conquered, and we bene conquerours And Archide seithe thi tunge maye iuge a leesyng withoute consentynge of the herte, and therfore it is a faire thinge that the tunge and the herte be 15 of oon oppynyō And seith requere nat of God that thinge that thu maist fynde, that is to seye suffysauntee, that euery man maye haue, but requere that oonely that suche thinge as thu haste maye suffyse the And Pictagoras seithe he that beleueueth [not]¹ in the resurreccion of deede bodies is lyke a shadowe, or a 20 beeste that is dombe, orelles a tree that falleth lightly for a litil wynde And seithe we shulde sewe oure werkes by deliberacion and by grete prouysyon, and not by auenture oonly And seith yf thu wilte excede thyne enemye, loke thu calle him nat a iangelere, a foole, nor a sclaudere, ne full of othir vices, for thi 25 blame shal be to him a grete worship And seithe a man that wil be allowed in his werkes shulde haue a good frende that wolde reporte him forthie And seithe a man shulde chastyse the peple more by goode and humble wordes and sweete thanne by euell and sharpe wordes And seithe kepe thi frende aboue alle thinges 30 and consydre wele what a losse it is for to leese him, for though thyne hous falle, thu leeseest no more but the walles, but in the losse of thi frende, thu shalt wynne many enemyes And seith whanne a man is in his grete wrath, he is lyke an house that is sette on fyre in thewhiche, for the quantytee and the noyse of 35

[Scrope MS cont.]

he] om C 31 the smoke] the om C Ad

* omitted in MS

the fire, the ien may not see nee the eris here, & also as a ship
 that may not be gouernede in a strong outeragious tempeste and
 wynde, also a coragee meuede bi ire may not wele be gouerned
 ne pesed bi softnes ne bi no maner instrucciou, and also ire is so
 5 eville that a litlle sparke makithe lightly a [grete] fire, yt ire is
 often tyme pessed bi science, liche as fire is staunched bi takinge
 a-way of the matier, and moreouer euen as a dronken man hathe
 Fol 96b no knowlege | of his dronkennes as longe as he is ther-in, & yt
 shew^{erth} whanne that he seithe a-nother dronken he knowithe the
 10 staate that he was in, on the same wise oon angrie man whenne
 that he is coled of his ire and seithe a-nother angrie knowith in
 whate plite he was & he saithe wee se comunly that women be
 soner angry thanne men, and seke peple than hole, and old men
 thanne yonge, wherefore men may thinke that ire comethe of
 15 feblenes of corage And a maister disputed with his man and
 saide to him holde thi pees, thou bonde-childe He aunswerde
 him I may neuer the lasse be woorth for my linage, bot thou
 arte the les woorth for thi condiciouns And he saithe a wise
 man shulde say *pat* the whiche is bihouely and some tyme here
 20 suche as longithe not to him And he saithe there is noo thinge
 that greeuith the thi freende wers than to shewe that thou holdiste
 him suspecte And a-nother saithe conuerse so *with* the peple
 that thei may coueite and desire thi presences whenne thou arte
 partede from them, and that thei may bewaile thi dethe And a
 25 manne wepte the day of the birthe of his sonne, to whom men
 askid whie that he wepte whenne that he shulde be glade, and
 he aunswerde for that my son gothe to die And some askid
 a-nother whaate maner of men is leeste haatede, and he aun-
 Fol 97a swerde tho that may neither noye ne helpe, | and that dothe
 30 neither good ne evill, for shrewis hate good men and good men
 haate shrewis And a-nother saithe that costome is [strenger] to
 breke thanne nature And a-nother saithe there is double absti-
 nence, the toon contrarie to the tother, bot god wille *pat* is

2 tempeste and] om CTUH Ad 4 *peased T and] om T 15]
 om C 5 [grete] om MS 6 *pesed U, peasid T, pesied Ad, passid
 C *sciencence C 7 matier] wode or soche othur TU 10 *whas Ad
 13-14 and yonge] an olde man than a yonge T, an olde men than yong
 U 17 him] om T 17-18 thelasse arte] om TU 18 woorthel]
 wrothe C 19 and] am C 23 presence CTUH Ad 24 *bywaile U
 25 sonne] child H 26 glade] gladed TU 29 *nother C, urther U

the fyre, the yghen maye nat see nor the eeres here, and lyke as
 a shippe by a grete and outeragious tempeste may nat be wel
 gouerned and ruled for the outeage of the tempeste, in lyke wyse
 a courage meoued with angre maye nat be wele gouerned ne
 appeesed, neithi^r by meanes ne steringes whatsomeuer thei be, for
 anger is so cursed that a litil flame maketh lightly a grete fyre,
 and many tymes it is appeesed by scylence, lyke as the fyre is
 staunched by takinge awaye of the woode, | and¹ also lyke as a Fol 66b
 drunken man hath no knowelech of his drunkennesse as longe as
 it dureth and afti^r that whanne he seeth anothi^r drunken thanne 10
 he knoweth in what estate he was himself, in lyke wyse it is of a
 man that is wrothe And seithe we sene comounly the wommen
 sooner wrothe thanne the men, the seeke men soone^r thanne the
 hoolle, and the oolde men sooner thanne the yonge men, wherby
 a man may knowe that angre cometh of feblennesse of courage 15
 And a man disputed with his seruante, to whome he seide holde
 thi peas, boonde-mannes sone To whome he aunsuerd I maye
 nat be the wors for my lyne, but thu mayste be lasse worthe for
 thi condycions And seith a wyse man shulde seye these thinges
 that bene couenable and othirwhile heere that thinge that apper- 20
 teyneth nat to him And seith ther^r is no-thinge that maye greue
 thi frende someche as for to haue hym in suspescyon And
 anothi^r seithe loke thu be conuersaunte with thi fellowes in suche
 wise that thei wil wysshe and desire to haue the ayen in here
 presence whanne thu arte departed from hem, and that thei 25
 myght weepe afti^r thi dethe And there was a man that wepte
 the daye of the natiuitee of his sone, whome oon asked wherfore
 he wepte and hadde so grete a cause to be mery, he aunsuerd
 and seide for because my sone gothe towarde his dethe And
 somme asked of anothi^r who were thoo people that were leest 30
 hated, he aunsuerd and seide thei that maye nother helpe ne
 noye, and that do nother good ne harme, for the euell haten the
 goode and the goode the euell And anothi^r seide custome is
 harder to breeke thanne nature And anothi^r seithe there bene
 two mane^r of abstynences, oon is by constreynte and the tothi^r 35

[Scrope MS cont.]

30 evill] harme C, ylle H

31 saithe] said TU

*custume CH

[strenger] so TUH Ad, straunger MS and C

¹ repeated in MS as a catchword

the beste. And a-noper saithe speke not bot of profitable thingis ,
ete not more pan thi sustinaunce , aske not bot that is possible to
be hadde , pleine the nott of thi freendes , dispeire þe nott of that
thou maiste not a-mende , aske not of a couetous man , teche that
5 thou can and yeue of suche as thou haste , be paciente in thine
aduersites , doo write in thi seale or in thi signet bothe good &
eville shalle ende , and biholde it often And a-nother saithe oon
of the thingis that makithe man moost for to erre in his iuge-
mentis is short thought and hasti speche And a-nother man
10 repreuede a wiseman , to whome þe wise man saide thou repreuest
me of the leste of mye vicis And thei askid of oon other whie he
wolde haue no sonnes , he aunswerde and saide whenne I am olde
for the grete loue that a man hathe to his son , and the greete
peines & woes þat a man resceiuethe for him , I hadde than leuere
15 be the sonne than the fader And some said to a-nother , that
went to a straunge viage , that he shulde not go for he might die
Fol 97b there , and he | aunswerde theyme that the same dethe was in a
straunge countre as that it was in his owne house And thei
askid a-nother whate thunge is that the whiche is not good for
20 to doo , alle-thoughe that it be trewe , and he aunswerde a man
to preise him-silf of his good deede though that he haue doon it ,
to lie it is some tyme good , for to yeue hope to his enmyes and
for to saue his freende from dethe , and trouthe is nott euer good
to say And thei askid him whate was moost delitable , and he
25 aunswerde that the whiche may not longe a-bide in oo plite and
of the whiche men may leest finde And he saith a man that
wille come to eny goodnes shulde not leue it thoughe that he
come not therto atte þe firste tyme , he shulde rather turne a-yen
thertoo for that fallithe at oo tyme comithe not at a C tymes
30 And he saithe a wiseman is nott disceiuede bi flateringis and
fals wordes or soft , liche as the serpente desceiuethe that takithe

1 the beste] the om T 2 sustinaunce] substaunce Ad 5 can]
*channe Ad 9 a-nother] a CTUH 10 reproueste C 14 re-
sceiuethe] restreyneth T I] therfor y H than] om H 15 some]
Seneca TU, he H 16 *vent C 19 the whiche] the om T for] om
CTUH 21 deede] deedis C 23 is nott euer] added interlinearly,
then cancelled in I euer good] good euer C 24 say] saye euer T
was] om T 24 delectable TH Ad 24-5 and he aunswerde] om T
25 plite] plight T, plase H 28-9 atte thertoo] om T 29 not
at] not in UH Ad 31 soft] soft speche UT

is of good wille, whiche is the bettir And anothir seithe loke
thu speke nat of thinges but suche as bene profitable, and loke
thu eete nomore thanne is necessarye for thy sustenance, and
loke thu aske no thinge but that thu arte possible for to haue,
and loke thu pleyne the not on thi frendes, and loke thu dyspeire 5
the not of theeſ pinges that thu maiste nat amende, and aske
no-thinge of a couetouse man, and holde faste that thu haste
lerned and lerne that thu haste nat knownen before tyme, and
yeue of that that thu haste, wryte in thi seal or in thi signet that
the goode & the euell shall ende, and loke vpon that oftentimes, 10
and haue pacience in thyne aduersitees And anothir seith oon
of the thinges that makith a man sonnest to erre in his iugement
is short penking | and hastynesse for to speeke And oon rebuked Fol 674
a wyse man, to whome the wyse man aunsuerd thu repreuest
me for I shulde amende my viceſ And thei asked of anothir wyse 15
man wherof profyted a good sone, he aunsuerd and seide he
yeueth dilectacion to his fader in his lyffe and putteth away the
doute of his deeth And thei asked of anothir why he wolde haue
no sone, he aunsuerd and seide whanne I see the loue that a
man hath to his sone, and the grete peynes and sorowes that he 20
hathe for hem, I had leuer be withoute him thanne haue him
And somme seyden to anothe, that wente in a straunge vyage,
that he shulde nat go for he myght lightly deye by the weye,
and he aunsuerd hem, seyenge in this wise that the deeth was in
a straunge cuntree euen as it was in his owen chambre at hooome 25
And thei asked of anothir what thinge was that that was nat
good for to do, though so were that it were true, and he aunsuerd
& seide a man that preyseth his owen goode deedes though so
be that thei be true, and also for to lye othurwhile it is good, in
yeuyng comforte to his enemyes and save his frende from the 30
deeth, and troufhe is nat alweyes good to be seide And thei
asked him what thinge was moste delectable, he aunsuerd and
seide that thinge that might nat longe abyde in oon state and that
that a man maye leest fynde And seithe a man that hathe wille
to come to any goode, he shulde nat leue it though so were that 35
he myght nat come therto at the firste tyme but he shulde do his
parte for to recouer it ayen, for there falleth at oon tyme that
falleth nat at anothir tyme And seipe the wyse man is neuer
deceyued by flaterers and sweete wordes, lyke as the serpente is

& etithe of the pecok in the biholdinge the feire fethers of his
 taile And he saith a wise prnce shulde helpe him-silf in
 werres bothe *with* good and withe eville in diuers maneres And
 he saith if thou hate a man, *pou* shalt not therefore hate his
 5 [meyne] And some saide to a leche that a man had bought a
 booke vpon the whiche he stodiende not, to whomee he aunswerd
 Fol 98a bookes constreinethe not the peple | to rede thayme And
 a-nother said a man shuld serue God in x maners, that is to say
 to thanke God of the goodnes that he hathe sent him, to susteine
 10 pacientlye the aduersitees that a man rescuerthe, to speke true
 thingis, to pay alle that a man promisith, to iuge rightwisely,
 to haue temperaunce, too doo wele aftir his power vnrequirede,
 to worshuppe his freendes, to foryeve the defaultes of his enmyes,
 to desire ne doo noon other thinge bot as a manne wolde haue to
 15 him-silf And oon was blaamede for he yaued his siluer to oon
 eville nedy man, and he saide to theyme that blamede him, I
 haue not yeuend it him as to a shrewe, bot as a nedy man And
 he saith the haunting of manie laboures is the delite of the
 bodie Thanne some askid him sen whenne he was bicomme wise,
 20 he aunswerde senne that I beganne to dispreise my-self And he
 herde a man that recited lesingis and in-possible wordes, to
 whome he said if a-nother tolde to the the thingis that thou
 saiest, thou woldest not beleue hym, wherefore *pou* shuldist not
 think pat men beleuthe the And Aristophanus saith victoire
 25 of worde is not victoire, it is rather the verray worde in dede.
 And Anaxagoras saith that a worthi man dredithe not dethe,
 for wisdomme gouernethe his vndrestanding, his tunge is voice of
 Fol. 98b trouthe, his hert is good wille, pitee and | mercie be his freendes,
 to seke wisemen that is his fete, his lordship is rightwisenes, his
 30 reame is mesure, his swerde is grace, his speer is peas, his shot
 is saluacion, his chivalrie is the counsaile of wisemen, his array
 is strengthe, his tresour is discipline, his loue is þe felawship of

1 *vethers C, feders U Ad, fedurs T 5 [meyne], MS reads enmye
 9 goodnes] good C, goodis TUH Ad 11 rightwisely] rightfullie T
 12 *temporans H 13 fawtys H, faultis Ad 14 thunges T 17
 him] to him C as] as to TH, to Ad 18 the delite] to
 delite C 20 senne that] sen CU, syn T 21 *hard TH
 22 the thingis] the om TH Ad 23 hym] them T 24 think]
 *thunke C 24 victoire] victour TU, victorie Ad 25 of wordis
 C 26 worthi] corrected to wise (?) in C 29 fete] sute H
 30-1 shot is] schot C, shott TU Ad 32 *strenght U, strenght T,

taken and eten of the pecocke for lokinge on the faire fedres of
his taille And seith a wyse prince shulde helpe hymself in the
werre with goode and euell men in diuers maners And seith yf
thu haue a man in hate, thu oughtest nat for that to hate alle
his meynne And somme seiden to anothir that a man had bought 5
a booke and studyed nat therinne, to whome he aunsuerd &
seide the bookes constreyne nat a man for to reede hem And
anothir seithe men shulde serue God in x maners, that is to
seye yelde graces to God of the goodes that he hathe sente hem,
suffre patiently the aduersitees that thei resceyven, speke thinges 10
that bene true, holde that thei promyse, iuge truly, and to haue
good attemperaunce, to do wel aftir heȝ power withoute re-
queryng, worship theire frendes, and foryeue also the fautes of
theire frende and of his enemyes, and desyre nat ne do nat to Fol 67b
other men suche thinges that he wolde nat haue himself And 15
he was blamed for he yafe moneye to an euel man that was poure,
and he aunsuerd vnto hem that blamed him I haue nat yeuē
him the moneye as for an euel man, but as for a poure and a
nedy man And seith a man shulde worship the goode folkes in
here lyfe, and preye for hem aftir heȝ dethe And seith the 20
exercise of diuerse werkemen putteth awaye the dilectacion of
the body Thanne somme asked him how longe it was syn he
was a wyse man, he aunsuerd and seide sythen that tyme that
I began to dyspreyse my lyffe Thanne he herde a man that
rehered leesynges and wordes that were impossible, to whome 25
he seide yif anothir tolde the thes wordes that thu seyste, thu
woldest nat beleve him, wherfore thu shuldest holde thi peas
and thenke that men beleve nat the And Arystophanus seith
the victorye of worde is no victorye, but the verrey victorye is
in dedes And Anaxagoras seith the wyse man dredeth not the 30
dethe, for wysedome gouerneth his vnderstandinge, his tunge is
voyce of trouthe, his herte is good wille, pytee and mercy bene
his frendes, his feete bene the seechers of wysemen, his lordship
is iustice, his regne is mesure, his swerde is grace, his speere is
peas, his arowe is saluacion, his knyghthode is the counsell of 35
wyse men, his arraye is streyngthe, his thresoure is disciplyne,

good men, and alle his desire is to fle synne and to serue and loue
 God And some saide to a wiseman that hadde encreced þe bar-
 rage of a towne, that is to say a newe subsidie, that the lord had
 sette there howe is it, *quod* he, arte thou not wrothe with that
 5 whiche thou hast doon? To whom the wiseman aunswerd it
 gothe me euen as þouȝ I had dreemed it And he saithe freendes
 be of noble affeccoun, and therefore must thou take hede and
 seeke oon bi a-nother, as a house dove drawithe other to him and
 a-bid[ith] stille homelye And a king askid a wiseman whome he
 10 noised to be a good iuge, suche, *quod* he, as is not meved bi flatery,
 the whiche is not corrupted bi yiftis, & that is not descervede for
 faute of discrecion & a-nother said sklaunderers be wers than
 theves, for theves stele not bot money and sclaunderers stelithe
 & takithe away luf And a-nother said worshup yeuen without
 15 cause, in the eende it shalle be conuerted in-to shame And
 a-nother said it is bettir to dwelle with a serpent þan with oon
 Fol 99a evil woman And he saith men shulde doubtte þe | soteltees
 and wiles of his enemy if he be a wiseman, and if he be a foole,
 doubtte his shrewednes And a-nother said the moost liberal of
 20 the world is he þat noisith for a greete thing the goodnes that
 men dothe to him, and for a litlle thinge that the whiche he
 dothe to othir, & that holdithe him wele content wheder that
 he be maade pore or riche And he saithe that þe harsshest of
 alle men is he that askithe vnbehouely after þat men hathe
 25 refused him And a-nother saith envie distroieth the worlde
 and fretith it & werith it as rust dothe yren And a-nother
 saithe euen as noo thing may be wreten in a writen *lettre*
 without þe first *lettre* be rased, on the same wise men may
 not putte in a bodie noblesse & vertu bot if vices and
 30 harlotry be first put away And a-nother saithe liche as men
 may not at oonyz see heuen with the oon iee and erthe with the

1 loue] to loue CTUH 2 some] he TU 2-3 barruage TU 4
 quoth T 6 me] to me TU, with me Ad þouȝ] om T 7 noble]
 notable C 8 as] as that CTUH Ad *doufe C Ad, dowse T other]
 othur dowses T, other dowes U 9 a-bid[ith] abide MS *homelele U,
 homlike T *axed T 10 quod] seid TU 12 a-nother wise man
 1U *wors CU 13 1st theves] bestes Ad 14 a-nother philoso-
 phur TU to worschup C 16 a-nother philosophur TU *sarpent H
 17 *subtiltees C Ad the wyles and sotiltees T 20 goodnesses C
 21 and] and that C litlle thinge] litil T that] om C 22 2nd that]
 om T 23 harsshest] scarcest TU 24 hathe] haue T 25-6

the companye of goode is his loue, and alle his desire is for to
 flee synne and to sewe and loue God And anothir wyse man
 seide, that hadde gone aboute the barrage of a good towne, that
 is to seye for to gadre a newe subsedye whiche the lorde of the
 towne had sette, thanne oon seide vnto him arte thou nat wrothe 5
 with that thou haste done? To whome the wyse man aunsuerd
 it is euen soo with me lyke as I hadde dreemed it And seithe
 the frendes beñ of noble affeccion, wherfore a man shulde kepe
 hem wele and geete oon aftir anothir, lyke a coluer that is pryvee
 draweth straunge doves to him and maketh hem pryvee And a 10
 kynge asked of a wyse man who he wolde thenke shulde be a
 iuge, he aunsuerd & seide that man that is nat meoued by
 flaterers, nor he that wole nat be ouercomen with yeftys, and he
 that is nat deceyued by faute of dyscrecione And anothir seithe
 sclauderers bene worse thanne theefes, for theefes steele not 15
 but goodes, and sclauderers taken and steelen awaye the worship
 of a man And anothir seipe worship yeuen to a man withoute
 cause in the ende it shal be | turned in-to shame And anothir Fol 68a
 seith it were better to dwelle with a serpente thanne with an
 euel womman And seithe oon oughte to doughte the subtiltees 20
 and the engynes of his enemye yf he be wyse, and yf he be a
 foole, his cursydnesse And anothir seithe the moste liberal
 man of the worlde is he that taketh for a grete þing the goodnesse
 that oon dothe him, and for litil the goodnesse that he himself
 dothe to othir men, and also he that holdes him contente with 25
 that he hathe, be he ryche or poure And seithe the moste
 nygarde of the worlde is he that asketh ouer beesily a thunge aftir
 that that he is seide pleynelly naye to and vtterly refused And
 anoper seithe enuye destroieth the worlde¹ and weres it as the
 fyle dothe the yren And anothir seithe lyke as a man maye 30
 nat wryte in a letter that is wreten inne before on-lasse than the
 wrytynge be defaced before, in the same wyse a man maye not
 putte the vertues and the noblesses in a body on-lasse thanne
 the vices and the ordeures bene voyded oute therof And anothir
 seipe lyke as a man maye nat see allatoones with his yghe bothe 35

[Scrope MS cont.]

And yren] om C 27 writen] writing C 28 be rased] om T
 31 oonys] onus C the oon] that oon C, one T

¹ a space is left after worlde in the MS.

tother, on the same wise men may [not] applique his wit to-gidder
 bothe to vertu & to vice And a-nother saithe the right verray
 stedefaste loue is whenne freendes be like of condicions, and if
 thei be diuers or contrarie, vnnethe may the loue endure And
 5 he saithe the peple ought to doubtte and obey kingis *with fere*
 & *with loue* And some askid him whanⁿ is þe wit of man
 perfite? And he aunswerde whenne he spekith bot to a point
 And a-nother saith on envious man hatith a liberal man, & a
 Fol 99b couetous | man is wrothe with that the whiche another man
 10 despendethe And a-nother saithe wyynyng may not be *with*
iustifienge, ne helthe *with* glotonye, frendship *with* disceite,
 noblesse *with* evil discipline, luffe *with* pride, iustice *with* neces-
 sitee, rest of hert *with* enuy, wit and discrecioun *with* vengeance,
 ne worthines *without* counsaile And a-nother saithe truste not
 15 in a foole for loue ne for neyghborshippe that thou haste in him,
 for it were as muche worthe to haue the neighborschip of oon
 hous where fire is in And [a]nother saithe he is right a greette
 enemy of whome the deedis be feble & bittir and the wordes softe
 and curteise And a-nother saith wisemen durith during the
 20 worlde and aftir their dethe, for the imaginacions durithe in þe
 bodies of peple And a-nother saith to conside the ende of
 thingis, it helpithe muche to doo wele And a-nother saithe thou
 shuldist loue wheder thou be loued or noon And a-nother saithe
 a fole wenithe euer that God hathe emploide noo thinge wele bot
 25 that the whiche he hath youen him, and him semithe that he
 shulde haue maade & ordende better the worlde than God hathe
 doon, although þat that he canne not aloonly gouerne his persone
 & a-nother saithe if ye wille yeue to nedie peple, in þat dede ye
 shalle do seruice and pleaser to our lorde And another saithe
 30 it is better to be stille than to argue and to contrarie a-yens a
 foole, & þe enmytee of shrewes is better than their frendship,
 Fol 100a & a sharpe | life in good deedis is better than oon easy and a soft
 in evil deedis, [and] it is better to be *without* a name þan to haue

1 men] om U, he T [not], om MS and CH applique] aply H
 2 a-nother philosophur TU 4 *lufe C Ad 5 *dought T 6
 with loue] om T, with om UH þe] om T 8 a-nother philosophur
 TU 10 saide U 11 iustifienge] stryvyng and iustifienge TU 16
 the] om T 17 [a]nother MS reads nother 20 the imaginacions]
 ther ymages TU 21 bodies] hertis TU seid TU 24 emploide]
 employed and.ordened TU 25 *yeuen TUH 26 *ordeyned TH

the heuen and the erthe, in lyke wyse a man maye not applye
his witte bothe atoones to vertues and to vyces And seith the
verey true and stable loue is whanne the frendes bene of lyke
condycion, for yf thei haue diuers and contrarye condycions,
with grete peyne the loue shal endure And seithe the people 5
aughte for to obbeye and doute the kinge, and for to loue him
and dreede him And somme asked him what tyme a mannes
witte was parfyte, he aunsuerd and seide whanne he speketh
nothinge but allewey wele to the poynte And anothir seithe
the enuyous man hateth the liberal man, and the couetouse man 10
is wrothe with that that other men spenden And another seithe
wynnyng may nat be with iustificacion, ne helthe with glotonye,
frendeship with deceyuenge, iustice with necessitee, noblesse with
disciplyne, loue with pryde, reste of herte with enuye, wysedame
and dyscrecion with vengeance, nor processe withoute counsell 15
And anothir seithe loke thou put not thi truste in a foole, nother
for loue ne for neighborhed that thou haste in him, for it were as
good haue the neighborhed of an hous that is sette on fyre And
seithe he is right a grete enemye, whos dedes bene felle and
bitter and his wordes sweete and curteys And anothir seith 20
the wyse man dureth while the worlde dureth, and aftir his dethe
[his ymage shal endure in the hertes of the people And another Fol. 68b
seithe ho that consydereth the ende of thinges, it helpeth him
meche for to werche wele And anothir seithe thou shuldest loue
whedir thou be loued or not And anothir seith the foole wenyth 25
alwey that God hathe employed no thinge wele but that he hathe
yeuen vnto him, and he weneth also that he coude haue made
the worlde bettir than God, though so be that he can nat wele
gouerne his owen persone And another seithe loke ye yeue and
do wele to the poure and needy people, for in so doynge ye shal 30
serue and please God And anothir seithe it is bettir for a man
to holde his peas thanne to contrarye and argue with a foole,
and it is bettir to haue the enemytee of an euel man thanne his
frendship, and it is bettir to haue a sharpe lyfe in doynge wele
thanne to haue a plesaunte lyfe in doynge euel, and it is bettir 35

[Scrope MS cont.]

Ad	27 although] and though C	pat] om T Ad	that] om TU Ad
29	*plesier C, plesur TUH, plesir Ad	lorde God T	30 better] om T
1st to] om I	and] om C	31 their] other C	32 *esie TU Ad
33	[and], MS reads ant		

an eville name, and pouerte is better than the riches of caitifs,
 and a pore man *with* vertu is better than a richeman that is
 worshuppede for his synnes And a-nother said it is better not
 to knowe oon vnjust king than to be his secretarie or next vn-to
 5 him And a-nother said if thou yeve to eny persone for to haue
 a name aloonly, that is noo liberalnes, for thou doost it not bot
 for thi profite & a-nother saithe he is not of a lowable lif the
 whiche thinkithe not this day as good or better as *pat* þe whiche
 is past And a-nother saithe thou maiste not haue that thou
 10 desreste, if thou suffre not paciently that the whiche thou wolde
 not haue And a-nother saith men shalle be in thi handling as
 longe as thei trust in the And thei askid a wiseman whie he
 wolde haue no sonnes, he aunswerde bicause I haue had i-nough
 to doo to chaastice my bodie and to redresse my soule *without*
 15 hauynge eny other to teche And þei askid him who is he that
 moost repentithe him in this worlde, and he aunswerede the
 wiseman at the oure of deethe, bicause that he hath not wrought
 aftir his wisdom, and he that hathe doon wele to a man ingrate
 & thei askid him whate thunge encrecithe lawe, he aunswerd
 20 trouthe Whate thing susteinethe trouthe? Witt And whate
 gouernethe witt? The kepinge of the tunge And whoo kepithe
 the tunge? Pacience Whate causithe pacience? The fere of
 Fol 100b God Whate causithe the fere of God? To speke | of deethe and
 to knowe his frealte And a-nother saithe *superfluyte* makithe
 25 a bodie sike, and trouble wyne the witt, ire is contrarie to wise-
 dome, bot temperance confortethe the herte and puttith away
 alle heuynesse and yeueth helthe And he saith though that a
 wiseman be of lowe lynage, yit he is noble, if he be straunge, he is
 worshupp, and if he be pore, yit men hathe to do *with* him
 30 And a-nother saithe he that endurethe no thing in his youthe
 restith not in his age And a-nother saithe the *errour* of a foole
 lessethe be often litlle thinkinge And a-nother saithe the tunge
 1 *cayffteis Ad, a caytyf H 3 synnes] tyrannye and synnes TU
 4 his] om T 5 saithe CTU Ad for] om TU 6 *doist H
 Ad 7-8 the whiche] that T 8 *gude Ad pat] that day TU
 9 is past] he paste T 12 1st thei] men T *triste C 17 *houre TU
 Ad that] om C 18 ingrate] onkynde ande ingrate TU 20 trouthe
 repeated in U whate] what thyng Ad 21 *tong H Ad 21-2
 And whoo kepithe the tunge?] om Ad, see O 24 *freelte TU Ad And]
 om T 26 *temporans H 27 that] om TU 28 if] ande if TU
 straunge] a stranger TU 29 yit] om C hathe] haue T to do

to be withoute renoune thanne for to haue it euel, and pouertee
 is betti^r thanne the richesse of caytefes, and it is betti^r be poure
 withoute vices thaⁿ ryche to be worshipped by synnes And
 anothe^r seith it is better a man knowe nat a kinge that is nat
 ruste, thanne to be his secretarie or nexste aboute him And 5
 another seithe yf thu yeue any man for to be wele named therby
 oonely, it is no liberalte, for thu doste nat but for thi profyte
 And anothe^r seithe ho that pleyeth vngoodely pleyes, it is a signe
 of pride and it shal gladly ende in angre And anothe^r seithe he
 ne ys to be allowed in his leuyng that taketh nat this daye as 10
 good or better as that that is passed And another seithe thu
 mayste nat haue that thu desierest, but yf thu susteyne firste
 that thi^{ng} that thu woldest nat haue And seithe the men shall
 be in thyne handes as longe as thei maye truste in the And
 somme asked of a wyse man why he wolde haue no sones, he 15
 aunsuerd and seide for I haue hadde ynough adoo to chastise
 my body and to redresse my soule, though I hadde none other
 to redresse and teche And thei asked him ho it was that repented
 him moste in this worlde, he aunsuerd and seide the wyse man
 at the houre of his dethe that hath nat wrought afti^r his wisdom, 20
 and that man also that hathe done wele to a nygarde And thei
 asked him what thinge encresed the lawe, he aunsuerd and seide
 trouthe And thanne thei asked him what thyng sustened
 trouthe, he aunsuerd and seide witte And thaⁿ | ho gouerneth Fol 69a
 witte? He seide the kepyng of a mannes tunge Ho kepeth 25
 the tunge? Pacience Ho maketh for to haue pacience? The
 drede of God And what maketh a man to drede God? Spekinge
 of the dethe and to knowe his freelte And anothe^r seithe super-
 fluytee maketh the body seeke, the wyne troubleth the witte,
 wrathe is contrarye to sapience, but attemperaunce comforteth 30
 the herte, it putteth away heynesse and sendeth heele And
 seithe though so be that the wyseman be of lowe lynage, yet is
 he noble, yf he be a straungie^r, he is worshipped, yf he be poure,
 yet men haue neede to him And ano^{per} seithe he that endureth
 no thinge in his youthe shal nat be in rest whanne he is aged 35
 And another seithe the erreure of a foole wexeth lesse by often-

[Scrope MS cont.]

with him] to doo and nede to hym TU
 31 not] not with ease TU

30 thing] peynefull thyng TU

of a discreete man is in his herte, and the herte of a foole is in his
 tunge And a-nother saithe notwithstanding þie nature, vse
 euer profitable condicions And a-nother saithe a man shulde
 continually seeke to knowe whate men say bi him, that is to say
 5 wherin thei preise him and where-in thei blame him, and that
 thei preise him, doo euer that *without* pride, if thei blame him,
 kepe him from falling a-yen therin *without* hating thayme And
 he saithe he is beste that mekith him in his highnes, & that in
 his grete astate dispreisithe the worlde, and that temperithe him
 10 in his grete might And some askid a wiseman that he shulde
 telle theyme the difference of this worlde from the tother, and
 he aunswerde this worlde is a sigheing and the tother is a thing
 Fol 101a wakinge, the best is dethe and þe | toth̃er be vanitees and
 dreemes that be in sleepes & another saithe to speke wele is
 15 better than wele to be stille And a-nother saithe I was felaw-
 shipped *with* [riche] men and I see theire clothinges arraide and
 other thingis better than myne, for the whiche I had so greete
 envie and angred me *with* the pore peple þat I might not reeste,
 than I felawshipped me *with* pore men and than was I att reest
 20 And a-nother saithe euen as a feble sight may no thing see in
 his owne figure, on the same wise a soule that is clene and pure
 may not clerly see, perceiue, ne knowe the verray bountee thereof
 And a-nother saithe liche as childe in the moders wombes
 entrithe in-to this worlde in sorowe and aftirward reioisith þem
 25 whenne thei be greete and hathe felt the delitis of the worlde, on
 the same wise sorowe the men at theire dethe and after that thei
 go into oon other better world where that thei reioise thayme
 And a-nother saithe as that the bountee of wisemen euer gothe
 in a-mendement, euen so the malices of.fooles gothe daily in
 30 a-peurement And a-nother saithe if þow correcte a wiseman, he
 wil thanke the, and if thou teche a foole, he wille dispreise the
 And he saithe he is thi freende that in thi necessitee habaun-
 doneth him and alle his to the And a-nother saithe þe gouernour
 3 profitable] praiseable TUH Ad 4 continuyngly Ad 5-6 and
 where preise him] om CH 12 is] is as TU sigheing] dremyng TU
 13 the best] the myddell parte TU 15 *whas Ad 16 [riche], MS
 wise see] sye H 17 than myne] thanne myne, than I araied my cloth-
 ynge riche like to them TU 23 moder T 24 aftirward] aftir C
 27 where that] where T 28 *goith U Ad 29 malice CH Ad 32
 he saithe] om T 32-3 *abaundoneth C, aboundyþ H, abundith Ad,
 departith and abaundoneth UT [haboundeneth T]

tymes thenkinge theron And anothur seithe the tunge of a discrete man is in his herte, and the herte of a fool is in his tunge And another seithe a man shulde contynuelly enquire and vnderstonde what men seyne of him, wherinne thei preyse him and wherinne thei blame him, yf thei preyse him in his dedes, loke 5 he vse hem and do hem alweye, and yf thei blame him, kepe him wele that he falle nomore in hem, withoute hatynge of hem that dispreysed his dedes And seithe he is holden for the beste that meketh himself in his highnesse, and in his grete estate dispreyseth the worlde, and is wele attempted whanne he is in 10 his grete myghte And thei desired of a wyse man to telle hem what was the defference betwene this worlde and the tother, he aunsuerde and seide this worlde is a dreeme, and the tother is a thyng that is wakinge the mydde of the dethe, and we bene the vanytees and the dreemes of this worlde And anothur seith 15 natwithstondynge thy nature, accustome thiself alleweyes in suche condicions as bene lowable And anothur seithe in affliccyons, in grete beerdes, in longe heeres, is nat the seruyce of God, but it is oonly to kepe himself from vices and to applye his werkes in goode vertues And anothur seithe to speke wele is bettir than 20 to holde peas wele And anothur seith I was accompanied with ryche men and I sawe here clothinge and her araye and other bettir thinges thanne myne were, wherof I hadde so grete envye and malencolye that I myghte haue no reste, thanne I fellowshiped me with poure men and thanne was I in rest And 25 anothur seithe lyke as a feoble sighte maye not see in his propre figure, in lyke wyse the soulle that is not clene | maye not perceyve clearly the verrey goodnesse And anothur seithe lyke as the children that bene in the modre wombe entre in-to the worlde with payne and sorowe and aftirwarde bene ioyefull whan thei 30 waxe grete and haue felte the swetnesse and delyces of this worlde, in lyke wyse the men sorowen at here dethe and aftirwarde gone to a bettir worlde, where thei bene gretely enioyed And anothur seithe lyke as the goodnesse of wyse men is allowcy amendinge, in lyke wyse gone the malyses of a foole in empeyerynge And 35 anothur seithe yf thou correcte a wyse man, he wole come the thanke, and yf thou teche a foole, he wole dyspreyse the And anothur seithe he is a frende that in thy neede abandoneth himself and his goodes at thy pleasure And anothur seithe the

of a wiseman is pacience, & pride gouernethe a foole And a-
 nother saithe he that is sloughe in his businesses, comonly he is
 Fol 101b *envious* | of other mennes thingis And a-nother saithe it is good
 to haue ij deedis in thingis, for the first enquest is of wille, þe
 5 secunde is of discrecion And a-noper saith trouthe is Goddis
 message, werefore men ought greetly to worshup it for the loue of
 his maister & a-nother saithe he that multiplieth his temperal
 goodis minusithe his goostly goodes And a-noper saith tho þat
 dredithe God and beleurthe God stedefastly thei haue no delite
 10 bot in hum and in his workes & a-nother saithe moost preisable
 dedis be thoo bi the whiche men obeiethe to the good plesir of
 God, and þe worke of the bodie ioynethe *with* þe werke of the
 herte is more lowable than that aloonly of the [herte] And
 a-nother saithe shrewis be wers than careines, dedely venimis,
 15 serpents, or lions, for liche as on erthe ther is no thinge better
 than a good creature, on the same wise ther is no thing wers than
 a shrewe And a-nother saithe who-so is reised in a gretter state
 than longithe to him puttith grete labour to haue the wordis of
 envious men And a-nother saithe who-so wille haue reste in his
 20 life ought to kepe hum from iij occasions the first is a man shulde
 not sorowe thoughe he lyvede that he wolde were dede, þe ij
 though eny die the whiche he wolde that lyued, the ij though he
 haue not that the whiche he coueitthe, the iij thoughe he see
 that fortune cause eny to haue lesse sorowe than hum And
 Fol 102a a-nother saithe þe thing | that moost may kepe the frome
 empechementis is to conuerse litille *with* men And a-nother
 saithe the more þat a wiseman is aloon, the more solas hathe he,
 be it day or night And another saithe an eville kinge farithe as
 a careyne whiche makithe the erthe for to stinke alle a-boute
 30 him, and a good king is liche a feire rennyngye ruer þe whiche
 bringithe availe to eueri creature And a-nother saith wisemen
 be nott content aloonly to profitee them-silf bot as well to other,
 and fooles empechethe not alonly them-silf, bot thei labour to

2 *slow H Ad besines T, busynes H 3 thingis] thyngis ande good
 dedis TU 4 to haue ij] to haue questioned of ij TU wille] his will TU
 5 discrecion] his discrecion TU 6 message] messenger TU *wherefore
 CTUH Ad the] om T 7 *temporell UH 9 1st God] om CTUH
 Ad 10 *werkis TUH Ad 12 workis C joyned TUH Ad 13
 alonly] U breaks off, one folio wanting [herte] so CTH Ad, boodye MS
 14 *careyns CH carens T 19 -so] om T 21 *shorowe Ad 23

gouvernou? of a wyse man is pacience, and pride gouverneth a foole
 And anothir seithe that man is slowe in his besynesse, that
 comounly is enuyous of othe? mennes besynesses And anothir
 seithe it is good for a man to enque? twyes of a thunge, for the
 firste enquerie is trouthe and the secunde is dyscrecion And 5
 anothir seithe trouthe is a messangier of God, a man oughte
 gretely to worshup it for the loue of his maiste? And anothir
 seithe ho that encreseth and multiplyeth his temporell goodes,
 he shal amyneuse the spirituell goodes And another seithe thei
 that dreeden and beleuen in God stedefastely haue no delectacion 10
 but oonly in him and in his werkes And anothir seithe the moste
 true werkes bene thei by thewhiche men obbeie the pleasures of
 God, and the werkes of the body ioyned with the werkes of the
 herte bene more true than the werkes of the herte oonly And
 anothir seithe the euel men bene wor? thanne dede careynes, 15
 venymes, leouns, or serpentis, and in lyke wyse there is no-thinge
 better vpon the erthe thanne the goode creature, and in the same
 wyse there is no-thing wor? thanne the euel creature And seithe
 he that areyseth himself in a gretter estate thanne longeth vnto
 him dothe grete payne to haue the wordes of enuyous folkes 20
 And anothir seithe he that wole haue reste in his lyfe muste
 kepe him from foure manere thinges the firste is that he make
 no sorowe though a man lefe that he wolde were dede, the secunde
 is yf any man deye whiche he wolde haue for to lefe, the thirde
 is though he may nat haue that he coueyteth, the fourthe is 25
 though he see fortune areyse anothe? man of a lower degree thanne
 he is himself | And seithe that thunge that maye moste kepe a Fol 70a
 man oute of alle empechementes is for to be litil conuersaunte
 amonge the people And anothir seithe the euel kinge is lyke a
 careyne that maketh alle the erthe aboute him for to stynke 30
 And anothir seithe the wyse men bene not contente of the profyte
 that falleth oonly to hem, but in lyke wyse of the profyte that
 falleth to othir men, and the fooles empeche not onely himself,
 but thei trauaile allewayes for to empeche othir men And anothir

[*Scrope MS cont*]

couet[the] contrariepe Ad, see O 23-4 the my than him] the fourte
 is though he see that fortune cause ony man of lesse reputacion to be enriched
 ande exalted to gretter degree than thou arte thanne thou to haue lesse sorow
 than hym T 28 an eville kinge] om C, a man of grete power T 29
 *carayne C the wiche Ad C

enpeche other And a-nother saithe a foole for litlle wyynyng
 exposeth him lightly to fortune And he saithe thou maist not
 be so wele aourned as *with* trouthe And a-nother saithe a man
 to absteine him from ire and couetice is greetly to preise in this
 5 worlde and in the tother And a-nother saithe he that yeuethe
 counsaile and not preisethe it shew*with* him of good discrecioun
 And a-nother saithe let not to doo wele thoughe that thi goodenes
 be not knowen, for the good deede is so good of the silf that hit
 availithe inough to the And a-nother saith a man of good dis-
 10 crecioun shulde not exerce in impossible thingis, ne say vnprofit-
 able thingis, ne maake his despence gretter than his wyynyngis, ne
 promise more than he may pay And a-nother saithe a man in
 Fol 102b his life may haue bot | peine and labour, for if he ete not, he shal
 die anon, if he ete a litlle more than he shulde, he hath ache and
 15 may not slepe, if he ete outeragious to mucche, he is sike, and
 if he ete to litlle, he diethe for hunger, wherefore it is a fulle
 harde thinge and a strate to be longe hole for a man And
 a-nother saith truste not in him that for worldely thingis for-
 swerith his faithe And a-nother saithe idelnes engenderithe
 20 ignoraunce, and ignoraunce error*ur* & a-nother saithe thou shalt
 finde euer couering, meete, and plaace to dwelle in, and if that
 suffice the not *pe* whiche is necessarie to the, thou shalt be
 seruauant to couetice And a-nother saithe in longe sleepe is no
 profitee, bot harme to vse it, and a man shold kepe him from
 25 vsing the halfe his life in idelnes And a-nother saithe a good
 soule wil no rest in this worlde, thanne who-so wille haue a good
 soule, be-ware of reste And a-nother saithe in alle thi besines,
 be thei greete or litlle, be-ware of *pe* felawship of a lyer And
 a-nother saith he *pat* luffithe [the in] veyne love and for worldelye
 30 thingis shalle hate the bi the same maner, bot he that [luffeth]
 the for euerlastinge goodes shalle euer encrece in thi luffe And
 a-nother saithe gouerne the so wele that thou maiste kepe the
 from eville deede, and thanne suffice the *with* the goodenes that

3 aourned] so C Ad, accompanied H, honowred ande worshipped T
 10 exerce] so CT, excersise H Ad 11 wyynyng CTH Ad 15
 outrageously Ad 17 harde] herd H for a man to be longe hole Ad
 to be longe hole] to kepe a mesur ande to be longe hole T 19-20
 engenderithe error*ur*] engendreth ignorance error*ur* and vices T
 20 *yngnoraunce H 21 euer] onys all T 24-5 kepe hym the halfe of
 his life from vsinge idilnes T 25 vsing] U begins again halfe]

seithe a foole for a litil wynnyng dysposeth himself lightly to
 the weyes of fortune And seithe thu mayste nat be so wele
 arrayed in any wyse as with trouthe And ano^{per} seithe a man
 that absteyneth himself from angre and couetyse, it is avayleable
 thinge in this worlde and in the tothe? And seipe he that yeueth 5
 good counsell and afturwarde shewith himself of good discrecion
 ought to be holden for wyse And anothe^r seithe loke thu leve
 nat for to do wele though so be that thi goode dedes be not
 knownen, for the good deede is so good in it-self that it shal worthe
 goode ynough to the And seithe a man of good dyscrecion 10
 shulde nat put himself in excercise of thinges that bene impos-
 sible, ne make his dyspenses grette^r thanne his wynnyng, ne
 promyse more thanne he maye paye And anothe^r seithe a man
 maye nat haue but pourete^e and laboure in his lyfe, for yf he eete
 not, he shal deye anone, and yf he eete any more thanne him 15
 oughte, it wyl greeve him and he shal nat sleepe wele, and yf he
 eete to outeragiously, he shal be seeke, and yf he eete to litel, he
 shal deye for hunger^e, wherfore it is an harde thinge and a straunge
 to be longe in suretee And anothe^r seithe loke thu truste nat in
 him that forswereth him by his feithe for any worldly thinges 20
 And anothe^r seithe idelnesse engendereth ignoraunce, and igno-
 raunce erreure And anothe^r seithe thu shalte fynde ouerall
 couerynge, vytaile, and places for to abyde inne, but and so be
 that these thinges that bene necessarye to the suffyse the not,
 thu shalte be boonde to couetyse And anothe^r seithe in longe 25
 sleepynge is no profyte, but grete hurte in the contynuaunce,
 and he shulde keepe him that he vse not halfe his lyfe in ydel-
 nesse And anothe^r seithe the goode soulle wole haue no grete
 reste in this worlde here And anothe^r seithe kepe the frome
 fellaship^e of a lyere in alle besynesses, be thei grete or smale 30
 And anothe^r seithe ho that loueth the for vanytees & worldly
 thinges, he wole hate the for the same thinges, but he that loueth
 the for the perpetuell goodes shal alleweyes be encesed | in thi Fol 70b
 loue And anothe^r seithe gouerne the so wele that thu mayste
 kepe the frome euell doynge, and thanne suffyse the with the 35

[Scope MS cont]

halue of UTCH Ad	26 no] not C	wille] schulde C	27 besi-
nesses CU	29 [the in], MS reads in the	30 hate] T ends	[luffeth]
so Ad, hatithe MS	31 for] C ends	33 dedis U	

Fol. 103^a thow maiste doo after And he saithe who-so | wille knowe
 wheder his soule be noble or foule, *considre* his delite, [if he delite
 hym in thingis noble, profitable and holy, his soule is noble, and
 if he haue delite] in thingis vnprofitable, transitorie and foule, his
 5 soule is foule, [for] eueri thunge reioyseth him *with* his liknes, *pe*
 good *with* *pe* good and the yvel with the iuel And a-nother
 saithe he is right happy that gothe the right way, for he findithe
 the place sonne? wheder he wille goo, and he that gothe the more
 out of the weye, the ferther he is therefroo And some askid a
 10 wiseman whate was *perfite* folye, and he aunswerde to wene to
 come to good estate bi evill deedes, to loue falsenes, and to hate
 trouthe And some askid him whate was signe of folie, and he
 aunswerde to loue ritches, to haue to miche trust in eueri *persone*,
 and to coueite to feruently, *id est* vehement And thei askid him
 15 whate is signe of a litlle insight and litlle knowlege, he aun-
 swerde a man to truste to miche in him of whome he hathe
 other tymes be disceiuede And this sufficthe of the translacione
 of the moral saiengis of philosophres

Explicit liber sapiencie

20

Dextera scriptoris careat grauitate doloris

2-4 [if delite] UH Ad, *omitted only in the MS* 5 [for], MS and 9
 askid of U 14 and vehement] *om* H *id est* vehement] *om* U Ad
 15 a] *om* UH Ad & of litll insight *repeated in* U 16 in him] to hym
 H 17 And this sufficeth of the translacion of the morall saienges of
 philosophres and wisist clerkis yn theire daies lyving in vertue, albei the
 more parte of tho clerkes were paynems and lyved before the Incarnacion of
 Criste And which booke was translated in-to Englishe at the instaunce
 of Sir John Fastolfe, knyght, Baron of Cylyegwyllem, the yere of of Crist
 M^l iiii^l And this booke was of the new correctid and examyned by William
 Wyrcestre, the monyth of Marche, the yere of Crist m^l iiii^l lxxi endyng, after
 the origynall and perrafed also for more opyn and redye vnderstanding U
 19 Hic est finis libri de moraliibus philosophorum Ad 20 This boke
 byfore wretyn is callid in Frensh lettris, Ditz de philosophus and in Englysh
 for to sey The doctryne & *pe* wysedom of the wyse auncent philosophers,
 as Arystotle, Plato, Socrates, Tholome & suche oper, translatid out of
 Latyn in-to Frensh to Kyng Charlis the vj^{te} of Fraunse by Wyllyam
 Tyngnovyle, knyght, late provest of *pe* cyte of Parys, and syth now late
 translatyd out of Frensh tung in-to Englysh the yere of ou^r Lord m^l cccc l
 to John Fastalf, knyght, for his contemplacion & solas by Stevyn Scrope,
 squyer, sonne-in-law to the seide Fastalle Deo gracias H

goode dedes that thu mayste do aftir And anothir seithe ho
pat wole knowe wheder his soule be clene or foule, lete him con-
sydre his delectacion, and yf he delyte him in p̄fitable thinges
and withoute ende, his soule is noble and worthy, and yf so be
that he sette his delectacion in foule thinges that bene transy- 5
torye and vnprofytable, his soule is foule, for euery thinge
reioysseth with his sembleable And anothir seithe he is blessed
that gothe the righte waye, for he shal the sonner fynde the ende
of the weye that he gope to, and he that gothe oute of his weye,
the more he gothe the further he is from his weyes ende And 10
somme asked of a wyse man what was parfyte folye, he aunsuerd
and seide he that weneth to come to goode estate by euell
werkes, to loue falshede and hate trouthe And somme asked
him what was the ende of folye, he aunsuerd and seide to loue
ricchesses and truste eueryman tomoche ¹ And thei asked 15
him what is the sygne of litil syghit and litil knoweleche, he
aunsuerd & seide to truste in him that hathe deceyued men
before tyme And suffyse the of the translacion of morall seyengis
of phylosophye

Here endeth the booke of morall seyenges of phylisophres 20
translated oute of Frenshe in-to Englysshe —

¹ a space is left after tomoche in MS

APPENDIX A

THE TEXT OF THE ABBREVIATED SCROPE VERSION

THE text of the abbreviated Scrope translation, found only in MS Rawl Poet 32 of the Bodleian Library, Oxford, (O), is printed below as a separate item for reasons which have been given above (page lxiv). A comparison of this text with those in the other manuscripts has brought out the fact that this manuscript and the Additional MS 34193 of the British Museum (Ad) derive from a common source. It has already been noted that the text in Ad is so corrupt that not all the variant readings or all the extensive omissions have been recorded among the collations but only such as supported the readings in the other manuscripts, or appeared to have some value for the reading of the Scrope translation. A short list of the faults common to Ad and O, particularly such as are not set forth among the variant readings, together with a number that these two manuscripts alone have, will quickly convince the reader that these two manuscripts derive from a common prototype, if the text of O is further compared with the variant readings in Ad already recorded, additional proof of such a relationship will be readily established.

Faults common to Ad and O

2/12 founded and] *om* 2/17 1st and] of 2/22 and yeue] *om*
 2/23 and fle] *om* 2/24 iust &] *om* 2/25 vsinge trouthe] *om* 2/25 &
 ri3tfull] *om* 2/32 or gouernour] *om* 4/6 of good fortune and] *om*
 4/7 gouernour or soueraigne] *om* 4/9 fautith and] *om* 4/10 or
 gouernour] *om* 4/15 or a souerain] *om* 6/7 renome and] *om* 6/8
 grete price] *om* 6/11 company and] *om* 6/12 condicioned and] *om*
 6/22 that be yeouen to vices] *om* 6/28 and lustis] *om* 6/30 and
 besieth hem] *om* 8/1 ne taken] *om* 8/3 occupiethe and] *om*
 8/10 wele fortunéd and] *om* 8/16 euylle and good] *om* 8/23 cost
 and] *om* 12/8 wille spare the trouthe to say and] *om* 12/31 and
 amende] *om* 12/33 ne occupie not] *om* 20/13 and life is liche thee
 arowe] *om* 20/16 & holdith him not content] *om* 24/22 and a true]
om 36/10 discerte] And he seithe deceyt so *only in Ad and O*
 40/17 frend] frende & he answerde so *only in Ad and O* 56/3 if thou]
 yf pou fynd that thow so *only in Ad and O* 60/31 be-ware the mete
 pat] beware that he ete no mete that so *only in Ad and O* 90/21-22
 and in tho that hathe ricches & despendethe it not] *om* 96/25 & to

speke] *om* 102/4 of his couetices] to vse couetise *so only in Ad and O* 106/24 oon other comon] an ouercomen *so only in Ad and O* 116/2 and shewithe] shewithe *om* 166/17 be-ware that] that *om* 228/11 is bi folle] as by foly *so only in Ad and O* 236/25 bot thei] but if they 236/33 beste God] God best *so only in Ad and O*

The only further point to be noted is that the Bodleian MS was not copied from Ad,¹ as there are a number of cases where O has the correct text and Ad is at fault. The following nine examples² are sufficient to show that O could not have been copied from Ad.

Faults in Ad not found in O

56/7 eny werke first be-seche God that he wille helpe the] *om* 62/3 & þe euille bot of his vices And bicause his wif] *om* 62/6 whate part þat euer man die, þe wey in the] *om* 62/18 þe whiche he turned to þe vantage of þe] *om* 64/14-15 when it was tyme to ete, and he aunswerd to him] *om* 68/1 to whome he saide golde] *om* 106/25 dethe for to lyve with shaŋ & with disworshup] *om* 108/34 it is harder to kele theym than him þat is lightly to angre] *om* 116/22-23 arte couetouse And som askid him howe] *om*

¹ Ad, of course, could not have been copied from the abbreviated version, as this text is much more complete than that in the Bodleian manuscript.

² See also the omission by Ad in 284/21.

ABBREVIATED SCROPE VERSION

S Edechias was the fryst phylyzophe^r by whom, as¹ hyt [p 2, l 11]
 was the wyll of God, law was receuyd & wysdum vnder-
 stonden And the same Sedechyas sayd that euery crea-
 tu^r of guod be-lyve shuld haue yn hym xvj vertews the
 5 fyrst ys to know God and hys angellys, the ij^d to haue dis-
 crescion of guod and yuell, of guod for to do hytt, of yuel to leue
 hytt, the iij^d to obbey to kynges and to princes, the whych God
 hathe sett in erthe for to be lordys and to haue power^r ouer þe
 peple, the iiiith to worschyppe hys fader and moder, the vth [to]²
 10 do well to euery person after hys possibylite, the vith to yeue
 almys after the poe^r, the viith ys to kepe and to defend pilgremes
 and strangers, the viij to habandonne hym holly to the seruise
 of God, the ix ys to eschew fornycati^on, the xth ys to haue
 pacyens, the xj to be verytabyll, the xijth to be just, the xiiijth
 15 to be lyberall, the xiiijth to offer to God sacryfysys for thynges that
 men receyuyth of hym dayly, the xvth ys to thanke God and to put
 hym holly yn hys kepyng for diuerse fortunes that contynually
 comyth yn thys world, the xvj ys to be shamfast and pesybyll and
 well temperd And he saythe lyke ashytt longyth to the peple to be
 20 suggett and obeysant to a kyngly mageste, on the same wyse hytt
 longyth to a kyng to attend dylygently to the gouernans of hys
 peple, and mo^r then to hys awn, for the kyng ys wythe hys peple
 as þe soule ys wyth the bodye And he sayþe yf a kyng enforse
 hym to assymbell tresu^r by extorcyon or other wyse vn-dewly, he
 25 shuld know þat hytt [is]³ yuell done, for sych tresew^r may nott
 be assymbled but that hyt ys by dysparbulynge of hys reame
 He sayþe yf a guod kyng be slow to serch and inque^r of the dedes [4 3]
 of hys nobelesse, of hys peple, and of hys enmyes, he shall not
 be on day surely on hys reame And he sayth that the peple ys
 30 happy when they haue a kyng of guod discrecyon, of guode
 counsell, and wyse yn scyens, and the peple ys full vnhappy
 when any of thys forsayd thynges faylythe yn the^r kyng And he
 sayþe thys when the^r kyng dyspraysye or leuyþe any lytyll
 thyng that ys ordeynyd for hym to do, gladly he leuyth the
 35 gretter and so he lesyþe all, euyⁿ as⁴ a lytyll sekenesse growyþe
 þe gretter and destroyþe the body yf a guod remedy be nott sett

¹ repeated in MS

² do MS

³ omitted in MS.

⁴ as] as of MS.

[4. 14] theȝ-foȝ be tyme And he sayth yf a kynȝ tryst flatterynges and
 Fol. 194b fayȝ wordes | of hys enmys *without*e takynȝ hede to theȝ dedys,
 he ys in *aventure* to take harme sodenlye, and hyt longyȝe to
 a kynȝ to enforme hys son by *connyng* how he shall gouerne hys
 reame *after hym* and to be *euy*nly to hys peple, and how he shuld
 love and hawnt his knyȝthode, and how he shuld nott suffer þem
 to mych to vse *huntynges* ne other idelnesse, but make þem en-
 furnished to haue guode eloquens and to eschew vanytese And he
 sayȝe hytt longeȝe to a prince when he wyll haue any *seruant*
 to know fyrst hys maners and his *condicions*, and how he gouer- 10
 neȝe hym in hys house and *with* hys felaws, and yf he perceyve
 that he ys of guod gouernawns yn þes þynges a-foȝ-sayd and that
 he be pacyent in hys aduersytes, *withhold* that *seruant* hardyly
 and elles nott And he sayȝe yf þou haue a verrey frend þat
 loueȝe the well, thou shuld haue hym yn gretter reputacyon then 15
 fader, moder, brother, or any oper kynne, desyrynȝ þy deȝe for
 to haue þe succescyon of thy guodes And he sayȝe that comynly
 al þynges desyryȝe and sekeȝe hys lykenesse And he sayȝe he
 þat will not be chastysed by fayȝ and souȝt wordes, shuld not be
 [6 1] correctyd by fowle and sharpe correccion And he sayȝe that þe 20
 grettest reches of þys world ys helthe of body, and the grettest
 gladnesse ys *satisfyynȝ* of the hert And he sayȝe obeysaunce
 done for loue ys more stedfast then that the whych ys don for
 lordshyppe or for drede And he saythe that *experyence* makeȝe
 guode chastysynges, and the takynȝ hede to the¹ end draweȝe 25
 to guode tryst And he saythe that a guode name ys ryȝt fayȝ
 and guode yn þis world, and also hit fordoȝe þe payn of þe
 tother And he sayȝe hit ys better to be styll then to speke to
 oon that ys ignorant, and to be alon then to [be]² yn felyshypp
 of euell peple And he sayȝe when a kynȝ ys uell techyd, that 30
 ys better to hym than ys nott knowen *with* hym then to hym
 that ys a grete mayster yn hys howse And he sayȝe hit ys
 better for a woman to be bareyn then to beȝ yuell *condycyond*
 chylde And he sayȝe that the felyshypp of a poȝ wysman ys
 better then of a rech ignorant, the which weneȝe to haue hyt by 35
 otheȝ abylyte And he sayȝe who-so doȝe a falshed to hys maker,
 by strengier reson he doȝe hytt to oȝeȝ And he sayȝe be-leue
 nott yn hym that sayȝe he knoweȝe þe trowȝe and doȝe þe

¹ the] *interlinear correction* for guode² omitted in MS

contrarye And he saype that ignorant men will nott absteyne [6. 21]
 þem from bodilye will, for they loue nott þe lyf but al-only for
 þeyr plesaunce, what defens þat men do to þem, they far euen
 as | chylðre that enforse þem to ete swete þynges and namly sech Fol 195a
 5 thynges as ys defendyd þem, but [it]¹ hys oþer-wyse yn wyse
 men, for they loue þer lyves not² alonly for to do well but for to
 leue the idell delectacions of thys world And he saype þat many
 man that will nott do but transorye delytes compaer to the dedes
 of thoo that tendype perpetually to guode dedys of perfeccyon
 10 And he saype he ys nott cownted for wyse that laberype in that
 the whych may noye and for to leue that the whych may helpe
 And he saype wysemen wer þynges sharpe and bytter lych as [8. 2]
 thow þey wer swete as honye, for they know well that the end
 shall be swete And he saype hytt ys a guode þyng and a pro-
 15 fytabyll to do wel to tho that deserue hytt, and hit ys uell to
 do well to tho that deserue hyt nott, for hoo doyþe hytt lesyþe
 hys labowr, and the thyng yeven to them ys lost, lyke as þe rayn
 ys lost that fallyþe on the grauell And he saype that he ys rygth
 happy that vseth hys dayes and hys nyghtes yn doynge conuenabill
 20 thynges, and that yn thys world takyþe but as he shuld, and that
 employeþe hym to guode dedes and leuþe the uell And he
 saype a man shuld nott iuge a man by hys wordes but by hys
 dedes, for comynly wordes ben wyde but by dedes ys knowen bope
 harm and prophyte And he saype when almys ys yeuen to a
 25 poer nedye, hyt prophytyþe all lyke as a medycyn that ys dewly
 yeuen to seke men, and almes the which ys yeuen to vnnede
 fareþe as a medycyn that ys yeuen without cause And he sayth
 that he ys rygt happy that draweþe farer from all harlotryes and
 that turneþe hese yer and hys sygt per-froo And he saype that
 30 the most conuenabill dyspens that a man may make in hys lyve
 ys that the which ys sett yn Goddes seruyse, and yn guod dedes,
 and in thynges necessarye the which ougt dewly to be don, as in
 mete and drynk and slepe, and yn helyng sekenesse commynge
 on, and the werst dyspens ys that the which ys spend yn euell
 35 dedes

HERMES, the son of Iareth, the son of Mathalabeil Quinoatt, the
 son of Enoy, the son of Sepe, þe son of Adam, was born yn
 Egypt and saype kepe you that ye be nott for-sworn, and lett [12. 5]

¹ omitted in MS

² interlineated in MS

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euer trowpe be yn you^r mowpe; and kepe you from sweryng,
 but yf hit be ye or nay, and enforce nott you to make þem swe^r
 that ye know wel [e]now¹ woll lye, that ye be not partyners of þe^r
 Fol 195b periurye, trystype yn | God the whych knowype all secretys, and
 he shall iuge you with equitye the grete day that he shal remeve 5
 the guod to the guod and shall punysh shrewes of þe^r malyse
 [12 31] And he sayth correcte you in you^r self and folowe þe wyseman,
 lern of hym guode vertews and lett all you^r desyre be to gete a
 guod name, and imploye not all you^r tyme in you^r vnderstand-
 [18 1] yng, in malyse, ne yn falsenesse And he saype^r discomfort not 10
 tho that ben in heuynesse but helpe þem with soujt wordes and
 plesaunt, and yf they ben sech as haþe don you wrong, foryeue
 hytt þem benynglye and lett þe payn what þey suffer suff[ice]² to
 you And he saype take hede that yn you^r anger cum noo fowle
 word owte of you^r mowpe, for that ys dyshonest þyng and that the 15
 whych engendreþe payn And he saype that liberalte ys better yn
 [20 1] cunnyng then in riches, for þe guode name of a wyseman abydyþe
 when ryches ys lost And he saype that deþe ys lyke þe stroke of
 an aroo that meuyþe for to comme And he sayth hyt ys gretter pety
 to haue mercy of folys þen of wysemen And he saythe who ys nott 20
 suffysyd with sech as he haþe, deseruyd not to haue mo^r And he
 [20 17] saype a reporte^r and a contryuer ys false, eþer he lyeþe to hym
 to whom he reporteþe theym, eþer elles he ys false to hym of
 whom he saype þem And he saype skorn and mockere fordoþe
 loue lyke as fy^r brennyþe wode And he saype an³ enuyous man 25
 ys a frend to hym þat he seyþe in hys presens and enmye yn hys
 absens, for he ys a frend yn name and enmye yn dede And he
 saype an enuyous man ys noujt but to dispraysse a-noþer And
 [24 13] he saype he ys fulsu^r that ys without blam And he saype cuell
 felows faryþe as a tre that y[s]⁴ a-fy^r oon brawnch kyndelþe 30
 a-noþe^r And he saype the answer yn sum thynges ys to be
 styll And he saythe the noblest thyng that God haþe made yn
 thys world ys man, and the nobelest thyng in þis world ys reson,
 by the which he kepyþe iustyse and departype hym from synne
 And he saythe a fole knowype no fowle thyng yn hym-self, and 35
 an ignorant man weneþe son that on þyng ys a-noþe^r, and a
 downtabyll man makype many dowtes in that þe whych he
 knowth And he saythe a verray stabyll tong ys ryzt comenda-

¹ Now MS

² suffe^r MS

³ and MS

⁴ y MS

bill bope in heuen and yn erth And sum asked hym what ys [24 30]
 fredum, to the whych he answeyd to be delyuerd of syluer
 And he saype hyt ys a guode sygne to see a child shamfast, for
 het shalbype that he shal haue a guod wytt And he saype hyt
 5 ys guode that thou do well whyle þou art in guod prosperite, for
 perauentu? thou shalt no power haue in þyn aduersytye And he
 saype hyt ys no merueyle þou he be guode that leuyþe couetyse,
 but hit we? grete merueyle that a couetowse man shuld be guode
 And he saype put nott an iuell doer so shortly to execucion but [32 1]
 10 he may haue sum space to repent hym And he saype þe errouf
 of wysemen fareþe as a broken shypp, the which drowneþe hym-
 self and makyþe many other to be drownd And he saype
 fiance ys a maner of thraldum and dyfiance ys a maner of
 liberte And he saythe when a kynȝ may nott refrayn hys euell
 15 couetyse, how may | he reprove hys seruantes, and when he can Fol 196a
 nott correcte and snybe hys seruantes, how may he redresse hys
 peple, and thou that be farf from hym, a kynȝ, þen, must be
 furst þen lord of hym-self and after of oþer by orde? And he
 saype a verray kynȝ shuld nott be suspiciouse, for suspycyon
 20 makyþe þe people to draw fro hym, and also he shuld no sus-
 piciouse peple haue yn hys house and in especyal no accusers,
 contryuers, ne reporteres of wordes be-hynd a mannys backe, for
 yf the kynȝ suffer sech pacyently, he shal haue vnneth yn hys
 howse suffisawnt seruantes ne guode counseleres
 25 **T**Ac sayyth ho so haþe no power of hys wytt, he haþe no [32 17]
 power of hys ire And he saype a wyse prince shuld not to hys
 power be yn dyssenscyon with gretter ne myztye? þen he ys
 And he saype when a kynȝ haþe wonnen and conqueryd hys
 enmes, he shuld mayntayn them in guode customes, in iustes
 30 and liberalte, in pacyense and yn foryefnesse, and in oþer guod-
 nesse, for so a man makyþe of hys enmye, hys frend And he
 say[pe]¹ if a kynȝ geþer to-geþer an owtragiouse tresu? and dis-
 pendyþe hytt nott where hytt shuld be spend, he shall lese hys
 tressew? and hys reame And he saype þe suggettes of a kynȝ ys
 35 with hym as þe wynd ys with þe fyr, when the fyr ys kendelt
 wher þer ys no wynd, hyt taryþe þe longer of brennyng And he
 saype that a prince shuld not lern all þyng, for the? may be many
 thynges that a prince shuld not know

¹ say MS

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- [34 5] **Z**Aquanwin sayþe who-so knowythe the day, he rysyþe the erlyeþ And he sayþe þou weþ better to haue grete nede then to speke to borow of hym in whom thou hast no tryst And he sayþe yf þou wenest to tech a fole, thou doest a folye And he sayþe I merveyle of theym that absteynþe theym from metes that greuyþe the body, and absteynþe them nott from syn that grevyþe þe sowle And he saythe he that will kepe well þe law, shuld leu[e] of hys guod to hys frend And he sayþe that deceyte ys the freute of an uell thougt And he sayþe the mowthe shewyþe what ys wyþe-yn þe hert And he sayth a man that ys to styll ys comynly of lytyll cunnynge oþer knowynge And he sayþe theþ ys no thyng fowleþ þen to lye, and ther ys no guodnesse in a lyeþ And they asked hym what was sharper þen a speþ, and he answeyrd the tonge of an yvell man And he sayþe men shuld neuer prayse a man of gretter guodnesse then 15 he haþe in hym, for hym-self knoweþe the trowþe And sum asked hym how a man gettythe a frend, and he answeyrd in worshepyng þem yn þer absens And sum asked hym what was [þe]¹ hardest þyng in a man to do, and he answeyrd to know
- Fol 196b hym-self and to kepe hys frynd | And he sayþe theþ may well 20
- [48 32] be loue be-twene 1) wyse men, but not be-twene 1) folys þow þey be lyke yn folye, for wytt goyþe by ordyþ and yn on felyng hytt may accord, but in foly ys non ordynance and theþ-foþ foles may nott acord in love And he sayþe if þou wilt haue that þou covetest, couete þat þou mayst haue And hyt was asked hym 25 a demand of uell þynges, to þe whych he answeyrd nott, and þey asked hym why he answeyrd nott, and he ansuerd the
- [50 20] answer of sech þynges ys to be styll And he sayþe he that knoweþe not troweþe ys better þow he do hytt nott then he þat ys enfurmed þer-of & doyþe hytt nott And he sayþe take a 30 lytyll cunnynge at ones to that entent that þou mayst cum to þe moþ, to lerne moþ fyrst þen þy wytt may suffyse, hit may lett
- [52 25] þe And he sayþe God haþe nott in erþe a moþ conuenabill place for hym then a sowle puþ & clene And he sayþe eschew all harlotry as well of þy-[self]² as of oþer, and in especyall of thy- 35 self And he saythe gete þe guodes of þis [world in a]³ loveabill and worshypfull maner and spend them lykewyse And he said tent to þe helpe of þe bodye and be temperatt yn etyng and

¹ be crossed out MS

² omitted in MS

³ wold and MS

drynkyng, in lyyng *with wymmen*, and all *oper* labours And he [54 2]
saype do to thy power so mech þat men may haue enuy to the
And he saype meddel nott *with* that the which longype nott to
þe And he saype hit ys better to blame hym-self þen to blame
5 hys frend And he saype he þat haþe no cunnynge had as leue
be praysyd as blamd And he saype the iuge that iugeþe nott
ryȝtfullye deseruyþe all yvell And he saype be-waþ that thy
tonge speke no vyolense þynge and also hyr ham nott And he [54 18]
saype stabled conscience ys gouerner of þy lyf And he saype
10 a man shuld not enforce þem yn thys world to make grete byl-
dynges ne grete getynges, the which, after hys deþe, ys left to
serue other, butt he shuld enforce hym to gete and to wyn thynges
that may profet hym after hys dethe And he saype make thy
marchawndyse gostlye and nott bodylye, and so thy wynnynge
15 shall be guode And he saype thou sholdest not slepe at euyn [56 1]
tyll þou haddest consydred the dedes that þou hast don on þe
day, yf þou haue erred, or in what þou hast don any þynge þat
thou shuldest not haue don, and yf þou fynd that thou hast
mysdon, be repentant and aske foryefnesse of God, and yf thou
20 hast don well, be glad and thank God *perof*, and thys doynge
thou mayst cum to hym And he saype when þou shalt begynne
any worke, fyrst be-sech God that he will helpe þe to *perfurme*
hytt And he saype lett nott to do guode dedes, þou þat þey [56 20]
please nott þe world | And he saype þou must gete frendes boþe Fol 197a
25 for þy-self and for þy guode And he saw an old man the which
was a-shamyd to lern, to whom he sayd whi art þou a-shamed,
cunnynge ys better to the at þe end þen at þe begynnynge And he
saype if þou wult dysprayse þyn enmye, shew no cowntynans
that he ys þyn enmye And he saype a kynge shuld diligently
30 tend to hys reame and vysytt hyt as ofte as a guode gardyner
doþþe hys garden And he saype a kynge ouȝt to be fyrst to kepe [60 20]
his lawes, and aftyr hym, hys nexte frendes shold do þe same
And he saype hyt longype nott to a kynge to enpride hym-self,
ne to vse hys own counsell, ne to put hym in no place but if he
35 knowe hit well, ne ryde yn a derke nyȝt, but he may be glad to
haue a visage salutynge and beholdynge gladly men, to conuerse
graciouslye with þem *withowte* to grete famylyaryte, for þe peple
can well consydeȝ sech þynges and thynges lyke, and wymmen
that shall serue þe quene, that þey be of l wynter and moȝ, and

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[60 30] heſ *seruantes* of *men* that they be coid, fowle, and vnlyekelye, and when þe kyng shall slepe, lett hym haue euer of hys peple neſ hym for to kepe hym, the which he shuld ponesh yf þey faylyd, and be-waſ that he ete no mete that ialouse *wymmen* yeueþe hym or any *oper* suspiciouse *person* yeueþe hym. And he sayþe þe 5 guode *man* thynkeþe but on hys vertews, and the iuell but of his vyces And because hys wyf was ded yn a strange cuntre, sum asked hym yf theſ weſ any dyfferens betwene dyynḡ in a straunge cuntre or in hys awn And he answerd what place that a *man* dye, the wey yn the tothere wo[r]ld¹ ys all lyke And 10 they asked hym what thyng was most dowtefull, & he answerþe that a *man* most desyryþe And he sayd that God louyþe hym that dy[s]obeyþe² to his euell pouȝtes And he sayþe a guode word ys þe best messe that a *man* may present to God And he sayþe if þou requyſt any-þynḡ of God, thou shalt do to hym 15 a-greabill dede

[62 15] D iogenes of sum *men* was called howndlye, that ys to say hauyng sum *condycyons* of an hownd, and he was the wysest of hys tyme and he dispreysd þe world gretlye And he lay in a tonne that had butt on bottum the which he turned to the 20 vantage of þe wynd and of þe son as hit pleasyd hym, hauyng non other howse, and he restyd hym þeſ wheſ þe nyȝt toke hym Fol 197b And also he yet when that euer he had hunger, | day or nyȝth, in the strete or elles-wheſ, withoute any shame, and thys he leued and was content with 1ȝ gownese of cloþe or of woll and 25 thus he gouerynd hym to his decesse Sum *men* asked hym whi *men* callid hym howndly, and he answerd be-cause he abayde folys, and fauered and wyrshypped wysemen And Alexander the grete, by whom he sett but lytyll, come to hym and he said to hym O Diogenes, why ys hytt that thou settyst nott by me, 30 seynḡ that I haue no deceyte and þat I am a myȝthy kyng[?] Diogenes answeryd I haue not to do with the *seruant* of my *seruant* Then said Alexander how am I so[?] Diogenes answeryd þys· I am lord & mayster of all couetyse and hold hyt vnder my fote as my *seruant*, but couetyse ys as thy maystresse and thou 35 art heſ *seruant*, and then *seruest* þou þe which *seruyþe* me Then said Alexander yf thou wolt aske me any þynḡ that may helpe the in thys world, I shall yeve hit the Diogenes answeryd. for

¹wold MS

² dyobeyþe MS

nouȝt shuld I aske þe any þyng when I am recheþ þen thou, for [64 5]
 thys lytyll that I haue, suffysye me better then all þe grete
 quantite of guode that thou hast doȝe to þe Then Alexander
 said to hym who shall putt þe in þe erþe when þou art dede?
 5 Treuly, he sayd, he that wul nott fele the stynke of my caryon
 And Diogenese sayd he ys nott guode that kepeþe hym allonly
 from uell dede And he sawe a yong man of ryȝt fayr and guode
 condicyons, the which had ryȝt a fowle face, to whom he said
 the grete bounte that ys yn þe haþe gretly embelished thy vysage
 10 And sum asked hym when hit was tyme to ete, and he answerd
 to hym that haþe mett when he haþe appetyte, and to hym that
 [hath]¹ non when he may haue hytt Then þey asked what peple
 shall be callyd frendes, he answeryd he that haþe but on lady
 in dyuerse bodyes And he saw a man that weddyd hym, to
 15 whom he saide a lytyll rest engendreþe grete labour And they
 asked þem from whom shuld men kepe ham, he answeryd from
 þe enuye of his spowse and fro the dyssete of hys enmye And
 they asked hym why he dyspraysed men so mych, he answeryd
 I dispraise shrewys for thei shrewdnesse and the guode pepell
 20 be-cawse þey leue with shrewys And he saw a maydyncheld
 that men beryed, to whom he sayd thou art delyuerd from grete
 payn And he sayþe euen as bodyes shewþe gretter yn tyme
 of mystys and of thycke wether then other tymys, eyn so errour
 shewþe gretter yn a man when he ys wroþe And he saw a man
 25 that folowed a þef for to take hym, to whom he said I merueile
 that þe pruy þef pursued þe named thef And men asked hym
 why byest þou nott an hows for to rest þe yn? He answeryd I
 rest me for I haue no house And he said to Alexander wene to [66 1]
 be neuer þe better for thy beawte and for þy fayr clothes, ne for
 30 þy grete rydyng mayny, but alonly for þy bounte and for thi
 liberalte And he said when thou for malice rehersist that þou
 seyst yn anoper, be ryȝt wel war | that thou haue hyt not in the Fol 198a
 And he said when þou seyst an hownd hath left hys mayster for
 to folow þe, cast stonys at hym and drue hym a-wey, for eyn
 35 so will he leue the to go with anothe And þey asked hym why
 he yete yn the-strete, he answeryd by-cause I haue hunger in
 þe strete And he saw a man pray to God that he myȝt haue
 wysdum, to whom he said thy prayoures suffysythe nott but yf

¹ omitted in MS

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- [66 13] thow labour fyrst to lern hytt And he saype in all vertews the kynd of man ys best and most prophetabill saue yn word And he sayth hit ys a fowle and a dyshonest [thing]¹ to prayse another of that the which he hathe nouzt And yn hys tyme ther was a peyntor that be-cum a fusycyon, to whom he said thow knew 5 well that when pou weſ a peyntouſ, men saw at the clerely thy defawtes, but now they may nott see them foſ they hede þem vnder erþe And he saw a ryzt fayr man that was a fowle fole, of whom he said se ryzt a fayr howse wheſ-yn ys loggyd a full yuell ost And he saw a fole sitt in a wyndow, to whom he said 10 hyt was a ston vppoſ a ston And they asked hem what loue was, and he answerid þem that hit was a sekenesse þat came to the peple by grete idelnesse and by lytyll exercisynge otheſ workes And they asked hym what þynge ryches was, and he answeryd them to absteyn hym from couetyse Diogenes was seke and 15 hys frend vysyte hym, and said to hym that he shuld nott dowte, for hyt come of the will of God, he answeryd þat so meche had he the gretter feſ And he saw an old man that towched hys awn heres, to whom he said pou mayst well hyde þy white heres butt nott þyn age And he sawe a fole that had a rynge of goold, to 20 whom he said gold makype þe fouler þen hit makype þe fayr And he saype hit ys better go to the lech þen abide to the lech come to the, on the same wyse I say of the sowle lech And he saype when pou wilt correcte anoper, shew not that pou wilt do hytt by vengeaunce, but doype as the lech doype to þe 25 seke man, that ys to say softly, but when pou wilt correcte [thyself],¹ expose the as the lech dope to þe sekeman And þey asked hym what a man myzt do to kepe hym from anger, he answerd a man shuld haue in mynd all-wey that he shall nott euer be seruyd but sum tyme he must serue, and that men shall nott 30 all-wey obey to hym but he most obey sum tyme, and also that
- Fol 198b oper shall | not long or continually endur with hym but hym must suffer and forbeſ other, and in remembryng thys, hit shall pese hys ire And ther come be-foſ Alexander at hys diner a gestouſ the which to owtraguously praysyd hym yn a gest that he rehersed 35 a-foſ þe bord, and ther weſ other that dyd grete diligens to hyſ þe gest, Diogenes began to ete faster then a-foſ and sum asked hym why he herkend nott the guode gest, the which [aunswered]¹
- [68 18]

¹ omitted in MS

I do a mo^r prophetabill pyng then to hy^r lyes, what [68 20]
 a-vaylype to thy praysyng when thou shalt neuer be the better
 And he saype speke not to-fo^r a stranger to thou hast herd
 hym fyrst speke and make comparson of hys cunnynge, then yf
 5 thou see that he speke wyslyer then thou, hold þy pese and lerne
 of hym, and yf he do nott, þou mayst þe surelyer speke And
 he said to hys dissypyll obey louyngly to tho þat for guode loue
 yeueth the guod counseil And they asked hym who ys he that
 ys best to hys soule¹ He answeyd he that ys nott ouercome by
 10 couetyse And sum that we^r deliciouse blamed hys lyf, to whom
 he answerd hyt ys well yn my power to leue you^r lyf if hit
 pleasid me, and hyt ys nott in you^r power to leue myn And sum
 said to hym that a certayn person had sayd of hym ryȝt dys-
 honeust wordes in his absens, to whom he answerd who-so hathe
 15 betyn me in myn absens, he haþe nott done to me And he saw [70 2]
 sum that souȝt þe loue of women by yettes, by gownese, by
 money, and by jewelles, to whom he said ye lerne wymmen to
 [loue]¹ reches all-pow þey we^r nott worthy And he saype he ys
 vylonyes that answeyþe dishonestly to hym that spekyþe fowle
 20 to hym, and he ys nobill that answeyþe pacyently And he
 saipe the^r ys no better treseu^r then witt and discrecyon, gretter
 pouerte þen ignorans, better frendes then guod condicions, better
 gouernow^r þen be fortune, ne better be-leve then guode techynge
 And he saype sekenesse ys poyson to the body, and heynesse
 25 prison to þe sowle And he dispraysþe a man of grete lynage
 for hys defawtes, to whom he said þe gretnesse and the hyennesse
 of my lynage ys be-gon on me, and that of the ys endyd yn the
 And Dyogenese was full still, yet men asked hym why he spake [70 15]
 nott, and he answeyd that vertew of man was yn hys yeres
 30 And they sayd to hym coll will occu^r, *id est* deþe will dye, and
 he answerd yf hytt be don, hytt shall make the gretter hate
 And a man spake vylansly to hym, to whom he answerd nott,
 hyt was asked hym why he answerd nott, he answerd I may nott
 disworshyppe hym mo^r þen he haþe hym-self, for he haþe con-
 35 tryued a blame² and said vilanslye² to hym that trespassid | nott Fol 199a
 [to]³ hym And a man asked hym counseil how he myȝt anger
 his enmye, and he answerd to do so that thou may be ryȝt
 guode And he said yf thou wilt that thy bowntes shew ryȝt

¹ lerne MS²⁻² repeated in MS³ omitted in MS

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grete to strawngers, noyse thy bowntes for lytyll as in the, and
yf *pou* [yeve]¹ þy wyf poweſ to set allonly heſ fete vppon thyñ,
and on þe nexte day she will sett þem on thyn hedd And he sayþe
the womman ys an harme the which may nott be eschewd And
he sayþe who-so-euer do well for þe bounte of well, he shuld do 5
hyt a-foſ euery person withoute dredyng, praysyng, or blame
And they asked hym when he knew hys frend and he² answerd.
[72 2] yn necessitye, for yn prosperyte euery man ys a frend And men
said to hym velany, for þe which he angerd not hym-self, hyt
was asked hym how he was so pacyente, he answerd he þat haþe 10
spoken to me haþe said trewe or fals, if he haue said trew, I ouȝt
nott to anger me with trowpe, yet I ouȝt be lesse greued with þe
other, for he knoweþe nott what he sayþe And he saw oon that
spake³ so mech that no man myȝt do hym to be still, to whom
he said frend þou hast ij erres and þou hast but on mowpe, 15
wheſ-foſ þou shold by þe half hyſ moſ þen speke And Alexander
asked hym how he myȝt gete þe grace off God, he answerd yn
doyng guod dedes And he saw a fayr yong man that dyd grete
besynesse to lerne, to whom he sayd son þou doest ful well for
to will to be lyke þy beawte 20
[72 15] Socrates left xiij^m of men and of wymmen of hys discipylles,
and he deuysyd in hys lyf ij orders of men prestes, kynges,
and peple, prestes weſ ordeynd a-boue þe kynges, and þe kynges
a-boue þe peple And he sayth þe prestes shuld pray to God foſ
them-self, for þe kynges, and for þe peple, and the peple for ham 25
[80 20] allonly And he sayþe a sekeman ys heled of hys sekenesse by
strengþe of medycyn, so a shrew ys helyd of hys shreudnesse by
strengþe of law And he sayþe who-so ys a caytyf to hym, he
ys yett moſ to another And he sayþe lytyll techyng suffisyþe
to a guode sawle, but to an iuell soule hytt may nott a-vaile for 30
[82 15] many enmes And he sayþe theſ ben vj maner a peple that be
neuer owte of heuenesse, þat ys to say he þat may nott for-yett
the enuye that haþe be don, and an enuyous that dwellyþe in
Fol 199b scorne with new peple, and he þat | dwellyþe in a place wheſ
other haþe had a-vaile and he had noþe, and a rech man that ys 35
fallen poſ, and he that enforceþe hym [to]⁴ come to estate þe
which ys nott competent to hym, and he that hathe dwellyd

¹ omitted in MS

³ spake to hym MS

² they corrected to he in MS

⁴ omitted in MS

with a wysman and hape nouȝt lerned And he sayȝe he that [82 29]
doȝe well 'ys better þen wel,'¹ and he þat doȝe uell ys worse þen
uell And he sayȝe a wysman ys þe lech of þe law and money
ys þe sekenesse, and when þe lech may nott hele hym-self, how
5 shuld he hele a-notheȝ And he sayȝe kepe the from wymmen [86 8]
but yf nede constreyne þe And he sayȝe theȝ be ij guodnesse
amongȝ wother that be full lowabill, that ys to say law and wys-
dum, for by law men kepeþe hym from synne, and by wysdum
men gete þem guode condicions And he sayȝe ho-so will haue
10 that the which he coueteþe, couete that the which he may haue
And he sayȝe yf thy frend be wrothe with the, suffer hym [86 28]
pacyentlye yn his anger and after correcte hym graciouslye And
he sayȝe lyf withoute lernynȝ ys no mannys lyf And he sayȝe
he that mellythe hym to correcte euery man, hyt causyȝe hym [88 2]
15 to be hatid of þe most partye And he sayth be to thy fader and
þy moder sech as þou wold þy chuld weȝ to the And he sayȝe
a man shuld be a-shamed to speke of that the which a man ys
a-shamed to do And Plato asked hym to answer hym to ij [90 10]
thynges and he wold be hys discipill on was of what men he
20 shuld haue grettest petye, the ij^d, for what thynges mannys
besynesse goȝe yuell, ij^d, for doynȝ of what thyng men shall
receue guod reward of God And he answerd theȝ be ij maner
of pepell that a man shuld haue pety off, 'that ys to say' of a
man that ys in gouernans of a shrewe, for he hape but sorow yn
25 what that euer he seyȝe or hyryȝe, the tother off a wyseman
gouerend by a fole, for he ys euer yn sorow and woo, the ij^d of a
liberall man that ys yn subgestyon of a caytyf, for he ys [in]²
grete anguysh, and mannys besynes is uell yn thoo that hathe
counsell and vsyȝe hytt nott, and the guode reward that a man
30 receuyȝe of God ys yn obeyynȝ holly to hym and yn kepyȝe hym
from synne And then Plato came to hym and was hys discipill
all hys-lyf And he sayȝe theȝ ys no dyfferens betwene a lyer [96 6]
and a grete teller of tydynges And he sayȝe þe best getynȝ þat
a man [may]² make ys to wynne a trew frend And he sayȝe
35 a word ys yn mannys power to he be spoke, and when hit [ys]²
said, hit ys owte of hys power And he sayȝe to be still ys guod
yn many plase[s]¹ And he sayȝe when a man will speke, he

¹⁻¹ repeated in MS

² omitted in MS

¹ plase MS

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should consyde^r what he wold saye, for hit ys better *þat* he *consyder*
 [96 30] *hit þen a-noper* And he said to oon of hys disciples when thou
 shalt speke, speke well or be still And he sayþe a man shuld
 kepe a counsell that ys comandyd¹ hym to kepe, but [y]it² he
 Fol. 200a ys mo^r to *prayse* that kepyþe that the which | nott comawndyd 5
 [100 11] ys he And he sayþe he that ys fillyd *with* the loue of thys
 world, ys fillid *with* 11 thynges, that ys to say *with* pouerte, for
 he shall neuer come to haue riches at hys will but *with* payne
 and *empechement* withoute any expedicyon And he saw a
 womman that ba^r fy^r, to whom he sayd the hotter beryþe þe 10
 colder And he saw a seke womman to whom he sayd the iuell
 restyþe *with* þe iuell And he saw a womman lad to iustise and
 ma[n]y oþer wepyng after he^r, then he sayd þe iuell ys angrye
 for the iuell that lesyþe þe self And he saw a yong maydyn that
 [102 1] lerned to wrete, to whom he said multiþye nott iuell vppon 15
 iuell And he sayþe the ignorans of a man ys knowen in 11
 thynges, that ys to say when he thyneke nott to vse reson, when
 he refreynyþe hym nott to vse couetyse, and when he ys gouernid
 by the counsell of hys wyf yn that he knowþe and that he
 knowyþe nott And he said to hys discipullys will ye *þat* I tech 20
 you how that ye may eschew all iuell? And they answerid yee
 Then he said to theym for what pyng that euer hit be, be-wa^r
 that ye [obey]³ nott to wommen Hys discipilles asked hym
 what sayst thou of ow^r moders and of ow^r sisters? He said to
 them hold you *content* *with* that I say, for all be lyke as to 25
 malice And he sayþe who-so will gete cunnynge, putt hym nott
 in wommanys gouernawns And he saw a womman that made
 he^r freysh and polished he^r, and he said þou farest lyke a [fy^r],⁴
 for þe mo^r wode men putt þe^r-to the hotter hytt ys And they
 asked hym a-nother tyme how he thougt be wymmen, he answerid 30
 that wymmen we^r lyke a tre callyd adefla, adefla ys a tre fayrest
 to be-hold but hyt ys all full of venym And they asked hym whi
 he blamed wymmen, seyng that he had nott come in-to thys
 world, n^e oþer men, yf þey had nott ben, he answeryd womman
 farith as a palme tre ⁵þe which hathe⁵ mych sharpnesse that 35
 prikeþe and hurteþe tho that come ne^r to, neuer-the-lese hyt
 beryþe [guod]⁶ dates and swete And after þey asked hym why

¹ comandydyd MS

² it MS

³ be MS.

⁴ fay^r MS.

⁵⁻⁵ repeated in MS

⁶ guodes MS

he fled so from wymmen, by-cause comynly I se þem fle fro þe [102. 25]
 guode and folow þe ill And he sayþe an vnthryfty shall nott be
 wip-owte a *womman* And they asked hym to what science shuld
 a man sett hys child, and he answerd to tho that ben prophetabill
 5 yn thys world and yn þe toþer And þey asked hym when be-gan
 thow to gete guode *vertews*? He answerd when I be-gan to restreyn
 my will And he sayþe when a man tent[ith]¹ so diligently to
 gete *cunnynge* that he settiþe no stoþ of þe takynge of any oþer
 thyng, þen ys he wyse And he sayþe seke nott to know þe [104 11]
 10 secretes of a man that sekþe nott to know þyn And he said
 putt witt and discrecion a-foþ þe yn all þynges and² | thow shalt Fol 200b
 be the better stuffed att þe executynge of þem And he sayþe
 do to other as þou woldest þey dyd to the And he sayþe he ys
 liberall that haþe a gretter delite to gete a guode name then to
 15 gete monye And he sayþe pacience ys a stronge castell, hastynes [104 27]
 engenderþe repentance, and worshypp ys the [frute]³ of trowþe
 And he sayþe saw guode and þou shalt gether praysynge And
 he sayþe rest ys with wysemen and labur ys with folys And he [106 8]
 sayþe to haue lytill and to be content, hit ys worshypp, and to
 20 haue much and nott content, hyt ys shame And he sayþe who-so
 reward a guod dede, he ys partener of hys guodnesse, and fely-
 shype þe nott [with hym]⁴ that knowþe natt hym-self And he
 sayþe he that kepyþe a man from shame ys better then rechesse
 that purchasyþe hym shame And he said to an ouercomen man [106 23]
 25 that fled from þe batell thow doest iuell to flee the worshypp-
 [full]⁵ dethe for to leue with shame & disworshypp And he said
 to hys wyf that wepte when men drow hym owte of prison to do
 hym to deþe why wepest þou? And she answerd shold I nott
 well wepe when I se that men ledþe þe to dye wrongfully? To
 30 þe which he said haddest þou leuer they ledd me þeder with
 ryȝt? And he sayþe who-so erreþe a-foþ he know þe troupe, he
 ys worthy to haue foryefnesse And he sayþe wyne & wysdum
 may nott be to-gether, for sum wyse þey be contrarye And he [108 1]
 sayþe kepe your ire secretly yf ye may non oþer wyse delyuer
 35 hytt And he sayþe that the which a fole lesyþe may nott be
 recouerd but a wiseman may nouȝt lese And he sayþe kepe þe
 from dronkenesse, for wytt occupied in wyne ys lyke an horse

¹ tent MS

² repeated in MS
 whym MS

³ ? swete MS

⁵ worshypp MS

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- [108 15] that makeþe hys maister to fall And he sayþe take hede to þe gouernauns of hym that thow art counseld be-foʒ, if he gouerne ill his besynesse, by reson so shuld he do thyn, the which by reson he shuld loue better þen þe And he sayþe poʒ porenesse ys better þen iuell geten rechesse And he sayþe a man withoute 5 cunnynḡ fareþe [as]¹ a provynce withoute [a]¹ kynḡ And he sayþe a kynḡ shuld nott chese to hys seruauant but hym that he knowþe guod and trewe a-foʒ þat he was kynḡ And he sayþe men that be egall may nott be frendes And he sayþe he þat ys long [or]² he be angerd, hit ys harder to kele hym a-yen then hym 10 that ys lyȝt to anger, euen as þe fyer of grene wode ys hotter
- [110 2] when hytt [ys]¹ well kyndeld þen oper ys And they brouȝt be-foʒ hym sum peple that said many wronges to hym, and he answerd to þem if ye can an-oper wyse wyn of me, do hytt And he said wysdum and guode name ys nott found but in a 15 guode person, for þe which þey be better þen reches the which ys often fownd yn foles and in euell peple And he sayþe þy soule shuld thynke to do weʃ and thy body shuld helpe hytt
- Fol 210a And he sayþe that the which þou hast | hyd yn thy corage, shew hytt nott to euery person And a man said to hym that saw hym 20 clothed in a powʒ clothynḡ [he]¹ that ys so porely cloyed ys nott Socrates, that hathe yeuen the lawes to the peple³ To whom he answerd verray law ys nott made by guode clothynḡ, but by cunnynḡ and by vertew And he said to hys disciples dispraye
- [110 19] the dethe and on the same wyse dred hytt And hes aȝe hytt 25 longþe to a wyseman to know what hys frend ys And he sayþe
- [114 11] custum passyþe all thyng And he sayþe who-so do[th]³ nott weʃ to hys frendes as long as he ys⁴ well att ese, they shall leue hym when he haþe nede to þem And they asked hym how he myȝt venge hym of hys ennys, he answerd to do so mech that 30 a man myȝt be guode And he sayþe wysdum ys guode, for he may not lese hytt as man doþe oper temporall guodes And he saw a yong man that had sold hys heritage and dispent hytt in grete diuerse thynges, to whom he said the erthe etype oper men butt þou etest þe erthe And he sayþe he that techeþe 35 guodnes to a-noper and doȝe hytt nott, resymbleþe hym that shewyþe candell-lyȝt to oper and nouȝt to hym-self And they

¹ omitted in MS

² a MS

³ do MS

⁴ ys interlineated in MS

asked hym *with* how mech guode a man ouzt to be content, he [116 11]
 answerid *with* so mech as he haue no nede to flater other And
 he saype thow shalt *neuer* be pacyent as long as þou art coue-
 touse And sum asked hym how he had lernyd so mech *cunnynge*,
 5 he answeryd be-cause he had put mo^r oyle yn hys lampe *then*
 wyne in his cuppe And they asked hym wha auzt best to be
 callyd wyse, he answeryd he *pat* ys most counseld and he *pat*
 castepe moe dowtes And he saype vesseles of guold be proued
 by þe^r sown *where* þey be broken or hole, so þe peple ys [know-
 10 en]¹ and prouyd by þe^r wordes And þey asked hym ho dope [118 2]
 most wronges to hym-self? He answerd he that obeype hym
 to hym that he shuld nott And he [said]¹ reaumes ben lost by
 to grete negligens in besynes, and by to grete diligens in idelnesse,
 and also by to mech trust in fortune And he saype þe end of
 15 indignacion ys to haue shame of hym-self And he saype dis- [120. 4]
 prayse not a lytyll þynge, for hytt may encrease And he saype
 reproue nott a man [in]¹ hys anger, for *þen* he may nott amend
 hym And he saype þe yeffes yeuen to gode peple askype a
 reward, and yeffes yeouen to uell inducepe *þem* to aske mo^r
 20 And he saype haste þe nott to prayse þynge to þou know well
 that þey be worpy to be praysyd And he saype he ys vnhappye
 that ys handelyng in hys malise and þynkepe not | on hys end, Fol 201b
 and yf þou haue delyte to syn, thow shall haue not delyte but
 thy syn shall euer abyde And he saype if any haue enuye to
 25 the or for enuye saype uell of the, sett nott the^r-by and þou
 shalt haue pese *with* hym, for he sekipe butt for to stryve *with*
 the And he saype the hyer *pat* þou ar rered in grete estate, the [126 13]
 meker shuldest þou be to thy men, to that intent *pat* þe loue
 myzt abyde *with* the yf any myshappe And he saype when the
 30 fader dope nott hys deuer to lern and to tech the chuld be craft, by
cunnynge, or *oper* wyse *where*-*with* he may profytt or wynne hys
 leuyng, the sonne ys nott bound to answer to þe n[ecessy]tes² of
 hys fader And he saype be-wa^r þou reproue nott that þou hast [132 30]
 praysyd And he saype God suffrepe a shrew on-to þe tyme that
 35 he hathe don a-ye[n]st þe ordinance of þe law, butt *þen* con-
 tynually he punyshepe hym And he saype the ee of a loue^r
 ys knowen yn be-holdynge that þe which he louepe And he saype
 he may well be callyd covetyse or a caytyf that will nott yeue ne

¹ omitted in MS

² ncessytes MS

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- lene to a nedy *person*, and namly of that þe which he haþe
 [134 32] a-boue hys state And he sayþe when þou shalt speke with a
 wyseman, make hym nott longe *sermon*, butt when þou shalt
 speke with a lesse vnderstonder, thou must speke þe longer to
 make hym vnderstond And he sayþe enmys byþe sum tyme 5
 moʒ *prophetabill* then frendes, for men kepeþe þem from fallyn̄
 in vices of hyr enmyes, and also men *purueye* þem for feʒ of
 þem, and a man doþe hys *deuer* to kepe hys guodes for to *withsett*
 [138 19] *þer* iuell willes And he sayþe a person shuld see oft hys face
 yn a myrroʒ, and yf he fynd hytt feyʒ, hyt shuld be shame to 10
 hym to do fowle dedes, and yf he fynd hytt fowle, hyt weʒ grete
 shame to hym to ioyne two fowle thynges to-geþer And he
 sayþe the end of bounte ys to haue shame of hym-self And he
 sayth hytt ys to grete a payne and labouʒ to do a *rech* man
 cownterfete a poʒ, and to a wyseman to play the ignorawnt, and 15
 to a strong man & a myȝty to pley þe febil man, and to a lufer
 to shew as he toke no hede theʒ-of, and comynly þeʒ comyth
 [140 8] grete *aduersytes* to them [th]at¹ so dothe And he sayþe dronk-
 nesse ys defended in a kyn̄, for a kyn̄ beynḡ *gouernowʒ* of a
 reame, hyt weʒ a foule thynḡ if he coud nott *gouerne* þem-self 20
 And he sayþe be-waʒ þou abitt nott in þe lond wheʒ the dispense
 passyþe þe wynnes, in þe which shrewys² be lordes of þe guode
 [142 2] peple, and whaʒ þe lordes kepe no trowþe And he sayþe all
 trow[th]³ ys nott guode to saye And he sayþe hyt ys iuell done
 [144 27] a man to make hym poʒ but hit ys worse to do vntrowþe And 25
 he sayþe when þou hast a frend, hit ys expedient to be frendly
 to hys frendes And he sayþe he ys a fole [that weneþe]⁴ to be
 [146 5] wyse allonly be-cause he ys well horsed and well araid And he
 sayþe felishipp þe nott with tho that sayþe a-mysse of *oper*, for
 so will þey doo of the And he said I haue no-thinḡ wonnyn in 30
 Fol 202a cunnyng but that I know well I am nott wyse And | he sayþe
 iuell pouȝthes destroyeþe and corrupteþe a man and puttype hym
 owte of all guode ordinaunces And they asked hym why wold
 men enforce þem to kepe þeʒ riches, he⁵ answerd þem by-cause
 that afteʒ deþe they haue leuer to leue hitt to theʒ enmyes then 35
 [148 9] to be in danger of theʒ frendes And he sayþe a nygard ys moʒ
 inclined to venge a wronḡ that men haþe don to hym then to

¹ at MS

² shrewewys MS

³ trow MS

⁴ omitted in MS

⁵ he an MS

remembre guod dedes And he sayþe þow þow be aged, be nott
a-shamyd to lerne, thaw a child shewyþe and techyþe the that
þou knowest nott, for þe most ignorant thyng ys¹ of shamfast-
nesse to lerne And he sayþe [þe]² wyse man knowyþe þe lewde [158 18]
5 be-cause sum tyme he was lewde, but þe lewde was neuer wyse
and þe-for he may nott know wysdum And he sayþe the
feblest of all þyn enmyes þou shuldest þynk³ he ys myȝthier þen
þow And he sayþe to dye worshypfully ys better then to leue [162 21]
dysworshyply And he [sayþe]² þe wysedum of a man of small
10 byrþe ys worshypfull, and the folý of hym that ys of grete byrthe
ys the grettest shame þat may be, and couetyse ys þe thyng that
most puttyþe away the name of gentilnesse And he sayþe
shrewys obey for drede and guode peple for þe guodnesse of þem,
and, stondyng that a man knoweþe thys 1ȝ maners, a man shuld
15 do wel to þe guod man and by rigouȝ chastyse the shrewes And [164 13]
he sayþe how shuld oon loue a-nother that cowde nott loue
hym-self And he sayþe theȝ ys no-thing makyþe a man lesse
to availe þen to avaunt hym-self or to prayse hym of þe guodes
that he haþe done And þey asked hym of all þynges which was
20 most prophetabill to þe world, he said deþe of shrewes And he
sayþe a fole-ys tong ys þe key off his secretes And he said to
on of hys dyscypullys bewar þou felyshyppe nott with a man [166 16]
that knowyþe nott hym-self And oon of hys disciples spake to
hym of oon of hys felaws, to whom he answerd I woll nott
25 be-leue þy word a-yenst þy felaw, for I woll nott be-leue hys
ayenst the And they asked hym what þyng a man shuld nott
say þow hytt weȝ trowþe, he answerd þe praysynȝ of hym-self
And he sayþe hastynesse of spech makeþe peple for to erȝ And
he sayþe þeȝ ys no dyfferens be-twene a child of age and a child [170 15]
30 of tachys and of condicyons of what age that he be, for þe con-
dicyon of men be shewid by the dedes and nott by the tymes
And he sayþe a man haþe [nede]⁴ of a frend wheȝ hys besynesse
go well or ill, if hit go uell, he haþe nede of hys frendes, if hyt
go well, he haþe nede to make hym mery with þem And he [174 1]
35 sayþe cunnyng ys lyf and ignorans ys dethe, ⁵theȝ-for⁵ he that
knowyþe hese lyf for he vnderstond[ith]² what he dothe Some
asked hym why he bete hym withoute cause, | he answeyrd thys Fol 202b

¹ ys ys MS

² omitted in MS

³ þynges corrected to þynk in MS

⁴ not MS

⁵⁻⁵ repeated in MS

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child ys abill to be a grete kynȝ, I haue bete hym [allonly]¹ to
 [176. 2] kepe hym in mekenesse, for he shall sone be prowd And he said.
 yf þou may amend other, amend þem as þy-self And a yong
 man asked hym why he was so poef, to whom he answerd ' my
 pouerte hape not offend[ed]² to me ne do me harme, but thyne 5
 doþe the harme and shall do harm y-now And he sayþe the
 world faryþe as a gardyn of þe whiche reamys ben the deches,
 and the reaumes ben mayntend by the lawes that the kynges
 settyþe, and þe kynges ys mayntynd by theʒ chyualry, and
 cheualrye ys gouerynd by money, money comyþe of þe peple, the 10
 peple ys gouerend by iustyse, and þus fareþe all þe world

[224. 8] **T**Holome was a ful wyseman and he sayth who-so will leve
 well, let hym nott take to hert all hys aduersites And he
 sayþ a man shuld punysh a shrew lyke as iren ys soupled with
 an hamer of iren And he sayþe if þou must be wroth, lett nott 15
 þyn anger [dure]³ to long And he sayþe an enuyous man noysyth
 sum tyme losse of hys guod-ys to be prophetabill for hym And
 he sayþe men be þe cawse to gete money and money ys þe cause
 to gete men And he saythe the moʒ hye a man ys reasyd to
 lordsh[ip],⁴ the moʒ hytt greueth to fall theʒ-froo And he sayþe 20
 he that takyþe a guode [opynyon]⁵ and leuþe the uell, yeueþe
 a grete rest to hys hert And he sayth sekenesse ys a prison to
 the body

[228. 9] **A**Seron ⁶ And he sayþe that a kynȝ in hys reaume may be hurt
 by v thynges specyally the fyrst⁷ ys by to mych drowþe as to 25
 be 1 yere withouten rayn, the 1^d ys as by foly dyspens passyng the
 [reuenues]⁸ of the realme, the 1^d ys to vse [to muche]⁹ wymmen,
 wyne, huntynȝ, & werþ, the 1^d by yuell condicions as to do
 wycked thynges, the v ys for to haue contrarius enmys And he
 sayþe a liberrall man may nott leve uell, a trew sayer may not 30
 be disworshept, a meke man may not be hated, a well temperd
 man may nott be [seke],¹⁰ and he that [tendeþe]¹¹ well to hys
 [232. 11] besynesse may nott well repente hym And he sayþe a wyseman
 enforceþe hym to flee and to withdraw from harm, and the fole
 [236. 24] doþe grete payn to fynd hytt Sonne, be meke, doynȝ well, 35
 thynkynȝ mych, of few wordes but if they be trew, be nott a

¹ alle ? MS

² offend MS

³ der MS

⁴ lordsh MS

⁵ occupynyon MS

⁶ interlineated in MS

⁷ fyrst yeʒ MS

⁸ renues MS

⁹ tochyng MS

¹⁰ speke MS

¹¹ endeþe MS

grete laugher and be no mocker ne disprayer of other, be souȝt
 and still for I haue moȝ repentyd me of spekyng þen of beyng
 styll Sonne, ho-so knoweþe God best dowteþe most Sonne,
 worshyppe God and pray to hym that he kepe the that thou haue
 5 nott an iuell wyf, and that he will tech hyr, for theȝ ys non other
 remedye And | he sayþe a trew man restype hym yn the be- Fol 203a
 holdyng of a lyer, that ys to say he be-levype no-thing that he [246 13]
 sayth, thou shuldest of all thynges fle the felyshyppe off a lyer,
 and yf thou may nott eschew hym, be-waȝ att þe lest that þou
 10 be-leue hym nott of no thyng that he sayþe to the And he
 sayþe sett nott the in the hyest place for hit ys better that men
 take the from a low place to sett þe hyer, then that þou shuldest
 haue so grete a velany as to be taken from an hye place to be sett
 loweȝ And he sayþe be-leue not hym that lyeth to the of [248 12]
 15 a-notheȝ, for on þe same wyse he will lye to a-notheȝ of the
 And he sayþe witt¹ wyþeowte techyng fareþe as a tre withoute
 frewte And he sayþe he may nott perceyue many thynges, that [250 13]
 can nott know and perceyue þem-self And he saw a man that
 was fatt, to whom he said thou doest grete payne to breke the
 20 walles of þy prison And he sayþe pouerte ys an iuell thyng but
 iuell reches ys werse And he sayþe a man shuld reseue with [254 30]
 glad cheȝ all that God sendype And he sayþe hytt ys better to
 chese þe ire of guode men then the worshypp of shrewys
 And Galyon said cunnynȝ may nott profett a fole, ne wytt to [258 22]
 25 hym that vseþe hytt nott And he sayþe he that serueþe well
 ys worþy to be remembred And he sayþe thou mayst yeue
 techyng to all men saue to tho that be shamles
 Men asked a man callid Prothege why a neyghbour of hys dyed [260. 31]
 his heres blacke, he said be-cause men shuld nott aske hym of
 30 wysdum And Plures said the moȝ guode that a fole hathe, the
 fowler he ys And sum men asked Arastan when hit was guode
 to lye with wymmen, he answerd euer when a man will enpayȝ
 or febill hys bodye And an-oþeȝ sayþe he dispraysye hym-self
 that in praysyng hym, dispraysye all oþeȝ And on prayed God [262 17]
 35 that he wold kepe hym from hys frend, sum asked why prayst
 þou nott God rather that he will kepe the from thyn enmye? He
 said be-cause that I may well kepe me fro my enmye in whom
 I trust nott, butt nott from my frend in whom I trust And he

¹ *interlineated in MS.*

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- saype trowpe ys guode to say and namly when hit prophytype
 [268 24] to oon and all *oper* And Pigones said *cunnyng* haþe non enmye
 butt hym that ys ignorant And they asked *anoper* how he myȝt
 kepyn hym from drynkynȝ of to mech wyne. And he said take
 hede & consideŕ well þe *inconuenientes* that comen of dronkenesse 5
 [270 13] and ye shall kepe you fro to mech drynke And Dimiciates saype
 when þou comest in a strange place, herken diligently the wordes
 of *oper* and consider well theŕ sayynges, and yf þou se þat þou
 may as wysely speke or better then [they],¹ speke and teach þem
 surely, and elles hyŕe and lerne of them And he saype be-waŕ, 10
 be þou nott wrope with hym that saype the trowpe, haue pacyence
 Fol 203b and | thou shalt haue guode theŕ-off And he saype iuell wordes
 ben lyke a dronken man, the whych in hys dronkenesse hatepe
 all guode *vertewys* and fayŕ and lovepe all vyceŕ and other
 lewdnesse, and when þe dronkynnes ys passed, he dar nott for 15
 [272 6] shame knowlech the thynges that he hath don And Baralyque
 saype a covetouse man haþe no rest, ne a covetouse man may
 nott be rech And he saype men ought moŕ to chastyse þe peple
 with souȝt wordes and meke þen by iuell and sharpe And he
 saype kepe thy frend aboute all þyng and consideŕ what lost þou 20
 haue yf þou lese hytt, for if þy house fall thou leŕist butt þe
 repayŕ, but if thou lese þy frend thou wynnest many enmys
 [274 12] And he saype we se comynly that [women]² be sonner angrie
 then men, and syke people þen hole, and old men þen yong,
 wheŕ-foŕ men may thynke that ire comyþe off febelnesse of 25
 corage And a-nother said slanders by worse þen þeueŕ, for
 [280 12] theuese stele nouȝt butt moneye and slaunder[s]³ stele and take
 a-way loue. A-nother said hit ys better dwell with a serpent
 then with an iuell womman A-nother saype thou shuldest loue
 [282 28] wheþer þou be louyd or non And a-nother saype if ye will yeue 30
 to nedý people, [in]⁴ that dede ye shall do *seruyse* and plesewŕ
 to owŕ Lord And a-noper said hit ys better to be still then to
 [284 19] argue and *contrarye* a-genst a fole And they asked hym what
 thyng *ercresepe* law, and he said troupe What thyng *sus-*
teynye troupe? Wytt And what thyng *gouernepe* witt? The 35
 kepyng of þe tong And who kepeþe the tong? Pacyence What
 causyþe pacyence? Feŕ of God, to speke of deþe, and to know
 hys frelte And a-nother saype if thou correcte a wyseman, he

¹ omitted in MS

² men MS

³ slaunder MS

⁴ and MS

will thanke þe, and yf þou tech a fole, he will dispraise the And
a-nother sayþe the *gouernour* of a wyseman ys patience, and [288 1]
pride *gouernye* a fole And a-noþer sayþe the moʒ that a wyse-
man ys alone, the moʒ solasse be hytt day, be hytt nyȝt And
5 a-nother saythe a man to absteyne hym from ire and couetouse
ys gretly to prayse in thys world and yn þe toþer And a-nother
sayþe he that yeueth counsaile and not *praysyþe* hyt shewþe
hym of goode discrecion And a-nother sayþe trust nott in [290 17]
hym that for worldly thynges forsweryþe hys feyþe And a-nother
10 saythe in longe slepe ys no prophete but harm to vse hitt, and
a man shuld kepe hym from vsynȝ the half of hys lyf in idelnesse
And a-noþer sayþe yn all thy besynesse, be they grete or lytyll,
be-waʒ of the felishipp of a lyeʒ And sum asked of a wyseman
what was *perfett folye*, & he answerd to wyn to come to guode
15 estate by euell dedes, to leave falsenesse, & to hate trowþe And [292 9]
sum asked hym what was signe of folye, and he answerd to loue
reches, to haue to mech trist in euery person, and to couett to
feruentlye And they asked hym what ys signe of lytill insight
and lytyll knowlech, and he answerd a man to trust to mech yn
20 hym of whom he haþe ben other tymes disscuyd ¹ | And a-notheʒ Fol 204a
saythe who-so ys resyd yn a gretter state þen longyþe to hym,
puttyþe grete labour to haue the wordes of enuyous men And [288 19]
a-nother sayþe who-so woll haue rest on lyf must kepe hym
from iij occasyons the fyrst ys a man shuld nott sorow thowȝe
25 he leued that he wold weʒ dede, the ij^d, thouȝe any dye the which
he wold leuyd, the ij^d, thow he haue nott that the which he
couetyþe, the iij^{the}, thow he see that fortune cause any to haue
lesse sorow then hym And another sayþe a thyng that most
may kepe þe from all enpechmentes ys to conuerse lytyll with
30 men And a-nother sayþe an iuell kynȝ faryþe as a karyon that [288 28]
makeþe the erthe stynke all aboute hym, and a guod kynȝ ys
lyke a fayʒ rennyng ryuer, the which bryngeþe a-vaile to euery
creature And a-nother sayth wysemen be nouȝt content to
profett all-only them-self but as well to otheʒ, and folys enpech
35 nott alonly them-self butt þey labour to enpech otheʒ And he

¹ The rest of this line is filled up by a stroke of the pen. Apparently the scribe first intended to end his selection at this point but then went on to add one more page of proverbs. This would also account for the incorrect order of the proverbs

- [290 9] sayþe þou mayst nott so well be honowred as *with* trouthe And he sayþe a man of guode discrecyon shuld nott exercise impossibill thynges, ne say vnprofetabill thynges, ne make hys dispence gretter þen hys wynnes, ne promyse mo^r then he may pay And he sayþe wysemen we^r thynges bytter and sharpe lech as thowþe 5 they we^r swete as honye, for they know well that the end ys swete And he wrote to Alexander, sayn^g thou oughtest well to obey to the comandmentes of God, for he hathe yeuen to the thy will and that thou hast desyred And he saythe wysdum ys found yn a man by long lernyn^g and by guode tacchys of good 10 custum And he saythe a man holdyþe thatt mo^r de^r the which he haþe wyth grete payne or dere bouzt then that the which he hathe *withouten* cost and *withouten* payne And he saythe the [174 16] most stedfast wyseman ys he that pronowncethe nott a thyng to that hytt be well vnderstond, and the best speke^r ys¹ he that 15 spekyþe nott *withoute* he be purueyd a-fo^r, and the best werke^r ys he that begynnnythe nott hys besynesse to that he haue discussyd hytt and a-vysyd hit well yn hys hert, ne the^r ys non that shuld thynke so meche as the wyseman yn wysdum to the whych he holdeþe hym, for hit ys nede to puruey of guodenesse 20 a-fo^r that he be ryzt certayn And thys suffysyth of the translation of the morall sayynges off phylyzophowres

Hic est finis libri de morahbus philosophorum R T

¹ *interlineated in MS*

THE TABLE OF ABBREVIATIONS AND THE NOTES TO THE TEXT

TABLE OF ABBREVIATIONS

French manuscripts

a	London, British Museum, Royal MS 19 B IV (Also designated by F, see below)
b	London, British Museum, Royal MS 16 F X
c	" " " " " 19 A VIII
d	" Lambeth Palace Library, MS 456
e	Oxford, Bodleian Library, MS Rawlinson D 537
f	New York, The Pierpont Morgan Library, MS 10
g	" " " " " 77 ¹
h	Munich, Bayerische Staatsbibliothek, MS 395 (Gall 59)
i	Paris, Bibliothèque Nationale, fds franç 572
j	" " " " " 812
k	" " " " " 1105
l	" " " " " 1106
m	" " " " " 1107
n	" " " " " 1694
o	" " " " " 1244 ^o
p	" " " " " 19039
r	" " " " " 19123
s	" " " " " 19124
t	" " " " " 24296
u	" " " " " 24297
v	" " " " " nouv ac fr 10059
w	" Bibliothèque de l'Arsenal, MS 2311
x	" " " " " 2312

French editions

q	Paris Pierre Leber, 1533 (In the writer's possession)
y	" " 1529 (British Museum—8461 a 28)
z	Bruges Colard Mansion [c 1477] (Copenhagen, Kgl Bibliothek—Inc 963)

English manuscripts

B	Oxford, Bodleian Library, MS Bodley 943
O	" " " " " Rawl Poet 32
T	Cambridge, Trinity College, MS O 5 6 (No 1287)
E	" Emmanuel College, MS I 2 10 (No 31)
W	" " " " " I 2 10—the Worcester interpolations
C	Cambridge University Library, MS Dd IX 18 (No 505)
U	" " " " " Gg I 34 2 (No 1429)
H	London, British Museum, MS Harley 2266
Ad	" " " " " Addit 34193
HH	Lord Tollemache's MS, Helmingham Hall

The different texts of the 'Dicts'

- F The French text of MS Royal 19 B IV
 L The Latin text as published by Franceschini
 S Scrope's translation
 R Earl Rivers's translation¹
 W Worcester's corrections to Scrope's text in the Emmanuel College MS
 HH The translation in the Helmingham Hall MS

Other abbreviations

- BM London, British Museum, MS Addit 15305 (See Introduction, p xvii)
 BN Paris, Bibliothèque Nationale, fds franç 1164 (See Introduction, p xvii)
 SJ Cambridge, St John's College, MS T 14 (See Introduction, p xvi)
 TD Dublin, Trinity College, MS D 4 12 (See note to p 176, l 12)
 FV New York, The Pierpont Morgan Library, MS 770 of the *Flore de Virtu*
 MD *Mots dorés* Paris A Vêrard [c 1491] (British Museum—IB 40024)
 Telin Guillaume Telin, *Bref sommaire des sept vertus, etc*, Paris Galliot du Pre, 1533 (See Introduction, p xvii)
 Ashby, P P George Ashby, *Active Policy of a Prince*
 Ashby, D P George Ashby, *Dicta et Opiniones Diversorum Philosophorum*
 (Both these works in EETS, ES No LXXVI)
 Othea *The Epistle to Othea to Hector* (ed by Sir George Warner), The Roxburghe Club, 1904
 Mansion Colard Mansion's edition of the *Dits*, Bruges, c 1477
 Leber The edition of the *Dits Moraulx* printed by Pierre Leber, Paris, 1533

NOTES

Page 2, lines 11-30 Sedechias fut philosophe le premier par qui de la volente de Dieu loy fut receue et sapience entendue Et dist icellui Sedechias que chascun de bonne creance deuoit en soy auoir seze vertuz La premiere si est congnoistre Dieu et ses angelz La seconde auoir discrection du bien et du mal, du bien pour le faire et du mal pour le laissier La tierce obeir aux roys et aux princes les quelx Dieu a mis en terre pour seignourie et auoir puissance sur le peuple La iii^e honnourer son pere et sa mere La

¹ In the notes, R is used to identify the text of Earl Rivers's translation It is to be understood that this does *not* invariably denote *identity* with the Scrope or the Helmingham Hall text (as the case may be), but rather that the *context* of the passage is the same in these versions Therefore R is frequently used to show identical meaning but must not be construed to mean that the identical words were used R placed behind a French quotation means that the Rivers translation exactly follows the reading of this French text

cinquiesme bien faire a chascun selon sa possibilite La vij^e est donner l'aumosne aux pources La viij^e est garder et deffendre les estrangers et les pelerins La viij^e soy habandonner entierement au service de Dieu La ix^e est escheuer fornicacion La x^e est auoir pacience La xj^e estre veritable La xij^e estre juste La xiiij^e estre liberal La xiiij^e offrir a Dieu sacrifices que hom recoit de lui chascun jour La xv^e est regracier Dieu et se mettre du tout en sa garde pour les diuerses fortunes qui continuellement aduenient en ce monde La xvj^e est estre honteux et paisible et bien atrempé F

In the Latin edition the second sentence reads Et dixit ergo Sedechias quod credens habere debet in se ipso sexdecim virtutes

The *credens* is variously translated in the French MSS as

chascun de bonne creance a b c d e f h j l n p q r s t u v w y

chascun personne de bonne creance x

chescune bonne creature g i k z BM

chascun de bonne vie et de bonne creance o

Similarly the fourteenth virtue reads in the Latin quartadecima est offerre sacrificia Deo propter beneficia populo suo collata

In the French MSS it is translated as

offrir a Dieu sacrifices que hom recoit de lui chascun jour a d g w x

offrir a Dieu sacrifices pour les benefices que on recoit de lui chascun jour b c e f h j k m n p q t u v y z

In R this is the fifteenth virtue and reads The fyfenthe vertue is to offre sacrifices to our lord God almyghty for the benefices and graces that he sheweth hym dayly

The sixteenth virtue of the French and Latin texts occurs as number twelve in Rivers's translation

The verse translation of the *Dicts* in the St John's MS reads

Sedechias fut moult sage jadis
Et philozophe en ses fais et en dis
Par qui premier loi de Dieu fut receue
Et sapience ainssement entendue,
Lequel premier donna ceste doctrine,
Car qui vult vivre selonc la loi divine
Seze vertus ait il devant les mains
C'est de congnoistre Dieu, ses anges et ses sains,
Avoir de bien et mal discretion,
De mettre bien en operation,
Le mal du tout eschever et fuir
Au rois, aulz ducz et aulz princes obeir
Que Dieu a mis sur terre pour garder
Paix entre gens et justice excercer, &c

(Quoted from the article by P Meyer in *Romania*, vol xxxv, p 539)

4 14-17 Et dixit si rex eludatur adulationibus inimici et dulcibus verbis, non habendo respectum ad opera ipsius, non erit securus quin subito invadatur ab eo, sicut illi qui leonis saltu subito et ex improviso invaduntur non possunt evadere mortem L

Et dist se vn roy croist aux flateries et aux doulces parolles de son ennemi sans auoir regart a ses oeuvres, il est en auenture que mal lui en prengne soudainement F

And sayd Sedechias if a kyng or a prynce byleue the fayre wordes and

flateryngis of hys ennemyes hauyng noo respect to theyr werkis, it is meruaylle but the sayd kyng or prynce therby sodeynly take harme R

6 1-3 Omission by HH

Et dixit maiores diuitie sunt sanitas corporis et maior alacritas est satisfactio cordis L

Et dist que la plus grant richesce de ce monde est la sanite du corps et la graigneur leesce est la satisfacion du cueur F

And sayd Sedechias the grettest richesce is satisfacion of the herte R

6 12-28 Et dixit quando rex est maleficus, melius est ei qui non noscit eum, quam ei qui magnum locum habet cum eo Et dixit melius est stare cum paupere sapiente quam cum diuite ignorante Et dixit per sapientiam acquiritur humilitas, bona voluntas, pietas, et privatio peccatorum Et dixit non recte agit qui querit sapienciam non legendo et non laborat studens in eadem acquirenda, et ille qui cogitat eam habere cum quadam habilitate est ignorans Et dixit qui deficit in eo quod tenetur creatori suo, multo magis deficit in omnibus aliis bonis operibus Et dixit non credas illi qui dicit se scire veritatem et facit contrarium illius Et dixit sicut pueri utentes comedere dulcia, si prohibeantur, non omittunt illa comedere ita ignorantes se appetitu corporali non esurunt, nec vitam diligunt nisi propter se, et sapientes non diligunt vitam nisi bona operentur, et dimittunt delectationes mundi quia nocent, tamen sunt diversarum operationum et voluntatum, et simulum formarum L

Et dist quant vn roy est mal entechie que mielx est a celui qui n'a point de congnoissance a lui que a celui qui est grant maistre en son hostel Et dist que mielx vault a vne femme estre brehaigne que porter enfant mal entechie Et dist que la compaignie d'un poure saige vault mielx que d'un riche ignorant qui la cuide auoir par autre habilité Et dist qui fait faulte a son creatour par plus forte raison la fait il aux autres Et dist ne croy point en celui qui se dit sauoir verite et fait le contraire Et dist que les ignorans ne se veuillent abstenir de la volente corporelle et n'ayment leur vie fors seulement pour leur plaisance quelque deffence que on leur face tout ainsi comme les enfans s'efforcent de mengier doulces choses especialment quant elles leur sont deffendues mais il est autrement des saiges car ilz n'ayment leur vies [fors] seulement que en bien faisant et laissent les oyseuses delectacions de ce monde F

F and S have the same omissions

8 10 he is right wele fortun'd and happi S

bien eureux est celui F

felix est L

blessed is he HH

8 22-8 Et dist que la plus couuenable despence que homme puisse faire en son vxiuant est celle qui est mise ou seruiue de Dieu et en bonnes oeuvres, et la moyenne qui est despensee en choses necessaires des quelles il ne se peut excuser si comme en mengier, en boire, en dormir, et en curant les maladies suruenans, et la pure est celle qui est despensee en mauuoises oeuvres F

8 29 Compare also the maxims attributed to Hermes in Dunbar's *Hermes the Philosopher* (J Small, *The Poems of William Dunbar*, Scottish Text Society, 1893, vol II, pp 108-9).

10 6 the konnyng of scoles S, the science of scoles R, la science des escolles F, inventor scientie stellarum L, la science des estoilles f g q

Astronomie par ly si fut trouuee

Ou la science des estelles est fondee

Il establit auz peuples pluseurs lois

Auzquelles aussi obeissent les rois SJ, fol 2a

10 14 and to faste euery wyke oon day R
jeuner chascune sepmaine vn iour F
and to faste euery moneth vpon the Saturday HH
jeuner chascun moys le jour du samedi f g
ieusner chascun moys les iours du samedi q

10 31 The following Latin passage is omitted in the French and English texts, exclusive of the sentence enclosed in brackets

Et dixit qui adherere voluerit sapientie et facere bona opera, elongari debet ab ignorantia et a malis operibus sicut bonus artifex sciens instrumenta sua qui, cum vult suere, sumit instrumentum proprium, deserens instrumenta carpentarie, et cum vult scribere sumit instrumentum proprium deserens instrumenta sutorie, eodem modo est amor huius mundi et amor alterius nunquam enim communicare possunt in corde uno [Et dixit O homo, si timeres Deum et timeres vias ducentes ad malum, non caderes in illas] Et dixit non te allicitat voluptas carnalis et mundi huius dulcedo que curam de anima tua interdicunt, nec sis sicut qui suffocatur in aqua despiciens, propter rem ponderosam quam diligit, in fundo niti qualiter evadat ab aqua, immo propter illam tollendam exponit se suffocationi et perdit se cum illa Et dixit non cognoscunt homines excellentiam Dei nisi quia eos conduxit ad suam servitutem per prophetas suos dilectos, qui locuti sunt per spiritum sanctum, qui eos duxerunt ad Dei mandata et observanciam legum eius, et incedere vias que placeant ei, que ducant ad eternam vitam et gaudia sempiterna

12. 4-5 and that vsith evil dedis] omitted only in HH.

14 11-14 Sitis intra et extra idem ab hus que loquimini ad inuicem, ne sit quod linguis exprimitis diversum ab eo quod reconditis in corde, hec Hermes

Say nat oon thyng and do the contraine,
Lete youre worde & dede be in accordance,
Kepe secretnesse as a secretarye,
For youre worshippe, proffite and assurance,
Withoute langage, speche or vtterance,
But vnto suche personnes oportune
As may be furthering to youre fortune
(Ashby, PP, st 51)

14 14-15 obey yow to your kingis and to your princes S R
obediatis vestris principibus et humiliare vos vestris regibus L
obeissiez a vos roys et a vos princes F
obbeye youre lawes and youre princes HH

It is clear that HH read 'loys' for 'roys', in some French texts (so q) this saying is omitted

14 20-5 Et dist vous ne mengeres que de vos oeuvres et vous gardes de jugier inuement et vieulles mieulx auoir pourete en faisant bonnes

oeuvres que richescs en pechie, car richescs se perdent et bonnes oeuvres demeurent et vous gardes de trop rire et de moquier autrui F f g

And saide ye shal bere hens non other thingis but your werkis, and therefore beware that ye juge not vniustly and desire rather to haue pourete in doing good dedes than richesse in syn, for richesse may soon be lost and good dedis shal euer abyde R

16 19 vndir your fete S
sub pedibus vestris L
soubz vos piez F
vndir youre goode praiers HH
HH read 'prieres' for 'piez'

16 25 in your yong age S R, en vostre jeune aage F, in vestro ieiunio L, en vos jeunes f, in youre fastinge HH

16 31 ff This is apparently an adaptation of Matthew xxv 35-6 (Vulgate)
Esuriui enim, et dedistis mihi manducare, sitiui, et dedistis mihi bibere, hospes eram, et collegistis me, nudus, et cooperuistis me, infirmus, et visitastis me, in carcere eram, et venistis ad me

18 12-15 Refrain ta langue en ta grant yre,
Et s'adonc te tiens de trop dire
Ce sera vray signe et message
Que tu es constant, ferme et sage

(Christine de Pisan, *Les Enseignemens moraux*, in *Œuvres Poétiques*, Société des Anciens Textes Français, Paris, 1896, vol iii, p 42) Compare also p 36, l 2, and p 128, ll 13-15

18 22-4 Et dist liberalite est estre liberal en temps de neccessite et de pourete, pacience est pardonner quant on [a pouuoir] de jugier et de soy vengier F

F incorrectly reads 'paour' for 'a pouuoir' but this error is corrected in S Some MSS (so f) have 'punir' for 'jugier' In R the text reads And said largesse and liberalite is knownen whan a man is in neccessite and pourete, and pacience whan oon hath power to juge and be auenged

18 30-5 Et dist qui n'ensaigne ce qu'il scet en sciences et bonnes meurs, il sera participant en l'ingnorance des mauuoys et qui denie a aprendre science a celluy qui y est couuenable, il doit estre priue de son benefice en ce monde et ne la denie nul maiz que l'ingnorant qui est communement enuieux et de mauuoise volente F f g, similarly q

19 13-16 Et dixit qui compescit iram et refrenat linguam et moderatur verba et mundat animam, exuperat omne verbum L

This sentence is omitted by Scrope, Rivers, and the French MS here used In Morgan MS 771 it reads Et dit qui refraint son ire et met fraim en sa langue et parle atrempeement et tient son ame nette, il surmonte tout sens

20. 4-7 quia potiora opera sapientis sunt tria, scilicet facere de inimico amicum, et de nesciente scientem, et de malo bonum L

car les oeuvres du sage se congnoissent en trois choses, c'est assauoir de son ennemi son ami, du non sachant sachant, et du mauuois le bon F

It is clear that Scrope misread the sentence thus ' c'est assauoir de son ennemi, son ami, [et] du non sachant, sachant e[s]t du mauuois le bon ' F, of course, omits 'en faire' before 'de son ennemi' R has a correct translation

20 12-14 For Hermes seyth that deth fanth as the stokke [' stroke] of an arrowe and lyff fanth as an arrowe that is sette to shoote *Othea*, p 104

20. 20 And he saithe scorne and mokkery fordoth looue S R
Et dist derision et moquerne ostent amour F
Et dixit derisio facit perdere timorem L
And seithe that derision and mockerye putten away feere HH
Derrision et mocqueries ostent paour, &c q

20 24 Et dist homme enuieux n'est bon que a autrui despriser F

20 24-6 Et dixit multum securus est qui est sine culpa et multum menticulosus qui iacet in culpa L

Et dist cellui est moult seur qui est sans coulpe et mal seur s'il se sent sans coulpe F

And sayde he is right sure that feleth him-self withouten gilt and is in none surete that wol not knowe his owne gilt R

20 34-5 il respondi les sages sceuent bien le prouffit des riches et les riches ne sceuent pas le prouffit des sciences F f

and he answered and seide that the wisemen sewen the prouffite of connyng HH

il respondi que les saiges sceuent les *proffis* des sciences g

22 7-10 Et dixit sapiencia est sicut margarita que inuenitur in concavis profundi maris, &c L

Et dist sapience est comme la pesle [*sic*] qui est trouuee ou fons de la mer, &c F

And saide sapience is like a thunge fallen in a watre, &c R

22 12-13 et cellui n'a pas parfaicte science qui n'a parfait sens F (omitted only in HH)

22 15-16 Et dist ce n'est pas honneste chose de chastier vn homme deuant autrui et l'autre apart F

In the present MS 'apart' occurs as a contraction Scrope obviously read 'apert' instead of the adverb 'à part'

And saide it is not honeste to chastise a man afore all folkus, rather a part R

22 32-4 Et dixit qui commendat te de eo quod in te non est, non es securus quin iniurietur te de eo quod in te est L

Et dist qui te loera d'aucunes vertuz qui ne seront pas en toy, il te pourra bien inuier du vice qu'il verra en toy F

24 6-8 ne depars pas de son amistie tant comme tu puissez trouuer maniere de le redrecier F

thou may departe not from his amytee, but assaye the meanes to redresse him R

24 11-13 Et dist le bien des ignorans est ausi comme l'erbe naissant sur le fumier F

This sentence does not occur in the Latin text R has And sayd the goodenesse that cometh of an ignoraunt man is like therbys that growe on a dong hyl R, similarly HH

Scrope read 'le fumer' as 'chimney' instead of 'dung-hill', doubtless due to the double meaning of 'fumer'

24 18-21 Et dist le fol ne congnoist en soy aucune laidure et l'ignorant

cuide de legier vne chose estre autre et le douteux fait maintes doubttes en ce qu'il scet F

24 23-5 Et dist il n'appartient [pas] aux roys ne aux princes donner seignouries ne puissances mais que a gens piteables et par ce les ameront ains comme le pere fait les bons enfans F

24 31-3 Et dixit propter notos dona ignotis, et indulgeas illis qui obsunt tibi propter illos qui prosunt L

Et dist donne es mescongneuz pour l'amour des congneus et pardonne a tes [nuysans] pour l'amour de tes aidans F

F reads 'nuy sans', which may account for the translation in S

24 35-26 2 Et dist establir ton ire empres ta pacience, et ton ignorance empres ta pacience [sic] et ton oubliance empres ton droit chemin F

And said establishe and ease thyn ire with thy pacience, thyn ignorance with thy sapience, thy forgetfulness with thyn remembraunce R

Et dixit statue iram tuam in directo paciencie tue, et tuam ignoranciam in directo tue sapience et tuam oblivionem in directo tue memorie L

(The Latin text continues with the following passage, omitted in the French, and consequently English, translations Et dixit discipulo suo musce move cordam secundum motum fortitudinis, intelligis que dico? Et respondit sic, et dixit non video quod tu intelligas Respondit discipulus qualiter vides hoc? Dixit non video te ylaem, et intelligendi signum est ylantas

Ashby, *Dicta Philosophorum*, st 27, quotes the following

Hyllantas est intelligendum signum & e contra (!), hec Hermes

To dissimile, sum men holde a wisedam,

And it may be in some herd distresse,

But for the moste in euery kyngdam,

Suche as ye be by your chere expresse,

Either in hate or in loue showe the excessse

And so men shall knowe you bi countenance

How men shall guide theimself to your plesance)

26 2-4 Et dist c est bon signe de veir vn enfant honteux car il monstre qu'il aura bon sens F

26 6-9 Et dist qui demeure en la prouince en la quelle il n'a point de seignour vengeur, de juge juste, de mire sage, de marche habondant, et de fleuve courant, il expose a l'aventure soy et son amour F

26 20-1 Nec concupiscas eorum pecuniam, qua dimittas eos in Deimobediencia, nec velis habere divitias nisi fuerint de bene acquisitis L

et ne vieilles auoir richesses se elles ne sont deuement acquises F (similarly q)

The Scrope and Rivers texts follow the shorter version of the present French MS, while HH is translated from some manuscript with the full text such as f and g et ne vieilles pas couuoitier de trairier a ceulx par finance par laquelle tu les laisses desobeissans a Dieu et ne vailles auoir ricessez se ilz ne sont deuement acquisez

28 8-9 and schewe not the secretis of thine herte S

nec patefacias cordis tui secreta L

et ne reuelle les secrez de ton cueur F

28. 18-29 Soustiens aussi et ayme ceulx qui ouurent de la grant acquemie, c'est assauoir les laboureurs des terres, car il n'est autre acquemie

que labourer les terres avec plent [*sic*], semences et autres oeuvres de labour par lesquelles le peuple est gouverne, la cheualerie multiplie, les maisons plaines de richesses, et les royaumes soustenuz et gouvernez, pourquoy il couvient bien garder telles choses et te couvient publiquement honnourer les hommes chascun selon sa discretion, sa condicion et sa science, afin que le peuple congnoisse les bons, et fay du bien a touz ceulx qui quierent science, afin qu'ilz ayent plus grant volente d'apprendre et que tout leur entendement soit en estude et que la prouince en puisse mieulx valoir par eulx &c F The French text is a close translation of the Latin, 'acquemie', 'arquemie' (f) and 'alkimie' (g) appear for the Latin 'alkymia'

30 6 Here Worcester carefully erased the original word in E and wrote 'heretiques' in the space It is impossible to tell what the original reading in E was All the French MSS that I have seen have 'sodomites'

30 20-32 5 Omitted in R Compare, also, Introduction, p xviii, where some of these sayings are quoted from Guillaume Teln's *Les Dictz et Bonnes Sentences des Sages et Scauans Philosophes*

31 34 acheued HH The French reads 'escheuees' as the Scrope text Although Teln attributes this saying to Onese, he agrees with the anonymous translation in having 'acheuees', see Introduction, p xviii

32 2-4 Et dist l'errour des saiges est comme la briseure d'une nef, qui se noye et fait noyer plusieurs autres F

32 4-5 Et dist fiance est vne maniere de seruitute et deffiance est liberte F

Et dist science est vne seruitude et desscience est liberalite Leber

32 16 ff Tac dist qui n'a puissance sur son sens, il n'a point puissance sur son ire Vn saige prince ne doit point a son pouoir estre en dissencion aueucques plus puissant de lui Quant vn roy a vaincu et conquis ses ennemis, il les doit maintenir et garder en bonnes coustumes, c'est ascauoir en justice, en liberalite, en patience, en pardon, et en autres biens car ainsi fait on de ses ennemis ses amis Se vn roy assemble vn outrageux tresor et ne le despent la ou il appartient, il perdra le tresor et son royaume Les subgetz du roy sont aueucques lui comme le vent aueucq le feu, car quant le feu est alume la ou il n'a point de vent, de tant tarde il plus a ardoir Vn roy doit congnoistre ceulx qui le seruent, et les establir en droit soy chascun selonc sa discretion, son sens, et sa loyaulte et leur doit donner seloncq leurs merites, car s'il donne de volente a meschans gens qui ne l'aient pas deserui, il oscera as bons le couraige de bien seruir et sera en brief tamps si plains de gens de neant qui ne s'en sara delurer Vn prince ne doit point apprendre toutes choses car moult de choses sont que vn prince ne doit point sauoir (Mansion)

The third saying may also be found in the *Mots d'orés*, where it reads

Quant vng roy a conquis et vaincu ses ennemis, il les doit maintenir en bonnes coustumes, en liberalite, iustice, patience, pardon, et en autres biens, car ainsi fait on de ses ennemis ses amys (The same saying is ascribed to Seneca by Teln, fol 106b)

In the shortened French version (MS Fr 1164 of the Bibliothèque Nationale, Paris) this passage is condensed to

Bac dit qui n'a puissance sur son sens, il n'a pas puissance sur son ire Et dit quant vng roy a conquis ou vaincus ses ennemis, il les doit

maintenir en bonnes coustumes, en justice et liberalite Et dit vng prince ne vng roy ne doit pas aprendre toutes les choses car il est moult de choses que vng roy ne vng prince ne doit sauoir

It will be noted that the French and English texts considerably shorten the Latin original (compare Franceschini, pp 23-24) The second French sentence occurs in the Latin as

Et dixit decet regem studiosum non discordari cum impotenciori
(Note that one MS only reads *potenciori*)

This is variously translated in the French MSS

Et dist vn sage prince ne doit point estre a son pouoir en discrecion auecques plus grant que lui ne plus puissant a d (so w, which omits a son pouoir)

ne doit a son pouoir estre en discencion auec plus puissant de lui
b e f g j k m p q t u v y z (so x and BM, which omit a son pouoir)

ne doit auoir a son pouoir discencion auec plus puissant de luy c

doit a son pouoir estre a discencion auec plus puissans de lui h

ne doit a son pouoir soy acompargarier en discrecion auec plus puissant de lui i

ne doit point auoir de discrecion auecques plus grant de lui ne plus puissant l

ne doit a son pouoir estre en discrecion auecques plus puissant de lui n

ne doit auoir en son pouoir discrecion [*cancelled*] discencion auec plus puissant de luy o

And said a wyse king or a prince ought not to make comparisons nor dispute in discrecion with a greter and myghtier than he is R

In i this philosopher is called Bac, and in l Bhac SJ (fol 3a) has

Pitacus vng fut des sept sages d'Athames,

De nacion fut ne de Mitilannes,

Qui dit et fit des choses moult notables

Que sages tiennent pour assez veritables

Pittacus, of Mytilene, occurs in all the lists of the Seven Sages of Greece popular in the later Middle Ages, for example in Burley's *Liber de Vita et Moribus Philosophorum*, Ausonius's *Ludus Septem Sapientium*, &c For further details the reader is referred to my note in *Speculum*, vol xii, pp 440-55

34 5 The name of this philosopher varies considerably The Latin has Machalquin, Zaqualquum, and Zacalquius, the French MSS have Zaqualquin (g j), Zaqualkin (a), Zalqualquin (f), Naquabavin (l), Zalqualquin (c), Aqualquin (i), and Zabaquin (d) The French and English texts are again much shorter than the Latin

34 13^a 14 Et dist se tu cuides ensaignier vn foul tu l'afolleras du tout F

And sayde if thou laboure to teche a foole, the more shal folye encesse R

34 17-18 Et dist multipliez silence car c'est de perilz euasion et vsez de verite qui est discipline des parolles F

And sayd multiplie silence for that auoydeth perelles and vse trouth whiche discipline shal maynteyne the and thy werkis R

34 18-21 And Zaqualquin seith, 'Who so will kepe wele the lawe,
shulde helpe hys frend with his goode and leue to nedȝ pepill and be gracious,
not denying iustice to his enemy, and kepe hym fro vice and dishonour'
Othea, pp 98-9

34 22-5 Omer jadis fut grant versifieur
Natif de Grece du lignage gaigneur
Après Moyse fut cent et lx ans
Qui fit des liures notables et vaillans
Versifieurs tiennent sa discipline
Tant fut notable et plaisant sa doctrine, &c
SJ, fol 3b

34 26 as a seruaunt cast in the wynde S
comme vn serf expose en vente (!) F
and put to be solde as a prysonner or a bondeman R

34 28 he was of stone S
il estoit de pere F
Scrope apparently misread 'pierre' for 'pere', possibly because 'pere' is
the Anglo-Norman form for 'pierre'
of his fadre and of his modre R
de pere et de mere f, g, q

36. 11-21 The order of the sentences in the Scrope text exactly follows
the French consequently HH is incorrect, in addition to omitting one
sentence Rivers also omits one sentence

38 2-3 Et dixit si fueris paciens apreciaberis, et si superbus fueris
despiceris L

Omero disse chi e patiente da ogni huomo sara lodato FV, fol 16b

Although not noted by Franceschini, the *Fiore di Virtù* has a number of
sayings drawn from the *Liber Philosophorum*, other examples will be
quoted in Plato and Legimon

38 4-5 And he saithe that a man is bettir than alle other beestis of the
erthe S R

Et dist vn homme est meilleur que toutes autres bestez de terre F

Et dixit homo bonus melior est omnibus animalibus terre, et malus
vilior est animalibus omnibus terre L

And seith a good man is bettir thanne alle maner beestis, and in lyke
wise an euil man is wors and more foule thanne any beast of the erthe HH

Et dist vng bon homme est meilleur que toutes les autres bestes et vng
mauuais homme est plus vil que toutes autres bestes de terre q

38 8-11 Iste mundus domus est mercacionis, et est infortunatus ille
qui recedit ab eo cum perdicione, hec Omerus

This world is but an house of merchandise

He is unfortunat, that vnwisely

Departith with losse in vntrifty wise,

Sithe he may wynne heuen aduisely,

Whiche is the most best merchandise iustly

Al the merchandise in this world is nough[t],

But at last to heuen he be brought

(Ashby, *D P*, st 168)

38. 13-14 The French text usually reads *Et prometre sans acomplir est pruiacion d'amistie* (so f, g, and q) Scrope's 'mistranslation' is due to his original (F) which reads *et promettre est pugnicion d'amistie* Worcester corrected the text after having obviously compared it with some other French MS Earl Rivers omits this

38 25 The popular Greek adage γυνῆς σωτὴρ appears repeatedly in the *Dists*

38 24-8 See the Introduction, p 1

38 28-30 *Et dist les choses de ce monde lors [sic] establissent et les loys se soustiennent sur deux choses* &c F

The 'lors' accounts for Scrope's *þan* In g the text is the same as F except that *loys* appears for *lors*, while the text in f reads *Et dist les choses de ce monde, les lois et les establissemens se soustiennent sur deux chosez*, &c

Et dist les hommes de ce monde loix establissent et les loix se soustiennent sur deux choses, &c q

40 16-17 *Quomodo adquiruntur amici? honorando eos cum presentes fuerint & benefaciendo eis & commendando eos cum fuerint absentes, hec Zelon*

By thre meanes ye may freindes purchase
 Firste, when they be present do them honour,
 And do wele vnto them in euery case,
 When thei be absent, prayse them with fauour
 This ye aught to do your peine & labour,
 The higher that ye be in high estate,
 Obserue ye this if ye be fortunate
 (Ashby, *D P*, st 16)

Solon's reply is shortened in the French MSS F, f, and g (and consequently in the English texts S, R and HH) to *il respondi en les honnourant en leur absence*

40 26 and he þat dothe [in]-iustice S
 et celui qui fait iustice (*with in- added interlinearly in F*)

42 1-3 *Sabiou fut grant defensour des siens et de ses voisins et ot aucuns amis lesquelz vn roy cuida faire occire*, &c F

Rabion fuit magnus defensor suorum proximorum et habuit aliquos amicos contra quos voluit unus rex procedere, credens eos interficere, &c L

Almost all the French MSS have Sabion (Sabiou, a scribal error occasionally met with), one, however, has Rabron (i) and another, Zabron (h) The 'defensor suorum proximorum' (one MS has 'propriorum') is translated as

Sabion fut grant defenseur des siens et de ses voisins a x
 Zabion fut grant deffenseur de ses voisins b c d e g k m n p q t u v
 w y BM

Zabion fut grant deffendeur de ses voisins f h j

Grant deffendeur fut jadis Zabion,

Pour soustenir ses voisins en raison SJ, fol 4a

Sabyon was a grete deffendour of his neyghbours R

42 10 he standinge in age S

If F is exactly transcribed, the words read '*lui estant en lage || hune* &c'

(the double stroke marks the end of the line) It is clear that Scrope read 'l'age lui' instead of 'la gehine'

beyng in the engyne R

For a similar story, compare Diogenes Laertius, ix 26-7—under Zeno of Elea

42 16-17 And to this purpose seith Rabyon the phelosophre, 'Encres ffrendes, for they shall be socourable to the' *Othea*, p 50

42 19-20 Radix enim omnium malorum est cupiditas I Tim vi 10

42 20-2 Thomas Wilson, *The Arte of Rhetorique*, 1560 (reprint Oxford, 1909), p 81 Anaxagoras hearing tell that his sonne was dead no maruel (quoth he) I knowe well I begot a mortall bodie (Compare Diogenes Laertius ii 13—also under Anaxagoras)

The story, as told by Wilson and the *Dicts*, is taken, however, from Valerius Maximus, Liber V, caput x (Venice Aldus, 1514, fol 124 verso) Anaxagoras audita namque morte filij, nihil inquit mihi inexpectatum, aut nouum nuntias Ego enim illum ex me natum sciebam esse mortalem

42 32 in grete danger of thy body and of thy goodis R

in peryle of thi body and of thi goodis HH

sub periculo corporis et rerum L

The French MSS read

en peril de ton corps et de tes biens b c d f g h j k m n v w

en danger de ton corps et de tes biens q y

en peril de ton corps et de tes membres et de tes biens a x

44 8-9 Ypocras fuit discipulus Esculapii phisici secundi et fuit de genere Esculapii primi a quo et genere suo processere reges in grecia diu (L, with one MS reading 'reges duo')

Ypocras fut disciple de Esculapius le secont et fut de la lignie le premier de la quelle lignie furent deux roys F

F, and so S, omits 'de Esculapius' after 'la lignie', R reads Ypocras was disciple to Esculapius the second whiche descended of blode royall

In one of the Morgan copies of Caxton's first edition of the *Dictes* (No 673), a sixteenth-century hand wrote

Ypocras great wysedomm hadd

As storyes doth declare,

And also lerning did not wante

He had therof his share,

Which rare is sen nowe-a-daye

For folish craufte [sic] doth bear þe swaye,

And sayeth I will haue rule

My tyme is now to flounish in

For worldly witte doth kepe a scoole,

Aloweing of all wicked synne

But this be sure which is most true

[That hell for sime] a place is dewe

As the last line has been cut into, the reading of the first four words is doubtful

44 9-15 Et de celluy commenca premierement l'art de medecine, laquelle il monstra et enseigna a ses enfans, et leur commanda qu'elle ne fust monstree a nul estranger, fors seulement de pere a filz Et ainsi demourait tousiours la dicte science en eulx, et leur commanda qu'ilz habitassent ou milieu de l'habitation de Grece en troys isles q

- 44 15 Ypocras autem fuit de insula Chau L
Et fut Ypocras de l'isle de Thau F, so R
- 44 20 Micrus, Nitius, or Nucius L, Mecius F, Methious R
- 44 23 Bramendes L, Bramardes F, Bramardos R
- 46 2-3 et ceulx aussi qui estoient faiz de raison sans plus F Omitted only in HH
- 46 30 Azdesser L, Dessor F, Defour R
- 48 10-12 Et fist plusieurs lures de medecine desquelz nous en auons trente et en couuent estudier xij par ordre F
- 48 14-16 et regardant volentiers en terre, touz jours tenant en sa main vne fiofotome de minucion ou vne branche prouffitabe pour les yeux F
- 48 19-22 Et dixit vita brevis, ars longa, experimentum periculosum, iudicium difficile Et dixit sanitas consistit in non habendo pigriciam ad exercitandum et in non replendo corpus cibus et potibus L
Et dist que la vie est briefue, la paine longue, experience perilleuse, et le jugement dangereux Et dist la sente est non estre pereceux a l'exercite et a non amplir son corps de vin et de viandes F
Scrope obviously read 'sente' (i.e. from 'sentir') instead of 'sante' In *The Epistle of Othea* (p. 35) this saying is found in a modified form And to this purpose Ypocras seyth that superfluites of vynes and metes distroyeth body, sowle and vertues
- 48 24-8 Et dist le cueur est tourmente de deux passions c'est assauoir de tristee et de soucy, de tristee viennent les songes et les fantasiez, et de soucy vient le veillier, et tristee est vne passion touchant les choses passees et soucy est vne paour des choses auenir F
- 50 4-9 Et dist soyex contens de ce qui vous doit souffire et ainsi n'aurez vous point de souffrance et donc quant moins serez contens tant plus esloignerez et fuyes malices et mauuoisties, retracez vous de pechiez et queres la fin des vertuz et des bontez F so R
- 50 13-15 The same saying, with but a change in person, occurs also under Socrates, p. 86, ll. 12-13
- 50 24-5 (et operacion comme les branchez) et science est comme vne chose engendrant et operacion est comme vne chose engendree F
- 50 29-31 Pitagoras vidit bonum esse negligere mundum et servire Deo, mandans santificari sensus et uti iusticia et aliis bonitatibus, &c L
Pitagoras dist que vne tres bonne chose estoit seruir Dieu, de saintefier touz ses sains humains, despriser le monde et vser de justice et de toutes autres bontes, &c F
The change from 'sensus' to 'saints' may be noted in the French texts
de saintifier tous ses sens humains b c d e f h k m n o q r t u v w x y
BM
de fortifier tous ses sens humains p
se saintifier tous ses humains z
de saintifier touz ses sains i
de saintefier touz ses sains humains a j
de saintifier tous ses saints l
de saintifier tous les sains et saintes s
to sayntifie his saintes R

52 5-6 disant que les biens des amis doivent estre communs F
The translator of HH must have read 'connus' for 'communs'

52 7 et fut ne de Samie F f R S, *not* in the Latin text

52 34-54 2 These are typical medieval rules for health, compare, for example, Lydgate's *Dietary* (H N MacCracken, *The Minor Poems of John Lydgate*, EETS, 1934, vol II, pp 702-7)

54 2-3 Et dist fay a ton pouoir tant que les autres ayent enue de toy F

54 14-15 Et dixit reputa germanos tuos illos qui te iuvant ad sciendum L

Et dist reputa pour tes gexmains ceulz qui tardent a aprendre F
'tardent' should read 't'aident' as in f and g Omitted in R and in some French texts (so q)

54 18 Et dixit statue sensum tuum pro gubernatore vite tue L

Et dist establi consens gouuerneur de ta vie F

Et dist establis ton sens gouuerneur de ta vie f q

54 19-22 Homme ne se doit point efforcer en ce monde de faire grans edifices ne grandes acquisitions qui demeurent apres sa mort a l'usage d'autrui mais se doit efforcer de gagner et acquerir choses qui lui puissent profiter apres sa mort car la est son droit demeure et pays MD, fol 204

Compare also p 84, ll 10-12 The above quotation is attributed by Teln (fol 109a) to Dardage (i.e. Magdarge)

54 24 in a bedde alle of golde S

en vn lit tout d'or F

in lecto aureo L

54 27-9 Et dist quant [tu] voudras courre sus a aucun, pense que qui te courroit sus tu te defendroies F The translator of HH obviously read 'a aucune pensée', making the verb 'pense' a noun

56 6-8 Cum inceperis aliquid bene operare incipias Deum rogare quod tibi bene succedat hec pitagoras

In al your maters, er ye bygynne,

Thenke what ende wol be the conclusion

In suche guidyng ye shal grete prudence wyne,

And eschewe mischife & confusion,

In wise foresight & goode discussion,

In thung take God at your commencement,

And al thing shal folowe after your intent

(Ashby, P P, st 119)

56 12-14 Et dist vn homme ne [doit] point errer et s'il a erre, il doit congnoistre et soy garder d'y rencheoir F

56 23-5 Et dist ne va point les voyes ou croissent les haynes Et dist il te couuent acquerir amis pour toy et pour ton auoir F

Et dist ne va point la voye la ou croissent les haines Et dist il te couuent acquerir amis pour toy et non pas pour ton amour q

HH apparently misread 'les haines' as 'les ames'

56 30-3 Et dixit liber est qui nullum perdit debitum ex his que debentur anime ob aliquam ex cupiditatibus nature Et dixit exclude

sensum a cupiditatibus et apparebit veritas Et dixit non potest sciri nisi quantum inquiruntur L

Et dist cellui est refraint qui ne lesse pour aucune conuoitise a faire son deuoir deuers son ami Et dist oste de ta volente toutes couuoitises et lors t'apparra toute verite Et dist on ne peut si bien sauoir que par bien enquerir F

'refraint' should read 'franc' as f and g Rivers has And sayde he refreyneth him from couetise that letteth not to spende his goode for his frendes

57 4-5 orellis that thu haste nat done thingis that thu shuldest haue done HH

vel non feceris quod facere debueris L

Omitted in F f g R S

58. 12-17 Et dist a paine peut estre greue cellui qui se peut abstenir de quatre choses, c'est assauoir de trop grant hastiue, de pertinence, d'arrogance, et de peresce, car le fait et la fin de hastiue est soy repentir, de pertinence perdicion, d'arrogance hayne, et de peresce desprisement F

58 25 for their fauour S

pour leur faueur F

ex sapore L, pour leur saueur q

for ther knowelech HH

58 26-60 4 Et dist se tu veux que ton filz ou ton seruiteur ne face aucunes faultes, tu quiers ce qui est hors de nature Et dist l'ame est en delectacion et en joye entre les bons, et entre les mauuoys en douleur et en tristresce Et dist le saige pense de son ame aussi soingneusement comme vn autre fait de son corps Et dist pren ceulx pour tes amis a qui tu verras ensuir verite Et dist pense auant que tu oeuvres Et dist tout ainsi que le mire ne peut bonnement guerir le malade [s'il] ne lui dist verite de sa maladie, tout ainsi ne peut vn homme estre bien consellie de son ami s'il ne lui dit verite de son fait ne longuement auoir son amour F

The first sentence is also used by Ashby (*D P*, st 174)

Si voluens quod non erret tuus filius vel seruus, id queras quod est extra naturam, hec Pitagoras [*sic*]

Yef ye haue in your hert a volunte

To your sonne or servaunt er not foly,

Ye must be in that liberalite

To seke a thing a-ye[n]st nature truly,

For no man can be so perfite iustly,

But he is at somme tyme fallible,

And at summe tyme right goode & credible

60 9-11 Non quiescat vestris operibus in optinendis magnis delectacionibus, quia sustinere non poteris aduersitates cum venerint, hec Pitagoras

Kepe neuer your body delectably,

Not in softe lyeinge, ne delicacye,

For ye may nat suffre reasonably

Aduersite, ne it fortifie,

Ner in no maner wise it iustifie

Therefore be nat meche ouer curious

In delicacie, ne delicious

(Ashby, *D P*, st 179—for the Latin, compare Franceschini, p 40)

62 2-3 Et dist il ne souuient au bon que de ses pechiez et au mauuoiz que de ses vertuz F

62 3-7 "πρὸς τὸν δυσφοροῦντα ὅτι ἐπὶ ξένης τελευτᾷ, 'πανταχόθεν,' ἔφη, 'ὁμοία ἐστὶν ἢ εἰς ᾧδου κατάβασις'" Diogenes Laertius (ii 11), under Anaxagoras Compare also page 276, lines 15-18

62 6 where that euer a man dwell HH
whate part þat euer man die S R
quelque part que on meure F

62 7-8 whate thing is moost doubtfulle S
qui estoit la plus doubttable chose F, f g q have 'delitable'
que est res delectabilior' L
what was the moste delectable thinge to man HH

62 8-11 Et dist a vn jeune homme qui ne vouloit aprendre enfant enfant, se tu ne veulz auoir la paine de aprendre, si auras la paine de niens sauoir F

62 13-14 Et dixit priusquam alloquaris Deo, facias opera grata sibi L
Et dist que tu requieres aucune chose a Dieu, fay lui oeuvres agreablez F
F R S read 'que' for 'auant que', as f and g

62 15-26 Dyogenes eust chemin en sournom
Car des chiens eust celle condicion
Que les mauuais tousiours abayssoit
En vng tonnel a vng fon il gisoit
Sans qu'il vouldit auoir aultre maison,
Quant il venoit tournoit au vent le fon
Pour auoir mieulz du souleil l'auantage
Moult prudent fut plein et moult sage, 6c
(SJ, fol 6a)

62 24-6 Et lui demanderent aucuns pourquoy on l'auoit surnomme chiennin, ausquelz il respondi pour-ce-qu'il abairoit aux folz et honnouroit les sarges (Mansion, fol 23a)

62 26-64 3 A similar story is told in the *Gesta Romanorum*, but the characters are Socrates and Alexander It is omitted, however, from tale 4 of the English *Gesta* published by Wynkyn de Worde, although in the Latin editions it forms part of this tale The text below is quoted from the edition printed by John of Westphalia, Louvain, c. 1484, caput lxi

Dum sic esset in dolore, rex Alexander in eadem foresta uenabatur Miles quidam regis Alexandri Socratem uidit, ad eum equitabat, et ait ei karissime, cuius homo es? Et ille homo talis domini sum ego, qui seruus domini mei est dominus domini tui Ait miles non est maior domino meo in toto mundo, sed ex quo talia dicis, ducam te ad dominum meum et audiemus quis est dominus tuus de quo tot et tanta presumis Cum autem coram rege Alexandro ductus fuisset, ait ei rex carissime, quis est dominus tuus, de quo talia dicis, quod seruus eius est dominus meus? Ait ille dominus meus est ratio, seruus eius uoluntas Sic est ergo, quod tu per uoluntatem tuam regnum tuum, et non per rationem, hucusque gubernasti Ideo seruus domini mei, hoc est uoluntas, est dominus tuus Audiens hec, Alexander ait carissime, prudenter respondisti, vade in pace

64 10-11 Et Dyogenes dixit non est bonus qui malum omittit, sed qui bonum facit L

Et dist Dyogenes celui n'est pas bon qui se tient de mal faire mais celui qui fait bien fgq

Et dist Dyogenes celui n'est pas bon qui se tient seulement de mal faire F

And the said Diogenes saide he is not parfytely goode, that doth but onely absteine him from euil dedis R

64 14 All good MSS read 'emblemysshed' Scrope apparently read 'enblemu' for 'enbelli' The corrupt Ad alone has 'embelished'

64 17-19 Et interrogauerunt qui sunt amici? Respondit quorum una est anima in diversis corporibus L

Puis lui demanderent quelz gens doivent estre nommez amis, il respondi ceulx qui n'ont que vne dame en diuers corps F

Scrope follows F in having 'dame' for 'ame'

"ἐρωτηθεὶς τί ἐστι φίλος, ἔφη, 'μία ψυχὴ δύο σώμασιν ἐνοικοῦσα'" Diogenes Laertius (v 20) under Aristotle

64 26-9 Et dixit quemadmodum corpus apparet maius tempore nebuloso, sic error apparet maior in corpore irascentis L

Et dist tout ainsi comme les corps apperent plus grans en temps de brouillaz ou de brume tout ainsi appert l'errour plus grant en vn homme quant il est couroucie F

66. 13-14 Et dixit in qualibet virtute humana est utile magis consequi, nisi in locutione L

It dist en toutes vertuz humaine [*sic*] le plus est bon et prouffitable mais que en parolle F

Did Scrope mistranslate the passage because 'humaine' was in the singular? Rivers writes And sayde of alle vertues of humanite, the greter quantite therof is the better saue of wordes

68 14-21 Et vit deuant Alexandre a son disner vn menestrel de bouche qui le looit trop outrageusement en vn sien dit qu'il recordoit deuant la table, et la ou les autres mettoient paine d'escouter le dit de icellui, Diogenes se print a mengier plus que deuant Et lors lui dirent pourquoy n'escoutes tu ces biaux motz? Il respondi je fay plus pourfitable chose que d'escouter mensonge, que te vault ta loenge car tu n'en seras ja meilleur (Mansion, fol 25a)

70 11-12 Et dist maladie est la prison du corps et tristete e[st] la prison de l'ame F

And sayd. sekenesse is the pryson of the body and sorowe is the pryson of thy saule R

70 12-13 And he dispreised a man of grete lynage S

Et le desprisa vn homme de grant lignage F

Ther was a man of grete byrthe that rebuked hym R

70. 16-18 Et dixerunt ei talis vult te occidere Respondit si fecerit, maius damnum inferret sibi quam mihi L

Et lui distrent aucuns tel te veult occire, il respondi s'il le fait, il fera plus grant dommage a soy que a moy fgq

Et lui dirent colce veult occure [*sic*], et il respondi se il le fait, il se fera plus grant ennemi F

Omitted by Rivers Compare S and F

70. 25-6 Se tu veulx que tes bontez apparent grandes aux estranges si les reputé enuers toy estre petites MD, fol 204

72 1-2 See note to p 248, ll 21-5

72. 8-10 Adquesce tuis auribus, nam propter ea, habuisti duas aures & os vnum, vt plus audias quam loquaris, hec Diogenes

Euery man hathe oon mouthe & two eres,

To thentente that he sholde here more thanne speke

To speke meche many people-is deres,

To here many thinges, & to be meke,

Right meche wisdam & wertue it dothe seke

So, in litil speche & right meche heryng,

Many grete vertues is conquering

(Ashby, *D P*, st 180)

72 15-74 6 Socrates en Grec c'est a dire gardeur de justice, et fut marie contre sa coustume qui estoit telle que on mettoit les bons avecques les bons afin que la lignie feust plus durable, si espousa la plus male femme qui fust en toute la terre et oult trois enfans, et vout si honnourer sapience qu'il en donna grant empeschement a ses successeurs car il ne vout pas laisser sa science escripte Et disoit que science estoit pure et nette, pourquoy estoit conuenable qu'elle feust seulement mise en courage[s] et purs et neetz et non pas en peauls de bestes mortes ne en tielx choses corrompues, et pour ce ne fist il aucun liure ne ne monstra a ses disciples par liure mais seulement par parolle de discipline Et ce la tenoit il de Thuneo [sic], qui auoit este son maistre, car comme icellui Socrates estant en enfance lui deist maistre pourquoy ne me seuffres tu escrire les ensaigemens que tu me monstres? Thuneo lui respondi couuo[i]tez tu plus les villes peaulz des bestez estre aournee[s] de sapience que les engins des hommes? Pren que aucun t'encontrast enmi les champs et te demandast conseil sur aucune question, seroit il bon que tu lui deisses attendes que je soie ale a l'ostel viseter mes lures, ne seroit mie le recours plus honneste a ta pensee et le delhurer prestement? Certes oyl, fait il Or retien bien doncques en ta pensee ce que tu aprendras et non pas en escript, et en ceste opinion demoura Socratez F

The following divergencies may be noted in the French texts In line 2 the Latin text has 'contra consuetudinem suam', the French texts have

contre sa coustume a b c e g k m p q t u y z BM

selon la coustume d

contre la coustume f, so R

contre coustume h

In line 3 the Latin 'durabile inter eos' is translated

durable entre eulx b c e g h k n p q t u v y z B M

durable (entre eulx omitted) a w x, so R

durast plus longuement entre eulx f

durable avecques eulx j

(la lignee fust en toute la terre) m

ll 13-15 The Latin reads 'qualiter cupis pelles viles mortuarum bestiarum et ingenia nobilia virorum abhorres?' The French texts have

Couuoites tu plus les viles (or vieilles) peaux des bestes mortelles (or mortes) que les nobles engins des hommes? b c e f g h j n p t u v y (so k and m but with 'les vieilles et meschantes peaulx')

Couuoitez tu plus les villes peaulz des bestez estre aournees de sapience
 6c 7 a d w x, so R

The version in MS Addit 15305 of the British Museum condenses the life of Socrates to Socrates fut marie contre sa coustume qui estoit telle qu'on mettoit les bons avec les bons, affin que la ligne feust plus durable entr'eulx Si espousa la plus male femme qui feust en toute la terre et fut vng grant philosophe le quel ne fist nulz liures Et dit on se doit merueiller de celui qui oublie les perpetuelz biens de l'autre monde pour ceulx de cestui qui sont moult pou durables (fol 39a)

74 16-18 Et auoit ycellui coustume de non faire justice, especialment d'occision, jusques a tant que icelle nef fust retournée en Athenez F

74 21 [Euchites] So Latin and French The story of Socrates's death ultimately derives from Plato's *Phaedo*, where Crito plays the part here ascribed to Euchites This philosopher appears to be identical with Euclides of Megara, who was also present at the death of Socrates

74 22-3 la nef du roy vendroit lendemain ou le jour apres F

76 19 Simen and Symon L, Dimon F, Deman R

76 22-5 Auquel Socrate respondi ne laissez a enquerr tout ce que vous voudrez car vostre inquisition est ma plaisance et adonc lui [demanderent] de l'estre de l'ame et finalement leur en dist ce qu'ilz en voudroient savoir F

76 28-30 Je croy que l'eure de la mort est prouchaine, je me vueil baignier et dire mes oroisons afin que je n'aye point de peine apres la mort F

78 22-3 et tantost apres le piqua es cuisses et lui demanda pareillement se il le sentoit, il respondi que non F

80 1-4 Et laissa Socrates xi^m entre disciples et disciples de ses disciples et diusa en son viuant les hommes en trois ordres, c'est assauoir en prestres, en roy et en peuple, et estoit l'ordennance des prestre[s] sur celle du roy et celle du roy sur celle du peuple F Did Scrope read the two 'disciples' as being respectively masculine and feminine?

The sayd Socrates hadde xi M disciples and disciples of his disciples, and in hys lyf he deuysed that men shulde be guyded afre ij ordres that is to saie in clergie, in knyghthode and in communes, and ordeigned the clergie aboue the knyghthode, the knyghthode [sic] aboue the peple R

80 4-6 Quia sacerdotes debent rogare Deum pro se, rege, et populo, rex pro se et populo, populus autem pro se tantum L

Et dist que les prestres douent prier pour Dieu pour eulx, pour le roy, et pour le peuple, et le peuple pour lui tant seulement F so f g q Compare S and HH

and that the clergie shulde pray for the knyghthode and the peple, the knyghthode sholde defende the clergie and the peple, the people to labour for the clergie and the knyghthode R

80. 7 [chanue] See the Introduction, p lxii, no 1 R reads 'hore heded'

82. 1-4 Et dixit cum anima dubitat in re dubia et adheret manifesto, signum est quod est intelligens Et dixit anime bonorum dolent in operibus malorum, et anime malorum dolent in operibus bonorum L

Et dist quant vne personne doubte en choses doubteuses et en [*sic*] bien ferme en choses manifestez, c'est signe qu'elle est de bon entendement Et dist les ames des bons sont dolentes des oeuvres des mauuois F

The second sentence usually reads (although R = S)

Et dist les ames des bons sont dolentes des eures des mauuais, et les ames des mauuais sont dolentes des eures des bons f g, q, however, has the shorter form as in F

82 11-13 Et dist qui est chaitif a soy mesmes, il l'est encore plus a autrui et qui est liberal, il est communement liberal a autrui F

82 14-21 Compare the note to p 88, ll 28-30

82 23 fortem equum L, vn fort cheual F, vng tres fort cheual q

82 31-2 Et dixit sapiens est medicus legis et peccunia est infirmitas legis, &c L

Et dist le saige est le mire de la loy et monnoie en est la maladie, &c F
And saide wysdom is the leche of the lawe and moneye is the sekenesse, &c R

84 21-2 (il) n'est pas hors des perilz de mauuoise fortune ou des auentures de mauuoise fortune F

he is in the daunger of euil fortune R

(il) n'est pas hors des auentures de malle fortune f q

84 30-3 Et dist l'erreur est congneue mauuoise en la fin qui s'ensuit, pourquoy on congnoist mieulx ce qui est juste apres l'erreur F

86 9-12 Et dist deux biens sont moult loables entre les autres, c'est assauoir loy et sapience, car on se garde de pechier par loy et par sapience on acquiert bonnes tachez F

86 12-13 This saying, in the second person singular, is also attributed to Ipcras, p 50, ll 13-15

86 20-2 Et dist ce monde est delectacion d'une heure et douleur de plusieurs jours, et l'autre monde est legiere pacience et longue joie F

88 11 In R the text is disarranged, so that the sentences here printed on p 92, l 8, to p 96, l 21 are inserted before p 88, l 11—'And he saithe to spute &c'

88. 21-2 Et dist le bon ami si est cellui qui fait du bien, et le fort et le puissant ami est cellui qui garde de dommages, &c F

Et dit le bon amy est celluy qui garde de dommage g

88 23-90 10 Et rescript au roy en ceste maniere pour le reconforter quant son filz fut mort Dieu a establi ce monde maison de tamplestes et l'autre monde maison de delices et de remuneracions et sont le[s] tempestes de ce monde occasions de remuneracions de l'autre Et dist nul homme ne se doit reputer estre sage Et dist le monde ensaigne ceulx qui demeurent par ceulx qui s'en vont Et dist le monde est perdicion de l'un et ensaigement de l'autre Et dist qui se fie en ce monde, il est deceu, et qui a soupcon, il est en souci, et l'auenement des choses a la volente de l'omme lui fait perdre son sens Et vn de ses disciples lui donna vn don et lors commenca a plourer, et lui demanderent pourquoy il plouroit, il respondi pour ce que par la recepcion de ce don, j'ay aucunement procure l'onneur du donneur Et dist soiez au tel a ton pere et a ta mere comme tu voudras que tes enfans te soient Et dist ne te vieulles trop couroucier ne trop irer

car se sont oeuvres de folz Et dist on doit auoir honte de parler de ce c'on a honte de faire Et dist refrains les males volentez de ta jeunesse et ce sera la plus belle robe donc tu pourras estre vestu Et dist fay tant a ton pouoir que on ne die mal de toy jasoit ce que ce feussent menconges, car chascun ne congnoist pas verite et touz ont oreilles F

The French texts show the following variants

Deus stabilivit hunc mundum domum tempestatum, et alium mundum domum leticiarum et remuneracionum, et statuit tempestates huius mundi occasiones remuneracionum alterius mundi L

Dieu a establi ce monde maison de tampestes et l'autre monde maison de delices et de remuneracions et sont les tempestes de ce monde occasions de remuneracions de l'autre a e f g h p q u v w x

(as above with ce monde maison de tempestes et de tribulacions) b j n t

Dieu a establi ce monde maison de tempestes et l'autre maison de delices et de remuneracions de l'autre c i m

Dieu a establi en ce monde maisons de tempeste et en l'autre maisons de delices et remuneracions, &c k y

God made this worlde an hous of delectacion and reward and the troubles in this worlde causen remuneracion in the other R

Et dixit mundus est perdicion unus et predicacio alternus L

Et dist le monde est perdicion de l'un et ensaignement de l'autre a i w x

Et dist ce monde est perdicion et ensaignement de l'autre b c e g h j k m n p t u v y BM (so q with le monde)

Et dist le monde est perdicion et ensaignement, perdicion de l'un et ensaignement de l'autre f

Respondit quia procuravi amorem perdere ex receptione muneris L

Il respondi pour ce que par la reception de ce don j'ay aucunement procure de perdre l'onneur du donneur (some MSS have l'amour du donneur as b) e f g p t u

Il respondi pour ce que par la reception de ce don, j'ay aucunement procure l'onneur du donneur a

He said the reception of this gifte hath procured his worship and put me in his danger R

Il respondi pour ce que par la reception de ce don, j'ay aucunement procure de perdre l'oier du donneur q

88 28-30 The printed edition by Leber, 1533, fol xli, differs somewhat in the arrangement here After the sentence which reads 'Le monde enseigne ceulx qui demeurent par ceulx qui s'en vont', the following is added

Et dist six manieres de gens sont qui iamaiz ne sont sans tristesse C'est assauoir, celuy qui ne peult oublier aucun ennuy s'il luy a este fait, vng enuieux demourant avec gens nouuellement enrichiz, celluy qui a demoure en lieu ou autre profitoit & n'y a point prouffite, vng riche a pour y [sic], celuy qui s'efforce de venir a estat qui ne luy est pas competent, et celluy qui a demoure avec vng sage & n'a riens aprins Et dist on ne doit point reputer ire en celluy qui est hors de vanitez & dist trop hanter les hommes ne attrait pas amour entre eulx & trop eslongner acquiert inimitie & donques soy gouverner moyennement en ce cas est le meilleur Et dist celuy qui fait bien est meilleur que le bien & celuy qui fait mal est pire que le mal

The text then goes on as in F with 'Et dist le monde est perdition et enseignement de l'autre' Compare the English texts, p 82 Leber omits these sayings where they should properly appear, compare Franceschini, pp 52-3

89 12 hony] HH must have read 'muel' for 'meilleur' μέτρον ἄριστον, like γνῶθι σαυτόν and similar Greek adages, is found frequently in the *Dicts*

90 2-3 Talis fias parentibus quales erga te natos tuos optas (Burley, *De vita et moribus Philosophorum*, Nuremberg, Koburger, c 1472, caput xxvii, 'De Ysocrate philosopho')

90 26-7 And saide a wieseman resteth and deliteth him whan he fyndeth trouth R

Et dist le saige se repose quant il trouue verite F

Et dixit quies sapientis est invencio veritatis et quies ignorantis est invencio vanitatis L

Et dist le sage se repose quant il treuve verite et l'ignorant se repose quant il treuve vanite fg

And seith the wise man restith whanne he fyndeth trouth and the ignoraunt restith whanne he fyndeth vanytees HH

Et dist le sage se repose quant il trouue vanitez q

92 8-14 Et dixit querens mundum est sicut qui, videns zarab, credit esse aquam de qua sacietur et dum, cum cruciatu et labore, illic venit, invenit se elusum in spe sua et remanet siticulosus perdens suum laborem zarab est quum, ex repercussione solis, testucia per prata videntur a longe velut aqua L

Et dist celui qui quiert le monde est aussi comme celui qui boit zarab et croit que ce soit eaue et y court pour boire tant qu'il est tout las et quant il y vient, il n'y treuve riens et a plus grant soif que deuant, zarab est une lueur qui appert aux piez et semble de loing que [ce] soit eaue pour la repercussion du soleil et de pres ce n'est neant F

Scrope follows the French 'boit' (for 'voit') and 'pieds' (for 'pres'). Rivers has 'seketh to drink' and 'medew' Both f and g have the correct readings

92 31-4 Et dist mort est ineuitable et ne la doit doubter que celui qui a commise grant iniquite et fait pou de justice et qui a doubte de sa dampnacion pour ses demerites apres sa mort F, so R

94 1-6 This passage is badly mistranslated by Scrope, possibly because he grouped the words incorrectly The French text reads

Et dist moult est manifeste chose de bonte de la mort, car par lui est faicte transmutacion du monde de honte et de vilte au monde d'onneur, du monde finble au monde perpetuel, du monde de folie de vanite au monde de sapience, de raison et de verite, et du monde de labour et de tourment au monde de consolacion et de repos F

And said good deth is not to be dispised but to be magnified and preyed for it makith transmutacion from the world of vnclennesse and shame to the world of worship, from the world not durable to the world perpetuel, from the worlde of folie and vanites to the world of sapience, reason and trouth, and fro the world of traueile and peyne to the world of consolacion and reste R

94 8-9 La mort est legere a cellui qui soit bien et est certain que bien lui en vendra apres F

94 15-17 Et dixit mors est bona bono et malo, bona bono pro recipendis retribucionibus, malo ut non incidatur amplius in peccatis suis L

Et dist la mort est bonne aux bons et aux mauuois, afin qu'il ne facent plus de pechiez ne de mal au peuple F

Both F and S omit the following, aux bons pour auoir retribucion de leurs biens, aux mauuaiz affin, &c f g q This quotation is omitted in R

94 27-31 Et dist meilleur chose est a un homme soy passer a moins que demander a cellui qui repute les petis dons ou prests par lui faiz estre grans et qui pour neant se repute auoir fait grant grace a autrui F

And saide bettur is to a man to lue harde than to borowe of him that reputeth his liti lones and yeffes to be grete and withoute cause wol thinke a man to be in his danger R

96 2-6 "ἄσῳτον θεασάμενος ἐν πανδοκείῳ ἑλάας ἐσθλόν" ἔφη, 'εἰ οὕτως ἡρίστας, οὐκ ἂν οὕτως εἰδείπνεις'" Diogenes Laertius (vi 50), under Diogenes

96 6-7 Et dist il n'a nulle difference entre vn menteur et vn grant raconteur de nouuelles F

96 8-14 Et dixit nobilius quod pueri inquirunt est scientia, qua deuiant a malis operibus Et dixit melius quod lucratur homo est fidelis amicus Et audivit quendam dicentem securior est homo ex silencio quam ex multiloquio, quia per locutionem potest incidi in errorem Respondit hoc non contingit scienti quod loquitur L

Et dist la plus noble chose que les enfans acquerient est science, par laquelle ilz escheuent a faire mauuoises oeuvres Et dist le meilleur gaing que homme puisse faire c'est gaingnier vn loyal ami Et oy vn homme qui disoit que l'omme estoit plus seur en taire qu'en moult parler, car par trop parler peut on errer Auquel il respondi qu'on ne le deuot mie entendre des bienparlans F

96 14-16 Et dixit commodum tacendi minus est commodo loquendi, et damnum loquendi maius est damno tacendi L

Et dist le prouffit de taire est mendre que cellui de parler et le [dommage] de parler est plus grant que cellui de taire F

In F the word 'dommage' is clearly a correction in a later hand On close inspection it can plainly be seen that the original 'prouffit' was erased and 'dommage' written over it This was obviously done after Scrope had made his translation It is also self-evident that Scrope misunderstood the 'cellui', which, of course, refers to 'prouffit' Some French texts carefully avoid any possible misunderstanding of the text, so, for example, Leber (1533, fol xliii verso) prints Et dist le prouffit de taire est moindre que le profit de parler et le dommage de parler est plus grant que celui de tayre Earl Rivers has a correct rendering of the French And saide the profit of silence is lesse than the prouffit of speche and the harme of speche is more than the harme of silence

96 16-18 Et dixit sensatus cognoscitur ex multa taciturnitate, et ignorans ex multa loquacitate L

Et dist on congnoist le sage a soy taire et a escouter et on congnoist a leur parler F

Clearly the French text lacks a word after the second 'congnoist', proba-

bly 'les fols' In place of this, Scrope supplies 'theyme' g (and f) read et on congnoist le fol a son parler R has And sayd one may knowe a wyseman by harkenynge and holding his tunge, and a man may knowe a fole by his moche clatering

96 23-5 Et dixit qui posse habet non loquendi nisi in loco suo, maius posse habet non negociandi nisi in loco suo L

Et dist celui qui a paour de bien retenir sa langue n'a puissance de refraindre ses autres volentez F

Et dist celui qui a pouuoir de bien retenir sa langue a puissance de refréner ses autres volentes f g

And said he that hath no power to refreine his tonge hath no myght to resiste al his other delectacions R

98 7-10 See note to p 102, ll 27-9

98 25-6 and ye shalle know it is the best S R
et vous congnoistrez que c'est le meillour F f g
and knowe youreself for that is beste HH

98 34-100. 5 Et dist filz, garde te que tu ne soies deceu par la beaute de ta jeunesse ne pour la sanite de ton corps, car la fin de ta sanite sera maladie, et la fin de ta maladie sera la mort, et ne peux escheuer les maladies de ce monde car il n'y a nulles joies sans douleur, nulle clarte sans aucune obscurte, nul repos sans labour, ne congregacion sans diuision F

100 18-20 Cui dixerunt quid lucratus es per scientiam? Respondit sum velut homo expositus littore maris ad videndum simplices et ignaros qui girant se in undis maris L

Et lui demanderent qu'il auoit gaigne en sa science, il respondi qu'il estoit aussi comme vn homme entre les vndes F

Et lui demanderent qu'il auoit gaigne en sa science, il respondi qu'il estoit aussi comment vn homme qui se siet sur le riuage de la mer regardant les simples et les foulx envelopes dedens les vndes f g q

S, of course, follows F, while R and HH have the correct text

100 24-102 29 Earl Rivers omitted these lines and wrote And the said Socrates had many sayings ayenst women whiche is not translated

These sayings were subsequently translated by Caxton and added at the end of the *Dictes* They are included in the 'Mots dorés' under the heading 'Femmes' It may be suspected that William Bercher [? William Barker] did not know the *Dictes* or he might have included some of these sayings in his *Nobyltye off Wyemen* As it is, the 'invective against women' (Roxburghe Club edition, 1904, pp 126-30) is largely drawn from Antonio de Guevara's *Libro del Emperador Marco Aurcho*

100 28-31 Sy en vit vne qu'en sa main feu portoit,
Le plus chault porte, se dit il, le plus froit
D'une aultre aussi a qui alloit tres mal,
Le mal, fit il, repose aueuc le mal SJ, fol 8a

101 24-5 Et dixit non sequaris cupiditates tuas, et quiescas in loco perditu L

And seith sewe nat couetises and thu shalt reste the in alle placis HH

This sentence is omitted in S, R, and F In MSS f and g it reads Et dist n'ensui point couuoitisez et tu te reposeras en tous lieux

102 2-6 Et dist l'ignorance de l'omme est congneue en trois choses, c'est assauoir quant il n'a point de pensee a vser de raison, quant il ne se refrainst de ses couuoitises, et quant il se gouuerne par le conseil de sa femme en ce qu'il scet et qu'il ne scet F

This is also included by Teln (fol 104b) among the sayings attributed to Socrates

And he sayd that the ignoraunce of a man is knowen in thre thinges, that is to wete whan he hath no thought to vse reason, whan he can not refrayne hys couetises, and whan he is gouerned by the conceyll of women in that he knoweth that they knowe not Caxton

102 16-18 Par vne fois aucun lui demandit
Qu'il lui sembloit de femmes et respondit
L'arbre ressemblent qu'est adefia nomme
Qu'est le plus bel des arbres renomme, &c SJ, fol 8a

102 27-9 Se lui dit vne vuelz tu aultre que moy
Qui respondit n'as tu honte de toy
Offrir a moy, qui pas ne te demande
(98 7-10) Et vint a ly vne vielle truande
Comment pues tu viellart, dit elle, auoir
Sy laide face La tienne est vng miroir,
Se respondit, si obscur et si trouble,
Et mauuestie tellement si te trouble,
Que ne te laisse apparoir ma beaute SJ, fol 8a

102 34 that he settith no store of takinge of eny other thinge S
qu'il ne tient conte duprisme[n]t [sic] d'autrui F
quod propter hoc spernit omnem vulgi derisionem L

R and HH follow the correct French text qu'il ne tient compte de la derision ne du desprisement d'autrui f

104 4 I make no grete force S
ne fay gueres de force F

104 23-4 Facias alius quod tibi vis fieri et non facias alius quod tibi non vis fieri, hec Socrates

If forgotten be al lawe positife
Remembre the noble lawe of nature,
Obse[r]uyng it / al daies of your lif,
And ye shal kepe equite iust & suer,
As to ministre to iche creature
Suche misericorde, iustice & eke grace,
As ye wold be doon to in semblable case
(Ashby, P P, st 100)

104 25-7 Et dist cellui est liberal qui a plus grant delectacion a auoir bonne renommee que a aquerrir argent F, so R

104 27-8 Et dixit patiencia est forte castrum et festinancia penitenciam adducit, et honor fructus est veritatis L

Compare also note to p 266, ll 21-3, If 'sapientia' is substituted for 'patencia', a similar passage will be found in Diogenes Laertius (vi 13—under Antisthenes) for the first part of this saying 'τεύχος ἀσφαλιστάτων φρόνησιν μήτε γὰρ καταρρεῖν μήτε προδίδωσθαι'

104 30-1 et sera ta bonte congneue par laissier ce qui ne peut prouffiter F

and thy goodnesse shal be knowen not sparing to do that that shal be prouffitable R

106 22-3 Et dist moult de gens peuent apercevoir faulte en eulx et treuvent a redire sur touz autres F

F, R, and S read 'peuent' instead of 'ne peuent'

And said many men may aperceyue fawtis in them self, that fynde fawtis in all other R

106 30-2 Et dixit qui errat priusquam in se veritate utatur, est indulgendum eidem, sed erranti, veritate cognita, indulgen non debet L

Et dist qui erre auant qu'il sache la verite, il est digne d'avoir pardon F

F, S, and R omit the last part of the Latin text

Et dist qui erre auant qu'il sache la verite, il est digne d'avoir pardon, mes qui erre a son escient, il ne dessert nul pardon f g (similarly q)

106 33 Et dixit egestas sensato est castrum quo se tuetur a turpibus, et inscio est incessus per ea L

Et dist souffrete est vn chastel qui garde le saige de faire mauuoises et laides oeuvres F g, so R S

108. 19-20 Et dixit male acquisitis diuiciis eligibilior est paupertas L

Et dist poure || pourete est meilleur que richesce mal acquise F

The double stroke marks the end of the column. When the scribe found he could not get all of 'pourete' into the one line, he apparently started afresh in the next column with 'pourete'. This probably accounts for Scrope's 'pore porennes'

108 28-9 and thinke that it is a cole hepe S

et pensez que ce soit vn chardon F

ipsum statuentes vobis velut cardonem L

and thenke that it is a thustell HH

and thynke it is a thorny busshe R

Scrope read 'charbon' for 'chardon'

108 29-30 vppon the whiche whenne ye shulde steppe it failethe yow S
surquoy il vous faille marchier F

110 14-16 Socrates qui a donne les loys au peuple d'Athenes qui est si pourement vestu f g

The 'of Athenes' is omitted by F and S

110 19-20 Et dist il appartient au saige qu'il sache quelle est son ame F

Scrope obviously misread 'ami'

110 21-4 Platon est interprete acompli et fut de Grece de par son pere de la bonne lignie d'Escalapius et de par sa mere de la lignie Zalon qui establit plusieurs loys comme dit est ci deuant F

Scrope read the manuscript 'descalapius' as 'de Scalapius'

Platon qui est dit en Grec accomply

Fut de par pere du sage Esculapy

Et de par mere du lignage de Salon

Qui fut d'Athainnes tres graunt et sage hon SJ, fol 9a

112 10 et apnist de Thimer [sic] et de Socrates F

112 18-19 *with þe fere of God S*
avec la crainte de Dieu F

112 25-8 *Dico vobis in veritate quod ylaris existo eo quod aurum et argentum abhorruī, maiorem nunc habeo delectationem quam habebam quando congregabam divicias, quia tunc augmentabantur mei cogitatus, et nunc mea crescit alacritas in sapienciam acquirendo L*

Et si vous di que la chose qui m'a fait plus joyeux a este ce que je n'ay tenu conte d'or ne d'argent et ay plus grant delit que se j'eusse assemble argent car j'eusse doulereuses pensees et j'ay leesce qui me croist en aque-rant science F

And I telle you the thing that hath made me moost gladdē is that I haue not sette by golde ne siluer, for if I hadde gadred grete tresor, I shuld haue hade many heuy thoughtes where I haue nowe joye and gladdenesse, whiche encreases daily in me in lernynge wysdom R

114 5-6 See the note to p 274, ll 31-2

114. 7-8 *as bitterness of the water þat rennethe out of the wodde S*
comme l'amertume du bois d'aloë F
as the bitterness of the woode that is called aloes HH
the bittrenesse of the aloë tre R

It is difficult to see how Scrope arrived at his mistranslation. He must, however, have read 'de l'eau' instead of 'd'aloë'. Leber prints 'comme l'amertume du boys d'allee'

114 18-20 *Et lui demanderent comment se pouoit vengier de ses ennemis, il respondi pour faire tant que on feust bon F*

And it was axed of hym howe men might best be venged of their ennemyes, he ansuerd for to be vertuous and to do good and noble dedes R

116 12-15 *Et dixit decet sensatum non concupiscere amīci divicias ut eum non despiciat, sed sibi adequari desideret Et dixit non spernas modicum bonum, si quod facere poteris, quia modicum multum erit L*

Et dist le saige homme ne doit point couuoitier la richesce de son ami ain qu'il ne le desprise pas vn peu de bien se tu le peux auoir faire car vn pou de bien est moult grant chose F

The French text omits the following after 'desprise'—*Et dist ne desprise*. This is doubtless due to *omissio ex homoeoteleuto*, and Scrope made the best translation possible of the corrupt French text. Rivers has *And sayd that the wyseman ought not to couerte the richesce of his frende lest he be hated and dispreyse him ther-fore*. And sayde a littill goode is a grete thing if thou be content ther-with.

116 31-118 2 *Et lui demanderent qui estoient les plus ignorans en leur fait, il respondi ceulx qui plus vsent de leur seul conseil, qui n'obeissent point a eulx mesmes, et qui par default de bon aus se exposent hardiement aux choses F*

118 4-7 *Et dist les ignorans jugent la beaute ou la laideur (!) des gens ainsi comme ilz voyent par dehors et les saiges jugent la beaute ou la laideur selon ce qu'ilz voyent par la condiccion des gens F*

Et dist les ignorans iugent la beaulte ou la laideur selon ce qu'ilz voyent par les conditions des gens q

118 14-17 *Et dixit ira est honor adducens post se dedecus Et dixit rex est velut fluvius nascens de parvis aquis, unde, si dulcis est, dulces sunt omnes parvi, et, si salsus, omnes erunt salsi L*

Et dist ire honneur [*sic*] qui meine honte en leesce Et dist le roy semble
vn grant fleuve naissant de petites eaues, pourquoy s'il est doulz, les petiz
fleuves seront doulz, et s'il est sale, ilz seront salez F

The first sentence was translated by Rivers as

And sayd wrath ledeth shame in a lese

The second saying was used by Ashby (*D P* st 72)

Rex est uelud est [*sic*] magnus fluuius, nascens de paruo, vnde si
dulcis est, dulces sunt omnes parui et si salsus, omnes erunt salsi, hec Plato

The king is a grete and a myghti floode,

Ascended and comen of many smale

Yf the floode be swete, douce, fresshe & goode,

Of suche sauour & fresshnesse bene the vale

If it be salte, of suche taste withoute tale

Bene the tother, by al maner nature

As the kyng is, suche bene al in his cure

This proverb is attributed by Teln both to Seneca (fol 106b) and to
Zabion (fol 111a)

118 17-21 Experience and arte in a bataile

Of the prudent knyght, more may profite

Than hardynesse or force may auaile

Of hym that therof knowethe nought or lite

Hardynesse in effect not worthe a myte

Is to victorious conclusioun,

But withe hym medle arte, witte, and resoun

(Thomas Hoccleve, *De regimine principum*, The Roxburghe Club, Lon-
don 1860, p 143)

120 6-7 And he saithe fray the not with the eville fortune of a-nother,
&c S

Et dist ne [t'esjoys] point de la male fortune d'autrui F

The present MS appears to have the reading 'tesroy' which Scrope
read as 'te froy' instead of 't'es[.]joy[s]'

And said be not gladd of the euill fortune of another for thou knowest
not howe the worlde may tourne ayenst the R

The Leber edition combines two sayings thus 'Et dist ne reprens pas
vng homme en son courroux, car tu ne scez comme le temps se tournera
contre toy'

120 8-9 Et dixit statue sensum tuum a dextris, et veritatem a sinistris,
et eris saluus et liber L

Et dist establis ton sens a destre et a senestre, et tu seras franc F

F, S, and R omit 'verite' before 'a senestre'

120 9-12 Tribus de causis dolet homo de diuite qui venit ad paupertatem,
de honorabili qui dispeccionem incurrit, & de sapiente quem ignorans
derisit, hec Plato

Of thre thinges a man may be heuy

Riche man for to come to pouerte,

A worshipful man in dispite reuly,

A wiseman, of the ignorant to be

Scorned or mocked, pat folk may it se

So this world is not certeine ne stable,

But whirlyng a-bowte and mutable

(Ashby, *D P* st 37)

120. 30-1. et gubernare eum suaviter est industria L
 et le gouverner doucement est instruction et industrie F
 and to instructe him easely is courtesie R

122 6-9 Et dixit oportet sensatum ut quod petere habet petat suaviter et plane et modicis verbis, quia sanguisuga de sanguine plus trahere lente solet, quam sinifex inquietans ac voce incitans quem pupugit L

Et dist vn saige doit demander courtoisement, humblement, et a pou de paroles aussi comme la saissue qui trait plus de sang de l'omme simplement et sans noise que la sincerole qui point plus fort et fait plus grant noise F

'Sincerole' is spelt 'sincerelle' in f, 'cincerelle' in g (so Godefroy), and 'sincerolle' in R Everything after the first 'noise' is omitted in q

122 11-12 Et hec sunt castigationes Platonis Deum cognosce et time, &c L

Et dist Platon les chastiemens qui s'ensuiuent congnoiz Dieu et le crain, &c F

Scrope clearly misunderstood the meaning of 'chastiemens', taking it to be 'chastisements' instead of 'sayings' Godefroy, *Dictionnaire de l'ancienne langue française*, Paris, 1883 (vol II, p 86), says Ce mot a désigné en particulier une espèce de fiction ayant pour but de moraliser à l'aide d'apologues, d'histoires et de contes, &c

Some texts (for example q) read 'enseignemens' instead of 'chastiemens'

122 16-17 loue not alonly the good life bot loue more principally the good ende S

n'aime pas simplement la bonne vie mais aime plus principalement la bonne fin F

N'ayme pas seulement la bonne vie mais ayme plus la bonne fin Teln, fol 111b under Zabion

122 17-18 Et dist celui est maleureux qui est permanant en sa malice et qui ne pense a sa fin F, omitted in HH Here Worcester (fol 37b) cancelled Scrope's 'handeling' and wrote 'enduryng' This word was written in well above the line and almost on the level of the line above it which ends 'principally the goode' When the scribe of 'y' copied this text (see the stemma), he not only changed the cancelled word but also added 'enduryng' to the 'goode' of the previous line This argues in favour of the hypothetical MS 'y', as it seems unlikely that both the scribes of T and U should have made the same mistake

124 12-126 3 Et donques apren bonne discipline, car tu ne scoys quant sera ton departement, et saches certainement que entre touz les dons de Dieu, sapience est le plus excellent Retribue aux bons et pardonne aux mauuoys, pense continuelment en ce que tu auras a faire et ne te fie en aucune chose de ce monde muable, garde toy de faire aucune chose laide pour quelconques delittable gaing et garde que pour les variables leescs de ce monde tu ne perdes la tres joyeuse et pardurable joye, ayme sapience, escoute les saiges, obeys a ton seigneur, ne fay riens que en droit temps et regarde encore comment tu le feras, garde toy de dire paroles inutiles, ne te exausse point pour richesses, ne te desesperes pour males fortunes, compose toy enuers touz et ne desprise aucun pour son humilite, et ce que tu repenteras estre mal sur toy, n'en vueilles mie vituperer vn autre se il le fait Tu ne dois pas vouloir loenge de ce qui n'est pas en toy, ne faire chose de quoy tu despriseroyes vn autre s'il le faisoit Il te couvient ce qui est bon

et couuenable faire ja soit ce que point ne te soit commande, et escheuer toute chose descouuenable ja soit ce que point ne te soit deffendu Et dist vn saige homme doit reputer son erreur grant et son bien fait petit Et dist c'est laide chose a nous de faire taillier les vignes et d'en oster le mauuois boys et les superfluitez, et de laisser en noz corps les couuoitises et autres mauuoistiez, et aussi comme nous nous gardons de la multitude des viandes pour la sanite du corps, par plus forte raison nous deuons nous garder des vices pour les saluz de nos amez F

The following two variants in the French texts may be noted

Si quis agere non reputat malum, non vituperes alium cum fecerit L

Et ce que tu repateras estre mal sur toy, n'en vueilles mie vituperer vn autre se il le fait a b g k w x

Et ce que tu ne repateras estre mal sur toy, n'en vueilles mie vituperer vn autre s'il le fait c e f j m n p q t u v y R

Oportet te facere quod decet licet non tibi mandetur et vites quod non conuenit, licet tibi non inhibeat L

Il te couient ce qui est bon et couuenable faire ja soit ce que point ne te soit commande et escheuer toute chose descouuenable ja soit ce que point ne te soit deffendu a i w x

Il te couient faire ce qui est bon et couuenable ja soit ce qu'il ne te soit pas deffendu b c e h j k m n o p t u y BM (*so q with reasonable for couuenable*)

Thou must do suche thingis as been good and couenable though they be forbidden the R

Il te conuient faire ce qui est bon et couuenable ja soit ce qu'il ne te soit point commande f g l

Il te conuient faire ce qui est bon et couuenable ja soit ce qu'il ne le te soit point commande ou deffendu v

125 5-6 Loke thu haue in remembraunce that daye that thu shalt be called and where thu shalt here nothinge but good HH

Ayes en remembrance le jour que on t'appellera et tu n'orras riens F f g

And said haue in mynde the daye that thou shalbe called to thy judgement and thou shalt here nothing R

126 3-6 Platon seith he that ioyneth to his ientynes nobilnesse of goode condicions is to prayse and he that holdyth hym content with the ientynes that comyth of his kyne withowtyn addyng thereto some goode condicions shulde not be holdyn nobyll Othea, p 34

126 18-19 And said a wyseman ought for to chese goode men to be his seruauntes like as men chese the goode grounde for to labour hit R (Here Plato ends in R, all the rest being omitted)

126 20-4 Et dist se tu as vn pou d'errour auèques bonnes meurs, si l'oste, car errour est comme la mauuoise humour laquelle combien qu'elle soit meslee a autres contraires, il est a doubter s'elle n'est ostee du corps que par interuale de temps elle ne destruisse tout le remenant F

128 18-19 for ire is þe moost disceruable castell S

for it is the strengest castell HH

car c'est le plus deceuable chastel F (The 'deceuable' has been crossed out, by a later hand, and 'fort' written in)

128 27-8 & he said a good receiued agreeably & withholden gladly is grete taking away S

Et dist vn auoir recoit agreablement et retient volentiers et est de grant tollerance F

Et dixit avarus est grate receptionis et immense detentionis, et magne tolerancie et hoc deputat loco beneficii, et aliquis eorum magnanimus reputat unum melius altero, nam appreciatur potius bene recipere et non dare quam dare tamen male recipere L

It is clear that F read 'auoir' for 'aver'

128 32-4 Et dist ne te fay point seruir a aucun de service qui ne lui appartienne ou qui soit contre sa nature ja soit ce qu'il y feust deuement tenu F

Attributed by Teln to Zabion (fol 111b)

128 34-130 2 Attributed by Teln to Onese, compare Introduction, p xviii

130 11-19 Car comme les enfans croissent et naissent en hommes par-faitz et puis declinent a vieillesse et a mort, ainsi ont les seigneuries leurs commencemens et leurs accroissemens et leur declin (Chartier, *Le Quadri-logue inuectif*, in *Œuvres*, Paris, Vérard, c 1498, sig g⁴)

130 30-2 like as erthe chaungith & rotithe bi y semer, *id est*, that is to say contynueilly be on only seede S

comme la terre se mue et corromp par y semer continuelement vne meisme semence F

See the Introduction, p lxii

132 15 pestilences S, periles HH, of course, 'periles' is correct The French MS has 'Pourquoy moult de pestilleñ', but of the last word only the 'p' is in the hand of the scribe, the rest being supplied by a different hand (Scrope s²)

134 18-21 et tunc ira de suo fine non permittit cogitare quia suus sensus perversitate anime obumbratur, qualiter anima sua perversa simulatur in eo statu loco obscuro quem sol illustrare non potest L

pourquoy son sens ne le laisse penser a la fin des choses des besoignes, pource qu'il est trouble par l'aduersite de son couraige et ressamble vn lieu obscur ou le soleil ne peut lire F

MSS f and g follow the Latin text

134 21-2 L'oeil de l'amant est congneu en regardant ce qu'il ayme Teln, fol 108b, under Cicero

134 32 Et dist quant tu parleras avecques vn saige, ne lui fay pas long sermon [MS salmon] mais quant tu parleras avecques vn moins entendant, il te fault plus longuement parler pour lui faire entendre F

136 5-7 Le conseil de celluy qui est aussi sage comme toy / te vaudra mieulx que le tien car ta volente est a toy fauorable qui peult destourner ton sens / ce que nest pas en luy Teln, fol 106b, under Seneca

136 11-12 Et dist ne reputes pas pour pou de chose ton ennemi, ja soit ce qu'il soit petit car il te pourroit plus nuire que tu ne penses F

136, 26 charge S, cueur F f g, cordis L

136, 28-30 Et dixit habens bonas virtutes substantialiter nobilis est, et, si actualiter habet, facit se nobilem cum non sit L

Et dit celui qui a bonnes vertuz substanciallement est noble et ne l'est pas F

Scrope, apparently, made the best translation possible of this corrupt text. The correct text reads: Et dist celui qui a bonnes vertus substanciallement est noble, et celui qui les a actuellement se fait noble et ne l'est pas fg

136 33-138 1 Et dixit consulas in negociis equalem tibi quia ipse maxime intelligit quod opus est tibi L

Et dist: conseille toy en tes besoignes en tes besoignes a ton peril, c'est a dire a celui qui a en pareilles besoignes a faire car il scet bien qu'il est besoing F

The French text is transcribed exactly as it stands in the MS. Scrope cannot be blamed for mistranslating the passage.

Et dist: conseille toy en tes besoignes a ton pareil, c'est a dire qui a eu les pareilles besoignes a faire, car il scet bien qui t'est besoing q

138 23-30 Et dixit expedit sensato quod in potum dulcedine medicine amaritudinem memoretur. Et dixit bonitatis est finis quod habeat quis verecundiam de se ipso. Et dixit qui bene ad ea que proferuntur attendit, ipsemet cum proferente exponit. Et dixit nullus erubescit de sene ob sui etatem vel albedinem capillorum, sed erubescit propter sui sensus substantiam illustrantis eundem, oportet igitur ut, cum eadem in nobis fuerit substantia, pudorem habentes ab ea, turpibus non utamur L

Et dist: quant vn saige homme boit deux [sic] buurrages ensemble, il lui doit touz jours souuenir de la medicine amere. Et dist: la fin de bonte est auoir honte de soy mesmes. Et dist: vn homme qui entent de bon cueur ce que les autres dient semble estre consentant de la parole. Et dist: [nul] ne se doit merueiller de la substance du sens qui lui est demoure, pourquoy il vous appartient d'estre honteux quant vous serez vieulx et vous gardez de faire laides oeuvres F

Scrope and this French text have the same faults in common

138 32-3 throw love S F, obtinuers L HH

138 34-140 1 Et dixit cum dominus non attendit ad sua negocia, sperans se sibi sufficere, tunc, ea transiens, poterit peruenire facilius ad aliquid aduersum L

Et dist: quant vn homme attent au besoing de faire les besoignes, il se treuve souuent en grant neccessite F fg

140 6-7 and to a louer to shewe as he toke noo hede therof S

F has 'le foible et le cayment'. Scrope seems to have misread this as 'le aymant' and filled in a conjectured omission.

141 18 a true man shal loue anothur and a iuste man also HH
nam videre potes quod veridicus veridicum diligit, et fidelis fidelem L
Omitted in S and F

Car communement vng homme veritable amera son pareil et vn loyal aussi f

142 9-13 Quant tu parleras a ton aduersaire, garde toy de lui dire le secret de ton intencion, car tu lui enseigneroies le lieu ou il te deueroit ferir, ainsi comme le blanc qui est mis aux buttes pour enseigner les archiers, tout ainsi t'auendroit il se tu lui disoies ton intencion. Mansion, fol 50b—the concluding words are omitted in S, F, f, g, q, L, HH

144 14-15 Respondit non expectando que evenire non possunt, nec preteritis contestando L

Il respondi ceulx qui ligierement oublient auentures passees des choses impossibles a auoir F

Il respondi ceulx qui legierement oublient les auentures passees et qui destournent leurs pensees des choses impossibles a auoir f g q

146 8 prikingis S, synnes HH

F reads 'pichuez' for 'pechies' Latin has 'peccata'

146 17-19 Respondit quia melius est in obitu relinquere acquisitas divicias inimico, quam in vita pauperem petere ab inimico L (some MSS read 'ab amicis')

Plato disse meglio e nella morte lasciare le ricchezze a nimici che nella sua uita domandare serugio FV, fol 8b

See also note to p 38, ll 2-3

146 22 disceite S, debate HH, barat F

146 27 sans soy couroucier ou vouloir vengeance F f g, nec contra vituperantem aliquem irascatur L

148 33 At the end of the passage on Plato, Mansion adds (fol 53^b) Quant tu aras perdu ton ami, tes yeux secs ne soyent et aussi ne soient a foison larmoyeux, car on doit seulement larmoier et non plourer Le saige homme ne se tourmente mie quant il pert ses enfans ou amis, car il porte leur mort du meisme courage du quel il attend la sienne Afin doncques que tu puisses plus saigement viure, dechasse de ton courage la tristesse de ce siecle mortel (6c)

There are numerous other additions in the text printed by Mansion

148 34-5 Aristote escote est interprete en langage des Griex complet de bonte et fut son pere nomme Nichomachus, 6c F

The 'escote' is omitted in L, f, g, q, R, HH This word is obscure The scribe of F must have misread his copy The original MS, from which he made his copy, may have been defective here so that 'estote' [for 'istote'] was all that remained of an original 'Aristote' In that case the scribe of F supplied 'Aristote' and added 'escote' as a surname Another explanation is that the first scribe wrote 'Aristote estoit', imperfectly cancelled the 'estoit' and added 'est', which the scribe of F misread as above

150 3 Stagree F

150 25 to regard of other beestes S
au regart des autres bestez F

151 14 Pychoras HH, Pictoras L, Picoras f, Pytoras g R, omitted in FS

152 4 Lapidence S, lapidence F, lopedime HH, epidemia or opydemia L, epidemie R, lepedemie f

152 6 toune of Pideine S, ville de Pideine F, towne of Epidemie R, epidemie L

152 9 For Macedonie, compare note to p 176, l 12

152 12 pour aler en la region d'Aise F, HH has Dayse, apparently misunderstanding the French 'd'Ayse'

152 18 Setagire S F, Stagire f R Compare also Mandeville's note 'In this cuntree was Aristotle borne, in a citee pat men calles Strages, a litill fra Tracy At Strages lyes Aristotle, and pare es ane awtere apon his tounge' *The Buks of John Maundeuill* (ed by Sir George Warner), Roxburghe Club, 1889, p 8

152 25-7 Et fit de grandes et tresbelles aulmosnes
Aux escoliers et aux autres personnes
En mariant orphenins et pucelles
En faisant loiz honorables et nouvelles, &c SJ, fol 12a

152 31-154 4 Puis fut son corps mis dedans vne chasse
En la plus noble et honorable place
De la cite, en tresgrant reuerence, &c SJ, fol 12a

And pare make pai a solempne feste ilke a ȝere, as he ware a saynt And apon his awter pai hald paire grete counsaile and assemblee, and pai trowe pat thurgh inspiration of Godd and him pai sall haue ȝe better counsaile (*Maundeuill*, p 8, and see Sir George Warner's note on p 161)

154 19 And Plato lerned it S
Et le reprint Platon F, et le reprint Platon q
And Plato repreued him HH
And Platon rebuked him R

154 30-1 Et fuit Aristotiles albus, bone stature, magnorum ossium, parvorum oculorum, gracilium narium, parvi oris, ampli toracis, et cum solus incedebat, velociter incedebat, et quando cum socis, incedebat lente, nunquam quiescebat libros respicere, libenter intendebat interrogantibus respondens eis paucis verbis, et bene interdum aliquibus hors diei incedebat per campos et rivos, delectationem habens in bonis sonis audiendis et immorando cum disputatoribus nitens semper recto et vero, suum errorem cognoscens si eum contingebat errare, moderatus erat in se vestiendo, in comedendo, bibendo, et mulieribus adherendo, tenebat semper in manu sua instrumentum astrorum L

Tignonville omitted all but the closing words in making his translation

156 2-3 qualiter poterit pauper alium ditare? L
car l'un poure ne peut enrichir l'autre F

Omitted in HH

car l'un poure ne pourroit enrichir l'autre, et le deshonnoure ne peult on honnourer, et le tres fieble ne peult reconforter les aultres f
for a pouer man can not make another riche, he that is disworshipped can not worship auother [*sic*], he that is right feble may not helpe another R

156 13-14 a house and a passage S, maison et passage F.

157 2-3 Et debilis, qualiter poterit suis viribus alios confortare? L
the passynge feble man maye nat wele comferte othir men HH
Omitted in F and S

158 21-6 Et dist a Alixandre sachez que chacune besoingne de ton royaume est petite laquelle il n'appartient pas a faire a toy, ou elle est generale laquelle appartient a toy sans commettre a autrui, [et se tu commetz a autrui] les grandes et t'emploiees es petites, tu aperceuras que dommaige t'en vendra ou temps auenir se plustot non F (*omitting the words in brackets which are supplied from g*), so in q

158. 26-9. Tu dois donc donner selon ton pouvoir par mesure a ceulx qui ont necessite & qui en sont dignes, car qui donne autrement, il peche & trespasse la rigle de largesse, et qui donne ses biens a celuy qui n'a nulle necessite, il n'aquierit nulle louenge & tout ce que l'en donne a ceulx qui n'en sont pas dignes, est perdu

(*Le Gouvernement des Princes*, Paris, Vérard, 1497, fol A u verso Compare also p 8, ll 17-20, p 32, l 28 to p 34, l 2, p 86, ll 30-2)

158 31 or eils S, ou que F

159 29-30 or to him that is in wille for to deserue it HH, *not in* L, F, R, or S

ou a intencion du deseruir f

160. 3-4 ab odio iniusticia nascitur, ab iniusticia inimicia erumpit, ab inimicia bellum L

de hayne iniustice et ennemistie et d'ennemutie bataille F

F and S have the same omission R similarly reads of lesingis shal com iniustice and enemytee, of iniustice and enemytee shal com bataille

A very similar passage may be found in James Yonge's translation of the *Secreta Secretorum* (EETS, ES lxxiv, p 135) For pryde engendryth envye, envye engendryth falsehede, falsehede engendryth lesynge, lesynge engendryth detractacion, detractacioun engendryth hatredyn, hatredyn engendryth wronge and wrethe, wronge and wrethe engendryth vnreuerence, vnreuerence engendryth enemyte, enemyte engendryth dyscordis & werre, and were destruethe lawes and the royalme, and that is agaynys reysone & kynde

160 7-8 a veritate procedit iusticia, a iusticia amor pullulat, ab amore dona prodeunt et tutela consurgit L

de vente vendra justice, de justice vendra amour grans dons et seurte F

Again F and S have the same omission, but R has of trouthe shall come justice, of justice loue, of loue grete yefits and suretie

In the first of the three prose translations of the *Secreta Secretorum* published by Robert Steele (EETS, ES lxxiv, p 10) we find And vndirstonde that trouthe engendrith desire, desire engendrith iustice Iustice engendrith good feith, good feith engendrith largesse, largesse engendrith famulyarite, that is homelynes *famulyarite* engendrith frendshipe *frendshipe* engendrith counselle and helpe, and bi these thingis rehersid was alle the world ordeynyd and the lawes made, and they are accordyng to reson and to kynde, &c

160 9-11 Et dist celui qui establi son royaume serf de la loy doit regner et qui soubzmet la loy au royaume si donne acroissement Ffg

And said he that maketh his royaume seruauant to the lawe shall reigne and he that taketh and put out the lawe from the royaume shall not reigne R

160 16 [to yeue golde] The French MS has 'or donner' which Scrope took to be two words instead of the correct 'ordonner' R apparently read 'donner', as he writes 'to yeue'.

160 17-18 & to kepe the lawe and to do it S

et garder la loy et la fay F

Scrope read 'fay' as a verb instead of the noun 'foy', see Introduction, p lxi

and kepe the lawe and the feith R

160 32-4 et fidem statue incium regni tui, quia qui contrariatur fidei tuus et regni tui inimicus existit L

The French texts have various omissions MSS f and g preserve only the first part

Et dist establis la foy le commencement de ton royaume so HH

On the other hand, F has only the second part et qui sera contraire a la fay soit ennemi de toy et de ton royaume so S, but he that shal do contrarie to the feithe be thou his ennemy with all the power of thy royaume R

164. 1 alle ire S, tout ire F, tua ira L, thyne anger HH

164 2 For Aristotle's letters to Alexander the reader is referred to the various editions of the *Secreta Secretorum* As we have seen above, the *Secrees* and the *Dicts* have much in common, especially in the chapters on Aristotle and Alexander

164 19-20 et y'a moult peu a faire a en estre bien ame f F Omitted in R

164 20-1 Et dist celui est bien eueux qui se chastie par autrui f F

164 31 et les autres laisses aux choses invtiles F

166 1-2 Et dist on ne peut si bien congnoistre comme en sa grant seignourie et puissance F

S and R are alike, MS f reads Et dist nul ne peult si bien congnoistre personne comment en sa grant seignourie et puissance

166 8 [fle] The French 'mousche' should, of course, have been translated by 'bee', as in HH and R

166 24-5 et ne peut vn homme liberal enuieux ne vn couuoiteux estre riche F

a liberal man may not wele be enuious, ne a couetous man content with his richesse R

168 21-3 Et lui dist vn appelle Abraquin seigneur des sciences quelle chose doit aprendre premiere celui qui quiert sapience F

And one Abrakyn, lord of sciences, axed him what thing a man ought to lerne first that seketh sapience R

168 26-7 Respondit sicut querit infirmus a physico pro egritudine sua, et sicut cecus querit a circumstantibus de colore suo L

Il respondi si comme le malade et comme l'aveugle enquiert de sa couleure [par] ceulz qui le voyent F

F and S have the same omission

And he answered as a seke man seketh his fisicien and as a blynde man enquereth of the colours to theym that se hem R

170 10-11 Et dist ne soiez pas comme le buletel qui met la farine et retient le son F

Et dit ne soyes pas comme le buletel qui met hors la farine et retient le bran g f R

Et dist ne soye pas comme le blutel qui met hors la farine et retient le son q

172 4-9 Et dixit bene agere est res terminata, tamen est grave pervenire ad eam, et ad male agere facile pervenitur, quia recedere a signo est facile, et difficile pervenire ad ipsum pluribus enim modis esse possumus mali, boni vero non nisi uno modo L

Et dist bien faire est vne chose diuine et touteffaiz est il aucunement grief a y venir, mais on va legierement a mal faire car traire long du bersault est moult legiere chose et moult est difficile a le ferrir, en plusieurs manieres pouons nous estre mauuois mais nous ne pouons estre bons que en vne F

And said wele doing is a laudable thing, neuerthelesse it is somewhat harde to do but lightly one may do euil, as an archier to faile of the butte is no wonder but to hytte the prike is a greet maistrie And said in diuers manere we may be euil but we may not be good but in one wey R

172. 9-11 Et dist le deffault de science est cause des malices, pour ce que plusieurs errent ouurant des oeuvres illicites par ignorance, car ilz ne scauent ce qui est a faire ne a laisser q

172 21-3 Et dixit non delectatur in iusticia nisi iustus, et in sapientia nisi sapiens, in amicitia non nisi amicus exultat L

Et dist nul ne se delite en justice que le juste, en sapience que le saige, en amitie que le vray ami F f

Omitted in HH

172 23-5 Et dist celui qui aime Dieu de bonne amour et sa sapience et ses bonnes oeuvres est amez de lui et est tres curfeux de lui bien faire F

Et dist celui qui aime Dieu de vraie amour a sapience et qui a sapience et fait bonnes eurez est amez de Dieu et est tres cuneux de bien faire f, omitted in R

172 26 bi strengthe of malice S, par la force F, par la force de leurs corps f g, fortitudine corporis L, by their bodely strength R

174 14-16 Et dixit mendacium est anime infirmitas que racione meditanteatur, quia nunquam mentitur racio L

Et dist menconge est enfermete de l'ame qui est curee par le moyen de raison, car raison ne menti oncques F

Et dist menchange est enfermete de l'ame qui n'est curee par le moyen de raison, car raison ne mentit onquez f

And said lesing is the sekenesse of the saule whiche can not be heled but by the meane of reason whyche heth neuer R

176 12 Alexander is much shortened in Mansion's edition, the passage begins, as in the MSS, with 'Alexandre fut filz du roy Phelipe de Macedonne, lequel Phelipe regna sept ans, et fut cause de sa mort vn des grans seigneurs du pays appelle Cahus, ou Pausanias selon aucuns, lequel fut amoureux de la mere Alexandre, &c' It continues through Alexander's acceptance of the kingship, and ends (fol 66a)

Ausquelz il dist j'ay oy l'oroison que vous auez faitte pour moy, et comment de bon cuer vous m'auiez fait roy, si requiers humblement a Dieu qu'il afferme l'amour de moy en voz couraiges, et pour quelconque delectacion, il ne me sueffre faire chose que ne soit a vous pourfitable et a moy honnourable

Pluseurs bons enseignemens et doctrines donna Alexandre, mais en fin il fut deceu par vaine et mondaine gloire car il se souffri adorer comme Dieu et filz de Jupiter Haymon

The translation made by Earl Rivers also shortens the story of Alexander considerably

In *The Wars of Alexander* (E E T S., E S xlvii, pp 279-83) Dr W W Skeat printed a prose life of Alexander which he entitled 'The Story of

Alexander' taken from MS D 4 12 of Trinity College, Dublin (ff 45b-7a). This is a transcript of Earl Rivers's translation, comprising the first 129 lines on Alexander. I have not been able to examine this MS with a copy of Caxton's so-called second edition (William Blades, *The Life and Typography of William Caxton*, London, 1861-3, vol II, pp 77-8, No 28), but, judging from my rough notes, it is possible that the transcript was made from this edition rather than from the first (Blades, No 10). For differences in the texts as well as a discussion of the order in which the editions appeared, the reader is referred to my note in *The Library* (December 1934, pp 316-26). MS D 4 12 can therefore be dated *post* 1477.

In MS Addit 15305 (British Museum) only the following few lines are given (fol 57b): Alixandre le grant, filz du roy Phelip, roy de Macedoine qui regna sept ans, et fut cause de sa mort vng des grans seigneurs du pais nomme Cahus, le quel fut amoureux de la mere du dit Alixandre.

The Leber edition of 1533, on the other hand, has the complete life of Alexander.

It is hardly necessary to comment on the popularity of the story of Alexander in medieval times. One need only recall Chaucer's lines in the Monk's tale:

The storie of Alisaundre is so commune
That every wight that hath discrecioun
Hath herd somewhat or al of his fortune

The major portion of Alexander's life as recounted here seems to derive ultimately from the *Historia Alexandri Magni*.

176 12 Macedonie. There can be little doubt that MSS C, B, and E of the Scrope text read Macedonie, and this form has therefore been retained. It is impossible to tell in most French MSS whether the word is Macedonie or Macedoine, although the latter form is confirmed by the modern French Macedoine and also by the Macedoyne of the Helmingham Hall MS. Caxton prints Macedone.

178 17-21 Et tantost apres la mort du roy Phelip, Alixandre parla a ses hommes et leur dist: Beaulx seigneurs, je vueil auoir aucune seignourie sur vous mais je vueil estre comme l'un de vous, &c. F.

S and F are alike. MSS f and g, as well as HH and R, read 'Beaulx seigneurs, je ne vueil auoir &c.'

178 31 published thingis S, besoingnes publiques F, the publyke wele R, publyke like wele TD.

180 27-31 This is the favourite description of idolatry in the fourteenth and fifteenth centuries; compare, also, the lines in the *Court of Sapience* (ed. Dr Robert Spindler, Leipzig, 1927, ll 2297-303) and my note in *The Sources of the Court of Sapience* (Leipzig, 1932, pp 82-3).

182 14-16 Ausquielx il respondi la gelne est morte qui pounoit tuelx oeufs, et ainsi s'en alerent sans autre responce auoir. F.

And whan he had sent his lettres, one Daire, king of Perce and of Mede, sente to Alexandre for tribute like as he had of his fader, and he sente him word that the henne that leyde that egge is dede. R.

And when [he] hed sent hys letters, one Dary, king of perce & of medy, sent to alexandre for tribute like as he hed of hys fadre. And he sent hym word at þe henne þat layde þe gret egge was deyde. TD (quoted from Skeat's edition).

Earl Rivers then omitted all of the wars against Darius III (Codomannus) and Porus, adding the note

And after this Alexander made grete conquestis and whan he had conquered Inde, he wente to a contre callid Bragman, the whyche whan they wiste his coming, they sente many wyse men to him, &c (See p 200, l 5)

182 23-7 Et adonc lui vinst en couraige d'aler conquerir touz les royaumes d'occident et ainsi le fist et regna sur eulx, depuis s'en ala en Egipte et la ediffia vne cite pres de la mer vert qu'il nomme de son [nom] Alexandre et fut le viij^e an de son regne F

Both L, f, g, and HH place the founding of Alexandria in the seventh year of Alexander's reign

182 28 in-to the lande of Estam S, en la terre d'Estam F, in terram Soepta L

182. 29 Ermenie FS

182. 32 Tyre HH L, Thur S F, Cir o

184 4 The reading of 'traunt' for 'thief' is peculiar to Worcester's recension I have seen no French MS with this reading It is possible, of course, that Worcester misread 'larron' as 'trant', but it is more probable that 'traunt' is one of Worcester's emendations

184 3-12 Daire, roy des roys, au peuple de Thur, salut Il est venu a ma congnoissance que ce larron publique nomme Alixandre, avec tout que il a peu assamblar d'autres larrons, s'en va en vostre pays et en vostre terre Pourquoy je vous pri que vous vueilliez prendre lui et toute sa compaignie avecques armes, bestez, et autres choses, et que tout soit jette et noye en la mer et quant est du larron qui se dit estre leur seigneur, icellui vueilliez hastiuement amener deuers moy, car je scoy certainement que vostre puissance et sapience soit assez grande pour acomplir plus grant chose veu que ceulx de Grece sont de petit fait et de nulle valeur Si gardez que en ce n'ait point d'excusacion F

The last sentence is omitted by Scrope

184 16 Vscoche S F, Esthachus L

184 24 sur le fleuve de Scoche F

184 30-1 quare vereri potes de te et terra tua, alioquin mala hora vidisti terram tuam L

et se tu es de ce refusant, de male heure veis oncquez ta terre F

et se tu es de ce refusant, de males heures veiz oncques ceste terre q

188 26-8 sachez que j'ay parfaite fiance en Dieu qui te destruira du tout et tant que tu seras exemple aux autres F

190 3 [Quille] F has Quille and L reads Quila, MS H, the only English MS to supply a name, gives Luse Leber (1533, fol lxxxviii) prints Ciulle

192 21-3 The story of Alexander's dining in Darius's 'somere-hall' is told in *The Wars of Alexander* (Skeat's edition, ll 2915-80)

193 27-9 And therfore aryse vp and discomforte the nothings for kunges shulde more paciently suffre, &c HH

Surge igitur, ne desperes, quia reges oppressiones et gravamina sustinere plus alius hominibus debent L

[Or te lieue et ne te desespere point] car les rois douient estre plus constants et plus pacientemente porter, &c f

Both S and F omit the words enclosed within the brackets

194 9-10 Et fist Alixandre pendre sur le sepulcre de Daire ces deux qui l'auoient occis F

194 15-22 Et ce fait, ordenna Alixandre le frere Daire regner pour lui et fist arder touz les lures des payens et fist translater en Grec touz les lures d'astronomie et de philosophie, et enuoia les translacions en Grece, et les examplaires fist ardoir et pareillement les maisons de sacrifices et fist occire touz les prestrez et preuosts de la loy et fist la edifier pluseurs villes et les peupler de gens d'autres pais F

196 18-19 quia bene meretur propter beneficia que contulit tibi L
car il le t'a bien deserui pour les bien-faiz qu'il t'a faiz F

198 2-11 Adonc appella touz les ouuners de son ost et fist faire xxiiij^m ymaiges d'arain touz creux et les fist mettre sur charioz de fer et les fist amplier de boys sec et les fist mettre par ordre ou front des batailles et mettre le feu dedens, quant les ennemis aproucherent Et quant le roy d'Inde assembla ses oliphans et lous dessus diz, ilz se vindrent prendre aux ymages, cuidans que feussent hommes, et se brullerent, et furent si espouventez qu'ilz retournerent sur leurs gens mesmez et amssi eschapperent les gens Alixandre du peril des bestes F

Sire Alexander him a-visis & ames in his wittis
How he mygt bring it a-boute pure bestis to deuide,
And mas to beete all of bras as bernis it ware,
And full of glorand gledis þaim to þe gorge fillis,
Ane instrument all of iren þare ymage to bere,
Was compast on carte-wise & cursoures þaim drege
pure Olifantis of ynde quen þai þare-on waite,
þai wend þai ware wees & wyndis þaim agayn
To drepe þaim as þaire first did disclosid þai þe chaviles,
And sone was snaypid on þe snowte with þe snart hetis
With þat þai fonge to þe fligt be fifty at anes,
Of ilkæn athill ware þai aged þat any armes werid

(*The Wars of Alexander*, II 3624-35)

The same story is told in Caxton's *Mirror of the World* (Westminster, 1480, sig f₁)

200 5 Brathenios L, Barthemos F S, Brachemos HH, Berthemios q

200 5-202 4 For comparison Mandeville's description of the Bragmans may be quoted

Qwhen Alysander þe conquerour reyned and conquerde all þe werld, in þat tyme he come by þat ile and sent his lettres to þaim þat dwelled in þat ile and said þat he wald com and destroy þaire land, bot if þai wald be vnder his subieccioun, as oþer landes ware And þai wrote lettres agayne till him in þis maner 'Qwhat thing myght suffice to þat man, to wham all þe werld may nojt suffice? þou schall fynd na thing with vs wharfore þou schuld werray apon vs, for we hafe na ricchesse of þis werld, ne nane couetez for to hafe

Nere be syde þat ile es an oþer ile þat men callez Oxidrace, and an oþer þat es called Gynoscriche, whare for þe maste party þai hald þe maneres

of þe Bragmans, lifand innocently in lewtee and in luffe and chartee ilk ane till oper, and þai ga euermare naked In to þir iles come Alysaunder þe conquerour and, fra þe tyme þat he sawe þaire conuersacioun and þaire lewtee and luffe ilkane till oper, he said he wald noght grefe þam, bot bad þam [ask] of him what so þai wald, and he schuld graunt þam And þai answerd and sayd þat werldly ricchesse wald þai nane asche ne hafe, bot all anely meet and drink wharwith þe feble body myght be susteynd For þe gudez and þe ricches of þis werld, quod þai, er nogt lastand bot dessayuable Bot and he myght giffe þam thunges þat ware aylastand and nogt dedly,¹ þan wald þai thank him mykill Þe kyng answerd þam and sayd þat myȝt he nogt do, for he was dedly him self, als wele as þai 'Qwhare to þan,' quod þai, 'gaders þou þe ricches of þis werld, þat er transitory and may nogt last, bot, wheper þou will or nogt, þai schall leve þe or elles þou þaim, as it has befallen to þaim þat ware before þe And oute of þis werld schall þou here na thing with þe, bot naked as þou come hider sall þou passe heyne, and þi flesch sall turne agayne to erthe þat þou was made off And perfore schuld þou think þat na thing may last euermare, bot Godd þat made all þe werld And ȝit, nogt hafand reward hereto, þou ert so presumptuous and so proude þat, nȝt as þou ware Godd þou wald make all þe werld subiecte vnto þe and þou knawez nogt þe terme of þi lyf ne þe day ne þe houre' When Alysaundre had herd þir wordes and swilke oper, he had grete wondre þeroff and was gretely compuncte and went fra þam and did þam na disese (Warner's edition, pp 145-6, see, also, the important note on p 218)

Yet ben there other peple whiche ben callyd groyne & bragman whiche ben fayrer than they to fore named / that for to saue anothers lyf / wyll put them in to a brennyng fyre (Caxton, *Mirroure of the World*, sig e₆ verso)

202 4-6 This refers, of course, to the famous *Epistola Alexandri de Satu Indrae* A full discussion of the *Letter*, together with the Old English and Latin texts, may be found in Stanley Rypins, *Three Old English Prose Texts in MS Cotton Vitellius A xv*, EETS, OS 161 See also the *Historia Alexandri Magni*

202 6-7 And thanne he passid ouer in-to the land of Eigre S
Et puis passa oultre en la terre d'Eigre F
Et interea transit versus terram Cijm L
Et puis passa oultre la terre de Tigne (? or Tigue) f g
And from thens he passed vnto the lande of the Swanne HH
HH must have read 'terre de Cigne'

202 25-204 27 The story of the trial is given in much greater detail in the French text than in the Latin original

204 23-5 aussi comme s'il vouldist dire que Dieu ne deuroit enuoier pluie, soleil ne autre chose qui fist le biens fructifier en la terre de ceulx qui ne font droictunere justice F

¹ In the Cotton MS (Titus C xvi—ed by P Hamelius, EETS, OS 153, p 196) this reads 'But ȝif it were in his powere to make hem immortall, þerof wolde þei preyen him & thanken him'

204 26-7 et dist au juge de celles gens comme vous estes sont fermes
le ciel et la terre F, *omitted in f g*

and said that there were but fewe suche peple vpon erthe, as they were
in that lande R TD

204 31 Worcester, frequently, expanded the contraction for 'is',
writing 'ys' directly after the word So he wrote here (fol 67b) an 'ys'
behind the existing 'thingis', and the scribe of the hypothetical MS 'y'
wrote 'thingis is' Again, it seems unlikely that the scribes of T and U
could have independently made the same mistake compare the note to
p 122, ll 17-18

204 33-206 2 Responderunt quia nostre sunt certe domus ad quas
habemus celeriter transmigrare L

et quant des fossez qui estoient deuant leurs maisons perpetuelles es-
quelles ilz deuoient tantost entrer F

et quant est des fossez qui estoient deuant leurs maisons, ilz respondirent
que c'estoient leurs propres maisons ou ilz auoient brief a aller et le plus
long temps a demourer f q

and they sayde that the pittes or graues were their owne houses to which
they shold sone go to and there dwelle vntil the day of iugement R TD

206 6 ou par aucuns respons des abres F, *but not in L*

Tho he com to the treo,
He feol sone on his kneeo,
And thoughte in god fay, &c

The Lyfe of Alisaunder, printed from Lincoln's Inn MS 150 by Henry
Weber in *Metrical Romances*, &c (Edinburgh 1810, vol 1, p 284) It occurs
also in the *Epistola Alexandri*, in both these works the tree foretells
Alexander's death by poison Mandeville has the following note 'Bot men
pat dwellez nere þe ruer talde vs þat in þase desertes er þe treesse of þe
Sonne and þe Mone, whilk spakk till kyng Alisaunder and talde him of his
deed' (*Maundeuill*, p 147, see also Warner's interesting note on p 219)
See also Caxton's *Mirror of the World*, sig e, recto

206 30-3 Or scoy doncques que mon esperance sortisse son effiet et
tu bien sceu que j'ay si grandement vescu en ce monde que tu as assez a
pensser sans pensser a ma mort F

MSS f and g read 'Or fay' and 'tu as bien sceu', but compare S

208 5-8 Scias etiam, mater, quia homines te ipsam considerabunt
rescipientes in tua confortacione et desperatione, si suasionem meam aut
suscipias aut spernas L

Et sachez, mere, que les hommes en regardant ta maniere considerans ta
condicion et ta discreccion, pourquoy, mere, soiez bien reconfortee et de
fort courage F

210 6-24 Hier Alixandre faisoit son tresor d'or
Et hui or et argent en ont fait leur tresor
A Alixandre hier ne souffisoit le monde
Et hui lui en souffist l'espace d'une tombe
Alixandre sur terre hier commandoit forment¹
Hui est contrainct sur terre auenir a neant

¹ forment] souuant a

Hier pouuoit Alxandre maint de mort delurer
 Huy n'a peu les dars de la mort eschiuer
 Au jour de hier Alixandre l'ost conduisoit en guerre
 Mais au jour duy son ost si la conduit en terre
 Hier la terre Alxandre cheuauchoit dessoubz son pie
 Mais au jour duy la terre soubz [soy]¹ le tient lie
 Checuns prisoit au jour dier Alxandre
 Hui n'est prises ne que terre ne cendre
 Hier amoyent Alixandre maint par especial
 Qui lui ne² tiennent compte mais que en general

These lines are transcribed from MS nouv acq fr 10237 (fol 203b) of the Bibliothèque Nationale, it is also found in MS ancien fonds fr 916 (fol 172a = a) and MS nouv acq fr 6882 (fol 47b = b) of the same library, the latter manuscript being omitted in Långfors, *Les Incipit des poèmes français*, Paris, 1917, p 158. Another copy of this poem may be found in Toulouse, MS 822

Hoccleve included a similar passage in his *De regimine principum*

Whan Alisaundre dede was, and in his grave,
 And his tounbe of golde wrought fulle richely,
 As kynges dignytee wole axe or crave,
 Divers filosofres drowe hem ny
 Therto, and as one of hem stode therby,
 He seide thus, amonge the folkes alle,
 'Seethe suche a chaunce now newe is falle

This Alisaundre made ysterday
 Of golde his tresour, but golde makethe now
 Tresour of hym, as ye beholde may '
 Another filosofre seide eke how
 Alle this worlde ysterday was not ynow
 To stoppen Alisaundres covetise,
 And now thre elles of clothe hym do suffice

(Edited by Thomas Wright for The Roxburghe Club, London, 1860, p 192)

This tale was very popular in the later Middle Ages, it also occurs as story No xxxu in the *Gesta Romanorum*, in James Yonge's translation of the *Secreta Secretorum* (E E T S, E S lxxv, p 151), and, of course, in the *Historia Alexandri Magni*. Occasionally the philosophers are named, as, for example, in Jacques Le Grand's *Livre de bonnes mœurs* (Morgan MS 734, fol 44b)

Et ad ce propos nous lisons comment vn philosophe nomme Colonus en parlant de Alxandre disoit O Alxandre tout le monde ne te souffisoit mie, et maintenant vj piez de terre te souffissent pour ton corps enterrer

In the *Fiore di Virtù*, it is found in the chapter 'De la tristeza' (Venice, Jenson, 1474, caput x)

Et Gulico diceua questo e quello Alexandro che signorizaua tutto lo leuante, et al presente tre passi di terra s'il tenne Barbalico disse Alexandro parlaua et muno hauea ardire de responder contra lui, hora

¹ [soy] Omitted only in this manuscript

² lui ne] huy n'en a b

ognun ardisce di parlare perche non puo dir niente Dalphino disse quegli che non uedeuano Alexandro haueuano paura de lui, et hora quelli che 'l uedeno nol timeno niente Altumiano disse Alexandro rezeua al mundo gl'homini, et hora e retto da loro Prisciano disse missuna cosa duro contra Alexandro, et esso non a pussuto durar contra la morte, 6c

Knust, *Mittheilungen aus dem Eskurial*, Tubingen, 1879, p. 556, gives a further number of examples See also Morawski, op. cit., p. xui and n. 8

212 25-32 Et quant Alixandre commenca a regner, il n'auoit que xvij ans et son regne dura xvij ans, desquelz il en emploia vij en batailles, en grant conquestes et les vij reposa en visitant ses terres conquestees et ot vitoire sur xxij manieres de langues et cercha en deux ans tout orient et occident et le nombre de sa cheualerie retenue seulement a ses gaiges a lui estoit CCCxij^m seulement, sans les varles et autres gens neccessaires de guerre F

212 33-214 3 Fuit Alexander rubei coloris, lentiginosus, unum oculum habuit varium, alium nigrum, dentes minutos acutos, faciem leoninam, fuit multum fortis et ab adolescentia sua usus est bellis L

et fut de couleur vermeille, lentileux, il ot vn oeil vair et l'autre noir, menues et agues, face de lyon, et fut moult fort et moult vsa et ama batailles de son enfance F

The French MS omits 'dents', of course When Scrope made his translation, he took the 'menues et agues' (there is, naturally, no punctuation in the MS) to modify 'face', apparently ignoring the fact that the adjectives are in the plural R has 'smale and sharp teth'

216 13-14 il respondist que vng bon queuz ne se deuoit point esbahir de veoir plusieurs moutons et autres bestes en sa cuisine q, et il respondi que vn bon queux ne se deuoit pas esbahir plusieurs moutons et autres bestes en sa cuisine F Compare S and HH

218 5 And Alexaundre askide of Aristotle S R

Et demanda Alixandre a Aristote F

Et requisivit Platonem L

Et demanda Alixandre a Platon f g

And Alysaundre asked Platon HH

218 15-16 Respondit nolo servorum dominus esse, qui liberorum dominus existo L

il respondi je qui suiz franc me puis bien passer d'estre seigneur de serfs F

il respondit je qui suis seigneur des frans me puis bien passer d'estre seigneur des serfs f g

And he ansuerd I that am lord of them that ben grete and myghty lordes may wel forbere to be lord of their seruauantis R

218 25 Et quando capte fuerunt file Daru, 6c L

Et quant les femmes et filles Daire furent prises, 6c F

Et quant les filles Daire furent prises f g q R HH

'an regem Alexandrum, qui Daru regis uxorem eandemque eiusdem sororem, praeho magno captam, quam esse audiebat exuperanti forma, uidere noluit perducique ad sese prohibuit' Aulus Gellius, vi viii (Venice Jenson, 1472).

219 10-13 And somme asked hym what thunge was moste profitable and moste pleasaunte to hym in the getyng of his lordshippes, thanne he aunsuerd and seide that I haue hadde wherof to recompense hem that haue done me seruyce HH

Et demanderent aucuns a Alixandre quelle chose luy auoit este plus acceptable et mieulx plaisant en la adquisicion de sa seignourie' [Il respondit] ce que j'ay eu de quoy donner et recompenser a ceulx qui m'ont serui oultre leurs dessertes g q

This sentence is omitted in both F and S, but not by R

220 5-8 Et lui demanderent plusieurs comment il estoit si puissant, veu qu'il estoit si jeune, et il respondi pour ce que j'ay mis peine d'acquerr amis et donne a mes ennemis, en telle maniere ay je eu puissance sur touz F

In Ashby's *Dicta Philosophorum* (st 145) there is a very similar passage attributed to Ptolemy, but it is not in Franceschini's text under Ptholomeus It reads

Philosophi dixerunt Alexandro imperatori, quomodo in etate tam tenera potuisti, & vt regna perquirere Respondit quia reconcilians inimicos amicos feci, & amicis beneficis satisfeci, hec Tholomeus

Philosophers asked a question

Of kyng Alex[an]dre, the emperour,

How in his tendre age in possession

Hathe gotten mony realmes with fauour

He answered, by two meanes with honnour,

Oon to reconcile his enemies,

Another to do wele to his freindes

220 15 At ipse dixit non terreamini, quia hec non intulistis mihi, sed illi potius quem vos perfundere putabatis L

Si leur dist car vous n'aez mouillie qui est celui que vous cuidiez moullier F

Scrope made the best translation possible of this corrupt French text

Si leur dist n'aes paour car vous n'aez moullie que celui que vous cuidiez moullier f, so R

222 8-12 Et demanderent aucuns a vn saige appelle Nicomache comment obeissent les hommes si ligierement a Alixandre, et il respondi pour ce qu'il a en soy bonnes vertuz, qu'il a bien garde justice, et qu'il a este et est de bonne conuersacion et de tres excellent gouuernement F

223 29-30 And seith do wele to othi? men, yf thu wilt that thei wole do wele to the HH

Et dist fay bien a aultrui se tu veulx que on le te face f g

Omitted in F, S and R

224 8-16 Pytholomeus fut grant astronomen,
Grant philosophe et rempli de tout bien,
Tres grandement expert en geometrie,
Arismetique, musique, astronomie,
Qui fit le liure qu'on nomme Almagestis
Et plusieurs autres et fut ne du pays
D'Egipt, dedans la grande Alexandrie

Pas ne fut roy combien aucun le die, &c (SJ, fol 15b)

The description of Ptolemy, given in the Latin text, is omitted in the French and English versions

224 17-18 Et dist le saige doit craindre et doubter Dieu afin que ses pensees lui soient plus souuent adrecees F

Omitted in f, g, q, and R

224 25 Et dixit bona instructio, sensus seu discrecionis est socia, et hominibus est gratus interpres L

Et dist bon sens et bonne discreccion sont compaignons de discreccion F

And sayd good wytte and good discrecion ben felawes R

224 29-226 1 Et dixit non nisi cum noscente ventatatem disputare intendas nec impendas nisi petenti consilium, nec nisi bene conservanti tuum pande secretum L

Et dist garde toy de [desputer] avec vn homme qui n'a point de congnissance, et ne donne conseil que a celui qui le te demande et ne reuelle ton secret que a celui qui le saura bien celer F (*reading desputer*)

226 2-3 Et dist vne grant maison met son maistre en moult de melencoles F q

Et dist vne grant maison met son maistre en moult de grandes merueilles f

226 5-8 Et dixit bonorum corda castra sunt secretorum Et dixit qui ab hominibus non corrumpitur, ab eo homines corrigentur L

Et dist les cueurs des bons sont les chasteaux des secretes Et dist vn homme qui n'est pas acorriger par autres peut seurement corriger autrui F, so f q *but with 'corrumpu' for 'acorriger'*

And said the hertis of good peple ben the castell and forterescis of secretes And said a man that is not to be correctid by other men may surly correcte them of their faultes R

226 12-15 Et dixit malum malo exime, quia ferrum non vincitur nisi ferro Et dixit spes iocunditatis est successio quia, quantolibet differatur, sapor blanditur ipsius Et dixit securitas singulorum aufert tristitiam, plurium solacia demit timor L

Et dist on doit pugnir les mauuois ainsi comme le fer est lime par vne lime de fer Et dist seurte oste tristesse et poureite empesche leesce F

Et dist on doit punir les mauuais par les aultres mauuais ainsi comme le fer est lyme par vne lyme de fer Et dist seurte oste tristesse et peresce empesche leesce f, *similarly q but with 'paour' for 'peresce'*

The first sentence is not in R, the second reads And sayde surete putteth aweye sorowe and fere empescheth gladnes

226 20-2 Et dist les hommes sont de deux natures, les vns ne peuvent estre assomus⁽¹⁾ ja soit ce qu'ilz treuuent assez, et les autres ne treuuent riens ja soit ce qu'ilz quierent touz jours F so q, *which, however, has 'assouuiz'*

For Scrope's translation of this proverb see also the note in the Introduction p lxi

228 7-8 Et dixit infirmitas carcer est corporis et anime cogitatus L

Et dist maladie est chartre du corps F f g

And sayd sekenesse is the prison of the body and saluacion of the saule R

228 9 In Leber's 1533 print this philosopher is called Absalon

228 12-13 This somewhat resembles Lydgate's 'Four things that make a man a fool'

Quatuor infatuant, honor, etas, femina, vinum
 Worschip, women, wine, vnwelde age
 Maketh men to fonne for lak of ther reson,
 Olde causeth dulnesse and dotage,
 Worsch[1]p causeth chaunge of condicion,
 Excesse of wine blindeth discrecion,
 And bookes alle, that poetes wroot and radde,
 Seyn women moste maken men to madde

(Morgan MS 775, fol 320)

Carleton Brown's *A Register of Middle English Religious and Didactic Verse*, Oxford, 1916-20, and H N MacCracken's *The Minor Poems of John Lydgate*, E E T S, O S No 192, both omit to list the Morgan MS of this text

228. 13 werre S, guerre F, laxamentum L, jeux f, pleyes HH

In q the third danger to a king is given as 'La tierce par trop vser de femme, de vin, et de chasse' So R

228 13-14 quarta est malos habere modos inique agendo, et in penarum afflictione crudelem esse L

la quarte par mauuaises manieres faire choses iniquez F

F and S have the same omission

la quarte par auoir mauuaises manieres et faire choses iniques et estre trop cruel en affliction de paines f g

the fourthe is to be of euyll maneres and of wicked condicions and also to be to cruel and vengeable R

228 14 quinta est plures inimicos et adversarios habere L

la quinte est pour auoir ennemis aduersaires F

la v par auoir plusieurs ennemys et aduersaires q

229 4-7 And seith the soule maye neuer be deceyued by his hope vnto the tyme that the body take his ende And seith folye is the gretteste enemye that man maye haue HH

Et dixit quousque finis pertingat extremum, sua spe anima non frustatur Et dixit deterior inimicus quem aliquis habere potest est animam habere ignaram L

Not in F or S

Et dist l'ame ne peult estre deceue de son enfance jusques a tant que le corps prenge fin Et dist folie est le plus mauuais anemy que l'omme puisse auoir f g, so R

In q the first saying correctly reads 'Et dist l'ame ne peult estre deceue de son esperance iusques a ce que le corps preigne fin'

229 37 [debate] HH misread the French 'delit'

230 14-16 Qui regem a fraude non eripit, & medico ueritatem occultat, et debitum pandere secretum non pandit amico, interimit seipsum, hec Asseron

Who that in il chalengeh not a king,

And hidithe to his leche the verite,

And hidethe secretnesse from frende louyng,

He must slee hymselfe, or ellis vnthe

To be playne & trewe is grete libertee,

For trouthe at longe shal never be shamed,

Though he be other while iuyl gramed.

(Ashby, *DP*, st 151, compare Franceschini, p 144, note 1, for the Latin MSS which include this saying)

232. 3-5 Plurimum est graue regnum adquirere, sed est scire grauius conservare, hec Asseron

A king, any region to conquere,
Is right costlowe, harde, painful & greuous,
But to conserue a roylme is me more fere,
And more wisdame & wytt, & more laborous,
Gretter prouision, and more tedious,
Better were a thing neuer to [be] had,
Than in handes to quaile & to be badde

(Ashby, *DP*, st 153)

232 9-10 Et dist la mauuaise loy et l'amour des mauuois n'ont plus de duree que l'ombre d'une nue F f g, so L R

232 11-12 And Assaron scyth that the wyse man enforseth hym to draw hym fro hurtes, and the foole doth his diligence to fynde hurtes *Othea*, p 90

232 18 [Leginon] As to the spelling of this proper name, it may be best to recall the words of James Gairdner (*Sailing Directions for the Circumnavigation of England*, Hakluyt Society, 1889, p 10) 'These letters (*m*, *n*, *u*, and *v*), as every one knows who is at all familiar with the handwritings of the period, were invariably expressed, when in the middle of a word, merely by a number of upright strokes called *minims*, no difference whatever was made in the formation of the letters *n* and *u*, and the *v*'s had no dots to distinguish them Hence, ambiguities may occur occasionally as to the spelling of proper names'

In the Latin text the name is Loginon In the French text, it is found as Loginon (MSS a b e g h j k r s w), Longion c, Longuyon i, Logmon or Loginon m n t, Longinon o p z, Lognion u, Loignion v, and Loginon x Telin has Loguyon, and Leber (1533) prints Loguion In f the first occurrence of the name *may* be read as Legmon, although subsequently it is clearly Loginon Caxton prints Legmon In the MSS of the Scrope texts it is impossible to be quite sure whether the name is Legmon or Loginon, the latter has been chosen as being nearer the French In MS C the name is distinctly Loginon, while in U it is Legmon and once at least Loginon Similarly, in HH the name may be Loginon or Logmon In his catalogue of the Emmanuel College MSS Dr James prints Legmon Ashby has Logmon (The readings Longuyon and Loguyon are probably the result of a confusion of Loginon with the *trouuere*, Jacques de Longuyon, see *Hist Litt de la France*, tome xxxvi, p 1 and ff)

232 19 in terra Sem L, en la terre d'Estam or en la terre de Stam F

232 34-234 4 et salua son maistre leque^l ne lui respondit mot pour la pensee ou il estoit, ja soit ce qu'il eust coustume de le araisonner pour les bons mox qui estoient en lui Et adonc lui dist Loginon maistre qui t'a couroucie? et il ne dist riens F f g

234 24-6 Respondit veritatem proferre, fidelem existere, et super inutili re non vacare L

Je le te diroy, dist Loginon, verite dire, estre loial, et non vacquier sur vne chose invtile F

234 33 of þis worlde S, de ce monde F, alium mundum L, of the tother worlde HH R

236 28-9 Filz, garde que le coq ne soit plus matin esueillie que toy
Filz, crains Dieu et te garde de vaine gloire q
Scrope combined these two sentences into one

237 8-9 et posuit se inter arenale vel altare et templum L
et se fist reclus en vn tēps [sic] F

Possibly Scrope did not know what to make of the 'tēps' and consequently omitted it Rivers has

and made hym-self a recluse in a temple R

238 17-18 si ab eo dissociaberis, te sequetur L
se on le suit, il fuit les gens F
If men folowe hym, he fleeth the peple R

238 26-9 et si veritas suo voto consonet, eam diligit et commendat, et si dissonet, eam vituperat et abhorret L

et se d'aventure verite s'acorde a aucune chose qui lui plaise, il la loe et recommande moult et folie est contraire a sa volente, il la blasme et vitupere F

F has 'folie' for 'se elle', hence the Scrope text It is omitted in g and R

240 11 'he hath countenance' is Scrope's translation of 'il a continence'

Mais le saige est de toutes contraires condicions, car il a continence, justice, sollicitude, pardon, humilite F

240 14-17 liberalis petentibus, sapienter profert si loquatur, intelliget allegata, si monstraverit, mansuete monstrabit, si didiscant, bonas questiones movebit, si benefiat ei, gratificat, si secretum ei commiseris, non revelabit, et si ipse tibi committat, de te plene confidet, et si aliquid dederit, non improperebit L

Il est liberal aux demandeurs, saige parleur, bien entendant les paroles d'autrui, s'il aprent, il mouuera bonnes questions, se on lui fait bien, il en saura gre et si fera bien a autrui, s'il donne, il donera liement sans reprouchier F

Compare also S and HH MS f reads after 'gre' Qui lui dira son segret, il ne le reuelera a nulle et si se fiera bien en aultri

R (so HH) has 'who telleth him his conseyll, he shal kepe it secrete and he shal truste wel in other' This corresponds to the text in q, which reads 'Qui luy dira son conseil, il le tendra bien secret et se fiera bien a autrui'

240 29-30 pro malis bona impendit L
se on lui fait mal, il fera bien en lieu F, so R

242 7-10 Et la langue est comme l'uys de l'aumaire de sapience ou chascun peut bien entrer s'il n'est bien ferme et pource on peut bien garder la clef, c'est assauoir la langue, &c F

Omitted in HH, MSS f and g read 'doit' for the second 'peut'. Compare also p 166, ll 13-14

242 16-17. Fili, qui miserebatur, eius miserebatur alter L

Longino disse chi ara misericordia d'altrui, idio ara misericordia di lui, FV, fol 6^b

See also note to p 38, ll 2-3

243. 26 'and resceue hem in mekenesse' From here on the text of the Helmingham Hall MS is jumbled, as noted in the Introduction. The folio numberings in the margins will explain the confusion as it stands in the manuscript, compare, also, p xxxviii, note 3

244 8-9 *melior scilicet ut qualis ipse est talis fias* L

aux bons en priant Dieu qu'il efface leur peril F

Compare S and HH

au bon en priant Dieu que on puisse estre son parail f

to the goode in praying God to make him semblable and like to hem R

au bon en priant Dieu qu'il le vueille faire son parail q

244 20-2 *Et dicunt quidam quod sepultura Loginonis sita est inter mesquitam harenalis et locum ubi sit forum* L

Et dient aucuns que Loginon est en terre en vne ville appelee Carenelle entre la mesquite et le marche F, so f and g, but with 'Caterualle', R with 'karaualle' Scrope and F have 'en terre' for 'enterre'

244 30-1 *wheder y schalle be in pe betir partie or noon* S

se je seroy allegre ou non F f g

whether I shal be aleged and discharged ar none R

246 13-15 *Et dixit in recomendacione Dei homo quiescit, et mendacis premium est ut non credatur eidem* L

Et dist vn homme veritable se repose, et le louter d'un menteur est que on ne le croie point de chose qu'il die f, so R

Scrope translates the text of F, which reads Et dist vn homme veritable se repose en le voyer d'un menteur est c'on ne le croit de chose qu'il die F

248 18-21 *Et dist deux paciencies sont en ce monde, donc l'une est veoir et endurer pacientment ce que on het, et refrandre sa volente* F f g, so R

Deux paciencies sont en ce monde L'une est souffrir et endurer pacientment les aduersitez et tribulations que on a et l'autre si est refrandre ses volentez Teln (fol 105^b) under Seneca.

248 21-5 *Le pacient n'est congneu qu'en ses aduersitez / ou en son yre Le vaillant n'est congneu que en guerre ou en bataille / et l'amy n'est congneu qu'en necessite* Teln (fol 108^b) under Cicero

Compare also p 72, ll 1-2

And to this purpose Legaron seith that a knyghte is not knowen but be his dedes of armes *Othea*, p 81

248 30-2 *Ne sis suspiciosus, quia suspicio inter te & amicorum quemcumque, amorem abscindit, hec Logmon [sic]*

Amonges many thinges, oon thing kepe,

Not to be ouer meche suspecious,

Ner compasse, ner wade thern ouer depe,

For that is a conceyte sedicious,

Bryngyng many a man right vertuous

To departe from the grete affection

That he was of by goode entencion

(Ashby, *DP*, st 80)

248 32-3 *Et dixit sensus absque doctrina arbor infructifera reputatur* L

Et dist sens sans doctrine est comme un arbre sans fruit F f g, so R

Et dist vie sans doctrine est comme l'arbre sans fruit q

250 3-4 Onese dist quant les gens enuuellissent, leurs vertuz sont desprisies et sont les riches plus paoureux que les pources F

In the Latin texts this philosopher is called Avesius, Erehus, Eveleus, Evelus, and Anesius In the French texts Onese is usual, although Anese (c and z), Nese (i), Eveze (g), Orose (k), and Uries (s) are also found Rivers has Anese, while Ashby writes Enesius

[A]nese seyth whan men wax olde ther vertuse be despysyd Rych me[n] be more dred than pore The gode deyth ys bettyr than a fowle lyve The best fortune ys to have a gode felaw Whan pou arte with gode men pou shalt be gode Whan pou hast offendyd ask sone for-gyfnes Thank hym pat seyth or dope gode He may nat know many thyngys pat know nat hym-selfe A kyng pat ys rythvl & doth ivstyse shal reyne (MS Ry 20, The Newberry Library, Chicago, see Introduction)

250 15-16 Si amorem tuum volueris cum aliquo durable esse, eum bene agendo informes, hec Enesius

Yf ye wol that your loue be with man durable,
Enfourme hym to do wele with grete stering,
For vertue shal euer be pardurable,
Where vice shalbe abhorred & hatyng,
And euer be in trouble & crakyng
Louc standith in God & in his swetnesse,
And wol not be had but in blessidnesse
(Ashby, *D P*, st 115)

250 16-17 Et dixit si rex egerit iustum et rectum, &c L

Et dist se vn roy est juste ou droictuner, &c a

Et dist se vn roy est juste et droituner, &c b c f g h i j k n p q r s v
w x y, so R

Et dist si roy est juste, &c l

Only Scrope and the French manuscript here used read 'or'

250 21-6 In the Latin MSS the philosopher is called Macdargis, Medargis, Medardus, and Medarges In the French texts the name occurs as Magdarge (MSS d f o), Macdarge (a b c e n p r t w), Madargue (g), Ardarge (i), Madarge (j), Sacdarge (k z—also R), Mardarge (s v), Mardage (u), and Matdarge (w) Ashby writes Maedarges, while in *Othea* the name is Magdare Teln has Dardage, and Leber prints Daardage

Sacdarge dist les besoingnes de ce monde sont adrechies par deux choses, l'une par science dont l'ame est adrechue, et l'autre par sollicitude dont l'ame et le corps sont adrechies On laisse moult de maulz a faire quant on a vn seigneur doubte et cremu Noblesse de l'ingnie est moult couuenable a recevoir science, &c (Mansion, fol 74^a)

Mardage dit les besongnes du monde
Sont adrecees par science profonde
Ou l'ame prete son adresse et estude
Les autres sont par grant sollicitude
Dont on adresse tant l'ame com le corps, &c
SJ, fol 16^a

252 12-15 Therefor Magdare seith, 'In what [place] that euer thou be wyth thy enemye, holde hym euer in suspecte, thow that thow be myghtyer than he' *Othea*, p 97

252 18-21 Et dist vn homme souspeconneux ne peut auoir bonne vie.
Et dist celui est bien descongnouissant et ingrat qui ne scet gre des biens
qu'on lui a faiz mais oncore l'est plus celui qui le nye F q

In f the second saying reads 'Et dist celui est bien descongnouissant et
ingrat qui ne scet nul gre des biens que on lui a fais le temps passe, mais
encore l'est plus celui qui le nye, et pire celui qui rent mal pour bien'

252 23-4 Thessile fut philozophe tres grant,
Le quel disoit tu dois mieulx estre engrant
D'auoir paroles rudes et profitables
Puis que tu scez quelles sont veritables, &c

SJ, fol 16^b

Thesile occurs also as Theophile (y), Thethesille (d), and Sesille (g)
Ashby has Tesilus

252 28-30 Et dist vn marinier ne s'ose mettre en mer s'il n'a vent
propre et nous exposons absolument a touz vens F

f, g, and HH correctly read 'nous exposons nos ames'

And sayde as a shipman taketh not the see without he seth that he hath
a couenable wynde, no more shuld a man dispose him to eny maner werkis
without that it wer couenable for the saule R

252 30-2 And Thessille [se]ith, 'Thou shuldest doo that the which is
moste [pro]fetable to the body and most behouely to the soule and fle the
contrarye' Othea, p 82

254 20-3 et quant voudras couroucier toy meismes si te monstre
comme le malade au mire F

This manuscript has 'couroucier' for 'corriger', so that Scrope has
'angre thi-silf' instead of 'corecte thysel' In Mansion's edition Saint
Gregory is not given a heading but is added to Thesille in this manner

Et quant tu voudras corriger toy meisme si te monstre comme le ma-
lade au mire Saint Grigoire dist recommande a Dieu le commencement
et la fin de toutes tes besoignes Estudie et metz paine a sauoir toutes
choses, et retiens et esliz les meilleures, &c fol 75^b

The Latin 'in Deum statue principia negociorum tuorum et fines' is
found variously translated in the French texts

Recommende a Dieu le commencement et la fin de tes besoignes a o x

Recommende a Dieu le commencement et la fin de toutes tes besoignes
b c e g h i j k n s u y z BM

Recommende toy a Dieu au commencement et la fin de toutes tes be-
soignes q

Recommende a Dieu le commencement et la fin et le moyen de toutes
tes besoignes f

Recommende a Dieu le commencement et la fin de toutes les besoignes
que tu feras p

Recommende a Dieu le commencement et la fin de toutes tes oeures t

Recommende a Dieu le commencement de tes besoignes et la fin w

Recomaunde to God the begynnyng and the ende of al thy werkis R

This maxim was also used by Ashby in connexion with the following
lines (P P, st 118)

Take this for general conlusion,

In euery case where counsail is lackyng

Committ you to Goddes direccion,
 And your matiers shall haue goode begynnynge,
 And consequently come to goode endynge
 For that thyng that is bi God comenced
 Shal fynnyssh wele with hym so insenced.

256 4 In BM the chapter on Galen is condensed to Gallien fut vng des huit medecins excellens en l'art et science de philosophie

256 6 Gorus HH L F

256 11 vuj F R S, sexdecim L f g HH Concerning Galen's genuine and spurious works compare Ludwig Choulant, *Handbuch der Bucherkunde für die ältere Medizin*, Leipzig, 1841, pp 98-112, for the surviving MSS see H Diels, *Die Handschriften der antiken Ärzte*, Berlin, 1905-6, Teil I, pp 58-150

256 14-16 Galienus itaque natus fuit in Pergamo, civitate Asiae, Athenas, Romam et Alexandriam pergens pro adeptione scientie L

Son pere l'enuoia en Aise en la cite de Progome, en Athenes, a Romme, et en Aluxandre pour trouuer les milleurs maistres F

256 20 Estam See note to p 232, l 19

256 25-8 Lequel respondi je pren autant de desplesance en vos esbatementens comme vous y prenez de plaisirs et pren autant de plaisir de penser a ma lecon comme vous faites a vos autres jeux F, Leber has 'plaisance' for 'desplesance'

To whom he sayd I take as grete pleasaunce to recorde my lesson as ye do in your playes R

257. 18-19 and there he lerned phesyk, geometrye and gramer and othir sciences HH R L, omitted by F f g S

et la aprint geometrie, medecine, grammaire, et aultres sciences q

258. 1-2 in principio regnationis [Antonii] L

au commencement du regne d'Octouien F f g

in the reigne of king Octauien R

au commencement du regne de Anthoine q

258 3-8 Et dicebatur ibi quod multi libri Galeni cremati fuerant in quadam villa in qua libri conservabantur, inter quos libros fuerant quidam libri de littera Aristotilis scripti, et alii Anaxagore, et etiam Andromachi, et quidam liber quem edidit Ruffus, de tyriacis et toxicis L

Et dist on que moult des liures Galien furent ars en vne ville ou ilz estoient en garde, entre les quelz furent ars aucuns des liures Aristote escriptz de sa main, d'Anaxagoras, et d'Andromate et vn liure ou yus [sic] des triacles et des venims F

Scrope left a blank instead of attempting to translate the 'ou yus' One of the Morgan MSS (f) has 'que fist Ruyus', g reads 'que fit Ruyus', and R, 'that he hadde made' In q the work is attributed to one Raxus

This passage probably refers to the accidental burning of the great library in Alexandria by Julius Caesar

The description of Galen is omitted in the French, and consequently in the English, texts The Latin reads Fuit Galenus remissi coloris, grandum humerorum, ampliarum palmarum, et digitorum longorum, habens capillos bonos, et convenientis stature et ridentis aspectus, multe locutionis et pauci silencii, et erat multi incessus, habens delectationem in cantu et

instrumentis, equitabat multum, cum regibus et dominis libenter conversans L

258 26-7 Et auoit Galien un^{xxx} et sept ans f So Latin and French texts, HH and R

260 5-9 Jadis ceulx qui estoient plus atrempez en leurs viures et qui moins buuoient de vin estoient les plus honnorez et mieulx prisez, mais de present les plus gourmands et qui plus s'en yurent sont le plus hault assis a la table des seigneurs pour donner aux autres exemple de ainsy faire MD

260 17-21 Quis est iustus et quis sensatus? Justus est ille qui potest iniusticiam agere et non agit, et sensatus sive discretus est Rex omnis qui nouit id quod humana natura sufficit, hec Galenus

Who is iuste, who is discrete & wytty?

He is iuste, that may do wronge, & dothe right

He is discrete, that knoweth perfily

Al thing after manne-is nature & myght

Therefore alwey, in euery man-is sight,

Attrempe you to be iuste & discrete,

Whiche bene to your high mageste mete

(Ashby, *D P*, st 118—for the Latin compare Franceschini, p 164.)

260 25 The fact that Worcester here adds 'Milo of Atteneis' to the description of the man who carried an ox on his back is clear proof that he was at least acquainted with the 'Tully de Senectute' The story will be found in Caxton's edition on folios c₈ and d₃ verso

260 29-30 If he might reise it hier, yit for alle pat he may not make him good (Lost in HH, probably as the result of the jumbled text)

260 31 For Protege, as well as the subsequent philosophers, the reader should see the Index of Names, where the names as they appear in all the English MSS will be found

262 1-3 "ἀλλὰ καὶ ποτ' ἐρωτηθέντα πότε δεῖ πλησιάζειν εἰπεῖν ὅταν βούληται γενέσθαι αὐτοῦ ἀσθενέστερος" Diogenes Laertius (viii 9), under Pythagoras

262 14-15 Respondit emas me, vel non, bonus existam L

il respondi mais ne vouldrey rens se vous ou vn autre ne m'archatez F f

auquel il respondit moins ne vouldroye je se vous ou [vn] autre me achetez g

to whom he ansuerd I am no thing worth but ye or som other bye me R

262 25-7 celles donc en leur vielesces ilz auront les ignorans a grant vilte F

264 9-10 Donc le Grec dist je puis bien corriger et amender ma penssee mieulx que ma parole F f g

Than the Greke sayd I may wele correcte and amende my thoughtus but not my wordes R

264 16 [paynim] Should read 'payeur' as F, f, and R, g has 'payen'

264. 19-20 Et dixit Amonius cogitatu mediante sapiens loquitur, ymaginacionem spernens, insipiens ymaginacionem solum attendit, negligens cogitatum L

Et dist Almonius le saige parle par ymaginacion moyennant ta penssee F

F and S have the same omissions and mistakes In f the text reads Et

dist Amonius le sage parle par ymaginacion, moyennant sa pense et le fol parle par ymaginacion sans pensee

And sayd the wysemen speke with good deliberacion and the fooles [sic] speke without aduisement R

264 26-8 et est celui bien diligent et soigneux qui se corrige par autry et fait milleur prendre exemple a autrui que la donner a autres Fg

264 30-266 1 Ne sceuent ilz pas que ce vault neant plus que les cheuaulx et autres bestes de somme qui sont chargies d'or et d'autres richesses F
Compare also my note in *The Library*, December 1934, pp 316-26

266 11-12 Et fecit Pilotocus bovem unum luteum L

Et fist Pilotheque vn beuf de boe F

Et fist Pilothe vn beuf de voirre fg

266 21-3 Et dixit Dimicrates patiencia est inexpugnabile castrum, festinancia vero penitudinem adducit, et fructus veritatis est honor L

Compare note to p 104, ll 27-8

268 8-9 Et dixit Samaron perdidit quod habui, quorum loco sum vehementer timorem adeptus L

Et dist Sameron j'ay perdu ce que j'amoye pourquoy je n'ay mes de rens paour F

'j'amoye' should read 'je auoie' as f, g, q, and R In q the proverb is attributed to Damacon

268 12 Maiz celles dedens nature seule les scet faire F

Scrope apparently misread this as Maiz celles dedens nature seule, [ils ne scevent] faire

Gregorius saide the peyntours may wele make pictures semblable to thinges but the propre thing none can make but onely God and nature R

269 5 [Orycas] Omitted in F and S, but is in R

270 9-13 Et dist Quirianus puis que vn homme ne peut estre sans penser, il doit penser es choses perpetuelles Et dist Quirius aucuns dient qu'il seroit bon que touz feussent d'une condicon, mais il me semble qu'il ne seroit mie bon car chascun vouldroit commander et nul ne vouldroit obeir et pource me semble estre bien couuenable en ce monde que l'un commande et l'autre obeisse F fg q (the latter omitting the name Quirius)

The first sentence is not omitted in R, Scrope combines the two

270 22-5 Et dixit [Silecus] de melioribus rebus mundi est, superfluitate ommissa, medium sequi, nam radix vite est metiri expensas, et vastatio est clavis paupertatis, et omnium habere gracias res est impossibilis L

Et dist Sileque de toutes les choses du monde, moyen est le meilleur et bien viure et moyennes¹ ses despences car gastement de biens est chief² de pourete, et si est impossible d'auoir la grace de touz F

Scrope follows the faulty text of this MS It should, of course, have (1) 'est moyenner' and (2) 'clef' In q the text also reads 'chef de pourete'

272 11-12 Et dist Arsides ta langue peut jurer menconge sans l'assentement de ton cueur, &c F

HH read 'juger' for 'jurer' In q the proverb is given quite a different meaning by the reading 'ne peut'

272. 16-18 Et dixit Pictagoras qui non tenet aliam vitam esse nisi

naturalem, est infelix, similis umbre que facile tollitur, et plante que lico desiccatur, et bestialiter vivit L

Et dist Pitagoras celui qui ne croit la resurreccion des mors est comme vn vmbre ou vne beste mue qui chiet legerement pour pou de vent F

After 'mue' f, g, and q add 'ou est comment vn arbre'

272 28 bot the repairing S que les pareiz F, nisi parietem L, but the walles HH

Scrope misread the 'pareiz' (parois) as 'parer' ? R reads but the departing of the stones and the tymbre

274 31-2 Coustume est plus forte a rompre que nature / coustume passe toutes choses Teln (fol 106^b) under Seneca

Compare also p 114, ll 5-6 for the second proverb

274 32-276 1 Et dist l'autre il est double astinence, l'une contraire l'autre de bonne volente qui est la meilleur F

'contraire' should read 'de crainte' as in f

And saide ther ben ij maner of abstnence [sic], one is with goode wil and the other by force, whiche is not goode R

Et dist l'autre il est double abstinnence, l'une est de contraincte et l'autre de volente, qui est meilleur q

276 10-11 tu me reprrens du mendre de mes vices F f g
thou rebukes me nat of alle my vices R

276 14-15 I hadde than leuere be the sonne than the fader S

This reading is doubtless due to the fact that F has 'a estre son filz' instead of 'a estre sans filz

276 15-18 Compare note to p 62, ll 3-7

276 29 car il aduent bien a vne foiz ce qui n'auient mie a cent f F
car il aduent a la foyz qui n'auient mye a cent q

276 30-278 2 Et dist le saige n'est mie deceu par flateries et faulces paroles ou doulces ainsi comme le serpent qui est prins et mengie du paon en regardant ses belles plumes de sa queue F

277 15-18 Et dixerunt alteri ad quid prodest bonus filius ? Respondit, patrem ad vivendum delectat, ne mortis habeat cogitatum L

And ther asked of anothe wyse man wherof profyted a good sone, he ansuwerd and seide he yeueth dilectacion to his fader in his lyffe and putteth away the doute of his deeth HH

Omitted in F, f, g, q, S, and R

278 24-5 Et dixit Aristophanus victoria verbalis non est victoria, sed victoria vera est opere vincere et non verbo L

Et dist Aristophanus victoire de parolle n'est pas vitoire, aincoys est la vraye parole en oeuvre F

Et dist Aristophanus victoire de parolle n'est mie victoire, mais la vraie victoire si est en oeuvres f

And Aristophanus sayd victorie of worde is not victorie in dede, but the veray victorie is in the werke R

278 26-280 2 Compare Ephesians vi 14 et seq and my notes in *The Sources of the Court of Sapience*, Leipzig, 1932, pp 16 and 93

279 19-20 And seith a man shulde worship the goode folkes in here lyfe and preye for hem aftir heȝ dethe HH

Et dixit decet nos honorare bonos in vita et pro eis orare post mortem L
Omitted in F, f, g, S, and R

Et dist on doit honorer les bons en leur vie et prier pour eulx apres leur mort q

280 12-14 Et dist vn autre scandaliseurs sont pires que larrons, car larrons n'embent que la monnoye et scandaliseurs tollent et embent l'amour F

HH read 'l'onneur' for 'l'amour' In Morgan MS 10 (f), 'l'amour' was crossed out and 'l'onneur' written in Teln (fol 114^a) has the same reading as the Helmingham Hall version but attributes the saying to Galien 'Scandaliseurs sont pires que larrons Car larrons n'embent que la monnoye / et scandaliseurs embent l'honneur' The Leber edition of 1533 has the same text as Teln

280 25-6 Et dist vn autre enue destruit le monde et le ronge et vse comme la lyme fait le fer F

Compare also my note in *The Library*, December 1934, pp 316-26 This saying is attributed by Diogenes Laertius (vi 5) to Antisthenes "ὡς περ ὑπὸ τοῦ ἰοῦ τὸν σίδηρον, οὕτως ἔλεγε τοὺς φθονερούς ὑπὸ τοῦ ἰδίου ἥθους κατεσθίεσθαι "

282 17-19 Et dist vn autre celui est tres grant ennemi de qui les oeuvres sont foibles et ameres et les paroles douces et courtoises F q

The Latin has 'opera fellea', which was doubtlessly translated as 'les oeuvres sont felles', the 'felles' being misread, in a number of manuscripts, as 'febles'

284 25 le vin trouble le sens F q

Scrope must have taken 'trouble' as an adjective modifying 'le vin'

285 8-9 And anothr seithe ho that pleyeth vngoodely pleyes, it is a signe of pride and it shal gladly ende in angre HH

Et dixit alter iocari cum hominibus inepte superbia est, vel errore contigit L

Omitted in F, f, g, q, S, and R

286 2-3 Et dixit alter tuam naturam semper laudabili consuetudine assuescas, et enim iam vidimus multos agnoscentes bonam viam et salubrem, qui tamen in ea incedere non poterant, eo quod antiqua consuetudo mala vicerat ipsos L

Most French MSS (so g and F) translate this as Et dit vng autre non obstant ta nature acostumee ayes tousjours condicions louables (F omits 'ayes')

MS f reads Et dist vn aultre non obstant ta coustume nature acostume tousjours condicions qui sont loables

In HH this sentence is found farther on (p 287, ll 15-17) and is followed by a saying omitted in S, F, g, and R, though it occurs in L (which does not, however, repeat the first saying) as Et dixit alter in affligendo naturam et in permittendo elongari pilos non est Dei servicium, sed in frenando naturam a vilium concupiscenciarum excessu

MS f agrees here with HH by having the following Et dist vn aultre non obstant ta nature acostume tousjours condicions loables Et dist vng aultre en afflictions et en grans barbes et en longs cheueulx n'est mie le service de Dieu, ains est en soy retraire des vices et en faire bonnes euures et auoir bonnes vertus

HH therefore agrees with f in grouping these sayings together, but differs from f in omitting the first sentence from its proper place

286. 12-14 Respondit iste mundus est somnus quidam, et alter est vigilia, medium inter eos est mors, nos autem vanitates somnorum sumus L

Et il respondi ce monde est vn songe et l'autre est vne chose esueilhee, le meilleur est la mort et nous autres sommes les vanites et les songes qui sont en sompnes F

And he ansuerd this world is a dreame and the other world is a thing awaked R

Leber prints 'le meillieu' instead of 'le meilleur' Compare also the Worcester version for the correct rendering of the Latin, HH must have read 'le milieu de la mort'

286 21 tout ainsi l'ame qui est nete et pure (F omits 'ne' and, consequently, so does S)

In R this saying differs from all the other texts And another saide like as a man that is in a derke kaue may not se his propre figure, in like wyse the saule that is not clene nor pure may not clerely see perceyue ne knowe the trewe and perfytted goodenesse of almighty God

287 15-20 See note to 286 2-3

288 3-5 Et dist vn autre il fait bon enquerr deux faiz des choses, car la premiere enquete est de volente, la seconde de discretion F
Scrope read 'fais' instead of 'foiz' and HH 'vente' for 'volente'

288 23-4 quarta, si illos, qui minus eo valent, fortuna magis exaltat L et la quarte, s'il voit que fortune esheue aucun de mendre douleur que lui F 'douleur' should, of course, be 'valeur' Scrope translated, as best he could, his French original R reads and the fourthe is yf he see that fortune raise and bring vp som other of lower degre than he is

et la quarte s'il voyt que fortune esheue aucun de moindre valeur que luy q

288. 26-31 Et dist vn autre tant plus est le saige seul et plus a de soulaz soit jour, soit nuit Et dist vn autre le mauuois roy est comme vne charoigne qui fait puyr la terre enuiron lui, et le bon roy est semblable a la belle ruiere courante qui porte prouffit a chascun F

290 5-6 Et dixit alter dantis consilium et illud laudantis est discrecionis debilitas, et similiter est petentis qui redarguit consilium L

Et dist vn autre celui qui donne conseil et puis le loe se monstre de belle discrecion F g R

Et dist vn aultre celui qui donne conseil et puis se monstre de belle discrecion doit estre tenu pour sage f

290 25-7 Et dist vn autre la bonne ame ne veult point de repos en ce monde, or se garde donc de repos qui vouldra auoir bonne ame F f g R

290 30-1 mais celui qui t'ayme pour le bien perpetuel, &c F

292 12-19 Et lui demanderent qui estoit signe de folie, et il respondi amer richesses, auoir trop fiance en chascun, et conuoitise vehemente Et lui demanderent qui est signe de pou veoir et pou congnoistre, il respondi soy fier en celui donc on a autresfais este deceu

Et ce souffise de la translacion des diz moraux des philosophes

Explicit. F

GLOSSARY

The present list of words is a selected list only and is not a concordance. A working knowledge of Middle English has been presupposed, the usual meanings are, therefore, generally omitted. Particular emphasis has been laid on the following groups: (1) words not in OED or earlier examples than those cited there, these being marked with an asterisk; (2) unfamiliar or obsolete words or meanings, and (3) unusually interesting dialectal or orthographic variants.

The words have been selected from various parts of the text rather than merely noting the first occurrence, normally only one example is given. The citations are by pages and lines: a superior 'v' indicating that the word will be found among the variants. Etymological or cognate forms are only cited when they are of signal importance and serve as an aid towards a better understanding of the word.

- a**, *prep* of, 308/31
- abasshe**, *inf* confound, 216/14 (see *notes*), *ashame*, 234/7, *pp* discomfited, 181/6 disconcerted, 199/25
- abate**, *inf* beat down, 188/13
- *abayed**, *pt* 3 *s* barked at 62/25 (not in OED, O Fr *abayev*)
- abiden**, *pr* 3 *pl* await for, 121/23, *pt* 3 *s* abode, awaited, 144/23
- abidinge**, *verb* *n* habitation 206/23
- abulmentis**, *n* *pl* warlike munitions, 26/30 (OED 1422)
- able**, *adj* competent, 46/26
- ablith**, *pr* 3 *s* enables, 168/17 *refl* fits himself, 169/20, *pp* prepared, 171/22
- aboute**, *adj* roundabout, longer, 87/4
- *absolutly**, *adv* entirely, 252/30 (first ex OED 1570)
- absteyne**, *inf* withhold, 7/23 (const 'from')
- abstinence**, *n* continence, 12/1, self-restraint, 274/32, abstention, 35/18
- acceptable**, *adj* capable, worthy, 52/18, suitable, 242/33
- accidences**, *n* *pl* attributes, 146/24
- *accompanied with**, *pp* associated, 175/27, 287/21 (first ex this const OED 1477—Rivers)
- *accomplishmente**, *n* fulfilment, 173/15 (first ex OED 1460)
- accomplyssh**, *inf* carry out, 185/12, fulfil, 225/5
- *accomplysshed**, *part adj* perfect in mental acquirements, 111/23 (first ex OED 1475, Fr *accompli*), completed, 115/33 (first ex this sense OED 1577)
- account**, *n* account, 236/19, *pl* *accountes*, 237/20
- accorde**, *inf* agree, 50/2
- *accordes**, *bi*, *phr* by unsolicited assent, 118/27 (first ex this const OED c 1450)
- *accordinge**, *part adj* harmonious, 242/3 (first ex absol use OED 1450)
- accusacion**, *n* arraignment 37/20 (OED 1430)
- *accustume**, *imp* *refl* make usual, 99/26, *pp* accustomed, 13/9 (first ex OED 1477—Rivers)
- *accustomed**, *part adj* usual, 187/13 (first ex OED 1483)
- *accustomynge**, *verb* *n* using, 170/28 (first ex OED 1567)
- *accydently**, *adv* accidentally, by chance, 137/32 (first ex OED 1611)
- *acerteigned**, *pp* assured, 95/10, informed, 209/20 (first ex OED 1465)
- acheued**, *pp* performed, 31/34 (see *notes*)
- acomptide**, *pp* accounted 8/1
- acquemie**, *n* alchemy, 28/19 (see *notes*)
- *acquysicion**, *n* gain, 89/21 (first ex this sense OED 1477—Rivers)
- *adeffa**, *n* an unidentified tree, 102/17, ***adelpha**, 103/18 (not in OED, perhaps connected with **1. adelphis**—a kind of date)
- *adoo**, *n* trouble, 285/16 (first ex this sense OED 1485), to do, 55/11
- *adresse**, *imp* appeal, 17/15 (first ex this sense OED 1490), *refl* amend, 113/27, *pp* corrected, 131/8

advaile, *n* benefit, 258/13
aduersarie, *adj* opposed, 24/29
aduerse, *adj* opposing, opposite, 204/2 (OED 1440)
aduersitee, *n* state of being opposed, 134/20, misfortune, 243/30
***advie**, *n* envy, 54/3 (not in OED, reconstructed form from the aphetic of 'envy')
aduse, *n* counsel, 118/1
aferre, *adv* from a distance, 173/7
affection, *n* inclination, 130/26, fondness, 280/7
***affectes**, *n* *pl* natural tendencies, 131/7 (first ex this sense OED 1541)
afferme, *inf* strengthen, 180/13, *imp* assert strongly, 92/24
affirmed, *part* *adj* steadfast, 83/1, confirmed 205/30
affliccion, *n* distress, 19/2, *pl* **affliccyons**, religious disciplines, 287/17
a-fore, *adv* before (in point of time), 58/33
***agidnes**, *n* old age, 48/27 (first ex OED 1530)
agreable, *adj* pleasing, 62/14
agreeably, *adv* pleasantly, 128/27
agreed, *part* *adj* contented, 179/23, 240/23 (last ex OED 1450)
aiel, *n* grandfather, 256/31 (O Fr *aiel*)
aknowen, *part* *adj* acknowledging, 271/36
allegorie, *n* allegory 112/8
alliaunces, *n* *pl* associations, 228/25
aloes, *n* *pl* aloe, 115/12, 202/14 (OED²)
allowe, *inf* praise, 29/13 *pr* 1 s 61/11, *pp* allowed, 87/10 (O Fr *allouer*)
Almageste, *n* Almagest, the astronomical treatise by Ptolemy, 225/10
alquemie, *n* alchemy, 29/20 (O Fr *alquemie*—see notes)
***ambassad**, *n* ambassador's mission, 248^v (first ex OED 1450, O Fr *ambassade*)
ambicieux, *adj* ambitious, 170/33
amende, *inf* correct, 112/24
a-mendement, *n* improvement, increase, 286/29
ameved, *pp* (amove), stirred up, 151/22
***amyably**, *adv* amicably, 69/31 (first ex OED 1489)

amynouse, *inf* lessen, 289/9, *pr* 3 *pl* **amynuse**, 131/33 (OED *amenuse*, O Fr *amenuisier*)
amys, *adv* wrongly, 146/6, **a-mysse**, 314/29
anastomie, *n* anatomy, 258/3
and, *if*, 61/33, 229/26, 263/16
anguysche, *n* great pain 16/31, 90/20
annoye, *n* annoyance, 25/27, 83/17
annoyeth, *pr* 3 s *is* vexed (const with 'of'), 123/11
***antiquite**, *n* ancientness (abstract), 174/7 (first ex OED 1450)
aorned, *pp* adorned, 23/12, 290/3 (O Fr *aourner*)
apayed, *pp* pleased, 221/36 (O Fr *apayer*)
a-peirement, *n* impairment, 286/30 (last ex OED 1450)
apetite, *n* hunger, 64/16
apparailled, *pp* adorned, 202/12
appeched, *pl* 3 s informed against, 153/15
***apperteigneth**, *pr* 3 s belongs as a right, 25/22 (first ex OED 1483)
appee, *inf* appease, 69/16, 265/5 *pp* appeased, 275/5
***applique**, *inf* [by-form of 'apply'], 188/8, 282/1 (first ex OED 1483)
***aplye**, *inf* devote any faculty to something, 283/1 (first ex OED 1450), *refl*, set oneself to a task, 13/22, *pr* 3 s *refl* **applieth**, 9/12
approche, *inf* draw near, 198/6
apte, *adj* fit, 47/24
***arche**, *n* coffin, 208/30 (this sense not in OED O Fr *arche*, L *arca*—chest)
archieres, *n* *pl* archers, 142/13
areise, *inf* elevate, 17/15 *pr* 3 s *refl* **areyseth**, 289/19, *pp* **areysed**, raised, 227/31
aright, *adv* correctly, 118/9
***arisinge**, *verb* *n* advancement, 19/8 (this sense not in OED)
armures, *n* *pl* suits of mail, 195/8
***arpentier**, *n* measurer of land, 256/32 (first ex OED 1792, Fr *arpenteur*)
array, *n* battle order, 278/31
***array**, *inf* adorn, 72/29 (first ex OED 1652, see notes), *imp* 114/3, *pr* 3 *pl* **arraiethe**, prepare, 92/3, *pp* **arraide**, prepared, 100/25
ars-metrique, *n* arithmetic, 224/10, **arsmetyque**, 225/9 (O Fr *arismetique*, ME erroneously from L *ars metrica*)

a-sette, *inf* set, 135/30
 askinge, *verb* *n* request, 133/20
 aspectis, *n* *pl* situations of planets with respect to one another, 11^v
 assemble, *n* assembly, throng, 223/25
 assemble, *inf* join together, 188/21
 assente, *n* compliance, 272/12
 asserie, *inf* serve, 168/10 (O Fr *asservir*)
 asshe, *pr* 2 *pl* ask, 201/19
 assigned, *pp* appointed, 209/25, 259/19
 *assomus, *adj* fulfilled, 226/21 (borrowed from Fr MS, *see* notes, compare OED *asum*)
 *assouled, *adj* foul, 254/2 (not in OED, Fr MS 'et souillie')
 assurance, *n* pledge, 47/33
 assure, *inf* guarantee safety of, 199/34, *pp* assured, encouraged, 161/21
 astrologiens, *n* *pl* astrologers, 206/5 (Fr *astrologien*)
 aswage, *inf* pacify, 43/17, *imp* 87/31
 a-thurst, *part* *adj* thirsty, 16/33
 attemperance, *n* moderation, 55/7, 107/19, 285/30
 attempre, *adj* temperate, 53/4 (last ex OED 1386, O Fr *atempéré*)
 *attmpted, *part* *adj* tempered in character, 3/19 (first ex OED 1474)
 attmptre, *adv* temperately, 10/15, 117/9 (last ex OED 1450)
 attendaunce, *n* ministration, 61/33
 attenden, *pr* 3 *pl* apply themselves 7/31
 aumbre, *n* amber, 194/2
 aungelles, *n* *pl* angels, 2/15
 auaile, *n* profit, 82/18, 319/32
 auaile, *inf* be of value, 164/23, *pr* 3 *s* auailleth, profits, 99/35
 auaunsing, *verb* *n* advancement, 22/14
 auaunt, *inf* *refl* boast, 164/23, *imp* 106/13 (A Fr *avaunt*)
 auauntage, *n* advantage, 95/37 (A Fr *avantage*)
 auaunte, *n* boasting, 16/26, 107/13
 *avayleable, *adj* beneficial, 291/4 (first ex this sense OED 1474)
 aventure, *n* danger, 298/3, happening, 36/26, *pl* perils, 31/25
 avise, *imp* *refl* consider, 28/3, 86/30, *pp* a-vysyd, 320/18
 a-visement, *n* consideration, 232/30

avowed, *pp* acknowledged as agent, 186/14, 187/16
 awn, *adj* own, 297/22, 306/18
 ayelle, *n* grandfather, 150/2 (*see* aiel)
 ayenseye, *inf* contradict, 263/8
 balled, *adj* bald, 81/7
 baniere, *n* banner, 38/30 (this form not in OED, O Fr *banriere*)
 baraigne, *adj* barren, 6/15 (O Fr *baraigne*)
 barate, *n* deception, fraud, 253/27, baret, 37/5 (O Fr *barat*)
 bareyn, *adj*, barren, 7/13
 *barrage, *n* tax, toll-duty, 280/2, 281/3, barruage, 280^v (not in OED, Fr *barrage*)
 batailles, *n* *pl* battalions, 199/14
 bate, *pt* 3 *s* bade, 206/17
 *beaute, *n* goodness, 126/32 (this sense not in OED)
 beere, *n* beer, 195/5, bere, 194/4
 before or, *conj* before, 109/24 (last ex of use with 'or' OED 1400)
 before time, *adv* previously, 293/18
 beforen, *adv* before, 111/26 (O E *beforan*)
 begiled, *pp* deceived, 157/21, 237/33
 begilinge, *verb* *n* beguilement, 65/25, 145/25
 beholden, *part* *adj* under obligation, 193/25
 behouefull, *adj* expedient, 166^v
 behouely, *adj* needful, 150/29, 166/5
 behoueth, *pr* 3 *s* needs, 20/8
 behovinge, *part* *adj* needful, 150/14
 *behovingly, *adv* appropriately, 150/27 (first ex OED 1556)
 benignely, *adv* gently, 18/4
 bente, *part* *adj* prepared for a catch, 101/29
 bere an honde, *phr* pretend, 236/31
 bersault, *n* an archer's butt, 172/7 (OED *bercel*, *see* notes)
 beryed, *pt* 3 *pl* buried, 305/21
 besauntes, *n* *pl* gold coins, 47/37 (OED *bezant*)
 besie, *adj* busy, attentive, 142/22
 *besiled, *pp* enslaved, 232/20 (this sense not under OED *bezzle*)
 besines, *n*, undertaking, 12/24, *pl* businesses, 220/19
 betokenithe, *pr* 3 *s* signifies, 188/15
 betyme, *adv* in good time, 298/1, bityme, 4/14
 beuerage, *n* liquor for drinking, 10/29

- bewaile**, *inf tr* sorrow over, 274/24
bidinge, *verb n* duration, 248/3
biholdinge, *verb n* contemplation, 278/1, sight, 246/14 (*see* notes)
***bihoueable**, *adj* profitable, 116/16 (first ex OED 1460, *see also* be-)
bildingis, *n pl* buildings, 85/12, **bielingis**, 84/12
blamed, *pt* 3 s censured, 78/15
blaundesshing, *verb n* blandishment, 150/18
bledinge, *verb n* bleeding, 207/11
bodely, *adj* corporal, 108/30, **bodily**, 54/26
boden, *pp* bidden, 96/20
bondage, *n* serfdom, 27/16
bonde, *adj* enslaved, 51/12
***bonde-childe**, *n* child in bondage, used insultingly, 274/16 (not in OLD)
bonde-man, *n* serf, 35/30 *gen s*
boonde-mannes, 275/17, *pl*
bondemen, 117/3
***bondly**, *adv* servilely, 56/17 (first ex OED 1553)
bood, *pt* 3 s (of bide), remained, 44/13
boost, *n* ostentation boast, 16/27
boote, *pt* 3 s bit, 43/11
borde, *n* table, 68/17
bothorn, *n* bottom, 22/9
bounde, *pp* placed under obligation, 181/27
bounte, *n* excellence, 70/30, *pl* goodnesses 40/21 virtues, 130/29
boustously, *adv* violently, 120/30
boystous, *adj* coarse 229/3 unpollished, 253/25
brasyll, *n* brazil wood, 202^v
brede, *n* breadth, 210/15 (O E *brædu*)
brederne, *n pl* brothers, 269/15 (OED form *ε*)
breke, *inf* level, 258/9, *pt* 3 s **brake**, wrecked, 36/29
brekers, *n pl* transgressors, 10/35
bringinge in, *verb n* salvation, 120/31
broken, *part adj* wrecked 32/3
brused, *part adj* contused, 46/9
brynke, *n* shore, 37/25 (Swed *brink*)
***bultelle**, *n* sieve, 170/10 (first ex OED 1460—*boultell*)
***bultyng**, *n* cloth, *n comb* bolting-cloth, 171/13 (first ex OED 1452)
burdeyne, *n* load, 233/35, *pl* **byrdons**, burdens, 37/34 (O E *byrðen*)
buryenge, *verb n* burial, 195/10
burt, *n* target, 142/13
***buverages**, *n pl* beverages, 11/23 (form not in OED, O Fr *buverage*)
by, *pr* 3 *pl* be, are, 318/26
bynde, *inf* condemn, 77/17 *pp* **bound**, condemned, 76/14, placed under obligation, 181/27
bytte, *n* horse's bit, 83/27
caas, *in*, *phr* in the event, 43/6
cartife, *n* villain, 54/5
cartifnes, *n* baseness, 262/29, **caytifenesse**, 61/13
canne, *inf* know how to, 34/2, *pr* 3 s **can**, expresses thanks, 129/4, **cannethe**, 238/12
carayne, *n* corpse, 64/10, **careyn**, 65/11
carle, *n* churl, 226/29 (O N *karl*)
case, *n* instance, example 72/30
castethe, *pr* 3 s ponders, 116/28, unseats, 109/15, rejects, 206/31
***cauntementis**, *n pl* reproofs, 60^v (not in OED, scribal error?)
causeles, *adv* without cause, 118/9
cautelis, *n pl* trickeries 15/3
ceese, *pr* 2 *pl* desist 117/13 *pt* 3 s **cesed**, 256/23, **seeced**, 201/1
certefie, *inf* inform, 196/5, *pp* **certefiede**, 198/27
***certeinenes**, *n* certainty, 226/31 (first ex OED 1571)
certeyne, *n* certainty, 12/13 **certen**, 94/8
cesing, *verb n* cessation, 260/24
chaace, *n* rout, 191/28
chaare, *n* cart 211/9 (OED *char*, O Fr *charre*, L *carrus*)
challenge, *inf* reprove 125/29
chanue, *see* **chauue**
charge, *n* responsibility 204/11 *pl* **burdens** 264/30
charge, *imp* order, 184/27 *pt* 3 s imposed a duty on, 27/10
***chargeable**, *adj* troublesome, 232^v (first ex OED 1509)
charter, *n* prison, 229/11 (O Fr *chartre*)
***chasse**, *n* tomb, 154/1, 210/8 (first ex OED 1670)
chasticed, *pt* 3 s censured, 77/36
chastie, *inf* chasten, 188/19, *pt* 3 s **rebuked**, 26/10 (last ex OED 1400)
chastimentis, *n pl* reproofs, 60/6 (O Fr *chastiment*)

chastisementis, *n pl* reproofs, 122/11 (*see notes*)
 chastisingis, *n pl* rebukes, 61/7
 *chauue, *adj* bald, 80/7 (not in OED, *see notes*) (Though *chauue* is the Fr MS reading, Sir William Craigie correctly suggests that Scrope misread this as *chanue*)
 cheere, *n* disposition, 255/33, *chere*, 254/31
 cheertee, *n* affection, 171/10 (A Fr *cherité*)
 *cherable, *adj* cheerful, 5^v (not in OED)
 cherysshe, *inf* treat with kindness, 163/14
 chese, *inf* choose, 312/7, *pr 3 pl*
 chesen, 127/21, *pl 3 pl* chase, 180/9
 chivalrie, *n s coll* knights, 278/31
 churle, *n* base fellow, 129/6 (O E *ceorl*)
 churlysshe, *adj* boorish, 129/1
 *chyennynne, *adj* dog-like, 63/17 (not in OED Fr MS *chenin*)
 clamours, *n pl* appeals, 11/27
 *climate, *n* region of the earth, 10/7, *clymat*, 11/6 (first ex OED 1477—Rivers)
 cloose, *inf* enclose, 259/12
 cofre, *n* chest, 188/23, *coffin*, 209/31
 cole hepe, *n* coal-heap, 108/29 (*see notes*)
 colte, 70/17 (*see notes*)
 coluer, *n* culver, dove, 281/9
 comende, *inf* praise, 169/19, *pp*
 commendid, 130/4
 committe, *inf* entrust, 230/17, *imp* 108/25
 comynge ageyne, *verb n* return 245/34
 *commysed, *pp* perpetrated, 92/32 (first ex OED 1475)
 comounes, *n* the commonalty, 251/20
 *compare, *inf* rival, 6/30 (first ex this sense OED c 1450)
 *comperuccion, *n* meeting (?), 10/24 (not in OED, borrowed from Fr MS where this word appears for 'conjunction')
 competent, *adj* suitable, 80/7, 82/20
 complete, *adj* perfect 232/6
 complexion, *n* constitution, 134/7
 compone, *pr 1 pl* compose, 154/23, *pl 3 s* compounded, 38^v, *compounded*, 48/13

*composed, *pl 3 s* wrote, 38/18 (first ex OED 1483)
 composition, *n* structure, 76/26
 comprehende, *inf* understand, 256/12, *grasp*, 269/1
 compyled, *pl 3 s* composed, 39/22
 comune, *inf* make common with others, 46/25
 conceive, *inf* imagine, 232/17, *conceyue*, admit into the mind, 24/35
 concent, *inf* yield, 176/16, *imp* agree to, 218/18
 concentinge, *verb n* agreeing, 230/19
 *concludingly, *adv* decisively, 140/26 (first ex OED 1639)
 conclusion, *n* end, 134/9, 190/29, final agreement, 120/33
 concupiscence, *n* vehement desire, 24/5
 *conditioned, *part adj* tempered, 6/15 (first ex OED c 1450)
 *conduit, *inf* conduct, guide, 84/14, *conduyte*, 85/14 (first ex this form OED 1485)
 conforme, *imp* make firm towards, 242/31
 congruly, *adv* fittingly, 53/2
 coniuccion, *n* presence of two planets in the same sign of the zodiac, 10/24
 connynge, *verb n* knowledge, 167/9
 conquere, *inf* attain to, 175/12, *pp* achieved 90/32
 conquerour, *n* (used adjectivally), conquering, 232/2
 *conquerous, *adj* conquering, 232^v (first ex OED 1571)
 consentid, *pp* agreed to a statement, 138/27
 consenting, *part adj* agreeing, 42/7
 consentynge, *verb n* giving consent 231/19
 consideracion, *n* contemplation, 77/10, **pl* observations, 224/13 (first ex this sense OED 1477—Rivers)
 constaunce, *n* steadfastness, 77/21
 constaunte, *adj* resolute, 255/27
 constreined, *pl 3 s* compelled, 10/11, *pp* 165/11
 *constreinte, *n* compulsion, 164/9, 201/34 (first ex this sense OED 1534)
 contemplacion, *n* attentive consideration, 2/8
 contenance, *n* sign, 60/17, *cowntynans*, 303/28

***content**, *inf* give satisfaction, 84^v (first ex OED 1477—Rivers)
contente, *adj* satisfied, 139/28, 289/31
***continuyngly**, *adv* continually, 286^v, **contynuyngly**, 234^v (first ex OED 1494)
contrarie, *inf* debate, 282/30
contrarie, *adj* unfavourable, 74/20, mutually opposed, 106/33
contrarious, *adj* opposed, 178/23, hostile, 228/14
contrarye, *n* opposite, 99/23, 247/34
***contreuer**, *n* inventor of falsehoods, 20/17 (first ex OED 1477—Rivers)
controued, *pp* contrived, 70/22 (O Fr *controver*) **contruyed**, 71/26
contynuaunce, *n* course 127/25 maintenance 180/27, 291/26
conuenabill, *adj* appropriate, 299/19
conveniente, *adj* suitable, 19/16, 33/10
conuersacione, *n* action of dealing with others, 222/11
conuersaunt, *adj* on terms of familiarity, 130/33 friendly, 275/23
conuerse, *imp* live (with) 274/22
conuerted, *pp* turned, 43/28
corage, *n* spirit mind, 72/23, **courage**, inclination, 183/27 *pl* ***courages**, bravery—in reference to a number of persons 35/1 (first ex this use OED 1545)
corbe, *adj* bent, bowed, 48/13 (O Fr *corbe*)
corded, *pp* agreed, 118/27 (aphetic form of accorded)
cordes, *n pl* snares 15/2 (figurative, with reference to the binding power of a cord)
corporall, *adj* bodily—as opposed to spiritual, 55/30
***correct**, *pp* corrected 264/27 (first ex this form OED 1460)
***correctable**, *adj* capable of correction, 24/27 (first ex OED 1661)
corrumped, *part adj* evil, 10/34, decomposed, 72/24 (O Fr *cor-rumpre*)
corrumpethe, *pr 3 s* destroys, mars, 56/15
corrupcion, *n* decomposition, 208/9
corrupt, *inf* debase, ruin, 57/18
coryous, *adj* dainty, 253/31
cosines germanes, *n pl* first cousins, 54/14

cost, *n* coast, district, 10/8
counsaille, *in, phr* in confidence, 238/13
countenaunce, *n* [improperly for 'continuance'], 240/11 (OED 1590, see notes)
counterfete, *inf* simulate, 140/4
courage, *v* corage
couered, *pl 3 pl* regained, 260/2 (last usage OED 1425, O Fr *couver*)
couering, *verb n* clothing, 290/21, cover, 207/9
couertour, *n* quilt, cover, 206/7, *pl* ***couertures**, protective coverings 227/7 (first ex this sense OED 1450)
***couetousnes**, *n* inordinate desire for another's possessions, 124/34 (first ex OED 1526)
couetyng, *verb n* covetousness 89^v
creature maker, *n* God, 114/22 (Fr MS *creatour*)
creaunce, *n* faith 71/11 (O Fr *creance*)
creditors, *n pl* creditors 17/33 (second ex OED 1477—Rivers)
***croke-backed**, *adj* hunchbacked, 49/14 (first ex OED 1477—Rivers)
cunynge, *n* learning, 111/28
curable, *adj* capable of being cured, 146/32
curshednesse, *n* wickedness, evil, 157/16, 281/22
curteis, *adj* courteous, 160/13, *curteise*, 282/19
curtesly, *adv* courteously, 122/6
curyouse, *adj* fastidious, 259/30
customably, *adv* customarily, 217/8
***custume**, *pr 2 s refl* accustom thyself, 123/25 (first ex this sense OED 1510 O Fr *costumer*)
custume, *of, phr* according to custom, 183/14
dampne, *inf* condemn, 112/24 *pr 3 s* **dampnethe**, 94/21, *pp* **dampned**, 75/12 (O Fr *dampner*)
Danathomie, *n* Galen's work on anatomy, 259/3 (Fr *d Anathomie*)
date tree, *n* date-palm, 103/24
debate, *n* controversy 37/12, 147/25, at debate, in contention, 33/20
***debatously**, *adv* in a quarrelsome manner contentiously, 238/10 (not in OED)
***debitees**, *n pl* deputies 3^v (corrupt form, first ex OED 1482)

- debonairesnes**, *n* graciousness, 242/7
debonarily, *adv* meekly, 214/23
deboneyretee, *n* graciousness, 243/7
debonnaire, *adj* gracious, 28/17
decepcion, *n* art of deceiving, 239/26 (second ex OED 1477—Rivers)
deceyuenge, *verb* *n* deception, 283/13
dede, *adj* killed 107/30
deedly, *adj* mortal, 42/22
deel, *neuer a*, *phr* never a bit, 83/21
defaceth, *pr* 3 *s* disfigures, 175/8, *pp* defaced, erased 281/32
defame, *n* dishonour, 222/24
defame, *inf* dishonour, 241/7
defaute, *n* failure in duty, 78/13, lack, 134/6 want, 224/6
defence, *n* prohibition, 6/24, 134^v
defend, *inf* protect, 2/22 *pl* 3 *s* forbade, 75/8, *pp* forbidden, 124/30
defensour, *n* defender, 42/1
deferringe, *verb* *n* postponement, 160/27
defferre, *imp* postpone, 50/19
defiaunce, *n* act of defying 32/5, diffiaunce, 33/5
defouled, *part* *adj* contused, 46/9, corrupt, 227/8
delayenge, *verb* *n* postponement, 133/8
delectable, *adj* delightful 63/8
deliberacion, *n* careful consideration, 170/15, 272/19
delicious, *adj* voluptuous, 68/29
deligently, *adv* assiduously, 44/30
delitable, *adj* pleasant, 276/24
***delite**, *n* offence, opposition, 228/31 (first ex OED *delict*, 1523, Fr *delit*)
delyces, *n* *pl* delights, 287/31 (O Fr *delice*, L *delicium*)
***delyuer**, *inf* reply, answer, 74/4 (this sense not in OED), *imp* hasten, 30/1, liberate, 30/10
delyueraunce, *n* liberation, 44/2
delyueringe, *verb* *n* deliverance, 25/29
demaunde, *n* question, 50/15
deme, *inf* sit in judgement on, 18/24
demenne, *imp* conduct, 264/24 (O Fr *demenner*)
***demenne**, *inf* moderate, 270/23 (not in OED, O Fr *de+moener*, *meener*)
demenynge, *pr* *part* ruling or moderating, 265/21, 264/20 (cf verbs above)
- *demonstratiue**, *adj* belonging to logical demonstration, 256/22, **demonstratyf**, 257/25 (first ex OED 1477—Rivers)
denye, *inf* refuse, 142/14, *pr* 3 *s* denyethe, 252/21, *pp* denyde, 138/6
***denyinge**, *verb* *n* denial, 264^v (first ex OED *c* 1450)
depart with, *imp* share, 16/30, 17/29, **departe fro**, leave, 24/6
departer, *n* donor, divider, 112/5 (last ex OED 1400)
departinge, *verb* *n* death, 240/32
depressed, *part* *adj* overcome, 59/17
depryue, *inf* strip, dispossess, 43/38
derision, *n* ridicule, 21/18
desceuable, *adj* deceptive 172/7
***descerneth**, *pr* 3 *s* distinguishes, 88/20 (first ex OED 1483)
descouer, *inf* disclose, reveal, 239/14
deserte, *n* deserving, 228/29
deseruyng, *verb* *n* merit, 75/39, 231/7
despende, *imp* spend, 52/31, *pl* 3 *s* despente, 256/13 (see also *dis-*)
despender, *n* expender, 54/4 (O Fr *despendour*)
despens, *n* expense, 8/23 (O Fr *despense*)
destitute, *adj* forsaken, 177/29
desyerous, *adj* desiring 253/30
Detheologie, *n* Aristotle's Metaphysics, 155/18 (Fr *De theologie*)
deuer, *n*, duty, 313/30 (O Fr *devoir*, see also *deuoir*)
***deuethe**, *pr* 3 *s* makes deaf, 92/18 (first ex OED 1460)
deuised, *pl* 3 *s* divided, 80/2 (O Fr *deviser*)
deuoir, *n* duty, 57/35, **deuour**, 56/31 (Fr *devoir*)
dewid, *pp* moistened, 80/23
deyeden, *pl* 3 *pl* died, 245/29
diche, *n* ditch, pit, 56/30
***dicions**, *n* *pl* sayings, 224/15 (this sense not in OED, L *dictio-nem*, cf OED *dictum*)
diffence, *n* prohibition, 7/25
***diffrence**, *pr* 3 *pl* differ, 118/29, *pr* 3 *s* differencethe, 172/13 (first ex OED 1450)
differyn, *pr* 3 *pl* differ, 119/27
diffiaunce, *v* defiance
dignitees, *n* *pl* positions of planets where their influence is increased, 10/26

diligence, *n* effort, 68/17
 directe, *adj* directed, 186/17
 *directely, *adv* straightforwardly, 95/21 (first ex OED 1509)
 dirkly, *adv* darkly, in an obscure manner, 130/3
 dis-, *see also* dys-, des-
 disceuable, *adj* deceptive, 128/19
 discern, *inf* distinguish between, 143/31
 disciplyne, *n* teaching, 73/30
 discomfited, *pt* 3 *s* overcame, 42/5, *pp* discomfite, 176/26
 discomfiture, *n* rout, 190/22
 discomfort, *imp* discourage, dishearten, 18/2
 discour, *inf* reveal make known, 238/14, *pr* 3 *s* discoverith, 98/11
 discrece, *n* abatement, 160/11 (O Fr *descreis*)
 discrecion, *n* distinction, action of discerning, 2/16
 discrete, *adj* prudent, 287/2
 discussed, *pp* examined, 175/22
 *discuted, *pp* discussed, 174/20 (first ex OED 1483, Fr *discuter*)
 *disdeyne, *imp* take offence, 120^v (use with 'with' not in OED)
 dishoneste, *n* discredit 67/15
 dishonestly, *adv* shamefully, 15/25
 disobeisaut, *adj* disobedient, 176/20
 disorderigneth, *pr* 3 *s* disorders, 117/24 (only ex OED 1398, O Fr *desordener*)
 *disparplyng, *pr* part despoiling, 4/2 (this sense not in OED)
 dispenche, *n* expenses, 163/7 (usually in plural)
 dispende, *pr* 2 *s* spend, 53/34. *pp* dispent, 96/3
 dispise, *inf* hate, look down on, 10/12 20/24
 *displesaunte, *adj* unpleasant, 35/13 (first ex OED 1481)
 *displesier, *n* distaste, disapproval, 256/26 (first ex OED 1484)
 displesith, *pr* 3 *pl* are displeasing, 34/11
 *dispoilling, *verb* *n* robbing, 5/2 (first ex OED 1552)
 disporte, *n* entertainment, 252/13, *pl* disportes, 117/14
 disporte, *imp* *reft* amuse yourself, 116/12, *pr* 3 *s* disportith, 142/33
 dispose, *inf* set, 179/33, *imp* prepare, 69/8, *pr* 2 *s* suby bestow, 237/35, *pp* inclined, 92/7

disposicion, *n* tendency, 140/21, inclination, 133/6
 dispourueied, *part* *adj* unprepared, 27/30, dispurueide, deprived, 176/24
 *dispreiser, *n* one who dispraises, 236/26, dyspreiser, 237/29 (first ex OED 1532)
 dispreysinge, *verb* *n* censure, 85/20
 dispute, *inf* debate, 14/32, 155/6, *pt* 3 *s* disputeded, 274/15
 disputours, *n* *pl* disputants, 120/31
 disseuer, *inf* separate, 214/27
 dissimule, *pr* 1 *s* dissemble, 234/31, *pr* 3 *s* dissimulithe, 20/18 (Fr *dissimuler*)
 *distributed, *pt* 3 *s* gave away, 236/4 (first ex OED 1460)
 disworship, *n* dishonour, 94/33, disworshippe, 34/21
 *disworshipfully, *adv* dishonourably, 162/21 (not in OED)
 *disworshuppe, *inf* dishonour, 70/21, *pp* disworshupped, 94/33 (first ex OED c 1450)
 diuers, *pr* 3 *pl* vary, differ, 14/13 (last ex OED 1460)
 diuerse, *adj* separated, 62/2
 *diuerstees, *n* *pl* evils, disasters, 43^v (first ex OED 1483)
 *diuine, *adj* excellent, 172/5 (first ex this sense OED 1470)
 diuised, *pp* divided, 170/23 (last ex OED 1483 O Fr *deviser*)
 *doctrined, *pp* taught, 16/13 (first ex OED 1475)
 doctryne, *n* learning, erudition, 77/26
 dominacioun, *n* rule lordship, 250/5
 dongehilles, *n* *pl* dunghills, 25/11
 dotarde, *n* imbecile, 99/8
 doute, *inf* fear, dread, 12/13, doughte, 281/20
 douteffulle, *adj* uncertain, 62/8, doutefol, 25/19
 doute, *n* fear, 277/18
 *douted, *part* *adj* redoubted, teared, 187/35 (first ex OED 1485)
 dowes, dowses, *n* *pl* doves, 280^v
 dowytabyll, *adj* uncertain, 300/37
 dowyouse, *adj* full of doubts, 24/20
 dradde, *adj* feared, 187/35
 dragmes, *n* *pl* drams, 202/13 (L *dragma*)
 drawe, *inf* withdraw, 32/11
 drede, *n* fear, 16/3
 drede, *adj* feared, 186/31
 dremyng, *verb* *n* dream, 286^v

**dres*, *inf* redress, 40/28, *pp* dressed, 251/24 (first ex this sense OED 1560), *imp* straighten, 61/7
drowe, *pl* 3 *pl* drew, dragged, 106/26, *pl* 3 *s* drough, sketched, 37/26
drowned, *pl* 3 *s* inundated 9/33
duely, *adv* properly, 8/25
durable, *adj* lasting, 53/9, 251/18
dure, *inf* last, 61/8, *pr* 3 *pl*
durith, 282/19, *pp* durede 46/28 (aphetic form of endure)
duringe, *part adj* lasting 104/15
durste, *pl* 3 *s* dared, 259/35
dyete, *n* customary food, 107/19
dyfferryng, *verb n* postponement, 161/29
dyffuse, *adj* doubtful, 39/30 (Fr *diffuse*—hard to understand)
dys-, see also *dis-*, *des-*
dyscharged, *pp* exonerated 245/36
dyscoueryng, *verb n* revealing 249/29
**dysparbulyn*, *verb n* despoiling, 297/26 (first ex OED 1494, see *disparplyng*)
**dysportynge*, *verb n* diversion, 253/13 (first ex OED 1561)
**dyspose*, *pr* 1 *pl* expose, 253/33 (this sense not in OED)
dysposicion, *n* condition, 159/19
dyssymule, *inf* dissemble 235/34
**dysworshippyng*, *verb n* dishonouring, 157/17 (first ex OED 1529)
**dysworshpyly*, *adv* dishonourably, 315/9 (not in OED)
ealed, *pp* healed, 81/22
ease, be not his, *phr* advantageous to him, 53/29, evil at ease, uneasy, 86/15 *wile* at ease, without anxiety, 86/16, 114/12
easefull, *adj* comforting, 229/20
**easy*, *adj* slight, 185/13 (first ex this sense OED 1468)
edifie, *inf* build, 258/10, *pl* 3 *s*
edifiede, 10/4
ee, *n* eye, 313/36
efte, *adv* again, 35/33
egalle, *adj* equal, 130/17 (O Fr *egal*)
egally, *adv* equally, 112/33
egre, *adj* sour, acid, 99/21 (O Fr *agre*)
elementis, *n pl* the four elements, 76/27
embelshed, *pp* beautified, 305/9

emblemysshed, *pp* disfigured (?), 64/14 (see notes)
empeche, *inf* accuse, 221/34, *pr* 3 *s* hinders, 25/4, *pp* impeded, 57/21
empeireth, *pr* 3 *s* *intr* grows weaker, 65/31 (O Fr *empeirer*)
empeyringe, *verb n* weakening, 10/19, *empeyerynge*, deterioration, 287/35
**emplied*, *pl* 3 *s* employed, 49/19, *imp* emplye, 237/21 (first ex OED 1533, O Fr *emplier*)
**employe*, *imp* busy, 13/33 *pr* 3 *s*
emploiethe, 8/13, *pp* emploide, 282/24 (first ex OED 1460, Fr *employer*, see also *en-*)
emprises, *n pl* enterprises, 268/9 (O Fr *emprise*)
**enbasset*, *n* mission of an ambassador, 248/11 (first ex OED 1480, see *ambassad*)
enbelische, *inf* embellish 104/19
enclyne, *inf* bend, incline, 131/26, *pr* *part* 182/8 *pp* disposed, 256/22
encrece, *n* increase, 166/18 (A Fr *encrese*)
encre, *pr* 3 *s* grow, 26^v *pp*
encread, increased 28/22 (corrupt form of 'encrese', only ex in OED 1420)
endeuseth, *pr* 3 *pl* induce, 121/24 (O Fr *endurre*—subj *endurse*)
endynge, *verb n* termination, death, 231/14
enforce, *imp refl* strive, 134/28
enformacion, *n* training, instruction, 175/6, *enfourmacion*, 174/5
enfortuned, *part adj* unfortunate, 4/8 (last ex OED 1440)
enfourmed, *pp* taught, 5/17
engyne, *n* instrument of torture, 43/11, *pl* engines, ingenuties, 154/18, trickeries, 281/21
enhabite, *imp refl* dwell, 245/22
enhaunce, *inf* exalt 16/17
enhaunced, *part adj* exalted, 194/27
**enherytaunce*, *n* heritage, property inherited, 167/11 (first ex OED 1473)
**enjoye*, *inf* exult, 101/9, *pp* enjoyed, made happy, 287/33
**enloingnyng*, *verb n* removal, 132/9 (first ex OED 1611, Fr MS *estloingement*)
enlumynethe, *pr* 3 *s* illuminates, 188/1, *pp* enlumynede, 244/19

- enmes**, *n pl* enemies, 301/29
***ennoy**, *n* annoyance, 38/13 (first ex OED 1491, variant of 'annoy')
enpech, *inf* hinder, 319/35 (O Fr *empescher*)
enpement, *n* hindrance, 72/20
enpeire, *inf intr* grow less, 132/29, *inf tr* weaken, 262/2 (see also *em*)
***enple**, *inf* apply, 12/21, *imp*
employe, 12/33 (first ex OED 1460)
***enpoverynge**, *verb n* impoverishing, 4^v (not in OED, compare verb 'empover' first ex 1474)
enpride, *inf refl* pride oneself, 60/22
enprisoned, *pp* imprisoned, 34/25
enquere, *inf* inquire, 59/1, *pr* 3 *s* *enquirthe*, 22/6
enquerey, *n* inquiry, 289/5
enquest, *n* inquiry, 288/4
enriched, *pp* made wealthy, 289^v
***enseueled**, *pp* buried, 194/3 (not in OED, Fr *ensevelir*)
enstruccion, *n* information, 180/4
ensure, *pr* 1 *s* guarantee safety of, 199^v, *pp* ***ensured**, made confident, 21/24 (first ex this sense and const OED 1500)
entende, *inf* attend, 29/29, *pr* 3 *s* applies himself, 103/38, *pl* 3 *s* planned, 257/13
entente, *n* purpose, 35/35, 143/12, thought, 226/28
entered, *pp* buried, 178/7 (O Fr *enterrer*)
enterprises, *n pl* undertakings, 269/10 (OED 1430)
entreete, *inf* treat, 239/17
***entremedled**, *part adj* inter-meddled, 41/23 (first ex OED 1595)
entremete, *imp refl* concern yourself, 29/15, *pr* 3 *pl* 230/11
***enuye**, *inf* envy, 55/5 (first ex use with obj a person OED 1526)
equitee, *n* impartiality, 12/11, 128/21, *phr* in equite, even, impartial, 4^v
***erringe**, *verb n* erring, 33/2 (first ex OED 1483)
***erth-blynge**, *comb verb n* tilling of the earth 28^v (not in OED, compare 'earth-tiller')
***esclave**, *n* slave, 227/31, 263/13 (not in OED, borrowed from Fr *esclave*)
escote, 148/34—see notes
***espies**, *n pl* spies, 27/35 (first ex this sense OED c 1450)
establed, *pl* 3 *s* established, 11/6 (Fr *establir*)
***estraungiers**, *n pl* strangers, 71/30 (first ex OED 1471, O Fr *estranger*)
ethiques, *n pl* ethics, 152/2
Etiques, *n* Aristotle's treatise on Ethics, 154/17
evreux, *adj* lucky, successful, 5/6, *evrous*, 257/33 (O Fr *heureux*, A Fr *heureux*)
euently, *adj* equitable, impartial, 4/19
euently, *adv* exactly, 265/21
***exaltacion**, *n* exalted position, 18/9 (first ex this sense OED 1490), *pl* most favourable positions of planets in the zodiac, 10/26
exalted, *pp* raised in power, 289^v
exampleres, *n pl* copies, 195/21
***examples**, *n pl* copies (sense of original copies?), 194/19 (first ex OED 1530)
excede, *inf* surpass, 272/21, *pr* 3 *s* *suby intr* ***excede**, go too far, 130/8 (first ex *intr* use OED 1470)
***excepte**, *pr* 2 *pl* leave out, omit, 109/27 (first ex OED 1530)
***exceptyng**, *verb n* omission, 108/25 (first ex OED 1626)
exercise, *n* practice, 30/9
exerse, *inf* busy oneself, 290/10, *imp refl* 242/4 (O Fr *exercer*)
excesses, *n pl* outrageous acts, 130/6,
excusacion, *n* excuse 185/14 (Fr *excusacion*)
execute, *inf* carry into effect, 219/9
***executing**, *verb n* performance, 104/14 (first ex OED 1480)
exercise, *inf* perform, pursue, 320/2
***exhorted**, *pl* 3 *s* incited, 11/3, *exorted*, 10/4 (first ex const 'to' with *inf* OED 1490)
exited, *pl* 3 *s* incited, 152/25 (Fr *exciter*)
exiting, *verb n* stirring up, 200/32
***exortacions**, *n pl* discourses, 178/15 (first ex OED 1450)
***expedition**, *n* dispatch, 100/14, 101/15 (first ex OED 1464)
expedient, *adj* suitable, 116/25
experience, make the, *phr* make trial of, 258/19, by ***experience**, as the result of experience, 143/33 (first ex OED sense 8, 1483)

***expose**, *inf* lay open, 178/30, *pr* 1
pl 252/30 (first ex OED 1474)
expound, *inf* explain, 196/2, **expown**,
 197/2
expressly, *adv* explicitly, 10/19

faile, *withouten*, *phr* unquestion-
 ably, 221/31

falle bi, *inf* happen to, 112/2, *pt* 3 *s*
 fille, 112/2

famiharly, *adv* intimately, 131^v

famulier, *adj* intimate, 16/29

***famulier**, *adv* familiarly, 130/32
 (first ex OED 1803)

famlyaryte, *n* unrestrained inter-
 course, 303/37

fantasies, *n pl* apparitions 48/26

fare, *inf* journey by sea, 268/7

faute, *n* failure in duty, 61/33.

fawte, defect, 225/5

fautith, *pr* 3 *s* is wanting, 4/9 (O Fr
fauter)

fauour, *n* liking, desire, 138/17

fayne, *adj* glad, 97/4

febled, *pp* enfeebled, 108/7

fee, *n* heritable right, 162^v (A Fr
fee)

feete, *n* practice, 45/27 deeds,
 268/18 (O Fr *fait*), **feete**, 92/12
 —see notes

fele, *inf* smell, 64/10

felicite, *n* good fortune, 172/14

felshipp, *n* fellowship, 319/13

felle, *adj* fierce, cruel, 283/19 (O Fr
fel)

felon, *n* villain, 133/33

felynge, *verb* *n* perception, 148/22,
felinge, 48/21—see notes

ferefulle, *adj* frightened, 250/4

ferme, *adj* firm, steadfast, 7/3

feruently, *adv* ardently, 292/14

fesisian, *n* physician, 45/22

festefull, *adj* festival, 127/13

fesyk, **fysyk**, *n* physick, medical
 science, 45/19

fiance, *n* confidence, 32/4 (O Fr
fiance)

figure, *n* likeness, image, 286/21

file, *pt* 3 *s* fell, 112/2

filthe, *n* evil, 94/2, *pl* transgressions,
 130/4, **fylythes**, misdeeds, 53/31

finauce, *n* ransom, 74/29 (O Fr
finance, from *finer*—to pay ran-
 som)

***flateringe**, *part adj* adulatory, 4/15
 (first ex this sense OED 1484)

fleeme, *n* lancet, 49/17 (see **flo-
 botome**)

***flobotome**, *n* instrument for letting
 blood, 48/15 (phlebotomy, first
 ex OED 1477—Rivers)

floodde, *n* stream, river, 26/8

fole-ys, *n gen* fool's, 315/21

folly, *adv* foolishly, 96/3

forbere, *inf* endure, 68/13, spare,
 76/30, avoid, 215/7

force, **make no grete**, *phr* attach no
 importance, 104/4, **by force of**, **by**
dint of, 167/31

fordo, *inf* put away, 244/9, *pr* 3 *s*
fordothe, ruins, 98/3

forfendyd, *pp* forbidden, 141/8

forsight, *n* sight into the future,
 7/5, 81/12

forswerith, *pr* 3 *s* renounces, denies,
 290/18

forsworne, *part adj* perjured, 12/5

fortefie, *inf* strengthen, 160/27

forthwithall, *adv* forthwith, 43/10

fortune, *n* chance, 254/15

fortuned, *part adj* fortunate, 8/10

***foryetefulnes**, *n* forgetfulness, 26/2
 (first ex OED 1477—Rivers)

fouchesave, *inf* vouchsafe, 78/27

foundement, *n* foundation, 59/23,
 229/7 (O Fr *fondement*)

iourne, *n* way, 172/32, procedure,
 55/30

fragilite, *n* frailness, 207/26

frakened, *part adj* freckled, 212/33
 (compare O N *freknur*, *frekna*=
 freckle)

frakyld, *part adj* freckled, 212^v

fraunchise, *n* freedom, 25/29

fray, *imp* frighten, 120/6 (aphetic
 form of 'affray'?, see notes)

frealtee, *n* frailty, 284/24, **frealte**,
 318/38

free, *adj* clear, unrestrained, 58/2

freelnes, *n* frailness 206/24

freendlyhed, *n* friendliness, 229/31

fretith, *pr* 3 *s* rusts, eats, 280/26
 (O E *fretan*, mod G *fressen*)

frozen, *pp* frozen, 191/29

***fructifie**, *inf* make fruitful, 204/24
 (first ex trans use OED 1583)

fulfilled, *pp* filled, 101/12

fulfilling, *verb n* fulfilment, 114/27

fulsur, *adj* full sure, very reassured,
 300/29

***furnesshith**, *pr* 3 *s* *refl* supplies
 himself, 85/24 (first ex OED
 1477)

fusycyon, *n* physician, 306/5

fyle, *n* file, 227/15

fyueth, *adj* fifth, 3/9

- gaderinge, *verb n* miserly practice of collecting wealth, 129/30
- garison, *n* store, 26/25 (O Fr *garison*, O N Fr *warison*—store)
- garneished, *part adj* equipped, 182/4. garnysshed, 105/13
- garssse, *inf* scarify, 46/7 (O Fr *garser*)
- geeste, *n* romance, gest, 68/16 (O Fr *geste*)
- geet, *n pl* goats, 11/15 (if sing., form is result of assimilation to the plural)
- gemetry, *n* geometry, 36/24
- generali, *adv* universally, 46/21
- germeynes, *n pl* close relatives, 55/17 (O Fr *germain*)
- gestoure, *n* teller of romances 68/15
- geper, *pr 3 s subj* gathers, 301/32
- getyng, *verb n* acquisition, 28/19. *pl* getingis, 54/20
- geyne-seier, *n* gainsayer, 262/5 (OED 1435)
- gladed, *pp* delighted, 274^v
- gladlier, *adv comp* more gladly, 132/34
- gladly, *adv* generally 232/21, 285/9
- glotons, *adj* gluttonous, 261/8 (Fr *gloton*, *adj*)
- good, *n* property, possessions 75/32
- goodly, *adv* conveniently, 31/2. *goodely*, easily, 61/1
- goostly, *adj* spiritual, 54/25
- *gourmauntis, *n pl* gluttons, 260/8 (first ex OED 1491, 1^r *gour mand*)
- grace, *n* favourable regard 270/25, mercy, 187/25 *pl* blessings 13/12
- greable, *adj* agreeable, pleasant, 248/9 (O Fr *greable*)
- greede, *pp* agreed, 252/20 (aphetic of 'agreed', or from O Fr *grder*)
- greefe, *n* cause of suffering 129/24
- greeve, *inf* vex, 291/16, *pr 2 s subj* harass, 165/19. *pr 3 pl* greuwth, pain, 34/15
- grene, *adj* youthful, 16/13
- gresse, *n* grass, 24/12
- guod, *adj* good, 297/27
- gurdille, *n* girdle, belt, 52/9
- habergeons, *n pl* coats of armour, 202/14, habregeons, 203/17 (Fr *haubergeon*)
- habile, *adj* able, 170/19 (Fr *habile*)
- habilitie, *n* ability, 6/18
- *habitacione, *n* settlements, 44/14 (first ex this sense OED 1555)
- habite, *pr 2 s* dwell, 140/33, *imp* 244/18
- haboundaunce, *n* abundance, 86/8
- habundaunt, *adj* abundant, 26/8
- hadde, *pp* cause a person to do something, 187/31 (OED *have*, 16)
- haldinge, *pr part* holding, 48/15
- halidaies, *n pl* holy days, 10/20
- ham, *pron* them, 303/8, 305/16
- *handelung, *verb n* management 284/11 (first ex this sense OED 1530)
- handelinge, *part adj* grasping, eager, 122/17
- hangynge, *verb n* capital punishment by means of hanging, 217/32
- hap, *pr 3 s* happen, 164/17, *pr 3 pl* happithe, take place, 136/32, *pl 3 s* happed, 218/30
- happe, *n* chance 93/9
- harbrow, *imp* harbour, 16/33
- hardie, *adj* bold, 190/16
- hardily, *adv* firmly, 4/28, *hardely*, boldly, 117/39
- harlotrie, *n* evil 52/29, 280/30
- harmefulle, *adj* injurious, 264/11
- harneys, *n* armour 199/35
- *hasarde, *n* dotard, fool, 98/8 (this sense not in OED)
- haste, *imp* hurry, 121/27 *hastie*, 12/24
- hasti, *adj* requiring speed 230/27, *hasty*, quick, 189/12
- hastily, *adv* swiftly, 33/1
- haunce, *imp* exalt 124/22 (aphetic form of *enhaunce*)
- *haunt, *inf* frequent company of, 4/19 (first ex this sense OED 1477—Rivers), *pr 2 s subj* frequent a place 246/6 *pl 3 s* used, 44/30
- haunting, *verb n* practice, 278/18, using, employment 12/26
- hauteyne, *a* haughty 136/17 (Fr *hautain*)
- hede, *pl 3 pl* hid, 306/7
- heded, *pp* beheaded 30/4
- *hedynes, *n* unruiness, 38^v (first ex OED 1475—*Book of Noblesse*)
- heele, *n* healing, cure, 259/23, *hele*, 252/26
- helmes, *n pl* helmets, 202/15
- hem, *pron* them, 11/9 11/21
- herberowe, *imp* harbour, 17/32, *pp* herborowed, 67/23
- *heresfore, *adv* before, 152/23 (not in OED)
- heritable, *adj* inheritable, 164^v

herken, *inf* listen to, 249/9, *pl* 3 s
herkened, 68/19
herkenyng, *verb* n listening (with
sense of spying), 26/31, paying
heed, 96/17
herre, *adj comp* higher, 19/9,
121/31
heuynes, *n* sadness, 48/25
heyue, *pr* 3 s exalt, extol, 114/17,
imp hevy, 192/27, *pp* heyuede,
208/19 (OED *heave*)
hgh herted, *adj* haughty, 137/19
highe, *inf* extol, 121/29, *pr* 3 s
elevates, 19/7
highely, *adv* greatly, 131/1
hight, *pl* 3 s was called, 148/35
hire, *inf* hear, 68/20
hired-man, *n* herdsman, 226/26
ho, *pron* who, 19/7, 313/10,
hosomeuer, *pron* whoever, 107/20
holden, *pp* bound, 34/7, 192/21
hole, *adj* healthy, 260/5, *absol*
hoolle, the healthy, 275/14, *comp*
holer, wiser, 30/17
holly, *adv* wholly, 3/17
holpen, *pp* helped, 25/32, 261/6
holsom, *adj* wholesome, beneficial,
31/21
*homelie, homilie, *adv* in a
homely manner, 280^v (first ex
OED 1489)
homelye, *adj* domestic, 280/9
honeste, *n* decency, 22/15
honourynge, *verb* n honour, wor-
ship, 267/25
horsede, *pp* mounted, 144/30
ho-so, *pron* who-so, 301/25
ho-someuer, *pron* whoever, 71/34
hostage, *in*, *phr* as a pledge,
245/29
*houndely, *adj* of the nature of a
hound, 62/15 (not in OED, cf
houndy, 1890)
houses, *n pl* signs of the zodiac
considered as the seats of the
greatest influence of the planets,
10/25
how-soeuer, *adv* however, 57/26
hucche, *n* chest, 188/23
humanytees, *n pl* human natures,
races of mankind (?), 51/33 (see
notes)
humblesse, *n* humbleness, 7/16
(O Fr *humblesse*)
humers, *n pl* humours, tempera-
ments, 126/21
hurte, *n* wrong, harm, 76/9
hurte, *inf intr* do damage, 44/21

*hurtefull, *adj* injurious, detri-
mental, 265/12 (first ex OED
1526)
*hurters, *n pl* those who hurt,
93/6 (first ex OED 1552)
hye, *adj* high, 316/19
hyr, *inf* hear, 308/16, *pr* 3 s
hyrype, 309/25
ie, *n* eye, 66/18, *pl* ien, 46/8, at iee,
phr with his eyes, 192/7
*ignoraunt, *n* an ignorant person,
7/9 (first ex as substantive OED
1480)
imagnacions, *n pl* mental images,
282/20
impe, *n* a young shoot, sapling,
142/21 (O E *impa*)
impotent, *adj* helpless, 11/14, 250/9,
absol 10/17
*incerteyned, *pp* assured, 85/11
(first ex OED 1628)
incontinent, *adv* immediately, 98/33
inconueniences, *n pl* mischiefs,
troubles, 268/30, inconuenientes,
269/32
indignacion, *n* anger, 172/17
*indirectely, *adv* by indirect means,
95/20 (first ex this sense OED
1477—Rivers)
infortunes, *n pl* misfortunes, 132^v
ingrate, *adj* ungrateful, 284/18 (Fr
ingrat, L *ingratus*)
*iniury, *n* calumny, insult, 135/31,
pl 111/4 (first ex this sense OED
1514)
inobediente, *adj* disobedient, 11/29
*inpartithe, *pr* 3 s parts (a mis-
translation of 'en partent' used
in contrast to 'departith'), 38/10
(this sense not in OLD)
inprenable, *adj* impregnable, 266/22
(Fr *imprenable*)
inquisicion, *n* inquiry, 76/23
insight, *n* intelligence, 292/15
*instituciones, *n pl* actions of insti-
tuting or setting in operation, 165/4
(first ex this sense OED 1460)
instruccoun, *n* lesson, precept,
120/31, 274/4
*instrued, *part adj* taught, 196/32
^x (not in OED, Fr MS *instruis*,
from L *instruere*)
instrument, *n* means, 150/23,
mechanical contrivance, 154/31
*intellectiue, *adj* intellectual, 42/28
(first ex OED 1477—Rivers)
is, *pron* his, 54/9

ialouse, *adj* jealous, 304/4, iolouse, 60/32 (Fr *jalouse*)
 jangler, *n* chatterer, 22/29, 125/7 (Fr *janglere*)
 ianglynge, *part adj* chattering 124/6
 jape, *imp* insult, mock, 14/26
 iapyng, *verb n* mocking, 28^v
 ioie, *inf* rejoice, 29/14, *pp* ioied, 101/8
 iustices, *n pl* rectitude (plural use), 33/23
 iustificacion, *n* administration of justice, 283/12
 iustifenge, *verb n* justification, 282/11

 kele, *inf* cool, 108/34 (O E *cclan*)
 keping, *verb n* guardianship, 180/24
 kest, *pt 3 s* cast 206/10
 kinde, *n* rare, group, 66/13
 kingly, *adj* royal 192/18
 knowe, *pp* known, 15/4
 knoweleching, *verb n* knowledge, 225/31
 knownen, *n* one's acquaintance 24/32 (last ex as substantive OED 1382)
 knowing, *part adj* informed, 170/13
 knowlech, *inf* acknowledge 318/16
 knowlege, 270/30
 knowyng, *verb n* knowledge, 175/2
 knytyng in, *verb n* joining, meet ing 118/22
 konne, *inf* learn, 252/34
 kunnyth, *pr 3 s* gives thanks, 118/3

 labour, *inf* till, cultivate, 126/19
 *labourages, *n pl* labours, 271/23 (first ex OED 1475, O Fr *labourage*)
 lacchessinge, *pr part* neglecting, 235/26 (OED verb *laches* from A Fr *lachesse*)
 langour, *pr 3 pl* languish, 260/5
 language, *n* talk, 49/16
 large, *adj* generous, 128/10
 largesse, *n* liberality, 227/34, *pl* largescs, 226/32
 laten, *pp* let, 188/13 (O E *lāten*)
 laton, *n* latten, brass, 113/38
 laughter, *n* scoffer, 236/26
 leave, *inf* ? believe or scribal error for love (cp 292/11) 319/15
 leche, *n* doctor, 44/20 (O E *læce*)

lechecraft, *n* art of medicine, 44/17
 leene, *inf* lend, 264/17, lene, 314/1 (O E *lēnan*)
 *leeser, *n* loser, 233/26 (first ex OED 1546, from verb *leese*—O E *lēosan*)
 leesyng, *n* falsehood, 273/14, *pl* lesingis, lies, 69/24 (O E *lēasung*)
 leeuē, *pr 3 pl* remain, 243/12
 *legacione, *n* mission 186/13 (first ex OED 1470)
 lere, *inf* learn, 262/24
 lesithe, *pr 3 s* ceases, 108/12 (O E *lēsan*)
 lessith, *pr 3 s* grows less, 108/13, *pp* lessed, 108/7
 lessyng, *verb n* lessening, 38^v
 lett, *imp* desist, 56/20, *pr 3 s* letethe, 56/30 (O E *lētlan*)
 lettid, *pp* prevented, 16/9 (O E *lettan*)
 letting, *verb n* hindering 36/9
 leve, *inf* live 316/12
 leue, *inf* defer 261/14
 leuer, *adv* rather, 48/9 276/14
 leuers, *n pl* those living, 95/20
 leuyng, *verb n* bequest, 94/32
 leuyng, *verb n* manner of living, 69/35
 leuythe, *pr 3 pl* believe, 156/32 (aphetic form)
 lewedly, *adv* evilly, 121/33
 lewednesse, *n* ignorance, 123/22
 leyser, *n* leisure 25/1 by leyser, in the course of time, 105/30
 liberally, *adv* freely, 60/12
 liberalnes, *n* liberality, 284/6
 lifte up, *pp* raised 31/26
 lightly, *adv* easily, 61/12, *comp* lighther, 166/4, 268/20
 ligne, *n* lineage, 72/17
 likly, *adj* similar, 136/34, having a resemblance, 268/11
 liste, *n* pleasure 120/28 *pl* listes, 248/6 (Icel *lyst*)
 lite, *adj* small, insignificant, 173/8 (O E *lýt*)
 logge, *inf* encamp, 185/27, *pt 3 s* logged, 184/15
 Logique, *n* Aristotle's treatises on logic, 154/16
 longe, *pr 1 pl* belong, 190/7, *pr 3 s* longeth, 3/21 (aphetic form of O E *zēlang*)
 longunge, *part adj* suitable, proper, 54/30
 lost, *n* loss, 58/16

loughe, *pt* 3 *s* laughed, 256/25
(O E *hlôg*)

loueable, *adj* deserving of being loved or lauded, 84/4 (result of Scrope's confusing *loveable* with Fr *louable*)

***loued with**, *pp* in love with, 243/24 (first ex this const OED 1665)

lowable, *adj* praiseworthy, 52/31 85/4 (Fr *louable*)

lowe, *inf* praise, 239/30 (Fr *louer*)

lowely, *adj* humble, 15/13, 177/3

lowelynesse, *n* meekness, 17/26

luste, *pt* 3 *s* pleased, 63/21

lyfelode, *n* estate, inheritance, 167/14

lyke, *adv* alike, 304/10

***lymouse**, *adj* offensive, 134/31 (this sense not in OED, Fr MS reads *injurieux* as HH)

lynage, *n* ancestry, 70/13, descendants, 73/21

lyuelode, *n* food, victuals, 244/29

lyvinge, *verb* *n* maintenance, 248/2, food 84/30

magnificens, *n* glory, 228/29

maistrie, *n* art, science, 248/14 (O Fr *maistrie*)

making, *verb* *n* creation, 18/12

***malancolies**, *n* *pl* vexations, 226/3 (first ex this sense OED 1477—Rivers)

malencolies, *adj* gloomy, 226^v, *malencolious*, 128/11

***maleureux**, *adj* unhappy, 5/8 (first ex OED 1471)

malice, *n* hatred, 172/26 (see notes)

manace, *n* threat, 264/3 (O Fr *manace*)

manhode, *n* human nature, 125/8

***mankindelynes**, *n* manhood, 124/7 (not in OED)

mansions, *n* *pl* houses (which see, astrological term), 11/20

many, *adj* used distributively with a *sing*, 299/7

marchaundise, *n* merchandise (figurative sense), 54/25

marche, *n* border district, 256/21

mariner, *n* sailor, 252/28, *pl* 36/25

marke, *n* target, 173/7

mauigracious, *adj* uncomely, 61/31 (O Fr *mauigracieux*)

maundementis, *n* *pl* commandments, 252/11 (O Fr *mandement*)

maydyncheld, *n* maiden child, 305/20.

mayny, *n* retinue, 305/30 (see *meayne*)

maystresse, *n* mistress, 304/35

***meanes**, *n* *pl* stratagems, 275/5 (first ex this sense OED 1460)

mech, *adj* much, 306/17

medes, *n* *pl* rewards, 52/2

medilleth, *pr* 3 *s* *refl* busies himself, 89/6, *pp* **medied**, mixed, 98/17

meetely, *adj* suitable, 159/30

meke, *imp* *refl* abase yourself, 14/14, **meeke**, 58/10

mellythe, *pr* 3 *s* *refl* busies himself, 309/14 (O Fr *meller*)

mene, *n* the golden mean, 270/22

menely, *adv* moderately, 265/27

menusethe, *pr* 3 *s* grows less, 130/30, *pr* *part* **menushinge**, 40/12 (O Fr *menuser*)

meoven, *pr* 3 *pl* move, 201/34

mergyne, *n* margin, 89/15

merueile, I haue grete, I am struck with wonder, 265/11

merueiled, *part* *adj* filled with wonder, 180/5

messenger, *n* messenger, 228/5 (Fr *messenger*)

messe, *n* Mass, 304/14, *pl* **messes**, 62/13

***mesur**, to kepe a, to be moderate, 290^v (first ex this sense OED 1551)

mesurede, *part* *adj* moderate, 54/6

meter, *n* measurer, 256/33

Methaphisique, *n* Aristotle's treatise on metaphysics, 154/17

meuable, *adj* movable, inconstant, 124/16, **meueable**, 160/24

meyne, *n* retainers, retinue, 28/3 (O Fr *meyné*)

munucion, *n* lowering of the system by blood-letting, 48/15 (L *minutionem*, cf OED *munition* 2b where Rivers's 'munycion' is misunderstood)

mure, *n* dirt, mud, 266/12

***mocke**, *inf* ridicule, 239/35, *imp* deride, 15/24, *pr* 3 *s* mocketh, 15/26, *pp* jeered at, 239/5 (first ex OED c 1450)

***mock**, *n* derider, 237/29, **mockuer**, 236/26 (first ex OED 1477—Rivers)

mockerye, *n* ridicule, 21/19, **mokkery**, 20/20

***modered**, *part* *adj* restrained, moderated, 89/22 (not in OED as *part* *adj*, O Fr *moderer*)

mo, *adj* more, 313/8

moisted, *pp* moistened, 244/20
 montaignes, *n pl* mountains, 84/29
 moote, *imp* must, 212/6 (O E *modi*)
 more, *n* that which is greater, 50/27
 (last ex OED 1413), with more,
phr furthermore, 119/30
 more, *adj* greater, 292^v, *superl*
 moste, greatest, 251/10
 mortifie, *imp* discipline, 48/31
 motouns, *n pl* sheep, 217/16 (O Fr
moton)
 mowe, *pr* 3 *s* may, 29/12
 moyste, *adj* damp, 111/2 (O Fr
moiste, cf *moisted*, M E verb
 from O Fr *adj*)
 multiplieth, *pr* 3 *s* increases, 288/7.
 *multiplie not evil vpon evil, add
 not evil to evil, 102/1 (first ex
 OED 1477—Rivers), *imp* *multi-
 plie science, be silent, 34/17 (not
 cited in OED, though the oppo-
 site of 'multiply words'—
 OED 1b)
 multitude, *n* great quantity, 126/1
 municion, *see* municion
 mynstralsye, *n* gathering of min-
 streles, 267/8
 mysauysed, *part adj* ill-advised,
 146/9
 mysbeleue, *n* misbelief, 27/21
 *mysbeleuers, *n pl* heretics, infidels,
 106/15 (first ex OED 1470)
 mysbeleuyng, *part adj* heretical
 197/16
 myschief, *n* misfortune, 128/12
 myscreantis, *n pl* heretics 26/19
 (O Fr *mescreant*)
 mysgouernaunce, *n* evil conduct,
 93/6
 myshap, *n* misfortune, 126/16
 myshappy, *adj* unhappy, unworthy,
 32/31 (last ex OLD 1440)
 mysknowe, *inf* misunderstand,
 117/22
 mysruled, *part adj* lawless, 33/35,
 disorderly, 230/5
 mystakinge, *verb n* wrongdoing,
 58/17
 *named, *part adj* known, 64/31
 (first ex OED 1467)
 namely, *adv* especially, 255/7
 Natures, *n* Aristotle's treatises on
 natural science, 154/16
 navire, *n* ship, 37/32 (OED 1442–55)
 *necessitee, *n* want, poverty, 72/1,
pl 133/18 (first ex this sense OED
 1475)

nede, *n* necessity, 106/33
 nedith, *pr* 3 *s* is necessary, 248/2
 negarde, *n* niggard, 135/27
 negardship, *n* niggardliness, 263/33
 *neighborschip, *n* nearness, 282/16
 (first ex OED 1456), neighbourly
 feeling 282/15
 *neighburhed, *n* nearness 283/18
 (first ex this sense OED 1567).
 neighbourly feeling, 283/17
 nere, *adv* never, 104/3
 nerehande, *adv* close at hand,
 260/16
 nerre, *adj* nearer, 51/7
 nettis, *n pl* snares, 93/5
 neuerthelatter, *adv* nevertheless,
 75/16
 new, *adj* recently enriched, 82/17.
 of newe, *phr* recently, 176/23
 newly, *adv* recently, 83/19
 nobelithe, *pr* 3 *s* ennoble, 106/20
 (O Fr *noblir*)
 nobles, *n* nobleness, 126/3
 noide, *pp* troubled, 122/10 (aphetic
 form of 'annoyed')
 *noise, *n* strife, contention, 128/26
 (first ex this sense OED 1484)
 noise, *inf* report, claim, 188/3, *pp*
 noised, reported 88/1
 noised, *part adj* reported, known,
 184/4
 not, *n* nothing 168/11 174/8, nott,
 307/12
 nother, *adv* neither, 275/31
 notwithstanding, *prep* in spite of,
 286/2
 noughti, *adj* evil worthless 34/2
 noy, *inf* harm, 8/2
 noyauance, *n* annoyance, 39/16
 (aphetic form)
 noyous, *adj* vexatious 194/31
 nys, *pr* 3 *s* is not, 163/32
 obbeysaunce, *n* obedience, 223/22
 obeisaunt, *adj* obedient, 57/20
 *obseruacion, *n* observance 133/9
 (first ex OED 1535)
 *obseruynge, *verb n* observance,
 132/9 (first ex OED 1526)
 occasyon, *n* circumstance 233/6,
pl occasions, causes, 134/12
 occupacions, *n pl* undertakings,
 171/16, employments, 202/24
 occupieth, *pr* 3 *pl* use, 8/3, *pp*
 occupied, busy, 108/13
 octure, 70/17—*see* notes
 offence, *n* damage, 229/1, breach of
 law, 186/17

**offriste bataille*, *pr* 2 *s* offer battle, 26/29 (first ex this use OED 1560)
offer, *adv* oftener, 224/18, *superl*
ofteste, oftenest, 261/8
olifauntis, *n pl* elephants, 196/32 (O Fr *olifant*)
onkynde, *adj* unkind, 284^v
ooste, *n* host, army, 190/14
open, *adj* known, 65/36 public, 216/8
**oppressing*, *part adj* tyrannical, 252/9 (first ex OED 1611)
or, *conj* before, 17/13, 18/6
ordeigned, *pt* 3 *s* allotted, 183/6
orden, *inf* arrange, 208/21, *pp*
ordende, 282/26, appointed, 188/18 (O Fr *ordener*)
ordenaunce, *n* government, 137/22
 arrangement, 78/2, order, 50/3
pl battle-arrays, 27^v
ordeures, *n pl* filths, 281/34 (Fr *ordure*)
ordinatly, *adv* properly, 52/1
ordre, *bi*, *phr* in order, row by row, 108/5
orisons, *n pl* prayers, 10/14 (O Fr *orison*)
**orphelynes*, *n pl* orphans, 153/29 (first ex OED c 1450, Fr *orphelin*)
ost, *n* host, army, 198/2, host, landlord, 306/10
otherwaies, *adv* otherwise, 204/20
othurwhile, *adv* sometimes, 227/24, *otherwhiles*, 69/14
oughte, *n* aught, anything, 239/13
oure, *n* hour, 128/7
outrage, *n* fury, tumult, 275/3 (O Fr *outrage*)
outeragious, *adj* enormous, 32/24
outwarde, *adv* outside, 214/5
**outrageousnes*, *n* excess, 232/1 (first ex OED 1470)
oueralle, *adv* everywhere, 108/33
**ouercomen*, *part adj* vanquished, 311/24 (first ex OED 1470)
ouermaistr, *inf* master completely, 83/26
ouer-rude, *inf* conquer, 197/24
**ouerseen*, *pp* examined mentally, considered, 138/14 (first ex this sense OED 1477)
ouer-wenyng, *verb n* arrogance, 58/14
ouer-yeue, *inf* give up, 116/20
**owche*, *n* wager, 232/23 (this sense not in OED)

owepe, *pt* 3 *s* is obliged, ought, 41/23
paas, *n* gait, 61/7 (O Fr *pas*)
pagien, *n* page, 88/15 (O Fr *pagine*, L *pagina*)
pamente, *n* pavement, 207/9
parceyue, *inf* perceive, 107/24
**parreye*, *inf* compare, 7/30 (not in OED, possibly ignorantly written or derived from an aphetic form of O Fr *aparragier*, compare OED *pare*, vb²)
**parreynge*, *verb n* comparing, 59/17 (not in OED, cf *parreye*)
parted, *pt* 3 *s* left, 256/23, *pp* separated, 211/10
partie, *n* part, 49/21, 84/7 (O Fr *partie*)
passee, *inf* get along, 95/31, **passee* for, be accepted, 219/21 (first ex this sense OED 1596), tolerate, put up with, 99/21, *pr* 3 *s* exceeds, 115/10
passing, *verb n* duration, 237/22
passinge, *adv* exceedingly, 49/15, 157/2
passingly, *adv* very, 185/19
**patriarkes*, *n pl* heads of infidel religious systems, 216/15 (first ex this sense OED 1477—Rivers)
payennes, *n pl* pagans 195/19 (O Fr *payen*)
paynim, *n* infidel, 264/16 (see notes)
paynym, *adj* pagan, 194/23
pease, *inf* appease, still, 68/14, *pece*, 264/5 (O Fr *paizer*)
peasible, *adj* peaceful, 2/29
peasibly, *adv* peacefully, 141/28
pensyl, *adj* pensive, 49/15
perceived, *part adj* known, 14/5
perdiccione, *n* ruin, loss, 46/16
perdurable, *adj* enduring, everlasting, 125/21 (O Fr *perdurable*)
perfitte, *adj* perfect, 84/2, *perfielt*, 319/14, *parfite*, 23/10
perfourme, *inf* complete, finish, 56/7
peride, *pt* 3 *s* appeared, 235^v (aphetic form)
periurie, *n* perjury, 12/9
**perpetuite*, *n* endless existence, 73^v (first ex OED c 1450)
perrafed, *pp* divided into paragraphs, 292^v (OED *paraph*, only ex 1440, Fr *parapher*)
persched, *pp* perished, 148/17

- ***persecuthe**, *pr* 3 *s* persecutes, 76/3 (first ex OED 1482)
- ***persequent**, *adj* following, next 187^v (first ex OED 1650)
- ***pertinence**, *n* obstinacy, 59/18 (this form not in OED, L *pertinacia*, see notes)
- peruerted**, *pp* upset, ruined, 136/20
- perysshed**, *pt* 3 *s* wrecked, 37/23
- pestilences**, *n pl* evils (?), 132/15 (see notes)
- petevous**, *adj* piteous, full of pity, 25/23, 161/27, **petuous**, 160/25
- petye**, *n* pity, 309/20
- ***peuple**, *inf* populate, 164/5 (first ex OED 1500, Fr *peupler*)
- ***peupled**, *part adj* peopled, 170/2 (first ex OED 1509)
- peyne**, *n* punishment, 42/9
- ***peyse**, *n* burden, 264/31 (first ex fig sense OED 1470, A Fr *peis*)
- phisonomye**, *n* physiognomy, 220^v (med L *phisionomia*)
- pistle**, *n* letter, 164/2
- ***piteable**, *adj* full of pity, 24/24 (first ex this sense OED 1503)
- pleine**, *imp refl* complain, 276/3, *pr* 2 *s* **pleyne**, 277/5
- plenteuous**, *adj* plentiful, 27/9
- plesaunce**, *n* pleasure, 6/24, **pleasaunce**, 91/35
- pletid**, *pt* 3 *pl* plead litigated, 203^v
- pleyne**, *adj* plain, level, 259/11
- plieith**, *pr* 3 *s* applies, 36/7, *pp* **pliede**, 16/24 (aphetic form of 'apply')
- plite**, *n* state, 274/12 (A Fr *plte*, N Fr **pleit*, O Fr *plait*)
- plucked up**, *pp* raised, elevated, 229/35
- poer**, *n* power (?), 297/11
- point**, *n* precise matter in discussion, 282/7
- ***Polettiques**, *n* Aristotle's Politics, 154/17 (first ex OED 1651)
- ***polished**, *pt* 3 *s* adorned, 310/28 (first ex this sense OED 1592)
- possessyoners**, *n pl* possessors 147/5
- possibilittee**, *n* ability, 2/20, 58/4
- ***possible**, *adj* able, having the power to do something, 221/3 (first ex this sense OED 1512)
- powr**, *adj* poor, 312/21, **poer**, 316/4
- ***practique**, *n* cunning, artful dealing, 142/5, **practyk**, 143/4 (first ex this sense OED 1470, O Fr *practique*)
- predycacion**, *n* sermon, 221/1, preaching, 149/34, *pl* **predications**, discourses, 38/19
- preef**, *n* proof, 259/20 (O Fr *prueue*, *preue*)
- prerogative**, *n* divinely-given advantage, 150/24
- ***presences**, *n pl* presence, 274/23 (only comparable ex plural use OED 1635)
- presomtuuous**, *adj* arrogant, 238/8
- prevee**, private or deprived, 141/13 (Fr text 'dont il est prive', translator seems to have confused 'prive' *past part* with *adj*)
- preuiest**, *adj* most privy, 60/21
- price**, *n* value, 6/8
- pride**, *imp refl* make proud, 192/27
- prikingis**, *verb n pl* sorrows, griefs, 146/8
- prive**, *inf* deprive 44/1, *pp* **prived**, 18/33
- processe**, *n* course of time, 5/12, discussion, 283/15
- procourour**, *n* steward, 218/12 (**procuratour**, 218^v)
- ***profoundenesse**, *n* depth (of the sea), 22/8 (first ex OED 1642)
- promut**, *pr* 1 *s* promise, 190/10 (corrupt form of 'promyt', cf OED *promit*)
- pronounce**, *inf* speak say, 175/18, *pp* **pronouncede**, 264/13
- prophyte**, *n* profit 299/24, **prophete**, 319/10
- proporcioned**, *pp* composed, 224^v
- proue**, *inf* test, 258/19, *pp* **proude**, 166/26
- prouidence**, *n* provision, 27/2
- prouision**, *n* foresight, 272/20
- prouostes**, *n pl* chief magistrates, 194/21
- prynable**, *adj* pregnable, 267/24 (Fr *prenable*)
- pryuacion**, *n* deprivation, lack, 7/17
- pryvee**, *adj* domesticated, 281/9 (last ex OED 1422)
- publiquement**, *adv* publicly, 28/24 (borrowed from the French)
- publisched**, *pt* 3 *s* polished (·), 102/14 (see notes)
- ***published**, *part adj* public, 178/31 (this sense not in OED)
- puissaunce**, *n* power, 74/26
- ***puissaunt**, *adj* powerful, 238/15 (first ex OED c 1450)
- punycion**, *n* punishment, 31/15, 161/28 (Fr *punitio*)

purchase, *inf* earn, win, 10/13
purgacion, *n* cleansing (sense of punishment), 164/8
purpos, to, *phr* pertinent, 142/8, to the purpos, so that, 232/16
purvei, *inf* provide, 136/23, *pr* 3 *s* *purueieth*, prepares beforehand, 36/16
puttith, *pr* 3 *s* sets, makes, 288/18
puttynge away, *verb n* dispelling 39/17

quadriuall, *adj* belonging to the Quadrivium, 224^v
qualite, *n* nature, character, 58/25, 128/5

***questioned**, *pp* made question of considered, 288^v (first ex OED 1470)

questions, making, raising a discussion, 174/30

***quietede**, *pp* made quiet, 106/6 (first ex OED 1550)

quik, *adv* living, 94/18, 266/13, *adv* quickly, 238/2

quite, *inf* repay, requite, 162/15, *quyte*, 143/37

ranne, *pt* 3 *pl* spread, 48/3, *pt* 3 *s* ranne upon, attacked, 54/28

***raptour**, *n* ravisher, plunderer, 163/33 (first ex OED 1609, L *raptor*)

rased, *pp* erased, 280/28 (Fr *raser*)

rauenour, *n* plunderer, 162/32 (O Fr *ravinour*)

rebouninge, *verb n* reflection, 92/13

rebuke, *imp* chide, 87/4, *pt* 3 *s* rebuked, 277/13

recche, *pr* 1 *s* reck, care, 105/3
recetis, *n pl* receipts, 182/4

rech, *adj rich*, 298/35
reches, *n* riches, 298/21 (Fr *richesse*)

rechulnes, *n* recklessness, 156/31
***rechited**, *pt* 3 *s* told, 278/21 (first ex this sense OED 1483)

recomaunde, *imp* commend to God, 254/22, *pr* 1 *s* recommaunde, 189/13 (Fr *recommander*)

***recomendacione**, *n* commendation, praise, 212/7 (first ex OED 1474)

recomende, *inf* praise, 134/14, *pp* recommended, 134/6 (med L *recommendare*)

recomiorted, *pp* consoled, 207/32
recomfortunge, *verb n* encouragement, 89/22

recompense, *inf* repay, 219/12

reconforte, *inf* console, 206/30

recorde, *inf* recall, 23/16

recourse, *n* resort, application, 74/3, ***recourse**, *n* access to a persone, 158/9 (first ex this sense OED 1540)

recouer, *inf* return, 231/30

***recule**, *n* retreat, 236/7 (not in OED, cf OED *recoil* and O Fr *reculee*, a place to retire to)

redefied, *pt* 3 *s* rebuilt, 152/27

redoubtid, *part adj* feared, 186/31

redresse, *inf* restore 14/34, correct, 41/30, *pp* redressid, amended, 30/29

redressinge, *verb n* salvation, 88/3

***redusyng**, *verb n* leading back, 121/34 (first ex OED 1488)

refeccion, *n* sustenance, 84/28

refuce, *n* refusal, 226/32, **reffews**, 227/34

refuse, *pr* 3 *pl* deny, 86/31, *pr* 3 *s* declines, 18/32

regarde, *n* respect, 18/12, ***to regard of**, with respect to, 150/25 (first ex this const OED 1477)

***regardis**, *n pl* aspects (?) 10/27 (not defined as an astrological term by OED, L text has *aspectibus*, Fr MS *regars*)

regerously, *adv* rigorously, 127/19

regne, *n* kingdom, 220/21

reherse, *pr* 3 *pl* relate, 129/8, *pr* 2 *s* rehercest, 66/4, *pt* 3 *s* rehercid, recite formally, 68/16

reioyse, *inf* enjoy, 39/19, 114/11

remanent, *n* remainder, rest, 48/18, **remenaunt**, 114/11

remedie, *n* cure, 4/14

remedie, *inf* provide a remedy, 230/3

remembraunce, *haue*, bear in mind, 53/22

remeve, *inf* move, 249/15

renewe, *inf* restore, aid, 162/18

rengning, *pr part* reigning, 130/20 (form *β* of *reign*, OED)

renne, *inf* run, flow, 235/12, *pr* 3 *s* renne, 234/13, *pt* 3 *pl* ranne, 48/3, *part adj* rennyng, 288/30

renome, *n* renown, 6/7 (O Fr *renomee*)

rente, *part adj* torn, 216/22

repairing, *verb n* repair (?), 272/28 (see notes)

repare, *n* abode, 84/30, **repayr**, abode or repairing (?), 318/22 (O Fr *repaire*)

- repayren, *pr* 3 *pl* return, 85/31
 repente, *pr* 3 *s* *refl* feel regret, 59/16
 replenysshed, *pt* 3 *s* filled, 11/4, *pp* replenysshed, 39/24
 reporte, *imp* tell, relate, 132/24
 reporter, *n* narrator, 132/25.
 reportour, 20/17
 repreue, *n* reproof, 108/4
 *reproche, *n* censure, opprobrium, 240/17 (first ex this sense OED 1477)
 reprouable, *adj* blameworthy, 114/1
 reprouynge, *verb* *n* reproof, 241/21
 reputacion, *n* distinction, 289^v, haue yn reputacyon, esteem, 298/15
 requere, *imp* request, 123/15, *pr* 3 *s* asks for, 83/31
 requeryng, *verb* *n* request, 279/12
 rered, *pp* reared, raised, 313/27
 resceyuoire, *n* receiver, collector, 219/17
 *rescowed, *pp* rescued (sense of withdrawn or seized), 17/9 (this exact sense not in OED, perhaps fashioned from O Fr *re + escousser* = *saisir, dépouruiller*—Godefroy)
 resemblethe to, *pr* 3 *s* compares to, 116/1
 *resist of, *pr* 2 *s* stop 184/28 (const with 'of' not in OED)
 reson, *inf* question, 234/2
 resonable, *adj* rational, capable of reasoning, 42/25, 118/19, fair 142/8
 resorte, *inf* return, 115/36 *pr* 3 *pl* resortithe, 114/30
 resoun, *bi*, *phr* by this same reason, 108/16 (O Fr *par raison*)
 *respit, *n* delay in carrying out of a capital sentence, 74/14 (first ex this sense OED 1722)
 respited, *pp* granted a respite, 74/17
 restide, *pp* (?) left remaining, 266/6
 restitution, *n* return, 43/15, repayment, 121/23
 restore, *inf* return 192/19, *pp* restored, 42/15
 restreyn, *inf* withhold, 133/11, *pr* 3 *s* restrainethe, represses, 56/29
 resyd, *pp* raised, 319/21
 *reteigne, *imp* keep in service 5/27 (first ex this sense OED 1450)
 reuenu, *n* income 130/18, *pl* reuenues, 130/14, *thi reuenues, 218/12 (first ex use with possessive pron OED 1483)
 reuerence, *n* respect, 152/29 (const hold at reverence)
 reuoke, *imp* annul, 74/13 (O Fr *revoquer*)
 reward, *pr* 3 *s* requites, 311/21
 rewarde, *n* regard, heed, 133/12, requital, 247/14 (O N Fr *reward* = O Fr *regard*)
 rewarding, *verb* *n* repayment, 138/8
 ride, *inf* raid, over-ride, 196/22
 ridinge, *verb* *n* horsemen (collectively), 67/3 (last ex OED 1388)
 rigoureux, *adj* rigorous, 141/27
 rotines, *n* rottenness, 124/10
 rowe, alle a, *phr* in succession, 205/34 by rowe, in lines, 199/6
 rule, *n* management, control, 167/12
 ryally, *adv* royally, 59/19
 sadly, *adv* firmly, 81/17
 sage foole, *n* court fool, 109/5 (Fr *fol sage*)
 salue, *inf* greet salute, 250/1, *pt* 3 *pl* saleweden, 201/7, *pr. part* saluynge, 60/24 (Fr *saluer*)
 salutynge, *pr. part* greeting, 303/36
 satisfaccion, make, repay, 17/33
 *satisfie, *inf* content, 128/18 (first ex this sense OED 1489), **imp* cause to have enough, 162/5 (first ex this sense OED 1500)
 saulf, *adj* safe, 107/6 (A Fr *sauf*)
 saue, *adj* safe, 246/34
 sauer, *inf* relish, savour, 65/11
 sauour, *n* taste, 252/26, delight (?), 138^v
 sauynge, *conj* excepting, 149/6
 saw, *imp* sow, 311/17
 say, *pt* 1 *s* saw, 244/28
 scaped, *pp* escaped, 44/5 (aphetic form)
 scarce, *adj* sparing, chary of, 144/19
 scarcest, *adj* *superl* most penurious, 280^v
 shamefulle, *adj* degrading, 244/4
 sclaunderer, *n* slanderer, 272/21, *pl* sklaunderers, 280/12
 *sclaue, *n* slavery, 262/11 (not in OED, Fr text has 'prisonnier esclau', a new word fashioned from the aphetic form of 'esclau')
 scomfyt, *pt* 3 *s* vanquished, 183/23 (shortened form of 'discomfited')

sech, *adj* such, 299/4
 sechen, *pr* 3 *pl* seek, 29/28
 secretenes, *n* that which is secret, 104/11
 see, *pt* 3 *s* saw, 101/34
 seebrynk, *n* sea-shore, 37/29
 seeced, *v* cease
 seechers, *n pl* searchers, 279/33
 seeder, *n* sower, 81/24 (this is the last ex quoted in OED)
 seeme, *pr* 3 *pl* think, deem, 267/22, *pr* 2 *s* semest, 243/27
 *seere, *inf* sear, cauterize, 47/7 (first ex this sense OED 1530)
 sege, *n* seat, 60/6, sege roiale, throne 178/12 (O Fr *sege*)
 selfe, *n* itself, 112/32
 selfe-willes, *n pl* personal desires, 38/21
 semblaunt, *n* countenance, 37/15
 sembleable, *n* like, similar, 293/7
 semer, 130/31 (borrowed from the French, *see notes*)
 senewes, *v* synopsis
 senné, *conj* since, 278/20
 sepulchre, *n* tomb, 195/9
 serche, *inf* search, 201/14
 sergeauntes, *n pl* servants, 125/12 (last ex this sense OED c 1450)
 seriouslie, *adv* in due order, 195^v
 sermoneth, *pr* 3 *pl* speak of, 134/4
 sermountithe, *pr* 3 *s* surmounts, 246/29 (scribal error?)
 seruage, *n* slavery, 26/16
 seruyce, *n* advantage, 55/24, duty, 117/6
 settinge a-side, *ppl* a abandoning, 234/25
 seurede, *pp* secured, 160/20 (aphetic form of 'assured')
 seuere, *inf* disperse 162/15
 sewe, *imp* follow, 13/23 (A Fr *suer*)
 seyenge, *verb* *n* recitation, 69/18
 shadowe, *inf* shade, 206/12
 shalbye, *comb* shall be, 301/4
 shame, *imp refl* ashame, 107/20
 shamefast, *adj* modest 50/11, ashamed, 53/24
 sharpe, *adj* austere, 283/34
 sheete, *inf* shoot, 173/7, shete, 143/14
 *ship-crafte, *n* vessel, 36/29 (this sense not in OED)
 shitte, *pp* shut, 190/4
 shot, *n* arrow, 278/30
 shrowe, *n* shrew, 80/20
 sigheing, *verb* *n* sorrow (?), 286/12 (Fr MS *songe*, *see notes*)

*sight, *n* first perception (?), 11/21 (not in OED as astrological term)
 *sightye, *adj* visible, 174/6 (first ex OED 1532)
 signes, *n pl* divisions of the zodiac, 10/23
 silf, *n* itself, 168/29
 simply, *adv* indifferently, badly, 40/22
 *sincerole, *n* water-leech, 122/8 (not in OED, *see notes*)
 singlarite, *n* singularity (?), 3^v
 sittinge, *part* *adj* suitable, 252/1
 skape, *pr* 3 *s* escape, 93/8 (aphetic form)
 skars, *adj* sparing, 145/24
 skornyng, *verb* *n* contempt, 29/17, ridicule, 103/39
 slanders, *n pl* slanderers, 318/26 (probably ignorantly written)
 slaughte, *n* murder, 74/17
 sloughe, *adj* slow, 288/2
 sloughthfull, *adj* slothful, slow, 27/19, slouthfull, idle, 7/29
 slowe, *pt* 3 *s* slew, 178/6
 sluttysshe, *adj* dirty, 255/3
 smyte, *inf* strike, 31/4, *pp* smeten, smitten, 30/5
 snares, *n pl* traps, nets, 14/2, 100/25
 snybbe, *inf* reprove, 32/7
 soft, *adj* kindly, 76/33, quiet, 236/26, pleasing in taste, 260/4
 softly, *adv* gently 68/6, 14/33
 sojournyng, *pr* *part* resting 26/28
 solace, *n* comfort, 2/9, entertainment, 173/23
 solitudine, *n* concern, 251/26
 *solitarily, *adv* alone, 237/9 (first ex OED 1451)
 *solycitude, *adj* solicitous, 241/12 (not in OED as adjective)
 *some, *n* a horse load, 266/1 (O Fr *some*, this form not in OED, but cp OED *seam*?)
 somme, *n* sum, amount, 112/30 (O Fr *somme*)
 somtyme, *adv* formerly, 260/6
 *son in lawe, *n* stepson, 2/9 (first ex this sense OED 1618)
 sonde, *n* God's ordinance, 67/32 (OED *sand*?)
 soth, *n* truth, 41/16
 sothefastnes, *n* veracity, 104/30
 soune, *n* sound, 116/30, sowne, 117/35 (A Fr *soun*)
 soupers, *n pl* suppers, 266/18
 *souple, *pp* made supple, 226/13 (first ex OED 1530)

sougt, *adj* soft, 300/11
soueraigne, *adj* excellent, 152/14
souereigne, *n* supremacy, 89/17
sowke, *inf* suck, 125/11
**sown*, *n* seed (?), 170/11 (first ex OED 1578, possibly borrowed from French *le son* = bran not in OED, *see notes*)
spedde, *pt* 3 *s* *refl* hurried, hastened, 191/18
spended, *pp* spent, 263/34
spender, *n* spendthrift, 55/6
spryngynge, *part* *adj* flowing 239/2
spute, *inf* dispute, 88/11 (aphetic form)
stable, *adj* constant, 283/3
stable, *imp* establish, 24/35. *pt* 3 *s* *stabled*, 10/7
stabled, *part* *adj* established, firm, 54/18
stablessynge, *verb* *n* establishing, 133/33
stablisshe, *imp* establish, 27/1 (aphetic form)
standing, *pr* *part* understanding 150/13, 78/11 (aphetic form), being 42/10 (*see notes*)
staunche, *inf* ally, 93/2 *pr* 3 *s* *staunchthe*, 90/33, *pp* *staunched*, extinguished, 275/8
stered, *pt* 3 *s* stirred, moved, 11/3, 81/9 angered, 177/35
steringes, *verb* *n* *pl* suggestions, 275/5
stilnes, *n* silence 96/17
stodie, *n* study 256/13
stordie, *adj* harsh, stern, 120/26 (O Fr *estordu*)
store, *n* storage, 27/27 *set* store, value, 192/5
storethe, *pr* 3 *s* furnishes, 84/24 (const 'of') *pt* 3 *s* *stored*, 10/5 (const 'with')
stories, *n* *pl* histories, 149/20
strengthe, *imp* *refl* force, 114/22, *pp* confirmed 109/8
**strife*, *at*, *phr* at variance, 218/17 (first ex this use OED 1470)
striue, *inf* contend, 126/12
stronde, *n* sea-shore, 43/32
studyauntes, *n* *pl* students, 259/17 (O Fr *estudiant*)
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