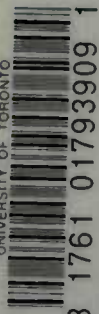
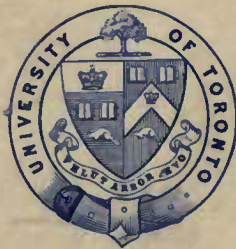


UNIVERSITY OF TORONTO



3 1761 01793909 1

Digitized by Microsoft



Bequest of
Rev. H. C. Scadding, D.D.
to the Library
of the
University of Toronto
1901

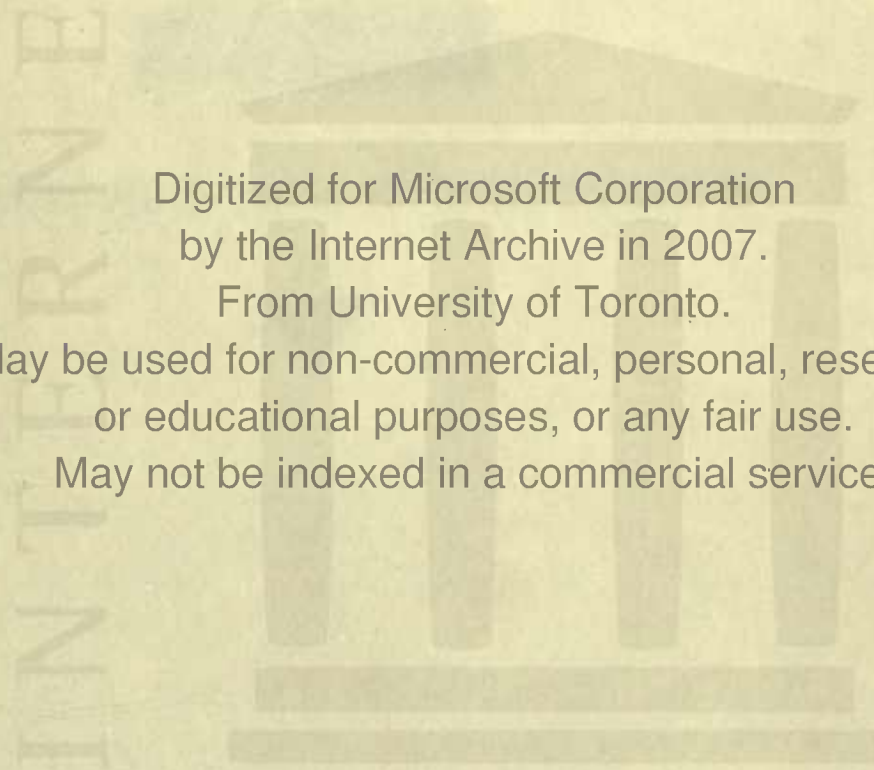
INTERNET ARCHIVE

Digitized for Microsoft Corporation
by the Internet Archive in 2007.

From University of Toronto.

May be used for non-commercial, personal, research,
or educational purposes, or any fair use.

May not be indexed in a commercial service.



21

324



The Dices and Sayings of the Philosophers.



LE
D555C

The Dictes and Sayings of the Philosophers.

A FACSIMILE REPRODUCTION OF THE FIRST

BOOK PRINTED IN ENGLAND BY

WILLIAM CAXTON,

IN 1477.



5 2 2 6 4
26 / 12 / 01

LONDON:
ELLIOT STOCK, 62, PATERNOSTER Row.
1877.



Z
241
D5
1477a



Preface.



FOUR hundred years ago, in the year 1477, a great marvel appeared in England, and many of her proudest nobles and wealthiest citizens wended their way to the Almonry at Westminster, to see the small wooden printing press which William Caxton had brought from Bruges and there set up in a tenement called the "Red Pale," and to gaze in wonder at its almost supernatural productions.

The "Dictes and Wise Sayings of the Philosophers" was issued as a first-fruit of Caxton's press, and the causes which led to its selection form a story not without much historical interest.

In the year 1470 upon the restoration of King Henry VI. to the throne of England, Edward IV. and his partisans sought refuge at the Court of his brother-in-law, Charles the Bold, Duke of Burgundy. William Caxton was then "Governor of the English Nation abroad," or Merchant Adventurers, whose head-quarters were at Bruges, and he was therefore the most influential among the many foreigners who resided in that city. There can be no doubt that during the few months which elapsed before Edward IV. regained the English Crown Caxton had it in his power to render many important services to his expatriated countrymen, and thus laid the foundations of that

friendship and patronage which in after years proved of so much advantage to him, and which was in all probability a strong inducement to his adoption of a new vocation and settlement at Westminster.

However this may have been, it is certain that Earl Rivers, the brother of Edward's Queen, Elizabeth, was among the earliest to welcome and encourage Caxton. Good-will towards one who had always been a staunch adherent of the White Rose, and perhaps also a little pardonable vanity in wishing to see in print his own translation, may have led the Earl to patronise the infant press. So it came to pass that on the eighteenth day of November, 1477, was completed the "Dictes and Sayings of the Philosophers," the book which is indisputably the first issued in this country bearing a distinct indication of its date of printing, and the only sure starting-point in the history of English Typography.

What grave incredulity would have seized the sagacious Earl and his sober printer had they been told that after the lapse of four centuries their countrymen would be honouring their memories in connection with that very work, and that a copy of it, however torn and time-worn, would be thought the brightest gem of which an English library could boast! How would the printer have laughed to scorn the idea that an art which would employ sunbeams instead of types—one almost as useful and precious as his own—would one day be used to reproduce with minutest accuracy this early work of the English press, and that this volume would be deemed a fitting tribute to his memory.

The "Dictes and Sayings" were a kind of sober Joe Miller to our forefathers, who lived in times when the changes and chances of life made men much more grave and thoughtful than at the present day. These worthies gleaned from its pages pleasant stories and smart repartees, wherewith to season their conversation, as well as words of wisdom upon the more serious aspects and events of life.

True, the philosophers all talk wonderfully alike, and the pithy sayings put into the mouth of the first, a very apocryphal personage named Sedechias, would have been equally well placed in that of Socrates; while Solon himself appears but little, if any, wiser than the unknown philosopher, Tac. Many specimens of the philosophic replies of these wise men might be given—we will quote but two. Hermes, when asked why he married not, replied, “he that cannot swim in the sea alone, how should he bear another on his back?” And Diogenes, when questioned as to why he talked so little, returned for answer, “there was great virtue in a man’s ears.”

Much also might be written on the philology and orthography of the work, abounding as it does with French derivations and terminations, but we must pass on to a short account of the outward aspect of the volume.

The first thing which strikes the eye is the absence of any sort of title-page, the book beginning at once with the Prologue of Earl Rivers. We must remember here that the manuscripts of the middle ages had no title-pages, and that it was not until after Caxton’s death that Wynken de Worde, his chief assistant and successor, recognized the advantage of displaying the title of a work alone on the first page.

The next point which attracts attention is the peculiar shape of the characters. They are very picturesque, and as close an imitation of the handwriting of the time as could be made in letters separately cast; so that people accustomed to read manuscripts might not be repelled by any great disparity. Roman type was not introduced into England until several years after the death of Caxton, and even then many long years elapsed before it was received into general favour.

Another peculiarity is the uneven length of the lines, which gives a very ragged appearance to the page. This is a sure sign of early work, and in the case of Caxton’s press is positive evidence that any book in which it occurs was printed before the year 1480.

The space left blank at the commencement of each chapter for

the insertion by hand of an ornamental initial letter, coloured blue or red, is another sign of early work.

Caxton printed three editions of the "Dictes." The first, which is the one now reproduced, bears date the "xviij day of the moneth of Nouembre and the feuententh yere of the regne of kyng Edward the fourth." The type used for it, and there is but one throughout the book, is that known as No. 2, the first employed by Caxton on English foil, type No. 1 having been used only in conjunction with Colard Mansion at Bruges. Thirteen copies of this edition are known to exist, two of which are in the British Museum and two at Cambridge: these are all of which our public libraries can boast. Earl Spencer also has two copies in his magnificent library at Althorp, one of which possesses an unique distinction of much interest in the addition of the following paragraph printed on the last page, at the end of Caxton's Epilogue:—

"Thus endeth this book of the dyctes and notable wyse sayenges of the phylosophers late translated and drawn out of frenshe into our englifshe tonge by my forsaide lord Therle of Ryuers and lord Skales and by hys comandement sette in forme and empynted in this manere as ye maye here in this booke see Whiche was fynished the. xviij. day of the moneth of Nouembre. and the feuententh yere of the regne of kyng Edward the. fourth."

But the finest copy which has survived the ravages of time is that in the choice collection of Samuel Christie-Miller, Esq., of Britwell.

The second edition, printed about three years later, is an exact copy of the first, only distinguishable by experts, who find that the face of the letter is thinner, showing plain marks of a graver. All the copies known of this edition have the Colophon, which occurs only in the Althorp copy of the first edition. The orthography varies throughout the volume from that of the previous edition.

The third edition, which was not required until about 1490,

was also an exact reprint, even to the original date of 1477, the type used being that known as No. 6.

The value attached to these editions by the lovers of our old literature may be estimated by the fact that upwards of fifty years ago as much as 250 guineas was given for a copy of the first edition, and that a very fine copy would now fetch £1000.

The authorship of these celebrated *Dictes* of ancient wise men is veiled in obscurity. They were originally compiled in Latin about the year 1350, and soon after attracted the notice of the celebrated Provost of Paris, Guillaume de Tignonville, who in the year 1410 translated them into French; from which version Earl Rivers made his English translation. The causes which led him to undertake this task are narrated in the Earl's prologue, and are remarkably characteristic of the habits and customs of the fifteenth century.

In the extreme north-west of Spain, girt around by rugged and barren mountains, stands the Holy City of Santiago, renowned throughout the middle ages by the pilgrimages to its shrine of Saint James of Compostella. As Cordova was a Spanish Mecca to the followers of Mahommed, so did Santiago become the Pilgrim-city of the Christians who were forbidden by the Pope to engage in the Crusades for the recovery of Jerusalem, so long as the Infidel remained unexpelled from Spain. There, from the twelfth century to the present day, has stood one of the grandest cathedrals in all Christendom, in the foundations of which is said to lie the body of Spain's patron Saint.

The pilgrims to this now forsaken shrine were once very numerous, for almost as many pardons and privileges were accorded to wearers of the Cockle-shell, the emblem of a pilgrimage to Compostella, as were granted to those who accomplished the much longer and more dangerous journey to the Holy Land. Pilgrims from many countries frequented the Shrine of St. James, and during the summer months there was direct communication between England

and Spain for their convenience, ships of the largest burthen sailing from Southampton to Corunna.

In the year 1473 Earl Rivers, moved thereto by a grateful remembrance of many perils safely passed during the late civil wars, determined to undertake a voyage to the Jubilee of St. James of Compostella. On board the ship in which he sailed was an old acquaintance, Louis de Bretaylles, a Gascon knight well known at the English Court for his bravery and prowess. De Bretaylles, whose character had a literary no less than a fighting side, took with him, to beguile the tedium of the voyage, Guillaume de Tignonville's version of "Les Dicts moraulx des philosophes," which had recently been printed at Colard Mansion's press at Bruges. This book so pleased the Earl that he borrowed it for home perusal, and upon his return to England, being appointed Governor to the young Prince of Wales, he resolved to translate it into English, "thinking also full necessary to my said lord the understanding thereof." The style of the translation must not be criticised too closely, for in the then transition state of the English tongue there was no acknowledged standard. The Earl is certainly very literal, and as though diffident of his own judgment in the choice of words, and well aware of Caxton's success in translating "The Histories of Troye" and "Jafon," brought his manuscript to the printer and requested him to "oversee" it before it went to press. This revision resulted in the addition of a whole chapter containing the "Dictes" of Socrates "touching women," which, having been omitted by the Earl, was translated and printed by Caxton, who excuses himself for so doing with a quiet humour which reveals to us more of the real character of the man than any other of his literary works, and affords, at the same time, evidence of the intimate relations which existed between Earl Rivers and himself. "But I suppose" says Caxton, "that some fair lady hath desired him to leave it out of his book, or else he was amorous on some noble lady, for whose love he would not set it in his book,

or else for the very affection, love, and good-will that he hath unto all ladies and gentlewomen, he thought that Socrates spared the footh, and wrote of women more than truth, which I cannot think that so true a man and so noble a philosopher as Socrates was should write otherwise than truth. For if he had made fault in writing of women, he ought not, nor should not, be believed in his other dictes and sayings. But I perceive that my said lord knoweth verily that such defaults be not had nor found in the women born and dwelling in these parts nor regions of the world. Socrates was a Greek, born in a far country from hence, which country is all of other conditions than this is, and men and women of other nature than they be here in this country. For I wot well, of whatsoever condition women be in Greece, the women of this country be right good, wise, pleasant, humble, discreet, sober, chaste, obedient to their husbands, true, secret, steadfast, ever busy, and never idle, temperate in speaking, and virtuous in all their works, or at least should be so." The Earl certainly showed his taste in the omission of the satire, which has little wit but much coarseness. The three following "Dictes" will serve as a sample:—"Socrates said that women be the apparails to catch men, but they take none but them that will be poor, or else them that know them not:"—"And he saw a woman that bare fire, of whom he said that the hotter bare the colder:"—"And they said to him and demanded wherefore he blamed so women, and that he himself had not come into this world nor none other men also without them. He answered, woman is like unto a tree called Chaffoygnet (Chestnut?) on which tree there be many things sharp and pricking, which hurt and prick them that approach unto it, and yet, nevertheless, that same tree bringeth forth good dates and sweet."

There is in the Library of Lambeth Palace, a manuscript copy of Caxton's third edition, which is well known from the frequency with which its single illumination has been copied and referred to. This illustration has been supposed to represent Earl Rivers presenting

Caxton to King Edward IV. The Earl is kneeling and offering a copy of the "Dictes," but it is not Caxton who is by his side, for the tonsure upon his head shows the person to have been a priest and probably the scribe who wrote the volume.

WILLIAM BLADES.

11, ABCHURCH LANE,

May, 1877.



Where it is so that euery humayn Creature by the
suffraunce of our lordz godz is born & ordeigned to
be subgette and thral vnto the stormes of fortune
And so in diuerse & many sondry Wyse man is perplex
idz With Worldly aduersities, Of the Whiche I vnto me
Wydeuille Erle Pyperes, lordz Seales &c haue largely &
in many different maners haue had my parte And of hem
releued by thynspynge grace & goodnes of our sayd lordz
thurgh the meane of the Mediatrix of Mercy, Whiche &c
evidently to me knowen & vnderstonde hath compelled me
to sette a parte alle ingratitude, And droof me by reson &
conscience as fer as my Weaknes wold suffyse to gyue
therfore synguler louynges & thankes, And exorted me to
dispose my recouerd lyf to his seruyce, in folowig his lawes
and comandemets, And in satisfaccōn & recōpence of my
Inyquities & faultes before don, to seke & execute y^e Werkes
that myght be most acceptable to hym, And as fer as my
fraylnes wold suffre me I rested in that Wyll & purpose.
Durynge that season I vnderstode the Jubylee & par don to
be at the holy Appostle Seynt James in Spayne Whiche
Was the yere of grace a thousand. CCC. lxxij. Thene
I determyned me to take that voyage & shipped from sou
thampton in the moneth of Iuly the said yere, And so
sayled from thens til I come in to the Spaynyssh see there
lackynge syght of alle landes, the Wynde beyng good and
the Weder fayr, Thene for a recreacōn & a passyng of tyme
I had delyte & aied to rede some good historye And amōg
other ther was that season in my cōpanye a worshipful gen
tylman callidz wolys de Bretaylles, Whiche gretly delited

hym in alle vertuose and honest thynges, that sayd to me, he hath there a booke that he trusted I shuld lyke it right wele, and brought it to me, Whiche booke I had neuer seen before, and is called the saynges or dictis of the Philosophers. And as I vnderstande it was translated out of latyn in to frenshe by a worshipful man called messire Jehan de Leouuille prouost of parys Whan I had heered and looked vpon it as I had tyme and space I gaaf thereto a stray affection. And in especial by cause of the holson and swete saynges of the paynems, Whiche is a glorious fayr myrour to alle good cristen people to beholde and vnderstande.ouer that a grette comforte to euery wel disposed saule, It spekethe also vniuersally to the pample. weel and doctryne of alle kynges prynces and to people of euery estate, It laboers vertu and science, It blames vices and ignorance. And al be it I coude not at that season ner in al that pilgrymage tyme haue leyzer to ouersee it wele at my pleasure. What for the disposicions that belongeth to a taker of a Jubilee and pardon. And also for the grette acqeyntaunce that I founde there of worshipful folkes, With whom it was sitting I shold kepe good and honest companye, yet nevertheless it rested styl in the despyrous fauour of my mynde, attendyng vtterly to take therewith gretter acqeyntaunce at som othre conuenient tyme. And so remaynyng in that oppynyon after suche season as it lysted the kynges grace comaunde me to geue myn attendaunce vpon my lord the Prince, and that I was in his seruyse, Whan I had leyzer I looked vpon the sayd booke. And at

the last concluded in my self to translate it in to English
tonge, Whiche in my Jugement Was not before, Thynkyng
also ful necessary to my said lord the vnderstanding ther
of. And lest I coude not at al tymes be so wel occupied
or shold falle in ydolnes, Whan I myght, now and thenne
I felle in hande With all And drewe bothe the sentēce and
the wordes as nygh as I coude, Neuertheless I haue seyn &
herde of other of the same bookes Whiche difference and be
of other importaunce, And therefore I drede that suche as
shold liste to rede the translacon & haue xray intelligēce
of ony of thos bookes, epther in latyne or in frenshe shold
fynde erreours in my Werke, Whiche I wold not afferme
cause of the contrary, But allegge the deffaulte to my
vncomyng, With the dyuersities of the bookes, humbly
despyng the reformacon therof With my excuse, and the
rather syn after my rudenes not expert, I in my maner folo
Wed my coppe and the ground I had to speke vpon, as
here after ensueueth.

Sedechias Was the first Philosopher by Whoom
 through the Wil and pleaser of oure lord god
 Sapience Was vnderstande and labors recey-
 ued. Whiche Sedechias saide that euery crea-
 ture of goodz beleue ought to haue in hym sixtene vertues
 ¶ The first vertue is to drede and knowe god and his
 angellys ¶ The seconde vertue is to haue discrecion to dis-
 crene the goode from the badde and to vse vertu and fle
 vices ¶ The thride vertue is to obeye the kynges or princes
 that god hath ordeygned to reygne vpon hym and that
 haue lordship and power vpon the people ¶ The fourth.
 vertue is to Worshop hys fadre & hys modre ¶ The fyfthe
 vertue is to do Justely and truely to euery creature aftir
 his possibilitie ¶ The sixthe vertue is to distribute his al-
 mes to the puer people ¶ The seuenthe vertue is to kepe
 and defende straungers and pilgrymes ¶ The eyghte
 vertue is to bynde and determine him self to serue our lord
 god ¶ The nynthe vertue is to eschewe fornicacion ¶ The
 tenth vertue is to haue pacience. ¶ The enleuenth vertue
 is to be stedefast and true ¶ The twelfthe vertue is to
 be peafible and attemperate and shamfast of syme ¶ The
 thertenthe vertue is to loue Justice. ¶ The fourtenthe ver-
 tue is to be liberal and not couetouy ¶ The fyfteenth ver-
 tue is to offre sacrifices to our lord god almyghty for the
 benefices and gravis that he sheweth hym dayly ¶ The
 sixtenthe vertue is to Worshop god almyghty and to put
 hym hooly in his protection and defence for resistance of the
 in fortunites that dayly falles in thys worlde ¶ The saide
 Sedechias saide that right as it appartaineth to the people

to be subiect and obbeissant to the Royall mageste of thair
kyng or pryncce right so it behoueth their kyng or pryncce to
entende diligently to the Wele and gouernaunce of hys
people, and rather to Wil the Wele of them than his owne
propre lucre. For by similitude ryght so is the kyng or the
pryncce With hys people, as the saule With the body. ¶ And
sayde Sedechias, if a kyng or a pryncce enforce hym self
to gadre money or tresor by subtyl exortacion or othyr vnder
We meanes he ought to knowen he doth amysse, for suche
tresor may nat by gadede wythoute the sequele be to hys
daunger or depopulacion of hys Royaulme or countrey

¶ And said Sedechias, if a kyng or a pryncce be ne
gligent and sloughful and take no hede to serche and
enquere the disposicion and workis of hys enemyes, then
tent wyll and dedis of hys subgettys he shal not be long
in surete in his wyame. ¶ And said Sedechias the peo
ple is fortunat and happy that haue a goode and a virtu
ous kyng or pryncce discrete and wyse in sciences. And
myghyl as the people infortunat when any of thyes thynges
lak in their kyng or pryncce. ¶ And said Sedechias
if a kyng or a pryncce for slouth leue to do any of the lytil
thynges that hym ought, and is ordeygned he shulde
execute lightly after he leueth greter vndon and soo conse
quently he may lese alle, ryght as a litil sekenesse or hurt
wythoute it be sone and wele remedied, may cause the dis
traucion of alle the hole body. ¶ And sayde Sedechias
if a kyng or a pryncce byleue the fayre wordes and flate
ryngis of hys enemyes hauyng noo respect to theyr wer
kis it is meruaylle but the sayd kyng or pryncce thereby

fodeynly take harme ¶ And sayd Sedechias. It appar-
 teyneth to a kynge or a prynce to enfourme hys sone in
 vertue and science and holbe he shal gouerne hys lande
 aftir hym holbe he shulde be right wis to hys people + holbe
 he shoulde loue and haunte hys knyghtes not sufferynge
 them to vse to mykel huntynge nor other Idelnesses but
 instructe hem to haue goode eloquence and to escheue alle
 Vanities ¶ And sayd Sedechias It apparteyneth to
 a kynge or to a prynce. if he wol haue any nygh seruaunt
 first to knowe hys gupdynge and condicions and holbe
 he gouerneth hym self in hys house and amougis hys
 fellawes + and if he vnderstande hym of goode condicion
 and gounernance haupng pacience in hys aduersite retye-
 ne and take hym than hardely + And ellis to be Ware
 of hym ¶ And sayd Sedechias if thou haue a very
 true frende that loueth the Wel thou ought to take hym mo-
 re in thy loue and fauour + than any of thy kennemen des-
 siringe thy deth for to haue the successions of thy goodis
 ¶ And sayd Sedechias commonly euery resemblance
 delyteth other ¶ And sayd Sedechias he that Wyl not
 be chastysed by sayre and swete wordes + ought to be correc-
 ted by sharp and harde correction ¶ And sayd Sedechias
 as the grettest riches is satisfaciō of the herte And said
 he is not riche to Whom riches lasteth not / ne Whan they
 may be lightly taken a Wape / But the best riches is that
 thing that dureth perpetuelly ¶ And sayd Sedechias the
 obeissaunce don by loue is more ferme than that that is don
 by myght or drede ¶ And sayd that experyence is a goode
 chastisement ¶ And sayd the lokynge vpon the ende of

the Worke, yf it be good, & yeueth hope to the benymynge
¶ And saide, that goode renōme and fame is right prof-
fitable in this Worlde, the dedes therof auaieth in the other
Worlde ¶ And saide, it is better a man to holde his peas
than to speke myche to any ignorant man, and to be a lone
than to be acompayned With euill people ¶ And saide Whan
a kynge or a prince is euill tached, and viciou, better is
to thaim that haue noo knowlege of him than to thos that
be grettest maisters in his house ¶ And saide, better is a
Woman to be bareyn than to bere an euill disposid, or a
Wikked, childe ¶ And saide, the compaignie of a pure Wiese
man is better than of a riche ignorant that Weneth to be
Wise by subtilitee ¶ And saide, he that offendeth god, his
creator, by grette reason he faileth to other ¶ And saide
bikue not in him that seith he leueth and knoweth trowth
and doth the contrary ¶ And saide, the ignorant men
wol not abstyne them from their sensualitees but loue their
lif for their pleasance, what defence so euer be made vnto
them, right as chil'dren enforce them self to ete swete thim-
ges, and the rather that they be charged, the contrarie, but
it is other Wiese With Wisesmen for they loue their liues but
onely to do goode deddis, and to leue Idelnesse & the delecta-
cons of this Worlde ¶ And saide, howe may be cōpared the
Werkes of thaim that entende the pfection of the goode thim-
ges perpetuel, to thaim that wol but their delices trāspitory
¶ And saide that the Wiese men bere their greues & scowes
as they were swete vnto them, knowing their trouble paciētly
taken, the ende therof shalbe to their merite ¶ And saide that
it is profitable & goode to do wele to them that haue deserued it

And that it is euill doon to do Wele to thaim that haue
 nat defered it / for all is lost that is geuen vnto them /
 right as the reyne falleth vpon the gael ¶ And said he is
 happy that vsith his dayes in doynge couenable thinges / and
 takith in this Worlde but that / that is necessarie vnto him
 and may not forbere / Applying him self to do good & dis
 & to leue the badde ¶ And said amon ought nat to be re
 mede by his wordes / but by his workis / for comenly wordes
 ben vayne / but by the dedes is knowen the harme or the prouf /
 fit of euery thing ¶ And said Whan that almes is distri
 bute to puer indiget peple / it profficeth as a good medicine
 couenably geuen to them that be seke / but the almes geuen
 to the not indiget is a medicine geue without cause ¶ And
 sayd / he is happy that Withdraueth his ere & his eye from
 alle vyle thinges ¶ And sayd / the most couenable dispen
 ce that eny man may make in hys lyp / is hit that is sette
 in the seruice of god / & in good workis ¶ And the second is
 that is spende in necessarie thinges that may nat be forborne
 as mete drinke clothynge / & for remedies ayenst sikenesse &
 the worst of all is that is dispende in syn & euil workis .

Hermes was borne in egypte . and is as mylke
 to say ther as mercuri / & in ebreu as Enok / whiche
 was sone to Iareth the sone of Matusale / the sone
 of Malaleel / the sone of Caynan / the sone of Enoes sone
 of Seth sone to Adam / And to fore the grete floode / called
 Moes floode / After that was there another litil floode / whiche
 doobned / but the contre of Egipte onely afore the whiche
 the saide Hermes departeth thens . and went through alle
 landes tyl he was four score yere olde and .ij . And with

him hadde lxxij. perſomes of diuers tonges Whiche alſe
ſteered and exhorted the people to obeye our lord. & edified
Citty + townes Whiche he fulfilled With ſciences. And Was
the firſt that founde the ſcience of ſcoles. & eſtabliſhed to the
people of every clymat lawes couenable and apparteig;
nyng to thair opimons. to the Whiche hermes the kynge in
thoſe dayes gaf grete audience and obeyſſaunce in all thair
landes and ſo did the inhabitants of the Iſles of the ſee he
conſtreyned them to kepe the lawe of god in ſaying trouthe to
diſpiſe the Worlde to kepe Juſtice. to Wymie the ſaluacion in
the other Worlde. he commaunded orisons & prayers to be ſaide
and to faſte every Wyke oon day + to deſtrope the enemies
of the lawe to geue almes to the puer goddis people. that is
to ſay. to the feble and Impotent. he commaunded that porke
fleſhe and camelys ſholde be eten. and ſuche ſemblable me-
tes. and commaunded them expreſſely. that they ſhulde kepe
them fro porury. he ſtabliſhed many feſtis at certain ſea-
ſons. and ordeigned alſo diuers perſones to offre ſacrifices
at the riſing of the ſonne + and ſom other at the firſt newe
moone. and at the coniunction of the planettes. & alſo Whan
the planettes entre in to their houſes. and Whan they aſcended
and Whan they diſcended. The ſacrifices Were of many
thinges. that is to ſay of roſes. of flours of greynes of
Wete. of barley. of frutes. of grapes. of licours. of
Wynes. And the ſame hermes ſaide. that it Was noo
Recompence ſufficient. to thanke god onely for the good
he hath ſent vs. ¶ And ſaide. O thou man yf thou dre-
deſt god. Wele. thou ſhuldeſt neuer falle in to the pathes
that bringeth man to harme. ¶ And ſaide. make not

your clamours to god? as Ignorantes ful of corrupt Wil
 fulnesse, and? be not inobedient vnto oure lord? 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, constreyne 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 com-
 panys of theues of fornicatours, and? of thos that vse
 euil Werkis. ¶ And? sayd? kepe you that ye be not pariu-
 red? and? let trowth be alwey in your mouth, and? swere
 not but ye and? nay + enforce you not to cause them
 swere that ye knowe Wil lye + lest ye be parteners to theyr
 parury, put your trust in god? that knoweth alle secretes
 and? he shal Juge you in equite + at the grette day of Juge-
 ment when he shal geue remuneracion to the goode for theyr
 goodnesse and? punyssh the euil for theyr wykkydenesse,
 And? sayd? ye be certain that the redemptour our lord?, is
 the grettest sapience + and? the grettest dilectacion that one
 ought to haue + of whom alle goodnesse cometh, & by whom
 alle the patis of Witte & vnderstādyng ben opened And?
 god? that hath loued? his seruātis hath geuen them discreci-
 on & hath establisshed? prophetes & prophēciars, & ministres
 fulfilled? With the holy goost by the which? he hath many,
 festely shewed vnto them the secretis of the lawe & the trowth
 of the sapience to entente that they shuld eschue al errours
 & applye them to all good? dedis. ¶ And? said? vse sapience
 & folowe the lawes, be merciful, and? garnisse you With
 goode doctrines thynk & loke wele vpon your Werkis Without

hasting you to mykylle & in especial Whan ye shal pumiss
misdoers and yf ye vse any manere of thinge likly to spye
be not shamefaste to Withdrawe you therto, and to take
penaunce for the same, for to yeue othez exemple, for yf it be
not pumissed in this Worlde it shalbe at the greete day of
Jugement and suche shalbe tourmented With grete pynes
Whitoute ony pyte taken vpon them **And** saide, correcte
you by your self and folowe the Wiese men leznyng of hyn
good vertues, & lette all your desire be, to Wymme goode renou
mee and fame, employe not your tyme and your mynde in
falsheede nor in malice **And** seide loke ye sette noo bay
tes to the noysaunce of any body, nor that ye seke thaire
hurtes by cautelles or sotilties, for suche Workes Wol
not be hidde, but at the last they Wol appere **And** saide
constreyne you to ameye the loue of god and of your feith
vnto sapience, and yf ye do so all your lyf, it shalbe to
you a greete prouffitable Wymnyng, and of that nobel vertue
shal come vnto you greter benefices, than yf ye sholde asse
ble grete golde and siluer or othez tresours not durable, for
it shalbe to you a grete richesse in the othez Worlde that neuer
shal haue ende **And** saide, be al one Within and With
oute in that ye shal speke, & beware that your Wordes be not
contrary to the thoughtis of your hert **And** saide humble
and obeye your self to your kyng and your princes, and
Worship the grete ministres vnder them, loue god & trowth
& yeue true counsaile to that entent ye may the more holly
With your good penaunce be in the Wape of saluacio **And**
saide, yelde louig vnto your lord as Wel in your tribulacion
as in psperte in pouze pouerte as Wel as in your richesse

And saide ye shal bere hens non othre thingis but your
 Werkis, and therefore, be Ware that ye Juge not vniustly
 and desire rather to haue purete in doing good, than
 richesse in syn, for richesse may soon be lost, and good dedis
 shal euer abyde. **A**nd said be Ware of to mykyl laughing
 and mokkyng any persone, all be it, ye perceyue in him any
 foule or euil tache, yet rebuke them not dishonestly, but
 thinke that god hath made you all of one matere & imght
 a made you as euil as he, Wherefore ye ought to thanke hys
 goodnesse, that hath shewed you suche grace, and hath kept
 you from myschance in the tymes past and present. And
 pray him of his merci he wol so kepe you forth. **A**nd said
 if it fortune y the enemies of your feith wil dispute with
 you, by diuerse & sharp seyngis, answer them in swete nesse
 & in humylite prayng god to be of your counseile, & that he
 wil addressse all his creatures to the goode feith for their
 perpetuel saluacion. **A**nd said be silent in counseil and
 be wel Ware. What ye speke afor your enemies lest ye resem
 ble him that seeketh a rodd to be kept with all. **A**nd saide
 ye may not be Juste withoute the drede of our lord god, by
 Whiche ye atteyne helpe of the holy gost that shal open you the
 gates of paradise, Wherin your saules shal entre, with thos
 y haue deserued everlastig lyf. **A**nd said eschewe the copany
 of thos that loueth you not of euil pepel of drunken men
 & of ignorauntis. And when ye thike any good thought exe
 cute it & ye may incōtinēt lest ye be let or withdraben ther
 fro by any sinistre or euil tēptacion. **A**nd said haue no enuie
 though thou se any prosperite com to an euil man, for his
 end shal not be goode. **A**nd saide, make your children

lerne good in their youth or they falle to malice, and so ye
shal not syme in them ¶ And saide, Worshipp and pray
to our lorde With a clene wil & a dresse al your desires to him
and he shal helpe & enhance you. What part so euer ye go, &
subdue your enemyes vnder you ¶ And saide, When ye
wil faste, make first clene your saules of al filth, that your
fasting may com of pure hert Without any euill cogitations
Whiche god reputeth vile, and as ye ought to abstene your
self from metis, so ought ye to abstene from syme, for it
satisfieth not to spare metis, and do euill dedis ¶ And
saide, in your yonge age visite our lerdis houses and lette
al your orisons be in swettenesse & humilite Without pom-
pes or pride. And When ye be mooste mezy in your houses
With your folkes, haue in remembrance our lordis poure in-
digent people, and departe vnto them your almes ¶ And
saide, yeue conforte to prisoners, to them that be in sorowe
and trouble, hele the seke, clothe the naked, yeue mete to the
hungery, drinke to the thursty, harborwe pilgrimes make
satisfacion to your creditours, and patiently suffre the In-
iuries that ben don vnto you ¶ And saide, discomfort nat
them that ben in affliction but helpe them With swete and
pleasunt wordes And if it be suche as affore haue hurte
you benignely for yeue it them, satisfying you With the
peyne that they suffre ¶ And saide, enforce your self to win-
ne frendis, & than first proue them ar ye put to moch truste
in them, lest it be to poure hurt, and that after therof ye res-
pente you ¶ And saide, he that god exalted in this worlde
ought to take no pride nor sayneglorie in hit, nor repute
him self gretter than con of his felawes for god hath made

ricke and pure of oon creaton through Whiche all be egall
And saide, beware that in your Ire or Indignacion ther
 escape out of your mouth noo foule wordes, for it is dishon
 neste and engendreth hate, it is not conuenient for hym
 that wil haue science + to selle it by mede or for money, but
 onely by delectacon and by cause it is more precious than
 othel thinges **A**nd saide that kynge is good and no
 ble, that causith in his Royame goode lawes to be kepte &
 mainteyned, and the lorde to be layde dolne **A**nd saide
 largesse and liberalite is knowen, Whan a man is in neces
 site & pouerte, & pacience, Whan oon hath power to Juge and
 be auenged **A**nd saide, he that worshipped the wyse men
 loueth Justice and with goode dedis, and enforseth hym
 to Wyse sciencis and goode condicions and therfore he
 shal finde that that liketh hym in this worlde or in the othel
And seith, he is vnhappy both here and there that hath
 Witte and wol lerne noo science ne doctrine **A**nd saide
 he that wol not teche that that he vnderstodeth in science &
 goode condicions, he shalbe partenar to the Ignorance of
 froward folke **A**nd he that denyeth to teche science to him
 that it is couenable vnto, he ought to be deprived of his be
 nefice in this worlde, but ther is noone that doth so saue
 Ignorant folkis, Whiche comonely been enuious froward
 and il willed **A**nd saide, liberalite and largesse is
 better in science than in richesse for the renomme of a Wyse
 man abideth, and the richesse abideth nat, **A**nd a man
 ought not to offende nor hate him, that hath trespassed
 vnto hym, but ought to do goode ayenst harme for the Wer
 kes of the Wisesmen is preued in, in, thinges that is to

sepe to make hys enemye his frende, And to make the
 rude connyng, And to reforme the euyl disposed vnto
 goodnesse ¶ And sayd, He may be callyd good, when
 othex fare the better for his goodnesse ¶ And sayd, he that
 loueth the wele of his neyghbour as his owne ¶ And sayd,
 That grete science prouffyteth litil to a couetous man
 But litil science prouffyteth moche to him that Withdra;
 Weth his courage from couetise ¶ And sayd, That the
 lyff may be resembled to the fleyng of an arrowe, And
 the deeth is like the lyghting therof ¶ And sayd, It ys
 more weyrtow and better to haue pytie vpon the foole than
 vpon the worldly wyseman ¶ And sayd, He that hol;
 deeth hym not satisfyed with that, that god had sent him
 Deserueth not to haue more ¶ And sayd, A reporter
 or a contraryer of talys comonely, othex he lyeth to him
 that he telleth them, or he is fals to thos that he hath sayd
 it of ¶ And sayd, derision and scornynge putteth away
 and wasteth leue as the fiere doeth the bronde ¶ And sayd,
 The enuyous man is frendly to him that is present, &
 in his absence is his enemye, and so sheweth him his fren
 de by worde, and enemye by dede ¶ And said, An enuyous
 man serueth of nocht but to dispraysse alle othex ¶ And
 sayd he is right sure that feleth him self withouten gilt, &
 is in none surete that wol not knowe his owne gilt ¶ And
 sayd, Beware okepe not vnto couetise for when ye wold
 it wol not okepe vnto you ¶ And sayd, He that giveth
 good cōseill to othex folkis, begynneth to do prouffyt to
 him self, & was asked of the said hermes what it was that
 moost letted & troubleth man, he ansuerd, Ire & enuie, after

they ased hym Wherfore, the Wiese man stode moze atte pa-
tes of the riche man, than the riche man atte pates of the
Wiese man. And he answered, the Wiese man knoweth
the prouffit of the riche, & the riche knoweth not the prouffit
of the sciencial Wiese man. And saide he that hath Witte
and discrecion and knoweth it not in dede resembleth the
tree, that beareth noo frute. And saide, he is Wiese that
knoweth Ignorance and he that knowith it not is igno-
raunt, and he that knoweth not him self, howe sholde he
knowe or deme another. And saide ther he, ij. manere of
men the oon seketh and can not finde, the other findeth and
can not profite. And saide, sapience is like athinge fal-
len in a Watre, Whiche can not be founde, but by them that
wol serche and fette it from the bottom. And saide With
oute chastite, aman can not be verrey parfichtly Wiese, and
Withoute Witte he may not be parficht in science. And
saide discipline is the ornament of Witte, With the Whiche
euery man ought to enriche himself. And saide it is not
honeste to chastise aman afore all folkis, rather a part
And saide Whan a man of ten excuseth himself his
knowen gilt, it causeth his erreour the more to be remebred.
And saide the Ignorant persone is but litil, al be it
he be old, and the Wiese is moche, al be it he be yonge.
And the Worlde dispraiseth nowe adays thos that afore
it was wont to worship, and the erthe wasteth and eteth
them that afore it was wont to noryshe and fede. And
saide the fole is knowen by his wordis, and the Wieseman
by his werkis. And saide ther be felbe folkis enuios of a we-
man, but ther be many that wol lye vpon them. And saide

be mery and gladd and It suffyseth to angre the nuyous
 man, And thez Was ayed of the sayd hermes, Why he ma
 ried him nat, he ansuerd, he that can not swymme in the
 see alone holde shulde he bere another in his necke swymmig
 And sayd kepe the oute of the company of a Jangleler
 Which resembleth to a thynge that semeth good a ferre, and
 nygh It is right noght And sayd, He that Wolle do
 euill at thyn Instaurce apenst another, Ryght so Wil he
 at his Instaurce do apenst the And sayd, He that Wil
 prepe the of Vertues that ben not in the, and thou reioyce
 hit, he may Wele allegge the Vices that he seth in the, And
 sayd, Ire troubleth reason, and letteth alle goode Werhis
 and furthereth all euill And sayd he that laboreth in
 that, that may not auayle, leseth thezfore that, that myght
 prouffyte And sayd the hurte & the trouble that is don
 caused by euil peple lettith the desire and Wele of the goode
 And sayd Whan thy frende erreth or mystaketh him apenst
 the, yet as moche as thou may departe not from his amys
 tie, but assaye the meanes to redresse him And sayd
 Wyse kynde and true is he, that Wil lyghely forpete the
 errour of his frende And sayd, It is better chastyse
 thy self than lete other do And sayd, The goodnesse
 that cometh of an Ignorant man, Is like the rbyes that
 growe on adong hill And sayd an euill felawe is like
 a tree kyndeled Wherof the one branche setteth the other a fiere
 And sayd, The noblest thing that god hath made
 in this worlde is a man, & the richest thing to him is reason
 by the Whiche he kepeth iustice & escheweth synne And said
 the sole Wol kinde in him self no vile thing & the ignorant

Beneth lightly a thinge be other than it is, and the suspec-
tious, man maketh many doubttes of that that he knoweth
And said a Right recomendable thinge in heuen and in
erth is a true tynge. **A**nd said, a king or a prince ought
nat to geue lordshippes nor auctorites, but to goodde & mercif-
able folkes. **A**nd therefore they shuld loue them, as the father
doth his children. **A**nd saide it shold suffise a man and
ought to holde him self recompensed when his aduerser partie
required of him pardon. **A**nd it was asked him what was
a liberal thinge, he saide to geue siluer to vnknowen men
for the loue of the knowen men, and to for geue them that
haue noied him, for the loue of them that haue holpyn him.
And saide the lyf in this worlde is so shorte that ther
ought none conceiue hate nor wil harme to other. **A**nd
said establissh the ease thyn. Ie, with thy patience, thyn Ig-
norance, with thy sapience, thy forgetfulnesse, with thyn
remembraunce. **A**nd said it is a goodde signe, when a childe
is shamefast, for it sheweth he shuld haue wit. **A**nd said
it is wel don that thou do goodde while thou art in prosperite
for prouidence in aduersite thy power shal lacke. **A**nd said
he puttis him in danger, that abideth in a promise, where ther
is no lord, that woll reuge the Injuries don ther to, where
ther is noo Juste Juge, where ther is no wyse leche, where
there is non habondant market, and where there is no ren-
nyng water. **A**nd saide it apperteigneth to euery man,
with all his power to seke science, and ther with to fortif-
ie hym hauynge a goodde eye vpon his enemyes, and
be ware he be not reysed to highe in pride by lordship or other
richesse, his wil his wordes and his doo is al way to be.

egall, and so shal god loue him & his succession **A**nd
sayd thez may none escape to be atte grete day of Jugement
and his helpe shal be there by .iij. thinges, Discrecion, chas-
te, and goode Werkes, Alle thinges may be leste, Saue
goode dedis, Alle thinges may be chaunged, Saue nature
Alle thynge may be redressid, and reformed, Saue euil
dedis, Alle thinges may be escheued, Saue deeth, and the
sentence of oure lord **A**nd sayd, It is no meruaille
though he be goode, that is not couetous, **B**ut It Were gre-
te meruaylle, If a couetous man Were goode **A**nd sayde
The erroure of a Wysesmen may be resembled to a Crasid
shyp, Whiche in drownyng hez self, Drownech many oth-
er **A**nd sayd, truste is in maner of a bondeship, **A**nd
mystrust is a liberte **A**nd the sayde Hermes correctyng
kyng hannon yaued him this precept & charge, loke that first
affore all thyngeis ye loue, drede, and obeie, our lord god
And sayde all men that haue dominacion & lordshipp Epon
the peple ought alwaye of necessity, to haue .iij. thinges in
mynde, First to remembre the peple, that be subget vnto him
Secundely al be it that they be in his seruitude, yet ought
he to his polber to kepe them in fraunchyse and liberte and
nat in thraldom, Thirdey Holde his lordshipp & polber in
this worlde may not long endure **A**nd sayde, o kyng han-
non it behoueth the to kepe thy saule, Right Wyllyngly in Wyl
and Word, and thou oughtest not to be slowthfull to the
distruction of the myscreautes, but to constreyne them to
obeie our lord god & desire not to haue eny richesse without
it be rightfully gotten. For thinke verily the peple wol al
waye obeie to them that do rightfully and Wel, & that wol

maynteyne them and; there may noo Wele be in a Royame
Withoute it be habūdant of people / for the decay of a Royam
is fault of people. And; if they With drawe hym / the prince
is left lorde alone and; therfore remembre Wele thy dedis
and; eftsones thinke on thy saule and put in that garison
all that thou shalt haue neede of in the other World; And;
yf it happen that thou must goo in the Werre in thyn owne
persone . Beware Wele that thyn ennemyes surprise the not
by slowthfull sojournynge . And; When thou goost to
bataile loke that first thou soliaite and; exorte thy people as
courageously as thou can . and; loke that alle thyn habil-
mentis of Werre be redy . and; euery man set in hys Warde
and; appointed; holbe they shal fight and; sette oute

And; beware Wele that thou be not surprised by thyn
ennemyes . for lakke of Wache and; good; espial . ther-
fore multiplie thy scowte Wache and; thyn aspies so that
thou mayst alwaye knowe the gypding; of thyn ennemyes
and loke that thou be sure they deceyue the not . And;
When thou shalt commaunde thy folkes to do any thing;
loke secretly Whether they haue obserued; it after thyr
charge or nat . Whiche shall make them drede the more
to offende the . **A**nd; When thou shalt commaunde any
lettres to thy klerke to be made / signe nor scale them not
til thou haue ouerseen thaim . for many haue ben discey-
ued; therby . **W**are thou be not to familiar With thm
that thou knowes not . Ette not the secretes of thy hert
but to thm that thou haste preued; . and; knowest true
vnto the . **G**ouerne the so wysely . that thy knygh-
tes . and; thy people may haue pleasir of the . and; gladd

to be in thy company. And delite them to se the rightfull
and of good gouernaunce. Slepe no more than shal suf-
fise onely for the sustentacion of thy body, and the rest of
thy herte, and extremete not nor let thy Werks be but in
right wysenesse and trowth withoute dissimulacion, and
floutte nor delay not that thou must nedely execute. Sus-
teyne and loue also thoo that be the grete multipliers, that
is to saye the comones that labour the earth by tylth and
sowynge sedes vpon the same. by the whiche the royaumes
and the people be susteyned, the knyghtehode multiplied
and the houses full of riches. Wherefore suche thinges wol
be grete kept, and cherished. And It behoueth openly
to worship thos that be good, euery man after his discre-
cion condicion and science to that entent. that the people
may so knowe them, and be contuous to alle thos that
seke sciences, to corage them the more to lerne and entende
To studie. so that the royaume or prouynce may be the bet-
ter for thair conynge. Respe thy self to punyssh ma-
lefactours, and thos that putteth the in daunger or trou-
ble within thy royaume or lordship. make stryke of their he-
des publykely that othex may take example by them. to a
thesse lete his hande be stryken of To a robber of the hygh
Waye let him be hanged. that the Waye may be the surer
Gyue the Sodomytes and punyssh the men taken in for-
nicacion after their estate. And the Women in like wyse
Ware the of the Wordes of lyeers, and suche punyssh. se the
prysoners ones in a moneth. And Delpure thos that
ought to be delpured. and geue them of thyn almes pu-
nyssh incontinent thos that haue defrued. It. Yet not so

hastily but that they may haue leysir of repentance. and
 that othez let hem be kept til thou knowe the trowth. We
 thez they be gylty or not. Beware also. Use not thyn owne
 counseyle onely. But be ayded by men of Age and
 discrecion. And suche as been experte in many thynges
 And Whan thou shalt finde ony suche Just and rightfull
 be counseyled by hym. And elles reporte the to the moost
 holsome oppinion of all thy counseyllours. and god shal
 helpe the. ¶ And sayd. He Is noble that vsith good-
 nesse. And It is a grete goodnesse to vse Justyce and
 chastyte. and to geue lyberally or It be apid. ¶ And
 sayd. Whan A kyng or a prynce can nor Wyll restrayne
 hys euyl Vices & couetise. holbe shulde he reueue his ser-
 uantes. and Whan he can not correcte hys propre seruam-
 tis. holbe shulde he correcte and gyde alle hys people. and
 specially thos. that ben ferre from hym. Therefore It be-
 houeth A kyng or a prynce first to be lorde ouer hym self
 And aftir vpon othez by ordre. ¶ And sayd. A good
 kyng or a prynce shulde not be to full of Suspicion for
 It wol make men draue from hym. And also he ought
 not to haue eny of that dysposicion in hys house. And in
 especyall. Bakbiters. Contraryers or Reporters of tales
 For Whan there Is dyspysion or trouble in A kyngys or
 in a prynces house. Epyghtly no good Counseyllours or
 seruantis wolde abyde there

God sayd he that can not restrayne his Ire hath no
 powez ouer his Witte. ¶ 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 ¶ And said When a kynge or a prince hath conquered and ouer come his ennemyes he ought to maynteyne them in Justice . in goode custumes and liberalite and pacience. And so may he make of ennemyes his frēdes ¶ And said yf a king or a prince assembled an outrageous trefour and dispende it not as it apparteyneth he shal lese both it & his Royaume ¶ And saide. the people ar to the kynge as the Wynde to a grete fyere. for the more the Wynde is. the stronger is the fyere ¶ And saide a kynge or a prince ought to knowe thos that Wel and truely haue serued him and establissh the thos a boue hym self after trowth Witte and conyng and ought to geue and be boundous vnto thym after thyr merites. And if he geue by Wil to noughty folkis that haue not deserued it. it puteth a Wepe the courage of his goode seruauntis. to serue hym Wel any lenger. and so shal he be hastily so full of noughty people that When he wolde he can not be delyuere of thym ¶ And saide. it is conuenient for a kynge or a prince to lerne and knowe but not all for there is many thinges that a kynge or a prince ought not to knowe nor vnderstande

Alquinus sayde . that men receyue grete benefices dayly of god.oure creatour al be it that they be spinners Then they be bounde . to thanke hym for hys graces . and to aske hym pardon for thair trespasles ¶ And saide many thyngeis seme right good. that be full badde . and after gretey blamed. And many thyngeis be dispraysyd in the begynnynge. that afterward

ben founde goodde and desired. ¶ And sayde Bettir it is
 to the to haue grete necessyte / than to borrowe of him in whom
 thou hast no truste. ¶ And sayde If thou labour to teche
 a foole / the more shal folye increase. ¶ And sayde I merueil
 of thos that abstepne them from metis noyng to the body
 and maketh none abstepnece of synne. ¶ And sayd mul
 teplie silence . for that auoydeth perelles and vse trouth
 Whiche discipline shal maynteyne the and thy werkis /
 he that wole wele kepe the feyth / ought to leue to his frende
 of his goodde / and to be gracious to them that he knoweth
 goodde and no denper of Justice to his enemye / and to
 escheue alle thingis that toucheth dishonour

Omer Was an auucient exerciser in Grece and of
 the gretest astate there. he Was after moyses . v. c
 lxx. yere he made many goodde thingis . and alle
 the exercisers of grece folloved his discipline . The Whiche
 omer by fortune Was taken and emprisoned . and put
 to be sold as a prysonner or a bondeman . And than one
 axed hym . Whens he Was . He sayd of his fadre and of
 his modre . Will thou that I shall kepe the. ¶ And he ans
 uerd Why axest thou me counseyle What thou wolt do With
 thy siluer. ¶ And they axed him . Wherto he Was good
 He sayd . To be deliuered . And so abode long in pryson
 And at the last they let him go . He Was A man fayre
 formed . and of large stature . and lpyed . Cxviii. yere
 And here after folowe his sepynges . he is discrete that can
 refrayne his tonge. ¶ And sayd he that Werkith by gheyl
 yeueth him self rest and labour to other. ¶ And sayde it is
 a frendely lpyng to dele Withoute fraude & barat. ¶ And

saide accompanye the With good people . and thou shalt be
on of hem . accompanye the With badde . & thou shalt be on of
thoos ¶ And saide he is good and liberal that applieth him
to good Werkis and chere . and that putteth them in weare
con or euer ther come any occasion of empeschment ¶ And
saide the hert shyneth in Vertue and is sure When it is set
in fupiecc ¶ And fraude & barat is in the fruit of euill thought
tis ¶ And saide the mouth sheweth ofte . What the hert
thinketh ¶ And saide the looke sheweth somtyme the dis
posicion of the hert afore the Wordes been spoken ¶ And
saide it is agrete surete for amany to purueye by tyme in his
causis ¶ And saide it is merucile of amany that may be
in resemblance to god . and enforceth him self to be like
to the bestys ¶ And saide beware thou do ne take no thing
that thou fearest to be accused of . for if thou do thou shalt be
the accusor of thy selfe ¶ And saide payne thy self to win
ne good condicions and Vertues . for therby Vices & harmes
shalbe eschewed ¶ And saide ther Was somtyme a Wise
man shapedy out of a broken and lost ship in to an Isle
of the see . and so being ther alone drewe a figure of geome
trie . vpon the sandis . Where With he Was fonde by certaine
shipmen . that brought hym to the kynge of that ground
telling hym that was and auenture . And therefore the
kynge sent through alle hys prouynces . and charged
them they shulde enforce them self to lerne and haue suche
connyngis as shulde byde With them after theyr ship were
lost . that is to sey . science and goode Werkys ¶ And
Aman writeth With hym . y . lesseles the on be fore and
the other be hynde . In that byfore be the erreours and Vices

of other folkis, In that behynde be his owne ¶ And said
 to his sone, Beware that thou be not couetous, for if thou
 be couetous, thou shalt be poure ¶ And sayde If thou be pa
 cient thou shalt be preyed, If thou be proud, thou shalt be
 blamed ¶ And sayde, A man is better than all other bes
 tes of the erthe ¶ And sayde, Sapience is as to Werke by
 science ¶ And sayde Knowledge is better than ignoraunce
 ¶ And sayde this Worlde is an house of marchādyse som
 Wymme theryn by theire goode dedis, and somme liefe by th
 re euyl gōuernance ¶ And sayde by grete diligence som
 men atteyne to their purpose ¶ And sayde, he that hath
 grete myght and gouernance in this Worlde, ought to ha
 ue no grete reioyssyng, and he that hath noon, is dyspreised
 ¶ And sayde ther is no Wikkedder thing than lyeng, &
 ther is no goodnesse in a lyer

Solon Was of Athenes and made many bookis
 of predicacions, And establisshed the lawes the
 re Whiche Was a Cyte in thos dayes fulfilled
 Wpth Wysemen he hadde many verses te chynge folkis to es
 chelbe their propre Willes ¶ And sayde, Whan thou wilt
 doo ony thing folowe not thyn owne Wil but seke counsey
 le and therby shalt thou knowe, the trouth of the Werkes
 ¶ It Was asked him, What Was the mooste difficulte
 in aman ¶ He answered, To knowe hym self, To ke
 pe 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 ¶ And said the thin
 gis of this Worlde ar establisshed by lawes, & the lawes be

fustepned by .ij. thingis that is to say by swerde and by
lanere ¶ And said to his disciples . Ware that ye be no
mokers for that engendret hattered ¶ And saide the ber-
tuous laudes of a man be not thos. that he yeueth him self
but thos that ben yeuen hym for his goode Werkes. And
it was asked him who was liberaill he saide. he that vsith
liberalite . not couetpung other mennes goodes ¶ And said
an euil tonge was sharper than a glayue. A riche man as-
ked him what were his goodis. he answered my tresor is
suche that no man may haue yt withoute my wyll and may
not be mysshed for noo thing that I yeue of it but
thou maist departe with noon of thy withoute dymnia-
cion ¶ And said if thou wilt. the loue of thy frende shal
abpde ferme vnto the. be curteise to him and spare hym in
his angre or erreour ¶ And saide. thou owest not to yeue
a man greter preisung in his psence than he is worthy for he
knoweth the trowth And was axed him howe aman shold
byrme frendes. he answered in worshipping & seyng good of
them in their absence ¶ And said a goode saule hath ney-
ther to grete Joye nor to grete sorowe for she reioysseth nat
but when she seeth goode thynge and noon euyl. and
hath no sorowe. but when she seeth the euyl thingis and
noon goode. And when she loketh on all the world. she seeth
the goode & the euyl so intermedled that she shold not sim-
ply reioysse her self nor trouble her self angrely ¶ And
saide a kynge that doth right & Justice shall reigne and
gouerne wele his people. & he that doth Iniustice and vio-
lence seketh another to reigne for him ¶ And said it behoueth
a king or a prince. first to ordre & dresse him self & after to

dresse othex / or ellis he shulde be like him that wolde dresse
his shadowe afor himself / And y^e was askid of hym
Whan Contrees and townes be wele governed / He
ansuerd and sayd Whan their princes rule them / after the
lawes

Sabon was a grete deffendour of his neyghbours
e hadde certayn frendes / Whiche a king wolde slee
And Whan the sayde sabon vnderstode it he wet
With them in resistance of the sayd king / Whiche king as
sembled so grete nombre of knyghtes ayenst him / that he
was discomfit & taken / and was commāded to be put in
engyne and tormēted / Withoute he wolde accuse them that
be cōsenting to make were ayenst the king / Whiche S. 1.
Bpon ansuerd that for no payne / he wolde not telle that
thing / that shulde noye his frendes / And in dede being in
the engyne cut his tong with his owne teth / to the intent
that he myght not accuse his felowes and frendes ¶ And
the sayd sabon lyued / y^e 70. yere / and her after folowed
of his seynge to his disciples ¶ And sayd if ye lese any
thing say not ye haue lost it but saye ye haue restored that
was not poures ¶ And sayde to one of his disciples / mul
tiplie thy frendes and that shal asswage thy care ¶ And
sayde a Wyfeman ought to be ware / howe he weddeth a fayre
Woman for every man wil desire to haue her loue / And so
they wol seke their pleasur / to the hurt and displeasur of
her husband ¶ And sayd / Delectacion in riches is a
dangerous vice / And there cam one of his seruauntis vn
to him on a tyme and tolde him that his sone was dede / &
he asuerd that he knele wele y^e he was mortal & not imortal

and a man ought not to drede the death of the body, but the death of the soule. Oon asked Why he said so considering that he helde thoppinion that a reasonable soule myght not dye. he answered When a reasonable soule is conuerted to the nature of a beste Without vse of reason al be it that it be sustaunce incorruptible, yet is she reputed for dede, for she leseth the Intellectual lyffe. he founde a yong puer man sitting vpon the see syde weeping thaduersities of this worlde, to whom he saide dyspaire the not, for if thou were with grete riches in the myddel of yendre see in grete danger of thy body, and of thy goodis, thou wolde wissh right hartily to be here with oonely thy soule saued. Also, and if thou were prisoner, and the keepers wolde selle the, and take from the all that ever thou haddest thou woldest be gladd to haue oonely the deliurance of thy body, the yong man answered that he tolde him truth. Welke than saide Sabion vnto hym, nowe thynke than that thou hast ben in all this dangers and hast ascaped them, and art nowe at thy free libertie, therefore holde the content with the state that thou nowe standest in. And so the yong man departed grete ly recomforded.

V Pocras Was disciple to Esculapius the second, whiche descended of blode Royall. And he was the first fynder of the art of phisike, whiche he thewed and taught to his children and commaunded it shulde not be lerne to any Straungers but oonely from the father to the sone. And so the saide sciēce to rest in them. And commaunded that they shulde dwelle in the myddel habitacion of grece in .iij. Isles. And pocras rested in the Ile of Chau

And in the .ij. other Iles the studie Was lost in his dayes
 The opinion of the first . Esculapius . Was that phisike
 shuld be vsed onely by experience for it Was neuer founde
 but onely therby . and so Was it vsid . M . CCC . yer
 after til that another phisicien came callid Methio⁹ Whoos
 opinion Was that experience Withoute Reason . Was a dan
 gerous thing And so they vsed these .ij . opinions . vjth
 honderd yer . till another phisicien cam called Gramar
 dos . Whiche dispraised the experience . sayng that to many
 errours grewe therby and that in occuping phisike a man
 ought to vse reason onely Not Withstanding he hadde . iij
 disciples Whiche helde after him . iij . diuers opinions The
 on vsed experience onely . The other reason onely The . iij
 subtil craftes and enchantementis . and soo these . iij .
 weyes Were vsid . vij . C . yere till that plato cam . Whiche
 taught diligently the seynge of his predecessours in hys
 science and shewed that experience onely Was dangerous
 and reason onely wolde not be sufficient & tooke the booke
 aswelle of subtil craftes and enchaütemēt as thos of onely
 reason and brent them all . but thos that Were of reason
 and experience to gider he retayned and kept hem and
 comaunded that they shuld be vsed . and after his deith he
 left the craftes to . v . of his disciples The first to ordigne
 phisike to the body The . ij . to loye and to lette blode The
 iij . to hele Woundes The . iij . to hele seke epen The . v . to
 knytte and hele broken bones And after this came Escu
 lapius the . ij . Whiche taught diligently the diuerse opinions
 And in especial thos of plato . Whiche he vsed and toke
 for most true and resonable And he left after hym . three

disciples that is to say, Pythagoras and .ii. other which dyed
and so rested that science and craft onely in him, than
rested pythagoras alone perfect in vertues in his dayes using
reason, The which pythagoras seeing the craft of physike in
weye of perdition because alle his felawes were dede, and
that he was left onely in the Isle of thau, thought that he
wold for the moost prouffyt that the craft therof were shew
wed, and taught not onely to his children and kyn
nesmen, But generally to alle that were apt to lerne it
And dampned in that science dyuers thinges and added
to certayn complacions in breue wordes, And commaun
ded his .ii. sones that were maystres of sciences that they
shulde shewe it generally, for he sayd It was more conue
nable, It shulde be taught to straungers able and apt to
the lore, than to his owne kynnesmen not disposed to lerne.
And as he ordeigned was don and so shid to this
daye, and in his lyff he shewd hit to dyuers straungers
and made hem expert therein, taking promisse of them to te
che it further, It happed that a kynge of perse called de
four sent vnto the kynge of thesle of Thau called pylate
prayng him to sende him pythagoras, and he wold geue him
C kyntales of golde, and than was the lande of grece deuided
in many kyngdoms, of the which somme gaf truage to the
kynge of perse, And so dyd that of Thau, The which ha
de pythagoras go to the sayd kynge of perse, for to helpe certayn
pestilences that were than in his Royaume, Saying If he
went not, It myght be to grete a danger to the Isle seeing
the sayd pylate was not of power to resiste the said kynge
of perse, The which pythagoras ansuerd that he wold neuer

goo to hēle the enemyes of grece. Also the inhabitants of
 the townes Where he dwelled in said they hadde leuez weye
 than yppocras shulde departe from them. The said yppocras
 Was .Cxlviij. yere after Alabugodonosor. he made diuers
 bookis of phisik of the Whiche .xxx. he hadde and of thos
 xij. the most he studeyed by ordre. Other bookis he also hadde
 of Galpens makynge. The said yppocras Was of litel
 stature grete head, croke backed, moche studeyng and of
 litell langage, and moche lokynge wch to the erthe, hold-
 ding in his honde a flabotome of munycion for latynge
 blood or a grene braunche prouffitabte to the epen, he leuyd
 four score .viij. yeres Whereof he employed .xviij. in studey, and
 the remenaunt in exercysing of his comynge. And here
 foloweth dyuerse of his sayngis. Pouertie in surete is bet-
 ter than richesse in fere. And said that the lyf is
 thought short, the payne is thought longe, experience hard
 to come bye and Jugement daügerous. And said
 the helth is not to be slowthfull in goode exercyses and
 nat to fil hys body Whiche Wyues and metes. And
 saide it is better to amynsshe that hurteth than to increas-
 se that helpeth. And said, the herte is tourmented
 by .ij. passions, that is to saye with sorowe and thought
 of sorowe cometh the dreemes and the fantasyes, and of
 thought cometh the Wakynge and Inrestis, and sorowe
 is a passion of thynges past, and thought is fere of
 thynges to come. And said, that saule is lost, that
 setteth hys entet vpon wordely thynges, that is to sey in
 couetise. And said he that wol the lif of his saule lete hym
 mortifie hit & yeeue it payne in this world. And sayd the

may wele be loue bitwene .ij. wyfemen, but not bitwene .ij.
foles, al be it that their foolyes be equall. for wyt goth
by ordre and may conorde in one sentence. but in folpe is
noo due ordonnance and therefore may they neuer conorde
in loue. **A**nd sayde. A man ought not to swere, but yt
is so, or it is not so. **A**nd sayde holde you content with
that. that ought suffice you. and so ye shal not haue no
grugging, the lesse grugge ye haue, the more ye fle fro ma
lice and wikkednesse. Withdraue you also from synne. &
seke the ende of vertues and goodnesse. **A**nd sayde. He
that wol be free let him not couepte that thinge that he may
not haue. for and he do he is bounde thereto. and therefore if
thou wilt haue that thou desirest desire that thou mayest ha
ue. It was asked of him a question of ayll and vile
thinges. To the whiche he answered noo thinge. They as
ked him wherefore he spake not. He sayde that silence was
the answer of suche questions. **A**nd sayde. This worlde
is to noo creature perpetuel. therefore they let noo differ
re or delay to doo goode thinges as longe as he may. And
namely that, that he sholde wyne goode renomme by
And sayde. He that knoweth not trowth is rather lyk
ke not to do it, than he that is enfourmed and taught ther
to. **A**nd sayde. Science is like a roote of a Tree, and
operacion is like the braunches. and science is like a thing
engendryng. And operacion is like a thing engendred.
And sayde. Take a litil of science at ones. so that
thou maist kepe it and lerne more. For if thou wylt ta
ke more at ones than thy wytte may suffice thou mayest
lightely forgette all.

Pitagoras saide that it is a Right blessed and a noble thing to serue god, & to sayntifie his saintes to dispreyse the World, to vse Justice, and of alle Vertues + the moost principal is to absteyne hym from Tyme. And it is good to vse fastynges & studyes, and to make hym to be biloued, + and it is goode to haue sciēce to vnderstande the trowth of thinges, and to lerne it to the men and shewe it to the Women he ordeigned also predicacions and to polisse and enourne the speche. And said the saule is perpetuel and couenable to receyue merites and paynes, he moderated so his mete and his drinke that he Was at noo tyme fatter nor leener than other, he Was a subtil man and loued as wele to do good to his frendes as to him self, sayng the goodis of frendes ought to be comyn He made .CC. + four score volumes of bookes, and Was borne in the countre of Sampe. And said an harme not durable is better than a Welthe not abiding. And that Was Wreten both in his scale and in his girtil. And said as the begynnynge of our creation cometh of god, right so is it behoueful, that at our ende our saule retourne to him. And saide if thou wilt knowe god enforce not thy self to knowe the wordely people. And saide a wysman reputeth not the worship of god in wordes but in dedes. And said sapience is to loue god, and he that loueth god doth that god loueth. And he that doth the Werkis that god loueth is toward god, and he that is toward god, is nygh vnto hym. And said god is not worshipped by the sacrifices or by other oblacions don vnto hym, but onely by the Wyll and acceptable ententis. And sayd he that clatereth moche

it is signe that he hath litil knowlege **A**nd sayde at all
tymes Whatsomeuer thou do, haue in thy remembraunce that
god is by the, and knoweth thy thoughtes, and seeth
thy dedes. **A**nd therefore by reason, thou oughtest to be a-
shamed, to do amysse. **A**nd sayde, God onely knowith
the wyseman that dredeeth him, and merueyle not though
the people knoweth not the. **A**nd sayde, God hath not
in this worlde amore couenable place, than in a clene and
a pure saule. **A**nd sayde, A man ought to speke of hos-
nest and good things, and ellis hazlyn to them that
wil talke thzof. **A**nd sayde, gudge & eschele all vyle
thinges as wele of the, as of othz, but in especiaall of thy
selfe. **A**nd sayde, purchasse the goodes of this worlde in
rightfull laudable & worshipfull manere & dispende them in
like wyse. **A**nd sayde, kepe thy patience whan thou hevest
lesinges, and do thoo dedis that noman may speke harme
of, and entende to the suretie of thy body, be temperate at
thy mete in thy drynke, in thy lying with women and in
all thyn othz labours. **A**nd sayde, enforce thy selfe to
do soo wele that othz men haue enuie at the. **A**nd sayde
Dispende not to outrageously nor be not to scarce, so that
thou be not bounde to thy tresore, haue thz in temperaunce
and mesure, whiche in all thinges is proufftable. **A**nd
sayde. Be waking and herbenyng to thy counseyle, for
thy nedis, for if thou slougeth it, or slepe it, hit myght cau-
se the to be partener of thyn owne deth. **A**nd sayde mes-
dyll the not to do any thing, that ought not to be don.
And said, he that is not content can not atteyne to trouth.
And said, he that hath no sciencz, ought to be dispraisid.

And sayd the Juge that demeth not Rightfully, deser-
 ueth greete blame. Waxe that thy tunge speke no vilanye nor
 that thou yeue thyn eeres to here it **A**nd sayd aman
 ought not tenforce hym self in this World, to make pur-
 chasses nor byldyngis to serue other after his deth, but
 ought to payne hym to Wynne and to gete suche thyngis
 as may prouffit him after hys deth **A**nd sayd. It is
 better to aman to lye vpon the harde grounde kekyng fer-
 mely in god, than to lye in a bedde of gold, puttynge doubtis
 in hym **A**nd sayd. let thy marchaundise be spiritu-
 ell and not corporell. and the necesse and Wynnynge shal
 be goode, and durable **A**nd sayd. he that hath pite
 vpon hys owne saule fereth our lorde **A**nd sayd Whan
 thou Wylt sette vpon any man, thynke thou Woldeste deffen-
 de the yf thou Were set vpon **A**nd sayd dispose thy saule
 to receyue alle goode and couenable thynges **A**nd said
 sette a syde the Vanities of this World, for they lette and
 empesche thy reason **A**nd sayd. thou oughtest not
 to slepe any nyght, till thou hast remembred and conside-
 red, thy dedes of the day past. And yf thou haue Wel doon
 be gladd & Joyous therfore, and thanke god therof. And
 yf thou hast erred and doon a mysse, repente the therof
 and aske forgeuennesse and pardon of god, and in
 thy self so wyng, thou mayest opteyne vnto hys grace
And sayde. Whan thou shalt begynne any Werke, pray
 god of helpe to bringe yt to a good conclusion **A**nd
 sayde. yf thou haue haunted any felowe, and thou se hys
 compaignie is not couenable vnto the, spare it, and yet wile
 so that he be not after thyn enemy, & proue euery man by his

dedis / and not by his Wordis. for thou shalt fynde many
 of euyl Werkis. and goode Wordes ¶ And sayde. A man
 may nat refrayne him from doynge anyssse. but whan he
 hath trespassed. let him be ware to fall any more in that ex-
 our ¶ And sayde. Wyne is ennemye to the saule in takinge
 of it out rageously. and is like setting fyre. to fyre. And
 sayde. a seruant ought to be obeyssant vnto his lord. but
 not so absolutely that he lese thurby all his libertie & fran-
 chise ¶ And sayde. It is more couenable for a man to suf-
 fre deeth. than to put his saule in perpetuel darknes. And
 sayde. Lette not to doo goode dedis. though they be not plea-
 sant to the Worlde ¶ And sayde. dele all waye so to thy
 powere. that thy saule may stande in goode and noble state
 Whatsoeuer falle of thy body ¶ And sayde. Celene and
 pure saule hath no delyte in Wordely thinges ¶ And say-
 de. go not the pathes that thou maist gete hated. therby
 ¶ And sayde. thou oughtest to Wyne frendis. for the
 maynteynyng of thyng astate. and do not thoo thinges
 that thou couetest. but that thou oughtest to do. and take
 heed whan thou shalt speke. and whan thou shulde holde thy
 peace ¶ And sayde. he refrayneth him from couetise that
 letteth not to spende his goode for his frendes ¶ And
 sayde. Putt all couetise from the. and than shalt thou ap-
 perceyue trouthe ¶ And sayde. He is not very pacient
 that sufferyth but as moche as he may. But he is prefer-
 tely pacient. that suffereth ouer his powere ¶ And say-
 de Pythagoras. Fyght as a leche is not reputed nor taken
 for goode nor connyng that helet other. and can not hele
 him selfe. right so is he no goode gouernour that gmandeth

other to escheue vices + and nether can nor Wyl keue them
 him self **A**nd sayde, the Worlde varieth nothe Wpth the
 and nothe apenst the, If it be Wpth the, thinke to do Wel, &
 if it be apenst the, take it paciently **A**nd sayde, many
 harmes come to bestes, by cause thy be domme, and vnto
 men through their owne speche **A**nd sayde, harde it is
 to greue him that can abstepne him from iij, thingis that
 is to Witte hastynesse, Wilfull frowardnesse, pride, and
 slowth, for hastynesse causeth repentance, Wilfull frowar
 denesse causeth losses, pryde causeth hattered, and
 slowth causeth dyspreysing + He salbe amay right nobly
 and richely arrayed, Whiche hadde Wyle and foule Wordes
 To Whom he sayde, Other speke after thyn arraye, or let
 thyn arraye be after thy Wordes + The kynge than of Ceail
 he desired him to dwelle Wpth him + To Whom he sayde, thy
 Werkes and thy demeanynge be contrary to thy proffit
And thyn office is not Wel executed + for thou distroyest
 the fundement of thy feyth + Wherfore I Wol not dwelle
 Wpth the, for the physicien, Is not sure + for amongis his
 pacientis, he may take sickenesse **A**nd sayde, If thou
 wilt that thy children or thy seruantis do no saltes thou
 desirest a thing innaturall **A**nd sayde, The saule that
 is in the company of good people is in delectacion & Joye
And when it is amonge euyl, It is in sorowe & heuinesse
And sayde, The Wyseman thinketh on the Wel of
 his saule as attentyuely as other attende to the Wel of their
 bodies **A**nd sayde, take frenship of hem that thou seest
 folowe trouthe, & thinke or thou Werke **A**nd said right as
 a physicien can not hele his patient without he tell him the

trowth of hys disease + right so may not aman be wele
 counseyllid of hys frende Without he telle hym the play-
 nesse of hys cause ¶ And seyde many enemyes growe
 wen for faulte of trust betwix parties, and trust causeth
 often many harmes ¶ And when pythagoras sat in his
 cheyre he used in shewyng his doctrynes to saye + mesure
 your pathes and go the right weye, & so shal ye go surely
 Attempre you from couetise, and your goode astate shal
 dure + vse Justice, and ye shal be byloued, and drede-
 kepe nat your body in grete delectacions, for and ye so do ye
 shal not con fusteyne the aduersites that myght falle vnto
 you, ¶ And he saide an olde man that was shamefast to
 lerne + to whom he sayde Science is better in age than in
 youghth, ¶ And sayde + If thou wylt disprefse hym +
 that thou hatest + shewe not that thou art hys enemye
 ¶ And sayde + a goode kynge or prince ought to thynke di-
 ligently to the state and guydyng of hys lande + and
 ought to ouersee hys as often as a goode gardener doth
 his garden ¶ And sayde hys behoueth a kynge to yewe exā-
 ple him self to kepe his lawes, and se that his next kynnes
 men and frendes do so after hym and it appartenech not
 to a kynge to be proude nor to do after hys owne wil onely
 nor to ride couertely, nor in no wyke nyght but gladdely
 shewe him self open faced amongis his people, and conueny-
 ently be conuersant amongis them without ouermuche fas-
 mylyarite ¶ And when a kynge or a prince shal go to
 his rest, that he se ther be goode wache, and if they faille
 theryn that he punyshe them wele, and to beware to ete
 the mete that a Jalous Woman yeueth hym or any other

suspect persone ¶ And sayde, the Wele disposed man re-
 membreth, but his synnes, and the euyl disposed hath
 mynde, but on his vertues, It fortunedy his wyf was detes-
 sedy in a fere countre, and som ayedy him If there were
 any difference to dye in thir propre lande orellis fere from
 thens, He ansueredy, Whersomeuer one dye, the Weye to the
 other Worlde is all like ¶ And sayde to a yong man that
 wolde not lerne in his yonth, If thou woll not take peyne
 to lerne thou shalt haue the peyne to be lewde, and vncou-
 nryng ¶ And sayde godd loueth thos that see disobeissaut
 to euyl temptacion ¶ And sayde, good praeyer is one of
 the beste thinges amon may present to godd, if thou are
 him any boon lette thy Werkis be agreable vnto him

Dogenes otherwyse calledy dogly bycause he hadde
 som condicions of a dogge, and he was the wysest
 man that was in his dayes. He dispraisedy grete-
 ly the Worlde, and lay in a torne, Whiche he tournedy for
 his auantage from the some, And the Wynde, as it plea-
 sedy hym, and theryn he rested Whansomeuer the nyght fil
 vpon him, He ete Whansomeuer he was hungeredy Were it
 by day or by nyght in the strete or ellis Where Wythoute any
 shame therof. And was content wyth .ij. goynes of
 wollen cloth in the yere. And so he laydy and gouer-
 nedy him self til his deth. Somme ayedy him Why he
 was calledy dogly, he sayde he cause I hurke vpon the fode-
 les and fallne vpon the wysemen. Alexandre the grete
 cam vnto him of Whom he toke litle regarde. he ayedy him
 Why he sette so litil by him, seeyng that he was so mighty a
 king and hadde noo necessite, he ansueredy I haue nocht to

do nor sette by him that is bondeman to my thrall. Why quod
Alexandre + am I so than, ye said, diogenes, for I am lord
and maistre to all couetise, and holde her vnder my fete as
my thrall and couetise is thy maistresse, and thou art
bounde vnto her, and so art thou bounde to my thrall. Than
sayd alexandre, yf thou wylt aye me any thyng of this
worlde I wol yeue it the. Diogenes answered, Why shulde
I aye the any thyng, while I am richer than thou art, for
that littil that I haue contenteth me better than all the gre
te quantite that thou hast satisfieth the. I pray the stande
out of my light, and take not from me that, that thou
maiest not yeue me. Wel quod alexandre. Who shal bere the
Whan thou art ded? He answered, he that wol not suffre the
strenche of my careyn aboute the earth. ¶ And the said, dio
genes saide he is not perfitey goode, that woth but onely
absteyne him from euil dedis, he salbe a Jong man of good
and vertuouse disposicion, Whiche was euil visaged, to
Whom he saide, the goodnesse and vertues that he in the yeue
beaute in thy face. And som ayed him Whan it was tyme
aman to ete. He said, Whan he hadde appetite and mete, and
if he hadde noon, Whan he myght gete it. ¶ And said it is
goode aman kepe hym from the gyle of hys enemy, And
the enuie of hys frende. ¶ And said, right as aman appe
reth gretter in a myst than in a clere Weder right so appereth
more his vice in his Ire than in his patience. ¶ And sayd
to alexandre thinke not thou art the more worthy for thy
beaute, tresour and riche araye, but onely for thy liberalite
and goodnesse. ¶ And sayd, Whan thou dispressest
a vice in another man, loke that thou vse hys not thy self

And sayde. Whan thou seest a dogge leue his maistre, & folde
 we the. Dyrue hem a waye. for right so wil he leue the to go
 to another. The salbe aman that prayed god to geue hym
 sapience. To whom he sayde, thy petition awayleth not. With
 out first thou payne thy self to lerne it. And sayde. of alle
 vertues of humanite, the gretter quantite therof is the better
 saue of wordes. **A**nd said it is not honest to geue praysing
 to a man of a thing that he hath not deserued. The salbe a
 penytour that was waye a physicien, to whom he sayde thou
 knowest that men might se at the eye, the salutes that thou
 didest in thy craft, but now they may not be prayued for
 they are hidde vnter the erthe. And he salbe right afaire
 persone, whiche was a fool, and than he sayde. there is a fayr
 house, and right an euyl hoste herowbed, therein. The
 salbe also afoole sitte in a wyndowe. And he sayde, There
 sitteth A stone vpon a stone, One asked him What was
 loue. He sayde. It was A sickenesse that grewe of Ielou
 nesse and for lakke of seruouse exercise. One asked him
 What was richesse, He sayde Absteynyng from couetis
 se. **T**he sayde Dyogenes was in A season seke, and
 his frendis cam to vysite him. Seying, wolte ye nat, for
 youre sickenesses come but of goddis Wille. He ansuered
 Therefore am I the more aferd. **T**he salbe an old man
 that dyed hys herres To whom he sayde. Thou maist
 wel hyde thy whyte herres, but nat thyn age. **A**nd
 sayde. It is more behoofull, thou goo to the leche. Than
 the leche to the. And semblably I seye it. of the leche
 of the saule. **A**nd sayde. Dyogenes If thou wylt
 correcte any man shewe it not by vpolence. But as the

fyggen doth to the seke, that is to saye softly and patient
 ly but and thou wilt correcte thy self, dispose the as the
 hurt man, doth to the leche. It Was asked hym, howe aman
 myght kepe hym from ire, he answered, aman ought alle
 waye to haue in Remembraunce that he can not at all tymes
 be serued, but somtyme shalbe fery to do seruice, and also
 he shal not be alweye obeyed but at sumtyme he must obeye,
 and he shal not at alle tymes be suffred, in hys Wyl but
 at sumtyme he must suffre haupng, thys in hys mynde, it
 shulde appeare hys Iere. ¶ And threcome agester afore
 Alexandre sittynge at his dyner, wiche praised hym ou-
 trageosely, and dyuerse herkened greetely thereto, the said
 dyogenes began to ete faster than he fore + som asked hym
 why he herkened not the fere seyngeis of the gester, he an-
 swered, I do more prouffitably than to herken lesyngys
 what is suche prayng worth, when he is neuer the better
 therfore. ¶ And sayd, yf thou talke wyth a straunger
 speke not to moche, til thou haue first made comparison by
 thene the compnyng of his science and thyn, and yf thou
 fynde thyn better than hys, speke the holdelie and ellis
 holde thy peace and lerne at hym. ¶ Dyuers dyliaous
 persones blamed hym of hys manere of leupng, and he
 sayd, it lieth wele in my power yf my lyst to lyue after
 yourre giuse, but it is nat in your power to lyue after my
 maner. ¶ And it Was tolde hym that certayn persones
 hadde sayd euill of hym in hys absence, he answered it
 shall not hurte me though aman strike at me and touche
 me not. ¶ And sayd, it is achurlissh condicion to
 answer dishonestely, and a noble condicion to answer

paxently **A**nd sayd, Ther is no greter tresour than
 Discrecion and Wyte, Nor greter pouerte than Igno
 raunce, Nor better frendship than good conditions, nor
 better guyde than Js good fortune **A**nd sayd, See
 kenesse Js the pryson of the body, And sowle Js the pry
 son of thy saule. Ther Was Aman of grete byrthe that re
 buked hym, To Whom he sayd, My bloode and lynage is
 enhaunsed by me, and thyn Js hurt and loued by the
The sayd, Sogenes Was of litil speche, And one
 asked hym Why he spake no more, He ansuerd Ther
 Was grete vertue in Amamps oeres **T**her Was aman
 sayd hym grete uplanpe to Whom he sayd No Worde One
 asked hym Why he ansuerd not, He sayd I coude
 do hym no greter dysworshyp than he doth hym selfe
 For he hath contrybued blame vnto hym that hath not
 deserued it **O**ne asked hym, How he shulde trouble
 hys ennemyes, He ansuerd Enforce thy self to be ser
 tuous and good, And If thou wilt, that thy goodnes
 se apere grete vnto straungers, Repute to them thy self
 litil **A**nd sayd, If thou yeue powe to thy wyff one
 ly to trede vpon thy fote on the morowe she wold trede v
 pon thy heade **A**nd sayd, Company of Women Js an
 hazme that can not be escheued **A**nd sayd, He that
 doth good for the goodnesse of hit onely, ought not to
 drede before Whom he doth nor for the praising ne blame ther
 of **O**ne asked him Whan he shulde knowe his frende, he
 sayd in necessite for in prosperite every man is frendly
 Ther Was another man saide vilanpe vnto him Wher at
 he toke non anare, It Was asked him Why he Was so inuice

he aunsweyed other hath he saide soth or lied, yf he haue saide
trowth, I ought not to be angry, and yet lesse if he haue
lied, he saue amay clater so muche that ther wold no body
make hym holde his peas, to Whom he saide, frende thou hast
in ceeres and but on tynge, Wherfor thou oughtest to hearken
double as moche, as thou spekest, he saue a faire yong man
that dede grete diligence to lerne, to Whom he saide ye do pas-
sing Wel to make your dedis assemble your heabte.

Socrates in grekes tonge is to say, keeper of Jus-
tice he Was married ayenst the custume of that cou-
tre Whiche Was that good and vertuous people
shulde be wedded to gedres, to thentent that theyr lynage
myght be the better but he wedded the worst woman that
Was in all the lande and hadde, in, children by her, he loued
and worshipped sapience somuche, that it Was a grete him-
derance to all his successours, for he wold not suffre his
science to be written. **A**nd saide that science Was pure and
clene, Wherfore it Was couenable, she shulde be onely sette
in mynde and corrage and not in skymmes of dede bestes
nor in no suche corrupte thingis, and therefore he made no
bookis nor gaue no doctrine to his disciples, but onely by
wordes of discipline, and that opinion he helde of Tunio
Whiche Was his maister for as the saide Socrates being
of tēdre age axed his maister, Why wil ye not suffre me to
write the doctrines that ye teche me Tunio aunsweyed him
coueteft thou more the wild bestes skymmes to be worship-
ped With sapience, than thengyne of man I sette the case
that on mete the in the wild feld, and are the consaile vpon
a question, Were it good that thou shuldest saye, let me go

home and ouer see my bokes first. It Were more honest to ha
ue a recours to thy remembrance and therupon briefly to de
termine. It Were so certamely sayd Socrates. Wel they
retoyne it Wel in thy mynde. that thou shalt lerne. And
put it not in thy booke in Whiche oppyny, the said Socrates
rested. he defended that no man shuld worship false ydoles
but Wolde that all honour and worship shuld be referred
to the creatour of all thyngys. and for that oppynyon he
Was condempned to deth by xij. Judges of Athens. Whiche
ordeigned that he shuld drinke certen popsons. Wherof the
kyng of that countre Was sorry. but he wolde not reuoke the
sentence. he gaf him as long respit of his Jugement as he
myght. The said kyng hadde a ship charged With thynges
that in certan tymes shuld be offred in the temple to the
ydoles. he had a custume that he Wolde geue noo Jugement
and especially vpon uannes deth. till the said ship Were
retourned to athenes. Whiche Was not yet com home And
vpon her comyng home one of Socrates felawes called
Inclites tolde hym in the prison. that the said ship sholde
come to the porte on the morowe or the next day. Wherfore he
saide. It Wer good that we shulde geue. CCC. peces of
golde to thy keepers. that they Wolde liete the secretly escape
and than myghtest thou go to rome and needest litill to
dredde them of athenes. he answered. all that I haue is not
Worth four hondred. pecis of gold. no said Inclites. I
and thy frendis haue so muche Whiche we woll gladly
geue thy keepers to saue thy lyp if it please the. to the Whiche
socrates answered this cyte Wherin I must suffre deth. is
the naturall place of my birth Wherin I must dye Without

deseruyng onely by cause that I repreue hem from doynge in
iust dedes, and for worshippynge the false and wyne ydolles
and that I wolde haue them honour the true god. Wherefo-
re I saye, If this men of my nacion persecute me for sustey-
nyng & seyng trowth, right so wil strangers do whersomeuer
I become, for I wol neuer spare to say trowth nor vse no
lesinges, and certaynly thos wolde haue lesse mercy of me
than thos of this towne, Where in I am born, It happed
ned that the thirde daye his disciples cam vnto him & founde
him in pryson, by the comaundement of the viij. Judges they
ayed him many doubttable questions, touchyng the saule, he
ansuered them, as largely and as gladly as euer he dede
Wherof they merueyled to vse so grete gstaunce in aman
so nygh his deth, One of his disciples called Deman sai-
de maistre I knowe wele, It is an harde thing to the, for
to shewe and teche vs in the caae, that thou now standest
in & laliking of thy lore is to vs adamegeous thing, for
in this worlde hast thou no felawe of good doctryne, So-
crates ansuered, Spare not to enquire of me what it plea-
seth you for it is to me a grete please, they ayed him ques-
tions of the saule, whiche he ansuered, & after they ayed him
of the state of the worlde, and composition of the Elemen-
tis whiche also he ansuered right perfundely, And he said
vnto them I tolde the hour of my deth approcheth nygh I
wil kayne me & make me cleane in this worlde, & sey myn ori-
sons to thentet that I shal haue no payne after my deth Where-
fore I pray you spare me for a while, he entred to a house and
baigned him & said his orisons, & than calle d his wyf & childer-
ren & gaue them many feir doctrynes & hadde them payne them

for to do good adresse their saules to hym that all created
 and than any one from the Judges to hym With wyson to
 drinke **A**nd said O socrates thinke not that I am he
 that maketh the to dye, for I knowe thou art the best man
 that euer any in this lande, but I am sent from the Judges
 for to sle the, & here is the cofection y^e thou must drinke take
 it paciētly sithen thou maist not scape it, Socrates said I
 take it With good hert, & knowe wele thou art not gylty
 therof, & so drinke it And when his frendes sawe that they
 made grete weping, & lamentacion wherof he blamed them
 seying I haue sent a waye the women by cause they shulde
 not do as ye do, he went a litil from them, & saide O god ha-
 ue mercy vpon me, & anone his synewes shrank his fete
 waxed colde, and than he leide him down, one of his disciples
 tooke a boddelyn & pricked him in his fete, and aped him
 If he felt any thing, And he said naye, than he pricked
 him in his thyghes, and aped him if he felt it, he sayd
 naye, Anone the colde strake vp vnto his spades than socra-
 tes saide when the colde cometh to my hert I must nedis dye
 Than saide Inclites O dere maistre welles of sapience and
 of science correct and teche vs yet, while thy speche lasteth
 to whom he saide I can non other wiese shewe you nothe dyping
 than I haue don afore in my lyf The said Inclites saide,
 Syr comaunde me what thyng ye wyll, he answered noo
 thyng, and lift vp his eyen to the skye seying I present
 my soule to the maker of alle the world, and so dyed

The sayd socrates hadde .vij. M. disciples and dis-
 ciples of his disciples, And in hys lyf he deuysed that
 men shulde be gyarded aftr .ij. ordres that is to saie in

Clergie in knyghthode & in comones, and ordeigned the
 clergie aboue the knyghthode, the knyghthode aboue the peple
 and that the clergie shulde pray for the knyghthode & the
 peple the knyghthode sholde defende the clergie & the peple, the
 people to labour for the clergie and the knyghthode ¶ The
 sayde socrates Was of rede colour, & of competent stature ho
 re headed, and wele faced, demure of speche, a grete studper
 and liker vpon the erthe, and when he spake he wagged
 his litil fynge, he lyued fouz score .ij. yeres, & Was Wrytten
 in his scale, patience & good byleue in god, maketh aman
 victorious, And Was Wrytten in his girde, hauing respect
 and consideration to thende of euery thinge causeth the sal
 uacion of the saule and of the body, he establisshed lawes
 whiche were sent into the East, West, South, & North, &
 all Was gouerned by them ¶ And sayd, the first thing
 that thou shulde fynd thy wil in is to kepe dpyne Justice
 and to applye thy wil to the same, and not to do sacrefis
 ces nor no iniust thinges nor to swere no false othes, And
 sayd, right as a man is heled of his sokenesse, by vertue
 of a medycine, right so is an euyl man heled of his malice
 by vertue of the lawe ¶ And saide to his disciples I am a
 tilman, and vertues ben the seedes, and study is the water
 that moisteth them, Wherefore if the seedes be not clene, nor
 the water sufficient, what somauer he sowen profiteth litil
 ¶ And said, one ought to merueile at hym that forgetteth
 the perpetuall goodnesse of the othez worlde, for the goodes
 of this worlde, that is not durable ¶ And sayd, the wele dis
 posed saule loueth to do wele, & the euil disposeth saule loueth
 to do harme ¶ And said the goode saule graffeth goodnesse &

the fruyt therof is saluacion. And the euil disposed, graf
feth vices, and the fruyt therof is dāpnacion ¶ And said
the goode sabbie is knowen by þ she receyued gladly trowth
and the euill saule by that she receyueth gladly synnes

¶ And said that when a personne dotheth in wytefull
thingis and is stedfast in thooos that been open and euident
to the eye, it is signe that he is of goode vnderstanding

¶ And said that the saules of them that been goode, been
forowfull of the Werkis of them that been euil ¶ And said

the man that foloweth couetise leseth him self endellessly, & at
the last is all dishonoured ¶ And who that hates it geteth
ynough, & at the ende is right wele worshipped ¶ And said

that the goode sabbie sauethe him self, & other been saued by
him ¶ And said the sabbie knoweth all thinges, & than

he that knoweth his sabbie, knowyth euery thing, & he that
knoweth not his sabbie, knoweth nothing ¶ And said he

that is keptif to him self, he is more keptif to another & he
that is liberall to him self, is comonely liberal to another

¶ And saide litil teching suffiseth to the goode sabbie, & to
the euill soule moche teching may not a wyle ¶ And saide

that, vj. maner of men be, that neuer be out of angre, that
is to Witte, the first is he that may not forgete his trouble

the .ij. an eniuous man that dwelleth with folkis newly en-
riched, & the .iij. he that dwelleth in a place, where another

hath thriuen & he can finde no prouffit there, the .iiij. a riche
man fallen in puertie, the .v. he that enforceth him self to

com to the state that is not bylonging to him to haue ¶ And
the .vi. he that hath dwellicon with a wyfeman, and hath

noo thing lerned of him ¶ And saide who so payneth him

self to shewe doctrine to a man of euyl courage, resembleth
 to him, that wol maistrie a strong hors, Whiche if he yue
 him not a strong bitte with a corbe, he shal neuer con gouer
 ne him ¶ And sayde to moche haunting feliship engedraeth
 not grete loue bituene them, & abstepnyng from them cau-
 seth enemytes, & than it is best to dele them moderately
 And sayde he that doth good, is better than the goode, & he
 that doth euyl, is wors than the euyl ¶ And sayde science is
 had by diligēce of men, but discrecion cometh of god. And
 sayde wysdom is the leche of the labbe, & moneye is the seke-
 nesse. & When the leche may not he le him self, howe shulde he
 hele another ¶ And sayde thou maist not be pfectely good if
 thou hatest thyn enemy, what shalt thou be than if thou ha-
 test thy frēde ¶ And sayde this worlde may be likened, to
 alway full of thistles in a manere hidde, wher a man is pik-
 ked, that entreteth in it, & if he asprie them he wol beware of it
 And sayde he that loueth the worlde, hath but labour, & he
 that hateth it, hath rest ¶ And sayde he is right siple that
 is crepyn to departe from this worlde, & besiaeth him to make
 in hit his bildigis ¶ And said this worlde is like a light
 buring fyre, wherof alitil is good to kyndyll his light to
 shewe him the wey, & he that taketh to moche therof may ligh-
 tely bren him self with al ¶ And sayde he that setteth all
 his mide in this worlde, leseth his saule, & he that thinketh
 on his saule hateth this worlde ¶ And sayde he that loueth
 this worlde may not faile to fall in one of these, in, inco-
 uermentis or both, that is to say, othex to displease our lord god
 or ellis to be enued at of mightier men then he is, And sayde
 a man that seeketh to haue enemyes seeketh his destruction, &

he that hath many enuyers & enemyes is in the danger of
 euil fortune. ¶ And saide this Worlde is but a passage in
 to the other Worlde, and therefore, he that purueith him of
 thingis necessarie, for that passage, is the surer for all pills.
 ¶ And saide trouble not thy self gretly, With Wordely ac
 quisitiōs, but resemble the birdes of the skye, Whiche in the
 mornynge seke but their refection for that day & semblably the
 Wilde bestes that come oute of the montaynes for to seke
 their foode, and at nyght repyre home aye. ¶ And sayd
 the errouer is knowen in the ende to be euil, and that that is
 good, is the more clerly scen after therby. Plato toke vpon
 him to go in a voyage and desired to knowe of Socrates
 howe he shuld gouerne him self therein, and he saide wolte
 the of thos, that thou knowest, & beware of thos that thou
 knowest not, & go not by nyght, etc noon herbes that thou
 knowest not, & loke that thou kepe the high weye, though it
 be the longer, entere not to chastise him, that is oute of all
 reason, for thou shalt make hym therby thy enemy. ¶ And
 sayde lye not With a woman Withoute necessite constrayne
 the. ¶ And sayde tWo thynges be laudable, that is for to
 save, laboure and sapience, laboure kepeth right wysnesse, and
 sapience causith good conditions. Socrates accompaied
 hym self With a Riche man, and they mette thues in an
 hygh waye, the Riche man said, It were dangerous to me
 if they knowe me. And socrates said, It were the better
 for me, If y were knowen by them. ¶ And sayd, alwyse
 man ought to vse hys dayes in one of these tWo maneres
 that is to sepe, in that that may cause hym to haue
 Joye in thys Worlde and in the other, or in that, that

may cause him to haue goode name in this Worlde **A**nd
saide this Worlde is delectacion of an houre / & fowle of ma-
ny daies / & the other Worlde is grete reste & long ioye / **A**nd
saide Whosomuev teche the one Worde of sapiēce woth the mos-
te goode / than if he gafe the of his golde **A**nd saide Were
not by our lord / for no manere of lucre al be it thy cause be
true / for som Wol thinke thou forswerest thy self **A**nd sai-
de take heed howe thou yeuest thy restes / for som siple folkies
yeue to the vnnedy / and refuse hit to thos that haue nede
And saide If thou wilt Wine a frende / speke good of him
for goode speche engēdreteth loue / & euil speche engēdreteth hate
wth **A**nd saide a king ought to put from him all euill
disposed psones for the hazme that they of his companie do
is reputed his dede **A**nd saide he that exēth & knoweth
hit / and after repenteth him therof hath deszuid pardon
And saide he that medleth to correct euery man causeth the
moost part to hate him **A**nd saide to a man that hadde re-
proued his linage / If I be the worse for my linage as thou
sayest thy linage is the worse for the **A**nd saide he that se-
keth the delices of this Worlde is like vnto him that seeketh
to drinke zarab Wenying it Were Water & rēneth to drinke it
til he be Wery / & Whan he cometh to hit / he findeth no thing
& than he is more thirsty than he Was before / for zarab is a
myst in a medel / Whiche at sōtyme by reflection of the sōne
semeth a water & is none in dede **A**nd saide a man hath
neuer pfyte reste & Joye in this World / for he can not al-
Waye pscuere in delectacion & possesse his Wimmingis & oft
hath trouble & angwysse / as wele for losse of his frēdis as
other wyse / **A**nd saide the loue of this World stoppeth mānes

eyes from being sapient & blyndfoldeth the eyes from seyn &
trowth. & hit causith also amay to be enuied & kepeth him
from doynng goode dedes. ¶ And said he that loueth & vseth
trowth hath moo & greter seruauntis than a king. ¶ And
sayd he is not free that byndeth him to another. ¶ And say
de afferme noo thing, til thou knowbe the trowth nor do noo
thing, but it be couenable nor begine nothing, but if thou
se howe to bringe it to good conclusion. Ther was a riche
man said to him, O socrates Why art thou so pure, To
Whom he ansuerd If thou knewest what is pouerte, thou wol
dest haue more sorowe of thy pouerte than of myn. ¶ And
said It is a grete merueile to se a Wyseman angry. And
said the deth is a thing that may not be eschewed, & ther
ought none to drede hit, but suche as haue comitted grete
miquite & don litil iustice. Wherfore they shuld drede dāpna
cion for their demerites after their deth. ¶ And said good
deth is not to be dispised, but to be magnified & preysed
for it maketh trāsmutacion from the World of vnclenes
se and shame to the World of worship + from the World
not durable to the World perpetual, from the World of fo
lie and vanities to the World of sapience reason and trowth
And fro the World of traueile and payne to the World
of consolacion and reste. ¶ And sayd, It is merueile of
him that wolteeth to dye, & doth thinges contrary to his sal
uacion. ¶ And said deth is lyffe to him that knoweth to
haue ioye after it. ¶ And said he that liueth wele shal die
wele, And said better it is worshipfull deth than shamefull
life. And said deth is the rest of couetous peple for the leger
they lyue the more multiplye their couetises + & so deth is

more couenable, for them, than lyf, for the deth of euil people
is the Wele and surete of the good. Because they shall do
nomore synne nor hurt to the people. **And** sayd the lyf
Jugeth inderectely amongis the dede. **And** sayd, one
ought not to Wepe for him that is slayne withoute cause,
but for him that hath slayne him, for he that sleeth vniuste
ly, dampneth him self. **And** sayd he that dreath eny
thing, ought to his power to be ware therof. Also he that
woteth to haue pines for his synnes after his deth, ought
so to dele, that he may escheue that payll. **And** saide Whan
thou Wolt do eny thing loke for what occasion hit is. **And**
if thou seest the ende therof goode, haste the conclusion, and
ellis resiste thy Wil. **And** saide better is to aman to liue
harde, than to bowbe of him that reputeth his litil lones &
pentes to be grete & withoute cause Wol thinke aman to be
in his danger. **And** saide take in no preisyng the lone or
pente of him that hath disworshipped the for the dishonour &
shame therof is more than the Wymyng. He loued alwey to
lerne, wherof som rebuked him, to whom he saide, the grettest
shame, that can come to an olde man is to be ignorat, he fonde
a yong man that hadde folissibly spent & wasted his substace
and was brought to suche pouerte, that he was feyn to ete
olpues, to whom he saide if the olpues hadde be as goode to
the at the begymyng, as they be now, thou shuldest haue
hadde yet largely of thy goodes. **And** sayd ther is noo
difference betwix a grette teller of tydyngeis, and a lyer.
And saide the noblest thynge that children may lerne is
science, for therby they escheue to do euill werkis. **And**
saide the grettest Wymyng that aman may haue, is to gete

a true frēde, he herde amah say that one was surer in keepyng
his tunge, than in moche speking, for in moche langage one
may lightly erre. To Whom he said one ought not to vnder
stāde that in them that speke wele. And saide the proffit of
silēce, is lesse than the prouffit, of speche, & the harme of spe
che is more, than the harme of silēce. And sayd one may
knowe a Wyseman by harkēyng & holding his tūge, & aman
may knowe a fole by his moche claterīg. And said he that
wol not holde his peas til he be gstreyned is not to be blamed
& he that wil holde his peas til he be hoden speke is to be prep
sed. And saide It is an ignorāt thīng to dispute in thīng
ges þ may nat be vnderstāde. And saide the meane is best
in all thīnges. And sayde moche rēmyng maketh moche we
rinesse. And saide if the Witte of a man oumaistrie not his
frailte, he shal sone be ouercome & brought to nought. And
said he is akest that can not discernē the good from the euil
And said he is a good frēde that doth the good, & a myghty
frende, that defendeth the from harme. he Wrote vnto a king
recoforting him Whan his sone was dede in this maner, god
made this worlde an hous of delectacion & rebard & the trou
bles in this worlde causen remuneracion in the other. And
said no man ought to repute him self Wyse. And said this
worlde yeaeth exēple to thos that abyde by thaim þ depart
And said the losse of some is lernīg to other. And said he
that trusteth in this worlde is receiued, & he that is suspect
ous is in grete sorowe. One of his disciples gaf him a gif
te, & he was troubled with al. It was ayed him Why he re
ioysed it nat, he said the recepcion of this gifte hath paured
his worshop & put me in his dāger. And said he to thy fader

and to thy moder, as thou wilt thy children ben to the
 And saide be not to angry nor to Wrathfull, for that is the
 Werke of a fole. And saide one ought to haue shame to spe
 ke that he hath shame to do. And saide refrayne the from
 Vices in thy youth & it shal be the feirest garmēt, that thou
 maiest Were. And saide gouerne the so to thy powder, that
 noman say harme of the, alke it, it Were lesynges, for alle
 men knowe not the trowth, & yet they haue eeres, plato desi
 red him to answer in .iij. thingis & he wolde be his disciple
 the first Was what maner of men one ought to haue moost
 pite of, the .ij. Wherefore som mannis Wikkis preue not, the
 .ij. holde amayn shulde do to haue retribucion of our lord.
 The first he answered that amayn ought to haue pite in .iij.
 Wises þ is to sepe of a goode man in the handis of ashewe
 for he hath there but all sorowe, & of a Wisesman in the gou
 nauice of a foole Whiche is to him grette heupnesse, & a liberal
 man in the subiection of a kaptif, for he hath thereby grette tri
 blacion. The .ij. their Werkis preue nat that haue goode cōn
 seile, & Werke not ther after, & haue richesse & wil not dispen
 de hit for their nede. The .iij. is the goode retribucion, that one
 recepueth of our lord god, cometh to be entierly obeissant
 vnto him, & absteine him fro synne, & whan platon Was thus
 answered, he became his disciple all his lyp. And the saide so
 crates seide dispreise thy bodeli deth, & it shal be the lyp of thy
 saule, folowe Justice & thou shalt be saued. And saide a Wie
 semā resteth & deliteth him, whan he findeth trowth. And
 saide a Wisesmā ought to speke With an ignorāt, as the phisi
 cien doth With his paciēt. And saide he that taketh his
 pleasance in this Worlde must nedis falle in one of these .ij.

causes that is to say othex to lakke that he coueteth or to be
 se that he hath Wone With grette payne ¶ And sayd to one
 of his Disciples suffise the to ete that wil take aWaye thy
 hungere. & drinke that wil stanche thy thurst remembraing
 Wele thy saule. & folowe goode Werkis. lerne sapitee of the
 moost Wysemen that be in thy dayes. escheue the gines that
 Women set to take men With al. for they be hidrers of sapi
 tee ¶ And said he that loueth this Worlde is like to him that
 entreteth in to the see for if he escape the perils of the same men
 wol seye he is fortunate. & if he be perished they wol sey he is
 Wilfully Disceyued ¶ And sayd man hath power ouer his
 Wordis. til they be spokē. & Whan he hath ones vttered them
 he hath noo power ouer hē ¶ And said he that hath no power
 to refreyne his tōge hath no myght to resiste al his othex
 delictaciōs ¶ And said silēce & speche is goode in diuers Wy
 ses & places ¶ And sayd if a man be moche hēde speke. one
 may knowe if he be discrete or not & if he hold his peas or
 speke litil. one wil the rather deme he be Wyse ¶ And sayd
 Whan aman speketh he ought to gsidere afre What he wil seie
 for better it is he gsidere. than another shold ¶ And sayd to
 one of his Disciples Whan thou wilt speke. speke curtailly or
 hold thy peas ¶ And said he that holdeth his peas or speketh
 litil lerneth attē speche of othex. & if he speke. othex lerne at
 his Wordes. One asked him What Was a goode purchasse. he
 ansuerd that. that groweth in the spending thereof. And saide
 drōkenship vndoth amā. & said one ought not to ape gseile
 of him that hath his herte al sette to the Worlde for his aduis
 shall be but after his pleasāce. & said good gseil sheweth oftē
 the ende of the Werke. ther was a woman that called him oldy

and said his face was right foule To Whom he answered
 thou art so derke & so troublous a mymour that my beawte
 can not be perceued therein. **A**nd said he is discrete that
 kepeth wele his secretes, & he is not wyse that discouers them
And said aman ought to kepe secrete that he is desired
 to kepe, & he is more to preise that kepeth that thing secrete
 whiche he is not desired to kepe **A**nd said if thou can
 not kepe thyn owyn secretes, moche lesse wold he kepe hit to
 Whom thou hast told hit to. one asked him Why a wise man
 wil desire to haue counsaile, he seyde lest his wyl be in any
 wyse medled with his wytte **A**nd said he that is of
 good condicion is of good and sure lyp, and is beloued of
 goode people, and he that is of euil condicions is euyn the
 cōtrary **A**nd said to one of his disciples, truste not this
 worlde, for hit paieth neuer that it promitteth **A**nd said
 acustume you to be content with litil. for ye shal fynde
 hit for the best, and that shal com vnto you, repute it not
 for litil, for it may encesse, & multiplie, but seke to wyne
 frendis in very loue shewing them noo signe of hate, and
 one asked him What differēce was betwene trowth and le,
 singis, he said as moche as is betwene the eere and the eye
And said he that desireth to haue more than suffisaūce
 hath that proffiteth him noo thing **A**nd said to one of
 his disciples, trust not in the tyme, for it faileth Incōtinēt
 to him that trustith ther to **A**nd said Ware thou be not
 discepued by thy beawte, and by thy youth, nor by the helth
 of thy body for the ende of thy helth shal be sakenesse, and the
 ende of thy sakenesse shal be deth, & thou maist not eschue the
 diseases of this worlde, ther was neuer ioye withoute sorowe

nor neuer light Without darknesse, nor neuer rest Without
 labour, nor assemble Without departing **A**nd sayd, like
 as the fortune of this Worlde, shal make reioysing Upon
 thyn enemye, right so may it make thyn enemye haue re-
 ioysing of the **A**nd sayd he that stabiliffeth, and set-
 teth him self in couenable place, is the more sure for the pe-
 rils of this Worlde **A**nd sayd he that is fulfilled With
 the loue of this Worlde disposeth him to .iij. thinges, that
 is to saye, first to puertee, for he shal neuer atteny to the
 richesse that he desireth, Secoundly, to suffre payne, thirde
 to hysnesse, Without expedicion **A**nd said, tell neuer
 thy geyse to him that is angry When one praieth him to ke-
 pe it secreete, One axed him What he had Wone by his science
 he sayd, I am as amany sitting on the see syde & beholding
 the simple folkes Wraped in the walles of the see **A**nd
 said, grete freedom growith by seruite, for the more one ser-
 ueth the more free he becometh **A**nd sayd, he that wil win
 ne freedes lette him loke first if he can refrayne them from co-
 uetise, & if he can, rest than With them & ellis sone to departe
And said, if thou be not couetous, thou may rest in euery
 place **A**nd the said socrates had many seymges apenst
 Women Whiche is not translated, **A**nd it was axed of him
 to What sciēce it was best to sette his childe to scole, he ansuerd,
 to lerne that, that is both profitable in this Worlde & the
 other, one axed him When he begane to be Wyse & Vertuous, he
 ansuerd, When first I refrained my self wil **A**nd saide
 When amany is so diligēt to lerne, & loueth so Wel sciēce that
 he taketh noon hede of preysing nor dispresing for the loue
 therof, than is he Wyse, It was tolde him that ther hadde no

credence be yeuē to alle his wordes, he answered, so that my
wordes haue be goode and reasonable I geue no grete force
Who hath beleued them or no **A**nd said, he is goode in
the higest degre of goodnesse, that enforceth hym to be good
him self **A**nd he is in the .ij. degre that enforceth him to
cause other to be goode, and he that rekkech of none of thiese
.ij. is to be dispresed **A**nd saide to his disciples be not
desirous to haue the goode not durabll, but couette to haue
that is perpetuēly good **A**nd said, be not inquisitif
vpon other folkis lest they be inquisitif vpon the **A**nd
said put Wit and discrecion afore the in all thy werkes
and thou shalt be the better granssted Whan thou shalt com
to thepexucion of the same **A**nd said for here not to do
goode dedis all be it they be vnknoiben, There was one dis
presed his face, to Whom he saide it was not my power to
make my face, and therefore I ought not be blamed if it be
foule, that that I haue puer ouer I haue made fair and that
that thou haddest power ouer thou hast soyled **A**nd said
be true vnto hym that companyeth with the, and keerech
trowth vnto the, and thou shalt be the more sure to escheve
daungiers **A**nd said to to other as thou woldest they shuld
do to the, **A**nd do to noon other but as thou woldest be doon
to **A**nd said aman ought to be corrected by experience
and taught by the mutacion of this worlde **A**nd said
he is liberall he hath greter delectacion to haue goode renoume
than money **A**nd saide patience is a strong castell, and
hastynesse engendreth repentance **A**nd said honour is
the fruyte of trowth, and for thy trowth thy frondes shall
Worship the, **A**nd thy goodnesse shall be knowen not spari

to do that, that shalbe prouffitable ¶ And said, it ought
suffise a man to knowe and vnderstande that, that he seeth
dayli fal in this world, for thereby he may lerne newe scien
ces, he ought to be worshipped, that willethe wele to euery
man, and he that wol othex memmes harmes putteth him self
in grete perille, but the Juste man resteth in surete ¶ And
said he that kepeth him self wele is a grete conquerour, &
he that settith so litil by him self that he thinketh not on
his saule, leseth him self, he that is pacient woth wele, and
shal not repente him, and he that holdeth his peas saueh his
daungier ¶ And said let thy sedes be goode workes, & thou
shalt gadre flours of Joye and of gladdenesse ¶ And
said, thou shalt haue rest in the companie of a Wyse man, &
labour in the companie of afoole ¶ And said, to be satis
fied, With litel is Worshipp, and not to be sattisfied, With
moche is shame ¶ And said, enquire Whan thou hast don
eny default, and if thou haue erred, correct thy self and
repent the, and after that repentaunce Ware thou falle no
more thereto, and loke thou vaunte the not of eny of thy
goode dedis ¶ And said he that preisethe him that woth we
le is partener of his good, dedis ¶ And said, accompany
not With him that knoweth not him self ¶ And said,
he is in grete reste y refrayneth him fro agre ¶ And said
he is wele disposed, that can tempre his delynge and his
speche ¶ And said, take noo shame to here trowth of Whom
so euere thou hereh it, for trowth is so noble that it Worshipp
peth thos that pronouice it ¶ And said, that thing, that
kepeth amayn from shame is bettir than the richesse purchas
sed, thereby ¶ And said many men may aperceyue faultis

in them self. that fynde faultis in all othyr **A**nd sayd
 to a man that fled. Venquissed. from a bataille. thou dost
 euyl to flee from the honourable deth to the shamefull lyff
And sayd he that erreth. or he knowe the trowth. ought
 the somer to haue forgeuenesse **A**nd said moche Wyne &
 sapience may not acorde. for they be in maner gtrarious
And said. suffisaunce is a castell that kepeth Wysemen
 from euyl Werkis **A**nd said if he can not eschewe ire yet
 kepe it sekret **A**nd said that thing that afoole leseth can
 neuer be receued. but a Wyseman can lese no thing. There
 Was a foole that blamed him. Wherfore one of his felawes
 aped him leue to auēge him. to Whom he saide. a Wyseman ye
 ueth neuer licēce to do amysse **A**nd said all thinges be
 strengthed. & susteyned by Justyce. & all thinges be amu
 nysshed. & feblissed by Inuustice **A**nd said all that thou
 doost may not be kept gseile. al be it. it be nat nolbe vnder
 standen it shalbe knowen at somtyme **A**nd sayd good
 renomme is better than richesse. for richesse Wolbe losse and
 renōme Wol laste. Sapience is a richesse that Wil neuer
 faile nor adminysse **A**nd saide Ware the of drunkenhip for
 the Wit that is oucome With Wyne. is like the hors that cas
 teth his maistre **A**nd said take hede of the gurdynge of
 him that thou apes gseyle of. if he gouerne hym self euyl
 by liklyhode. right so Wyl he gurdye the. for by reason he ought
 to loue him selfe better than the **A**nd sayd he Ware thou
 breke not the lawes that be for the cōmone prouffyt **A**nd
 saide puertee is better than euyl gotten richesse. **A**nd saide
 amā Withoute sciēce is lyke a royaume Without a kyng. **A**nd
 said. a king ought to take none to his seruite but suche as

he hath proued afore good and true ¶ And said he that
taketh all men in like condicion, may not make hym all his
frendes ¶ And said, comitte all thy causes to god With
out eny exception ¶ And said, repute not thy synnes litil
nor magnifye thy good dedis for thou shalt haue neede of
them if they were more ¶ And said to his disciples, be wa
re of this worlde & thynke it is a thorny buss he that thou
must trede vpon ¶ And said like as thos that be wordely
Wise kepe them from angre in the presence of their kynge by
as grete reason ought they to be ware, howe they agre thm
afore god that is to vnderstanden in euery place for god is
ouer all ¶ And said he that is long or he be angry, is har
der to appease, than he that is lightly wroth, right as the gre
ne Wode is hotter than the othex when it is wel kyndeled,
Ther were brought afore him certayn people whiche said dy
uerse Iniures to hym, he answered, if ye haue eny othex ma
tere to Wymme of me then this, do it ouer his holde poure peas
Ther was greter reuerence made to another man, than to him
Wherfore oon asked him if he hadde eny enuie therat, he answe
red if he hadde more sciēce than J. J. Wolde haue hadde enuie at
him or ellis not ¶ And said, sapiēce & goodē renōme is not
founde but in goodē psones Wherfore they be better than the gre
te richesse that is founde in foolēs & euil pepel ¶ And said
thy saule ought to thinke wel, & thy body to helpe thereto
And said that thou oughtest kepe sekret in thy courage dis
couer it not to euery mā ¶ And said oon vnto him y salbe
him in a poure clothng this is not Socrates thus pouerly
arraied that gaue the labes to y peple of athēs, to whom he
answered, y true lab is not made by good arayemēt but by

Vertue reason and science. And sayde to his Disciples
Dyspreyse the deeth, and semblably drede hit. And say
de a wyseman ought to knowe what is his saule

Platon is by interpretation as moche to seye as or
ded or fulfilled, & was of grece, by his fathers syde
he was of the noble esculapius kinered & by his
moders syde of the kinered of zalon that ordeigned diuers
lawes, as it is abouesaide he dwelled with socrates the spa
ce of .v. yeres, & after the deeth of the said socrates he vnder
stode that in Egipte were certayn of pythagoras disciples to
whom he went, & profyted moche in lerning with them, he
retourned then ayen to Athens, & there he ordeigned .ij.
scoles & vsed laudable lyff, in doyng goode werkis helping
& nourysshing the neddy peple, And they of Athens wold
haue made him their lorde, he refused hit vterly for as mo
che as he knewe them of badde & wilked gopyons, & knewe
we welle that he coude not lightly chaunge their disposicions, &
also he wysste welle if he shulde correcte them like as it apper
teyned they wold serue him as they did socrates, The say
de plato lyued .lxi. yeres a man of good discrecion, dispo
sicion, & right pacient, & a grete payer of his good to pouer
men & to strangers, and he had many disciples, amoge the
whiche .ij. of them after his deeth, that is to witte, zenocras
tes & Aristotiles held the scoles. And the sayde Platon
saiete teche his sappeure by allegorpe, to the intent that hyt
shuld not be vnderstande but by wyttie men. And he lerned
hit of Tymeo and of socrates, he made .viij. bookis, &
preched and taught the peple that they shulde paye graces
and thankes to god for his goodnesse & mercy, & for that

he made them all equal in so moche, that he amay neuer so
 mighty, his power can no more, than if he were apouer crea-
 ture, resiste ayenst deeth, semblably he had and thanked god
 for the Witte that he hath geuen to man. ¶ And saide yma-
 gine no thing to be in him, but that, that is nedfull good
 and couenable. ¶ And said, he not couetons vpon Worde-
 ly goodes, for god hath ordeyned that we shulde haue suf-
 fisaunce in this worlde. And suche suffisaunce is called
 Sapience, the which ye ought to haue with the drede of
 god, which is the kepe of goodnesse, wherby ye may entre
 and atteyne to the goode and true riches of this worlde, le-
 uing to do all thing that may cause hattered and euill
 will, for and ye wist holbe summe thinges that ye loue &
 preysse, as euill and vyle, ye wolde haue them in more hatred
 than loue. ¶ And sayde, directe and amende your self, and
 after labour to correcte othre and if ye do not ye shalbe dāp-
 ned. And I telle you, the thing that hath made me moost
 gladd, is that I haue not sette by golde ne siluer, for if I
 hadde gadred grete tresor I shuld haue had many heuy
 thoughtes, wher I haue nowe Ioye & gladdnesse, which en-
 cresses daily in me in lernynge wysdom, And for to lette
 you wete, that golde and siluer arey not good, to be ouer
 moche set by. Ther is summe countre that alittill yuoye
 or vnyuoye bone, is bought for a grete soume of golde
 And in othre places, men take glasses bras, and othre
 suche thinges, for as moche golde. And therfore if it were
 perspytely good of him self, he shulde be egally chosen, and
 loued ouer alle like as sapience is chosen and loued in
 euery Cuntre. ¶ And sayde, Enquere and seke to

haue vertues, & ye shalke saued praise no foule thingis and
 blame no thing that is laudable, & trauaile you not for to
 winne thinges, that shal lightly be lost, folowe after your
 good predecessours arrape you with iustice and clothe you
 with chastite, & so ye shalke happy, & your werkes lauded.
And said Custome is a grete thinge. **A**nd said the bilk
 ked? werkes dampne and distroye the good & the bittrenes
 se of the aloe tre distroyeth the swittenesse of the honny. **A**nd
 said? **A** wyseman ought not to think on his lossis, but
 ought to kepe wele the remanant of his good? **A**nd
 said? he that doth not for his frendis while he may + they
 wol leue him whan he shal haue moost neede to them. **A**nd?
 said? that sapience is good, for she can not be lost as other
 catalles and wordely goodes may. **A**nd? it was ayed him
 wherby a wyse man might be knowen, and he ansuerd whan
 he wol not be wroth of the iniures that ben don vnto him
 and? reioyseth him not when men preyse him, **A**nd? It
 was ayed of hym, howe men might best be reinged? of their
 ennemyes, he ansuerd for to be vertuous, and? to do good?
 and? noble dedes. **A**nd? sayd? to his disciples Enfor?
 ce you to gete Sciencis + by the whiche ye shal dyrecte your
 saules, **A**nd? do your part for to kepe the salve in suche wy
 se + that your maker may be content with you. **A**nd? he
 saide a yong man that had? sold? the lyuelode that was comy
 to him by successioun + **A**nd? he dyspended? it amysse in gre
 te dyuers and? other misreable + **T**o whom he said? the erthe
 etetly other men + but thy self etest the erthe. **A**nd? it was
 ayed? of him + why it is that tresour and? Sciencia may
 not accorde to gide? + **A**nd? he ansuered? and? sayd?

that one thing, hool a cōplissh'd may not be dpuic'd And
said, that he that trustes in his fortune, And is not som
What bespe and diligent to labour in goode Werks the goo
de resorted from hym, as doth the awwe from the stone that
it hath light vpon **A**nd said he that teacheth good to o
ther, and doth it not him self. Is like to hym that lighteth
a candle to another, and goth him self darkeling **A**nd
saide a king ought not to be gretely praised, that reyneth
onely but vpon his subgiectes, but he aught to haue laude
That reyneth and hath lordship vpon his ennemyes

And sayd, he that gedreth and assembleth moche siluer
ought not to be called riche, but he that dispendeth it wor
shipfully and laudably. And som asked him howe one
might kepe him from nede, and he answered if men be riche
let hem lyue temperately, and sobzely, and if they be pouer
lete hem labour diligently, Than some asked him of howe
moche goode aman ought to be content, And he answered
to haue so moche as he neded, nat to flatter nor bowwe of o
ther **A**nd sayd to his disciples, When ye shalke Very
of studyng, spozte you in redyng goode stories **A**nd
sayd, that the Wyseman ought not to coueite the riches
se of his frende, lest he be hated, and dispresse him ther
fore **A**nd sayd, A littill goode is a grette thing if thou
be content ther With **A**nd sayd, it is better and amore co
uenable thing to aking, to remembre and se to the goode
gouernance of his people the space of aday, than for to
daunce & spozte hym a hole yere **A**nd sayd Werks don by
Wysdom causeth knowlege of thingis, them discretly to dis
cerne, and Werkes don by ignorāce is an vnkowen thing

til trowth stable & sette them in their right Wey / & Workis
 don by lesingis is for to disorder good thinges / & put them
 oute of their propre placis. ¶ And saide thou shalt neuer be
 pacient Whyll thou art couetous. And it Was asked him
 howe he might haue lerned so moche Wyfdom / he answered by
 cause I haue putte more oille in my lampe to studie by than
 Wynn in my cuppe. And it Was asked of him what man is
 moost couenable to gouerne a towne. And he answered he
 that can Wele gouerne him self. And it Was also asked of
 him what man Was moost Worthy to be called Wyse. and
 he answered he that taketh moost hede to goode consaile and
 casteth moost doubtis. ¶ And sayd that the vessels of
 golde be proued and knowen by thair solwe / if they be bro
 ken or hoole / soo ar men proued and knowen by their spe
 che if they be Wyse or fooles. And It Was asked him whi
 che be the moost Ignorant men in their dedis. And he said
 suche as Werke moost after their owne consayll / and that
 obeye to them self / and for default of goode aduysment
 Dispose hem hazardly to do Wykkid dedes. And they asked
 him Who dooth moost Wrong to him self. And he said he
 that maketh him to thos that he ought not. ¶ And said
 the ignorant peple Jugeth lightly the faueneffe or the filth
 that they se outwarde. & the Wyseman Jugeth by that / that
 they se of mannes cōdyacions. ¶ And said he findeth sa
 pience that seketh her by the right Weye / and many erre
 by cause they seke her Induely and blame her Without cause
 And saide he that is ignorant of good sapiēce / knoweth
 not him self / & he that knoweth not him self is of all ig
 norantis the moost ignorant. And he is Wyse that kno

Weth Ignorance . and he that knoweth it not is ignorat

And sayd Wrath ledeth shame in a lese **A**nd said
The king resembleth to a grette Pyure growyng of litil
and smale rempyng Watres and therefore if he be swete the
litil shulde be swete . And if he be salt the litil shulde be
salt **A**nd said he Wele Ware that in bataille thou truste
not all onely in thy strength dyspreyng thy naturall
Witte causeth victorie Without might but smuthe may
men haue victorie by strength Without vse of natural Wit
And sayd Wordes Without goode effect . is like a grette
Watre that drowneeth the people and doth it self no prouf-
fyt **A**nd saide a suspicious man is of euyl condicions
and lyueth in sorowe **A**nd said he not Wylling to vse
euyl Wordely delectaciōs into the tyme that ye se Whether Wit
te and reason graunte ther to . And if thiese two acorde
thou maiste Wele and lightly knowe the fairenesse and
the filth therof . And in what wyse they varie and what
Difference is betwene hem **A**nd sayd . The Feames
aren somtyme lost by neglygence And somtyme for vsing
to mocke Jaelnesse and also by to grette trustyng in fortu-
ne . Also Whan men entende not to encrese the people to in-
habyte the lande . And also Whan Werre lasteth long ther
in **A**nd said The ende of Indignacion is to be asha-
med of him self . And It Was aped hym howe A Wy-
seman coud be troubled . And he ansuerd . Whan he is
compelled to tell the trowth of an vnkowen thyng to
hym **A**nd sayd . Whan thou shalt se A man of
good disposicion . and full of perfeccion . thou ought to
do after hym . for couetise is bothe Weke and seke in hym

to wafter him, for couetise is bothe weke and feke in him
¶ And said, dispraise not alittle thing for it may encrease
¶ And said, blame not nor rebuke aman when he is
broth, for than thou mayest not directe him. ¶ And said,
be not gladd of the euill fortune of another, for thou knowest
best not howe the worlde may tourne against the. ¶ And
said stable thy witte bothe at thy right hande and thy left
¶ And thou shalt be free. ¶ And said, there is thre thinges
that doth me harme to se, that is to saye, A riche man fallē
in pouertee, a worshipfull man dispraised, and a wyse
man mocked, and scorned by ignorante people. ¶ And
said, be not in fellowship with the wicked men for noo good
de that they can promise the. ¶ And said, when a royaume
is in prosperite, Couetise is bounde to the king, & when it is
in aduersite, the king is bounde to couetise. ¶ And said, Couetise
not that thy thing be hastily don, but desire onely that
they be well don. ¶ And said aman ought to be better content
& is more bounde to his prince, for wy faire worde of hym
than if other hadde geuen him grete giftis. ¶ And said, the
gyftes that be geuen to the goodde people, askith retribuicion
& the gyftes that be geuen to the noghty people, causeth them
but to aske more. ¶ And said the wickednesse foloweth
after the wicked men, & dispraiseth all goodnesse, like as
the flye that setteth her vpon corrupt thinges, & leueth the swete
flowres. ¶ And said haste thou not to prepe any thing vnto
the tyme, that thou knowest if it be worthy for to be pray
sed or not. ¶ And said, that a wysema ought not to exalte
him self byfore the Bucōming but meke him & thanke god
that it hath pleased him to exalte him in grace, & put peine to

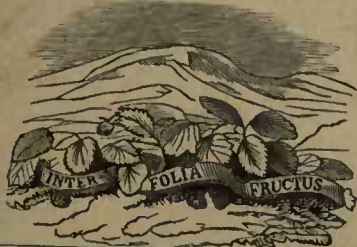
bringe hym out of his Ignorance in the Waye of rightwy
fenesses & cortesie for if he shulde rebuke him shamefully it
shuld be cruelte & to instructe him easely is courtesie. And
said that .ij. Disputers Disputing & arguing . for to haue
knowleche of y^e trowth of a thig. haue no cause to be wroth
to gidre for th^eir question falleth to oo cōclusion. but & if
th^e one thinketh for to quere th^e other. th^ey may haue ligh
tely hated to gidre . for as moche as ich of th^em wolle
brige his felawe to his owne entente & so to subdue his opp
nyon. And said Whan thou wilt borrowe or are any thing
of any man. if it be refused th^e thou ought to be more asha
med of th^ein asking than he of his refus. And said he that
can not nor wil gouerne him self is not able to gouerne
many other. And said a Wysesman ought to aske curteyse
ly & mekely. & With fewe wordis like as th^e leche that dra
weth more bloode of a man mekely & Without noyse than
with th^e sincerolle that pricketh faster & maketh more noyse
And saide amon of feble courage annoyeth him lightly of
that he loueth. And said enforce thy self to knowe god. &
dred him. & payne th^e for to knowe thy self & to teche other
and rather to do so than to besy th^e in th^eir other daily ocu
pacions. And said Desire no thing of god. but that is
prouffitable but desire of him th^e good that is durable lo
ue not simply th^e goode lyff here. but principally th^e good
ende. And said he is vnhappy that gtiueth in his malis
ce & thinketh not on his ende. And saide reken not th^e
getting in thinges that ben from th^e . ne tary not to do for
th^em that haue doon for th^e . til they aske th^e th^e recompense
And said . He is not very Wyses that gladdeth or

reioysed him in wordely prosperitees, and is troubled in ad
 uerfitees **A**nd said, the filth of wordely witte is kno
 wen in moche speche **A**nd said, first thinke & afterward
 speke & than execute, for thinges chaunge lightly **A**nd
 said, angre the not so deynly, for if thou acustume it, it woll
 tourne ones to thy harmes **A**nd said, If thou be wil
 ling to geue any thing to any neddy body, tary not till to mo
 roube, for thou knowest not what may befall to the. **A**nd
 geue to him that may not labour ne gete his living **A**nd
 said be not wyse onely in seynng, but in dedes, for the speche
 wasteth in the world, & the sapience of dedis, is prouffita
 ble in the euer lasting world **A**nd said, our lord accep
 tethe him for noble, that doth goode werkis though he be pe
 asible of litle wordes, and reputeth for euill the praieres &
 sacrifices that ben doon by euill people **A**nd said, If thou
 laboure to doo goode, thou shalt therfore suffre no payn, for
 if thou hast dilectacion to do synne, thy dilectacion shall
 vanishe & be none, and thy synne shall abide euer with the
And said haue in mynde the daye that thou shalt be called
 to thy Jugemēt, & thou shalt here nothing & than thy clatte
 ryng tounge shall be still, the thought shall faile the, thy payn
 shall be derke, and thy humanite shall be consumed in to the
 erthe, and thy witte so corrupt, that thou shalt haue no po
 wer to fele the stanche of thy body, nor howe the wormes
 shall suke thy roten kareyn, Also haue in mynde the place
 wher thou shalt goo, the lordis and the seruauantis shall be
 alle like in the sayd place, and that ther may nother
 frende ne foe hurt nor helpe the **A**nd therfore ler
 ne good sciences and disciplyne, for thou shalt not

knowe when thy departing out of this Worlde shalbe and
yet be certayn that amongis all the yestes of god, sapience
is the moost excellent. He yueth goodnesse to the good peple
& pardoneth to the Wikked their Wikkednesses. thinke &
haue in thy minde continually that thou haste ad, & trust not
in any thingis of this moeuable Worlde. be Wel Ware that
thou do no foule dedis. for no delectacion nor Winingis. & be
Ware that for the Variable plaisaures of this Wikked Worlde
thou lese not the ioyfull & euerlastiny blysse. ¶ And saide
loue sapience vnderstande & herken the Wysemen, & be obey-
sant to thy lorde Werke not but in due tyme. & yet take he-
de howe thou shalt do it, loke that thou say no Worde vncou-
uenient, & be not proude for no riches. ne despeire the not
for non euill fortunes be Wel disposed to all peple, & dis-
praise no man for his mekenesse. ¶ And saide that thou
reputest no vice in thy self, blame not another though he
doth it, & thou ought not to desire to be prayseed of vertues
that be not in the, ne do no suche thing that thou woldest bla-
me or dispraise another if he dyd it, Thou must do suche
thingis as beyn good & couenable though they be forboden the
¶ And saide A Wyseman ought to repute his errour grete
& his good dedis litil. ¶ And saide a folye is to cut the vy-
nes, & take a wey the euil branches therof & to leue within
our self the couetises, & othre Wikkidnesses. ¶ And saide li-
ke as we kepe our self from the multitude of meates for the
helth of our body, we ought by a grete reason to absteyn vs
from vices, for the sauacion of oure saules. ¶ And saide he
that addeth to his gentilnesse noblesse with good maners
and conditions is worthy to be prayseed. ¶ And he that

taketh and suffiseth him only, With the gentilnesse that cometh to him by hys kynred, Without purchassing any othex vertues, ought not to be called good, nor to be holde noble. **A**nd sayd, if thou fele thy self more true to the kynng, than othex ben, and that thy wagis ben like to theires or lesse, yet thou ought not to compleyne thereof, for thynge is lastyng, and so ar not theires. **A**nd sayd, If any haue enuie at the, and by enuie saith euill of the, Sette not thyself by, and thou shalt haue peas With hym, for he seeketh not but for to haue nopsse With the. **A**nd sayd, men ought to kepe Wele their halidays, that is to Witte principally from euil doynge. **A**nd said, the more that thou art exalted in high estate the more thou ought to be meke and curteise to the people to the ende, that their loue may abyde With the, if any thing shulde befall the, othex Wyse than Wele. **A**nd sayd, onneth may amay kepe the loue of his frendes, if he wol correct him rudely of his faulter. **A**nd sayd, a Wyseman ought for to chese goode men to be his seruauntes, like as men chese the goode grounde for to labour hit.

Aristotle by interprtacion in grekes toge, is fulfilled, or complete of goodnesse. And he Was sone to Nichomachus, the Whiche Was right connyng in fysike and a good fysicien, & Was boren in the Towne of Stagire, and he Was of the kynred, both by his fadirs syde, and by his modires syde of Esculapius of the Whiche he is byfor hath ben made mencion for he Was in his tyme the moost excellent. And the best of all the grekes, and when the sayde aristotle Was. vij. yeres of age his fadir putted



EX-LIBRIS-HENRICI-SCADDING-TORONTONENSIS



him in the cite of Athens that than was called the Cytte of Wysdom . and there he lerned Gramare Rhetorike and other booke of poetrie . And therein he studyed the space of .ix. yeres proufftyng gretely therein . And in thos dayes men sette moche stowe by the foresayde sciences and was their oppnyon that it was the laddre to go vp in to alle other sciences . And certayn other wyse men at the same tyme as Pythagoras and Pytoras and dyuers other reputed and held the sayd sciences for no sciences & did but make and scorne them that lerned them . Saying that suche science as Gramare Rhetorik and poetrye . Were not couenable to come to any wysdom . And that Gramare is not but for to teche the children . Poetrye but for to tell fables and to make lesynges . Rhetorike for to speke faice and in termes . And when Aristotle had these wordes he had gret merueyle therof . and was gretely agreued with suche as helde the same oppnyon . And strength him after his powere to susteyne alle manere of Gramaryens the poetes and also the Rhetoriciens . And sayd plainly that Sapience can not excuse her of the sayd sciences for Reason is an Instrument of Wytte . as It appereth openly . that knowyng of any thyng is to vse of Reason . and this prerogatiue . Whiche god had yuen to men is right noble and worthy . to thentente that amongis the men he shuld be holden for the moost Noble and most wyse that more vseth of reason . And that letter and more couenably receyuethe in hys herte thynges . And tellethe hem in place . and tyme couenable . And for as moche as Sapience is moost noble of alle other thynges

He ought to be declared by the best rayson and couenable manere and by the moost pleasmit and short Wordes that can be don Without error or letting the sentence for is the reason he spoken imparfeitly the name of Wisdomy if lost therby, and so is the speker in faulte. And so the herers re sten in doubt of the sentence. And after that aristoteles colde the sciences abouen said he lerned of plato in a place Called Epidemie Ethikes and the .iiij. sciences theologi kes, and at that tyme he was .xviiij. yeres of age, and When plato Went the secod tyme into Cecile he left Aristotiles in his place in the saide towne of Epidemie. In the Which he taught the science and lerned it and after the deth of plato the kyng phelipe of macedoyne sent for aristotilles Which Went to him in macedoyne and ther dwelled With him du ring his lyff teching contynnally the saide science and after the deth of kyng phelipe Reigned his sone Alexandre the grette And When Alexandre departed from macedoy ne for to go into the Countre and region of daise thoo re tourned Aristotill to athenes and there he dwelled .x. yeres studyng til that he became a souerain clerk, & a prest accused him by enuie to the Citezins telling him that he worshipped not their ydoles like as other people did at that tyme Whereof aristotill was aduertised and hastily departed fro Athenes and Went into þe towne of setagire Where he was borne fering that they of Athenes wold ha ue don to him as they did to socrates if he had dwelled longer With theym And he ordeigned a place in setagire Where he helde and kept the scoles yewing many good instructions to the people And occupied the tyme in good

dedes. And yauue grete almes dedis to poure people + and
maried many poure children that wer sadir and modir lees
and he taught benignely alle tho that wolde stude what
astat or nacion that euer they wer of and ediffied & bilde
nelle ayen the said Cite of Stagir and thern ordeigned
salbes + and yauue instructions to kingis and princis whi
che they tooke and kept right reuerently + and aftir he
deyd in the age of .lxij. yeris + they of Stagir tooke his bo
nyes and right worshipfully put hem in a shryne wher they
held their counscile for his grete witte and also for the gre
te and feruent loue that they hadde to him + and as often
tymes that they hadde ado eny grete matere for to haue the de
claracion thereof + the men whiche were of counscile wolde go
and stande as nigh the saide shryne wher the bonys were
as they wolde for to haue knowlege of y trouth of their ma
tere + and thus they did for to worship him the more + and
their opinions and very trust wer for onely kepyn ygh
the said shryne their wittes shulde be the better and their
vnderstandynge more pure and subtil + And the said
Aristotill hadde in his tyme many kinges sones that wer
his disciples + and he made in his dayes wel an .C. bookis
of the whiche we haue now .xxvij. in logike .viij. in natu
re the book of Ethik the book of politik the booke of Metha
fisike + that is namede theologicke and the bookis of the wit
tes of geometrie + and platon rebuked him bicause that he
wrote his sciences in bookis + to whom he said in excusing
him that it is a thing knowen and notified ynowe + that
all tho that loueth science ought to do nothing that shulde
cause the losse of her + And therefore It is good to compose

and make bookis by the whiche sciēce shalbe lerne d, & when
our memorie shal fayle it shalbe recouered by meane of boos
kis for he that hateth science shal not proffite in hit though
it be so that he se the bookis & biholde hem yet shal he sette not
by it, but departe worse & lesse wyse than he was a fore. & I
haue made and ordeigned my bookis in suche forme that the
wyse men shal lightly & aisely vnderstande hem but the igno
rante men shal haue but litil auayle by hem ¶ And the
saide Aristotiles held gladly in his hande an Instrument
of the sciēce of the sterres ¶ And said to king Alipandre
he that hath in this worlde good & laudable name & the grace
of god ought to aske ne desire non other thing ¶ And said
thus to him, directe thy self first for if thou be not iuste ho
we maist thou wele directe thy peple. & if thou be in erreour
thou canst neuer gouerne hem wele, for a pouer man can not
make another riche, he that is disworshipped can not wor
ship auother, he that is right feble may not helpe another, &
so may not goodely ne wele any man directe another. but
if he directe him self first. And therefore if thou wol take
of the filthes from other, clense thy self first, or ellis thou
shalt be as the leche that is seke & can not hele him self and
traueileth to hele other that haue the same sekenesse ¶ And
said, It is a grette chastisement to the peple to haue a right
wys lord. & And It is a grette corrupcion vnto them to
haue a corrupt and mysruled kyng ¶ And sayd, kepe
the fro couetise for thou oughtest to think and remembre
wele that It is not laudable thyng to haue rychesses in
this worlde, and shame in the other seying that this worlde
is no more but onely a staytynge place for to go to the

other Worlde ¶ And said, If thou wol be riche suffice the
 With such as thou hast, for he that hath not suffisaunce can
 neuer be riche What goodes that euer he hath ¶ And sayd
 If it were so that by euill doynge It shulde fortune the to ha-
 ue som good, & by Wele doynge to haue som harme, yet esche We
 the euill orellis thou shalt be decepued atte last & euer do We-
 le & atte last thou shalt be remunered, therefore ¶ And sayd
 de, suche thinge as thou prayses vpon thyself blame it not
 vpon another, and do nothing to other, but as thou Woldest
 it We don to the, refrayn thy owne Wille, & hate not other
 men, be not enuious, and haue hym not in Indignacion
 that hath offended the, for no man any somtyme esche We ex-
 our, be not couetous, for couetise lettith the mānes reason, &
 taketh a weye the knowlege of trowth, do not vncouenable
 Werkis, take compaynie With Wyse men and studie in their
 bookis, fle lefinges, for the spers lyeth not but for vnkno-
 wing of reason and of her faules, the lest harme that can fall
 to alyer, is that no man bileueth him of nothing that he
 saith, neuir the lesse man may bettir be Ware of a the ffe than
 of alyer ¶ And sayd the hertis of good people accordeth
 togidres, like as rennig Watre With the Watre of the see, &
 the hertis of euill people can not lightly accorde, all be it that
 they be togidres, as the vnrasonable bestes that playe & lepe
 togidre & sodaynly falle to fighting ¶ And said, ordeigne
 that pour offices and auctorites ben geuen to them that
 loueth & foloweth trowth & right wysnes and cause them to
 haue rigowous peynes þ ben harme doers & loueth falshode &
 desepcion ¶ And said, If ye haue doubt in any thing counseile
 you to Wysemen & if they dispraise you therof be ye neu Wroth

therefore, and if a man hath some vice & beside that hath many virtues ye ought not therefore to lette to aske him counsaile
And saide many man shal both lette & trouble the that can not helpe the
And saide Justice is a mesure the whiche the god hath ordeigned vpon the earth by the whiche the feble is defended from the myghty, and the true from the vnttrue
And saide the wyseman knoweth what ignorāce is in as moche as somtyme he hath ben ignorant but the ignorant was neuer wyse & therefore he knoweth not what is wysdom
And saide to Alexādre, ther be many litil besynesses in thy royaume & many grette & generall & if thou yeue pouoir to any pson vpon the grette, & thy self to occupie the litil thou shalt wel witte & perceyue that grette damage shal therby fall to the in tyme comyng, if it falleth not sonner
And saide liberalite is to geue to nedy peple or to him y hathe deserued it, so that the gift be astir the possibilitie of the geuer for he that geueth ouer reason ought to be called waster & not liberal
And saide sapiēce is the defense of the soule & myrour of reason therefore he is right blessed that traueileth to haue her for she is the fōdemēt & y wote of all noble dedes & laudable thingis & by her we may wīne the good ende and kepe vs from payne euerlastyng
And saide Dalexandre if thou vse thy pouoir and lordship other wyse than thou oughtest to do, thou shalt be enuied, of enuie shal com besyngis, of lesyngis shal com Injustice & enemytee, of Injustice and enemytee shal com bataille, and by bataille the lawe shal be perisschid, the people hurt, and thy possessions lost. But if thou vse thy lordship as thou oughtest to do, trouthe shal encrease in thy Royaume, of trouthe

Shall come Justice of Justice loue of loue grete pestis & su-
retie by the Whiche the laibe the people and the good shall
be mainteyned & encrece ¶ And said he that maketh his
Royume seruaunt to the laibe shall reigne & he that taketh
& put out the laibe from the royume shall not reigne ¶ And
said. A king ought to be of goode & strong courage to re-
mebre Wele the orde of the Werkis & to be courtoys & fre &
to refrayn his Wrath Wher it apparteigneth and the We hit
Wher it nedeth to kepe him from couetise to be true to go-
uerne him as nygh as he may aftir his goode predecessours
to geue to his men as they haue deserued to defende & kepe
the laibe & the feith & eue to do Wele aftir his might & if
the strength of his body faile him the me to kepe the might
of his courage by the Whiche he shall be the more assured in all
his nedis ¶ And said the king that gouerneth him & his
royume Wele by his wysdom Is Worthy to be greetly praised
& lauded ¶ And said to Alexandre seche to Wymme the vi-
chesses that be not transitorie the lyf that is not moeuable
the kyngdō that can not be taken aweye from the & the euer
lastyng Joye & be pitifull but not somoche that thou stāde in
daungier therby to pugnicion & Justice to thaim that haue de-
serued it Without delay trauaile the to fortiffie the laibe
for m that is the loue & drede of god & Whyn thou shalt be cō-
pelled to take vengeaunce of thyn enemy put it not ouer til
another daye for the fortune & condicions of this Wolde mo-
ue & chaunge oft tymes sodaynely ¶ And said thou ought
not to hate him that saith the sothe nor to chide him that ke-
peth the feith but he that shall do cōtrarie to the feith be thou
his enemy With all the power of thy royume ¶ And said

It is better that thou correcte thy self and amende the after
 the exemple of thy predecessours / than thy successours shuld
 amende hem after the exemple of the **A**nd said Worshipe
 the good men & therby thou shalt haue the loue of the people
 and sette not al thy wil in this world in the whiche thou
 maist not long abyde **A**nd saide Worshipe sapien & for-
 tiffie it by good maistris disciples & scolers / worship hem
 paye for their expencis & kepe hem of thy household / after
 that thou shalt se they shalbe prouffyt & sped in the scien-
 ce **A**nd thou shalt fynde that grette prouffyt & worship sh. l
 com to the therfore **A**nd said he is of bygge & strong
 corage of good discrecion & laudable feith, that bereth paci-
 ently all his aduersities for a man can not be knowen in
 his prosperyte **A**nd said thou ought to thinke that the
 Weakest of all thyn ennemyes is stronger than thy self
And sayd thou ought to cherisse thy knightis & thy
 yomanry / and to haue hem in as grette loue in tyme of peas
 as in tyme of werte / for if thou sette litil by them in tyme
 of peas / they shal forsake the whan thou shalt haue more ne-
 ce of hem **A**nd saide the grettest prouffyt that thou canst
 do in thy wyame is to take aweye the Wykaid peple / & to re-
 warde the good **A**nd saide a man is of auil gdition that
 taketh no hede but to the vices & faultes of othir in disprey-
 sing of them **A**nd said worshipful deth is better than sha-
 meful liif **A**nd said the sapien of a man of lowe degre
 is worship & the flie of him that is of high degre is a shame
 & auarice is the thig that taketh a wey the name of gentil-
 nesse **A**nd said the good price ought to goune the peple as
 his good predecessours haue don & to loue & cherisse the good

and true peple more than his tresour or other wordely goodes, and to delite him in that, that he hath rightwysly, & not wrongfully. ¶ And said no man ought to be ashamed to do Justice, for if the king be not iusticial he is not knyght but he is violent and rapax. ¶ And said the Wilkird men obeye for drede, and the gooze for there goodnesse. ¶ And said men ought to do Wele to the good peple & to chastise the Wilkird by rigour. ¶ And said Wrath ought not to be so sharpe ne so swete, and he wrote an epistoll to Alexandre, that the kinges been worshipped for .iiij. thinges that is to witte for instruction of good lawes, for conquestes of landes & regions and for to proplishe & distroye desertes & Wilderznessis, and he wrote also to alixandre that he shulde not be Willing to correcte all mēnes fautes to rigrouselly for it lieth not entierly in mannes power to kepe him from doing euyl, & therefore it is good sōtyme to foryeue errours & if it be so that of nede pugnacion must be don, men ought to shewe that they do it by cōpulsion to amēde & pugmisshe the errours & not in manere nor by weye of vengeaunce, & he sayde a man that hadde his hand smytten of for thefte that he had don. ¶ And he said for as moche as that man had taken from other such as was not their owne men haue taken from him y, that was his. ¶ And said thou maist not so Wele cause thy peple to loue the as to cherisshem & shewe hem right wysenesse, & if thou dost the contrary though thou hast the lordship of their bodies thou hast not the lordship of their hertis ne of their courages, & that shalt thou finde when thou callest vpon their seruise at thy nede wherfor it is a grete dangier for a king to do iniurie and to make his peple hate him

And said he is right happy þ̄ any chastyse him self takyng ex-
emple by other. And said fortifie your saules With good de-
des & departe you from couetises Which dystroyeth the feble co-
rages ¶ Ther is nothing that maketh amany lesse to
be sette by than to preyse & hoste him self of his goode dedes
And it Was asked of him What is the cause that Wisemen
Wol not be Wrothe & any man Wol teche hem. And he ans-
uerd for as moche as Wisemen knowen that sciēce is a right
proffitable thig. And saide he that Wol not nor can not do
Wele atte lest ought to kepe him from euil doyng. And said
to his Disciples loke that ye haue .iij. eeres .ij. for to heere
& lerne sciēcis & proffitable thingis. & the other .ij. for your
other Wordely besinesses ¶ The moost pfitable thig to
the World is the deeth of the euil peple. And said a man
may not be so Wele knowen. as in grete auctorite. And said
in all thigis the lest quātitie is the lighter to bere sauf onely
in sciēcis. for he that hath moost therof the lighter may bere
it. And it Was asked of him What Was the moost couenable
thig for a discrete man to haue. And he ansuerd that. that
shuld abide With him if he Wer as caped out of a drowned
ship in the see. And said men ought to loue to lerne the best
of the sciēcis as the bees loue the swetest of the floures. & he
had a noble & worshipful heritage of the Which he lete other ha-
ue the gounāce & Wol'd not go thider him self. And it Was
asked him the cause. And he ansuerd that. he that of tenest
goth to se his heritagis hath more displeasire. And said
the tōge of a foole is the key of his secret. And said to one
that Was slowthfull and Wol'd not lerne. sithen thou Wol
not take the payne for to lerne. þ̄ thou shalt haue the payne

to be lewde & vncōnyng. And said kepe the frowm the felshipp
 of him that knoweth not him self. ¶ Tho that ben
 awply enclined & vterly disposed to vices may not increas
 se in good ne proffyte in science. And saide if thou wol has
 bandone to thy body al his wil thou shalt be the worse both
 in helth & in all othez thinges + & atte last thy saule shalbe
 dampned therefore ¶ He that is entierly enclynd to do
 fornicacion may not be prayesd ne come to good ende. And
 said a mery man wol not lightly be wroth. ¶ A li
 beral man may not bele be enuious, ne a couetous man co
 tent with his richesse. And said the man is preued & try
 ed by his Werkis as the gold by the spher. One of his dis
 ciples made to him an euil raport of one of his felawes. to
 whom he said I wol not beleue thyn euil wordis ayenst thy
 felawe nor I wil not beleue his euil wordes ayenst the. And
 said like as the rayn may not proffite to the corne þ is sa
 wen vpon the drye stones, nomore can studieng auaille to a
 foole. ¶ A mannes tonge sheweth his witte or his folie
 ¶ Experience ought to correcte a man and to helpe him to
 liue wele. And saide sapiēce maketh richesse to be fayer & hy
 deth pūtee. It was ayed of him what was fayer spekings
 And he anfuerd to speke litil & laudably & to geue reasona
 ble ansveres + & he wrote thus to alexandre ye be a noble &
 mighty king & more mighty than ye were & shal increce yf
 ye directe & gouerne wele & iustely your peple, & in so doyng
 the peple shal okepe you, but if ye be an extorcioner & take al
 their goodz frowm them than ye shalbe lord of the puer peple
 and than shal ye be like him that hath leuer goune the wy
 nestis than the men, ne ther is nothig so couenable to a king

as to coueyte vnduely the goodes of his peple **A**nd saye
de he that hath alittill of trowth desireth to haue more. **A**nd
saide reason maketh aman to be more souuerain than bestie
& he that hath no reason is but abeste in many thinges the
newest is the best, but loue is contrarie, for the elder it is
the more it is Worth, & one **A**brakyn lord of sciences asked
him What thing aman ought to lerne first that seeketh sapi
ence, to Whom he answered the gouernemēt of the saule, In
as moche as she is euerlasting and more noble Without any
comparison than any thing that We haue, **T**han they asked him
howe may the saule acquerre sapience, and he answered as
a seke man seeketh his fisicien and as ablynde man enques
reth of the colours to theym that se hem, and it Was asked
of him, howe a saule might se her self, and he answered the
saule that lacketh sapience can se nothing as the eyen With
out light that nethe se hem self nor othe. **A**nd said all
manere of thinges haue properetes, and the properete of
discrecion is to chese Wele the good from the euill. **A**nd
said the lordshippes Wome by study dangiers and paynes
and so kept, ought Wele to contynne and prospere, **A**nd
thos þe lightly Wone & kept in Joye and plesaunce, com
me to alittill prouffyt atte last, & We se comonely the townes
Wher in the inhabitauntes take grete labour be Wele mayntey
ned and encesse With grete riches, and the townes full
of plesaunce & delices fall to ruyne & destruction. **A**nd sai
de hastinesse of speche maketh men to erre. **A**nd said I mer
ueille howe he þe men lawde Without cause accept it & is ple
ased With all, & he of Whom men say euill Without cause is an
gry With all. **A**nd said loke that thou be not as the bulter

Whiche casteth the floure & kepeth the brenne And saide
 men ought not to take the gouernace of the peple to a child
 to him also that can not knowe the nedis of the poure peple
 to him that is couetous, to him that wil werke without
 deliberacion, ne to him that is vengeable And saide ther is
 no differēce bitwix a child of age & a child of maneres as
 of condicion What age that euer he be of for the condicions of
 men aren knowen & shewed by dedis & not by age And
 saide It is needful to amany if he wol be good that he be able
 of him self to knowe trowth & do it in dede or ellis that he lerne
 ne hit of othyr, for he that of him self can not vnderstande
 hit nor wil lerne hit can not be good And saide goodnesse
 is deuided in thre maneres, the first is in the body, the
 second in the saule, and the thirde in the operations wherof
 the moost noble is the goodnesse of the saule for in vsig the
 vertue therof is founde and knowen the forme in good dedis
 And saide amany findeth sapience and good condicions in
 long lernyng of vray sciēce And saide ther be many perfor-
 mes that knowen the good werkis & do hem not whiche re-
 sebleth the seke folkis þat aye helpe & gseill of the leche & do no
 thig therastir, & therfor the bodies been without helth & the
 saules without blessidnes And saide one may knowe the in-
 ward disposicions of amany by his outward operacions And
 saide Wele doing is a laudable thig, neuthelisse it is somewhat
 harde to do but lightly one may do euil as an archier to faile
 of the butte is no woder, but to hytte the prike is a greet maif-
 trie And saide in diuers manere We may be euil but we may
 not be good but in one wey And saide default of witte cau-
 seth many harmes & maketh many men to fall by ignorāce

Not knowing what thing to be don or left ¶ And said
 aged folkis louen togider, and so do not children for
 olde folkis haue their delectacions like & yong folkis in di-
 uers weyes ¶ And said agrete acōplissing of mēnes fe-
 licite is to be wele frended than aman whitout felisship can
 not haue hole felicitie ¶ And said euery man hath neede of
 frendis, whether he stādeth in goode caas or in badde, if he stā-
 deth in euill cōdicion, they for to helpe him, and if he stande
 in good caas, he to make mery hym and cherysshe them
 that they may helpe him to resiste incōuenientes that might
 falle ¶ And said noon hath delectacion in iustice, but the
 iuste man, none hath fauour to sapiēce but the wysemā and
 noon loueth frendeship but the true frende ¶ And said the
 Wikkidz men susteyne their perilles by their bodily strength
 and the good men suffre their perilles paciently by the ver-
 tue of their saules Whiche paciēce cometh not by might of
 arme nor of hand, nor nonother mēbre, but onely of grace
 of the saule, and therby to resiste aeynst couetise and other
 grieues of this world, trustyng therfore astir to come to
 blisse, & he wrote to king alixandre in this forme, thou ough-
 test to obeie wele the cōmandemētes of god, for he hath gaue
 the thy desires, and all that thou hast ayed of him ¶ And
 said sapiēce is lyf & ignorāce is deth and therfor he þ is sas-
 piēt is a lyue, for he vnderstādeth what he doth & he þ is igno-
 rant is dede for he vnderstādeth not what he doth ¶ And said
 the ātiquite of the tyme maketh the werkis olde, & by deth no-
 thig but renōme which resteth in the hertis of the successours
 it is needful than to conquere good renomme & therby shal
 ordure noblesse ¶ And said lesig is the selkenesse of the saule

Whiche can not be helde but by the meane of reason Why
 che lieth neuer **A**nd saide A moche Wysesman is he that
 pronounseth not the thinges into the tyme that he is present
 that wol vnderstande hem. And the best speker is he that
 speket not til he is wele purueyed What he shal saye . &
 y best Werkeman is he that begineth not his werke into the
 tyme that he hath wele disputed & auised it . in his herte
 Methe is none that ought to haue somoche thought as the
 Wysesman . for it is necessarie to him to be purueyed and
 certayn of his werkes **A**nd saide men are more inclined
 to couetise than to reason . for couetise hath acompaigned
 them from their childehode . & reason cometh not to them til
 that they be of paryte age **A**nd saide . the children hate
 their maistres Whan they teche hem for th y knowe not what
 good may befall them therby + but think onely the labour
 of the payne of their lernyng **A**nd the said Aristoteles
 callid Alexandre aying him questions vpon the gouernace
 of the lordis & of the peple . to Whom alexandre gaue good
 answeres + But neuer the lesse Aristotiles beet him with
 a Rod . And It was aped of him why he had beet him
 without cause . And he anfuerd this childe is like & able
 to be a grete lord & a mighty king . And I haue beet him
 all onely for to holde him lowly . and in mekenesse for
 he shal be to soon proude **A**nd sayd If thou canst direct
 another . directe him as thy self . And a yong man ap
 ed him why he was so pouer / To Whom he anfuerd . My
 pouerte hath nothing offended me / ne doth me no harme
 But thyn hath doon the and shall do harmes nowhe
And sayd + The Royumes ben maynteyned by

the lawes ordeigned by the king and princes ¶ And said
the kinges and princes ben sustented & upholden by knight
hode / And the knyghtis ben manteyned by moneye / &
money cometh of the people / and the people is gouerned by
Justice Without Whiche no Royaume may prospere

Alexander the grette Was sone to phelip king of ma
cedone / Whiche phelip reigned .vij. yere / And the
said Alexander began to regne in the .xviij. yer
of his eage / And he said to his peple in this wyse / I pray
lordes I will in no wyse be contrarie to your wylls ne to
your dedes / But I shewe to you that I hate fraudes & mali
ces / & as I haue louid you durynge my faders tyme / so wil I
doe in tyme comynge ¶ And I bothe counceylle & pray you
that ye drede god & obeye him as souerayn of all / And chese
him for king / & be most obeyssant to him that shal best pur
sue for the good astate of his peple / & that shal be most deb
nary & mercyful to poure folkes / that beste shal kepe Justi
ce / & the right of the feble ayenst the myghty / him also that
shal best dispose for the publyke wele / & for no delectacion of
Worldly pleasāces shal not be slowfull to kepe & defende you
and by Whom ye shal be defended / & all euill & hazmes by
the meane of his good dedes shal be destroyed / and him that
most hardly shal put him forth for to destroye your enemis
es / For suche ought to be chosen kyng / and none othyr / &
Whan his people had herd the reasons abovesayd and kno
wen his grette discrecion wytte and vnderstāding / they we
re gretly ameruaylled / and answered to him thus ¶ We
haue herd and vnderstand thy grette reasons / And haue
resseyned and resseyue thy good counceyll / and therfore we

Wole and byscche the that thou Repgne and haue the lord-
ship vpon vs durynge thy lyf. We hope that there is none
that hath so wele deseruid to be our kynge. ¶ And thus
they cheere him to the king and to their lord and crowned
him & gaf him their b'essinges, and praid to god that he
wold blesse & mayntene him. ¶ To whom he sayd I haue
herde the prayer that ye haue made for me, beseking to god
that he wold stede faste the loue of me in your hertes & corages
And that by no maner of the delectacion he suffre me to do
thing ayen your proffites ne to my disworship. & sone af-
ter he sente lettres to all the princes and good townes of
his Royaume. ¶ And when he had sent his lettres One
daire king of perce and of mede sente to Alexandre for tri-
bute like as he had of his fader. And he sente him word
that the hennie that leyde that egge is dede. ¶ And after
this Alexander made grette conquestis and when he had
gquered. Inde he wente to acontre callid bragman, the why-
che when they wiste his coming, they sente many wyse men
to him, whiche saled him & saide, sir alexander thou hast no
cause to werre vpon vs, ne to be aul willig, for we ken both
poure & meke, & we haue nothing but only sapiece, the whi-
che if thou wolt haue, pray to god that he wold geue her to the
for by katayll thou shalt not haue her. And when alexan-
der herd hem saye so, he made al his Coste to tarpe & with
felde of his knyghtes wente within the said contre for ten-
quere further of the trowth. ¶ And when he entred with-
in the same ground, he found many poure folkes women &
chyldeyn al naked, gadring herbes in the feldes. And he
ayid of them many questis, to whiche they ansuerd right

Wysely, and they he had hem aye of him somme thing that
myght doo hem good & to alle thex peple, & he wolde geuen it
hem gladdly. ¶ And thenne they saide, Sir we are the none
other thing but þ thou wilt gone be euerlastyng lyf. ¶ Then
ne Alexāder ansuerd & said, thou myght amā make other mē
nes liues euerlastyng, Whā he maye not lengthe his owen lyf
an oure. ¶ And that ye aye of me is in no mannes power
that lyueth. ¶ Then they saide to hym, Syth thou hast goo
de knowleche therof, Wherfore trauayppest thou thy self to des
trope all the World, and to gadre alle the Worldly tresours
and wost not Whan thou must leue hem. ¶ Thenne Alexan
der saide to hem, I do not alle these thinges that ye saye of
my self, but god hath sente me thurgh alle the World for
tepalte and magnifye hys name and to destrope them
that bileue not in hym. ¶ And somtyme Alexander
Wente dysguysed, visyting his lordes and enqueryng of
her dedes. ¶ And vpon atyme he cam in to a towne of his
owne, And saue two men of the same towne byfore a Ju
ge pletyng, of the whiche one saide to the Juge, Sir Juge
I haue bought an hous of this man, And longe after I
haue founde within the same a tresour within thertre, whi
che is not myn, And I haue offred to diliuere it to hym
And he hath refused it, Wherfore Sir I biseche the that
he be compelled to take it for as moche as he knoweth it is
not myne for I haue no right thereto. ¶ Thenne the Juge
comāded his aduerser partie to answere to the same, and then
ne he saide, Sir Juge that same tresour was neuer myn
but he hath edyfyed in that place that was byfore comyn to
alle tho that wolde haue edyfyed therein, And therefore I

haue no right to take it. And thence they both required the
Iuge that he wolde take it to him self, to Whom he answe-
red, and said, sithen it is so that ye saye, that ye haue no
right to Whom the heretage hath longed, and yet longeth
Where the tresour Was founde, hou sholde I haue ony right
ther to that am but a stranger in that caas, and neuer a
fore herde speke therof. ye wolde excuse you therof and gine
me the charge of the tresour, that is euill doo. ¶ Thence he
ayid, of him that had founde the tresour. Whether he had ony
children, Whiche answered he had a sone, and he ayide that
other in like wise, & he said he had a doughter. Thence the
Iuge said & Jugged that a mariage sholde be made betwene
them and that they shold haue the tresour by that meane
And Whan Alexandre herde this Jugement, he had grete
meruayll therof, and said thus to the Iuge. I trowe that
ther is not in al the World, so rightwis ne so trewe a Iuge
as thou art. And the Iuge that knelwe him not saide and
ayid, of him Whether ony Iuge wolde haue don other Wyse
Ye certaynly said, Alexander in many londes. Thence the
Iuge hauing grete meruayll therof ayed, of him Whether
it rayned, and the some dide shyne in tho landes, as though
he wolde haue sayd, that is Was meruayll that god shuld
sende ony light or rayne or other good things to them that
do not ryght & trewe Justice. And therof Alexander had
gretter meruaylle than byfore and said, that ther were but
felwe suche peple vpon erthe, as they were in that lande
And as Alexander wente out of that lande he passed thurgh
a cite, in Whiche all the houses of that cite were of one heigh-
te, & byfore the dore of euery hous Was a grete pytte or graue

in Whiche cyte ther was no Juge. Wherof he had grete mer-
 uaylle. And ayed of the inhabytauntis therin Wherfore su-
 che thingis shold serue. The Whiche ansuerd him & sayd
 First for the outrageous height of houses. loue & Justice
 can not be longe in a towne among the peple. And they say
 de that the pittes or graues were their owne houses to which
 they shold sone go to & there dwelle vntil the day of Juge-
 ment. And as touching that they had no Juge. they saide
 that they made good Justice of them self Wherfore they ne-
 eded no Juge. Thene Alexander departed from them right
 Wel. pleased. And afore his deith he wrote a lître vnto
 his moder desiring her to make no sorowe for him. And
 sone after Alexādre died & was put in a Coffre of gold
 and buried in Alisādre. & he was born thence With grete
 reuerēce by kinges princes & other grete lordes. that kept &
 ful filled his testamēt as he had ordeigned. Thene stert
 vp one of the gretest lordes of them that kept him & said
 thus. They that neuer wepte for other kinges. now ought
 to wepe for this same. And tho y neuer had meruail of
 adūsite. shold now haue meruail of the deith of this king.
 And he desired the other lordes that they shuld saye some
 good thing for to gforte the peple that was gretly dismai-
 ed & troubled for the deith of king alexādre. or for the deith of
 the Worthiest king that euer was. Thene one of them saide
 king alexādre was wot to kepe gold & seluer. & now gold &
 seluer kepe him. And he saide it by cause of the chest that his
 body laye in which was of gold. And another said alexā-
 dre is. dyed fro synes & filthes & now his saule is With the
 good saules which ben purified. And another said alexādre

Was Wonte to chastise alle men, and now he is chastysed
¶ And another said, the kinges Were Wonte to drede him
and now the purest man of al the Worlde dredeth him not
¶ And another said, yester day al the erthe suffised, not
to Alexāder, & now the lengthe of his body suffiseth him
¶ And another sayd, Alexāder might here yester day & no bo
dy durst speke aeynst his Wille, and now every man may
speke & he heerith not ¶ And another said, the more y thas
tate of king Alexāder Was grete & more excellent the more
is thocasion of his deith greuous & pytefull ¶ And ano
ther saide thoo that salbe not yester day Alexander feere him
gretely, and now thoo that see him feereth him not ¶ Ano
ther sayd Alexander Was he Whos enemyes durst not come
nere him, and now his frendes dyspreyse and wil not see
hym ¶ And when Alexander began to regne he Was but
.xviij. yeres of age, And he regned .xviij. yere of the Whi
che he employed .ix. yeres in bataylle and in conquerynge
¶ And .viij. yere he restyd hym visiting the groundes and
landes that he had conquerd And he had victorie vpon
.xxiij. maner of langages, And in two yeres he fought
alle thorient and occident, And the nombre of his knigh
tes that Were comonly of his reteneb & at his wages Were
CC. xiiij. M. Without yomārye & othex men necessarie to
his warres ¶ And he dyde in the eage of .xxxv. yeres, &
he Was of sangweyn colour, his face ful of pockis, One of
his epen graye and that othex black, smale & sharpe teth vi
sagede like a lyon, And Was of grete strengthe & loued
moche warres fro his chyldhede vnto his lyues ende ¶ And
he comanded that the people shold worship god & kepe hem

from hyme **A**nd saide the World is not susteyned but
 comonly by science. **A**nd the royames be not directed but
 by the same, & all thinges ben gouerned by reason. **A**nd
 saide sapiēce is messagier of reason. **A**nd it byfell that
 Alexander passid thurgh a toun wherein viij. kinges had
 regned before. **A**nd he askid yf ony of their kinrede was
 al yue. **A**nd they of the toun saide ye, a sone of one of the
 said kinges. **A**nd alexāder desired to see him. **A**nd the
 peple said to alexāder that he was euer in the chircheyerd.
And alexāder wente to see him, & axid of him wherefore
 he abod so in the chircheyerd, & why he wol'd not take vp
 on him suche astate as his fader had, & his Ancestris, as
 other men do. Seeing that it was the wil of all the peple
And the yong child ansuerd & saide, O right bounte
 uous king, I haue here a thing to do, the whiche whan I ha
 ue don it, I shal do thy comaundement. **T**o whom the
 alexāder axid what thyng it was that he had to do there.
And he ansuerd, I am sechynge the bones of my fader & of
 myn ancestris kinges for to put hem a part from the other
 but I finde hem all so semblable that I can not kuolde one
 from the other. **T**hen alexāder saide to him, thou ough
 test acquerre worship in this world. **A**nd if thou had
 est good and strong corage, thou mightest haue all thy
 faders goodes and of thy predecessours & all ther honours.
To whome the yong child ansuerd & saide, I haue good her
 te. **A**nd alexāder axed him wherein. **A**nd he saide by cause
 that I haue founde lyff without deth, youthe without eage, ri
 chesse without pite, Joye without trouble, & helthe without
 selienes. Certaynly said alexāder of all these thinges haue I

none. Therne sayd the childe, yf ye wil haue hem, axe hem
of him that hath hem, and he may geue hem & none other
Therne Alexander said that he had neuer seen man of so
grette discrecion. ¶ Alexander vsed every day to be in a cer-
tain place, for to here the complayntes of euery body. And
it was so that vpon a day onely that ther cam none to com-
playne vnto hym. And therefore he wolde not that day
shold he put in the nombre of the dayes of his regne
And whan he was redy to fyghte with kinge daire, it was
told hym that the same daire had with hym more than .cc.
M. good fyghting men. Wherto he ansuerd & sayde a good
cooke ought neuer to be abasshed to see in his kechyn many
shep among other bestis. ¶ And the patryarthes & prela-
tes that were for that tyme cam and sayd to hym. God
hath geue to the lordship vpon many roames, regions and
countrees to thentente that thou sholdest haue many children
begoten of thy body, for to haue the succession of the same
after thy deith, and therefore it were good that thou sholdest
haue many wyues. To whom he ansuerd, that it shold
torne to hym to grette ashame y had ouercome alle the migh-
trest men of the world, for to be dysconfited by women
Ther cam to hym a poure man wel and wysely spekyng
whiche was purly arayed. To whom Alexander sayd
I haue maruaylle that thy clothynge is not after thy spe-
che. For ther is bytwene them grette difference. Therne the
poure man sayd. O myghty kinge I may of my self lerne
to speke & to haue reason with me, & ye maye resonably clo-
the me, thene Alexander made him to be clothed with one of
his best gownes. ¶ Also ther passed a thet byfore alexandre

that was goyng to be hanged, Whiche saide, O Worthe kyng
saue my lyf for I repente me fore of my mysdoes, Therne
Alexander comanded that he sholde be hanged, Whyle he had
goode repentaunce ¶ Also vpon a tyme one axid of him
v. piēces of golde, To Whom Alexander saide, thou art not
Worthe to haue so moche, And he sayde to him ayen, Syr
if I am not Worthe to haue so moche yet ar ye able to geue
it me ¶ And alexander axid of Aristotle What thing a
goode & a manly kyng ought continuelly to doo, And he
ansuerd that he ought to thinke euery night to the good go
uernauice of his pple, & the day folloving to put it in effect
¶ And it was axid of him What thing was moost de
lectable in conquering of landes and of countrees. And
he saide the moost delectacion was to gyue largely and re
compense them that haue don goode seruise to him ¶ And
he axid of Aristotle by What mene he sholde be counceylled
And he ansuerd & saide, Ordine vpon the gouernemet of
thy houshold him that hath many seruantes & can wele ru
le and gouerne them, & make him thy pauour and recey
uour of thy money that hath grete lyuelode & spendeth dis
cretely and notably ¶ And a Patriarke axid of hym
What he wolde do With so many men as he had, And he
ansuerd I that am lord of them that ben grete & mighty
lordes may wel forbere to be lord of their serualitis ¶ And
ther cam two men before him differēt of opinions, to Whom
he saide, the sētence that shal please that one shal displese that
other, & therfore cōsente ye to the trowth, & that shal please you
best. And it was axid of him Why he worshippid more
his maister than his fader, And he ansuerd for as moche as

I haue of my maister euerlastyng lyf. And I haue of my
 fader lyf but for a certayn tyme ¶ And when dares dought
 ters were taken it was tolde him that they were right fayr
 re. & therefore he wold not see them feeryng to haue don any
 dishonest thinges. sayng that grette dishonour were vnto
 hym that had oucome so many notable & manly men in the
 bataylles. yf he shold be oucomen by women being in his
 prysons ¶ And it befelle that one made a longe sermon
 byfore him whiche noyed moche to alexander wherfore he sayd
 of the predicacion is not to be labored that endureth ouer the
 power of the heretizers. but that is good that endureth after
 the possibilitie of them that hereth it. And it was axid of
 him how men myght acqyre the loue of othex men. & he ans
 uerd in doyng hem good. or els atte leste in doyng hem no
 ne harme ¶ And sayd men some tyme thoue better by their
 enemyes than by their frendes ¶ And it was axid of him
 how he might be so myghty. consideryng that he was so yong
 of age. And he said for as moche as I haue trauallyed
 taquere frendys. and yeuyng to myn enemyes. and by this
 maner I haue power vpon hem alle ¶ And sayd it is a
 grette losse to a man to lose his frendis and more than to
 lese his fore or his tresour ¶ And sayd the frendes that he
 acquerid by good wares. ben better than tho that ben acquerid
 by force ¶ And vpon a tyme as alexander wente to sporte
 to hym priuely. certayn men being at a Wyndoll keste wa
 ter vpon him. Wenyng that he had ben one of their felawes &
 when they sawe yf it was alexander they were gretly aferd. &
 alexander badde hem be not aferd sayng yf they had wete none
 but hym yf they thought to wete ¶ And as aristotle taught

many kynges sones With Alexander he asked ones of one
of hem, What shalt thou geue me when thou shalt be a kyng
The Whiche saide I shal make the my grete gouernour, & in
like wyse he asked of another, Whiche saide I shal geue to the
half my royaume. And then me he asked of alexander, Whiche
answered him thus, Maistre enquire of me not this day
on that that I haue to do to morowe, for when I shal see that
I neuer shalbe, I shal thinke that I neuer thoughte, but if
I regne as thou sayst I shal, thene I shal doo as thou shalt
see & thinke to be couenable, And thenne Aristotle saide to
him, Certaynly I wote wel that thou shalt be a grete & a
nighthe kyng, for thy face & thy nature sheweth it so. **A**lex
andre sayde to one that long had ben his lieutenant & had
neuer rebuked him of no vice, I am no thing pleased with
thy seruice, Why saide his lieutenant, By cause sayde
Alexander that I am a man as another & erre & haue erred
many a tyme, sith thou cam in my seruice, and thou shaldest
neuer no faulte in me, therfore thou art not fuche, as I ought
to haue to be my lieutenant, for thou art not wyse, & if thou
hast seen & knowen my faultes and not corrected me therof
Thou art not trewe to me. **A**nd he saide, Reason letteth
not to acquere science, but flouth dispraysith it. **A**nd
somme asked of a wyseman called Mithomake, What was
the cause that men obeyed so lightly to alexandre, And he
sayde by cause that he was vertuous, that he had wel kept
Justice and he had ben of good conuersacion and of right
excellent gouernement. **A**nd there were two men whiche
asked euery of them to haue to his wyf the daughter of a ri
che man, of whiche two, one was riche and the other pouere

And the fader gaf the daughter to the poure man, Wherfore
 Alexander axid of him Why he did so. And he sayde by
 cause the riche is ignorant & like to become a poure man, &
 the poure is Wyse & able to become a riche man. Alexander
 axid of a Wyse philosophre by what mene the wyames we
 re Wel directid & holden in goode astate. And he answerde
 by obeyssaunce of the peple & the iustice of the king. And as
 Alexander foughte ones in bataill many Women cam in the
 same bataill ayenst him, thene he Withdrew him hastely & sai
 de to his men if he sholde haue victory of this bataill where
 these Women be, it were no worship to vs, & if they had the
 victorie, thene it were to vs a perpetuel shame, Wherfore we
 shal not fighte ayenst them while the Women be there. And
 saide it is a perillous thinge a man tarye so long in the see
 that the storme & tēpest come vpon him, that may well depte
 during the faire weder. In like wyse it is of them that dwell
 in princes & kinges houses. And saide it is a foule thing
 to a man to haue grete wordes without effete, & it is a fay
 re thig to him that put his werkis before his wordes. And
 saide the grettest & most laudable liberte that is to a man, is
 to kepe him from couetise. And when his fader comaun
 ded him that he shold gladly haue the gmaundementis of his
 maistre, he saide, he wold not onely haue them, but he wold
 fulfille them with glady herte to his power. And said It
 is worse a man to haue defaute of discrecion, thene of riches.

Tholome was a right Wyseman & Wel vnderstāden, &
 in especial in iiii sciēcis that is to Witte, Geometrie
 musike, arismetrik & astrologie, & he made many good bokis
 among the which one is callid Almageste the which is of

swete drinckis thogh it auayleth hym but litill, and ther-
 fore is ther the more sekennesse, and longer vnhelth
 And sayde, somtyme thoo that were moost sobre in their
 metis and lest dranke wyne were best byloued, and most
 prayfid, and now the most glottons, and thoo that ofte-
 nest ben dronkon as the most set by, and the rathez sette atte
 grette lordes bourdes, whiche yueth euyl exempell to oth-
 er; And sayd, thou mayst wel instructe all men, sauf one;
 ly thoes that be withoute shame. And sayd, aman that
 knoweth wel him self, hath power proude to correcte him self
 And sayde, Aman may loue him self so moche, that he
 is deceyued, therby for he se many that bene and seme to
 be goode, and as contrarpe. And sayd, he is iuste that
 may tolde do right or wronge and yet kepe Justice. And
 he is wyse and dyscrete that knoweth that, that suffisich to
 be knowen, and that doth vertuouesly to euery creature
 And sayde like as a seke man desireth, not to departe from
 his phisicien, till he hath recouered his helth whiche he coulde
 not do by him self, In like wyse aman ought to desire the
 compaignie of a confessour for the helth of his saule. And he
 salbe aman that was gretly made of and cherisshyd with
 kinges for the strenght of his body of whom he sayde, pauens-
 ture. It shall cause him to repente hit at last

It was asked of one called protege, wherfore it
 was that one of his neyghbours made dye his he-
 re in blak, he answered, by cause noo man shulde as-
 ke to lerne sapience of him, and plures sayde, the more goos-
 de that a foole hath the more he is folle. And it was arid
 of one aristan, whan it was goode to lye with a woman, he

answered, at altymes Whan aman Wyll hurt enywyse and
 feble his body, And it Was asked of dymicrates Why by
 he liueth and percyued lest his Witte, He answered In
 that, that I thinke, I vnderstande and knowe but litylle
And saide the Wyfeman that replieth is better than the
 foole that accordeth to euery purpose, And ther Was a wyse
 man called azeo, that Was a prisonner to Whom his mayst-
 er asked, of What kynrede he Was, He answered enquire not
 of my lynage, but aye of my prudence and compynge, and
 Was asked of another called Sygonce, also prisonner of
 one that wolde haue bought him, Wherto he Was good, And
 he answered to be deliuered, and another man asked of him
 If it were goode that he shulde bye hym, To Whom he ans-
 uered I am no thing worth but ye or som othez bye me, &
 another sayde he dispraiseth him self, that dispraiseth alle
 other, and yeueth him self laboure, And ther Was one that
 prayed god to kepe him from the daunger of his frendis
 And it Was asked him, Why he prayed not rather, that
 god sholde kepe him from his ennemyes than fro hys frendes
 And he answered, for asmoche, as I may wele kepe me
 from myn ennemyes in Whom I haue no truste, but I may
 not kepe me from my frende Whom that I truste, It Was
 asked of a wyfeman Whiche he the moost noble worldly thin-
 ges, To Whom he answered, to loue sapience, and to hate
 fooly, nat to be aschamed to lerne, And it Was asked of
 Archasam, Whiche he the sciences that children shulde lerne
 He answered thos that cause them to hate ignorāce in their
 aage, And it Was asked of another, Why he wolde haue
 noo siluer, and he answered for asmoche as it come to men

And said he that kepith the good opinion & leueth the
euill peueteth grete vexe to his herte ¶ And sayd Seke-
nesse is the prison of the body and saluacion of the saule

A Saxon sayd that a king in his kyngdome may
be damaged and hurte, and specially by fyue
thinges, the first is by grete drienesse as to be
in. yere Without Rayn. the second is by expending more
thyn his lyuelode cometh to, the therde is, to vse to moche wo-
men Wyng and huntynge, the fourth is to be of euill mane-
res & of Wicked condicions & also to be to cruel & vengea-
bie, the fyfte is, to haue many ennemyes ¶ And sayd the
moost notable maneris & condicions & the moost prouffyta-
ble is to be liberal and true of his worde ¶ And saide he
that is liberal may not lyue amys, the true speker may not
be shamed of his speaking, the meke & lowly man can not
be hated, the sobre man can not be seke, & he that wele & dy-
ligently vnderstondith to his bysenesse may neuer repente
th wof & bringeth him to good pfection ¶ And said a king
or a prince ought not to truste them that dispraysse hym in
him that is couetous, in him that is com from grete pouer-
tie to grete riches, in him from the whiche he hath taken
the goodes and lordshippes, in him that hath suffred many
damages and hurtes for the royall mageste & ordinaunce
¶ He in him that hath made any alliaunce or pmesse With his
ennemyes, & he ought to be wele ware that he yeue no power
to noon suche as thoo abovesaide ¶ And sayde It is an
impossible thing that the man may kepe him from falling in
som faulte that is equal tid with a king in grete magnificen-
ce Without deserte ¶ And said Whan a wyse prince knoweth

that any of his men had offendeth ayenst him, he ought hastely to enquire the trowth of the dede, and the quantite of the trespass, and if it be don wilfully or by Ignorance, and also If he Was Wount to do so, and if he be like to falle therein ayen, And vpon every of the same pointis to Remedye hastely ¶ And sayd, The kynges seruautis ought to shewe in scrupnyng hym their good vertues their feith the noblesse of their kynrede, to the entente that the kyng may better knowe hym and do to every of thm as he shal haue deserued ¶ And sayd, If A kyng loueth and cherissheth the vntrew and Wilkidy men as them that ben good and true, he ought not to be called kyng for he is not like to reygne long ¶ And sayd, If the kyngis counsellours his physicien and hys confessour delecth wyth othr thinges, than langith to their offices The kyng shal contynuelly be endommaged, sike of body and of the soule, And lyke to come to a foule ende ¶ And sayd, He that sayth not trowth to his lede And he that counceylleth wyth hys frend And telleth hym not the trowth of hys counceylle, he dystroyeth hym self ¶ And Assawon sayd, A kyng shold not comitte to another the besynes, that ys necessaize to hym self for to do ¶ And Assawon sayd, The most secrete counceylle of the kyng Is his conscience and his good wyes is hys best tresour, ¶ And of alle men, the trewest is the best, And the best Fychesses ben they that be truely and duely gotten ¶ And he sayth, a kyng shold comitte his besynesses to him that he hath proued in sayth, in Witte & in good gouernance, & if he may finde no

fuche take hym that hath euer be cōuersant With Wyse men
¶ And he sayth a Wyse kyng of good vnderstanding
amendeth and auayleth moche his counsellours ¶ And
he sayth Whan a kyng of good discrecion hath to do tWo
right hasty thinges, he sholde begynne at the noblest ande at
the most prouffyttable ¶ And If they ben bothe tWo of one
estate, begine at that Which may best be recouerd in tyme
comynge ¶ And he sayth yf a kyng be merciful, his re-
ynes shal goo Wel, his Wyse dom shal auayle hym in tyme
comynge yf he be trewe his people shal reioyse With hym, &
yf he be Juste, his regne shal endure ¶ And he sayth kin-
ges sholde gete good renōmee and othex mene dignities by
good mesure, for outrageousnes is not endurynge ¶ And
he sayth yt belongeth to a conquerous kyng to sette and
kepe good Justice in his Royames & othex lordshippes gos-
ten, ¶ And hou be it that it is a greuous thing to conquire
them, yet is it a more greuous & more chargeable thing to
kepe them Wel ¶ And he sayth he that is most complete
of Wytt, is he that knoweth hym self, ¶ And that departed
him not from thobeyssaunce of god for What maner occasion
that cometh to him, & that contynuelly thanketh him for the
goodes that he hath sent hym ¶ And assawon sayth that
an euil labbe and the loue of a shrewde lasteth no lenger than
the shadowe of a cloud ¶ And assawon sayth that a Wy-
seman enforceth hym to fle and wythdraweth from harme
¶ And the foole doth grete payne to fynde hys ¶ And as-
sawon sayth Whan a Wyseman that is counceylour or offycer
to a kyng seeth that the kyng wille doo or saye ony thing
damageable and harmefull to him or to his Royame or to

his peple andy subgettis he sholdy adressede andy remembre
him of goody examples of cronycles andy histories of hys
noble andy Wyse predecessour concernyng vnto that purpos
in so moche, that the kyngy conceyue andy haue knowleche
that he sayth it for his Wele andy Worshipp &c

Legmon Was born in Ethyope andy lernedy his
science in the londe of Asteyn in the tyme of king
dauidy the prophete. Andy Was bought by a Jewe
for an esclau or bondman for xxx. marck. Andy his maif
tre pleyedy gladly atte dyse. andy ther ran by fore his maif
tres gate a Kyuer. Andy on a tyme as his maistr & an
other man playde atte dyse. they leyde & sette an owche to ple
ge. that Who of thym lest a game. sholdy do the Will of the
Winnar. or he sholdy drynke alle the Water that ran andy
passedy afore his gate. So it happendy that his maistre lost
Andy that other comaundedy him. that he sholdy doo hoodly
his comaundement. Andy the loser ansuerdy that he Was
redy to be at his Jugement. Thenne he saydy to him. thou
shalt gyue me all the good that thou hast of ony valewe. or
thou shalt drynke all the Watre of this Kyuer. Andy he
that hady lost demandedy only respyte of one daye for tauise
him. & that other grauntedy it to him. Andy thus he abode
in his hous right pensyf andy ful of thoughte how he might
escape fro this perille. Andy as he Was in this thought
legmon his bondma and sexuaüt cam home & brouht vpon
his necke a burthen of Woody & saleded his maistre. The
Whiche gaf him no answer. for the thought he Was in.
Holbe he it he Was accustomedy for tarayfone hym for the

good wordes that he founde in him, & thenne legmon sayd to
 hym Maistre Who hath angryd or greuid the / And he an
 swerd nothing agayn / And legmon sayd, maistre telle
 me the cause of this sorow and wo, For I shal lyghtly
 remedye it if I may, and thenne his maistre refered to
 hym all the sayte as is afore refered, / And thenne legmon
 sayd to him that he shold in no wyse abasse him, For he
 wold gyue hym good councyll / Thou shalt demande him
 sayd he if thou shalt drinke that the riuer cōteyneth now
 this present tyme or ellis all that, that shall renne and
 come continuelly, and I wote wel he shal saye that thou shal
 drinke all that it conteyneth now, and when he hath so said
 thou shalt saye to him, that he stoppe and make the riuer
 to stande without rempyng any more, and that thou art
 redy to drinke hit that it holdeth now, and thus thou shalt
 wyme thy cause / ¶ When the maister herde the counseyll of
 his bondman he was moche recomferte d. / And in like wy
 se on the morne he sayd to him that had donne the owke, &
 in this wyse he escaped from the purcell, and fro thene for
 thy he afranchised legmon and made him fre that afore
 was bonde & thralle, / And he did and gaf him moche good
 and was reputed for right a wyseman / ¶ And one of his
 felawes of tyme past mette him on a tyme, / And demanded
 of him art thou not he that were went to kepe sheep with
 me, / And he answered yes, how sayd that othex who hath
 sette the in this estate, I shal telle the said legmon sayng
 of trouthe, to be trewe, and not tentende vpon vnprouffi
 table thinges / ¶ And it was sayd that a boye apperyd
 to him, whiche sayd to him, Wolt thou be a grete lord vpon

the rather and he answered of gods Will, I Will obeye him but
 of he Will gyve me the thoyse & my playse, I Will peas
 One asked hym Wherfore he wolde not be a kynge, he ans-
 uered, of I iuge rightfully, I may not escheue the hate of
 many men, And of I dissimile, I shal withdrawe me fro
 the way of paradise, I had leuez haue in this world suffi-
 saunce with pouerte & wyne the blysse of that other world
 than for to lose to be hyghly reysed in this world, ¶ And da-
 uid was in a place where moche peple spack among whom
 legmon was styll, and he demaunded hym Wherfore spekest
 not thou, as othyr doo, he answered by cause ther is no word
 good but of gods, nez no good silence but to thinke on god
 ¶ And this Iesse that was maystre of legmon gaf hym
 moche good, the whiche he distributed in almesse, & lente
 it to poure nedyr people withoute vfare, And therfore god
 mul teplied al his goodes gretly ¶ And it is sayd he let
 te alle his riches and made hym self a recluse in a temple
 solitairely vnto his deith, and there prechid many fayre the-
 gris & wyse domes to his sone ¶ And sayd, Some take ab-
 stinence & restrayne thy Will, for of thou preyse the world
 and the diuerse aduentures that wylly comen in doyng of
 fensis in thinge deffended of god, thou desirest but deith ther-
 fore enforce the teshelle the euill and to folowe the good, for
 the good mortifieth and destroyeth the euill ¶ And saye
 de sone speke euer of gods and god shal euer put good wordes
 in thy month ¶ Some sette alway thyn owne werkes
 tofore thyn eyn, And othyr menys behynde the a parte
 Some whan thou seest any synnar, reueue hym not of hys
 faultes, but thinke on thyn owne whiche of thou shalt pena

a compt **S**ome employe not thy corage in the loue of this
 World. Whiche is a thing that passeth and deceyuet alle
 them that affie in hit. And hold the content With litil, &
 couepte not the goodes of other **S**ome sette attempraunce
 in thy lyping, and be repleniffhid With Sapience and
 conuerse Wyth Wyfemen and so mayst thou gete Wpfdom
Some be simple, Well doying, thynkynge moche and
 of fewe Wordes, but if they be trewe, and be no grete labo-
 rer. And be not dysprefer ne mocquer of other, be styll
 and not ful of langage for I haue ofter repented me of
 moche speaking than of keyng styll **S**ome Beware that
 the cok be not exlyer awakend in the morenyng than thou
 And drede god and kepe the from vayne glorie **S**ome
 Beware that thou be defrauded for to beleue, that thou hast
 in the thing, Whiche thou hast not, though that men bere
 the it on hande by flaterie **S**ome Who loueth god be st
 dreath him most **S**ome lerne goodnes & after teche it
 forth to other, For doctours and teachers Wyth their techin-
 ges ben lykened vnto sprynging Welles rempyng of Whi-
 che the pple ben continuellly seruid, & yet they abide alway
 full **A**nd knowe thou sone that if a foole speke he shal
 be mocqued for his vncurtais speche, If he be still & speke
 not he shal thike euil if he do ony thing, it is euil & loseth
 his tyme, if he sette him to stude, he shal lese his dispence
 & shal not prouffyte, if of aueture he be riche he shal be proude
 & presumptuous, if he be poure he shal fall in despayr, If he
 haue ony good garmente, he wil be proude therof, If he de-
 maunde ony thing, he shal aye it vncurtaisly, & if ony man
 aye of him to borrowe, he shal denye it, If he gyue ought

he shal reproche hym + yf a man gyue to hym he shal come
him no thanke. Whan he is mezy or Joyous / it is out of me-
sure. And Whan he is angry he is in like wyse / yf men telle
him ony thing in secreete / he shal discouer it. yf he haue puis-
sance or myght / he shal secretly seche occasion to doo euill &
shal trette his subgettis by vyolence + yf men feladshipe
with hym / he shal make hym angrye / yf men folowe hym
he fleeth the peple / Who so wil correcte hym / he wil not doo for
him but shal hate his corrector / And his felawes shal has-
te hym / yf he speke he wil be hezdy. And yf othyr men spe-
ke he wil not here them / yf men praye hym to pardone ano-
thyr / he shal not do it / he loueth better deceyt than trowth / a
man may not put him from his oppinion / For euer he wil
haue his by hym self / & Who so doth awyl / he reputeth it for
wel don / yf he studeye or speke with wyse men / he wil not me-
ke hym self nez take hede to hem / And yf he be with a mo-
re sole that he is hym self / he shal deffame and moque hym
he shal comande them to doo well. And he wil do the worst
he can. And he shal comande them to saye trowth & he shal
lye / his dedes shal be moche discordant to his wordes / for yf
his tōge saith one / his herte thinketh another yf y he riche / he
saith thou art an vfuere / yf thou be poure he shal sette nocht
by the yf thou doo wel / he saith thou dost yt by ypotisie / yf thou
doo euill / he wil deffame the / yf thou gyue to him he wil calle the
waster. yf thou gyue to him nocht he shal holde the for a kais-
tyf & mazard yf thou be debonayr / he shal saye thou art a leste
& Who so draweth him fro his cōpanye / he saith he doth it for
pride / But the wyseman is all of othyr cōtrary g ditions for
he hath g tinerce / iustice / besines / forpeuenes & mekenes he can

Wel speke, and he styll in place & tyme, he knoweth & doth
Wel, he hath his seruantis in his puyssaunce & power, he is li
berall to demaunders, he is Wyse in spekyng and Wel vnder
stāding the wordes of othyr, If he lerne he shal meue good
questions; If men do him good he shal thanke hym, Who
tellet him his gseyll, he shal kepe it secreete, & he shal truste
Wel in othyr, if he yee, he gyueth gladly withoute reproche
he wil do to none othyr man, but as he wolde he don to, If he
be riche he shal not be proud therof, If he be poure or rithe he
shal not forgette god, he shal alway prouffyte in scienc, he
gyueth credence to him that teacheth him, he shal not gruts
che to a gretter than he is, ner dispreyse a lasse, he shal are no
thing but if he haue right thereto, he is agreable in his ans
wers, & saith no thing but if he knowe it Wel, he hydeth not
his scienc, the more he accompanyeth the men, the more he lo
ueth thym, he cōstreyneth his Will to trouth, Whether it Will
or not, he correcteth him self geuing example to othyr, he is
lightly corned to do Well, if he be Witnes, it shal be verita
ble, if he be a Iuge he shal iuge & do all thing truely, if men
do hym harme, he shal do good therfore, he coueyteth not the
goodes of othyr men, he reputeth him self as a stranger in
this Worlde, & thinketh not, but on his departing, he doth
Well and comandeth othyr to do the same, he defendeth euil
and kepeth him self fro doing it, And that lyeth in his
herte, the tonge pronoucieth, and his dedes ben accordyng to
his wordes ¶ Some vnderstande Wyf dom, and exercise the
same withoute thiking on othyr thinges for Whan thou hast
goten it, thou shalt be euer in Joye, And knowe that it is
not goten but by desonairce, & by good keeping of thy tynge

For the tynge is the dore of the almeire of sapience, Wher
in every man may wel entre, yf it be not shett. And therfo
re men shold kepe wel the keye, that is to saye the tynge
more besily than his gold, or siluer. ¶ Some lose not thyn
owen thinges, for keppinge of strange thynges, For thy
propre thinges ben thy goodes, Whych the saule shal bere
Wyth hym. And the riches that shal abyde after thy deth
shal come to othe men, Some honoure Wyse dom, And
denye it not to them that desire it, & shewe it not to hem that
despyse it. ¶ Some who that hath mercy on othe, shal have
mercy on hym self. ¶ Some be thou content With that thou
hast Without coueytynge of the goodes of othe, or of that
Whiche thou knowest, thou mayst not haue. ¶ Some receyue
pacyently the wordes of correction, & of preachynge though
they be hard, & greuou. ¶ And said he is right Unhappy that
heareth & vnderstodeth not, & yet he is more Unhappy that he
reth & vnderstodeth & nothing prouffyteth to him, sone ac
cōpanye the With them that god loueth. ¶ Some yelde than
kingis to our lord god of the goodes that he hath made the
to resseue in humilite, & departe them to thos that be nedye
Some yf thou haue don ony good y the semeth good, geue no
laude ne preising to thy self therof, for thou wote st not if god
be pleasid With al or not, In every Werke is comonly som
thing euer contraxpe, & thaduersaxpe of the Werke is proude
thought, sone coueyte not the delites of this worlde but oulyp
them y may make the nyghe to god. Some truste thou be
ryly in god & loue them y obeye him & haue the in hate y diso
beie him, sone ther is nothig more acceptable to god thā goo
de vnderstanding & that is in ten condicions that is to Weten

in not preysing him self, in Wel doing, in being content of
 thinges necessarie to the lyff, to gyue of his goodes for god
 Dis sake, to Will worship to him self, to kepe him self from
 doing shameful thingis in geting science & connyng all the
 dayes of his lyff, to kepe him self from anger. In giving
 his loue to all them that desire it, And to repute him self
 Werst, and the other better, for the men ben of two maners
 Somme ben good, and som ben badde, Wherefore a man
 shold humble and meke him to both, to the goode in pray-
 ing god, to make him semblable & like to hem, to the euill
 for as moche as it is not knowen, Whether his goodnes be
 within him hyd, And he wil not shewe it by vayne glorie
 And in doing these thinges is a man reputed for sage &
 Wyse. Some worship god, and praye him that he wil ke-
 pe the from hauing an euill Wyf, and he wil teche & enforme
 her, for ther is none other remedie. Some shewe to other
 suche as thou hast lerned, ne felawshipe the not with shre-
 wps, that thou be not one of them, & haue thou none affia-
 ce in the hous where the peple lyue this day & deye to morowe.
 Some enhabyte thy self with the Wysemen continuely
 for god enlumind, their hertes by wordes of sapience in
 suche wyse as the goodes vnder erthe ben moysted by rayne
 and with dewes. And somme men saye that legmon is
 buried in a toun called karaualle bitwene the mesquite &
 the marche, And ther ben buried, xxx. prophetes that deyde
 after legmon the whiche the children of ysrael kept so long
 in hostage that they deyde for hunger. And when Leg-
 mon was nygh his dethe he wepte sore, & his sone ayid him
 why he wepte for feere of dethe or for sorow that he had to leue the

World? **H**e answered? I Wepe for none of tho two thinges
but I Wepe because I haue away for to goo, from Whiche I
shal neuer man come agayn, and? I be but litill bytail
With me, & am charged? With many grete charges. And?
I Wote neuer Whether I shal be aleged & discharged? or no,
ne Whan I shal come to thende of my Waye. **A**nd? he say
de to his sone, Sone thou oughdest to drede god, & not onely
to be worshippid? of men. **S**one Whan thou comest in a pla
ce Where shal be spoken of god, abyde there, for if thou be a
fool, thou mayst be amended?, & become Wyse, yf thou be Wyse
thou shalt encrece thy wysdom, & yf god sende thee any good
thou shalt haue thy parte, but & yf thou haunte places Where
god is not spoken of, all the cōtrarye shal happen to the, so
ne be aferd of the vengeance of our lord as moche as thou
mayst, & drede hym & cōsidre his right grete puissance and?
might. **A**nd? saide in like Wyse as in geuing largely a
man maketh of his enemy his frende, right so by pryde a
man maketh of his frende his enemy. **A**nd? saide the Wor
de shewith the Wyse dom of the man & therefore oughit a man
to be wel auised What he saith. **A**nd? saide atrewe man
resteth in his trowth, & the rewarde of a lyar is, that he be
not bileuid? of that he velysseth. **A**nd? saide velysseth ne tell
nothing to hym that wil not bileue the, ne demaunde not
that thing that thou Wost wel shal not be graunted to the
ne promyse no thing but thou mayst and? wilt holde and?
kepe. **A**nd? saide thou oughdest a boue all thmg fle the
compane of a lyar, & if thou maye not esche We his compa
nye, atte leste beware that thou bileue nothing that he saith
And? saide sone sette the not in the hiest place for it is better

that thou be taken vp fro the lowest place for to sitte in the
higest, than to be taken from the higest and be sette al bene
the **A**nd sayd Some yet ones I comande the that thou
dredde god above alle thinges, for that is thing rightful &
proufftable to the. And do so that alle thy thoughtes be
alway in him and thy wordes seublably, for the spekyng
and thinking in god surmounteth alle other wordes and
thoughtes as he him self surmounteth alle other creatures
And therefore men ought to lere him, notwithstanding
ony other thing that they ben constreyned to **S**ome ma
ke thy crisons & prayers duely to him, for prayer is as a
ship that is in the see, for if she be good she shal be sauf and
alle that ben therein, And if she be ayll she shal perisse &
all they that be therein **A**nd sayd A man may lightly
fynde his liuyng and his necessites in this world, why
the is of litil duryng as to his creatures, but a man sholde
poureepe him of thinges necessaries, for to lere with hym
whan he shal departe henc **A**nd sayd How may a man
make another to chaunge his will, that can not refreine his
owne will **A**nd sayd Good will is one of the goodes
whof god is seruid, And gladly to lere thinges lowa
ble, is to him agreable, And a curtyse ansuer ought mo
che to be preyed **I**f the behoueth to sende ony message or
legacion, sende a wyseman, and if thou maist none fynde
goo thy self **A**nd sayd byleue not him that lyeth to
the of another man, for he shal lye in like wyse to another
man of the **A**nd sayd it is more light to chaunge mon
taignes fro one place to another, than for to make him vn
derstande that hath none entndement **A**nd sayd do not

that of Whiche thou sholdest haue shame to see another doo it

Two patientis ben in this worlde, of Whiche one is he that seeth & endureth patiently that he hateth, & that other is to refrayne his Will. **T**her ben thre estates of men that ben knowen but in thre maners, that is to Witte the patient is not knowen but in his aduersite & in his Ire. **T**he Flyant man ys not knowen but in Warre. **A**nd the frende is not knowen but in necessite.

Of alle other maners & condicions the Worst is a man to be suspencionous of his frende, and to Discouer thinges secreete, to haue truste and affiaunce in euery man, to speke oimoch of thinges vnproffitable, & to be in daunger of euill peple for couetise of goodes tēporell.

And sayde the thought is the myrrour of the man Wherin he may beholde his beaute & his filthe. **A**nd he saide beware & kepe the for to be suspencionous, for suspencion taketh a Way the loue fro the peple. **W**itte Without doctrine is a tre Without fruyte. **A**nd said for to be ioyous & to salebe euery man gladly, to be liberal in giuyng & receyuyng & to forgieue gladly his euil Wil maken aman to be louid of eche body.

A these the phylosophre saith, Whan men Wexe olde

their vertues ben dyspyssed. **A**nd the riche men

ben more ferful than pure men. **A**nd he sayde

the noble deth is better than a hyle domynacion. **A**nd sai

de the moste and grettest eUre or hape of aman is to haue

a good felawe, nowe theme accompanye the With good pe

ple and thou shalt be one of them. **O**ne of the grettest vy

lories & iniquities of the Worlde is for to do vilonie vnto

an impotent pson. **A**nd sayde If thou hast don ony trespas

or sinne repente the anon Without abiding vnto the moren

And he said thou oughtest to gyue hym thank, that doth the
 good of What condicion that he be of, so that he do it liberally
 & in good entente. And sayde he may not knowe ne appa-
 ceue many thingis, that can not apperceue ne knowe hym
 self. And said yf thou wilt haue enduring loue With ano-
 ther put thy self in payne to reforme him in good maneris and
 said yf a king be iuste & rightfull he shal seignourye & be lord
 ou the corages of his peple if he be othervyse though he be na-
 med for king yet wil they haue their corages vnto another.

S Aedarge saith that the Werkes of this Worlde ben ad-
 dressed by two thingis one is by science of Whiche the
 soule is adressed, & that othre is by senses of Whiche the sou-
 le & the body ben adressed. And sayd men leue for to do
 moche harme & euill whan they doubt & fere our lord. And
 said noblesse of lignage is moche couenable to receiue scien-
 ce. The entencion of the man shold be for to refrayne his co-
 rage from fylth & foule thinges, for the good lyf maketh
 the good renomee & causeth a good ende, he is right excellent
 Whiche is honourable in all his disportes, & of Whom the
 Wyte surmounteth the Ire. The saide late it suffise to the to
 be so Wyse, that thou canst do well & kepe the fro doynge euil.

T Her is nothing so euill vnto a man, as to be euil endo-
 ctrined, and in especyal, whan he is yssued of noble and
 good lignage. And seyde for to come sciēce, it is a moche
 honourable and prouffitable thing, For by hit goodes of
 this World, and of that othre ben gotten. A Wyse man wil
 nothing haue of his prynce but that Whiche he hath gotten
 by sayng trouth and by his good Werkes. And
 sayd he is a good lord that taketh vpon him payne to kepe

his fugettis in suche Wyse, as he kepeth his owen body, and that he be not so rigorowus and oppressing, that they beho- ueth to leue his lordship And that also he be not to them so debonayr, that they dyspyse his maudementis And he sayde the most curteys gyuer is he, that gyueth Without any- ing And sayd In what someuer place thou be With thy ennemy, be it in dysporte or other Wyse, make al way good Wacche on thy self though so be thou be strengier than he and mightier yet laboure al way to make peas And sayd in like Wyse as it is grete payne to the body of aman to fusteyne thing that is impossible to him, right so is it a greuous thing to a Wyseman for to teche a foole And sayde, A suspicuous man may neuer haue good lyp And sayd he is right Ignorant and vnkynde that can not gy- ue thankynge for the goodnes that ys don to him, but yet he is more vnkynde that denyeth it to other And say- de, He that demaundet but reason is able to Raynquyssh & ouercome his ennemye

Thesille sayde, Thou oughtest to loue better the Ru- de Wordes that been prouffyttable and true, than the swete Wordis that been of decepte & flateringe Som men put Renny in swete drinkis and the medicines that sonest heleth people, arey bittre, and of euyl sauour And sayde It is a foule thing to be so curious for the feding of the body, that it hurteth both it & the saule And sayde, as a shipman taketh not the see Without he seeth that he hath a couenable Wynde, no more shuld a man dispose him to any maner Werkis Without that it wer quenable for the saule And said thou oughtest to do that, that is most

proufytable for the body + andz rather that / that is moost
 couenable for thy saule. & not to do the cōtrarye ¶ Andz
 saide he that can wele conseille othex / ought to conseille wele
 hym self andz haue remembraunce to the saluacion of his
 saule / for it is a grette vice / to amany to worshyp & helpe ano
 thex andz disworshyp andz hurt hym self ¶ Andz saide as
 it bycometh euill amany that hath a foule & vnclene body to
 be clothedz With cloth of golde or With cloth of sylke. right
 so it is a foule thingz to haue grette beaute of body andz of
 vyfage andz be full of euill wezaynes ¶ Andz saide We ought
 by reason to kepe cleerly our bodes + We ar mox specyally
 bounde to kepe honestly and wele that. that yaueth vs know
 lege of our lordz godz. that is the wysedom of the saule and
 not to hurte or ouercomy it With meetes or drynkes. Andz
 it Was axidz of hym howe amany myght kepe hym from Ire
 Andz he ansuerd / in remembryngz that it is impossible he
 shulde alweye be obeyedz / but that he must somtyme obeye
 Andz that he shall not alweye cōmaunde but he shall be con
 maundedz. Andz also that godz seeth all thingz. & if he hath
 this in consideracion. he shulde not longe be wroth. andz he
 saide agrette fatte man to Whom he sayd / thou paynes
 the sore to breke the Wallis of thy pryson ¶ Andz sayd
 Whan thou shalt correcte another shewe hit not. like him that
 woldz reuge him of his enemy but do as the phisician that
 courtoisely spekeith to his pacient. Andz Whan thou shalt
 correcte thiself shewe the as the hurt man doth to his leche

Saint Gregorie seide Recomande to godz the le
 gymnyng & the ende of al thy Werkis And saide stu
 dye / andz trauaylle to knowe alle thynges. and

receyue and hold wyth the thynges that ben most proffyta-
 ble ¶ And sayd . pouerte is euill . but euill richesse moche
 worse ¶ And sayd . be thou pacient and haue reason in
 thy wrath . and light thy self wyth Sapience in stede of
 cādele . and presume not to be better than thou art . but thinke
 be thou art dedely . Repute the for a straunger and thou
 shalt worshipe the straungers ¶ And sayde When thy ship
 shalke laden with grette tranquillite than thou oughdest fe-
 re to be drowned ¶ And sayde men ought to receyue me-
 rily all that god sendeth hem ¶ And sayde the hattered
 of goode men is better than the loue of euyl peple ¶ And
 sayde frequente and haunte the companyes of Wysemen and
 not of the riche ¶ And sayde Dispraise not a litel of goode
 thinges . for they may gretely encrease and amende ¶ And
 sayde Endure paciently Without takynge vengeance

Galpen Was one of the .viij. lechis Fyght excellent
 in medycine . Whiche Were all .viij. superlatyff
 aboue all other lechis . of the Whiche the first Was
 Esculappus . The seconde Corius . The therde Myrius . The
 fourthe Promemides . The .v. platon . The .vi. Esculapius
 the seconde The .viij. Pporas The .viij. Galien Whiche had
 none like to him . He Was borne after the Incarnacion of
 oure lord . .ij. C. yeres And he composed and made Wele a
 .iiij. C. volumes of bookis among Whiche the .xvij. that
 ben studyed in suche thinges as men desire to lerne of the
 art of medicine . his fader Was right diligent to put him
 to the scole & spendid moche good vpon him . & sent him in
 to the countre of Asia in the cite of Pargame . Athens Ro-
 me & Alexandrie . for to finde the best maistres And there

he lerned phisik geometrie gramayre and othz sciences
And he lerned phisik of a woman called cleopatre why
che taught hym many goode herbis And prouffyttable to
all manere of sakenesses And he dwelled long in Egip
te for to knowe all thysc herbis And long after he dep
ed nygh the Cyte of Escam fast by the grene see in the
marches of Egypte And in hys youthe he desired greetz
ly to knowe the science demonstratiue And he was so en
clyned to lerne hys that when he departed from the scole
wyth othz children his mynde was euer vpon that and that
hys mayster hadde taught hym wherof his felowes mockz
kyd hym And ayed hym why he wolde not play and
spozte hym with hem To whom he sayd I take as grete
pleasur to recorde my lesson as ye do in your pleyes whz
of hys sayd felowes hadde grete meruaylle ¶ And sayd
that hys fader was happy to haue suche a childe and to
put hym to the scole that so wele loued wysdom his fader
was a grete labourer and hys gramit fader was a souerayn
maystre carpenter and hys gramit faders fader was an har
per and meter of landes whiche is the science of geometrie
Galpen was at Rome in the reigne of king Octauien
whiche reigned after Adrien and ther he made a booke of a
nascomie and many othz traityes Som sey that grete part
of his bookis were brent and among hem som of aristotilles
bookis written with his hand and of danagoras and of Andro
mache and a booke that he hadde made of tryacles for ve
nyms and taught the kynge of grece to breke the hilles and
felle the vallies and to make pleyne weyes in ther countres
and edified Cites and closed hem with bigge Wallis and

also to make ryueres remie through the towne. And in
other places. Where neede Was. And to do alle other thinges.
that Were to the commune proffyt. And in thos
dayes they hadde more delectacion and pleſaunce to the goode
rule and gouernaunce of their lordſhip than to the eaſe &
pleaſaunce of their owne bodies. And their hertis Were
moche ſette to haue goode vniuerſities and ſcoles of grete
clerkes. And ſpecially in phyſyke. And alſo they orde-
igned in euery Cuntre and region certayn folkis to ga-
der herbes and to brenge them to the maiſtres of phyſyke
for to proue them by experience. And the ſame herbes thus
appreued Were ſent to the kinges cloſid and ſcalded With
their ſcalles. to thentent that they ſhulde not be chaunged
& than the kynges ordeigned hem for ſeke folkis. And
the ſayd Galpen ſayd Wyſdom can not prouſyt to a fool
Me Wyte to hym that hſeth it not. And ſayd He
ynneſſe cometh of the thinges paſſed. and thought of
thinges to come. And Galpen Was foure ſcore yere &
vij. Whan he ſayd that many grete lordes be Ignoraunte
Whan they be more enclyned to haue fayre horſſes and ri-
che golunes. and other Jewles. than to Wyne goode fa-
me by good condicione. And ſaide The phyſicians Were
Wont to haue lordſhip & to gouerne ſeke folkis & to cauſe
them to do ſuche thinges as Were moſt expediet & prouffy-
table for their helth. and no ſeke man durſt diſobeye his
phyſicien. but ſhulde be galled to obeye him. Wherfore they
Were the ſoner recouered and hole. And nowe the leches
ben ſubgettis to the ſeke folkys. And be compelled to
handpſle hem eaſely. and ſoftly. And to paye hem

swete drinckis thogh it auayleth hym but litill, and ther-
 fore is ther the more seknesse, and longer unhelth
 And sayde, somtyme thoo that were moost sobre in thre
 metis and lest dranke wyne were best byloued, and most
 prayfid, and now the most glottons, and thoo that ofte-
 nest ben dronkon ar the most set by, and the rather sette atte
 grete lordes hordes, whiche yareth ayll exempell to othre;
 And sayd, thou mayst wel instructe all men, sauf one,
 by thoes that be withoute shame. And sayd, aman that
 knoweth wel him self, hath power ynowe to correcte him self
 And sayde, Aman may loue him self so moche, that he
 is deceyued, therby for we se many that bene and seme to
 be goode, and ar contrarpe. And sayd, he is iuste that
 may both do right or wronge and yet kepe Justice. And
 he is wysse and dyscrete that knoweth that, that suffisich to
 be knowen, and that doth veruoufely to euery creature
 And sayde like as a seke man desireth, not to departe from
 his phisicien, till he hath recouered his helth, whiche he coulde
 not do by him self, In like wysse aman ought to desire the
 compayne of a confessour for the helth of his saule. And he
 saide aman that was gretly made of and cherisshid with
 kinges for the strenght of his body of whom he sayde, pauen-
 ture. It shall cause him to repente hit at last

It was asked of one called protege, wherfore it
 was that one of his neyghbours made dye his he-
 re in blak, he ansuerd, by cause noo man shulde as-
 ke to lerne sapience of him, and plures sayde, the more goode
 that a foole hath the more he is folle. And it was axid
 of one aristan, whan it was goode to lye with a woman, he

answered, at altymes Whan aman Wyll hurt eny payre and
 feble his body, And it Was asked of dymicrates Wherby
 he knele and perceyued lest his Witte, He answered In
 that, that I thinke, I vnderstande and knowe but littyll
And saide the wyseman that replieth is better than the
 foolke that accordeth to euery purpose, And ther Was a wyse
 man called azee, that Was a prisonner to Whom his mayst
 er asked, of what kynrede he Was, He answered enquire not
 of my kynage, but aye of my prudence and comynge, and
 Was asked of another called Sygonce, also prisonner of
 one that wolde haue bought him, wherto he Was good, And
 he answered to be deliuered, and another man asked of him
 If it were goode that he shulde bye hym, To Whom he ans
 uered, I am no thing worth but ye or som othez bye me, &
 another sayde he dispraisith him self, that dispraiseth alle
 othez, and yeueth him self laude, And ther Was one that
 prayed god to kepe him from the daunger of his frendis
 And it Was asked him, Why he prayed not rathe, that
 god sholde kepe him from his ennemyes than fro hys frendes
 And he answered, for asmoche, as I may wele kepe me
 from myn ennemyes in Whom I haue no truste, but I may
 not kepe me from my frende Whom that I truste, It Was
 asked of a wyseman Whiche be the moost noble worldly thin
 ges, To Whom he answered, to loue sapience, and to hate
 fooly, nat to be aschamed to lerne, And it Was asked of
 Archasam, Whiche be the sciences that children shulde lerne
 He answered thos that cause them to hate ignorāce in their
 aage, And it Was asked of another, Why he wolde haue
 noo siluer, and he answered for asmoche as it come to men

by fortune & is kept by niggardship & couetise & is often so
 listely spent & to euyl vse **A**nd another saide the loue of
 a foole shalbe more noysant to the than his hatred. **A**nd
 ther was amany that sayd to another. I shal put my peyn
 and dyligence to dystrope the. He answerd and sayd
 I shal enforce me to dystrope thy malice and appease thy
 Ire **A**nd ther cam byfore a kynge. in. Wysemen. The
 one was a greke. The other a Jewe. **A**nd the thirde a sara
 syn. of whom the sayd kynge desired. that ych of them wolde
 vter somy good and notable sentence. Then the Greke
 sayd I may wel correcte and amende my thoughtis. but
 not my wordes. Then the Jewe sayd. I haue meruayll of
 them. that saye thinges preiudicial. Where silence were
 more prouffitabill. **A**nd the sara syn sayd. I am mayster
 ouer my wordes. or it be pronounced. but whan it is spo
 ken I am seruaunt thereto. **A**nd It was axed one of them
 who might be called a kynge. **A**nd he answerd. He that
 is not subgett to his owne will **A**nd Assaron sayd to
 an euyl payer that desired to borrowe money of him. that he
 wolde lene him none. for I knowe wel that he wolde not dis
 please him somoch in refusing the lone. as in axing him his
 payement aye. **A**nd sayd. The wysemen speke with
 good deliberation & the fooles speke without aduysment.
And Teofrates saide he is of good condicion that reporteth
 & sayeth good of other folkis. & kepeth secret their defaultes
And it was axed of discomie what thingis were most ne
 cessarie for amany to kepe him out of other folkis daunger
And he answerd. If he be riche to lyue moderately. and if
 he be puer to labour dyligently **A**nd Apoomake said

they is not so good doctor, as discretion, ne so good ap-
 precher as the tyme, & he that correctith hym by othir is right
 diligent & well occupyed. And it is better to take exemple
 by othir than othir to take yt by hym. ¶ And Thymeu-
 tus sayd, medle nor vnder take not wyth the gouernance
 of a foole, for he can not perceiue nor conceiue, what good
 thou doost to hym, no more than a horse or othir bestis tak-
 ke heede wheder they charge hym wyth gold or grauell, and
 yt was sayd of Mathew, Why men ben punisshyd for
 their mysdoes, and not for their thoughtes. He sayd
 their thoughtes aren reserved onely to god. ¶ And Al-
 menpus sayd, they be .iij. thyngis that a prynce ought
 to eschewe. The fyrst is to moche drynking. The secon-
 d is to moche delectacion in musyk. And the thirde do-
 yng of Women, for these .iij. thyngis put a way all his
 othir good thoughtes. And sayd thought for thingis
 lost and enyll doon, that can nat be amended, foryeting
 therof is the medicine. ¶ And sayde trouth is good to
 be sayde, & specially whan it prouffiteth euery body. And
 sayde, If thou can not atteyn to the wysedom of auncient
 men at the lest stude and see thez bookis & somme profyt
 thou maeyst haue thez by. And quidarius said I haue mer-
 uaille of thos that blame so moche the foule thingis vpon o-
 thir and think hem fayr vpon hem self. Emperater saide
 patience is a castell imprenable & worship is the fruyte of
 trouth & repetaunce is the fruyte of haast. And it was ar-
 id of dithomages, Why the riche men be more proude than wy-
 semen, and he said for the wysemen knowen & dreede our
 lord, and vnderstande what offence pride is vnto him, but

the riche man taketh none hede thereto. And som asped of
 him Whiche Was better to haue sapience or richesse. And he
 sayde, ther is no goode richesse, but it be as wel proffitable
 in the othez world, as in this. but sapience is goode for either
 world. It Was tolde Aristotles that a man had said good
 of him. And he sayde I shal recompense it. They asped him
 In what maner. And he sayde I Will seie of him in like
 wyse. And Cyplyon sayde A mannes Witte can not at
 teyne to do thinges aboue his vnderstanding, but vnder he
 may execute like as ye may put no more wyne in a pyper that
 it cōteyneth but lesse ye may. And Crisostom sayde a man
 of goode vnderstanding may wel eschewe grette quātite of
 the infortunes of this world, like as the goode shipman
 knoweth by experiance the weder likly to be in the see. Sa
 maren sayde I haue lost all that I had, & therfore I feare no
 thing. And sayde In all thy entrepryses, haue more trust
 in thy science than in thy strength. Gregorius saide. The
 peyntours may wel make pictures semblable to thinges
 But the propre thing none can make, but onely god & na
 ture. And the kynge Armesys calling to him his bre
 thren sayde to them, If ye wol repente & take me, but only
 as your brether I wil shewe you that I am your king, but
 & ye take me for your king I shal shewe you that ye ar my
 brethren. And Tales mylostius saide, I haue grette mer
 uayle of them that for wordely goodes put hem dayly in pe
 ril by londe & by water of deeth, as wel by fete of merchādisse
 as othez wyse, not knowing who shal succede or depart their
 good, after their deeth, & mighte with lesse dānger & payne
 lerne Sapience, by the Whiche ther goode name and fame

shulde be more labored and praysed, as it is sayde in a pro-
 uerbe, he is not dede Whos renomme and fame lastith
 Pythagoras sayde, Science hath non ennemyes, but ygnor-
 rant men. And sayde, clateringe of folies is displeysur to
 Wysemen, Like as the stanche of a hareyn is to them that
 smell it, for the foole knoweth no more the salte of his spe-
 che than the hareyn doth of his stanche, And it was ayed
 of another howe men might kepe him from moche dryn-
 king, And he answered in beholdinge Wele the grete Incon-
 uementis that be fall the drunken men. And Eugene
 sayde, Many persones hauyng reason and vnderstandyng
 apen candell, and light for to ete their mete, but fewe per-
 sones ther be that kyndell a sharpe ther Wittes in getyng
 sciences for the prouffyte of their saules. And Esccon sai-
 de, deth is displeasunt to all persones sauff to the Wysemen
 for sapience is the thing that moost lettith the feere of deth
 And adrien sayde, If I shulde nat loue sapiēce, but be cau-
 se she dispraiseth deth, yet shulde I loue her, And hermes
 sayde, the grete prouffyt that I haue founde in sapience Is
 that I haue composed and knyt all my thoughtes in one
 And quirannis said, A man may not be withoute though-
 tes, he ought to remēbre the thinges ppetuel. And sayde
 som thinke it goode, that euery body were of like condicion
 but thinketh the contraxpe, for then euery man wolde com-
 mande and non obeye. And demepates sayde Whan thou co-
 mest into a straunge countre, hearken diligently, after the
 langage & reason of thy peple, And If thou fynde thy self
 as Wyse or Wyser then they, Endoctryne them, And elles
 peyn thy self to lerne of theyre lore and doctrine rather

than to besy the in other ydell and? Sayne occupacions ¶ A
phylosopher Whiche Was discipule of Pythagoras saide + He
ought not to be callid? manly that Will strike him + that
can not defende him self ¶ And? Sylde seyd In all thyn
gys the meane is best And? to lyue Warely is a grette tre
sure . And? to lyue Wastfully causith pouerte And? yet it
is impossible to please alle men ther With ¶ And? sayd? he
not Wrath With him that sayth trowth . haue patience and
good? shal come to the therefore ¶ And? saide the Wikkyd?
lordis resemble to the dronken men that in their dronken
ship hate all fayre & goode vertues and? louen alle vices &
filthies but When his dronkenschap is passed? he is ashamed
of his dedis ¶ And? saide A kyng of goode Witte & discre
cion ought to be Wel content and? pleasid? ; When men of
fre him their seruice And? ought in his peas and? prospe
rice to Worship & cherisse his knyghtis & men of Werre & to
paye them Wel their Wages . all be it be Wene to haue none
enemys . for he can not be sure . howe sone he shal haue neede
of his seruauantis ¶ And? Melious sayd? He is not ris
che . to Whom the richesse lasten but litil . ne fre When they
may be lightly taken . But the laudable Rychesse ben
thoes . that duren perpetuelly ¶ And? Brakalyke saide
The couetous man . hath noo reste . And? the nygardy
may neuer be Ryche ¶ And? Phelype kyng of Mas
cedone sayd? to thoes that counseyllid? hym to breyn the Cy
te of Athenes . Whan he hadde Wonne it . We shuld?
than seme men dyscounfynt . Where We haue ouercomme
our enemyes ¶ And? Archydes sayd? . The tynge
may Well make lesyngis . Withoute thassent of the herte

And therefore it is conuenient that the tongue & the hert to
be of one opinion ¶ And sayde, Make no desir to god for
that, that thou mayest wel haue, Whiche is suffisauce but
pray and require him that, that thou hast may suffice the
Pythagoras saide, he that beleueth not the resurrection of man
is like a dome keeste that fallith for febilnes ¶ And saide
A man ought to do his Werkis, by deliberacion, & by grette
prouision and not sodaynly ¶ And saide if thou wyl ex-
ceede thyn enemy, calle him no foole nor tale teller nor olde
none of his vices, for thy blamyng, Wer to him a grette
laude ¶ And saide he that wol be laudid, of his Werkis
ought to haue a trewe frende to raporte them ¶ And saide
kepe thy frende aboue all thingis, And thinke what losse
thou shalt haue, if thou take a trewe frende, if thy house fal-
leth down, thou shalt not lese therby, but the departing of the
stones & the tymbre, but if thou lese thy frende, thou mayst
gete therby many enemyes ¶ And saide When a man is in
grette Ire & Wrath, he may be likened to an house taken with
fire in Whiche, for the quantite of the smoke & of the noyse of
the fiere, ther may no man se ne here therein, & may also be
likened to a ship in an outrageous tēpest in the see, Why-
che wil not be wel condyted nor stered for the feruentnesse
of the same tēpest, & so When a mannes blood & courage is ste-
red with Wrath and Ire, ther may no perswasions nor hol-
som counseil auaille nor stere him to his proufit, and is so
cursid that altil sparke of hit makith lightly a grette fie-
re, yet Wrath is many tyme pacified by silēce, as the fiere
quenchith when the brandis be taken away, Also a droncken
man can nat perceyue his dronkenhip til he be sober, & after

When he seeth another droncken, he knoweth thereby in what
 case he was in. Also the angry man returneth by his
 patience & seeth another angry, may well perceive his owne
 defaultes. ¶ And sayde. We see commonly women somer
 angry than men, they seeke men rather than they hole. the olde
 man lightlyer than the yonge. Wherefore it is to be thought
 that wrath cometh of febleness of courage. And a maist
 tre rebuked his clerke sayng, holde thy peas bondemans sone
 And he answered. I am not the lesse worth for my kynne
 But thou art the worse for thy conditions. ¶ And saide. A
 wise man ought to saye that, that is convenient & somtyme
 to here that, that is not to be saide. ¶ And saide ther is no
 thing that greueth somoche thy frend, as to shewe him that
 thou hast him suspect. ¶ And saide. Companie & dele so with
 the peple, that they wische after thy presense. When thou art
 absent, & that they lament & bewaile thy dethe. A man wepte
 when his soone was boren. And it was asked of him why
 he wepte & ought rather to be ioyeful. And he answered. I
 wepe for my sone that goth now towarde his dethe. And
 it was asked of him what maner peple he leest hated. And
 he answered. thoo that may nother help nor hurt & that doth
 nother good, nor harme, for the euil peple hate the good, and
 the good hate the euil. ¶ And saide. Custume is harder to bre
 ke than nature. ¶ And saide ther ben ij. maner of abstinence.
 One is with good wil, & the other by force. Whiche is not
 good. ¶ And another saide. speke but prouffitable thinges
 nor ete no more than for thy sustynance, & seeke to haue no
 thing, but that is possible to be had. & ne compleyne the not
 of thy frendis, take not vnhope of that, that thou maist not

amand. **A**ll the nothing of the covetous man, teche that thou
 can. pene that thou hast. have patience in thy aduersities
 So to be written in thy scale or in thy signet, bothe good pe
 ple and bad, shal orde, & beholde that sentence often. And
 sayd. Short remembraunce and hastenelle of speche ma
 keth many a tyme man fayle and erre in his Judgement
And one rebuked a Wiseman, To the Whiche the Wyses
 man saide. Thou rebukes me nat of alle my vices. And
 It was ayid of him. Why he wolde haue no sone, he ansuerd
 I had leuer be withoute. for When I beholde the grette los
 ue that amay hath to his chylde and the grette paynes and
 troubles he hath to bryng him vp. and atte last must lese
 him. that sorowe were more to me. than the Joye. **I**t was
 aduised one that was gopng in a ferre vyage, that he shuld
 nat holde his Jurney. lest he dyed therein. And he ansuerd
 That deth is a ll one to me. he it in other Countrees or at
 some. **A**nd It was ayed of another What thing is not
 to be don, though it be iuste & trewe. And he ansuerd. amay
 ought not to prayse him self. of any of hys goode dedis
And saide It is somtyme good to spare the soth for to
 pene hope to his enemyes, & to saue his frendis from deth
 for trowth nedeth nat alwayes to be said. And it was ay
 id of him what thing was most delectable. And he ans
 uerd that one is not sure to kepe long in one degre & is most
 difficile to be folde. **A**nd saide A man that desireth to co
 me to any grette wele. ought not to leue it though he attemp
 not thereto at the first. but ought to continue his entrepris
 for it cometh at oo tyme. that cometh nat at. **C.** **A**nd
 seid the Wysesman is not decepued by flateringis decepuable

or Swete Wordes, like as the Snake, Whiche is taken & eten
 by the peock in beholding the fayr fethres of his taile. And
 alwitty price may helpe him in his Warres as Bele Wyth bad
 people as Wyth good in diuers maneres ¶ And sai
 de If thou hate amay, thou oughtest not therefore hate alle
 hys seruantes ¶ And sayde, Though amay haue bought
 a booke It compelleth hym not to stude and red therein
 ¶ And sayde, Men ought to serue god in .v. maneris, that
 is to Wytte, to yelde him graces for the benefetes that he
 hath geue hym, to beere patiently his aduersities to speke
 trewly, to paye all that he promitteth, to Iuge right Wylly
 to be temperate, to do goode dedis after his powber or he be
 required, to Worshewe hys frendis, to foryeue the faultes
 of hys enemyes, to desyre nor do any thing to any man
 but as he wolde be don to, ¶ And one Was blamed because
 he hadde geuen hys siluer to an awyll persone, being in nes
 cessite ¶ And he sayde, I haue not geuen hym my siluer
 for his badnes, but by cause he Was in necessite ¶ And sai
 de exercite of diuers labours is helth and delectacion of the
 body ¶ And Was axed him, sithen Whan he Was Waxed
 Wyse, ¶ And he answered, sithen the tyme that I began to
 dispraysse and mystreyst my self, he herde a man rehearse le
 singis and vntrewbe Wordes, To Whom he sayde, If thou
 hardest another sey, that thou sayest, thou woldest not be
 leue him Wherfore thou maeyst wel thinke noman bileueth
 the ¶ And Aristophanus sayde, Victorie of Worde is not
 Victorie in dede, but the tray Victorie is in the Werk, And
 Anaxagoras sayde A good Wyseman fereth not the dede
 for Wyfdom gouerneth his Witte, and his tōge & his wyce

trowth gydeth his herte and his Will, pytie & mercy ben
 his frendis, sekmg of Wpsemen ben his fete, his lordship
 is Justyce, his reigne is mesure, his swerde is grace, his
 Wepyn is peas, his wolbe is saluacion, his knyghthode is the
 counseyll of Wpsemen, his ornamentis ben strength, his
 tresoure is discipline, his loue is the companye of goode pe
 ple, his loue & al his desir is to fle sinne & to serue & loue god
And saide A grette tresour ys to haue frendys & is a
 noble affection, Wherfore it is conuenient to cherisse & kepe
 hem wel, & to wime one by another as ofte as byrdes dra
 wen many into her company **A**nd a king asid of a Wpse
 man Whom he reputed to be a goode Juge, And he ansuerd
 He that is not deceyued by flateries, that is not corrupt
 by yestes, & is not deceyued for faulte of discrecion **A**nd
 another saide Sclandzers ben wors than theues, for theues
 stele but the goodes & sclandzers take and dystrope loue
And another said Wors hpp yuen without cause atte last
 tourneth to shame **A**nd another saide It were better to
 be in companye & conuersaunt with a serpent, than with
 an euil woman **A**nd saide one ought to doute the subtili
 ties & craftes of his ennemy if he be Wpse, & if he be a folc than
 drede his folies **A**nd another said, the most liberal in this
 Worlde is he that reputed for a grette thing the goode dedis
 that he don to him, & that he reputed for litil that he hath don
 to other, & that holdeth him content with that he hath be he
 puer or riche, **A**nd said the most nigard of al men is he that
 asid importunately after he is ones demed & refused his as
 king, **A**nd another said enuie distwialth the worlde & fretteth
 & wereth it as the filth of a gouge doth the iron. **A**nd

another sayde, like as no thing may be Writen in a peyre of
 tables all redy Wryten in Without the first Writing be put
 out, All in like Wyse the Vertues & noblesses may not be
 hadde in no body Withouten the Vices & Wretchednesses ben
 first put away. **A**nd another sayde like as a man may not
 all at ones, by holde With one eye the skye, & With othre the
 erth, In like Wyse a man may not arredeye & dispose his
 Wytte to Vertues, & to Vices to gyder. **A**nd another saide
 the right stede faste loue is Whan the frendis ben of like con
 ditions, and if they be dyuerse or contrarious Vnnethe that
 loue may long endure. **A**nd saide peple ought to do Wite
 their King & him obeye With feye & in loue. **A**nd som ayed
 him Whan the Witte of man Was parfeyte, **A**nd he sayde
 Whan that he spekethe trowth. **A**nd another saide the enui
 ous hateth the liberaill, & the nygarde is Wroth With that
 another spendeth. **A**nd another saide all getting may not
 be iustified ne helth may not be glotomie, ne frendship With
 decepcion, ne noblesse With hadde discipline ne loue With pri
 de ne iustice With necessite ne rest of hert With enuie ne Wit
 te & discrecion With Vengeaunce nor pces Withoute gfeil.
And another saide truste not afoole nother for loue ne for
 neyghbourship for it Were as good to haue to thy neyghbour
 abuse take With fiere. **A**nd another saide he is thy grete enne
 my Whos Werkis ben harde bitre & noyng to the & his Wor
 des swete & curtopis. **A**nd another saide the Wysemen endure
 here all their lyues lastyng, & after their deeth their goode Wor
 kes shal lasten in menes myndes. **A**nd another saide gsidera
 tion of the ende of the Workis helpeth moche to the goode gclusi
 on. **A**nd another saide thou ought to loue though thou be not

Loued? **A**nd another sayde afoole Weneth euer that god
 hath no thing Wele don nor employed, but that he hath po-
 uen him & semeth that he wolde haue made & ordeigned this
 World better than god hath don, how be it he can not goiue
 his owne pson onely **A**nd another saide he Willing to
 pae the neddy peple, & in so doyng thou shalt do seruice & ple-
 aser to our lorde god **A**nd another saide better is amay
 to holde his peas than to qtrarre & argue With a foole, & is
 as goode to haue the ennemyte of bad peple as their frende
 ship, & the harde & the sharp lpf in Wele doyng is better than
 the swetest in doyr & enl & dis, & it is better to be Without
 fame than to haue hit had, & pouerte is better than the riches
 of kepte pves, & the pure man Without Vices is better than
 the riche man that is Worshipped for his simes **A**nd ano-
 ther saide It Were better not to knowe an iniust king than
 to be his geyllour, or nept in his gce **A**nd another said
 If thou pae for to haue fame onely therby, that is not like
 ralite for thou dost it but for thyn owne auaille **A**nd ano-
 ther said He is of no laudable lpf that is not this day as
 good or better, as he Was the day passed **A**nd another said
 thou shalt not molle haue that, that thou desirest Without
 that thou bere paciety the greues that thou Woldest not haue
And another said a meyn shall be in thy handes as long as
 he shal truste the, **A**nd it Was apid of a Wyseman, Why he
 desired not to haue a sone, he ansuerde, bicause that I haue
 had ynough ado for to chastyse my body & to adresse my sau-
 le Without hauing any other pson to rule or teche, **A**nd it
 Was apid of him, Who Was that most repenteth hym in
 this World, **A**nd he ansuerd, The Wyseman at hys

weth, by cause that he hath not brought after sapyence and
he that hath don good to an vnkynde man ¶ And it was
axed of him, what thing increaseth the labbe, he answered
trowth. ¶ And what sustyneth trowth, Reason and Wytte
and wherby is Wytte gouerned, by keepyng of the tonge, &
how is the tonge kept, with pacience, what causes pacience
dred of god, and what causes dred of god, Often to
speke & remembre weth, and to considere & knowe his frail
nes ¶ And another said superfluyte maketh the body seke
Wyn troublith the Wytte, Wrath is gtrape to wysdom, but
tēperance conforteth the hert, and put adweye all heuynesse
and causith helth ¶ And saide howe he it that a wyseman
he of losse kynred, yet is he noble, & though he be a stranger
he shold be worshipped, & though he be pouer yet the peple
haue neede of him ¶ And another saide he that endureth, &
taketh no payn in his youth restith him not in his aage
¶ And another sayde the errour of a foole yueth litil reste
to his thoughtis ¶ And another saide the tonge of a discrete
man is in his herte & the herte of a foole is in his tōge, ¶ And
another saide not withstanding, thy nature vse eny more
goode & laudable gdicions, ¶ And another saide aman ought
cōtinuelly to inquire what men say of him & where in they
labbe him & wher in they blame him, yf they labbe him he to
pau that caluse continuelly withoute pride th rof & yf they
blame him, he to beware from fallynge any more to that ca
as and not to hate hem for thair auertissement ¶ And
sayde he is wyse that is humble and meke in hys myght &
pouoir : ¶ And whan he is in grete astate to dyspraysse the
worlde, and is attēperate in grete auctorite. ¶ And one

desireth of a Wyseman to telle him the difference betwix
this World and the other World. And he answered this
World is Adrewe. And the other World is a thing a wa
ked. And another sayd. Better is to speke Wele than
to kepe Silence, and better to kepe Silence than to speke aul
And another saide I haue acompayned me with the ri
che men & haue seen their riche arraye clothinge & other thin
gis better than myn Were. Where vpon I had suche enuie &
melancolye that I might haue no reste in my self. Than I
acompayned me with pouer men, like as I Was, & than I
Was satisfied and in peace. And another saide like
as a man that is in a derke haue may not se his propre fi
gure. In like Wyse the saule that is not clene nor pure may
not cleuely see perceyue ne knowe the trewe & p'sp'te good
nesse of almighty god. And another saide like as the
children Whan they be borue in payne & entred into this World
resioyffe hym after Whan they be grete, & fele the delices and
eases thzof. In like Wyse men be sorrowfull Whan they shal
dye. yet if they haue l'ued Wele. they go after in to a
better World. Where they than shal resioyffe them perpetually
And another sayd. As the goodnesse of Wysemen
goth euermore in amending. In like Wyse goth the malices
of the fooles euery day in empayring. And another saide
If thou correct a Wyseman, he shal thanke the therfore, & if
thou teche a foole, he shal dyspreyse the. And sayd He
ys thy array frende, that in thy necessite offereth hym self
and alle his goodes vnto the. And another saide the
gouernour of a Wyseman is patience & the gouernour of a
foole is pride. And another sayd aman that is stowthful

in his Werkis is comonly enuious of the Wele of othe men
And another sayde. It is goode to enquire trues of thinges
 vnknowen, for the first question is of Wille, and the
 seconde is of discrecion **A**nd another saide trouth is gods
 messager, wherefore he must be worshipped, for the loue
 of his maister **A**nd another said, he that multiplieth his
 temporall goodes dyminueth his espualles **A**nd another
 saide thos that beleue and drede god stedfastlye haue not
 delectacion but onely in hym & in his Werkis **A**nd ano
 ther saide the moost laudable Werkis that one may doo is to
 obeye the mandemetes & pleaser of our lorde god, and the
 Werke of the body Joigned to the Werke of the herte is mo
 re laudable than the Werke of the herte onely **A**nd ano
 ther saide the euill creatures beyn worse than serpentes Lyons
 or caraynes, **A**nd in like wyse as vpon the ertlye, there is
 nothing better than the goode creatures, Right so there is no
 thing worse, than thos that be wyllked **A**nd another
 saide he that taketh vpon him higher astate, than to him his
 longith, putteth grete peyn to be euill spoken of **A**nd a
 nother saide he that wyll haue reste in his lyffe, ought to
 kepe him from .iiij. occasions, the first is that he ought not
 to be wroth though som creature lyue, whiche he wolde haue
 dede, seconde is yf som dye whiche he wolde haue alpyue, the
 therde is, if he hath not that, that he desireth, and the foure
 the is yf he see that fortune raise and bring vp somother of
 lower degre than he is **A**nd another saide to entermedle
 and dele littill with wordely Werkis is a thing that may
 beste kepte aman from alle incouenientis **A**nd another
 saide the more a wyfeman is alone the greter is his Joye

be it day or nyght And another said the euil disposed King
is like a carapgne þ maketh the erth stonke aboute it, & the
goode kyng is like the fayer renyng rquire that is prouffy
table to the creature ¶ And another said The Wpsemen ar
nat content to prouffyte onely thm self, but semblably do
auatage to other, & the fooles hurte not onely thm self, but
rather take grete labour to hurte and trouble other folkes
¶ And another said, afoole for a litil thing, exposeth him
lightly to fortune ¶ And said thou maiest not be so wele
arayed nor be seen, as with trowth ¶ And another sayde
absteynyng from Wrath & couetise is laudable thing as wele
in this Worlde, as in the other ¶ And another saide, he that
yeueth gseile & prayseth it him self wolde feyn be callid dis
cret ¶ And another said lete not to do wele though thy good
dedis ben not knowen, for wel doynge is so goode of hit self
that it shalbe vailable ynough to the acte last ¶ And ano
ther saide, amay of goode discretion, ought not to exercise
him in thinges impossible, ne say thinges not vailable, ne
spende more than his Wynnyng is, ne promette more, than he
may full fille ¶ And another said, amay may haue but payne
& laboure in this Worlde ¶ And said he that eteth not sal
dye for hungre, & if he eteth more than ynough he shalbe seke
Wherfore it is a diffiake thing to amay to be long in helth
¶ And another said trust him not þ forswerith his feith for
Worldey thinges ¶ And another said Ielnesse engedreth ig
norance, & ignorānce engedreth errou ¶ And another said,
thou shalt fmd eueri where clothynge mete, & place for to dwel
le in if thou be ought, but & that suffiseth the not þ is to the
necessarie, thou shalt be subget to couetise, & yet thou shalt

lakke thy desir. And another saide In long sleeping is no
 prouffit / but harme is to vse it / & a man ought to beware
 that he dispende not half his lyf in Idelnesse. And another
 saide the goode saule wol haue no rest in this world than he
 that wol haue a goode saule / ought to beware of rest. And
 another saide beware of the cōpanye of a lyeer in all thy wer
 kis / be they in grete auctorite or in smal. And another saide
 he that loueth the With feynt loue & for worldly thingis shal
 hate the in lik wyse / but he that loueth the for the ppetuel We
 le shal growe eūmore in thy loue. And another saide gouerne
 the so Wele that thou kepe the from auil doing / & suffice the
 With the goode dedis that thou shalt do kespe. And another
 saide he that wil wite Whether his saule be noble & clene / or
 foule & corrupt / he ought to gsideve his dilectacion & his gsci
 ence / & if he delyteth hym in doing good vertues & noble thin
 gis Without harm / than his saule is clene & noble / & if he de
 lyteth hym in doing foule & trāsitorie thinges & of no value
 than his saule is foule + for euery thing respoyeth With
 his seblable / the good With the goode / & the auil With the auil
 And another saide he is happy that gooth the right wey / for
 he findeth sōner the place whedir he wol'd go / & he that goth
 owtte of his weye / the more he goth / the fertyher he is behinde
 And it was ayid of a wyseman what was p̄faytte folye / he
 ansuerd to thynk to com to a good astate & p̄sperite by bad
 Werkis / to loue falshe & hate trowth / to take delectacion in ri
 chesses / & to trust euery man. And it was ayid of hym what
 is the signe of litil foresight & litil knowlege / he ansuerd one
 to yare trust wher he hath ben deceyued. And suffice you With
 the trāsacion of the sayngis of these philosopheres .:·

Here endeth the booke namede the dictes or sayengis
of the philosophres enprynted, by me William
Capton at Westmestre the yere of our lordy .M.
CCCC. lxxvij. Whiche booke is late translated out of
frenshe into englyssh . by the Noble and puissant lordy
Lordy Antone Erle of Ryuers lordy of Scalis & of the
Ile of Wyght, Defendour and directour of the siege apos-
tolique for our holy Fader the Pope in this Royame of
Englondy and Couernour of my lordy Prynce of Wales
And It is so that at suche tyme as he had accomplisshid
this sayd Verke it liked him to sende it to me in certayn
quaypers to ouerse, Whiche fozthwith I sawe & fonde therein
many grete, notable, and wyse sayengis of the philosophres
Acordyng vnto the bookes made in frenshe Whiche I had
ofte afore red, But certaynly I had seen none in englyssh
til that tyme, And so afterward I cam vnto my sayd
lordy & told him how I had red & seen his booke, And
that he had don a meritory dede in the labour of the transla-
cion thereof in to our englyssh tynge, wherin he had deseruid
a singuler laboure & thank &c. Thanne my sayd lordy desired
me to ouerse it and where as I sholde fynde faulte to cor-
recte it, wherin I answered vnto his lordship, that I coude
not amende it, But if I sholde so presume I might apaire
it, For it was right wel & conyngly made & translated
into right good and fayr englyssh, Notwithstondyng he
willed me to ouerse it & shewid me dyuerse thinges whi-
che as him semed myght be left out as diuerse lettres nns-
siues sent from Allisander to daniel and aristotle & eche to
other, Whiche lettres were lxxij appertinent vnto to dictes

and saynges aforesayd for as moche as they specifye of
other maters. And also desired me that don to put the sayd
booke in printe. And thus obeying hys request and com-
maundement I haue put me in deuoyr to ouerseie this hys
sayd booke and beholden as nyghe as I coude holde It accordeth
wyth the rygynal keyng in frensch. And I fynde
nothyng dyscordant therein. Saut onely in the dyctes
and saynges of Socrates. Wherin I fynde that my saide
lord hath left out certayn and dyuerse conclusions to
chynge Women. Wherof I meruaylle that my sayd lord
hath not wreten them. ne what hath meuyd hym so to do
Me what cause he hadde at that tyme. But I suppose that
som fayr lady hath desired hym to leue it out of his booke
Or elles he was amorous on somme noble lady. for whos
loue he wold not sette yt in hys booke. or elles for the
very affection, loue and good wyll that he hath vnto alle
ladies and Gentylwomen. he thought that Socrates
spared the softe. And wrote of Women more than trouth.
Whiche I can not thinke that so trewe a man & so noble a
Philosophre as Socrates was shold wryte other wyse
than trouth. For If he had made faulte in wrytyng of
Women. He ought not ne shold not be beleuyd in hys
other dyctes and saynges. But I apperceyue that my
sayd lord knoweth veryly that suche defaultes be not
had ne founden in the Women born and dwelling in the
se parties ne Regions of the World. Socrates Was a
Greke born in a fere Contre from hys. Whiche con-
tre is alle of other condycions than this is. And men
& Women of other nature than they be here in this contre

For I Wote Wel, of What someuer condicion Women ben in
 Grece. the Women of this contre ben right good, Wyse, play
 sant, humble, discrete, sobre, chaste, oledient to their husbon,
 dis, trewe, secrete, stedfast, euer besy, & neuer ydle, Attempe
 rat in speking, and vertuous in alle their Werkis, or atte
 leste sholde be soo, For Whiche causes so aydent my sayd lord
 as I suppose thoughte it Was not of necessite to sette in his
 booke the saingis of his Auctor socrates touchyng Women
 But for as moche as I had comādemēt of my sayd lord
 to correcte and amende Where as I sholde fynde faulte, and
 othex fynde I none sauf that he hath left out the se dictes &
 saynges of the Women of Grece, Therefore in accomplissing
 his comandement for as moche as I am not in certayn Whe
 der it Was in my lordis coppe or not or ellis perauenture
 that the Wynde had blowe ouer the leef, at the tyme of tra
 lacion of his booke, I purpose to Wryte the same saynges
 of that Greke Socrates, Whiche Wrote of the Women of
 grece and nothyng of them of this Royame, Whom I sup
 pose he neuer knewe, For if he had I dar plainly saye that
 he wold haue reserued them inespaciall in his sayd dictes
 Allway not presumyng to put & sette them in my sayd lor
 des booke, but methende aparte in the refer sayll of the Werkis
 humbly requirynge al them that shal rede this lypyl refer
 sayll that yf they fynde ony faulte tarette it to Socrates
 and not to me Whiche Wryteth as here after foloweth

Socrates sayde That Women ben thappaylles to
 cacche men, but they take none but them that wil
 be pure, or els them that knowe hem not And
 he sayde that there is none so grete empeschment vnto aman

as Ignorance, and Women. **A**nd he saide a Woman
that haue fyre, of Whom he saide that the hotter haue the colder
And he saide a Woman like, of Whom he sayd that the
euyl restyth and dwellyth with the euyl. **A**nd he sa-
we a Woman brought to the Justyce, and many other Wo-
men folowed her weping, of Whome he sayd, the euyl ben
soy and angry bicause the euyl shal perisse. **A**nd he
saide a Jong mayde that lerned to Wryte, of Whom he sayd
de that me multiplied euyl vpon euyl. **A**nd he sayd
that the Ignorance 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, **A**nd Whan he
is gouerned by the conceit of Women in that he knoweth
that they knowe not. **A**nd he sayd vnto hys dyscyples
Wylle ye that I enseigne and teche you, howe ye shal mo-
we escape from alle euyl. **A**nd they answered, ye. **A**nd
thenne he sayde to them, For what someuer thing that it
be, kepe you and be wel waaz that ye obeye not to Women
Who answered to hym agayn. **A**nd what sayest thou by
our good moders & of our susters, He sayde to hem, Suffi-
se you, with that I haue sayd to you, For alle ben sembla-
ble in malice. **A**nd he sayde, Who someuer wyll acquere
and gete science, late hym neuer put hym in the gouernaun-
ce of a Woman. **A**nd he saide a Woman that made her
fresshe and gaye, to Whom he sayd, Thou resemblest the
fyre, For the more Wode is leyd to the fyre the more Wode
it brenne, **A**nd the gretter is the hete. **A**nd on a tyme
one appoyd hym, What hym semed of Women. He answered
That the Women resemble vnto a Tre called Edelfla

Whyche ys the fayrest tre to beholde and see that may be
 But wythin it ys ful of tenyn **A**nd they sayd to
 hym and demanded wherfore he blamed so women, and
 that he hym self had not comen into thys world ne none
 other men also wythoute hem. He answered. The woman
 ys like vnto a Tre named Chassorgnet. on Whyche tre
 ther ben many thynges sharpe and pyckynge. Whiche hur
 te and pycke them that approche vnto hys. And yet ne
 uertheless that same tre bringeth forth good dates and
 swete. And they demanded hym, why he fled from the
 women. And he answered. For as moche as I see them
 flee and eschewe the good, and comenly do euill. And
 a woman sayde to hym. Wylt thou haue any other woman
 than me. And he answered to her. Arte not thou ashamed
 toffre thy self to hym, that demandeth nez desireth the not

In these ben the dyces & sayengis of the phylosoph
 Socrates whiche he wrote in his booke. And
 certaynly he wrote no worse than afore is referred
 And for as moche as it is acordant, that his dyces and
 sayengis shold be had as wel as others therfore I haue set
 te it in thende of this booke. And also somme psones per
 auenture that haue red this booke in frensshe world haue
 arette a grette defaulte in me that I had not do my deuoir
 in visiting & ouersceyng of my lordes booke according to his
 desir. And somme other also happely might haue supposed
 that Socrates had wrote moche more ylle of women than
 here afore is specified. wherfore in satisfieng of all parties
 & also for excuse of the saide socrates I haue sette these saide

Dyces & sayengis a parte in the ende of this booke, to the effect
that yf my sayd lord or any other persone what someuer he
or she be that shal rede or here it, that If they be not Wel
pleysyd Wyth all that they Wyth a penne race it out or els
lys rente the leef out of the booke, Humbly requyrng and
besechng my sayd lord to take no displaysur on me so pre
sumpnyng but to pardone Where as he shal fynde faulte, and
that it plese hym to take the labour of thenpryntng in gre
& thanke, Whiche gladly haue don my dyligence in thacom
plysshng of his desire and commandement, In Wy
che I am bounden so to do for the good rewarde that I ha
ue resseyuyd of his sayd lordshipp, Whom I besече Al
myghty god to tenece and to contynue in his vertuous dis
posicion in this world, And after thys lyf to lyue euer
lastyngly in heuen Amen

Et sic est finis .♦♦♦

Z
241
D5
1477a

The Dictes and sayings of
the philosophers

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY
