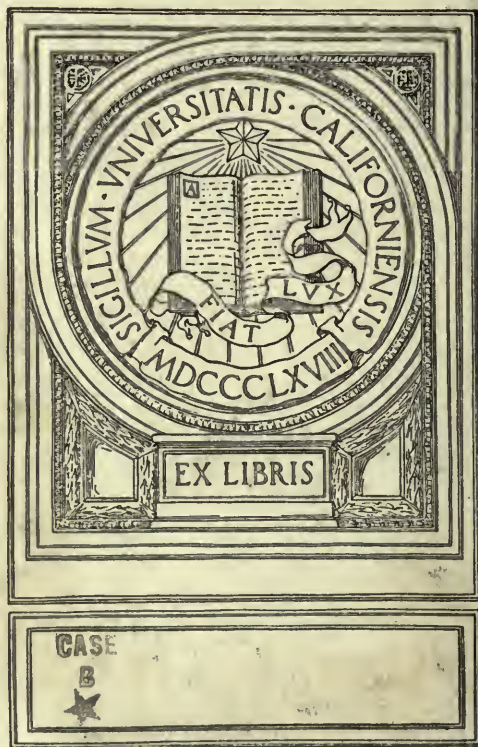
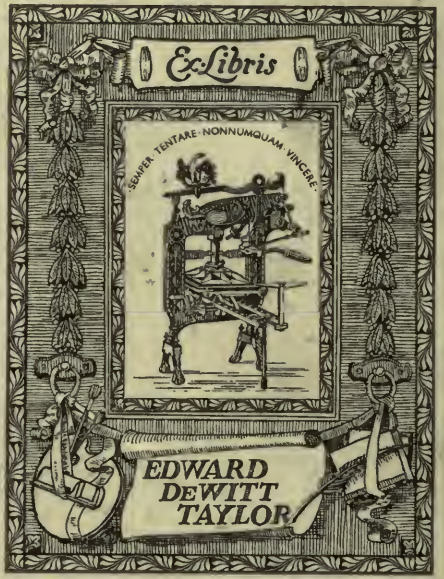
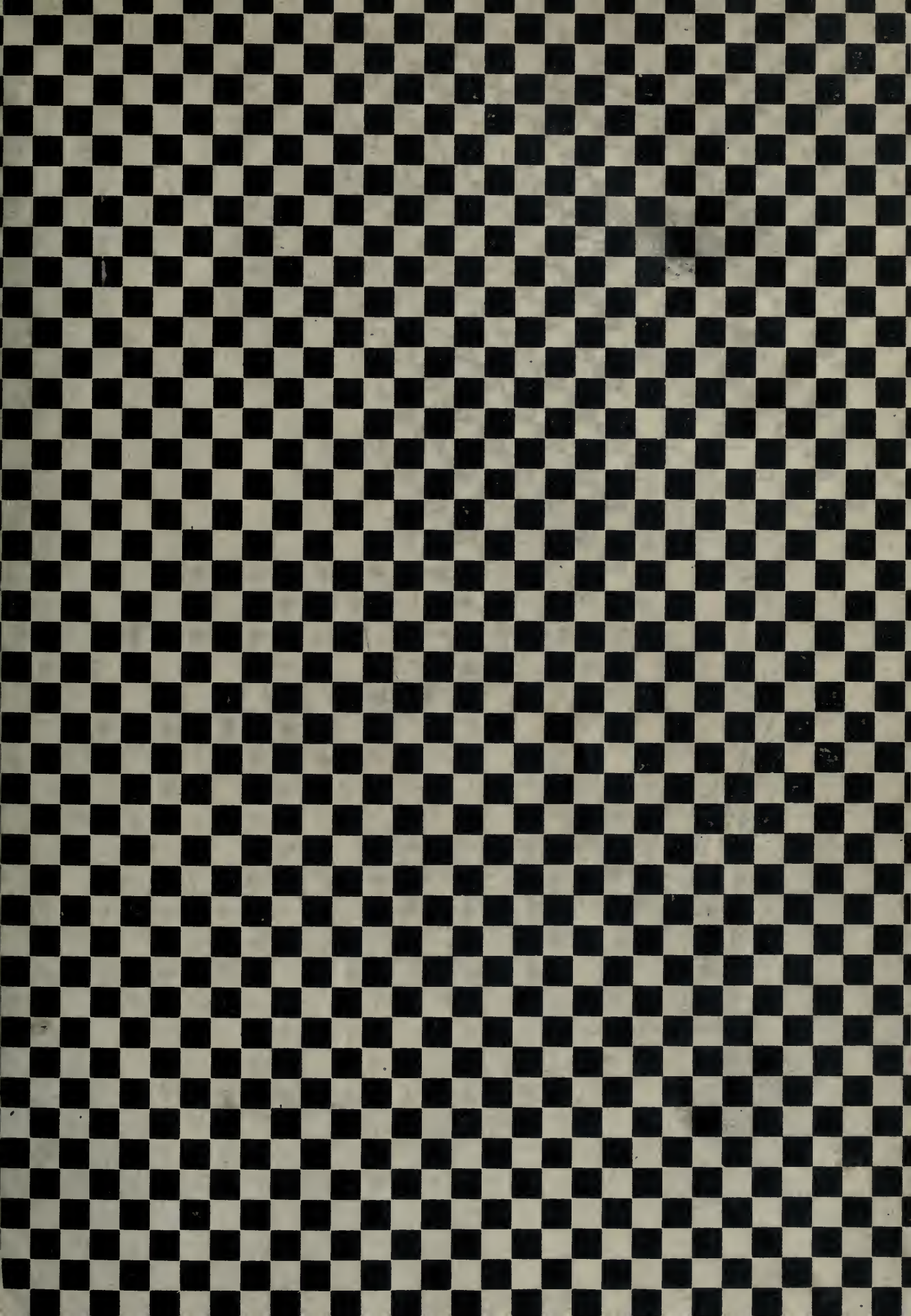


1876







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1919

The Game of the Chess,

by

William Carton.

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CALIFORNIA

t The holy apostle and doctour of the puple saynt
Poule sayth in his epystle . Alle that is Wryten
is Wryten vnto our doctryne and for our ler-
nyng . Wherfore many noble clerkes haue endeouyred
them to Wryte and compyle many notable Werkes and
hystories to the ende that it myght come to the knowlege
and vnderstandyng of suche as ben ygnoraunt . Of Which
the nombre is infenyte / And accordyng to the same saith
Salamon . that the nombre of foles . is infenyte , And
emong alle other good Werks . It is a Werke of ryght
special recomendacion to enforme . and to late vnderstonde
Wysedom and Vertue vnto them that be not leznyd ne can
not dyscerne Wysedom fro folye . Thene emonge Whom
there Was an excellent doctour of dyuynyte in the royaume
of fraunce of the ordre of thospytal of Saynt Johns of
Iherusalem Whiche entended the same and hath made a
book of the chesse moralysed . Whiche at suche tyme as I
Was resident in brudgys in the counte of Flaundes cam
in to my handes , Whiche Whan I had redde and ouerseen /
me semed ful necessarye for to be had in englisse / And
in escheWyng of ydlenes And to thende that some Which
haue not seen it / ne vnderstonde frenssh ne latyn . I dely-
bered in myself to translate it in to our maternal tonge /
And Whan I so had achyueud the sayd translacion , I
dyde doo sette in enprynt a certeyn nombre of them ,
Whiche anone Were depesshed and solde . Wherfore by cause
thys sayd book is ful of hollom Wysedom and requysyte
vnto euery astate and degre , I haue purposed to
enprynt it / shewyng therein the figures of suche persons

as longen to the playe . In Whom al astates and degrees
 ben comprysed / besechynge al them that this litel Werke
 shal see / here , or rede to haue me for excused / for the rude &
 symple makynge and reducyng in to our englisse / And
 Where as is defaute to correete and amende / and in so doyng
 they shal deserue meryte and thanke , and I shal pray for
 them , that god of his grete mercy shal wuarde them in
 his euerlastynge blisse in heuen , to the Whiche he brynge
 vs , that Wyth his precious blood redemed vs Amen

This booke is deuyded and departed in to fouz traytyes
 and partyes .

The first traytye

How the playe of the chesse Was fyrst founden and vnder What kynge capitulo	j
Who fond first the playe of the chesse capitulo	ij
Wherefore the play Was founden and maad Capitulo	iiij

The second traytye

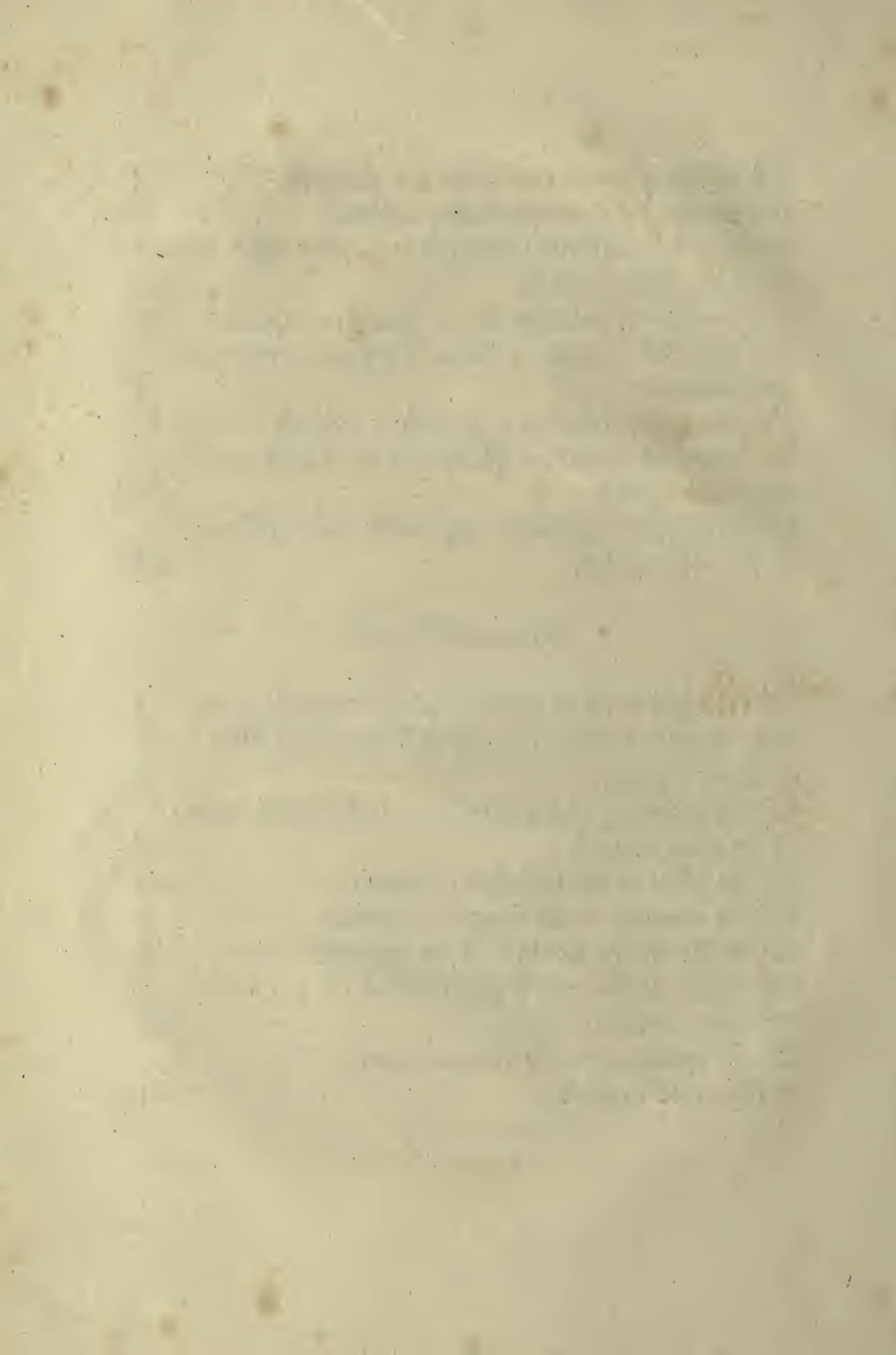
The forme of a kyng of his maners and estate ca	j
The fourme & maners of a quene ca	ij
The condicions & forme of the alphyngs ca	iiij
The ordre of chyualtrye or knyghthode her offyces and maners capitulo	iiij
The forme and maner of wokes capitulo	v

The thizd traytye

The officers & maners of labourers Capitulo	j
The maner & offyce of a Smyth capitulo	ij
The offyce of notaries/aduocates. scriueners and drapers or clothmakers capitulo	iiij
The maners of marchauntes & chaungers capitulo	iiij
The forme of phisiciens . leches spyærs and apotyca, ryes capitulo	B
Of tauerers. hostelers & bitaillers capitulo	Bi
Of keepers of townes . Receyuers of custum and tollenars capitulo	Bij
Of messagers . currouz . Ryhauldes and players at the dysse capitulo	Biiij

The fourth traytye

Of the chesse worde in genere how it is made capitulo	j
The draught of the kyng and how he meueth hym in the eschekwe capitulo	ij
Of the moeyng of the quene and how she yssueth out of her place capitulo	iiij
Of the yssue of the Alphyns capitulo	iiij
Of the meuyng of the knyghtes capitulo	B
Of the yssue of the wokis & of her progresse capitulo	Bj
Of the yssue of the comyn peple/ Whom the padnes represente capitulo	Bij
Of the epilogacion and recapitulacion of this booke capitulo	Biiij



This first chapitve of the first tractate sheweth un-
 der what kyng the playe of the Chesse Was founden and
 maad. Capitulo primo



Monge alle the euyl condicions & signes that may
 a be in a man the first and the grettest is .Whan he fe
 reth not ne dredeth to displese & make Broth god by synne
 & the peple by luyng disordonatly /Whan he wretcheth not
 nor taketh hede vnto them that repreue hym and his by-
 ces /But sleeth them. In suche Wyse as did the emperour
 new. Whiche did do slee his mayster seneque 'for as moche
 as he myght not suffre to be repreuyd & taught of hym. in
 likeWise Was sotyne a kyng in babilon that Was named

Enylmerodach a Jolye man Without Justyse and so cru-
el that he did do heve his faders body in thre hondred pieces
and gaf hit to ete and deuoure to thre hondred hyrdes that
men calle Boultres / And Was of suche condiaon as Was
Nero / And right Wel resemblid and Was lyke vnto his
fader Nabugodonosor • Whiche on a tyme Wold do slee all
the sage and Wise men of babilone • For as moche as they
coude not telle hym his dreame that he had dreymyd on a
nyght and had forgotten hit like as hit is Wretton in the
byble in the booke of danyel • Under this kyng thene Enyl
merodach Was this game and playe of the chesse founden •
Trwe it is that some men Wene / that this play Was fou-
den in the tyme of the bataylles and siege of troye • But
that is not so / For this playe cam to the playes of the
Caldees as diomedes the greek saith and reherceth / that
amonge the philosophres Was the most renomed playe a-
monge al othez playes • And after that cam this playe
in the tyme of alixander the grete in to egypt and so vnto
alle the parties toWard the south • And the cause Wherfore
this playe Was so renomed shal be sayd in the ij chepitre /

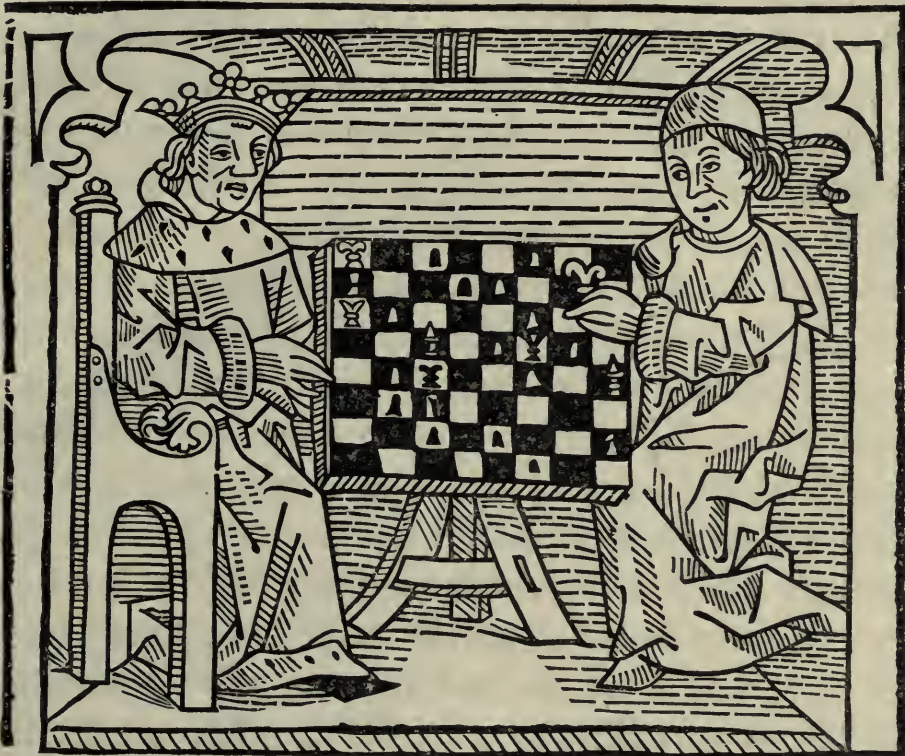
This chapytre of the first tractate shewyth Who fonde
 first the playe of the Chesse. Capitulo ij



This playe fonde a phylosopher of thozent Whyche
 t Was named in caldee Eperfes or in greke philemes:
 toz Which is as moche to say in engliss as he that loupth
 Justyce and mesure / And this phylosopher Was renommed
 gretly among the grekes and them of Athenes Whyche
 Were good clerkys and phylosophers also renommed of their
 connyng / This phylosopher Was so Just and trewe that he
 had leuer dye / than to lyue long and be a fals flaterer
 With the sayd kyng / For Why he kekelde the foul & syn:
 ful lyf of the kyng. And that no man durst blame hym

For by his grete cruelte he put them al to deth that disple
sid him. He put hym self in pael of deth, and lounde &
chees rather to dye than lenger to lyue. The euyl lyf and
dissamed of a kyng is the lyf of a cruel beste. and ought
not longe to be susteyned, for he destroyeth hym that disple
sith him. And therfore reherceth Valerius. that there Was
a Wyse man named theodore cærem Whom his kyng dyd do
hange on the crosse for as moche as he repreuyd hym of
his euyl & foul lyf, and alWey as he Was in the torment
he sayd to the kyng. Upon thy counceyllours and theym
that ben clad in thy clothyng and robes Were more reson
that this torment shold come, for as moche as they dar
not say to the the trowth for to do Justyse rightWyllye / of
my self I make no force Whether I dye on the lond or on
the Water or otherWise / As Who sayth he willed not to
dye for Justyce. In like Wyse as democreon the philoso
pher put out his owne eyen by cause he wold not see that
no good myght come to the euyl and vicious peple Wyth
out right, And also desoztes the philosophre as he Went
toWard his deth. His Wyf that folowed after hym sayd
that he Was dāpned to deth Wrongfully. thēne he ansWerd
and sayd to her. holde thy pees and be styll / hit is better
and more meritoze to dye by a Wrong & vniightful Ju
gement / than that I had deserued to dye.

The thyrd chapitve of the first tractate treteth Wkerfore
the playe Was founden and maad? Capitulo iij



He causes Wkerfore this playe Was founden ben iij
t. The first Was for to correcte and repreue the kyng
for Wkan this kyng enylnemodach sawe this playe / And
the lawns • knyghtes and gentilmen of his court playe
Wyth the phylosopher / he merueylled gratly of the beaulte
and noueltie of the playe . And desired to playe agaynst
the philospher / The philospher answered and sayd to hym
that hit myght not be don / but yf he first lernyd the play
The kyng sayd hit Was reson and that he Wold put hym
to the payn to lerne hit / Than the phylosopher began to

teche hym / and to shewe hym the maner of the table of the
chesse borde and the chesse meyne. And also the maners &
the condicions of a kyng of the nobles and of the comyn
peple and of theyr offycers and how they shold be touchyd &
drawen, And how he shold amende hym self and become
vertuous, and when this kyng herde that he repreuyd hym
he demaunded hym vpon payn of deth to telle hym where-
fore he had founden and maad this playe, and he answered
my right dere lord and kyng .the grettest and most thyng
that I desire is that thou haue in thy self a glorious and
vertuous lyf. And that may I not see, but yf thou be en-
doctrined and wel manerd and that had. so mayst thou be
belouyd of thy peple. Thus than I desire that thou haue
other gouernement thene thou hast had, & that thou haue
vpon thy self first seignourie & maistrie suche as thou hast
vpon other by force and not by right, Certeynly hit is
not right that a man be maister ouer othez & comaundour
when he can not reule noz may reule hym self and that his
vertues domyne aboue his vices, for seignourie by force
and wyll may not longe endure. Thence thus may thou
see oon of the causes why and wherefore I haue founden &
maad this playe. Whiche is for to correcte and repreue the
of thy tyrannye & vicious lyuyng. for all kynges ought
specially to here her corrigiours or correctours and her cor-
rections to holde and kepe in mynde. In like wyse as Va-
lerius rekereyth that the kyng alexandre had a noble and
renomed knyght that sayd in repreuyng of Alexandre
that he was to moche couetous & in especial of the honours
of the world, And sayd to hym yf the goddes had maade

thy body as grete as is thy herte . Alle the Worlde coude
not holde the .for thou holdest in thy right honde al the ozy
ent, and in thy lifte honde the ocident. sith than hit is so
oz thou art a god oz a man oz nought . yf thou be god .
do than Wel and good to the peple as god doth. and take
not from them that they ought to haue and is theyres .
Yf thou be a man thynke that thou shalt dye .and than
thou shalt doo noon euyl , yf thou be nought forgete thy
self . There is no thyng so stronge and ferme . but
that sumtyme a feble thyng casteth down and ouerthrowe
hit . How Wel that the lyon be the strengest best , yet
somtyme a lityl byrde eteth hym / The second cause wher
fore this playe Was founden and maad . Was for to kepe
hym from ydlenesse / Wherof seneque sayth vnto lucylle
ydlenes Without ony ocupacion is sepulture of a man ly
uyng / and Barro saith in his sentences that in lyke Wyse
as men goo not for to goo, the same Wyse the lyf is not
gyuen for to lyue but for to doo Wel and good. & therfore
secondly the philospher fond this playe for to kepe the pe
ple from ydlenes , for there is moche peple Whan so is that
they be fortunat in Worldly goodes that they drawe them
to ease & ydlenes Wherof comyth ofte tymes many euyllis
and grete synnes / and by this ydlenes the herte is quen
chyde Wherof comyth good desperation . The thyrde cause is
that euery man naturelly desirith to knowe and here no
ueltees and tydynges . for this cause they of Athenes
studyed as We rede , and for as the corporal oz bodelye
sight enpesseth and letteth othezwhyle the knowleche of
subtyl thynges. Therefore We rede that democrite the

philosopher put out his owen eyen , For as moche as he
myght haue the better entendement and vnderstandyng .
many haue ben made blynde that Were grete clerkis in like
Wyse as Was didimus bysshop of alexandrie . that how Wel
that he sawe not . yet he Was so grete a clerke / that gregore
nazaz and saynt Jerome that Were clerkes and maysters
to other cam for to be his scolers and lernyd of hym . And
saynt anthonye the grate hermyte cam for to see hym on a
tyme , and emonge alle other thynges , he demaunded hym
yf he Were not gretly dyspleasid that he Was blynde & sawe
not . and he answered , that he Was gretly abasshyd 'for that
he supposid not that he Was not displeasid in that he had
lost his sight , and saynt anthonye answered to hym I mer
uaile moche that hit displeasith the that thou hast lost that
thyng , Whiche is comyn betwene the and bestes . and thou
knowest Wel that thou hast not lost that thyng that is co
myn betwene the and the aungellis , And for thise causes
forsayd the phylosopher entended to put away al pensifnes
and thoughts . and to thynke onely on this playe as
shal be sayd and appere in this / book after .

The second tractate / the first chapter treateth of the forme
of a kyng of his maners & of his estate Capitulo primo



The kyng must be thus maad .for he must sytte
t in a chayer clothyd in purpure / crowned on his heed
in his right hond a sceptre and in the left honde an apple of
golde / for he is the most grettest and hpest in dygnyte as
loue al other and most Worthy. And that is signyfyed
by the crowne .for the glorie of the peple is the dygnyte of
the kyng / and aboue al other the kyng ought to be re-
plenysshed With Vertues and of grace .and this signyfieth
the purpure , For in like Wyse as the robes of purpure ma-
keth fayr and enbelisseth the body. the same Wyse Vertues

makyth the soyle, he ought alwey thynk on the gouerne-
ment of the royaume & Who hath thadmynystracion of Jus-
tyce, and this shold he by hym self pryncipally, This sig-
nifyeth the apfel of golde that he holdeth in his left honde/
and for as moche as it aperteyneth vnto hym to punyssh
the rebelles hath he the septre in his right hond. And for
as moche as mysericorde and trowth conserue and kepe the
kyng in his trone, Therefore ought a kyng to be merciful
and delonayr. for When a kyng oz prynce desireth oz Wyl
be belouyd of his peple lette hym be gouerned by delonayrte
And Valerius saith that deloneyrte perceyth the hartes of
straungers, and amoliffeth and makyth soft the hartes
of his enemyes. Wherof he reherath that phylotratius that
Was duc of athenes had a daughter. Whom a man louyd
so azdantly, that on a tyme as he saW her With her moder
sodaynly he cam and kyssed her. Wherof the moder Was so
angry and sorouful that she Went and requyred of her lord
the duc, that his heed myght be smyten of. The prynce
ansWerd to her and sayd. yf We shold slye them that loue
vs. What shal We do to our enemyes that hate vs. Cer-
teynly this Was the ansWer of a noble & delonayr prynce
that suffred that Bylonpe doon to his daughter & to hym
self yet more. This prynce had also a frende that Was na-
med anispe that sayd on a tyme as moche Bylonpe vnto
the prynce as ony man myght saye. And that myght not
suffyse hym. but he cratchid hym in the Bylage. the prynce
suffryd hym paciently in suche Wyse as though he had doon
to hym no Bylonpe but curtesye. And When his sones
Wold haue auengyd this Bylonpe. he comaunded them

that they shold not be so hardy so to doo / The next day
folowynge Arispe remembred of the right grete bylonye
that he had doon to his frende and lord Without cause,
He fyl in dysmaye and wold haue slayn hym self / Whan
the duc knewe and vnderstood that he cam to hym and
said ne doubt the no thyng. and woze to hym by hys
faith that also wel he was and shold be his friend fro thā
forthon as euer he had ben tofore yf he wold, and thus he
respited hym of his deth by his debonayrte / and in lyke
wise zede we of the kyng pirre to whom was reported that
they of tarente had sayd grete bylonye of hym. for which
cause he maad al them to come tofore hym & demaunded
of them yf they had so said. than one of them answered &
said yf the wynd & the candellis had not fayled thys langa
ge had ben a Jape. in regarde of that we had thought
to haue doon / Than the kyng began to laube. For they
had confessyd that suche langage as was said and spoken
was by dronkenshyp, And for this cause of debonayrte
the peple of tarente tooke for a custome that the dronken
men shold be punysshid, and the sobre men preyed / The
kyng thenne thus ought to loue humylite and hate
falsyte after the holy scripture that speketh of euey man
generally. For the kyng in his wyame representeth god
& god is verite. and therefore hym ought to say no thyng
but yf hit were verzytable and stable, Valerius reherceth
that Alypandre wyth alle his ooste rood for to destroye
a cyte which was namede lapsaze / Whan than a phy
losophre which had to name anaxymenes which had ben
tofore maistr & gouernour of alipandre herd & vnderstood

of his comyng, cam agayn alixandre to desire and requyre
of hym . And Whan he sawe alixandre he supposid to haue
ayyd his request / Alixandre brake his demaunde tofore
and swore to hym tofore he ayid ony thyng by his gooddes
that suche thyng as he ayyd or requyred of hym. he wold
in no wyse doon . Thenne the phylosophes requyred hym
to destroye the cyte Whan Alixandre vnderstood his desyre
& the oth that he hath maad . he suffrid the cyte to stonde
and not to be destroyed / ffor he had leuer not to do his wyll
than to be perziured and forsworn and doo ageynst his oth
Quyntilian sayth that no grete man ne lord shold not
swere . But Where as is grete nede / and that the symple
parole or worde of a prynce ought to be more stable thenne
the oth of a marchaunt , Alas Who kepe the prynces their
promyses in thysse dayes . not onely her promyses but their
othes her sealis and Wrytynges and signes of theyr pro-
pre handes / alle faylleth god amende hit ,

A kynge also ought to hate all crueltie , For We rede that
neuer dyed yet ony pietous persone of euyl deth . ne cruel
persone of good deth / Therefore recounteth Valerius that
there Was a man namede therile a Werkman in metalle,
that maad a boole of coppe and a lityl Wyket on the syde
Wherby men myght put in them that shold be brent therein
And hit Was maad in suche manere . that they that
shold be put and enclosed therein shold crye no thyng
lyke to the boys of a man but of an ore .

And thys maad he by cause men shold haue the lasse
pyte of them / Whan he had maad thys boole of coppe .
he presentyd hit vnto a kynge Whiche Was called philarde

that Was so cruel a tyraunt that he delited in no thyng
but in crueltie. And he tolde hym the condicion of the hole
Whan philerde herde and vnderstood thys . he alowed and
praisid moche the Werke/and after sayd to hym/ thou that
art more cruel than I am /shalt assay and proue first thy
presente and yeste /and so maad hym to go in to the booke
and dye an euyl deth / Therefore sayth ouyde there is no
thyng more resonable thenne that a man dye of suche deth
as he purchaseth vnto other. Also the kyng ought soue-
rainly kepe Justyce/ Who maketh or kepeth a rogame With
out Justyce . of Kerzy force there must be grette robberye &
theft . Therefore rehereth Saynt Augustyn in a booke
Whiche is intituled the cyte of god /that there Was a theef
of the see named diomedes that Was a grette rouer & dyd
so moche harme that the complayntes cam tofore alexander
Whiche dyd hym to be taken and brought afore hym /
And he demaunded hym Wherfore he Was so noyous and
cruel in the see / And he answered to hym agayn / For
as moche as thou art oon a londe in the Worlde . so am I
another in the see / But for as moche as the euyl that I
doe is in oon galey or tWeyn therefore I am callyd a theef
But for as moche as thou doost in many shippys and
Wyth grette puyssaunce and power . Therefore arte thou
callyd an Emperour . But yf fortune Were for
me in suche Wyse / I wold become a good man and
better thenne I now am / But thou the more rycher and
fortunat that thou art / The more Worse art thou /
alexander said to hym I shal chaunge thy fortune in
suche Wyse as thou ne say that thou shalt do it by pouerte

but for euyl and mauayste. and so he made hym ryche, and
this Was he that after Ward Was a good pryncer & a good
Justiaer, The kyng ought to be soueraynly chaste and
this signefyeth a quene that is oonly on his right side.
For it is to be beleuyd and credyble that Whan the kyng
is a good man, Juste trewe and of good maners & con-
dicions that his children shal folowe gladly the same. for
a good sone and a trewe ought not to forsake and goe fro
the good condicions of his fader / for certes it is agaynst
god and nature in partye Whan a man taketh other thene
his propre Wyf, and that see we by byrdes. of Whom the
male and female haue to gyder the charge in keepyng and
nourishyng of their yonge fowles and byrdes. For somme
maner of fowles kepen them to their females oonly / As
hit apereth by storkes dooves and turtills. But the fow-
les that nourisheth not their birdes haue many Wyues and
femels / As the cok that no thyng nourisheth his chickens
And therfore amonge al the bestes that been, man and
Woman putteth moste their entente and haue most care &
charge in nourishyng of their chyl dren & therfore do they
agaynst nature in partye Whan they leue theyr Wyues for
other Women / of this chastete reherceth Valerius an exaple
& saith that ther Was a man of rome Whiche Was named
sapió affricá for as moche as he had conquerd affrique how
wel that he Was of rome born. Whan he Was of xxxiiij yere
of age he conquerd cartage & toke moche people in ostage
among Whom he Was presented With a right fayr mayde
for his solas & plaisur Which Was assured & handfast vnto
a noble yonge gentelman of cartage Whiche Was named

Indiuicable, and anon as this gentyl sapio knewe that not Withstondyng that he Was a prynce noble & lusty/dyd do calle anon the parents & kynnesmen of them & delyuerd to them theiz doughter With out doyng of ony bylonye to her / And the raunson or gold that they had ordeyned for their doughter, gaf hit euery deel in doWaire to her, and the yonge man that Was her husbond saWe the fraunchise & gentylnes of hym, tozned hym self and the hertes of the noble peple vnto the loue & alliaunce of the romaynes, & this suffisith as touchyng the kyng.

The second chapitze of the second booke and treteth of the forme and maners of the quene capitulo secundo



Thus ought the quene be maad / She ought to be
t a fayr lady sittynge in a chayer and crowned With a
croune on her heed and cladde With a cloth of gold and a
mantel aboue furred With ermynes . and she shold sitte on
the left side of the kyng for the amplexions and embrasynges
of her husband like as it is sayd in Scripture in the
Canticles . her left arme shal be vnder my heed and her
right arme shal beclippe and embrace me . In that she is
sette on his left side is by grace geuyn to the kyng by
nature and of right . For better is to haue a kyng by
succesyon thenne by eleccion , For often tymes the elec-
tors and chosers can not ne Wyll not accorde / And
so is the eleccion lest , And otherwhyle they chese not the
beste and most able and conuenient / But hym that they
best loue , or is for them most proffitable ,

But Whan the kyng is by lignage and by trewe succes-
sion . He is taught enseygned and nourished in his
youth all good and vertuous tatches and maners of his
fader . And also the prynces of the wyame dar not so
hardly meue Warre agaynst a kyng hauyng a sone for
to raigne after hym / and so a quene ought to be chaste
Wyse . of honest lyf . Wel manerd and not Curious in
norysshynge of her chyldeyn , Her Wyse dom ought not
onely to appere in fait and Deedes / but also in spekyng
that is to Wete that she be secrete and telle not suche
thynges as ought to be holden secrete .

Wherfore it is comyn prouerbe that Women can kepe
no counceyl / And accordynge thereto Macrobe reherceth
in the booke of the dreames of Scypio . That there Was

a chylde of wome that Was named papius that on a tyme
Went With his fader Which Was a senatour in to the cham
bre Where as they helde theyr counceyl . And that tyme
they spake of suche maters as Was comaunded and a
greed shold he kepte secret vpon payn of theyr lides .
and so departed / And Whan he Was comen home from the
senatourze and fro the counceyl Wyth his fader / His mo
der demaunded of hym What Was the counceyl and Whereof
they spake and had tarped so longe there / And the
chylde answered to her and sayd he durst not telle nor
saye hit for so moche as hit Was defended vpon payn of
deth / Thenne Was the moder more desirous to knowe
than she Was to fore / And began to flateze hym one
tyme / And afterward to menace hym that he shold
saye and telle to her What it Was / And Whan the
chylde sawe that he myght haue no reste of his moder in
no wyse / He made her first promyse that she shold kepe
hit secrete . And to telle hit to noon of the world /
And that don / he feyned a lesing or a lye and sayde
to her / that the Senatours had in counceyl a grete questi
on and dyfference Whiche Was thys / Whether hit Were
better and more for the comyn Welk of Rome . that a man
shold haue two wyues / Or a wyf to haue two hus
bondys / And Whan she had vnderstonde thys / He
defended hyr that she shold telle hit to none other body /
And after thys she Went to her gossyb and tolde to her
thys counceyll secretelv . And she tolde to another .
And thus euery wyf tolde hit to other in secrete / z thus
hit happend anone after that alle the wyues of Rome

cam to the senatoyre Where the senatours Were assemblyd
and cryed With an hygh Voys .that they had leuer /And
also hit Were better for the comyn Wele that a Wyf shold
haue tWo husbondys than a man tWo Wyues , The sena-
tours heeryng this Were gretely abasshyd and Wylt not
to say , ner What /ner how to ansWere . tyl atte laste that
the chylde papire refered to them all the caas and fayt how
hit Was hapend . And Whan the senatours herd and vnder-
derstood the mater they Were gretely abasshyd , & comendyd
gretly the Ingentye and Wytte of the chylde that so Wylsely
contryued the lye rather than he Wold discouere their coun-
ceyl . And forthWyth made hym a senatour , and establis-
shed and ordeyned fro than forthon that no chylde in ony
Wise shold entre in to the couceyl hows amonge them With
their faders except papirus . Whome they Wold that he shold
alWey be amonge them . Also a quene ought to be chaste
For as she is aboue al other in estate and reuerence . So
shold she be ensaumple vnto al other in her luyng honest
lye , Wherof Jerome referceth agaynst Ionynyan . that
there Was a gentyl man of rome named duele+ and this
man Was he that first fond the maner to fight on the Wa-
ter , and had first the victorpe /This duele had to his Wyf
one of the best Women and so chaste . that euery Woman
myght take ensaumple of her /and at that tyme the synne
of the flesshe Was the grettest synne that ony myght doo
agaynst nature /And this sayd good Woman Was named
ylie . And so hit hapend that this duele became so olde that
he stowped and quaked for age . and on a tyme one of his
aduersayres repreuyd & reprochyd hym sayeng that he had

a stynkyng breeth. And forthwyth he went home to hys
Wyf al angry and abasshyd/ and ayed her Why & Wherefore
she had not tolde his defaute to hym that he myght haue
founden remedye to haue ben purged therof, & she answered
that as for as moche as she supposyd that euery man had
the same faute as wel as he, For she kyest neuer ony man
nes mouth but her husbondes. O moche Was this Woman
to be praysted, and haue a synguler laude Wenyng that
this defaute had not ben onely in her husbond, Wherefore she
suffryd hit paciently, in suche wise that her husbond knewe
his defaute sonner by other thenne by her. Also we rede
that there Was a Wedowe named Anna, Whiche had a
frende that counceylled hyr to marye. For she Was yonge
fayr and ryche. to Whom she answered that she wold not
so doo in no wyse, For yf I shold haue an husbond as I
haue had & that he were as good as he Was. I shold euer
ben aferd to lose hym, lyke as I lost that other. & thenne
shold I lyue alwey in fere and drede. Whiche I wyl not.
And yf hit happend me to haue a worse. What shold hit
proffyte me to haue an euyl husbond after a good. and
so she concluded that she wold kepe her chastete. Saynt
Austyn reherceth in the booke de Ciuitate dei that in rome
Was a noble lady gentyl of maners and of hygh kynrede
named lucrecia, And had an husbond named Colatyne
Whiche desired on a tyme the Emperours sone named tor-
quyne thorguyllous or the proude. and he Was calle sixte
for to come dyne and sporte hym in his castel oz manor.
And Whan he Was entred amonge many noble ladyes he
saue lucrecia. And Whan thys emperours sone had seen &

aduertysed her deportes . her countenaunce . her manere . & her beaulte . he Was alle rauysshed and espyred Wyth her loue forthWyth . And espyed a tyme Whan her husbond Collatyn Wente Vnto the oost of themperour . and cam in to the place Where as lucreffe Was With her felawshyp Whom she receyued honourably . And Whan tyme came to goo to bedde and slepe she maad redy a bedde nially for hym as hit apperteyned to the emperours sone . And this sylvius espyed Where lucrecia laye . and Whan he supposid & knewe that euery body Was in his first sleep . he cam Vnto the bedde of lucreffe and that one hand sette on her breste and in that othez honde a nakyd swerd . and sayd to her . Lucreffe holde thy peas and crye not . For I am sylvius sonne . for yf thou speke ony word thou shalt be dede / and for feare she helde her peas . Thene he began to praye and promyse many thynges . and after he menaced and thretened her that she shold encline to hym to doo his Wyll . and Whan he sawe he coude noz myght haue his entente he sayd to her / yf thou do not my Wyll / I shal slee the and one of thy seruauntis and shal lay hym alle deed by thy syde . And thenne I shal say that I haue slayn you for your rylandrye . and lucreffe that than doubted more the shame of the World than the deth . consentyd to hym / And anone after as the emperours sone Was departed . the lady sent lettres to her husbond her fader her brethern and to her frendes and to a man callyd brute counceyllour and neuewe to tarquyn / and sayd to them that yester day Sytte the emperours sone cam in to myn hows as an enemye in liknes of a frende . and hath oppressyd me . And

knowe thou Colatyn that he hath dishonouryd thy bedde,
And how Wel that he hath fowled and dishonoured my lo:
dy. yet myn herte is not. Wherefore I beseeche the of pardon
forpynnes and absolution of the trespas but not of the
payne. And he that hath doon thys synne to me hit shal
ben to his myschaunce yf ye doo your deuopr. and bycause
no Woman take ensauple of lucesse and lyue after the
trespas. but that she in lyke Wyse take ensauple also of
the payne. And forthwyth With a swerde that she helde
vnder her gowne or robe, she wof her self vnto the herte
And deyed forthwyth to fore them. and thenne brute the
counceyller and her husband collatyn and alle her other
frendes. Wore by the blood of lucesse that they wold ne:
uer rest vnto the tyme that they had put out of Rome tar
quyn and al his lygne. And that neuer after none of
them shold come to dygnite. and al this Was doon. For
they bare the deed corps throug the cyte and meuyd the
peple in such wyse. That tarquyn Was put in exyle. and
Syte his sone Was slayn. A quene ought to be Wel
manerd and amonge alle she ought to be tumerous and
shamefast. For Whan a Woman hath lost shamefastnes
she may nez can not weel be chaste. Wherefore sayth Sy:
machus that they that ben not shamefast haue no conscie:
ence of luxurpe. And saynt ambrose sayth that one of
the best pamentes and maketh a Woman most fayr in
her persone. is to be shamefast. Seneque referreth that
there Was one named archezylle Whiche Was so shamefast
that she put in a pelowe of fethers a certeyn somme of
money. and put hit vnder the hed of a poure frende of

herys / Whiche dissympled his pouerte and? Wolde not nor
durst not be a knowen of his pouerte. for shame she durst
not gyue it openly . but had leuer that he shold fynde hit
than that she had gyuen hit hym. Wherfore otherwhile men
shold gyue & helpe her frendes so secretly . that they knowe
not Whens it come , for Whan We kepe it secret and? make
no. koste therof .our dedes and Werkes shal please god and
them also . A Quene ought to be chosen Whan she shal be
Weddyd of the moste honest kynrede and pepel/for often ty
mes the doughters folowen the tatches & maners of theym
that they ben dyscended from .Wherof Valerius maximus
sayth that there Was one that Wold marye .Whiche cam to
a philosopher and aryd counceyl What Wyf he myght best
take . he answered that he shold take her that thou knowest
certeynly that her moder & her graunt dame haue ben chaste
and Wel condycioned . for suche moder /suche doughter co
munely / Also a quene ought to teche her chyl dren to ben
contyent and kepe chastie entierly .as hit is Wryten in
ecclesiastes .yf thou haue sones enseigne and? teche them
and yf thou haue doughters kepe Wel them in chastyte +
For helemonde reherceth that euezy kynge & prynce ought
to be a clerke for to comaunde to othez to studeye and? rede
the lawe of our lord? god ' and therefore Wrote themprouz
to the kyng of fraunce that he shold do lerne his chyl dren
sones the seuen sciencas liberal /and sayd? amonge othez
thynges that a kyng not lettid resembleth an asse cow
ned / Themprouz octouyan maad his sones to be taught
and lerne to Wymme , to spryng and? lepe / to Juste / to
playe Wyth the aye and Werde /and al maner thyng that

aperteyneth to a knyght, and his daughters he made hem
to lerne to sew, to spynne to labour as Wel in Wolle as
in linnen cloth, and al other Werkis langyng to Women,
And Whan his frendes demaunded? Wherfore he dyd so, he
answerd how Wel that he Was lord, and Syre of alle the
World, yet Wyste he not What shold befall of his children
and Whether they shold, falle or come to pouerte or noo,
and therfore yf they conne a good craft they may alWey
lyue honestly. The Quene ought to kepe her daughters in
alle chastyte. For We rede of many maydens that for their
Bizgynnte haue ben maad quenes, For Poule the histo
riograph of the lombardes reherceth that ther Was a du
chesse named remonde Whiche had thre sones & ij daughters
And hit happend that the kynge of hongrye cantauus as
sayled a castel Where she and her chylldren Were Inne,
And on a day she behelde her enemyes, and amonge alle
other she sawe the kyng that he Was a Wel faryng and a
goodly man. Anone she Was espyesed, and taken Wyth
his loue, and that so sore that forthWyth she sent to hym
that she wold delyuer ouer the castel to hym yf he wold
take her to his Wyf and Wedde her, And he agreed ther to
and sware that he wold haue her to his Wyf on that con
dicion. Whan than the kyng Was in the castel, his peple
took men and Women and alle that they fonde, her soones
fledde from her, of Whome one Was named Ermoaldus &
Was yongest, and after Was duc of loneuentan & sithen
kyng of the lumbardis, and the two susters toke chy
kens and put hem vnder her armes next the flessch and
bytwene her papres, that of the hete and chauffyng the

flessh of the chikyns stanke / and Whan so Was that they
of hongrye Wold haue enforæd and defoWled anone they
felte the stencche and fledde aWay and so lefte hem sayeng
fy how these lombardes stynke . and so they kepte theyr
Bizgynyte . Wherfore that one of hem afterWard? Was
quene of fraunce / and? that othez quene of almayn / and
hit happend thenne that the kyng catanus toke acozdyng
to his promyse the duchesse / and? lay Wyth her one nyght
for to saue his ooth . & on the mozne he made her comune
vnto al the hungres / And the thyrz day after he dyd doo
put a staf of tree fro the nether parte of her . through her
body vnto her throte or mouthe / for by cause of the luste
of her flessh he betrayed her cyte and? sayd such husband?
suche Wyf . and this suffyseth of the quene

The thyrd chapytze of the second troytze treteth of the
Alphyns her offyces and maners capitulo tercio



The alphyns ought to be maad and formed in mane
tze of Juges sittyngh in a chayer Wyth a book open
tofore theyr eyen, and that is by cause that some causes
ben crymynel, And some ben cyuple as about possessions
and other temporel thynges and trespasses / and therefore
ought to be two Juges in the royaume / one in the black
for the first cause, And that other in Whyt as for the ses
cond. Theyr offyce is for to counceylle the kyng. And
to make by his comaundementis good lawes & to enforce

alle the wyame in good and Vertuous maners, And to
Juge and gyue sentence Wel and trewly after the case is
had, and to counceyl Wel and Justely alle them that are
counceyl of hem / Wyth out haupng of ony eye opene to
ony persone, And to estudye diligently in suchē Wyse and
to ordeigne alle that, that ought to be kept be obseruyd be
faste and stable, So that they be not founde corrupt, for
yeste for fauour ne for signage ne for enuye Variable.
And as touchyng the first poynt Senecque saith in the
book of benefets that the pouz diogenes Was more strong
than alixandre / For Alixandre coude not gyue so muche
as diogenes Wold refuse. Marcus curfus a romayn of
grete renomee saith thus, that Whan he had besieged and
assayled them of Samentē / and beneuentans Which herde
that he Was poure / they took a grete masse and Wedge
of gold, & sendyd hit to hym prayeng hym that he Wold
resyue hit and leue his assault and siege, and Whan they
came With the present to hym they fond hym sittynge on
the erthe and ete his mete out of platers and dysshes of
tree and of Wode, and did than her message / to Whom he
answerd and said that they shold goo home and saye to
them that sente them that Marcus curfus loueth better
to be lord and Wynne riches than riches shold Wynne
hym. For by batayle he shal not be ouercome and Rayn;
quysshed / nor by gold ne siluer he shal not be corrupt ne
corruptid. Oftentymes that thyng taketh an euill ende
that is Vntrewe for gold and siluer, and that a man is
subget Vnto money may not be lord therof / Helymond
reherceth that demostene demaüded of aristodone how moche

he had Wonne for pletynge of a cause for hys client. And
he answered a mark of golde. Demostenes answered to
hym agayne that he had Wonne as moche for to holde hys
pees and speke not thus the tinges of aduocates & men
of lawe ben perilous & domegeable. yet they must be had
yf thou wolt wyne thy cause. for With money and yeste
thou shalt wyne. & oftentimes they selle as wel theyr
saience / as their vtterance. Valerius rehercith that the se
natours of rome took counceil to gedez of two persones
that one was pure & that other riche and couetous, Whiche
of hem bothe were most apte for to sende to gouerne and
Juge the contre of spayn, And saypon of affrique said
that none of hem bothe were good ne proffitable to be
sent theder. For that one hath no thyng. And to that
other may no thyng suffyse. And despysed in hys
sayenge alle pouerte and auarice in a Juge. For a co
uetous man hath nede of an halpny. for he is seruaunt
and bonde vnto money / and not lorde therof / but pouerte
of herte and of Wyll ought to be gretely allowed in a
Juge, Therefore we rede that as longe as the Romayns
louyd pouerte they were lordys of alle the world, For
many there were that exposed al theyr goodes for the co
myn wele. and for that was most proffitable for the co
mynalte that they were so pure that whan they were dede
they were buryed and brought to erthe wyth the co
myn good, And theyr daughters were maryed by
the comaundement of the senatours. but sithen that they
despised pouerte / & begonne to gadze richesses. & haue made
grete katayles. they haue vsed many synnes / and so the

comyn Wel peiſſed/for ther is no ſynne but that it reig
neth there/there is none that is ſo bliſſful as he that hath
al the World in deſpite / For he is in pres that dredith no
man , & he is riche that coueiteth no thyng/Valere referreth
that he is not riche that moche hath/but he is riche that hath
lityl & coueyteth no thyng/than thus late the Judges take
hede that they encline not for loue or for hate in ony Ju-
gement /for theofraſt ſaith that all loue is blynde .there
loue is .there can not right Jugement be gguen . for all
loue is blynde .and therfore loue is none euyne Juge+for
ofte tymes loue Jugeth a ſoble and lothly Woman to be
fayr / And ſo referreth quinte curſe in his firſt booke that
the grette godaches ſaith the ſame to Alyxandre / Men
may ſaye in this caas that nature is euyne / For euery
man is laſſe aduysed and Worſe in his owne feet and
cauſe than in another mannyes+And therfore the Judges
ought to kepe hem Wel from Ire in Jugement, Tullyus
ſayth that an angry and prous perſone Beneth that for
to doo euyne is good councyl/and ſocrates ſaith that two
thynges ſen contrarious to councyl / & they ſen haſtyneſ
and Wrath . and galerey ſayth in Alexandrye , yf yre or
Wrath ouercome the Whan thou ſholdeſt geue Jugement /
Weye all thyng in the ſalaunce ſo that thy Jugement be
not enclined by loue ne by yeſt .ne fauor of perſone toz
ne not thy corage +Helemond referreth that cambyſes
kyng of perce Whiche Was a right Wis kyng had an vn-
rightwis Juge Whiche for enuye & euyne Wyll had dāpned
a man Wrongfully and agaynſt right / Wherefore he dyd
hym to be flayn al quyk and made the chayer or ſiege of

Jugement to be couend Wyth his skyn/and made his sone
Juge and to sitte in the chayer on the skyn of his fader. to
thende that the sone shold Juge right Wyfly, & abhorre the
Jugement & payne of his fader. Judges ought to punyssh
the defaultes egally/& fulfillle the laWe that they ordeyne.
Caton saith accomplissh and do the laWe in suche Wyse as
thou hast ordeigned & geuen, Valerius reherceth that calen
gius a consul had a sone Whiche Was taken in aduoultzye
& therfore after the laWe at that tyme he Was dampned to
lose bothe his eyen. the fader Wold that the laWe shold be
accomplisshed in his sone Wyth out fauour. but al the cite
Was meuyd here Wyth and Wold not suffre hit /but in the
ende his fader Was wynguysshed by theyr prayers. And
ordeyned that his sone shold lese one eye Whyche Was put
out. And he hym self lost an other eye. And thus
Was the laWe obseruyd and kept. And the prayer of
the peple Was accomplisshed, We rede that there Was
a counceyllour of rome that had gyuen counceyllle to ma
ke a statute that Who some euez that entryd in to the se
natoyr and a swerde gyrt about hym shold be deed. Than
hit happend on a tyme that he came from Without & entrid
in to the senatoir & his swerd gyrt about hym. Wherof he
toke none hede / & one of the senatours told hym of hit, &
Whan he kneWe hit & remebred the statute he dreWe out his
swerde & sleWe hym self tofore them. rather to dye than to
breke the laWe /for Whos dethe alle the senatours maad
grette sorowe / But alas We fynde not many in thys day
es that so do / But they do lyke as anastasyus saith that
the laWes of some kyng like vnto the nettis of spynoppis

that take no grete bestes and fowles but let goo and flee
thruogh/ but they take fflies & gnattes & suche smale thyn-
ges / In like wise the lawes now adayes ben not execu-
ted but vpon the poure peple + the grete & riche breke hit &
goo thruogh With al / and for this cause souden batailles &
discordes & make the grete & riche men to take by force &
strengthe lordshippis & seignories vpon the smale & poure
peple / & this don they specially that ben gentil of lignage
& poure of goodes / & causeth them to wble & reue / and yet
constreine them by force to seze them. & thys is no mer-
uayle / for they that drede not to angre god, ner to breke
the lawe & to false hit / falle often tymes by force in moche
curfines & Wickednes. but Whan the grete peple do accor-
dyng to the lawe / and punyssh the transgressours shar-
ply / The comyn peple abstepne & Withdraue hem fro doynge
of euyl and chastiseth hem self by theyr example / And
the Judges ought to entende for to stude. For yf the
smytes the carpentiers the Signours and other crafty-
men say that it is not necessarpe to stude for the comyn
proffit / And glozefye them in their conyng and say that
they ben proffitabile + than shold the Judges stude and con-
templaire moche more than they in that that shold be for
the comyn Wele. Wherfore saith seneke beleue me that they
seme that they do no thynge / they do more than they that
laboure for they do spiriuel & also corporal Werkis. And
therfore amoge artificers ther is no plesant rest / but that
reson of the Judges hath maad & ordeyned hit. & therfore
anglius saith in / li / atticorpe de socrate, that socrates Was
on a tyme so pensif that in an hole naturel day, he helde one

estate that he ne meued mouth ne eye ne foot ne hand but
Was as he had ben deed or rauysshed, and Whan one demaũ
ded hym Wherfore he Was so pensif. he answered in al World
ly thynges and labours of the same and helde hym four:
geys and Cytzeyn of the World / and Valerius referaith
that carnardes a knyght Was so sage Wyse and laborous
in pensifnes of the comyn Wele / that Whan he Was sette
atte table for to ete, he forgate to put his hond vnto the
mete to fede hym self / and therfore his Wyf that Was na
med Mellyse Whom he had taken moze to haue her compa:
nye and felawshyp than for ony other thyng / Fedde
hym to thende that he shold not dye for hongre in his pen:
sifnes. Didimus sayd to alixandre We be not deynseyne
in the World but straungers / nor We ben not born in the
World for to dwelle and abyde alwey therein. but for to
goo and passe thugh hit. We haue doon noon euyl dede.
but that it is Worthy, to be punysshed & We to suffre payne
therfore, and thenne We may goon With open face & good
conscienc. And so may We goo lightly and apertly the
Way that We hope and purpose to goo. Thys suffyseth as
for the Alphyns /

The fourth chapitve of the second booke treteth of the ordre
of cheualrye and? knyghthoode and? of her offyces and?
maners capitulo quarto



The knyght ought to be maad al armed vpon an
t horse in suche wise that he haue an helme on his heed
and a spere in his right hond / & couerid with his shelde , a
swerd & a mace on his lyft syde . clad with an haberk &
plates tofore his breste . legge harnoyes on his legges + spo
res on his heelis , on hys handes hys gauntelettes . hys
hors wel broken & taught and apte to bataylle & coueryd
with his armes . Whan the knyghtes ben maad they ben
bayned oz bathed + That is the signe that they shold? lede

a newe lyf and newe maners . also they Wake alle the
nyght in prayezs and orisons vnto god that he wil geue
hem grace that they may gete that thyng that they may
not gete by nature , The kyng or pryncē gyrdeth a boue
them a swerde in signe , that they shold abyde and kepen
hym of Whom they taken their dispences and dignyte .

Also a knyght ought to be Wyse liberalle / trewe . strong
and ful of mercy and pyte and kepar of the peple and of
the lawe / and right as cheualrye passeth other in vertue
in dignyte in honour and in reuerence , right so ought he
to surmounte alle other in vertue . for honour is no thyng
ellys but to do reuerence to another persone for the good &
vertuous disposicion that is in hym , A noble knyght
ought to be Wyse and prouyd tofore he be maad knyght ,
hit behoued hym that he had long tyme vsyd the warre &
armes . that he may be expert and Wyse for to gouerne
the other / For sithen that a knyght is capitayn of a ba-
taye . the lyf of them that shal be vnder hym lyeth in his
honde / and therefore behoueth hym to be Wyse & Wel aduy-
sed , For somtyme art craft and engyne is more Worth
than strengthe or hardynes of a man that is not proued
in armes / for other While it hapeth that Whan the pryncē
of the batayl affyeth and trusteth in his hardynes and
strengthe . and Wol not vse Wisedom and engyne for to
renne vpon his enemyes / he is vnynglyshed & his people
slayn . therefore saith the philosopher that no man shold
chese yōg peple to be captayns & gouernours / for as moche
as ther is no certeynte in her Wisdom / alexandre of macedo-
ne vnynglyshed & conquerd Egipte , Jude , caldee Affrique

and assyrie. Vnto the marches of bragmans more by the
councyl of olde men than by the strengthe of the yong
men . We rede in the historye of rome that there Was a
knyght Whiche had to name malechete that Was so Wyse &
trewe that Whan the emperour Theodosius Was dede He
made mortal Warre agest his broder germany Which Was
named Gylde or Guye . for as moche as this sayd guye
Wold be lord of affrique With out leue and Wyll of the se-
natours / and thys sayd Guy had slayn the tWo sones of
his broder malechete , And dyd moche torment Vnto the
cristen peple , and afore that he shold come in to the felde
agenst his broder Guyon . he Went in to an yle of capre
and ladde Wyth hym al the cristen men , that had ben sent
theder in exyle . And maad hem alle to praye With hym
by the space of thre dayes and thre nyghtes . For he had
grete affyaunce and truste in the prayers and orisons of
good folke and specially that no man myght counceyl ne
helpe but god / And thre dayes tofore he shold fight saynt
Ambrose Whiche Was deed a litil tofore apperyd to hym &
shewed hym by reuelacon the tyme and howe that he shold
haue victorpe . And for so moche as he had ben in dayes
and thre nyghtes in orisons & prayers and that he Was
assuryd for to haue victorpe , he faught Wyth fyue thou-
sand men agenst his broder that had in his companye fouz
score thousand men . and by goddes helpe he had victorpe
And Whan the barbarians that Were comen to helpe guyon
saWe the discomfiture they fledde aWay . And guyon fledde
also in to affrique by shyppe . And Whan he Was there a
ryued he Was sone after stranglid . These tWo knyghtes

of Whom I speke Were two brethern germanys . Whiche
Were sent in to affraie for to defende the comyn Wele .
In lyke wyse Judas machabeus / Jonathas / and Symon
his brethern put them self in the mercy and garde of our
lord god ; And ageyn the enemyes of the lawe of god
With litil people in regarde of the multitude that Were a
gayn them ; And had also victorie / The knyghtes
ought to be trewe to theyr prynces ; For he that is not
trewe leseth the name of a knyght . Unto a pryncer trouth
is the grettest precious stone whan hit is medlid wyth
Justyce . Paule the historiagraph of the lombardes refer
reth that there Was a knyght named Enulphus & Was
of the cyte of pappe that Was so trewe and faythful to
his lord and kynge named patharich that he put hym in
parylle of deth for hym ; For hit happend that Grymalde
duc of buneuentayns of Whom We haue touchyd tofore in
the chapytre of the quene . dyd do flee Godebert Whiche
Was kynge of the lombardes by the hande of goribert duc
of tarente / Whiche Was descended of the crowne of lom
bardes . And this grymalde Was maad kynge of lombar
dye in his place and after this put and banysshed out of
the contraye this patharich Whiche Was broder unto the
kynge Godebert . that for feare and drede fledde in to hon
grye . And thenne this knyght enulphus dyd so moche
that he gat the peas agayn of his lord patharich agaynst
the kynge grymalde . And that he had licence to come
out of hongrye where he Was alwey in parylle . and so he
came and cryed hym mercy / And the kynge Grymalde
gaf hym leue to dwelle and to lyue honestly in his contre

alWey forseen that he took not vpon hym & named hym
self kyng . How Wel he Was kyng by right / This doon
a lityl Whyle after / the kyng that beleuyd euyl tongues /
thought in hym self how he myght bryng this pathariche
vnto the deth . and al thys kneWe Wel the knyght Enul
phus / Whiche came the same nyght With his squyer for to
vysite his lord + and maad hys squyer to vnclothe hym &
to lye in the bedde of his lord / and maad his lorde to rise
and clothe hym With the clothes of his squyer / And in
this Wyse brought hym out . brwlyng and letyng hym
as his seruauant by them that Were assigned to kepe the
howes of patharich that he shold not escape / Which supposid
that hit had been his squyer that he entreted so outragy
ously / and so he brought hym vnto his howes Which Joy
ned Wyth the Wallis of the toun . And at mydnyght
When al men Were a slepe . he lete a dony his maistre by a
corde . Whiche took an hors out of the pasture and fledde
vnto the cyte of aast & there cam to the kyng of fraunce
And Whan it cam vnto the morne / hit Was founden that
enulphus and his squyer had deceyued the kyng and the
Watchemen / Whom the kyng comaunded shold be brought
tofore hym / and demaunded of them the maner how he
Was escapyd / and they tolde hym the trowthe / Thenne
the kyng demaunded his counceyl of What deth they had de
seruyd to dye that had so doon and brought agayn the
Wyll of hym / Somme said that they shold ben honged
& some said they shold be flayn / and other said that they
shold be beheaded . Than said the kyng by that lord that
maad me . they ben not Worthy to dye . but for to haue

mocke Worshyp and honour, For they haue ben trewe to
theyr lord + Wherfore the kyng gaf hem a grete laude and
honour for theyr fea. And after hit happend that the pro
pre squyer and seruaunt of Godekerd slewe the traytre
Gorykalde that by treson had slayn his lorde at a feste
of Saynt John in his cyte of tarente Wherof he Was lord
and duc, Thus ought the knyghtes to loue to gyder + ze
ecke to put his lyf in auenture for other. ffor so keen they
the strenger and the more doubted, + lyke as Were the no
ble knyghtes Joab and abysay that fought ageynst the
syrrens and amonytes and Were so trewe that one to that
other that they wynguysshed theyr enemyes, And Were
so ioyned to gyder that yf the synens Were strenger thene
that one of them. that other helpe hym, We rede that
danyon and phisias Were so right parfight frendes to gy
der that Whan dionysius Whiche Was kyng of zeaille had
Jugged one to deth for his trespaas in the cyte of Siracu
sane Whom he Wold haue epeuted, he desired grace + leue
to goo in to his contre for to dispose + ordeyne his testa
ment, And his felawe pledgyd hym and Was seWte for
hym vpon his heed that he shold come agayn/Wherof they
that herde and saWe this helde hym for a fool + blamed
hym. And he sayd alWey that he repentyd hym no thyng
at all, For he kneWe Wel the trowth of his felawe, and
Whan the day cam and the howze that epeucion shold be
doon, his felowe cam and presented hym self tofore the
Juge, and dischargid his felowe that Was pledge for hym
Wherof the kyng Was gretey abasshyd, and for the grete
trowth that Was founden in hym, he pardenyd hym and

prayed hem bothe that they wold receyue hym as theyr
grete frende and felowe + so here the vertues of loue that
a man ought not to doubt the deth for his frende / So
What it is to doo for a frende . and to lede a lyf dehonayr /
and to be wyth out crueltie + to loue & not to hate / Whiche
causeth to doo good ayenst euyl . and to torne payne in to
benefete and to quench crueltie . Anthonyus sayth that
Julius cesar lefte not lightly frendshyp and amptye /
But whan he had hit . he retyened hit faste & mayntened
hit alwey . Sapiaon of affrique saith that there is no
thyng so stronge as for to maynteyne loue vnto the deth
The loue of concupissence and of lecherie is sone dissol-
uyd and broken . but the verray trewe loue of the comyn
welle and proffyt now a dayes is selde founden / Where shal
thou fynde a man in thyse dayes that wyl expose hym self
for the worsshyp & honouze of his frende / or for the comyn
welle . selde or neuer shal he be founden / also the knyghtes
shold be large and liberal / For whan a knyght hath re-
garde vnto his synguler proffyt by his couetyse + he dys-
pyleth his peple / For whan the souldyours se that they
put hem in pazel . and their mayster wyl not pay hem
theyr wages liberally / but entendeth to his owne propre
gayn and proffyt . than whan the enemyes come they
torne sone byr backes and flee often tymes / And thus hit
happeth by hym that entendeth moze to gete money than
victorie that his auaryce is ofte tymes cause of his con-
fusion / Therne lette euery knyght take hede to be lyberalle
in suche wyse that he wene not ne suppose that his scarcete
be to hym a grete wyngynge or gayn / And for thys cause

he be the lasse louyd of his peple . and that his aduersa-
rye Wythdraue to hym them by large geuyng . For ofte
tyme katayle is auanced more for getyng of siluer than
by the force and strength of men . For men see alle day
that suche thynges as may not be achyeyd by force of
nature . ben gotten and achyeyed by force of money . And
for so moche it behoueth to see Wel to that Whan the tyme
of bataille cometh that he lowde not ne make no tayllage
For no man may be riche that leuyth his owne / hopyng
to gete and take of othez / Than alwey al her gayn and
Wynnyng ought to be comyn emongh eveyt theyr armes
For in like Wyse as the vycctorye is comune / so shold the
dispoyle and loyte be comune vnto them . And therfore
dauyd that gentyl knyght in the first booke of kynges in
the last chapytre made a lawe . that he that abode behynde
by maladye oz sekenes in the tentes shold haue as moche
parte of the butyn as he that had ben in the katayle . And
for the loue of this lawe he Was maad after Ward kyng
of Israel . Alixandre of macedone cam on a tyme lyke
a symple knyght vnto the court of porus kyng of Pnde
for to espye thastate of the kyng and of the knyghtes of
the court . And the kyng receyuyd hym right Worshyp-
fully . And demaunded of hym many thynges of Alix-
ander and of his constance and strength . nothyng We-
nyng that he had ben alixander / but antygone one of
his knyghtes . and after he had hym to dinez . and Whan
they had seruyd alixander in Bessayl of gold and syluer
With diuerse metes . After that he had eten suche as pleased
hym he boyded the mete & toke the Bessayl and helde hit to

hym self and put hit in his bosom oz sleups . Wherof he
Was accusid vnto the kyng / After dyner thene the kyng
callyd hym and demanded hym Wherfore he had taken hys
Bassayl and he answered . siz kyng my lord I pray the
to vnderstonde and take hede thy self & also thy knyghtes
I haue herd moche of thy grete hyghnes / and that thou
art more myghty and puyssaunt in cheualrye and in dis
pencis than is Alixaunder . and therfore I am come to the
a pouze knyght Whiche am named Antygone for to serue
the + Than hit is the custome in the courte of Alexander
that What thyng a knyght is seruyd Wyth / alle is hys
mete and vissel and cuppe . and therfore I had supposid
that this custome had ben kept in thy court / for thou art
richez than he / Whan the knyghtes herde this / anone they
lefte pouis . and Went to serue Alixaunder / and thus he
drew to hym the hertes of hem by yestes / Whiche after
ward slewe pouis that Was kyng of ynde . and they maad
Alixandre kyng therof . Therfore remembre knyght
alwey that Wyth a closid and shette purse shalt thou neuer
haue victorie / Ouyde saith that he that taketh yestes / he
is glad therwyth / For they Wynne Wyth yestes the her
tes of the goddes and of men / For yf Jupyter Were an
grid . With yestes he wold be plesid . the knyghtes ought
to be stronge not onely of body but also in courage . there
ben many stronge and grete of body / that ben faynt and
foble in the herte / he is stronge that may not be raynquy
shed and ouercome . how Wel that he suffaith moche other
Whyle / And so we beleue that they that be not ouergre
ne ouer litle ben most courageous and beste in bataylle /

We rede that adrus duc of athenes shold haue a bataylle
agayn them of polixe / And he Was Warned and had a re-
uelacion of the goddess / that they shold haue the victorie
of Whom the prynce shold be slayn in the bataylle . And
the prynce Whiche Was of a grete courage and trewe herte
took othez armes of a poure man / and put hym self in
the fronte of the bataylle to thende that he myght be slayn
and so he Was / For the right trewe prynce had leuer
dye / than his peple shold be ouercomen . and so they had the
victorie / Certes hit Was a noble and a fayr thyng to
expose hym self to the deth for to deffende his contraye ,
But no man Wold do so but yf he hoppyd to haue a better
thyng therfore / Therfore the laue sayth that they lyue
in her soles gloriously that ben slayn in the warre for
the comyn wele . A knyght ought also to be merciful &
pietous , For there is no thyng that maketh a knyght
so renomed as is Whan he sauyth the lyf of them that he
may slee , For to shedde and spylle blood is the condycion
of a Wylde best and not the condycion of a good knyght
Therfore We rede that salla that Was duc of the romayns
With out had many faiz victories agaynst the romayns &
Within that Were contraye to hym in so moche that in the
bataylle of puplle he slewe yviiij thousand men . And in
champayne lxx thousand / and after in the cyte he slewe
thre thousand men vnzmede . & Whan one of his knygh-
tes that Was named Quyntus catulus saue this cruelte
sayd to hym , Sesse now and suffre them to lyue and be
merciful to them Wyth Whome We haue ben victorious . &
Wyth Whom We ought to lyue / For it is the most hest

and fair vengeance that a man may do, as to spare them
and give hem her lyf Whom he may sle. Therefore Joab
ordeyned Whan absalon Was slayn. he sowned a trompette
that his peple shold nomoze renne and flee theyr aduersa
ries, For there Were slayn about xx thousand of them.
And in like Wyse dyd he Whan he faught ayenst Abner,
and abner Was kynquysshed and fledde. For Where that
he Went in the chaas he comaunded to spare the people.
The knyghtes ought to kepe the peple, for Whan the peple
ben in their tentis or castellis. the knyghtes ought to kepe
the Watche, For this cause the romayns callyd them le
gyons, and they Were made of dyuerse prouynces and of
dyuerse nacions to thentente to kepe the peple, And the
peple shold entende to theyr Worke, For no crafty man
may bothe entende to his craft and to fight/How may a
crafty man entende to his Werke seWrely in tyme of Warre
but yf he be kept. and right in such Wyse as the knyghtes
shold kepe the peple in tyme of pees in like Wyse the peple
ought to purueye for theyr dispencis. how shold a plow
man be seWre in the felde/ but yf the knyghtes made dayly
Watche to kepe them. For like as the glorie of a kynge
is vpon his knyghtes. So it is necessarpe to the knygh
tes that the marchauntes crafty men and comyn peple be
defended and kepte / Therefore late the knyghtes kepe
the peple in such Wyse that they may enioye pees and gete
and gadre the costis and expencis of them bothe. We rede
that at his sayd to dauid Whiche Was a knyght. I make
the my kepar & defendar al Wey. thus shold the knyghtes
haue grete zeale that the lawe be kept. For the mageste

Ryal ought not onely to be garnysshed wth armes but
also wth good lawes . And therfore shold they labour
that they shold be Wel kepte , Turgeus pompeus referaith
of a noble knyght named ligurgus that had made aunc:
ient lawes the Whiche the peple wold not kepe ne obserue
for they semed hard for them to kepe, and wold constreyn
hym to rapelle & sette hem aparte / Whan the noble knyght
saue that . he dyd the peple to vnderstonde that he had not
made them . but a god that Was named apollo delphynus
had made them / & had comaunded hym that he shold do the
peple kepe them / thysse wordes auayked not / they wold in
no wyse kepe them . And than he sayd to them that it were
good that or the sayd lawes shold be broken that he had
gyuen to them / that he shold goo and speke wth the god
Apollo / For to gete of hym a dispensacion to breke hem
and that the peple shold kepe and obserue them tyl that he
retorned agayn / the peple accorded therto and swore that
they shold kepe them vnto the tyme he retorned / than the
knyght went in to grece in exyle and dwellyd there alle
his lyf / And whan he shold dye he comaunded that hys
body shold be cast in the see / for as moche as yf / his body
shold be borne theder . the peple shold bene to be quyt of
theyr othe . and shold kepe no lenger his lawes that were
so good & resonable . that the knyght had leuer to forsake
his owne contre & to dye so than to reple his lawes .
and his lawes were suche / The first lawe was that the pe
ple shold obeye and serue the prynces / And the pryn
ces shold kepe the peple and do Justyce on the malefac
tours . the second lawe that they shold be al sobre + For

he Wyse Wel that the labour of cheualrye is most stronge
Whan they lyue sobrelly / the thyrde Was that no man shold
bye ony thyng for money but they shold chaunge Ware for
Ware / and one marchaundyse for another / the fourth Was
that men shold sette nomore by money ner kepe hit more
than they Wold dunge oz filthe / the fifthe he ordeyned for
the comyn Wele alle thyng by ordre / that the prynces
myght meue and make kataylle by her power . to the maif
ters counceillours he comysed the Jugementis / and the
annuel rentes / to the senatours the keepyng of the lawe .
and to the comyn peple he gaf power to chese suche Judges
as they Wold haue / the sixte he ordeyned that alle thyng
shold be departed egally & al thyng shold be comyn . & none
richer thā other in patrimony / the viij that euey man shold
ete lyke Wel in comyn oppnyly . that richesse shold not be
cause of luxurpe Whan they ete secretly . the viij that the
yonge peple shold not haue but one goDne or garment in
the yere / The ix that men shold sette poure children to la
boure in the felde to thende that they shold not employe
theyr yongthe in playes and folye but in laboure . The
tenthe that the maydens shold be married Wythout dowaire
in suche Wyse that no man shold take a Wyf for money .
The xi that men shold rather take a Wyf for her good
maners and vertues than for her richesses / the xii that men
shold Worshyp the olde and auncient men for theyr age and
more for theyr Wyse dom than for her riches / This knyght
made none of thysse lawes but he first kepte hem /

The fyfthe chapytze of the second booke of the forme
and maners of the Rookes capitulo quinto



The wokes Whiche been bycaptes and legates of the
t kynge / ought to be maad a knyght vpon an hors &
a mantel and hood furnid With meneuier holdyng a staf in
his hand / & for as moche as a kyng may not be in al pla
ces of his wyame / therfore the auctorite of hym is gyuen
to the wokes . Whiche represente the kyng . & for as moche
as a wyame is grete and large , and that rebellyon or
noueltes myght souerde and aryse in one partye or other /
therfore thez ben two wokes one on the right syde and
that other on the left syde / They ought to haue in hem pyte
Justice / humylyte . Wyllful pouerte / and lykelyte /

first Justyce for it is most fayr of the Vertues / For hit
happeth ofte tyme that the mynystrs by theyr pryde and
ozguyel subuerte Justyce and doo no right / Wherefore the
kynge's otherwhyle lose theyr wyames Wyth out theyr
culpe or gylte / For an Vntrewe Juge or offycer ma
keth his lord to be named Vniuste and euyl / & contrazyne
Wyse a trewe mynystre of the lawe and right Wyse / causeth
the kyng to be reputed Just & trewe / The womayns ther
fore maad good lawes and Wold that they shold be Juste
and trewe / and they that establissid them for to gouerne
the peple . Wold in no Wyse breke them / but kepe them
for to dye for them / For the auncient and Wyse men said
comynly that it Was not good to make and ordeyne that
lawe that is not Just + Wherof Valerius reherceth that
there Was a man that Was named Themystides Whiche
came to the counceyllours of athenes and sayd that he
knewe a counceyl Whiche Was right proffyttable for them
But he Wold telle hit but to one of them Whom that
they Wold. And they assygned to hym a Wyse man na
med aristides. And Whan he had Vnderstonde hym he cam
agayn to the other of the counceyl / and sayd that the
counceyl of themystides Was Wel proffyttable / but hit Was
not Just / howe he hit ye may reuolue hit in your mynde /
and the counceyl that he sayd Was thys . that there Were
comen two grete shipes fro laedome and Were arryued
in theyr londe / & that hit Were good to take them / & Whan
the couceyl herde hym that sayd / that hit Was not Juste
nez right / they left hem al in pees & Wold not haue a doo
With al . the Vicair or iuge of the kyng ought to be so iust

that he shold employe al his entente to saue the comyn We
le . and yf hit Were nede to put his lyf and lose hit ther ;
fore / We haue an ensauple of marcus regulus Wherof
Tullyus reherceth in the booke of offyces . And Saynt
Augustyn also de Ciuitate dei. how he faught agayn them
of cartage by see in shyppes and Was bynquysshed and
taken . Than hit hapend that they of cartage sent him in
her message to come for to haue theyr prysoners there / for
them that Were taken . and so to chaunge one for another /
And made hym Were and promyse to come ageyn . And
so he came to rome , and made proposicion tofore the senate
And demaunded them of cartage of the senatours to be
chaunged as afoze is sayd , and than the Senatours de
maunded hym What counceyl he gaf . certeyn sayd he I
counuceyll you that ye doo hit not in no Wyse . For as
moche as the peple of rome that they of cartage holde in
pryson of younis / Wen olde men and bruisid in the Warre
as I am my self , But they that ye holde in pryson of
theyr peple is alle the flouze of alle theyr folke Whyche
couunceyl they took . & than his fzenes Wold haue holden
hym & couucilled them to abyde there & not retozne agayn
prysoner in to cartage / but he Wold neuer do so / nez abyde
but Wold goo agayn & kepe his oth / how Wel that he kne
We that he Went toWard his deth , for he had leuer dye than
to breke his oth / Valerius reherceth in the 5j booke of one
emelie duc of the romayns . that in the tyme Whan he had
assiegid the phalistes . the scole maistre of the children de
cepyd the children of the gentilmen that he dzeWe hym a
litil & a litil vnto the tentis of the romayns by fayr speche

And sayd to the duc emelye + that by the moyan of the
chyl dren that he had brought to hym + He shold haue the
cyr + For theyz faders Were lordes and gouernours /
Whan emelye had herde hym he said thus to hym / Thou
that art euyl and cruel + And thou that Woldest gyue a
gyfte of grete felonye and of mauastrye , thou shalt nez
hast not founden here / duc ne peple that resembleth the +
We haue also Wel labors to kepe in batayle and Warre/ as
in our contrees and other places / And We Wol obserue
and kepe them Vnto euery man as they ought to be kept
and We ken armed apenst our enemyes that Wol defende
them + and not apenst them that can not saue their lyf
Whan their contre is taken + as thise litil children , Thou
hast Raynquysshed them as moche as is in the by thy neWe
decepuable falsnes & by subtilnes & not by armes, But I
that am a romayn shal Raynquyssh the by craft & strength
of armes / And anone he comaunded to take the sayd
scole maister and to bynde his handes behynde hym as a
traytour and lede hym Vnto the parentis of the chyl dren,
And Whan the faders and parentes sawe the grete curtoy-
sye that he had doon to them , They opened the pates and
yelded them Vnto hym + We rede that Hanybal had ta-
ken a prync of rome Whyche Vpon his othe & promyse suf-
fred hym to goo home , & to sende hym his raunson . or he
shold come agayn With in a certeyn tyme / & Whan he Was
at home in his place/ he said that he had deceyued hym by a
falle oth/ And Whan the senatours kneWe therof / they
constrayned hym to retorne agayn Vnto Hanybal /
Amos floruis tellith that the phisicien of kyng pirrus cam

on a nyght to fabricæ his aduersarye/ and promysed hym
 yf he Wold geue hym for his lalouze that he Wold enpy-
 sone pirrus his mayster. Whan fabricæ vnderstood this
 he dyd to take hym and bynde hym hande and foot/ and
 sent hym to his maistre & dyd do say to hym Word for Word
 like as the phisicien had said and promysed hym to do / &
 Whan pirrus vnderstood this he Was gretly admeruaylid
 of the loyalte and trouthe of fabricæ his enemye / and said
 certeynly that the sonne myght lightlye & sonner be en-
 pesshid of his couz. thenne fabricæ shold be letted to holde
 loyalte and trouthe . yf they than that Were not crysten
 Were so Juste and tzeve and louyd theyz contrey & theyz
 good zenomee . What shold we now don than that ben
 Crysten . and that our lawe is sette al vpon loue and
 chaite / but now a dayes there is no thyng ellis in the
 World but/ barate tresō/ decait falsenes & tzecheye mē kepe
 not their couenauntes / promyses . othes / Writynges , ne
 trouthe the subgettis rebelle agayn their lord . ther is now
 no lawe kepte , nor fydelitye , ne othe holden . The people
 murmuze and ryse agayn theyz lord and Wol not be
 subget / they ought to be pietous in herte / Whiche is a
 uaylable to alle thyng / There is pyte in effect by com-
 passyon / and in Worde by remysyon and pardon / By
 almesse . for to enclpne hym self vnto the pouze , For
 pyte is no thyng ellis but a right grette Wyll of a deuo-
 nary herte for to helpe alle men / Valerius reherath that
 there Was a Juge named sangis Whiche dampned a wo-
 man that had deseruyd the deth for to haue her heed smy-
 ten of or ellys that she shold dye in pryson .

The Jaylor that had pyte on the Woman put not her anon
to deth but put her in the pryson + and this Woman had a
doughter Whiche came for to see and comforte her moder /
But alWey or she entrid in to the pryson the Jaylor sez :
chyd hyr that she shold here no mete ne drynke to her mo :
der . but that she shold dye for hongez . than hit hapend
after thys that he mezuayled moche Why this Woman dy :
ed not / and began to espye the cause Why she leuyd so long
And fonde atte laste how her doughter gaf souke to her
moder . and fedde her With her mylke / Whan the Jaylor sawe
thys mezueyle / he Went and tolde the Juge / And Whan
the Juge sawe this grete pyte of the doughter to the mo :
der he pardoned her and made her to be deluyerd out of her
pryson / What is that / that pyte ne amolisseth / moche peple
Wene that it is agaynst nature and Wondre that the
doughtre shold gyue the moder to souke . hit Were agaynst
nature but the children shold be kynde to fader and moder
Seneka sayth that the kyng of bees hath no prykke to
stynge Wyth as other bees haue / And that nature hath
take hit away from hym by cause he shold haue none ar :
mes to assayle them . and this is an example vnto prync
es that they shold be of the same condycion . Valerius re :
herath in his fyfthe booke of Marcus martellus that
Whan he had taken the cyte of Syracusane / & Was sette in
the hyest place of the cyte / he behelde the grete destruccyon
of the peple and of the cyte / he wepte & said / thou oughtest
to be sorrowful / for so moche as thou woldest haue no pyte
of thy self / But enioye the for thou art fallen in the hande
of a right delonair prynce / also he recouerteth Whan pompeo

had conquerd the kyng of germanye that often tymes had foughten ayenst the romayns / & that he Was brought to fore hym bounden / He Was so pyetous that he Wold not suffre hym to be longe on his knees tofore hym . but he receyued hym curtosly . and sette the crowne agayn on his heed and put hym in thestate that he Was tofore .

For he had oppynyon that it Was as Worschypful and fittynge to a kyng to pardone / as to punyshe / Also he hereth of a counceyllour that Was named poule that dyd do brynge tofore hym a man that Was prysoner / And or he knelid tofore hym he toke hym by fro the grounde and made hym to sitte besyde hym for to geue hym good espe : raunce and hope , and sayd to the other stondynge by / in thys Wyse / yf hit be grete noblesse that We shewe our self contrarye to our enemyes. than this fete ought to be alowded that We shewe our self dehonayr to our captyfs and prysoners / Cesar Whan he hard the deth of cathon Whiche Was his aduersarye sayd that he had grete enuye of hys glorie . and no thyng of his patrymonye / and therefore he left to his chyl dren frely al hys patrymonye / Thus taught Virgyle and enseygneth the glorious prynces to reule and gouerne the peple of rome . and saynt Austyn de ciuitate dei sayth thus / Thou emperour gouerne the peple pyetously / and make pees ouerall / deperte and forbere thy subgettis . rezeue and correcte the proude / For so enseyne and teche the the ladies / And hit Was Wryten vnto alixander . that euezy prynce ought to be pyetous in punysshynge / and zedy for to rewarde / ther is no thyng that causeth a prynce to be so belouyd of his peple . as Whan

he spekyth to hem Wetely .and concruyth Wyth hem sym
ply . and al this cometh of the rote of pryte.

We rede of the emperour traian that his frendes repre ;
ydyd hym of that he Was to moche pryue and famulier
Wyth the comyn peple more than an emperour ought to be
And he answered that he Wold be suche an emperour as
euery man desyred to haue hym, also We rede of alisauder
that on a tyme he ladde his hoost forth hastely / & in that
haste he behelde Where satte an olde knyght that Was sore
acorde, Whom he dyd do aryse and sette hym in his owne
sete or siege. What Wondre Was hit though the knyghtes
desyred to serue suche a lorde that louyd better theyr helthe
than his dignyte . The wokes ought also to be humble &
meke + after the holy scripture Whiche sayth, the gretter or
in the hyer estate that thou art / so moche more oughtest
thou be meker and more humble . Valerius reherceth in his
vii book that ther Was an emperour named Publius ce ;
sar . that dyd do lete down his hoWs Whiche Was in the
myddes of the market place for as moche as hit Was hy ;
er than othez hoWses / For as moche as he Was more
gloryous in estate than othez + therfore Wold he haue a
lasse hoWs than othez , and sapion of affrique that Was
so poure of Voluntarye pouerte that Whan he Was dede + He
Was buryed at the dispensis and costes of the comyn
good, They shold be so humble that they shold leue theyz
offyces / and suffre othez to take hem Whan her tyme co ;
meth + and do honour to othez. For he gouerneth Wel the
royame that may gouerne hit Whan he Wyl. Valerius reher
ceth in his iij book that fabyan the grette had ben maystre

counceyllour of his fader his grauntfyr , And of his
grauntfirs fader and of alle his antecessours , And yet
dyd he al his payn and labour / that his sone shold neuer
haue that offyce after hym . But for no thyng that he
mystrusted his sone for he Was noble and Wyse and moze
attempered than other / but he Wold that the offyce shold
not alWey reste in the famylpe and hows of the fabyans
Also he referceth in his seuenth booke that they Wold ma
ke the sayd fabyan emperour / But he excusyd hym & sayde
that he Was blynde and myght not see for age . But
that excusacion myght not helpe hym / Than sayd he to
hem / seke ye and gete you anothez , For yf ye make me
your emperour / I may not suffre your maners / nor ye may
not suffre myn . There Was a kynge of so subtyl engyne
that Whan men brought hym the crowne tofore that he to
ke hit . he remembred hym a litil and sayd . O thou crowne
that art moze noble thenne happy , For yf a kyng knewe
Wel and parfaytly how that thou art ful of perylles of
thoughte and of charge / yf thou Were on the grounde /
he Wold neuer lyfte nor take the by / Remembre the that
Whan thou art most glorious . thenne haue some men moste
enuye on the . And Whan thou hast most seignorye and
lordshypes / than shalt thou haue most care , thought and
anguysshes , Vaspasian Was so humble that Whan Nero
Was slayn alle the peple cryed for to haue hym emperour
And many of his frendes came and prayed hym that
he Wold take hit vpon hym . So at the last he Was con
streynd to take hit vpon hym . and sayd to hys frendys
hit is better and moze to prayse and alowe for a man to

take thempyre agaynst hys Wyllle than for to labour . to
haue hit and to put hym self therein / Thus ought they to
be humble and meke for to receyue Worthyp . therefore saith
the byble that Joab the sone of saryne that Was captayne
of the Warre of the kyng dauid / Whan he cam to take and
Wynne a cyte . he sente to dauid and desyred hym to come
to the Warre , that the Victoery shold be geuen to Dauid
and not to hym self . also they ought to be Ware that
they chaunge not ofte tymes her offycers , Josephus re-
herith that the frendes of Tyberius meruaylled moche
Why he helde his offycers so longe in theyr offyces Wyth
out chaunchyng . And they demaunded of hym the cause
to Whom he answered I Wolde chaunge them gladly . yf I
Wyst that hit shold be good for the peple / But I sawe on
a tyme a man that Was wyneous and ful of sores . and
many flies satte vpon the sores and souked his blood
that hit Was meruayle to see . Wherefore I smote & chased
them away and he than sayd to me Why chasest & smyttest
thou away thise flies that been ful of my blood / & now
shalt thou lete come other that be hongrye Which shal doon
to me double payne more than the other dyd . for the prick
of the hongrye is more poygnaunt the half . thenne of the
fulle / And therfore sayde he I leue the offycers in theyr
offyces . For they been al riche and do not so moche euyl
& harme / as the newbe shold do and were wize yf I shold
sette hem in her places . They ought also to be pacient in
heryng of Wordes and in suffryng payne on her bodies . as
to the first , one sayd to alisaunder that he Was not Wor-
thy to rigne / specially Whan he suffred that lecherye and

dehlyte to haue seignorie in hym / he suffrid hit paciently /
And answered none other wyse but that he wold correcte
hym self / And take better maners and more honeste, also
hit is reherced that Iulys Cesar Was callyd Wherof he
had displeasur so grete that he kempt hys heeis that laye
on the after parte of his heed forwarde for to hyde the
face tofore . Then sayd a knyght to hym + Cesar hit is
lightlier and soner to be maad that thou be not callyd /
than that I haue vsid ony cowardyse in the Warre of Ro
me / or here after shal doo ony cowardyse . He suffryd hit
patiently and sayd not one word . another reprochyd
hym by his lignage . and called hym baker , he answered
that hit is better that noblesse begynne in me . than hit
shold faylle in me / another callyd hym tyrant / he an
swerd yf I Were one thou woldest not say so . A knyght
callyd on a tyme sayyon of Affrique fowle & olde knyght
in armes . And that he knewe lytyl good . And he an
swerd I Was borne of my moder a lytyl chylde and feble
and not a man of armes . And yet he Was at alle tymes
one of the best and most Worthiest in armes that luyd
Another sayd to Aspacion / & a Wolf shold soner chaunge
his skyn and hee . than thou sholdest chaunge thy lyf .
For the lenger thou luyest the more thou couetest / and
he answered of thysse wordes We ought to laugh / But We
ought to amende our self / and punyssh the trespasses /
Seneke reherceth that the kyng antygonus herde certeyn
peple speke and say euyl of hym . and there Was betwene
hem nomore but a courtynne / and than he sayd make an
ende of your euyl langage lest the kyng here you . for

the courtynne keeryth you Wel y nough. than as touchynge
to the paynes that they ought to suffre paciently/Valerius
reherceth that a tyrant dyd to torment Anamappmenes
and thretenyd hym for to cutte of his tynge . to Whom he
sayd hit is not in thy power to do so . and forthwith he
bote of his owne tongue , and chid hit wyth his tette
and caste hit in the bysage of the tyrant . hit is a grete
Vertu in a man that he forgete not to be pacient in correc-
cions of Wronges . hit is better to leue a gylty man vn-
punyssthe . than to punyssthe hym in a Wrath or yre ,
Valerius reherceth that archyta of tarente that Was may-
ter to plato sawe that his feldes and landes Were destroy-
ed and lost by the negligence of his seruauant , to Whom
he sayd yf I Were not angry With the I Wolde take venge-
aunce and tuzmente the . so there ye may see that he had
leuer to leue to punyssthe , than to punyssthe more by yre &
Wrath than by right . And therfore sayth seneque , do not
thynge that thou oughtest to doo . Whan thou arte angrye
For Whan thou art angry thou Woldest do alle thynges
after thy playisir/and yf thou canst not Raynquyssh thy
yre . than must thyn yre ouercome the . After thys ought
they to haue Wyllful pouerte lyke as hit Was in the aun-
cient prynces . For they coueyted more to be riche in Wytte
and good maners thenne in money /And that reherceth
Valerius in his viij booke that Scypyon of affryque Was
accused vnto the senate that he shold haue grete tresour .
And he answered certes Whan I submysed Affrique in to
your poeste . I helde no thyng to my self that I myght
say this is myn saue onely the surname of affrique . Ner

the affriquans haue not founden in me ner in my broder
ony auaryce / nez that We Were so couetouse that We had
ne had gretter enuye to be riche of name than of riches
And therefore sayth Seneque that the kynge altagone
Wyd gladly in his hoves vessels of erthe / And somme
sayd he dyd hit for couetyse / but he sayd that hit Was bet-
ter and more noble thyng to shyne in good maners than
in Wasseyll / And Whan some men demaunded hym Why
for What cause he dyd so / he answered I am now kynge of
Secytle . and Was sone of a potter / and for as moche as
I doubt fortune / for Whan I yssued out of the hoves of my
fader and moder . I Was sodaynly maad riche / Wherefore I
beholde the natyurte of me and of my lignage / Whiche is
humble and meke . and al these thynges cometh of Wyl-
ful pouerte / For he entended more to the comyn proffyt
than to his owen . And of this pouerte speketh Saynt
Augustyn in the booke of the cyte of god that they that
entende to the comyn proffyt . sorwe more that Wylful
pouerte is lost in wome . than the riches of wome / for by
the Wylful pouerte Was the renomee of good maners
kepte entierly / thus by this riches pouerte is not onely
corrupt in thys dayes ner the cyte ner the maners / But
also the thoughtes of the men ken corrupt by this couetyse
and by felonye that is Worse than any other enemye / and
of the crueltie of the peple of wome speketh the good man
of noble memorie John the monke late cardynal of wome
in the decretal the sixte in the chapytze gens sca Where he
sayth / that they ken felons apenst god / contrayre to holy
thynges / trayters one to that other . Enuyous . to her

neighbour. proud vnto straungers . rebell and vntrewe
vnto their souerayns / not suffryng to them that been of
lower degzee than they & no thyng shamefast to demaunde
thynges discouenable and not to leue tyl they haue that
they demaunde, and not plesyd but disagreeable Whan they
haue receyued the yeste . they haue theyr tongues redy for
to make grete boost . and do lityl / they ben large in promy
syng and smale gyuers / they ben right fals deceyours ,
and right mordent and bytyng detractours . For Whiche
thing hit is a grete sorowe to see the humylyte the pacy
ence . and the good wysdom that was wonte to be in this
cyte of rome Whiche is chyef of al the world & is peruer
ted and tozned in to malekyrte & thysse euylles . And me
thynketh that in other parties of cristente they haue taken
ensaumple of them to do euyl / They may say that this is
after the decretale of seygnorpe and dysobeysaunce , that
sayth. that suche thynges that the souerayns do . is lightly
and sone taken in ensaumple of theyr subyettis . also thysse
bycayres shold be large and liberall . in so moche that suche
peple as serue them ben duly payd and guerdoned of her la
bour . For euery man doth his labour the better & light
lyer Whan he seeth that he shal be wel payed and rewarded
And we rede that titus the sone of vaspasian was so large
and so liberal . that he gaf & promysed sumwhat to euery
man . and Whan his most preyng frendes demaunded of
hym Why he promysed moze thenne he myght gyue , He
answerd for as moche as it aperteyneth not to a prynce
that ony man shold departe sorowful or tryste fro hym ,
Than hit happend on a day that he gaf ner promysed no

thyng to ony man / and; Whan it Was euen and; aduysed;
hym self he sayd; to his frendes . O ye my fzenedes thys
day haue I lost for this day haue I don no good . and also
We rede of Julius cesar that he neuer sayd in alle hys lyf
to hys knyghtes goo on + but alWey he sayd come come .
For I loue alWey to be in yourz companye / And he kneW
Wel that it Was lasse payne and; trauaylle to the knygh-
tes Whan the pryncē is in her companye that loueth hem &
comforteth hem . and also We rede of the same Julyus cesar
in the booke of trufles of philosphers / that there Was an
auncient knyght of his that Was in puelle of a caas
hangyng tofore the Iuges of rome so he callyd; cesar on
a tyme and; sayd; to hym tofore al men that he shold be
his aduocate . And cesar delyuezyd; and assygned to hym
a right good aduocate . and the knyght sayd to hym / O
cesar I put no bycayr in my place Whē thou Were in m-
ryl in the batayl of assise / but I faught for the . & than
he shewyd to hym the places of his woundes that he had;
receyued in the bataylle . and than cam cesar in his propre
persone for to be his aduocate and; to plete his cause for
hym . he Wold not haue the name of Unkynndenes . But
doubted that men shold say that he Were proude + and that
he Wold not doo for them that had seruyd hym / they that
can not do so moche as for to be belouyd of her knyghtes .
can not loue the knyghtes . & this suffiseth of the wokes

The iii tractate of the officers of the comyn peple. the first
 chapitre is of the offyce of the labourers & Werkmen ca j



Or so moche as noble perzones can not redde ne go
 f uerne Without the seruyse and Werke of the people
 Than hit behoueth to deuyse the outrages and the offy-
 ces of the Werkmen. than I shal begynne first at the first
 p[er]son that is in the playe of the chesse. & signifieth a man
 of the comyn peple on fote. for they be al named pictons
 that is as moche to say as footmen. And thenne We
 Wyl begynne at the p[er]son Whych standeth tofore the roke
 on the right syde of the kynge. For as moche as thys
 p[er]one apperteyneth to serue the bycapre or lyeutenant
 of the kynge and othez officers. Under hym of necessaries

of Bytaylor and this maner of peple is figured & ought
be maad in the forme and shappe of a man holdyng in his
right hande a spade or shouel . and a wodde in the left hand
the spade or shouel is for to delue and labour therwytth the
erthe . and the wodde is for to dryue and conduyte wytth al
the bestys vnto her pasture / also he ought to haue on his
gyrdel a sarpe or crokyd hacket for to cutte of the superflu-
ytes of the signes and trees / And We rede in the bible
that the first labourer that euer Was. Was caym the first
sone of ada that Was so euyl that he slewe his broder abel
For as moche as the smoke of his tithes Went strayt vnto
heuen , and the smoke and fume of the tithes of caym
Went down ward vpon the erthe . and how Wel that thys
cause Was trewe . yet Was there another cause of enuye
that he had vnto his broder , For When Adam theyr fader
maryed them for to multiplye the erthe of his ligne / he
Wold not marye ner Joyne to gyder the two that Were
borne attones . but gaf vnto caym her that Was borne witt
abel . and to abel her that Was borne wytth caym . & thus
he gan thenuye that caym had ayenst abel / For hys wyf
Was fayrer than cayms wyf / and for this cause he slewe
abel wytth the chekelone of a keste / And at that tyme
Was neuer no maner of yron bloody of mannes bloody .
And Abel Was the fyrst martir in the olde testament .
and thys sayd caym dyd many othez euyl thynges Whiche
I leue, for it apperteyneth not to my mater . but it sekoueth
for necessyte that some shold labour the erthe , after the
synne of adam / for tofore or adam synned / therthe brought
forth fruyt Without labour of handes but sith he synned

hit must nedes be laboured With the handes of men / & for
as moche as the erthe is moder of al thynges / and that
We Were first formed & took our begynnynge of the erthe/
the same Wyse at the last / she shal be the ende Vnto al vs
& to al thynges . & god that formed vs of the erthe . hath
ordayned that by the labour of men she shold gyue nouzys :
shyng Vnto al that lyueth / & first the labourer of the earth
ought to knowe his god that formed & made heuen & erthe
of nougth / and ought to haue loyaltie & trowth in hym self
and despise deeth for to entende to his labour . and he ought
to geue thankynge to hym that made hym & of Whom he
receyueth al his goodes temporal / Wherof his lyf is sustey
ned . and also he is bounden to paye the dismes & tythes of
al his thynges . and not as caym dyd . but as abel dyd
of the best that he chose out alwey for to gyue to god and
to please hym / for they that grutch and be greued in that
they rendre & geue to god the tientes of her goodes / they
ought to be aferd and haue drede that they shal falle in
necessyte / And that they myght be despoyled or robberyd
by Warre or by tempest that myght falle or happen in the
contray / And hit is no merueyle though hit so happen /
For that man that is disagreeable Vnto god / and Weneth
that the multyplyng of his goodes temporal cometh by
the vertu of his owne counceyl and his Witte / the Whiche
is made by the only ordenaunce of hym that made al / and
by the same ordenaunce is sone taken away fro hym that is
disagreeable . & hit is reson that Whan a man haboundeth
by fortune in goodes . & knowith not god by Whō it cometh .
that to hym come some other fortune by the Whiche he may

requyre grace and pardon & to knowe his god / & We rede of
the kyng dauid that Was first simple & one of the comyn
peple that When fortune had enhaunad & sette him in grete
estate . he left & forgate his god / & fyl to aduoulturie & ho-
myade & other synnes . than anone his owne sone absalon
assaillid & began to persecute hym, & than When he sawe that
fortune Was contrarpe to hym, he began to take ageyn his
Vertuous Werkis and requyred pardon & so retorned to god
agayn . We rede also of the children of ysrael that Were
nygh enfamyned in desert & soze hungry & thursty that they
prayed & requyred of god for remedye . anone he chaunged
his Wille & sent to hem mana & flessch . & When they Were
replenysshed & fatte of the flessch of kestes & of the manna
they made a calf of gold & Worshipped hit . Whiche Was a
grete synne & inqwyte . for When they Were hongry they
knewe god . & When theyr kelies Were filled & fatted . they
forgid ydolles & Were ydolateres . after this euery labou-
rer ought to be faithfull and trewe, that When his maister
delyuereth to hym his lande to be laboured, that he take no
thyng to hym self but that he ought to haue & is his . but
laboure truly and take cure & charge in the name of hys
maystre , and do more diligenly hys maysters labours
than his owne , for the lyf of the most grete & noble men
next god lieth in the handes of the labourers / and thus al
craftes and occupacions ben ordeyned not only to suffise to
the only . but to y comyn . & so it hapeth oft tyme that the
labouzer of the erth Bseth grete & hoistrous metis / & Bryn-
geth to his maister more subtile & more deyntous metes .
And Valerius reherath in his sixt booke that ther Was a

Wise and noble maister that Was named anthonius that
Was accusid of a caas of auoultry. & as the cause henge
tofore the Judges / his accusers or denonciatours brought
a labourez that closid his lande-foz so mocke as they sayd
Whan his mayster Went to do the aduoultrye / this same
seruaunt bare the lanterne / Wherof Anthonius Was sore
abasshid . & douted that he shold depose agaynst hym / But
the labourez that Was named papirion said to his maister
that he shold denye his cause hardily vnto the Judges / for
to be tormentid / his cause shold neuer be enpreyed by hym
ner no thyng shold yssue out of his mouth Wherof he shold
be noyed or greuyd / & than Was the labourez taken & tor-
mentid & brent in many places of his body . but he sayd ne-
uer thyng Wherof his maister Was hurt or noyed / but the
other that accused his maister Were punysshed / & papirion
Was delyuerd of his paynes . & also tellith Valerius that
there Was anothez labourez that Was named penapion /
that seruyd a maister Whos name Was themes Which Was
of mezuauillous faith to his maister . for hit kifel that cer-
teyn knyghtes cam to his maisters hows for to sle hym / &
anone as penapion knewe hit . he Went in to his maisters
chambre / & Wold not be knowen / for he did on his maisters
goone & his ryng on his fingre / & lay in his bedde / and
thus put hym self in perille of deth for to respyte hys
maisters lyf . But We see now a dayes many fooks that
daigne not to be grose metis of labourers . and flee the
cours clothynge and maners of a seruaunt / Euezy Wise
man a seruaunt that trewly seruyth his maister is free
and not bonde . but a fool that is ouer proud is bonde .

For the debylité and feblenes of courage that is broken in
 consciencē by pryde . Enuye . or by couetyse is right feruor
 tude yet they ought not to doubt to labour . for feare and
 drede of deth no man ought to loue to mocke his lyf / For
 hit is a foul thyng for a man to renne to the deth for the
 enuye of his lyf / and a Wyse man and a stronge man
 ought not to fle for his lyf . but to yssue . for there is no
 man that lyueth . but he must nedes dye / of this speketh
 claudyan and saith that al tho thynges that the ayer goth
 about & enuyronneth & alle thyng that the erthe labourerh
 Al thynges that ben conteyned Within the see / al thynges
 that the flodes brynge forth / alle thynges that ben nonis-
 shed . & al the bestes that ben vnder the heuen shal depozte
 alle from the World . and al shal goo at his comaūdemēt
 as Wel kyniges prynces and al that the World enuyron-
 neth and goeth about . alle shal goo this Way / Than he
 ought not to doubt for feare of deth . for as Wel shal dye
 the ryche as the poure . deth maketh alle thynges lyke and
 putteth al to an ende . and therof made a noble versifyer
 Two versis whiche folowe / *Forma genus mores , sapiēcia
 res & honores . Morte uant subita sola manent merita .*
 Wherof the englyssh is / beaute , lignage maners . Wyse dom .
 thynges and honoures / shal ben defetid by sodeyn deth +
 no thyng shal abyde but the meritis . & herof fynde We in
Vitas patrum that ther Was an erle a riche & noble man
 that had a sone onely / And Whan thys sone Was of age
 to haue knowleche of the lawe . he herde in a sermone that
 deth spareth none / & as Wel dyeth the yonge as the olde .

And that the deeth ought specially to be doubted for thre causes / one Was that no man knoweth Whan he comyth / and the second ner in What state he taketh a man . And the thyrd he Wote neuer Whether he shal goo / therfore eche man shold dispyse and flee the World and lyue Wel and holde hym toWard god . and Whan this yonge man herde this thyng / he Wente out of his contray and fledde vnto a Wyldernesse vnto an hermytage . and Whan his fader had loste hym he made grete sorowe and dyd do enquire & seke hym so moche that atte last he Was founden in the hermytage / And thenne his fader cam theder to hym and sayd . Dere sone come from thens / thou shalt be after my dethe erle and chyef of my lignage / I shal be lost yf thou come not out from thens / & he than that Wylt none other Wyse to eschewe the yre of his fader lethought hym and sayd / Dere fader there is in your contre and lande a right euyl custume yf hit plese you to put that aWey I shal gladly come out of this place and goo With you . The fader Was glad and had grete Joye / and demaunded of hym What hit Was . and yf he Wolde telle hym he promysed hym to take hit aWey and hit shold be lefte and sette a parte / Than he sayd dere fader there dyen as Wel the yonge folke as the olde in your contray . do that aWey I praye you / Whan his fader herde that . he sayd dere sone that may not be ner no man may put that aWey but god onely / than answered the sone to the fader . than Wyl I serue hym and dwelle here Wyth hym that may do that / And so abode the childe in the hermytage and lyued there in good Werkis . after this hit aperteyneth to a labourer to entede to his labour

and flee ydelnes / and thou oughdest to knowe that dauid
preyseth moche in the saultre the trewe labourers & sayth
thou shalt ete the labour of thyn handes and thou art
blessyd / and he shal doo to the good. And hit lehueth
that the labourer endende to his labour on the Werkedayes
for to reape and gadre to gydre the fruyt of his labour
and also he ought to reste on the holy day. sothe he & hys
kestys, and a good labourer ought to nourishe and kepe
his kestys. And this is signyfyed by the wodde that he
hath / Whiche is for to lede and dryue them to the pasture.
The first pastour that euer was was Abel Whyche was
Iuste and trewe / and offrid to god the bestis vnto hys
sacrefise and hym ought he to folowe in craft and maners
but no man that bleseth the malycie of caym maye ensue &
folowe abel / and thus hit apperteyneth to the labourer to
sette and graffe trees and signes. and also to plante &
cutte them / and so dyd Noe Whyche was the first that
planted the bygne after the deluge and flood. / For as
Josephus reherceth in the booke of naturel thynges / Noe
was he that fonde first the bygne. and he fonde hym byt
ter and Wylde / and therfore he took four maners of blood
that is to wete the blood of a lyon / the blood of a lamb
the blood of a Wyne. and the blood of an ape & medlid
them al to geder wyth the erthe. And than he cutte the
bygne and put thys about the wotes therof / to thende that
the byttirnes shold he put away / & that hit shold he wete
And whan he had drunken of the fruyt of thys bygne.
hit was so good & myghty that he became so dronke that
he despoled hym in such wyse that his pryuy membres

myght be seen / and his yongest sone cham mocked and
skorned hym + and Whan noe Was awaked and Was sobre
and fastyng, he assemblid his sones and shewed to them
the nature of the Bygne and of the Wyn + z tolde to them
the cause Why that he had put the blood of the kestes about
the rote of the Bygne and that they shold knowe Wel that
otherWhile by the strengthe of the Wyn men be maad as
hazdy as the Lyon and yrou + and otherWhile they be made
symple and shamefast as a lambe / z lecherous as a Wyne
and curiours and ful of play as an ape / for the ape is of
suche nature that Whan he seeth one doo a thyng he enforz
eeth hym to do the same / and so don many Whan they been
dronke, they Wyl meddle them With al offycers and ma :
ters that aperteyne no thyng to them / and Whan they ben
fastyng z sobre they can scarzely accomplishe theyz owne
thynges, and therfore Valerian reherceth that of auncient
and in olde tyme Women dranke no Wyn for as moche as
by dronkenshpy they myght falle in ony filthe or bylony
and as ouyde saith, that the Wynes otherWhyle appaylle
the corages in suche manere that they ben couenable to al
synnes Whych take aWay the hertes to do Wel. they make
the poure + rike as longe as the Wyn is in his heed / and
shortly dronkenshpy is the begynnyng of alle euylles. z
corrupteth the body, and destroyeth the soule z mynyssheth
the goodes temporels / z this suffiseth for the labourers /

The second chapytre of the thyrde tractate treteth of
 the forme and maner of the second pabne and of the
 maner of a smyth capitulo Secundo



The second pabn that stondeth tofore the knyght on
 t the right syde of the kyng hath the forme & fygure
 of a man as a smyth and that is reson for hit apertey-
 neth to the knyghtes to haue bridllys sadellis spores and
 many other thynges maad by the handes of smythes and
 ought to holde an hamer in his right hond and in his left
 hande a squyer . and he ought to haue on his gyrdel a tow
 Wel / For by this is signefyed alle maner of Werkmen .
 as goldsmythes . marchallis . Smythes of alle forges /

forgers and makers of money and al maner of Smythes
ben signefyed by the martzel oz hamer . The carpenters
ben signefyed by the dolabre or squyer / and by the trowel
We vnderstonde al masons and kezuers of stones . tylers
and al those that make howses castels and towres / And
vnto al thysse crafty men hit aperteyneth that they be tre
we . Wyse and stronge / And hit is nede that they haue in
hem self fayth and loyaulte / For vnto the goldsmythes
behoueth golde and syluer and alle othez metallys . yren
and steel to othez . and vnto the carpentiers and ma
sons ben put to theyr edefyces the bodyes and goodes of
the peple / and also men put in the handes of the maroners
body and goodes of the peple . and in the garde and seWerte
of them men put body and soule in the piller of the see
And therfore ought they to be trewe vnto Whom men com
mytte suche grete charge and so grete thynges vpon her
fayth and truste . and therfore sayth the phylosopher . He
that lefeth his fayth and beleue , may lose no gretter ne
more thyng / and fayth is a souerayn good and cometh
of the good Wyllle of the herte and of his mynde . and for
no necessyte Wyl deceyue no man . and is not corrupt for
no mede . Valerius reherath that fabius had receyued of
hanybal certeyn prysoners that he helde of the romayns
for a certeyn some of money Whiche he promysed to paye
to the sayd hanybal . and Whan he cam vnto the senatours
of rome and despyred to haue the money lente for hem .
they answered that they wold not paye nor lene / and than
ffabius sent his sone to rome and made hym to selle hys
heritage and patrymonye . and sent the money that he

receyvd therof Vnto hanylal . and had leuer and louyd
letter to be pouze in his contrey of heritage , than of beleue
and fayth / But in thysse dayes it Were grete folpe to haue
suche affyaunce in moche peple but yf they had ben pruyd
afore / for oftentymes men truste in them by Whom they
ben deceyvd at theyz nede / and it is to Wete that these
crafty men and Werkmen ben soueraynly proffyttable Vnto
the World / and Wythout artificers and Werkmen the World
myght not be gouerned / and knowe thou Verily that alle
the thynges that ben engendrid on the erthe and on the
see . ben maad and formed for to do proffyt Vnto the sig
nage of man . For man Was formed for to haue gene
raion , that the men myght helpe and proffyt eche othez /
And here in ought We to folowe nature / For she sheweth
to vs that We shold do comyn proffyt one to another . and
the first fondement of Justyce is that no man shold noye
ne greue othez . but that they ought do the comen proffyt
For men say in reproche . that I see of thyn . I hope it shal
be myn / but Who is he in thysse dayes that entendeth moze
to the comyn proffyt than to his owne / certeynly none but
alwey a man ought to haue drede and fere of his owne
hoWs / Whan he seeth his neyhbours hoWs a fyre . And
therefore ought men gladly helpe the comyn proffyt , for
men otherwhyle sette not by a lytyl fyre & myght quenche
hit in the begynnynge / that afterward maketh a grete bla
syngng fire & fortune hath of no thyng so grete plesure as
for to torne & Werke alwey / & nature is so noble a thyng
that Where as she is she Wyl susteyne and kepe . but thys
reWle of nature hath faylled longe tyme . How Wel that

the decree saith that alle the thynges that been ayenst the
lawe of nature ought to be taken awaye and put a parte /
And he sayth tofore in the viij distincion that the ryght
lawe of nature differenceth ofte tymes fro custom & statu-
tes establisshyd / For by lawe of nature al thyng ought
to be comyn to euey man and thys lawe was of olde ty-
me. and men bene yet specially that the twians kept this
lawe .and? We rede that the multitude of the twians was
one herte & one soule + and kemply We fynde that in tyme
passid the philosophres dide the same. And also it is to be
supposid that suche as haue theyr goodes comune and not
propze is most acceptable to god. ffor ellis Wold not thys
religynous men as monkes freres chanons obseruantes
and al othez auowe hem and kepe the Wylful pouerte that
they ben professyd to + For in trowth I haue my self ben
conuersaunt in a religious howse of Whyt freres at gaunt
Whiche haue al thyng in comyn among them .and? not
one richer than another in so much that yf a man gaf to
a frere iij d. or iij d. to praye for hym in his masse / as
sone as the masse is don he delyuereth hit to his ouerst
or procuratour in Whiche howse ben many vertuous and de-
uout freres / and? yf that lyf were not the best & the most
holpest . holy chirche Wold neuer suffre hit in religyon /
And? accoordyng thereto We rede in plato Whiche sayth that
the cyte is Wel and Justly gouerned and ordeyned in the
Which no man may say by right, by custome ne by ordenau-
ce . thys is myn . But I say to the certeynly that sythen
this custome came forth to say this is myn . and? this is
thyne . no man thought to preferre the comyn prouffyt so

moche as his owne . and al Werkmen ought to be Wyse &
Wel aduysed so that they haue none enuye ne none euill
suspecion one to another / For god Wyl that our humayn
nature be couetous of tWo thynges / that is of religyon &
of Wysedom , but in this caas ben some often tymes decey /
ued , For they take often tymes religyon & leue Wysedom
& they take Wysedom & refuse religyon / And none may be
kery and trewe Wyth out other + for it apperteyneth not
to a Wyse man to do ony thyng that he may repente hym
of hit / and he ought to do no thyng ayenst his Wyll'
But to do al thyng nobly . meurely . fermely & honestly / &
yf he haue enuye vpon ony , hit is folpe / for he on Whom he
hath enuye is more honest and of more hauoyr than he
Whiche is so enuyous / For a man may haue none enuye
on another . but by cause he is more fortunat & hath more
grace than hym self / for enuye is a sorwe of courage that
cometh of this ordenaunce of the prouffyt of another man
and knowe thou keryly that he that is ful of hounte shal
neuer haue enuye of another . but thenuyous man seeth
and thynketh alWey that euey man is more noble . and
more fortunat than hym self / and saith alWey to hym self
that man Wynneth more than I / and myn neyghbours
haue more plente of bestes / and her thynges multiplye
more than myn , and therefore thou oughtest knowe that
enuye is the most grettest dedely synne that is / For she
tormenteth hym that hath her Within hym , Wythout tor-
mentynge oz doyng ony harme to hym . on Whom he hath
enuye / And an enuyous man hath no vertu in hym self
For he corrupeth hym self for as moche as he hateth

alWay the Welthe and Vertues of other / And thus ought they to kepe them that they take none euyl suspencion . for a man naturelly Whan his affeccion hath suspencion in ony man that he Weneth that he doth . hit semeth to hym very ly that it is don . And it is an euyl thyng for a man to haue suspencion on hym self / For We zede that dyonyse of zecyle a tyrant . Was so suspencious that he had so grete fere and drede . for as moche as he Was hated of alle men / that he put his frendes out theyr offyces that they had and put other straungers in their places for to kepe his body and chese suche as Were right cruel and felons / and for fere & doubt of the hazbours . he made his doughters to lerne shawe and kembe , and Whan they Were grete , he Wold not they shold vse ony yron to be occupped by them but to brenne and senge his heeris / and menaced them and durst not truste in them . And in like Wyse they had none affyaunce in hym . and also he did do enuyronne the place Where he lay Wyth grete dyches and brode lyke a castel . and he entrid by a drawe bridge Whiche closid after hym . and his knyghtes laye Wythout Wyth his gardes Whiche Watched and kept stryptly thys forteresse , & Whan plato sawe thy said dionyse kynge of zealle thus enuyroned and sette about Wyth gardes and Watchemen for the cause of his suspencion / sayd to hym openly tofore alle men kynge Why hast thou don so moche euyl and harme , that the behoueth to be kept Wyth so moche peple / & therfore I say that it apperteyneth not to ony man that Wyll truly behaue hym self in his Werkes to be suspencious / & also they ought to be stronge and seure in theyr Werkys / and

ſpecially they that ben maſters and mariners on the ſee, for yf they be numerous and ferdful they ſhold make aſerde them that ben in theyz ſhippis / that knowe not the perilles . and ſo hit myght happen that by that drede and feare al men ſhold leue theyr labour / and ſo they myght be perilled and diſperdyd in theyz courages . For a ſhypp is ſoon perilled and loſt by a litil tempeſt / Whan the gouernour faylleth to gouerne his ſhypp for drede / and can geue no counceyl to othez / thenne it is no mezuaylle . though they be aſerde that ben in his gouernaunce . And therefore ought to be in them ſtrengthe . force and courage and ought to conſidere the peryles that myght falle . and the gouernour ſpecially ought not to doubt / and yf hit happy that ony perill falle / he ought to promyſe to the othez good hoop . and hit aperteyneth Wel / that a man of good and hardy courage be ſette in that office . in ſuche wyſe that he haue ferme and ſeure mynde ayenſt the perilles that oft tymes happen in the ſee . and wyth this ought the mariners haue good and ferme creaunce and beleue in god . and to be of good recomforte and of fayr langage vnto them that he gouerneth in ſuche perylls / And thys ſuffyleth to you as touchyng the labourers .

The thyrd chappytre of the thyrd booke treateth of the office
of notaries aduocates skryuenars andꝝ drapers or cloth
makers capitulo tercio



The third pavyon Whiche is sette tofore the alphyon on
t the right syde ought to be fygured as a clerke / andꝝ
hit is reson that he sholdꝝ so be / for as moche as emonge
the comune peple of Whom We speke in this booke they plete
the differencēs contencions andꝝ causes other Whyle the
Whiche behoueth the alphyons to geue sentence andꝝ Juge
as Judges / and hit is reson that the alphyon or Juge haue
his notarye / by Whom the proesse may be Dretton . Andꝝ
this pavyon ought to be maad and figured in this manere

He must be made like a man that holdeth in his right hand a payr of shears / or forsettis / and in the lyfte hand a grette knyf and on his gurdel a pennez an ynk horn . and on his eere a penne to Wryte With 'and that beyn the Instrumentis and the offyces that beyn maad and putte in Wrytyng autentique . and ought to haue passyde tofore the Iuges as libelles Wites condempnacions & sentences and that is signefied by the scripture and the penne / and on that other parte hit aperteyneth to them to cutte clothe sheere . dyght and dye . and that is signefied by the forsettis or shears , and the other ought to shawe berdys and kembe the heeis . and the other beyn coupeys . coupeys 'ta: Wyers / skynners louchers / and kordWannerys . and these beyn signefied by the knyf that he holdeth in hys hand . & some of thysse forsayde crafty men beyn named drapers oz clothmakers for so moche as they Werke With Wolle . and the notaries skynnars Corpouers and cordWaners Werke by skynnes and hydes . as perchymyn kelume peltrie and cordeWan , and the tayllours cutters of cloth / Weuars . fullars . dyers . and many othez craftes occuppe and Use Wulle . and al thysse crafty men & many othez that I haue not named ought to do theyz craft and mestier . Where as they beyn duly ordeynyd curiously and treWly / Also there ought to be amonge thysse crafty men amynable companye and treWbe honest countenaunce / And trowthe in theyr Wordes / And hit is to Wete that the notaryes beyn ryght prouffyttable and ought to be good and treWbe for the comyn . And they ought to kepe them from appropzyng to them self that thyng that aperteyneth to the comyn .

And yf they be good to them self, they ben good to other
and yf they be euyl for them self / they ben euyl for other
And the proesses that ben maad tofore the Iuges ought
to ben Writon and passyd by them + And it is to Wete that
by their Witnyng in the proesses may come moche prouffit
And also yf they Wryte otherwyse than they ought to doo
may ensewe moche harme and domage to the comyn /
Therefore ought they to take good hede that they chaunge
not ne corruppe in no Wyse the content of the sentence / for
than ben they first forborne, and ben bounden to make a-
mendis to them that by their trecherpe they haue endoma-
ged / and also ought they to rede visite & to knowe the sta-
tutes / ordenaunces & the lawes of the citees of the contrie
Where they dwelle and enhabite .and they ought to confis-
dere yf there be ony thyng therein conteyned ayenst right &
reson .and yf they fynde ony thyng contrarie .they ought
to admoneste & Warne them that gouerne .that suche thyng-
ges may be chaunged in to better estate / for custume esta-
blissed ayenst good maners and agaynst the fayth .
ought not to be holden by ryght / For as hit is sayd in the
decree in the chappytze tofore / all ordenaunce maad ayenst
right ought to be holden for nought / Alas Who is now
that aduocate oz notarye that hath charge to Wryte and
kepe sentence that putteth his entente to kepe more the co-
myn prouffyt or as moche as his owen + but alle drede of
god is put a lakk . And they decepue the symple men /
& drawen them to the courtes disordenatly & constrayne
them to Were and make othes not couenable / and in as-
semblyng the peple thus to gyder they make mo traysons

in the cytees thence they make good alyuances .
And other While they deceyue theyr souerayns When they
may do hit couertly / For there is no thyng at this day
that so moche greueth Rome and Italie as doth the college
of notaryes and aduocates publique / for they ben not of
one accorde . Alas and in Engelond What hurte doon the
aduocates men of laWe and attorneyes of court to the co-
myn peple of the royaume as Wel in the spiritual laWe as
in the temporalle . how torne they the laWe and statutes
at their plesure / how etc they the peple / how empouere they
the comynthe / I suppose that in alle cristendom are not so
many pletars attorneys and men of the laWe as been in
england onely . for yf they Were nombred alle that longe
to the courtes of the chaunserye + kynges bench + comyn
place + cheker / restaynt / and helle / and the lagge bewars of
the same hit shold amounte to a grete multitude . And
how al thysse kyue and of Whom / yf hit shold be vttrad and
tolde / hit shold not be beleuyd for they entende to theyr syn-
guler Wele and prouffyt and not to the comyn / how Wel
they ought to be of good Wyl to gyder . And admoneste &
Warne the cytees eche in his right in suche Wyse that they
myght haue pees and loue one Wyth another + & Tullyus
saith that frendshyp and good Wylle that one ought to
haue ayenst another for the Wele of hym that he loueth .
Wyth the semblable Wylle of hym ought to be put forth
tofore al other thynges . & ther is no thyng so reschlyng
and lyke to the bees that maken honny so couenable in
prosperite and in aduersite as is loue . For by loue
gladly the bees holden them to gyder . f in

and yf any trespāce to that other anone they renne vpon
the malefactour for to punysshē hym . and vray trewe loue
faylleth neuer for wele ne for euyl , and the most swete &
the most comfortyng thyng is for to haue a frend to Whō
a man may say his secret as wel as to hym self , but v-
rayly amytye and frendshyp is sometyme founded vpon
some thyng delectable . and this amytye cometh of yongthe
in the Whiche dwelleth a disordynate hēte / & otherwhyle amy-
tye is founded vpon honeste / and this amytye is vertuous /
of the Whiche tullius saith that there is an amytye vertu-
ous by the Whiche a man ought to do to his frende al that
he requyret by reason , for to do to hym a thyng disho-
nest it is ayenst the nature of vray frendshyp & amytye
And thus for frendshyp ne for fauour a man ought
not to do any thyng vnreasonable ayenst the comyn
prouffyt ner ageynst his fayth ne ageynst his othe / For
yf alle tho thynges that the frendes desyre and requyre
were accomplisshed and don / hvt shold seme that they
shold be dys honeste coniuacions / And they myght o-
therwhyle more greue and hurte than proffyte and ayde /
And herof sayth Senecue that Amytye is of suche wyllē
as the frende wyllē . And to refuse that ought to be re-
fused by reason . And yet he saith more that a man ought
to alowe & praysē his frend tofore the peple / & to correcte &
to chastyse hym pryuelly / for the lawe of amytye is suche .
for a man ought not to demaunde ner do to be don to his
frende no vylaynis thyng that ought to be kept secreete
And Valerian sayth that it is a foulee thyng and an
euyl excusation . yf a man confesse that he hath don any

eupl for his frende ayenst right and reason / And sayth
that there Was a good man named cassyle Whiche herde
one his frende requyre of hym a thyng dishoneste Whiche
he denyed & Wold not do / & than his frende said to hym in
grete despyte / What nede haue I of thy frendship & amytte
Whan thou Wilt not do that thyng that I requyre of the .
& cassyle answered to hym . What nede haue I of the frendship
& of the amytte of the . yf I shold do for the thyng dishonest
and thus loue is founded otherwhile . vpon good prouffy
table / & this loue endurezeth as longe as he seeth his prouff
fyt . and herof men say a comyn prouerbe in england / that
loue lasteth as longe as the money endureth / & Whan the
money faileth than there is no loue / & Barro referreth in
his somes, that the ricke men ben al louyd by this loue. for
their frendes ben like as the huske Whiche is about the
grayn . and no man may proue his frende so Wel as in ad
uersite, or Whan he is poure . for the veray trewe frende say
leth at no nede / & seneque saith that some folowe the emper
our for riches, & so don the flies the hony for the swetenes
& the Wolf the carayn. And thise compayne folowe the
praye / and not the man . And Tullyus sayth that tar
quyn the proud had a newe of his suster Whiche Was
named brutus and this newe had banysshed tarquin
out of rome and had sent hym in eyple . And than sayd
he fyrst that he perceyued and knewe his frendes Whyche
were trewe and vntrewe . & that he neuer perceyued afore
tyme Whan he Was puppsaunt for to do theyr Wyll, & sayd
Wel that the loue that they had to hym / endured not but
as longe as hit Was to them prouffytable .

and therefore ought al the rick men of the World take hede
ke they kynges prynces oz dukes to What peple they do
prouffyt and how they may and ought ke louyd of theyz
peple . For cathon sayth in his booke / see to Whom thou
geuest . & thys loue Whiche is founded vpon theyz prouffit
Whiche fayleth and endureth not , may better ke callid and
sayd marchaundyse than loue / for yf We repute this loue
to our prouffyt onely . & no thyng to the prouffyt of hym
that We loue , it is more marchaundyse than loue / for he
lyeth our loue for the prouffyt that he doth to vs / And
therefore sayth the Versifier thysse Two Versis . *Tempore fe-
licia multa numerantur amia / Cum fortuna perit nullus
amicus est .* Whiche is to say in englyssh that as longe
as a man is euous and fortunat he hath many frendes
but Whan fortune torneth and perissheth / there abydeyth not
to hym one frende . and of thys loue ben loued the medo-
wes / feldes / trees & the bestys for the prouffyt that men
take of them / but the loue of the men ought to ke charite
bery gracious and pure by good fayth / And the berry
trewe frendes ben knowen in pure aduersite . And pierse
alphons sayth in his booke of Moralitye that there Was a
phylosophre in Arabye that had an onely sone / of Whom
he demaunded What frendes he had gotten hym in his lyf
And he answered that he had many / and his fader sayd to
hym . I am an olde man and yet coude I neuer fynde but
one frende in al my lyf , and I trowe berry that it is no
lytyl thyng for to haue a frende , and hit is Wel gretter &
more a man to haue many / and hit apperteyneth and beho-
ueth a man to assaye and preue his frende or he haue nede

and thenne commaunded the philosopher his sone that he
shold goo and slee a wyne / and put hit in a sacke / and
sayne that it were a man dede that he had slayn and bere
hit to his frendes for to burye hit secretly / And when the
sone had don as his fader commaunded hym and had requy-
red his frendes one after another as afore is sayd /
they denyed hym and answered to hym that he was a by-
layne to requyre and desyre of them thyng that was so pe-
rilous . And than he came agayn to his fader and sayd
to hym how he had requyred al his frendes . And that he
had not founden one that wold helpe hym in his nede /
And than his fader sayd to hym that he shold goo and
requyre his frende whiche had but one + and requyre hym
that he shold helpe hym in his nede . and when he had re-
quyred hym / Anone he put out al his mayne out of hys
hows . and when they were out of the waye or a slepe + he
dyd do make secretly a pytte in the grounde / and when hit
was redy and wold haue buried the body / he founde hit
an hogge or a wyne and not a man / and thus this sone
preuyd this man to be a very trewe frende of his fader
And preuyd that his frendes were fals frendes of fortu-
ne / And yet reherceth the sayd pierce Alphons + that there
were two marchauntes one of handach and that other of
Egypt whiche were so ioyned to geder by so grete friend-
shipp that he of handache cam on a tyme for to se his frende
in Egypt of whom he was receyuyd right honuourably /
And this marchaunt of Egypt had in his hows a fayre
yonge mayden whom he shold haue had in mariage to
hym self / Of the whiche mayde thys marchaunt of

bandach Was espised? With her loue so ardantly that he
Was right seek / and that men supposid hym to dye . And
than the other dyd do come the phisiciens Whiche sayd that
in hym Was no sekeneſſe ſauf paſſyon of loue / Thenne he
aypd of the seek man yf there Were ony Woman in hys
hoWs that he loued and maad al the Women of his hoWs
to come tofore hym , And than he ckees her that ſhold
haue ken that others Wyf and sayd that he Was seek for
her . Than his frende ſayd to hym . frende comforte your
ſelf / for trewly I gyue her to you to Wyf With alle the do-
waire that is gyuen to me Wyth her + and leuer to ſuf-
fre to be Wyth out Wyf than to leſe the body of his frende /
And than he of bandach Wedded the mayde + And Went
With his Wyf and With his richelſſe ageyn in to his contrie
And after this anone after hit hapend that the mar-
chaunt of Egypt became ſo poure by euyl fortune . that he
Was conſtreyned to ſeche and legge his breed , by the con-
tray in ſo moche that he cam to bandach / and Whan he entrid
in to the touyn hit Was dezke nyght that he coude not fynde
the hoWs of his frende / But Went and lay thys nyght in
an olde temple / And on the morne Whan he ſhold yſſue
out of the temple / the offycers of the touyn areſtyd hym
and ſayd that he Was an homyade and had ſlayn a man
Whiche lay there dede / And anone he confeſſid hys Wyth a
good Wyll + and had leuer to be hangyd . than to dye in
that myſerable and pouer lyf that he ſuffryd . And thus
Whan he Was brought to Jugement . and ſentence ſhold
haue been gyuen ayenſt hym as an homyade . His friend of
bandach cam and ſawe hym and anone knewe that thys

Was his good frende of egypte . And forthwyth stepte
in and sayd that he hym self Was culpable of the deth of
this man . and not that other / and enforad hym in alle
maners for to delyuer and excuse that other / And than
Whan that he that had don the feet and had slayne the
man sawe this thyng / he considerid in hym self that these
two men Were innocent / of thys feet . And doubtyng the
dwygne Jugement . he came tofore the Juge & confessyd
al the feet by ordze / And Whan the Juge sawe and herde
al thys mater and also the causes he considered the ferme
and trewe loue that Was betwene the two frendes / and
Vnderstood the cause Why that one Wold saue that other
and the trowth of the fayte of the hompade . And than he
pardoned al the feet hooly and entierly . And after the
marchaunt of landach brought hym of egypt wyth hym in
to his howes / And gaf to hym his sister in mariage / and
departed to hym half his goodes . and so bothe of hem Were
ricke / and thus Were they bothe very faythful and trewe
frendes . Furthermore notaries , men of lawe & crafty
men shold and ought to loue ecke other / and also ought to
be contynent chaste and honeste / For by theyr craftes they
ought so to be by necessity . For they conuerse and ac-
compane them ofte tyme wyth Women / And therfore hit
aperteyneth to them to be chaste and honeste / And that
they meue not the Women nor entyse them to labyll and
Jape by ony dysordynate ensignes or tokenes / Titus li-
uius reherceth that the philosopher democreon dyd doo put
out his eyen for as mocke as he might not beholde the Wo-
men wyth out flesshly desyre . And how Wel it is sayd

before that he dyd hit for other certeyn cause yet Was this
one of the pryncipal causes . And Valerian telleth that
there Was a yong man of some of right excellent beaulte
And how Wel that he Was right chaste . for as moche as
his beaulte meuyd many Women to desize hym, in so moche
that he vnderstood that the parentes and frendes of them
had suspacion in hym, he dyd his vylage to be kutte wyth
a knyfe and lancettis endlongh and euerthwart for to de-
forme his vylage . and had leuer haue a fowle vylage and
disformed . than the beaute of his vylage shold meue o-
ther to synne / And also we rede that there Was a Nonne
a Virgyne dyd do put out bothe her eyen . for as moche as
the beaute of her eyen meuyd a kynge to loue her, Whiche
eyen she sente to the kynge in a present . And also we rede
that plato the right ryche phylosopher lefte his owne lande
and contrey . and chace his mansion and dwelling in acha-
domye a toun, Whiche Was not onely destroyed but also
Was ful of pestelence, so that by the cure and charge and
customaunce of some that he there suffrid . myght eschewe
the fetes and occasions of lecherie / And many of his
discaples dyd in lyke wyse / helemand reherceth that de-
mostenes the phylosopher laye ones by a noble Woman for
his dysporte, and playengh wyth her, he demaunded of her
What he shold geue to haue to doo wyth her / and she answered
to hym a thousand pens . & he sayd ageyn to her I shold
repente me to bye hit so dere . and when he aduyced hym
that he Was so sore chauffyd to speke to her for to accom-
plishe his flesshly desyre . he despoyled hym al nakyd and
Wente and put hym in the myddes of the snowe / And

Ouyde reheraith that thys thyng is the leste that maye helpe and most greue the louers / and therfore saynt augstyn reheraith in his booke de ciuitate dei that there Was a right noble womayn named Marculian that Wan and took the noble cite of Simause / And tofore er he dyd do assayle hit or besight hit /z or he had do kessedde ony blood he Weyte and shedde many teeris tofore the cite / and that Was for the cause that he doubted that his peple shold de foule and corumpe to moche dishonestly the chastyte of the touyn .and ordeyned hpon payn of deth that no man shold be so hardy to take and defoyle ony Woman by force What that euer she Were . After thys the crafty men ought to vnderstonde for to be trewe and to haue trowth in her mouthes / And that theyr dedes folowe theyr Wordes + For he that sayth one thyng and doth another / he condempneth hym self by his Word / also they ought to see Wel to that they be of one accorde in good / by entente / by Word, and by dede . so that they be not discordaunt in no caas / But that euery man haue pure Verite and trowth in hym self . For god hym self is pure Verite / and men say comynly that trowth seketh none hernes ne cornez + and trowth is a Vertu by the Whiche alle drede and fraude is put aWay / Men saye trewly Whan they say that they knowe . And they that knowe not trowth . ought to knowe hys, And alWay vse trowth . for saynt austyn sayth that they that Wene to knowe trowth . and lyueth euyl and byciouly it is folpe yf he knoweth hit not / and also he sayth in an other place that it is better to suffre payn for trowth / than for to haue a benefete by falsnes or by flaterye . And man

that is callyd a best reasonable and doth not his Werkys
after reason and trowth. is more bestial than any beste
brute + and knowe ye that for to come to the trowth, hit
cometh of a reasonable foresight in his mynde + And lyeng
cometh of an outrageous and contrarie thought in hys
mynde, for he that lyeth Wittingly, knoweth Wel that hit
is agaynst the trowth that he thynketh, and knoweth speaketh
saynt bernard and sayth, that the mouth that lyeth des-
troyleth the soule. and yet sayth saynt austyn in another
place. for to say one thyng and do the contrarye, maketh
doctryne suspicious. And knowe ye verily that for to lye
is a right perilous thyng to body and soule / For the lye
that the auncient enemye maad eue and Adam to beleue
hym, made hem for to be dampned With alle their lignage
to the death perdurable / and made hem to be cast out of para-
dyse terrestre / For he maad them to beleue that god had
not forbidden them the fruyt / but onely by cause they shold
not knowe that her mayster knewe / but how Wel that the
deuyll sayd thysse wordes / yet had he double entente to hem
bothe / For they knewe anone as they had tastyd of the
fruyt that they were dampned to the death perdurable.
And god knewe hit Wel tofore. but they supposid Wel to
haue knowen many other thynges, and to be lyke vnto
his knowleche and scienc. And therefore saith saynt poule
in a pistyl. hit ne apperteyneth to sauere or knowe more
than behoueth to sauere or knowe / but to sauere or knowe
by mesure or sobrenes / And Valerian rehercith that there
was a good woman of siracusane that wold not lye vnto
to the kynge of Seaille whiche was named dyonyse + and

this kyng Was so ful of tyrannye and so cruel that alle
the World desired his deth and cursid hym . Sauf this Wo
man onely Whiche Was so olde that she had seen iij or fouz
kynges reynng in the contre . and euezy mornng as
sone as she Was risen she prayed to god that he Wold
gyue vnto the tyrant good lyf and longe . and that she
myght neuer see his deth / And Whan the kyng dyonyse
knewe this he sent for her . and meruaylled moche how
for he knewe Wel that he Was sore behated ' and demaunded
her . What cause meyd hyr to praye for hym ' & she answered
and sayd to hym . sif Whan I Was a mayde We had a right
euyl tyrant to our kyng of Whom We coueyted sore the
deth ' and Whan he Was dede there came after hym a Werse
of Whom We coueyted also the deth . and Whan We Were de
lyuerd of hym . thou comest to be our lord Whiche art worst
of al other . and now I doute yf We haue one after the he
shal be worse than thou art / and therefore I shal praye for
the . and Whan dyonyse vnderstood that she Was so hardy
in sayeng the trowth ' he durst not do torment her for shame
by cause she Was so olde .

The fourth chapitre of the thirz booke treateth of the maner
of the fourth pabyn & of the marchauntis or chaungers ca iiii



The fourth pabyn is sette tofore the kynge .and; is
 formed in the forme of a man holdyng in his right
 hand a balaunce and the Weyght in the lyft hand . and to
 fore hym a table / and at his gurdell a purse ful of money
 redy for to geue to them that requyre hit . and; by thys
 peple ben signefyed the marchauntes of cloth lynnyn and;
 Wollen / and of al othez marchaundyfes , and by the table
 that is tofore hym is sygnefyed the chaungers + and they
 that lene money / & they that bye and; selle by the Weyght
 ben signefyed by the balaunces / and; Weyghtes / And the

customezs/tollazs /and receyuours of rentes & of money
ben signefyed by the purse +and knowe ye that alle they
that ben signefied by this peple ought to flee auarice and
couetyse /and escheue brekyng of the dayes of payment &
ought to holde and kepe theyr promyses . & ought also to
rendre and retoze that . that is gyuen to them to kepe . / &
therfore hit is reſon that this peple be ſet tofore the kynge
for as moche as they ſignefye the receyuours of the tre-
ſours ryal that ought alwey to be redy tofore the kynge . &
to anſwer for hym to the knyghtes and to othez perſones
for theyr Wages and ſouldyes / & therfore haue I ſaid that
they ought to flee auarice . For auarice is as moche to
ſay as an adourez or as Worſhyppr of fals ymages / and
herof ſayth tullius that auarice is a couetiſe to gete that
thyng that is aboue neceſſite'and it is a loue diſordynate
to haue ony thyng / & it is one of the Werſt thynges that is
& ſpecially to prynces & to them that gouerne the thynges
of the comunete . and this vyce cauſeth a man to do euyl
and thys doynge euyl is Whan hit reygneſh in olde men / &
herof ſayth Senegue . that all Worldly thynges ben mor-
tefyed and appetiſſed in olde men reſeruyd auarice onely
Whiche alwey abydeſh wyth hym and dyeth wyth hym /
But I vnderſtonde not Wel the cauſe Wherof this cometh
ne Wherfore hit may be , And hit is a ſoble thyng and
contrarye to reſon + that Whan a man is at the ende of his
Journey for to lengthe his Viage and to ordeyne more Vi-
tayl than hym behoueth / & this may Wel be likned to the
auaricious Wolf . for the Wolf doth neuer good tyl he be
dede'and thus it is ſayd in the prouerbys of the Wyſe men

that thauacious man doth no good tyl that he be deed. .
and he desireth no thyng but to lyue long in thys synne/
for the couetous man certeynly is not good for ony thyng
for he is euyl to hym self & to the riche & to the poure . and
fyndeth cause to gaynsay theyr desire . & herof reherath se-
neque & sayth that antigonus Was a couetous prynce . &
Whan tynque Whiche Was his frende requyred of hym a ke
saunt / he answerd to hym that he demaüded more than hvt
apperteyned to hym / & than tynque constrained by grete
necessite ayid & requyred of hym a peny / & he answerd to
hym that it Was no yeste couenable for a kyng . and so he
Was alwey redy to fynde a cause nought to geue . For he
myght haue gyuen to hym a ke saunt as a kyng to his
frende . and the peny as to a poure man . & ther is no thyng
so litil / but that the humanitye of a kyng may geue hvt/
auarice ful of couetise is a maner of al vices of luxurpe
& Josephus reherath in the booke of aücient histories . that
ther Was in rome a right noble lady named pulpyne / and
Was of the most noble of rome . right honest for the no-
blesse of chastite / Whiche Was maryed in the tyme that
the Wommen gloryfied them in theyr chastyte vnto a
yonge man / fayr . noble . and riche aboue al other . & Was
lyke and semblable to his wyf in al caasis . And thys
pulpyne Was belouyd of a knyght namyd enymerancian
and Was so ardantly espyred in her loue that he sent to
her many right riche yestes . and made to her many grete
promyses / but he myght neuer torne the herte of her Which
Was on her syde also colde and harde / as marbyll . But
she had leuer to refuse his yestes and hys promyses .

Than to entende to couetyse and to lose her chastyte / & We
 zede also in the histories of rome that there Was a noble
 lady of rome Whiche lyued a solitarie lyf & Was chaste &
 honeste . & had gadrid to gedez a grete some of golde . and
 had hyd hit in the erthe in a pytte Wyth in her hoBs' & Whan
 she Was deed , the bisskop dyd do burye her in the chirche Wel
 and honestly / and anone after this gold Was fouden and
 born to the bysshop' and the bisskop had to caste hit in to the
 pytte Where she Was buryed. & thre dayes men herd her crye
 & make grete noyse / & say that she brenned in grete payn
 and they herd her ofte tymes thus tormentid in the chir-
 che . the neyghbours Went Vnto the bysskop & tolde hym
 therof / & the bisskop gaf hem leue to open the sepulchre . &
 Whan they had openyd hit . they fonde al the golde molten
 With fire ful of sulphre . & Was pouzed & put in her mouth
 & they herd one say . thou desiredest this gold by couetyse .
 take hyt and drynke hyt / And thenne they took the
 body out of the tombe / And hit Was cast out in a preuy
 place . Senecue reheraith in the booke of the cryes of
 Women that auaryce is fundament of alle vyces , And
 Valerian reheraith that auarice is a ferdful garde oz kepar
 of richessis . for he that hath on hym oz in his keepynge
 moche money oz othez richessis + is alWey aferd to lose hit
 oz to be robbid oz to be slayn therfore + & he is not eWrous
 nez happy that by couetyse getith hit , & al the euyls of this
 vice of auarice had a man of rome named septenuille , for
 he Was a friend of one named tarchus , & this septenuille
 bzent so soze & so cruelly in this synne of couetyse . that he
 had no shame to smyte of the hede of hys friend by trayson

For as moche as one framosian had promysed to hym as
moche Weyght of pure gold as the heed Waped . & he bare
the said heed vpon a staf thurgh the cite of rome . and he
boyded the brayn out therof & filled hys ful of leed for to
weye the heupaz, this Was a right horrible & cruel auarice
Ptolome kynge of egipciens pursued auarice in another
manere. for Whan anthonie emperour of rome sawe that he
Was right rich of gold & siluer / he had hym in grete hate &
tormentid hym right cruelly / and Whan he shold perissh by
cause of his riches . he toke al his hauoiz & put hys in a
shippe / & Went With alle in to the hye see to thende for to
drowne & perissh there the shippe and his riches by cause
anthonye his enemye shold not haue hit, & Whan he Was
there he durst not perissh hit ner myght not fynde in hys
herte to departe from hit . but cam & brought hit agayn in
to his hows Where he receyued the reward of deth therfore
& With out doubt he Was not lord of the riches but the
riches Was lady ouer hym, & therfore hit is sayd in prouer
be that a man ought to seignorie ouer the riches / & not for
to serue hit . yf thou canst debly vse thy riches than she
is thy chamberer . & yf thou can not departe from hit & vse
hit honestly at thy plesure. knowe verily that she is thy
lady / for the riches neuer satisfieth the couetous / but the
more he hath the more he desireth / & saluste saith that auarice
destroubleth fayth / honeste & al these other good
vertues / And taketh for these vertues / pryde / cruelte
and to forgete god . and sayth that al thynges be vendable
And after this they ought to be ware that they lene not.
to moche ner make so grete creaures by Whiche they may

fallē in pouerte, for saynt ambrose saith vpon thoby . pouerte
hath no laſſe / for to owe hit is a ſhame / & to owe and not
paye is a moze ſhame. yf thou be pure be ware how thou lo
weſt . & thynke how thou mayſt paye & rende agayn yf
thou be riche thou haſt no nede to lowe & owe . & it is ſaid
in the proverbis that hit is fraude to take that thou wilt
not nez mayſt rende & paye agayn . & alſo hit is ſayd in
reproche When I lene I am thy frende / & When I owe I am
thy enemye . as who ſaith 'god at the lencyng' & the deuyll
at the rendryng . & ſeneke ſaith in his auctorites / that they
that gladly lowe' ought gladly to paye . & ought to ſur
mouē in courage to loue hem the better by cauſe they lene
hem & ayde hem in her nede . for benefites & good torues don
to a man , ought to gyue hym thankyngeſ therefore , and
moche moze ought a man to repaye that is lent hym in
his nede . but now in theſe dayes many men by lencyng of
their money haue made of their frendes enemyes . & he w
ſpeketh domas the philoſopher & ſaith that my frende low
wed money of me / & I haue loſt my frende & my money /
there was a marchaūt of gene & alſo a chaungeour whos
name was albert ganor / & this albert was a man of grete
trowth and loyaltie . for on a tyme there was a man cam
to hym and ſayd and affermyd that he had delyueryd
in to his banke v hundred flozys of gold to kepe / which
was not trowth for he lyed . which v C flozys the ſayd
albert knewe not of / nez coude fynde in al his bookes ony
ſuche money to hym due / & this lyar coude brynge no wyt
nes . but began to braye . crye & deffame the ſaid albert / &
than this albert calld to hym this marchaunt and ſayd

deere frende take here Ɔ hundred florens Whiche thou offer-
rest & sayest that thou hast deliuerd to me . & forthwith
tolde hem and toke hem to hym . & so this good man had
leuer to lose his good than his good name and renome .
and this other marchaunt toke these florens that he had
Wrongfully receyued . and employed them in diuerse mar-
chaundise in so moche that he gat and encreasid and Wan
With them Ɔ thousand florens / and Whan he sawe that
he approched to Ward his deeth . and that he had no children,
he establisshed albert his heyr in al thynges / & sayd that
With the Ɔ hundred florens that he had receyued of albert
falsely , he had gotten alle that he had in the World / & thus
by deuyne purueaunce he that had he a theef fraudulent / Was
maad after Ward a trewe procurour & atorney of the sayd
albert / but now in these dayes there be marchaunts that do
marchaundise With other mennis money Whiche is taken
to hem to kepe . & Whan they ben requyred to repaye hit ,
they haue no shame to denye hit appertly / Wherof hit happed
that ther Was a marchaunt Which had a good & a grate na-
me & renome of kepyng Wel suche thynges as Was de-
liuerd to hym to kepe . but Whan he sawe place & tyme , he
retyened hit lyke a theef . so hit ksel that a marchaunt of
Without forth herd the good reporte & fame of this man ,
cam to hym & deliuerd hym grate tresour to kepe / & this
tresour abode in yere in his kepyng / & after this thre yere
this marchaunt came and requyred to haue his good de-
liuerd to hym agayn . And this man knewe Wel that he
had no recorde ne Witnes / to proue on hym this duete / nor
he had no obligacion ne Wrytyng of hym therof .

In suche Wyse that he denyed al entierly / and sayd playnly he knewe hym not . and Whan this good man herd and vnderstood this . he Went sorrowfully and wepyng from hym so ferre and longe that an olde Woman mette Wyth hym . and demaunded of hym the cause of his wepyng . and he sayd to her Woman hit aperteyneth no thyng to the goo thy Wape , And she prayed hym that he wold telle her the cause of his sorowe / For parraventure she myght geue hym counceyl good and proffyttable / and thenne this man tolde to her by ordre the caas of his fortune / and the olde Woman that Was Wyse and subtil demaunded of hym yf he had in that cite ony frende Whiche wold be faythful and trewe to hym / and he sayd ye . that he had dyuerse frendes . Than sayd she goo thou to them and saye to them that they doo ordeyne and bye dyuerce cofres and chestes . And that they doo fylle them Wyth some olde thynges of no value , & that they fayne & say that they be ful of golde siluer and othez Jewels . and of moche grete tresour / & thenne that they brynge them to thys sayd marchaunt , & to say to hym that he wold kepe the . for as moche as they had grete trust in hym / & also that they haue herd of his grete trowth & good renome / & also they wold go in to fer contre / and shold be longe er they retorned agayn / & Whilis they speke to hym of this mater , thou shalt come vpon them & requyre hym that he doo delyuez to the . that thou tokest to hym . & I trewe by cause of tho good men that than shal proffite to hym the sayd tresour / and for the couetise to haue hit , he shal delyuez to the thy good agayn / but beWare late hym not knowe they ken thy good frendes nex of thy knowleche

This Was a grete and good counceyl of a Woman / and
Verily it cometh of nature often tymes to Women to geue
counceyl shortly and vnapudely to thynges that ben in
doubte or perilous and nedeth hasty remedye . and as ye
haue herd . this good man dyd . and did after her coun-
ceyl . and came vpon them Whan they spack of the mater to
the marchaunt for to delyuer to hym the sayd cofres to
kepe Whiche his frendes had fayned and requyred of hym
that he had taken to hym to kepe / and than anone the sayd
marchaunt sayd to hym I knowe the noWe Wel . for I haue
aduyfied me that thou art suche a man / and comest to me
suche a tyme / and delyuered to me suche a thyng Whiche
I haue Wel kept . and thenne calld his clezk . and had
hym goo fetche suche a thyng in suche a place and delyuer
hit to that good man / for he delyuerd hit to me / and than
the good man receyuyd his good . and Went his Waye
right Joyously and glad . and this marchaunt trichour &
deceyuour Was defrauded from his euyl malice . and he ne
had neyther that one ne that othez ony thyng that Was
of Value . and therefore hit is sayd in prouerbe to defraude
the legilez is no fraude / and he that doth Wel foloweth our
lord / and seneke sayth that chaite enseigneth and techeh
that men shold paye Wel / for good payement is somtyme
good confessyon / And this marchaunt trichour and de-
ceyuour resemblith and is lyke to an hound that bereth
a chese in his mouth Whan he Wymmeth ouer a Water .
for Whan he is on the Watze . he seeth the shadwe of the
chese in the Watze / and than he Weneth hit he another chese
& for couetyse to haue that . he openyth his mouth to catche

that / & than the chefe that he hure fallith down in to the Ba
tre . and thus he loseth bothe tWo / & in the same Wyse Was
seruyd thys marchaut deceyuour / for to haue the cofres
Whiche he had seen / he delyuerd agayn that he Wold
haue holden Wrongfully . and thus by his couetise & propre
malycæ he Was deceyuerd . and therfore hit apperteyneth
to euey good and Wyse man to knowe and considere in
hym self how moche he hath receyued of othez men . & vpon
What condycion hit Was delyuerd to hym / and it is to Rete
that thys thyng apperteyneth to receyuours and to chaun
geours . and to alle trewe marchauntis and othez What
that someuer they be / and ought to kepe theyr bookes of
resaytes and of paymentes of Whom and to Whom & What
tyme and day / and yf ye demaunde What thyng makyth
them to forgete suche thynges as ben taken to them to kepe
I answer and say that it is grete couetise for to haue tho
thynges to them self and neuer to departe from them . and
hit is alle her thought & desire to assemble alle the goodes
that they may gete . for they beleue on none othez god /
But on her riches theyr hertes ben so obstynat . and this
suffyseth of the marchauntis .

The fyfthe chapitre of the thyrd booke treteth of physiciens medecynes spycers and apotiquaries capitulo B



The man that is sette tofore the quene signefyeth
 t the physicien/spicere apotiquare and is formed in the
 fygure of a man /and he is sette in a chayer as a maistre
 and holdeth in his right hand a booke and an ample or a
 bove With oynementis in his lyft hand and at his gurdel
 his instrumentis of yron and of siluer for to make Inci-
 sions and to serche Woundes and hurtes, and to cutte apof-
 tumes. And by thysse thynges ben knowen the surgyens
 By the booke ben vnderstonden the phisiciens and all gra-
 mariens, logyiciens / maysters of lawe /of geometrye,

arismetrique . musique and of astronomye / and by the am-
pole ben signefyd the makers of pygmentaries spicers &
apothiquaries / and they that make confecions and confi-
tes and medecynes maad Wyth precious spycæ / And by
the fferemens and Instrumentis that hangen on the
gurdel ben signefyd the Surgyens and the maysters
and knowe ye forcerteyn that a maystre and physicyen
ought to knowe the proporacions of lettres of gramayre .
the monemens the conclusions and the sophyms of logi-
que / the gracious speche and Btteraunce of rethorique ,
the mesures of the houres and dayes + and of the cours of
astronomie . the nombze of arismetrique . and the ioyous
songes of musique + and of al thysse tofore named / the
maysters of rethorique ben the chyef maysters in specula-
tyf . and the two last that ben practiciens and Werkes ben
callyd physiciens and surgyens , how Wel they ben sage
and curious in thysse sciencæs . and how Wel that māny
lyf is otherwhyle put in thordonaunce of the physicien or
surgyen yf he haue not sagesse and wysedom in hym self
of dyuerse Wrytynge and is not expert , and medlyth
hym in the craft of physique / he ought better be callyd a
flear of peple than a phisicien or surgyen . For he may
not be a maystre but yf he be seWre and expert in the craft
of phisike that he flee not moo than he cureth and maketh
hool / and therefore sayth auyenne in anforysme yf
thou curest the seek man . And knowest not the cause .
Wherof the maladye ought to be cured . hit ought to be
sayd that thou hast cured hym by fortune and happe more
than by ony kunnyng . And in al thysse maner of peple

they ought to be meure of good maners / curtosie of Wordes / chastite of the body promysse of helthe + and as to them that been seek contynuel bysitation of them + & they ought to enquire the cause of theyr sekenessys and the sygnes and tokens of theyr maladyes as is referad in the bookes of the auctours by right grete dyligence, and specially in the bookes of pocras galiene and of auyrcene, and Whan many maysters and phisiens ben assembled tofore the pacient or seke man . They ought not there to argue and dispute one agaynst another / but they ought to make good and symple colacion to gedez in suche Wyse as they be not seen in theyr dysputyng one agaynst another . for to encroche and gete more glory of the World to them self than to trete the salute and helthe of the pacient and seek man . I meruaylle Why that Whan they see and knowe that Whan the seek man hath grete nede of helthe . Wherfore than they make gretter obieccion of contrarioufnes for as moche as the lyf of man is demened and put amonge them / but hit is by cause that he is reputed most sage and Wyse that argueth and bryngeth in most subtiltees . And alle this maner is amonge doctours of lawe that tretith no thyng of mannes lyf / but of temporel thynges that he is holden most Wyse and best lerned / that by hys counceyl can best accorde the contencions and dyffencions of men / and therfore ought the phisiens and surgyens leue Whan they be tofore the seek men al discencions and contrarioufnes of Wordes + in suche Wyse that hit appere that they studye more for to cure the seek men than for to despute / And therfore is the phisiens duly sette tofore

the quene .so that it is figured that he ought to haue in
hym self chastyte and contynence of body / For hit aper-
teyneth som tyme vnto the phisicien to vysite and cure
quenes duchesses countesses and alle other ladies &
see and beholde some secreete sekenessis that falle and come
other While in the secretis of nature . And therfore hit ap-
perteyneth to them that they be chaste and folowe honeste
and chastyte / and that they be ensaumple to other of good
contynence . For Valerian referaith that yprocras Was of
meruayllous contynence of his body . For Whan he Was
in the scoles of athenes , he had by hym a right fayr Wo-
man Whiche Was comyn / and the yongy scolars and the
Joly felawes that Were students promysed to the Woman
a kesaunte yf she myght oz coude torne the corage of ypro-
cras for to haue to doon Wyth her / and she came to hym by
nyght and dyd so moche by her craft that she laye Wyth
hym in his bedde / But she coude neuer do so moche that
she myght corumpe his chaste luyng ne defoule the crowne
of his conscience . and Whan the yonge men knewe that
she had ben Wyth hym al the nyght . & coude not chaunge
his contynence . they began to mocque her / and to aye &
demaunde of her the kesaunt that they had geuen to her .
And she answered that hit Was holden and gaged vpon
an ymage / for as moche as she myght not chaunge hys
contynence she callyd hym an ymage / and in semblable
Wyse referaith Valerian of Sænocrates phylosopher that
there lay Wyth hym a Woman alle nyght and tempted
hym dysordonatly / but that right chaste man . made ne-
uer semblaunt to her / nez he neuer remeuyd from hys

ferme purpos / in suche Wyse as she departed from hym al
confused and shamed / Cornelius sapion that Was sent
by the romayns for to gouerne spayn, as sone as he entred
in to the castellys and in to the townes of that londe . he
began to take aWaye al tho thynges that myght sterve or
meue his men to lecherye . Wherefore men sayd that he drof
and chased out of the hoost moo than two thousand bouz
dellys . and he that Was Wyse knewe Wel that delyte of le-
cherye corrupted and apyred the courages of tho men that
ben abandoned to the same delyte / And herof it is sayd
in the fables of the poetes in the first booke of the truphes
of the philosophres by figure / that they that entred in to
the fonteyne of the Sirenes or mermaydens / Were corrup-
ped and they took them aWaye Wyth hem / And also ye
ought to knowe that they ought to entende dyligently to
the cures of the infirmytes in cyrurgerye , they ought to
make theyr plaisters accordyng to the Woundes of soores
yf the Wounde be wunde + the enplastre must be wunde . and
yf hit be longe + hit must be longe / And other Whyle hit
must be cured by his contrarye . lyke as it apperteyneth to
phisique . for the hete is cured by colde , and the colde by hete
and Joye by sorowe . and sorowe by Joye + and hit happeth
ofte tymes that moche peple be in grete paine in takyng
to moche Joye and lese her membris . and become half keno-
men in the sodeyn Joye , and ioye is a replecion of thyng
that is delectable sprad a brode in alle the membres Wyth
right grete gladnes . and al men entende and desyre to
haue the sayd right grete Joye naturzelly / but they knowe
not What may ensue & come therof / and this Joye cometh

other While of Vertue of conscience / And the Wise man is
not Wyth out this ioye and thys Joye is neuer interrupt
ne in defaulte at no tyme . for hit cometh of nature . and
fortune may not take aWay that nature geueth . ⁊ marcial
sayth that Joyes fugetyues abyde not long / but fle aWay
anone . and Valerian reheraith that he that hath force and
strengthe resonable . hath hit of very matier of cōpleccōn
and that cometh of loue / and this Joye hath as moche
pöwez to departe the soule fro the body . as hath the thondre
Wherof hit happend that there Was a Woman named lyna
Whiche had her husband in the Warre in the Shyppys of
the wmayns . and she supposid veryly that he Was deed
but hit happend that he came agayn home . and as he en
tred in to his yate / his Wyf mette Wyth hym sodaynly not
Warned of his comyng / Whiche Was so gladd and Joyous
that in embracyng hym she fyl down deed / also of ano
ther Woman to Whom Was reportyd by a fals messanger
that her sone Was deed . Whiche Went hoom sorrowfully to
her hōws . and after Ward When her sone came to her . as sone
as she sawe hym she Was so esmoued Wyth Joye that she
deyed tofore hym . but this is not so grete meruayle of
Women as is of the men . For the Women ben lykened
vnto softe Waxe or softe ayer . and therfore she is callyd
Mulier Whiche is as moche to saye in latyn as mollis aer
and in englyssh softe ayer . and hit happeth ofte tymes that
the nature of them that ben softe and mole . taketh sōner
Inpressyon than the nature of men that be rude ⁊ stronge
Valerie reheraith that a knyght of wome named instaulo
sus that had newly cōquend ⁊ subdued the yle of corsika

and as he sacrificed his goods / he receyved letters from
the senate of Rome in Whiche Were conteyned dyuerse
supplications / the Whiche Whan he vnderstood he Was so
glad and so enterprised wth Joye .that he knewe not
What to do / and than a grete fume or smoke yssued out of
the fire in Whiche he dyspaynd and fyl in to the fyre / Where
he Was anone deed / And also it is sayd that phylomenus
laughed so sore & distemperatly that he dyed al laughing
And We rede that p^{ro}cras the phisicien found remedye for
this Joye , For Whan he had long dwellyd out of hys
contrey for to lerne kunnyng and wysedom and shold
retorne vnto his parentis and frendes / Whan he approchyd
nygh them he sent a messanger tofore for to telle them
his comyng / and comaunded hym to saye that he cam / for
they had not longe tofore seen hym / and that they shold
attempre them in that Joye oz they shold see hym , And
also We rede that titus sone of Vaspasian Whan he had
conquerd Iherusalem and abode in the contrees by / he herde
that his fader Vaspasian Was chosen by al the senate for to
gouerne the empyre of rome / Wherefore he had so right grete
ioye that sodaynly he lost the strength of al his membris
and became al Inpotent . And Whan Josephus that made
the histo^{ry}e of the romayns agest the Jewys . Whiche Was
a right Wyse phisicien sawe and knewe the cause of this se
kenes of the sayd titus . he enquired of his folke yf he had
in hate ony man gretely so moche that he myght not here
speke of hym ne Wel se hym . and one of the seruauntes
of tytus sayd that he had one persone in hate so moche , that
ther Was no man in his courte so hardy that durst name

hym in hys presence ⁊ than Josephus assigned a day Whā
this man shold come ⁊ ordeyned a table to be sette in the
sight of titus ⁊ did hit to be replenysshed plētously Wyth al
dayntees ⁊ ordeyned men to be armed to kepe hym in suche
Wyse that no man shold hurt hym by the cōmaūdement of
titus ⁊ ordeyned houteleers, cokes ⁊ other officers for to ser
ue hym. Worshipfully like an emperour and Whan al this
Was redy Josephus brought in this man that titus hated
⁊ sette hym at the table tofore his eyen and Was seruyd of
yong men With grete reuerence right curtoisly. ⁊ Whan ti
tus behelde his enemye sette tofore hym With so grete ho
nour. he began to chauffe hym self by grete felonye / and
cōmaūded his men that this man shold be slayn ⁊ Whan he
saWe / that none wold okepe hym / but that they alWey ser
uyd hym reuerently / he Waxe so ardent and enbracid Wyth
so grete pye. that he that had lost al the force ⁊ strengthe
of his body and Was al Impotent in alle his membrys.
reuerdy the helth agayn and strengthe of hys membris
by the herte that entrydy in to the Raynes and synewes,
And Josephus dydy so moche that he Was recouerydy
and hool / And that he helde that man no more for hys
enemye / But helde hym for a very trewe frende. And
afterward maady hym his loyal felowe ⁊ companyoun.
And the espycers and apoticaries ought to make trewly
suche thynges as is cōmaūded to them by the phisiens
⁊ they ought to accomplisse their billes ⁊ charge curiously
With grete diligence. that for none other cause they shold
be occupied but in makynge medecynes or confeccōns trewly
⁊ that they ought vpon payrl of their soule not to forgete

by negligencē ne reckelesnes to gyue one medecyne for an
other / in suche wyse that they be not sleazs of men . And
that they doo put no false thynges in her spices for to en
payze or encrecyng the Weyght for yf they so do they may
better be callyd theuys than espiers or apoticaries / And
they that ben acustomed to make oynementis they ought
to make it properly of trewe stuffe and of good odoure
after the receptes of the aunient doctours . and after the
forme that the phisiens and surgiens deuise vnto them
also they ought to be Ware that for none auayle ne gyfte
that they ought haue / that they put in their medecynes no
thyng venemous ne doynng hurte or scathe to ony persone
of Whom they haue no good ne very knowleche / to thende
that they to Whom the medecynes shold be geuen / tozue not
to them hurt ne damage / ne in destruccōs of their neygh
bours / & also that they that haue mynystrid tho thynges
to them . ben not taken for parteners of the blame and
of the synne of them . The surgyens ought also to be de
bonayz / ampyble / and to haue pyte of theyr patients . and
also they ought not be hasty to launce & cutte apostumes &
soores . ne open the heedes . ner to arache bones broken .
but yf the cause be apparant . For they myght elles lose
theyr good venomee . And myght better be callyd sou
chers thenne helars or quaryssours of Woundes and so
res . And also hit behoueth that alle thys maner of pe
ple a fore sayd that haue the charge for to make hool
and guarisshe alle maner of maladyes and Infirmytees
that they first haue the cure of them self . and they ought
to purge them self from alle apostumes and alle byes

in suche Wyse that they be net and honeste & enformed in
 al good maners . and that they shewe hem hole and pure &
 redy for to hele other . and herof sayth boecius de consolaci:
 one in his first booke that the sterres that ben hyd vnder
 the clowdes may geue no light . And therefore yf ony man
 wyl beholde clereky the verite, late hym Withdraue hym
 fro the obsaurete and derknes of the clowdes of ygnorance
 for Whan the engyne of a man sheweth in ioye or in sorow
 the pensee or thought is enuoluped in obsaurete and vnder
 the clowdes .

The sixte chapitre of the thyrd booke treteth of the sixte
 wch is likenyd to tauerners hostelers and by:
 tayllers capitulo Bj



The sixte man Whiche stondeth tofore the alphyn
t on the lyfte syde is made in this forme / For hit is
a man that hath the right hond stretched out as for to
calle men / and holdeth in his left honde a loof of bread
and a cupe of Wyn .and on his gurdel hangyng a bondel
of keyes / and this resemblith the tauerneis . hostellers / &
sellars of Bytaye . and thise ought properly to be sette to
fore the alphyn , as tofore a Juge / For there soundeth oft
tymes amonge hem contencion noyse and stryf . Whiche
behoueth to be determyned & traped by the alphyn . Whiche
is Juge of the kyng / and hit aperteyneth to them for to
seke and enqueze for good Wynes good Bytaye for to
gyue and selle to the byars + and to them that they herke :
wBe . And hit aperteyneth to them Wel to kepe theyr
herberwes and Junes / And alle tho thynges that they
brynge in to theyr lodgyng . and for to putte in seu-
re and sauf Warde and keepyng . And the first of them
is signefyed by the lyfte hand in Whiche he bereth bread
and Wyn . And the second is signefyed by the right
hand Whiche is stretched out to calle men / and the thyrd
is representyd by the keyes hangyng in the gurdel , and
thise maner of peple ought to escheue the synne of glo-
tonye / For moche peple come in to theyr howses for to
drynke and for to ete for Whiche cause they ought reso-
nably to wBe them self and refrayn them from to
muche mete and drynke . to thende that they myght the
more honestly deliuer thynges nedeful vnto the peple that
come vnto them / & no thyng by outrage that myght noye
the body + For hit hapeth oft tymes that there cometh of

glotonye . tencions / stryfs / riottes . Wronges & molestacōns
 by Whiche man lese other Whyle their handes / theyr eyen and
 othez of theyr membris / and somtyme ben slayn or hurte
 vnto the deth as it is Breton in Vitae patrum . as on a
 tyme an hermyte Went for to Visite his gossibs . & the de-
 uyl apperid to hym on the Wey in likeness of another her-
 myte for to tempte hym . & said thou hast left thyn hermy-
 tage / & goest to Visite thy gossibs / the behoueth by force to
 do one of the iij thynges that I shal say to the / thou shalt
 chese Whether thou Wolt be drunk . or ellys haue to do flesshly
 lye With thy gossyb / or ellis thou shalt flee her husbond
 Whiche is thy gossib also . & the hermyte that thought for
 to chese the leste euyl chese for to be dronke . and Whan he
 cam vnto them he drank so moche that he Was veray drunk
 and Whan he Was dronke and eschauffyd With the Wynn . he
 Wold haue a doo With his gossyb / & her husbond Withstood
 hym / & than the hermyte slewe hym . & after that laye by
 his gossyb & knewe her flesshly . & thus by this synne of
 dronkenshpy he accomplished the tWo other synnes / By
 Whiche thyng ye may vnderstonde and knowe that Whan
 the deuyll Wyl take one of the castellys of Ihesu Cryst .
 that is to Wete the body of a man or of a Woman / he doth
 as a prynce that setteth a siege tofore a castel that he
 Wold Wynne . Whych entendeth to Wynne the gate . For
 he knoweth Wel Whan he hath wonne the gate . he may
 sone doo his Wyll Wyth the castel / And in lyke Wyse
 doth the deuyll Wyth euery man and Woman / For Whan
 he hath wonne the gate / that is to Wete the gate of the
 mouthe by glotonye or by ony other synne .

he may do Wyth the offyces of the body al his Wyll as ye haue herd tofore / & therfore ought euery man ete & drynke sobrelly in suche Wyse as he may lyue / & not lyue to ete glotonly & for to drynke drunk / ye se comunely that a grette hole is suffisid With right a litil pasture. & that one Wode suffiseth to many olephauntes. hit behoueth a man to be fedde by the erthe or by the see / neuertheles it is no grette thyng to fede the hely. no thyng grette as is the desire of many metes Wherof Quytilian saith / that hit happeyth ofte tymes in grette festes & dyners. that We be fylled With the sight of the noble and lichorous metis & Whan We Wold ete We ben faciat and fylled / & therfore it is sayd in prouerbe. hit is better to fille the helye than the eye. & lukan saith that glotonny is the moder of al vyces / & especial of lecherye / & also is destroyar of al goodes / & may not haue suffisaunce of lytil thyng. A couetous longer What sekest thou mete and vytayllis on the lande and in the see. & thy ioye is no thyng ellis but to haue playnteous dysshes & Wel filled at thy table lerne how men may demene theyr lyf Wyth litil thyng. and cathon saith in no Wyse okepe to glotonnye Whiche is frende to lecherye / & the holy doctour saynt augustyn sayth. the Wynn eschauffith the hely that falleth anone to lecherye / the hely and the membris ben neighbours to lecherie. & thus the vice of glotonnye prouoketh lecherye. Wherof cometh forgetenes of his mynde and destrucaion of alle quyck and sharpe reason / And is cause of distemperaunce of his Wyttes. What synne is fouler than this synne & more stynkyng ne more domaigeous, for this synne had taken away the vertu of man

his proWesse languyssheth + his Vertue is tozned to diffame
the strengthe of body and of courage is tozned by the , and
therfore saith Rasilly la graunt , late vs take hede hoWe We
serue the hely and the throte by glotonye like as We Were
dombe kestys, and We studeye for to be lyke vnto felues of
the see , to Whom nature hath gyuen to be alWey enclyned
toWard the erthe . ⁊ therto loke for to serue theyr helyes ⁊
herof sayth / Boecius de consolacione . in his fourth book
that a man that lyueth and doth not the condiaons of a
man + may neuer be in good condiaon / than must hit ne-
des be that he be transported in nature of a keste or of a fe-
lue of the see , hoW Wel that right grete men and Women
ful of meruayllous sciencas and noble counceyl in thysse
dayes in the World be nourished in this glotonye of Wynes
and metes / ⁊ ofte tymes ben ouer seen + hoW suppose ye . is
hit not right a perilous thyng that a lord or gouernour
of the peple and comyn Wele hoW Wel that he be Wyse / yf he
eschaffe hym sone so that the Wyn or othez drynke sur-
passe hym ⁊ ouercome his brayn / his Wisedom is lost . for
as cathon sayth / Ire enpesseth the courage in suche as he
may not kepe Verite and trowth, ⁊ anone as he is chauffid
lecherpe is meuyd in hym in suche Wyse that the lecherpe
makyth hym to meddle in dyuerse bylayns dedes, for than
his Wyseedom is a slepe and goon . ⁊ therfore sayth ouyde
in his book de remedio amonis yf thou take many and dy-
uerce Wynes . they apparayle and enforce the courages to le-
cherpe + And Chobye Wytnessyth in his book that luyurie
destroypeth the body and mynyssheth rycheffys . He loseth
the soWle . He febleth the strengthe He blyndeth the syght

and maketh the Boys hoors and wth ha a right euyl & foule synne of dronken^{sh}yp by the perillth Virgynyte Whiche is suster of aungellis possedyngh al goodnes and feuzte of al Joyes pardurable. Noe Was one tyme so chauffyd Wth Wyn that he discouerd and sleWid to his sones his prey membris in such W^{se} as one of his sones mocqued hym / and that othez couerd hem + and loth Whiche Was a man right chaste Was so assoted by moche drynkyng of Wyn. that on a mounteyn he kneW his daughters carnelly' and had to doo Wth them as they had ben his propre Wyues' and Crete referath that Boece Whiche Was flour of the men, tresour of riches / synguler hous of sappenæ / myrrouz of the Worlde, odour of good renomee / and glorie of his subgettis lost al thise thynges by his luxurie. We haue seen that dyuerce that Were Joyned by grette amytye to geder Whiles they Were sobre. that that one Wold put his body in parell of deth for that other and Whan they Were eschauffid With Wyn and dronke / they haue wonne eche Wpon othez for to slee hem / and some haue ben that haue slayn so his frende. / Herodes Antipas had not doon saynt John baptist to ben beheaded ne had the dynez ben ful of glotonye and dronk^{sh}ip. balthazar kyng of babilone had not ben chased out of his kyngdom ne he slayn yf he had he sobre emonge hys peple Whom tyrus and daries fondr dronken and sleWid hym. The hostelerz ought to be Wel bespoken and curtoys of Wordes to them that they receyue in to theyr lodgyngh / For fayr speche & Joyous chiere and delonayr cause men to gyue the hostelerz a good name + And therfore hit is sayd in a comyn

prouerke curtosye langage & Wel sayeng is moche Worth
and coste lytyl / And in anothez place it is sayd that
curtosye passeth beaulte + also for as moche as many pa-
rells, and aduentures may happen on the Wayes & passa-
ges to hem that been herberwed wyth in theyr Innes .
therfore they ought to accompanye them Whan they departe
and enseigne them the Wayes and telle to them the pa-
rilles / to thende that they may surely goo theyr hyage &
Journey . And also they ought to kepe theyr hodyes /
theyr goodes . & the good fame and renomee of theyr Innes
We rede that Eoth Whan he had receyvyd the aungellys
in to his hows right delonayzly . Whiche he had supposid had
ben mortal men and straungers / to thende that they shold
eskap the disordynate and unnaturzel synne of lecherye
of the sodomites, by the vertu of good fayth . he sette apert
the naturel loue of a fader . & proferd to them his dought-
ters . Whiche were hyrgyns . to thende that they shold kepe
them and defende them fro that Villayn & horrible synne
And knowe ye for certeyn that al tho thynges that been
taken & delyuerd to kepe to the hoste or hostessis they ought
to be sauf and yelden ageyn Without apparyng . for the
hoste ought to knowe Who that entrieth in to his hous for
to be herberwed takith hit for his habitacion for the tyme
he hym self / and alle suche thynges as he bryngeth wyth
hym ben comysed of right in the Warde and keypyn of
the hoste or hosteler / and ought to be as sauf as they were
put in his owne propre hows . and also suche hostes ought
to holde seruauntes in theyr hows Whiche shold be trewe &
With out auarice , in suche Wyse that they coueyte not to

haue the goodes of theyz ghestes / and that they take not
aWay the prouender fro theyr horses Whan hit is gyuen to
them that by thocassion theof their horses perisse not ne
faylle theyz maister Whan they haue nede / and myght falle
in the handes of theyz enemyes . For than shold the ser-
uauntes be cause of that euyl . Wherfore their maysters
shold see to, for With out doubt this thyng is Worse than
theft / hit happend on a tyme in the parties of lombardy
in the cyte of Jene that a noble man Was lodgyngh in an
hostelrye Wyth moche compayne . and Whan they had gyuen
prouendour to theyr horses . in the first oure of the nyght
the seruaunt of the hors came secretly tofore the horses
for to stele aWay theyz prouender / and Whan he came to the
lordes hors the hors caught With his teth his arme and
helde hit fast that he myght not escape / and Whan the theef
sawe that he Was so strongly holden / he began to crye for
the grete payn that he suffrid and felte / in suche Wyse that
the noble mannyes meyne cam Wyth the hoste / But in no
maner ner for ought they coude doo . they coude not take
the theef out of the horses mouth Vnto the tyme that the
neyghbours Whiche Were noyed Wyth the noyse came and
sawe hit , and the theef Was knowen and taken & brought
to fore the Juge , and confelssyd the feat and by sentence
diffynitif Was hanged and lost his lyf . and in the same
Wyse Was another that dyd so / and the hors smote hym in
the bysage / that the prynte of the hors shoo & nayles abode
euer in his bysage / another caas right cruel & vilaynous
fyl at tholouse hit happend a yong man and his fader
Went a pylgremage to Saynt James in galice and Were

lodgyd in an hostelrye of an euyl host and ful of right grete couetyse in so moche that he desired and coueyted the goodes of the two pylgrymes . and here vpon aduysed hym and put a cuppe of siluez secretly in the male that the yonge man hize . and Whan they departed out of theyr lodgyng / he folowed after hem and sayd tofore the peple of the court that they had stolen and borne away his cuppe and the yonge man excused hym self and his fader . and sayd they were Innocent of that caas / And thenne they serchyd hem and the cuppe was founden in the male of the yonge man , and forthwyth he was dampned to deth and hanged as a theef . and thys feat don . al the goodes that longed to the pylgrym were deluered to the hoste as confiscated / And than the fader went forth for to do his pylgremage . and Whan he came ageyn he must nedes come & passe by the place where his sone hynge on the gybet ' and as he came he complayned to god and to Saynt James how they myght suffre this aduerture to come vnto hys sone . anone his sone that hynge spake to his fader & said how that saynt James had kept hym wyth out harme ' and had his fader goo to the Juge and shewe to hym the myracle ' and how he was Innocent of that fait / and Whan this thyng was knowen the sone of the pylgrym was taken down fro the gybet . and the cause was brought tofore the Juge / and the host was accused of the trayson . and he confessyd his trespass / and sayd he dyd hit for couetyse to haue his good . and than the Juge dampned hym for to be hanged on the same gybet where as the yonge pylgrym was hanged , And that I haue sayd of the

seruauntes beyng men / the same I say of the Women as
chaumberers and tapsters / for semblable was fyl in spayn
at saynt donne of a chaumberer . that put a cuppe in lyke
Wyse in the scrype of a pylgryme / by cause he Wold not
haue a do Wyth her in the synne of lecherye / Wherfore he Was
hanged / and his fader and moder that Were there Wyth
hym Went and dyd her pylgremage . and Whan they came
agayn they fonde her sone luyng / and than they Went &
tolde the Juge / Whiche Juge sayd that he Wold not beleue
hit til a cok and an henne Whiche rosted on the fyre Were
a lyue and the cok crewe / and anone they began to Wepe
a lyue and the cok crewe and began to cride & to pasture.
and Whan the iuge sawe this myracle , he Went & toke down
the sone , and made the chaumberer to be taken and to be
hanged . Wherfore I say that the hostes ought to holde no
tapsters ne chaumberers , but yf they Were good . meure &
honeste / For many harmes may be falle and come by the
disordenate rebble of seruauntes .

The seventh chapitre of the thyrd tractate treteth of ke-
 pars of toBnes, customers & tolle gaderers capitulo vij



The gardes and kepars of cites ben signefyedr by
 t the seventh pavy Whiche stondeth in the lyft side to
 fore the knyght, and is formed in the semblaunce of a
 man holdyng in his lyft hond grete keyes and in hys
 right hand a pottre and an elle for to mesure Wyth & ought
 to haue on his gurdel a purse open, and by the keyes ben
 signefied the kepars of the cites and toBnes and comyn
 offyces, and by the pottre and elle ben signefyed them that
 haue the charge to Weye and mete and mesure treWely,
 and by the purse ben signefyed them that receyue the

costumes / tolles / scabage, pages. and duetes of the cy-
tees and townes / and thise peple shen sette by right tofore
the knyght and hit behoueth that the gardes & offycers
of the townes be taught and enseigned by the knyghtes
and that they knowe and enquire how the citres & townes
shen gouerned Whiche aperteyneth to be kept and defended
by the knyghtes . and first hit aperteyneth that the ke-
pars of the cyte be diligent / kesy / cleve sayeng and louers
of the comyn prouffyt and Wele . as Wel in the tyme of
pess as in the tyme of Warre / they ought alwey to goo in
the cyte and enquire of al thynges and ought reporte to
the gouernours of the cyte suche thyng as they fynde and
knowe / and suche thyng as aperteyneth and to the seurte
of the same . and to denounce and telle the defaultes and
porells that there be . and yf hit be in tyme of Warre they
ought not to open the pates by nyght to no man . And
suche men as shen put in this offyce . ought to be of reno-
me and fame / trewe / and of good consaencc / in suche ma-
nere that they loue them of the cyte or towne / And that
they put to no man ony blame or bylanye With out cause
by enuye couetyse ne by hate / but they ought to be sory and
kryp When they see that ony man shold be compleyned on
for ony cause / For hit happeth ofte tymes that dyuerce
offycers accuse the good peple fraudulently / to thende that
they myght haue a thanke and shen praysed and to abyde
styll in theyr offyces , and trewly hit is a grete and hye
maner of malice to be in Wyll to doo euyl and dyffame
other Wyth out cause to grete glorpe to hym self / also the
kepars and offycers of cytees ought to be suche that they

suffre no Wronges ne Dylonyes tofore the Judges and go
uernours of cities Wythout cause to be don to them that
ben Innocentes but they ought to haue theyr eyes and re
garde vnto hym / that knoweth the hertes and thoughtes
of al men / and they ought to drede and doute hym. With
out Whos grace theyr Watche and keppynge is nought . &
that promyseth to them that doute hym shal be vtrous
and happy and by hym ben al thynges accomplisshed in
good . hit is founden in the histories of rome that them
perour ffrederik the second dyd doo make a gate of marble
of meruayllous Werk and enteyle in the cyte of capnane
vpon the Watre that renneth about the same / And vpon
this gate he made an ymage lyke hym self sittynge in his
mageste and tWo Judges Whiche were sette . one on the
right side and that othe on the left side . and vpon the ser
cle aboue the hede of the Juge on the right side Was Wreton
al they entre seuzely that Wyl lyue purely . and vpon the
sercle of the Juge on the left side Was Wreton / the vntre
We man ought to doute ' to doo thyng that he be put to
pryson fore . and on the sercle aboue the emperour Was
Wreton . I make them lyue in misery ' that I see lyue dis
mesurably . and therfore hit aperteyneth to a Juge to
shewe to the peple for to drede and doute to do euyl . and
hyt aperteyneth to the gardes and offycers to doute the
Judges and to doo trewly theyr seruyces and offycers . &
hit aperteyneth to a prync to menace the traytours and
the malefactours of right greuous paynes . and herof We
fynde in the auncient histories of alle that the kynge
denys had a broder Whom he louyd fore Wel / But alWey

Where he went, he made heuy and taste semblaunt / & thus
as they went bothe to gyder on a tyme in a chare / ther cam
agan hem two pouze men With glad bysage but in foule
habyte / and the kyng anone as he sawe them sprange out
of his chare and receuyd them Worschipfully With grete
reuerence / Wherefore his barons were not onely ameruayl:
led .but also angry in their courages not Withstondyng
fere and drede lettedy them to demaunde hym the cause /
But they made his broder to demaunde the cause and to
knowe the certeynte /and Whan he had herde his broder say
to hym the demaunde / that he was blessyd and also a kyng
Whiche was riche and ful of delytes and Worschypes . he
demaunded hym yf he wold assaye and knowe the grace
and beneuente of a kyng . and his broder answered ye .
and that he desired and requyred hit of hym / And than
the kyng comaunded vnto alle hys subgettis that they
shold okey in al thynges onely vnto his broder . & than
Whan the ouze of dyner cam . and al thyng was redy /
the broder was sette at the table of the kyng . And Whan
he sawe that he was seruyd With right noble hoteleers and
other offycers /and he herde the sovenes of musique right
melodyous . The kyng demaunded hym than . yf he sup:
posid that he were leueros and blessyd . and he answered
I bene wel that I am right blessyd and fortunat / and
that I haue wel proued and fele and am expert therof .
And than the kyng secretly made to be hanged ouer hys
heed a sharpe cuttyng Werde hangyng by an hors here or
a sylken threde so smale that no man myght see hit Where
by hit henge . And Whan he sawe his broder put no more

his hande to the table .ne had no more regarde vnto his
seruauntes / he sayd to hym Why ete ye not .ar ye not bles-
sid / say yf ye fele ony thyng othez wyse than blesid and
Wel .and he answered for as moche as I see thys sharpe
swerde hangynge so subtilly & perilously ouer myn hede I
fele Wel that I am not blesid / for I drede that hit shold
falle on my hede + & thenne dyscouerd the kynge vnto hem
al wherfore he Was alWey so heuy cheryd & tryste . For
where he Was he thought alWey on the swerde of the secrete
bengaunce of god . Whych he keelde alWey in his herte .
Wherfore he had alWey in hym self grete drede , and ther-
fore he worshyppyd gladly the poure peple With glady by
sage and goody consciaunce / And by this sheweth the kynge
Wel . that What man that is alWey in drede is not alWey
mery oz blesid / And herof sayth quyntilian that thys
drede surmounteth alle othez maleurties and euylles , for
it is maleurte of drede nyght and day . And it is verite
that to hym that is doubted of moche peple . so muste he
doubte moche / And that lorde is lasse thenne his seruaun-
tes that dredeth his seruauntes , and truly hit is a right
sure thyng to drede no thyng but god & somtyme right har-
dy men ben costwayned to lyue in drede , drede causith a man
to be lesy to kepe the thynges that he comysed to hym that
they perisse not / but to be to moche hardy & to moche ferd-
ful . both two ben vices . the comyn officers ought to be
Wyse & Wel aduyssed in suche wise that they take not of the
peple ne requyre no more thā they ought to haue by reson-
ne that they take of the sellars ne of the byars no more
thā the right custume . for they beze the name of a persone

And therefore ought they to shewe them comune to alle men/and for as moche as the byars and sellars haue som tyme moche langage . they ought to haue Wyth them these vertues .that is to Wete maience +and good? corage Wyth honeste / for they that ben despytous to the comune / ben otherwhile had in bylayns despice +therefore beware that thou haue no despyte vnto the poure mendycants / yf thou Wylt come and atteyne to thynges souerayn / for the Iniurye that is doon Wyth out cause / torneth to diffame hym that doth hit . a Jogheler on a tyme kelyde socrates & sayd to hym thou hast the eyen of corrupour of children and? art as a traytre / and? Whan his dysciples herde hym / they Wold auengyd theyr maister / but he repreuyd hem by suche sentence sayeng / suffze my felawes . for I am he and? suche one as he sayth . by the sight of my bysage / But I refrayne and kepe me Wel from suche thyng / this same socrates hym self Was chide & right foule spoken to of hys Wyf . & she Imposid to hym many grete Iniuries Wyth out nombre / and she Was in a place aboue ouer his heed / and Whan she had brabled y nough she made her Water & poured? hit on his heed / and he answerd to her no thyng agayn sauf Whan he had dryed and Wyped his heed . he said he kne We Wel that after suche Wynde and thondre shold? come rayne and Watre . And the philosophers blamed? hym that he coude not gouerne two Women / that Was his Wyf and his chaumberer / and she Wyd hym that one cokke gouerned Wel x v hennes . he answerd to them that he Was so vsed & acustumed With theyr chidyng that the chidyngis of them ne of straungers dyd hym no greef ne harme /

gyue thou place to hym that bridleth or chideth, And in
suffryng hym thou shalt be his Raynquysshour and cathon
saith Whan thou lyeest rightfully / wetch the not of the
Wordes of euyl peple / and therfore hit is sayd in a comyn
prouerbe . he that Wel doth wetcheth not Who seeth hit . and
hit is not in our power to lette men to speke . and prosper
sayth that to good men lacketh no goodness / ner to euyl
men tencions stryues z blames . z pacience is a right no-
ble Vertu. as a noble Bersefier saith, that pacience is a right
noble maner to Raynquysshē . for he that suffreth ouerco-
meth / and yf thou Wylt Raynquysshē and ouercome . lerne
to suffre . the peagers ner they that kepe passages ought
not to take other peage ne passage money but suche as the
prynce or the laBe haue establisthed / so that they be not
more woblours of money than receyuours of peage and
passage . And hit aperteyneth to them to goo out of the
perelous Weyes and doubtuous for to kepe theyz offyce
and they ought to requyre theyz passage of them that
owe to paye hit Wyth out noyeng and contencion . and
they ought not to loue the comyn prouffyt so moche . that
they falle in the hurtyng of theyr conscience . For that
shold be a maner of robberye , and herof sayth ysaye / Woo
to the that robbest . for thou thy self shalt be robberyd . The
gardes or porters of the gates of citres and of the comyn
good ought to be good and honeste / and al trowth ought
to be in them z they ought not to take ne Wythdrawe the
goodes of the comyn that they haue in keepyng more than
aperteyneth to them for their penaion or fee / so that they
that ben made tresozers z keepers ben not named theuys /

For Who that taketh more than his / he shal neuer thryue
 With al / ney shal not enioye hit longe . for of euyl gotten
 good the third heyre shal neuer reioyse / & thys suffyseth /

This eyght chapytre of the third booke treteth of ribauldes
 & players of dyse & of messagers and currouers as Biij



The ribauldes players at dyse & the messagers & cur
 rours ought to be sette tofore the wok, for hit aper
 tyneth to the wok Whiche is Vicary of the kyng to haue
 men couenable for to renne here & there for tenquyre & es
 ppe the places & citres that myght be contrarie to the kyng

And thys maner that representeth this peple ought to be
 formyd in this maner . he must haue the forme of a man
 that hath long heeis and black and holdeth in his ryght
 hand a litil money and in his left hand thre dyse . & aboute
 hym a corde in stede of a gurdel . and ought to haue a booke
 ful of lettres / & by the first Whiche is money is vnder
 stonde they that be sole large & wastours of theyr goodes
 and by the second Whiche is the dyse / ben represented the
 playes at dyse / ribauldes & butters / & by the thyrz Whych
 is the booke ful of lettres . ben represented the messagers /
 curours / and bearers of lettres / & ye shal vnderstonde that
 the woike Whiche is bycapre of the kynge Whan he seeth to
 fore hym suche peple as ben sole large and wastours / he is
 bounden to constitute and ordeygne vpon them tutors &
 curatours to see that they ete not ne waste in suche maner
 their goodes ne their heritages . that pouerte constrayne
 hem not to stele for he that of custume hath had habun
 daunce of money & goeth & dispendeth hit folly & wasteth
 hit aWay Whan he cometh to pouerte & hath nought . he must
 nedes begge and aye his breed / or ellis he must be a theef
 For suche maner of peple / yf they haue been delycious they
 Wyl not laboure / for they haue not lernyd hit ,
 And yf they be noble and comen of gentylmen , they
 be a shamyd to are and begge . And thus must they
 by force Whan they haue wasted theyr owne propre goo
 des yf they Wyl lyue they must stele and robbe the goodes
 of othez . And ye shalle vnderstonde that sole large
 is a ryght euyl bye . For how Wel that she doeth good
 and prouffyt somtyme to othez .

yet ſhe doth harme andꝝ dōmage to hym that ſo Waſteth .
Cassiodore admonesteth the ſole larges to kepe theiꝝ thyn
ges that by no neceſſite they falle in pouerte / and that they
ke not conſtraynedꝝ to begge ne to ſtele of other men . For
he ſayth that hit is gretter ſubtilte to kepe Wel his owne
goodes than to fynde ſtraunge thyngeſ . ⁊ that it is gret
ter Vertue to kepe that is gotten than to gete andꝝ Wynne
more , ⁊ claudyan ſaith in like Wyſe in his booke that hyt
is a gretter thynge ⁊ better to kepe that is gotten . than to
gete more 'and therefore hit is ſaydꝝ that the poure demaũ/
deth ⁊ beggeth or he felith , ⁊ alſo hit is ſaid that he that
diſpendeth more than he hath With out ſtroke he is ſmyten
to the deth / There Was a noble man named John de gana
zath Whiche Was right riche ⁊ and this man had but tWo
doughters Whom he married to tWo noble men , and Whan he
hadꝝ married them, he loued ſo Wel his ſones in laſte theyꝝ
huſbondes that in ſpæ and ſucceſſyon of tyme, he departed
to them al his goodes temporel / and as longe as he gaf
to them they obeyed hym and Were right dyligent to pleaſe
andꝝ ſerue hym / So hit befel that on a tyme that he hadꝝ
alle gauen in ſo moche that he hadꝝ right nought / Than
hit happendꝝ that they to Whom he hadꝝ gauen his goodes .
Whiche Were wont to be amiable and obeysaunt to hym
as longe as he gaf , Whan the tyme came that he Was
pouze andꝝ knewe that he hadꝝ nought . they became vn
kynde / Dyſagreeable andꝝ dysobeysaunt . Andꝝ Whan
the fader ſawe that he Was deceyuydꝝ by his deſonayꝝte
and loue of his doughters / He deſpyredꝝ andꝝ coueytedꝝ
ſore to eſcheue hys pouerte .

Atte laste he Went to a marcheunt that he kneWe of olde
 tyme . and requyrd him to lene to hym y thousand pound
 for to paye andy rendze agayn Wyth in thre dayes / And
 he lente hit hym / and Whan he had brought hit in to hys
 hous / hit happend that hit Was a day of a solemne feste
 on Whiche day he gaf to his daughters andy her husbondy
 a right noble dyner / z after dyner he entridy in to his chā
 bre secretly Wyth them / andy drewe out of a coffre that he
 hady do make al new Shittynge Wyth thre lockes the mo
 ney that the marchaunt had lente hym . and poured hit out
 vpon a tapite that his daughters z their husbondes myght
 see hit / and Whan he had shewyd hit vnto them he put hit
 vpon ageyn z put hit in to the cheste faynyng that hit hady
 been al his . z Whan they Were departed he bare the money
 home to the marchaunt that he had borowed hit of . and the
 next day after his daughters z their husbondes appd of
 hym how moche money Was in the cheste that Was sette
 Wyth thre lockis / and than he fayned z sayd that he hady
 therin xx thousand pounde . Whiche he kept for to make
 his testament and for to leue to his daughters z hem . yf
 they Wold bere hem as Wel to hym afterWard as they did
 Whan they Were married . and than Whan they herde that .
 they Were right ioyous and glad / z they thought z con
 cluded to serue hym honourably as Wel in clothyng as in
 mete andy drynke andy of alle othez thynges necessarpe
 to hym vnto hys ende / And after this Whan the ende of
 hym began to appoche . he callyd his daughters and their
 husbondes z sayd to hem in this manere ye shalle vnder
 stonde that the money that is in the cheste shatte vnder

thre lockes I Wyl leue to you/sauyng I Wyl that ye geue
in my presençe er I dye Whiles I lyue to the frere pre-
chours an hondred pounde, and to the frere menours an
hondred pounde/ and to the heremytes of saynt austyn fifty
pounde to thende that Whan I am buryed and put in the
erthe ye may demaunde of them the keyes of the chest Where
my tresour is Inne /Whiche keyes they kepe / and I haue
put on eche keye a bylle and Witnyng in Witnessyng of
the thynges aboue sayd / And also ye shal vnderstonde
that he dyd to be gyuen Whyles he lay in his deth bedde to
eche chirche and recluse + and to pouz peple a certeyn quan-
tite of money by the handes of his daughters husbondes
Whiche they dyd gladly in hope to haue shortly the money
that they supposid in the cheste . and Whan hit came to the
last day tha' he dyed . he Was borne to chirche and his eye
quye doon and Was buried solempnly . And the seuenth
day the seruyse Worshypfully accomplisshed . They Went
for to demaunde the keyes of the religyous men that they
had kept . Whiche Were deluyerd to them ' & than they Went
and opened the coffre Where they supposid the money had
ben Inne /and there they found no thyng but a grete
clubbe . and on the handlyng Was Breton ' I John of ca-
nazath make this testament + that he be slayn Wyth thys
clubbe , that leueth his owne prouffyt /and gyueth hit to
other /as Who sayth hit is no wysedom for a man to gyue
his good to his chyl dren and kepe none for hym self '
And ye shal vnderstonde that hit is a grete folpe to dys-
pende and Waste his good, in hope for to recouer hit of other
he hit of sone of doughter or right nygh kynne /for a man

ought to kepe in his hand in dispendyng his owne goodes
tofore he see that he dispende othel mennys ' and he ought
not to be holden for a good man . that hath litil renomee
and spendeth many thynges , and I trowe that suche per-
sones wold gladly make nouelties as for to noye and
greue seignories and meue Warres and tensions ageynst
them that haboude in richessis and goodes / and also make
extorcions clamours and tribulacõs apenst theyr lordes
to thende to Waste the goodes of the peple . lyke as they
haue Wasted theyres / and suche a Wastour of goodes may
neuer be good for the comyn prouffyt / and ye shal vnder-
stonde that after these Wastours of goodes We saye that
the players of dyse and they that vse bordellys ben worst
of al othel . for Whan the herte of playeng at the dyse . &
the couetise of theyr stynkyng lecherye hath wrought hem
to pouerte . hit folloWeth by force that they must be theyrs
and wblours / and also dronkenshyy gloteny and alle
maner of euyls folowe them and myscheyf / and they
folowe gladly the companyes of knyghtes and of noble
men Whan they goon vnto the Warre or kataylles . And
they coueyte not moche the Victorye as they do the w-
berye / and they do moche harme as they goo , And they
brynge lityl gayn or Wynnyng . Wherof hit hapend on a
tyme that saynt bernard rode on an hors about the contrey
and mette Wyth an hasardour or dyse player . Which sayd
to hym thou goddes man Wylt thou playe at dyse With me
thyn hors apenst my soWle . to Whom saint bernard answered
yf thou Wylt oblyge thy soWle to me apenst my hors / I
Wyl a lyght doun and playe Wyth the ' and yf thou haue

mo poyntes than I on thre dyse I promyse the thou shalt
haue myn hors, and thenne he Was glad . and anone caste
thze dyse / and on eche dyse Was a sise, Whiche made y Diij
poyntes , and anone he took the hors by the brydel / as he
that Was seure that he had Bonne / and sayd that the
hors Was his . and than saynt bernard sayd abyde my
sone + for there he mo poyntes on the dyse than y Diij and
than he cast the dyse in suche Wyse that one of the iij dyse
cleft a sondre in the myddes / and on that one parte Was
Bj . and on that other side an aas / and eche of that other
Was a sise . And than saynt bernard sayd that he had
Bonne his soWle for as moche as he cast on thre dyse
yix poyntes . and than Whan this player sawe & apercey-
uyd thys myracle . he gaf his soWle to saynt bernard and
became a monke and fynsshed his lyf in good Werkys .
The curours and leuys of lettres ought hastely and spe-
dely doo her byage that is comaunded hem . With out tar-
ryng . for theyr tarryng myght noye and greue them
that sende hem forth + or ellis them to Whom they be sent to
And tozue hem to right grete domage or bylonye , For
Whiche cause euery noble man ought Wel to take hede to
Whom he delyuer his lettres and his maundementis . and
otherWhiles suche peple ben Joghelers and drunklewe . and
goon out of their weye for to see abbayes and noble men
for to haue aVauntage . and hit hapeth ofte tymes that
Whan suche messagers or curours ben enpesshid by ony tar-
ryng , that other curours bere lettres contrarie to hys .
and come tofore hym / of Whiche thynges ofte tymes com-
meth many thynges discouenable of losse of frendes of

castellys . and of lande and many other thynges as in
the fea of marchaundyces , and othey While hit happeth
that a prynce for the faulte of suche messangers leseth to
haue victorpe vpon his enemyes 'and also there be some
that When they come in a cite Where they haue not ben to
fore .they ben more lesy to Visite the cyte and the noble
men that dwelle therein .than they ben to do theyz voyage
Whiche thyng they ought not to do / but yf they had spe-
cial charge of them that sent hem forth so to do ,
And also When they be sent forth of ony lordes mar-
chauntes they ought to be Wel Ware .that they charge hem
not Wyth ouer moche mete on moynynges ne Wyth to
moche Wyne on euenynges / Wherby her synnes & paynes
myght be greuyd 'that they must for faulte of good re-
wle tarye . but they ought to goo and come hastely for to re-
porte to their maysters answers as hit aperteyneth . and
thise suffysen of the thynges aboue sayd ,

The fourth tractate and the last of the progressyon and draughtes of the forsayd playe of the chesse

The first chapitve of the fourth tractate of the chesse boorde in genere how it is maad capitulo primo



¶ We haue deuyfed aboue the thynges that aperteyne
¶ Vnto the formes of the chesse men and of their offices. that is to wete as Wel of noble men as of the comyn peple / Than hit aperteyneth that We shold deuyse shortly how they yssue and goon out of the places Where they be sette. And first We ought to speke of the forme and of the facion of the chequer after that hit representeth and

Was made after / for hit Was made after the forme of the
cytte of bablyone / in the Whiche this same playe Was fou
den as hit is sayd afore + and ye shal Vnderstonde that ye
ought to considere here in fouze thynges. The first is Wher
fore that lxiij poyntes been sette in the eschequer Whych
ken al square / The second is Wherfore the bordeure about
is hygher than the squarenes of the poyntes . The thyrdo
is Wherfore the comyn peple ken sette tofore the nobles ,
The fourth is Wherfore the nobles and the peple been sette
in theyz propre places / Ther ken as many poyntes in the
eschequer Boyde as fulle , and ye shal first Vnderstonde
Wherfore that there ken lxiij poyntes in the eschequer / for
as the blessed saynt Iherome sayth , the cite of bablyone
Was right grette and Was maad al square , and in euery
quartez Was y vij myle by nombre and mesure' the Whiche
nombre fouz tymes tolde Was lxiij myles . after the ma
ner of lombardye they be callyd myles . and in fraunce leu
kes , and in englund they be callyd myles also , And for
to represente the mesure of this cyte' In Whiche this playe
or game Was founden , the philosopher that fond hit first
ordeyned a tablier conteynyng lxiij poyntes square , the
Whiche ken comprised Wyth in the bordeur of the tablyer /
there ken xxxij on that one side and xxxij on that other
side Whiche ken ordeyned for the keaulte of the playe. and
for to shewe the maner and drauyng of the chesse as hit
shal appere in the chapytres folowynge , And as to the
second + Wherfore the bordeure of the eschequer is hygher
than the table Wyth in . hit is to be Vnderstonde that the
bordeur about representeth the Walle of the cyte Whych is

right hygh / and therefore made the philosopher the bordeuz
more hygh than the tablerz . and as the blessed Saynt
Iherome sayth vpon the prophesie of ysaye / that is to Vete
vpon a mounteyn of obsaurete . Whiche Wordes Were sayd
of babilone Whiche standeth in caldee / & no thyng of that
babilone that standeth in egypt . for it is so that babilone
Whiche standeth in caldee Was sette in a right grete playn
And had so hygh Walles that by the heygth of them Was
contynuel derkenes enuyronned and obsaurete . that none
erthly man myght beholde and see the ende of the highnes
of the Walle . and therefore ysaye callyd hit the montaigne
obsaure / And saynt Iherome saith that the mesure of the
heygth of this Walle Was thre thousand paces . Whiche ex-
tendeth vnto the lengthe of thre myle lombardes , hit is
to Vete that lombarde myles and englyssh myles ben of
one lengthe / and in one of the corners of thys cyte Was
made a tour treangle as a shelde , Wherof the heygth exten-
ded vnto the lengthe of vij thousand paces / Which is seuen
myle englyssh / and thys tour Was called the touz of label
the Walles about the touze made a Woman Whos name
Was sempiramis as sayth Virgilius / As to the thyrde
Wherfore the comyn peple ben sette tofore the nobles in the
felde of the batayl in one renge, first for as moche as they
ben necessarpe to al nobles / For the rook Whiche standeth
on the right side and is bycapr of the kyng What may he
doe yf the labourer Were not sette tofore hym & laboured
to mynystre to hym suche temporel thynges as he necessa-
rie for hym / And What may the knyght doe yf he ne had
tofore hym the smyth for to forge his armourz + sadellys

appes and spers & suche thynges as aperteyneth to hym .
And What is a knyght Worth Wythout hors and azmes /
certeynly no thyng more than one of the peple or lasse
peruerture , and in What maner shold the nobles lyue
yf no man made cloth and bought and solde marchandyse
And What shold kynges and quenes and the other lordes
do yf they had no physiciens ne surgyens , Than I say
that the peple ben the glorie of the crowne and susteyne
the lyf of the nobles . And therefore thou that art lord
oz a noble man oz knyght /despyse not the comyn peple
for as moche as they ben sette tofore the in the playe .
The second cause is Why the peple ben sette tofore the no-
bles and haue the table voyde tofore them /is the cause they
begynne the bataylle /they ought to take hede and entende
to do theyz offyces and theyz craftes ' in suche Wyse that
they suffre the noble men to gouerne the cyties and to
counceylle & make ordenaunces of the peple & of the ba-
taylle . how shold a labourer a plow man oz a crafty man
counceyl and make ordenaunce of suche thynges as he
neuer lerned . and Wote ne knoweth the mater Upon
What thyng the counceyl ought to be taken / Certes the
comyn peple ought not to entende to none other thyng but
for to do their seruyce and the offyce Whiche is couenable
vnto hem / and hit aperteyneth not to hem to be of coun-
cyls ne at the aduocacions 'ne to menace ne to threte no
man , for ofte tymes by menaces and by force good coun-
cyl is destroubled ' and Where good counceyl fayleth .
there ofte tymes the cyties ben betrayed and destroyed ,
And plato sayth that the comyn thynges and the cyties

ken blessed Whan they ken gouerned by Wyse men /oz Whan
the gouernours studie in Wysedom, and so hit aperteyneth
to the comyn to lerne to Ditre the maters, and the maner
of prouaiaion tofore they be counceyllours / For hyt hap
peth often tymes that he that makyth hym Wysez than he
Bnderstandeth is made more foole than he is . and the iij
cause Wherfore that there ken in y tablier as many poyntes
Doyde as ken fulle / hit is to Wete for that they What euer
they be that haue peple to gouerne / ought tenforce to haue
cites & castellys & possessyons for to sette his peple therein
and for to labouze and do theiz oauaiaion, For for to haue
the name of a kyng Wythout a royame is a name Doyde.
and honour Wythout prouffyt / and al noblesse Wyth out
good maners / and Wyth out suche thynges as noblesse
may be maynteyned, ought better be callyd folpe than no
blesse /and shameful pouerte is the more greuous Whan
hyt cometh by nature of an hygh and noble byrth oz hous
For no man gladly Wyl reprene a pure man of the co-
myn peple . but euery man hath in despyte a noble man
that is pure, yf he haue not in hym good maners and
Vertuous . by Whiche his pouerte is forgotten / And truly
a royame Wyth out habundaunce of goodes by Whiche hyt
may be gouerned and prospere . may better be callyd a la-
trocyne oz a nest of theuys than a royame . Alas What
habundaunce Was somme tymes in the royames, & What
prosperite in Whiche Was Justyce .and euery man in his
offyce contente, how stood the cytees that tyme in Worschip
& zenome, how Was renommed the noble royame of england
alle the World dradde hit and spake Worschyp of hit . How

hit now standeth and in What habundaunce I reporte me
to them that knowe hit . yf there ben theys Wyth in the
wyame or on the see . they knowe that labour in the wy-
ame and sayle on the see / I Wote Wel the fame is grete
therof / I pray god saue that noble wyame . & sende good
trewe and polletique counsellours to the gouernours of
the same and noblesse of lignage Wyth out puyssaunce &
myght is but Vanpte and dyspyte . And hit is so as We
haue sayd tofore that the schequer Whiche the phylosophez
ordeyned represented and figured the sayd cite of bany-
lone . and in like wyse may hit figure a wyame and sig-
nifye alle the World . and yf men regarde and take heed
vnto the poyntes vnto the myddes of euery quadrante &
so to double euery quadrant to other the myles of this cite
alwey doublyng vnto the nombre of lxiij . The nombre
of the same shold surmounte al the World . and not onely
the World but many Worldes by the doublyng of myles .
Whiche doublyng so as afore is sayd shold surmounte all
thynges . & thus endeth the first chapytre of the iij booke

The second chapitre of the fourth tractate treteth of the draught of the kynge & how he meuyth in the chequer ca ij



E ought to knowe that in thys World the kynges
 W seynourie and regne ecke in his wyame / And
 in this play We ought to knowe by the nature of hit how
 the kyng meuyth hym and yssueth out of his place / for
 ye shal vnderstonde that he is sette in the iij quadrante or
 poynt of the chequer .and Whan he is black, he standeth in
 the Whyt, and the knyght on his right side in Whyt / & the
 alphyn and the wok in black / and on the left side the iij
 holden the places apposite / and the reason may be suche /

For by cause that the knyghtes beyn the glorie and the
crowne of the kyng they ensieue in semblable residence that
they do Whā they be sette semblably on the right side of the
kyng & on the left side of the quene / & for as moche as the
wook on the right side is Vicary of the kyng he accompany
eth the quene in semblable siege that the alphynt doth Whi
che is Juge of the kyng / And in like Wyse the left wook &
the left alphynt accompanye the kyng in semblable siege .
In such Wyse as they beyn sette about the kyng in bothe si
des With the quene in maner of a crowne / that they may
seurely kepe the wyame that reluyseth and shyneth in the
kyng & in the quene . in such Wyse as they may conferme
& diffende hym in their sieges & in their places . and the
more hastely renne vpon his enemyes / for as moche as
the Juge the knyght and the Vicary kepe & garnysse the
kyng on that one side / they that beyn sette on the other side
kepe the quene / & thus kepe they al the strength & ferme
te of the wyame . & semblably other While for to ordeigne the
thynges that apperteyne to the counceyl / & to the besoyngue
of the wyame / for yf eche man shold entende to his owne
proper thynges . And that they deffendyd not nez toke
hede vnto the thynges that apperteynen to the kyng . to
the comyn . and to the wyame . the wyame shold anone
be deuyded in parties . And thus myght the Juge
reygne / And the name of the dygnite shall shold
be loste . And trewly for as moche as the kyng holdeth
the dygnite aboue alle other and the seignorie wyall .
therefore hit apperteyneth not that he absent hym long /
ne Wythdraue hym ferre by space of tyme from the maister

siege of his wyame/ for Whan he Wyl meue hym. he ought
not to passe at the first draught the nombre of iij poyntes
& Whan he begynneth thus to meue from his Whyt poynt,
he hath the nature of the wokes of the right side & of the
left for to goo black or Whyt. & also he may goo vnto the
Whyt poynt Where the gardes of the cyte ben sette / & in this
poynt he hath the nature of a knyght. & thise tWo maners
of meuyng aperteyneth othez While to the quene / & for as
moche as the kyng & the quene that he conioyned to gedez
by mariage ben one thyng as one flesshe & blood / therfore
may the kyng meue on the left side of his propre poynt al
so Wel as he Were sette in the place of the quene Welche is
black. & Whan he goeth right in maner of the wok onely &
hit happen that the aduersary be not couerd in ony poynte in
the second ligne the kyng may not passe from his black
poynt vnto the thyrd ligne / & thus he sortyseth the nature
of the wok on the right side and left side vnto the place of
the knyghtes. And for to goo right tofore in to the Whyt
poynt tofore the marchaunt. and the kyng also sortyseth the
nature of the knyghtes Whan he goeth on the right side in
tWo maners. for he may put hym in the Boyde space tofore
the phisicien/ & in the black space tofore the tauerner. & on
the othez side he goeth in to othez tWo places in like Wyse
that is tofore the Smyth / and the notarye / & thus as in
goynge out first in to fouz poyntes he sortyseth the nature
of knyghtes. And also the kyng sortyseth the nature
of the alphyngs at hys fyrst yssue in to tWo places. and
he may goo on bothe sides unto the Whyte place Boyde /
that one tofore the Smyth on that one side / and that othez

tofore the tauerner on that other side. al these yssues hath
 the kyng out of his propre place of his owne Vertu Whan
 he begynneth to meue . but Whan he is ones meuyd fro his
 propre place. he may not meue but in to one space or poynt
 and so from one to anothez / And than he sortifeth the na
 ture of the comyn peple / And thus by good right he hath
 in hym self the nature of al . For al the Vertue that is
 in the membrs comyth of the heed / And al meuyng of
 the body . The begynnyngh and lyf cometh from the herte
 And al the dygnyte that the subgettis haue by eueacion
 and continuel apparence of theyz meuyng and yssue +
 the kyng deteyneth hit and is attribued to hym . the Vic
 torye of the knyghtes . the prudence of the Judges / the
 auctourite of the Byscops or legates. the contynence of the
 quene / the concorde and vnyte of the peple , so ben alle
 thise thynges ascrybed vnto the honouze & Worthyp of the
 kyng in his yssue Whā he meuyth first / the in signe tofore
 the peple he neuer excedyth . for in the thirde nombre alle
 maner of states begynne to meue . For the trynary nom
 bre conteyneth thre parties . Whiche make a perfect nom
 bre / For a trynary nombre hath i ij iij / Whiche ioyned
 to geder maketh vi / Which is the first perfite nombre + and
 signefieth in this place vi persones named that constitu
 te the perfeccion of a royaume + that is to wete the kyng the
 quene Judges knyghtes Byscops or legates. & the comyn
 peple / & therefore the kyng ought to begynne in his first me
 uyngh of iij poyntes / that he shewe perfeccion of lyf as Wel
 in hym self as in othez / after the kyng begynneth to meue
 he may lede With hym the quene / after y maner of his issue

For Why the quene foloweth vnto two angular places
after the maner of the alphyn / and to a place Indirecte
in the maner of a rook in to the blacke poynt tofore the
phisicien / herin is signefyed that the Women may not me
ue nether make robes of pilgremage ner of viage With
out the Wyllle of theyr husbondes + For yf a Woman had
auowed ony thyng / her husbond luyng / and agayn say
eng / she may not yelde ner accomplishe her robe / yf the
husbond Wyl goo ony Where / he may Wel goo Wythout her
And yf so be that the husbond Wyl haue her Wyth hym she
is bounden to folowe hym / And by reason / for a man is
the head of a Woman / & not ecounter so / For as to suche
thynges as longe to patrymonye / they ben like / but the
man hath power ouer her body / and so hath not the Woman
ouer his / and therfore When the kynge begynneth to meue
the quene may folowe . and not alwey When she meueth
it is no nede the kynge to meue . for Why fouz the first lig
nes be Wyth in the lymtes and space of the wyame /
and vnto the thyrde poynt the kynge may meue at his
first meuyng out of his propre place . and When he passyth
the fourth ligne he goeth out of his wyame / And yf he
passe one poynt lete hym bebaar / For the persone of a
kynge is accounted more than a thousand of other . For
When he exposith hym vnto the perilles of bataylle . hit is
necessarye that he goo attemporally and skily / for yf he be
taken or deed or ellys Includid and sette by . alle the
strengthes of al othez faylle and al is fynished and lost
And therfore he hath nede to goo and meue Wyfely . and
also therfore he may not meue but one poynt after hys

first meuyng but Where that euer he goo foreward or bac
ward or on that one side or on that other or ellis cornez ;
Wyse + he may neuer approche his aduersarye the kyng ner ;
er than in the thyrd poynt / And therfore the kynges in
bataylle ought neuer tapproche one nygh that other , And
also Whan the kyng hath goon so ferre that al hys men
be lost / than he is sole, and than he may not endure long
Whan he is brought to that extremyte / and also he ought
to take hede that he stonde not so that a knyght or another
sayth chek wok . than the kyng loseth the wok / That
kyng is not Wel fortunat that lesith hym to Whom his
auctonite delegate aperteyneth / Who may do the nedes of the
royame yf he be pryuyd taken or deed? Was prouysour
of al the royame , he shal bere a sacke on his heed? that
is sette in a cite , And al they that Were therin ben ta :
ken in captuyte and? sette by .

The second chapitve of the fourth booke of the quene
 ⁊ how she yssueth out of her place capitulo tercio



Then the quene Whiche is accompanied vnto the
 W kyng begynneth to meue from her propre place / she
 goeth in double manere / that is to wete as an alphyn
 Whan she is black / she may goo on the right side ⁊ come
 in to the poynt tofore the notarye , ⁊ on the left side in the
 black poynt and come tofore the gardes of the cyte . and
 hit is to wete that she sortiseth in her self the nature in iij
 maners first on the right side tofore the alphyn . secondly
 on the left side Where the knyght is . ⁊ thirzly Indirectly
 vnto the black poynt tofore the phisicaen . And the reason

Why / is for as moche as she hath in her self by grace / the
auctorite that the wokes haue by cōmpcion . for she may
gyue and graunte many thynges to her subgettis graui-
ously / and thus also ought she to haue parfyt Wysesdom
as the alphys haue Whiche ben Judges . as hit is sayd
aboue in the chapytre of the quene . and she hath not the
nature of knyghtes + and hit is not fittynge ne couenable
thyng for a Woman to goo to bataylle for the fragylite &
feblenes of her / and therefore holdeth she not the Wape in
her draught as the knyghtes doon . & Whan she is meuyd
ones out of her place she may not goo but fro one poynte
to another . and yet couertly Whether hit be forWARde or bac
WARD takynge or to be taken + and here may be appd Why
the quene goeth to the bataylle Wyth the kynge / certeynly
it is for the solace of hym + and ostencion of loue / And
also the peple desire to haue successyon of the kynge / and
therefore the tartaris haue their Wyues in to the felde With
hem yet hit is not good that men haue theyr Wyues Wyth
hem / but that they abyde in the cyties or Wythyn theyr
owne termys . For Whan they been out of theyr cyties &
lymptes they ben not sure / but holden suspecte / they shold
be shamefast and holde al men suspect. For dyna Jacobs
doughter as longe as she Was in the hows of her brethern
she kept her byrgynpte, but assone as she Wente for to see
the straunge reygons / anone she Was corrupt & defowled
of the sone of sichey / Seneka sayth that the Women that
haue euyl bysages ben gladly not chaste / but theyr courage
desyrezth gladly the companie of men / and solinus sayth
that no bestys femeles desize to be touchd of their males

Whan they haue conceyvd / except Woman Whiche ought to
 be a beste resonable . and in this cas she lefith her rayson/
 ⁊ sidre Witnessith the same . ⁊ therfore in the olde labe.
 the faders had dyuerse Wyues and ancellis to thende Whan
 one Was childe . they myght take another . they ought
 to haue the dysage enclyned for tescche the sight of the
 men . that by the sight they be not meuyd With Inconty-
 nence ⁊ dyffame of other , and ouyde sayth that there ben
 some that hoW Wel that they escheWe the dede . yet haue
 they grete ioye Whan they be prayed / ⁊ therfore ought the
 good Women fle the curiositees ⁊ places Where they myght
 falle in blame ⁊ noyse of the peple .

The fourth chapytre of the fourth booke of the issuyng
 of the alphyu capitulo quarto



The manere and nature of the draught of the al-
t phyn is such that he that is black in his propre sie-
ge is sette on the right side of the kynge / and he that is
Whyt is sette on the left side / and heyn callyd and named
black and Whyt / but for no cause that they be so in sub-
staunce of her propre colour, but for the colour of the pla-
ces in Whiche they heyn sette / and alWey he they black or
Whyt Whan they heyn sette in theyr places + the alphyn on
the right side . goynge out of his place to the right syde
Ward cometh tofore the labourer / and hit is reason that
the Iuge ought to defende and kepe the labourers and pos-
sessyons Whiche heyn in his Jurisdycion by al right and
lawe / And also he may goo on the left side to the Boyde
place tofore the phisicien / for like as the phisiciens haue
the charge to hele the Infirmytees of a man + In like Wise
haue the Iuges charge to appese all stryues & contencions
and reduse vnto vnyte . and to punyssh and correcte cau-
ses crymynels . the left alphyn hath also two Wayes fro
his owne place one toWard the right side vnto the black
space Boyde tofore the marchaunt . For the marchauntes
nede ofte tymes counceyl and heyn in debate of questyons
Whiche must nedes be determyned by the Iuges / and that
other yssue is vnto the place tofore the xhauldes & that
is by cause that ofte tymes amonge them falle noyses,
dyscencions thefte & manslaughte, Wherfore they ought
to be punysshed by the Iuges / & ye shal vnderstonde that
the alphyn goeth alWey cornerWise fro the thyrde poynnt to
the thyrde poynnt, keepynge alWey his owne siege / for yf he
be black / he goeth alWey black / and yf he be Whyt he goeth

alWey Whyte / the yssue or goyngh cornerly or angularly
sygnefeth cautele or subtilyte / Whiche Judges ought to
haue . The thre poyntes betoken thre thynges that the Ju
ge ought to attende . a iuge ought to furthre rightful and
trewe causes . secondly he ought to geue trewe counceyl / &
thyrddly he ought to geue & Juge rightful sentences after
the allegeaunces . & neuer to goo fro the rightwysnes of
the lawe / and it is to bete that the alphyng goeth in by
draughtes al the tablier wounde about / and that he cometh
agayn in to his owne place . and how he hit that al reason
and good perfeccion shold he in a kyngh / yet ought hit al
so specially he in them that ben counceyllours of the kyng
and the quene . and the kyng ought not to do ony thyng
doubtouse til he haue appd counceyl of his Judges and of
the sages of the royaume / and therfore ought the Juge to
be parfaytly Wyse and sage as wel in sciencæ as in good
maners . and that is signefyed whan they meue from thre
poyntes in to thre / for the sixte nombre by Whiche they goo
al thescheker . and brynge hem agayn in to her propre
place in suche Wyse that thende of her moeyng is conioy
ned agayn to the begynnyngh of the place fro Whens they
departed / & therfore hit is callyd a parfayt moeyng .

The fifthe chapytre of the fourth tractate of the meuyng
of the knyghtes capitulo quinto



After the issue of the alphys We shal deuyse to you
a the yssue and the moeyng of the knyghtes / and
We say that the knyght on the right side is Whyt . and on
the left side black . & the yssue & moeyng of hem bothe is
in one maner Whan so is that the knyght on the right side
is Whyt / the left knyght is black / the moeyng of hem is
suche . that the Whyt may goo in to the space of the alphys
as hit aperyth of the knyght on the right syde that
is Whyt / And hath thre yssues from his propre place /
one on his right side in the place tofore the labourer .

and hit is Wel reſon that Whan the labourer and huſbond
man hath laboured the felde . the knyghtes ought to
kepe them . to the entente that they haue Vitailles for them
ſelf & theyz horſes / The ſecond yſſue is that he may meue
hym Vnto the black ſpace tofore the notarye or draper for
he is bounden to deffende and kepe them that make hys
Teſtamentes & couertours neceſſarye Vnto hys body . The
thyrz yſſue is that he may goo on the liſt ſyde in to the
place tofore the marchaunt Whiche is ſette tofore the kyng
the Whiche is black . and the reſon is for as moche as he
ought and is holden to deffende the kyng as Wel as his
owne perſone / Whan he paſſyth the firſt draught . he may
goo four Weyes / and Whan he is in the myddes of the ta
bliez he may goo in to viij places ſondry / to Whiche he may
renne / and in like Wyſe may the liſt knyght goo Whiche
is black and goeth out of his place in to Whyt / And in
that maner goeth the knyght fightyng by his myght / &
groweth and multhypleth in his poyntes / and ofte tymes
by them the felde is Wonne or loſt / a knyghtes Vertue and
myght is not knowen but by his fightyng / And in his
fightyng he doeth moche harme for as moche as his myght
extendeth in to ſo many poyntes / they ben in many parellis
in theyr fightyng . and Whan they eſcape they haue the ho
nour of the game . & thus is hit of euezy man the more
Rayllant / & the more honoured / and he that meketh hym
ſelf ofte tymes ſhyneth cleereſt .

The sixte chapytre of the fourth tractate treteth of the
 yssue of the wokes and of her progressyon capitulo Bj



The moeyng & yssue of the wokes Whiche ben by
 t caprs of the kynge is suche ' that the right wok is
 black & the left wok is Whyt / and Whan the chesse ben sette
 as Wel the nobles as the comyn peple first in theyr propre
 places the wokes by theyr propre vertu haue no Waye to
 yssue but yf hit be maad to them by the nobles or comyn
 peple / For they ben enclosed in theyr propre sieges +
 And the reson Why is suche . that for as moche as they
 ben bycaprs lieutenantes or comyssioners of the kynge
 theyr auctorite is of none effect tofore they yssue out /

And that they haue begonne to enhaunce their offyce / for
as longe as they be Wythin the palays of the kyng . so
longe may they not vse ne execute theyr cōmyssyon . but
anone as they yssue they may vse theyr auctorite / and ye
shal vnderstonde that theyr auctorite is grete / For they re
presente the persone of the kyng / and therfore Where the
tablier is boide they may renne alle the tablier + in lyke
Wyse as they goon thurgh the royaume / and they may goo
as Wel Whyt as black as Wel on the right side ande lyfte
as foreward and backward / and as fer may they renne as
they fynde the tablier boide . Whether hit be of his aduer
saries as of his owen felawshyp . and When the wock is
in the myddel of the tablier / he may goo Whiche Way he Wyl
in to four right lynes on euery syde . and it is to bete
that he may in no Wyse goo corner Wyse / but alwey right
forth goynge ande comynge as afore is said . Wherefore al
the subgetis of the kyng as Wel good as euyl ought to
knowe by theyr moeuynge that the auctorite of the by
cayrs and cōmyssyoners ought to be kepte trewe right Wys
and Juste / and ye shal vnderstande that they ben stronge
and vertuous in bataylle . for the two wokes onely may
wynquyssh a kyng theyr aduersarye and take hym . and
take from hym his lyf and his royaume / and this Was
doon When Cyrus kyng of perse and Darius kyng of
medes slewe balthazar and took his royaume from hym .
Whiche Was newe to enylnomadach vnder Whom this
game Was founden .



The vij chapptre of the fourth booke of the yssue of
the comyn peple capitulo Septimo

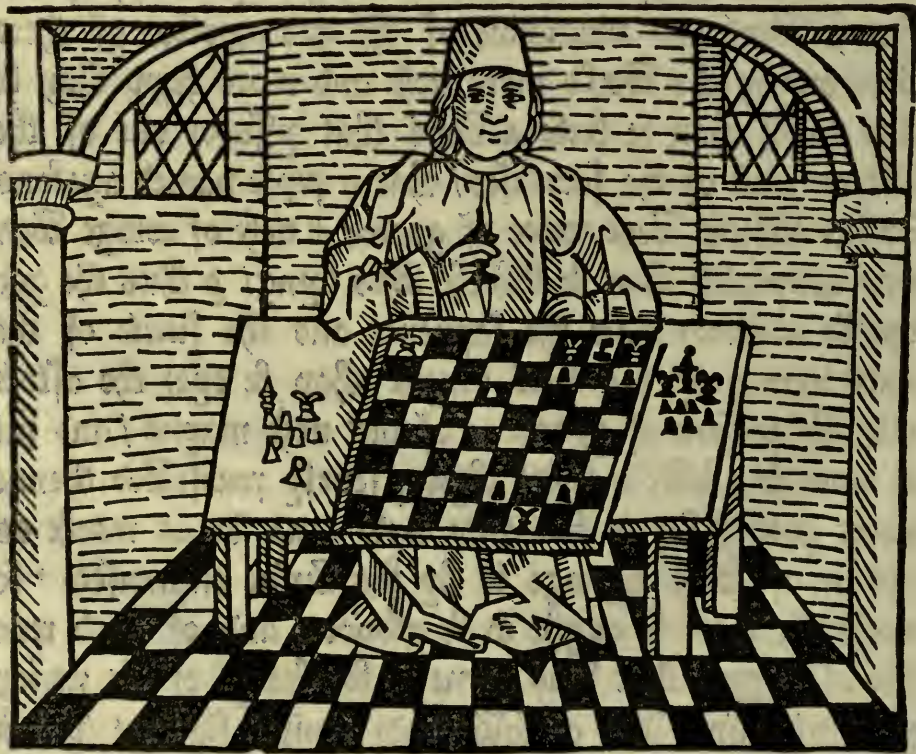
Ne yssue and one moeyngz apperteyneth vnto all
o the comyn peple /for they may goo fro the poynt they
stande in at the first meuyngz vnto the thirz poynt right
forth tofore them /and Whan they haue so don they may
afterward meue nomore but fro one poynt right forth in
to another . And they may neuer retorne bacwardz . and
thus goyngz forth fro poynt to poynt they may gete by
vertue and strengthe . that thyng that the other nobles
fynde by dygnyte /and yf the knyghtes and other no-
bles helpe hem that they come to the ferthest ligne tofore
them Where theyz aduersaryes Were sette they requyre the
dygnyte that the queene hath grauntedz to her by grace /

For yf any of them may come to thys sayd ligne yf he be
Whyt as labourer draper, phisicien, or kepar of the cite been
they retyne suche dignyte as the quene hath / for they haue
goten hit / & than retorning agayn homeWard / they may
go like as it is sayd in the chapitre of the quene / and yf
ony of the pawns that be black as the Smyth & the maz-
chaunt / the tauerne, & rhaulde may come Without domage
in to the same Interest ligne / he shal gete by his vertu the
dynyte of the black quene / & ye shal vnderstonde / Whan
thys comune peple meue right forth in her ligne / & fynde
ony noble persone or of the peple of their aduersaries sette
in the poynt on ony side tofore hym / In that corner poynte
he may take his aduersarye Whether hit be on the right side
or on the left / & the cause is that the aduersaries ben sus-
picious that the comyn peple lye in a Wayte to robbe her
goodes or to take her perones. Whā they go vpward right
forth, and therfore he may take in the right angle tofore
hym one of his aduersaryes / as he had espied his persone
and in the right angle as robber of his goodes & Whether
hit be goynge forWard or retorning fro black to Whyt, or
Whyt to black the pawne must alwey goo in his right lig-
ne / & alwey take in the corner that he fyndeth in his Waye
but he may not goo on neyther side til he hath been in the
fardest ligne of the chequer / & that he hath taken the nature
of the draughtes of the quene / & than he is a fierz and
than he may goo on al sides cornerWise fro poynt to poynt
onely as the quene both fightynge & takynge Whom he fyn-
deth in his Waye. And Whan he is thus comen vnto the
place Where the nobles his aduersaries Were sette he shal

he made Whit fiers and black fiers / after the poynte that
he is in / & there taketh he the dygnyte of the qnene, & alle
these thynges may appere to them that beholde the playe
of the chesse . and ye shal vnderstonde that no noble man
ought to haue despyte of the comyn peple . for hit hath been
ofte tymes seen + that by their vertu and Wytt / dyuerce of
them haue comen to right hygh & grete astate as popes .
bysshops' emperours and kynges' as We haue in the histo
rye of dauid that Was made kyng of a shepheard and one
of the comyn peple & of many other / and in lyke wise We
rede of the contrayre / that many noble men haue been
brought to myserye by theyr default / as of gyges Whiche
Was right rich of landes and of richessis + & Was so proud
that he Went and demaunded of the god appollo + yf there
were ony in the World more rich and more happy than he
Was / and than he herde a boye that yssued out of the
fosse or pitte of the sacrefises / that a peple named agalans
sophide Whiche were pure of goodes & rich of courage Was
more acceptable than he Whiche Was kyng / & thus the god
appollo alobed more the sapyence and the surete of the
pure man & of his litel meyne / than he dyd the astate
and the persone of gyges ne of his rich mayne / and hit
is more to alobe a lytyl thyng seurely pouised thanne
moche good taken in feze and drede / and for as moche as
a man of lobe signage is by his vertu enhaunsed + so
moche the more he ought to be glorious and of good reno
mee . Virgyle that Was borne in lombardye of the nacion
of mantua and Was of lobe and symple signage / yet he
Was souerayn in wysedom and scienc & the most noble

of al the poyntes . of Whom the renomee Was / is and shal
be duryngh the World . so hit happend that another poete
aypd and demaunded of hym Wherfore he sette not the Ver
sis of homere in his booke . and he answered that he shold be
of right grete strengthe and force that shold plucke the
clubbe out of hercules handes / and thys suffiseth the state
and draughtis of the comyn peple /

The viij chapptre and the last of the fourth booke of the
epylോഗacion and recapitulacion of thys booke capitulo viij .



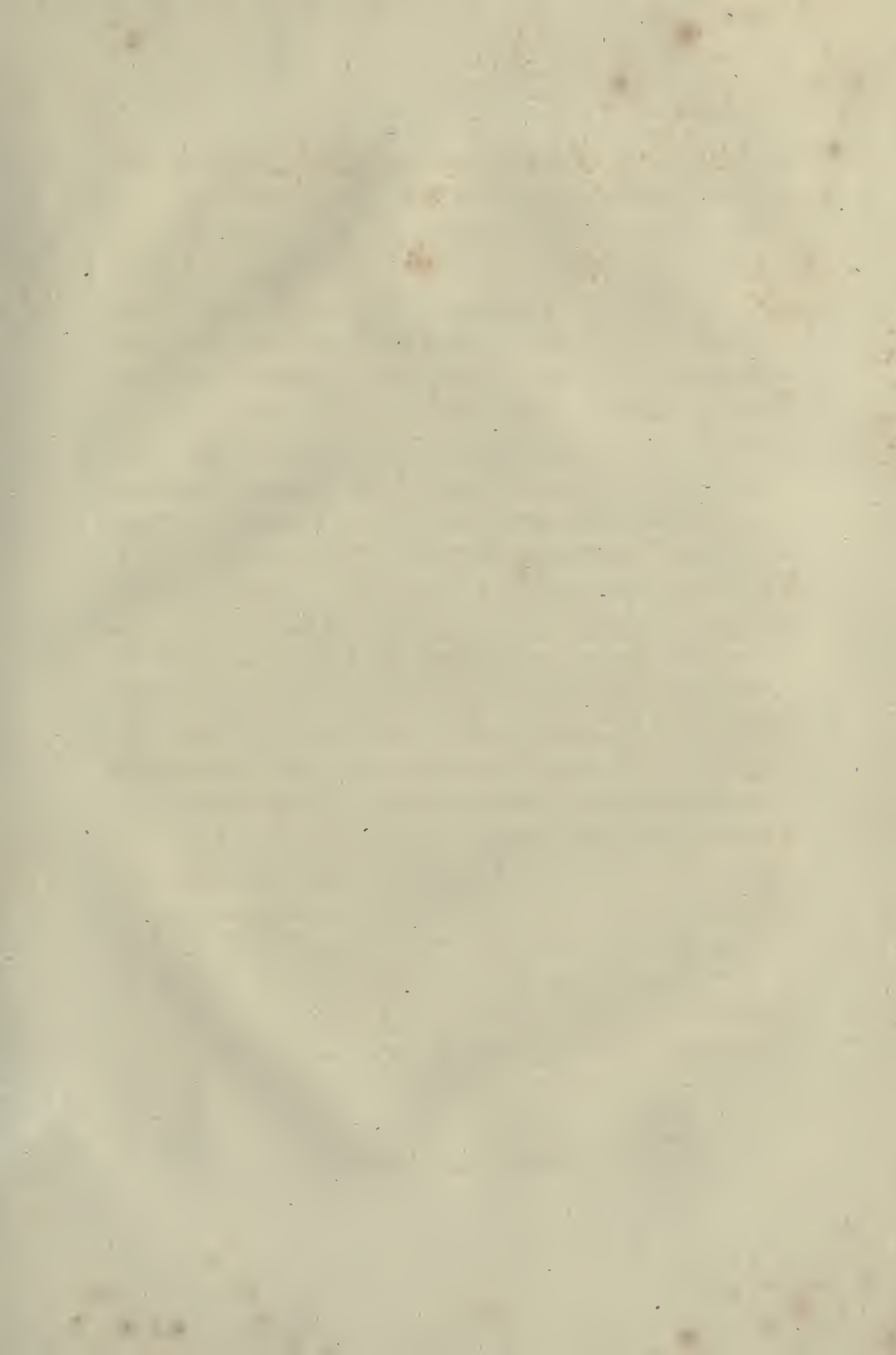
Or as moche as We see and knowe that the memo-
rye of the peple is not retentif but right forgeteful
Whan some here longe talis and historyes Whiche they can
not al retyne in her mynde or recorde . Therefore I haue
put in thys present chapytre al the thynges abovesayd as
shortly as I haue cōne / first this playe or game Was fou-
den in the tyme of enylmerodach kyng of babilone / And
exercises the philosopher otheWyse named philometez foude
hit / and the cause Why Was for the correaion of the kyng
lyke as hit apperith in thre the first chapytres . For the
sayd kyng Was so tyrānous & feloun that he myght suffre
no correaion / but slewe them and dyd do put hem to deth
that correctid hym . and had than doo put to deth many
right Wyse men , than the peple kyng sorouful and right
euyl plesid of this euyl lyf of the kyng prayed and re-
quyzed the phylosopher . that he Wold reuise and telle the
kyng of his folye , and than the philosopher answered that
he shold be dede yf he so dyde . and the peple sayd to hym ,
certes thou oughtest soner Wylle to dye to thende that thy
renome myght come to the peple . than the lyf of the kyng
shold cōtynue in euyl for lacke of thy cōuail . or by faulte
of reprehension of the . or thou darist not doo & slewe / that
thou sayest . & Whan the philosopher herde thys he promysid
to the peple that he Wold put him in deuoyz to correct hym
And thenne he began to thynke hym in What maner he
myght escape the deth and kepe to the peple his promesse
And thenne thus he maad in thys maner and ordeyg-
ned the eschequer of lxiij poyntes as is afore sayde /
And dyd do make the forme of chequers of gold & siluer

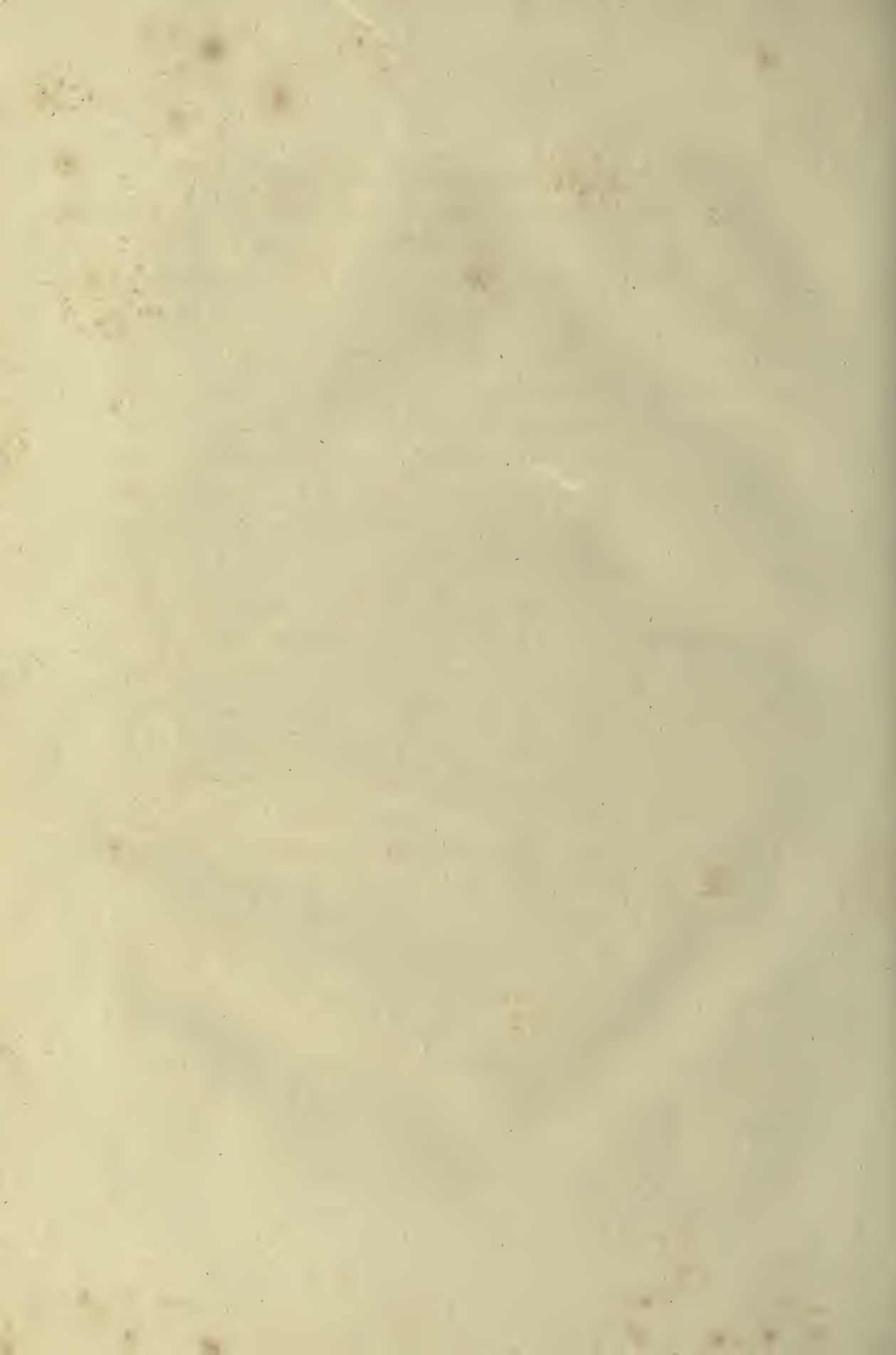
in humayn figure after the facons & formes as We haue
dyuyfid & shewid to you tofore in theyr chappytres / & ordey
ned the moeuynge & thestate after that, it is said in the
chappytres of theschessys / & When the phylosopher had thus
ordeyned the playe or game . & that hit plesid alle them
that sawe hit , on a tyme as the philospher played on hit
the kynge came and sawe hit and desired to playe at
this game / And thenne the phylosopher began to teache
and teche the kynge the sciencæ of the playe and the
draughtes / Sayenge to hym first how the kynge ought
to haue in hym self pryde debonayrte and right wysnes ,
as hit is sayd tofore in the chappytre of the kynge / And
he enseygned to hym the astate of the quene and what
maners she ought to haue / And thenne of the alphyngs
as counceyllours and Judges of the wyame /
And after the nature of the knyghtes / how they ought
to be wys . trewe and curtopys and al the ordre of knyght
hode / And than after the nature of the bycapys and
Rookes as hit aperyth in theyr chappytre / And after
thys how the comyn people ought to goo eche in his offyce
And how they ought to serue the nobles . And When
the phylosopher had thus taught and enseygned the
kynge and his nobles by the maner of the playe and
had reprehendyd hym of his euyl maners . The kynge
demaunded hym vpon payn of deth to telle hym the cause
Why and Wherefore he had made and founden thys playe /
and game , And what thyng meuyd hym thereto / and than
the phylosopher constreyned by feze & drede answered . that
he had promysed to the people Whych had requyryd hym

that he shold correcte and reprove the kyng of his euyl vi-
 ces /but for as moche as he doubted the deeth and had seen
 that the kyng dyd do flee the sages & Wyse men that were
 so hardy to blame hym of his vyces . he was in grete an-
 guysshe and sorowe , how he myght fynde a maner to cor-
 recte and reprehende the kyng . and to saue his owen lyf
 and thus he thought longe and studyed that he fond this
 game or playe . Whiche he hath do sette forth for to amende
 and correcte the lyf of the kyng and to chaunge his ma-
 ners . and he adouystyd wyth al that he had founden thys
 game for so moche as the lordes and nobles haboundyng
 in delices and richessis . and enioyeng temporel pces shold
 escheue ydelnes by playeng of thys game . and for to gyue
 hem cause to leue her pensifnes and sorowes . in auysyng
 and studyeng this game ' and Whan the kyng had herde al
 thys causes + he thought that the philosopher had founde a
 good maner of correccion . & than he thankyd hym grete-
 ly and thus by thensignement and lernyng of the philoso-
 pher . he chaunged his lyf his maners and alle his euyl
 condicions ' and by this maner hit happend that the kyng
 that tofore tyme had ben vyacious and disordynate in hys
 lyuyng Was made Juste and Vertuous /debonayr / gra-
 cious and ful of Vertues vnto al peple . And a man that
 lyuyth in thys world without Vertues lyueth not as a
 man but as a best . Thenne late euery man of what
 condycion he be that redyth or heyth this litel booke redde +
 take therby ensauple to amende hym +

Explicit per Capton.

The first part of the book is devoted to a general
introduction to the subject of the history of the
people of the world. The author discusses the
various theories of the origin of the human race,
and the different opinions as to the time when
man first appeared on the earth. He then
presents a summary of the principal events
in the history of the world, from the
beginning of time to the present day. The
author's object is to give a clear and
concise account of the progress of the
human race, and to show how the
different nations and peoples have
contributed to the civilization of the world.





REMARKS.

EVERY circumstance connected with the history of the Art of Printing, its invention and progress, possesses an interest which time only enlarges and heightens, as the experience of the world's history shows more and more forcibly the value of the benefit it has conferred on mankind. It is natural, therefore, that the honoured names of the Founders of our Art should be held in reverence, and all the circumstances connected with their early efforts for its promotion should be regarded with a deep and enduring interest. Schœffer, Faust, and Guttemberg, Caxton, Wynkyn de Worde, and Pynson, are familiar to us all, whilst the literary student and antiquary retrace their histories and discuss their respective claims. The Art was in its early stage regarded as a mystery, the very character of which invested it with a peculiar attraction and importance in the eyes of the uninitiated; and it was natural that those who first produced and promoted such an important invention, should desire to retain their secret, and receive the just reward of their ingenuity and skill. To this we may probably ascribe the fact, that such scanty particulars connected with the introduction of the Art have been handed down to us; and the remarkable circumstance that, when the general principles became known, and Printers multiplied with astonishing rapidity, the peculiar secrets, by which the inventors of the Art had attained the excellence observable in their works, should have followed them to the grave, and been lost to posterity.

So long as the only known method of printing from a raised surface was confined to the cutting each page on a block of wood, the labour of preparing to print was so tedious and slow, that this, the most skilful part of the whole operation, required the largest amount of the labour employed, and consequently that the whole of the process, and the power of practising it,

were of necessity entrusted and taught to the whole of the persons employed; and it is too consistent with the selfishness of human nature for us to be surprised that these men (probably mere labourers originally) should, when in possession of this valuable secret, and notwithstanding the oaths of secrecy administered to them, desire to practise it in a greater degree for their own benefit than by working for others. Nor did the introduction of moveable types, cut singly or in words on separate blocks, very greatly facilitate the process, or render the skilled labour required much less.

But when Schœffer conceived the possibility of producing the whole of the type required for his work from the execution of one cut alphabet, he had in his own possession the knowledge of all the skill. He might in a separate apartment produce his types, and carry them to labourers of inferior skill, to put them together and take off the impressions. Such labourers would have but little power of carrying away and communicating his type-producing process to others. And we thus find, that although the Art of Printing spread with extraordinary rapidity,—the invention being ascribed to Guttenberg about the year 1442, and at the time of its introduction into England (1474) being practised in fifty different towns in Germany, France, and Italy,—our countryman was totally ignorant, at the time of its introduction, and apparently for some years after, of the process of casting types.*

* The mystery thrown over the operations of a Type-foundry, within my own recollection (thirty-four years), and the still greater secrecy which had existed in my father's experience, testifies that the Art had been perpetuated by a kind of Druidical or Masonic induction from the first. An anecdote of my father's early struggles may illustrate this. At the death of Mr. Joseph Jackson, whom my father had served ten years as apprentice and foreman, there was in progress, for the University Press of Oxford, a new fount of Double-Pica Greek, which had progressed under my father's entire management. The then Delegates of that press—the Rev. Dr. Randolph and Rev. W. Jackson—suggested that Mr. Figgins should finish the fount himself. This, with other offers of support from those who had previously known him, was the germ of his prosperity (which he always gratefully acknowledged). But when he had undertaken this work, the difficulty presented itself, that he did not know where to find the punch-cutter. No one knew his address; but he was supposed to be a tall man, who came in a mysterious way occasionally, whose name no one knew, but he went by the *sobriquet* of "the Black Man." This old gentleman, a very clever mechanic, lived to be a pensioner on my father's bounty,—gratitude is perhaps a better word. I knew him, and could never understand the origin of his *sobriquet*, unless Black was meant for dark, mysterious, from the manner of his coming and going from Mr. Jackson's foundry.

The celebrated Bible by Guttemberg—known as the Mazarin Bible, a copy of which is in the British Museum—and the splendid production of the *Psalmorum Codex* by Schœffer, printed from cast metal types, not excelled by anything modern, had appeared at Mentz ten years before. The city of Mentz had been sacked, all its printers dispersed, and their types probably melted into bullets; the type-foundry was destroyed, and the dispersed printers were left once more to forage out the new method of producing their materials.

That Caxton used *separate* types for the productions of his Press, from the first, is undoubted; as also is the fact that they were of metal, and that the metal was cast in blocks ready to receive the letter from the hand of the engraver; but that each letter was so cut separately, is easily established by observing that throughout any book printed with these types, no two letters can be found exactly alike; whereas, if cast from a matrix, each perfect type must have been a facsimile of all the others, instead of having a mere family likeness. Now I find so much difference in the earlier works of Caxton, that I am disposed to think each work had, if not altogether new type, at least a very large proportion recut.

The first work attributed to Caxton's press in London, is 'The Game of the Chesse'; not this edition which I have reproduced, with woodcuts, but the edition which has the date 1474. Now this book bears such a strong likeness to the 'History of Troy,' which is known to have been printed at Cologne, that I have no hesitation in ascribing its production to that city. Apart from the similarity of the type,—which, considering its difference from any used in subsequent works, is sufficient evidence to satisfy my mind,—I find an exact similarity in the paper; the water-mark in the paper of the 'Game of Chesse' being the same as that in the paper of the 'History of Troy,' towards the end of the book (a bull's head pendent from part of a Catholic cross). The type has more of the secretary character in it, is much more regularly cut, and the press-work is so much better, (more even than in Caxton's subsequent works,) as to indicate clearly that, commencing with the second edition of the 'Game of Chesse,' the printer, *if the same*, was working under different circumstances, with different materials, and with somewhat less skill.

The date of Caxton's return to England, after his thirty years' absence, does not appear to be certainly known. Mr. Herbert, in his edition of

Ames's 'Typographical Antiquities,' 1785, says, quoting some anonymous authority:—"1471. King Edward IV. returns home; and *probably* Caxton attended him." To which he adds his own remark:—"This hypothesis, how ingenious soever, has yet this difficulty to get over,—the utter silence of Caxton concerning this affair, even when as fair an opportunity offered as could be, to have given at least some intimation thereof." Mr. Ames also says, speaking of the first edition of the 'Game of Chesse,' "This book has been compared with 'Recueil des Histoires de Troyes,' 1464, as well as with the translation thereof by Caxton, printed at Cologne, 1471, and a perfect resemblance found between them in the manner of printing; not only the page itself, but the number of lines in a page, the length, breadth, and the intervals between the lines, are alike."

Supported by this evidence, I look upon the second edition, the one of which I here present a copy, as the first known work produced from Caxton's press at Westminster.

The early works of Caxton, dating from the illustrated 'Game of Chesse,' show evidences of the frequent renewal of the types; and, although produced in succession, some variation in the appearance of the letter is perceptible; nor is this surprising, as they are evidently cut upon very soft metal (probably pewter), and the presses of those days had no means, so far as we know, of regulating the force with which the pressure was brought down upon the face of the type.

Mr. Knight, in his biography of Caxton, says:—"The earliest printing-press was nothing more than a common screw-press,—such as a cheese-press or a napkin-press,—with a contrivance for running the *form* of type under the screw after the form was inked." "As the screw must have come down upon the types with a dead pull; that is, as the table upon which the types were placed was solid and unyielding, great care must have been required to prevent the pressure being so hard as to injure the face of the letters."

In the copy of the 'Game of Chesse' which I have here attempted to reproduce, there are many pages which evidence the want of a regulating adaptation, showing that, if the pressman's arm was invigorated occasionally somewhat beyond propriety, the power of his muscle was the only limit to his pull; at any rate they are almost illegible, and if used until the number of the work required was completed, the types would scarcely be thought worth distributing for recomposition.

It may not be out of place to remark here, that I have heard it maintained that of some of his works Caxton produced more than one or two editions with the same date, the only argument for such a supposition being, that some pages in different copies are not precisely alike; but I think, if my suggestion that the types were of pewter be correct, the fact of a page or two of a work being battered and requiring to be reset during its progress, will sufficiently account for these small differences in the same edition.

Pewter, being an alloy of lead and tin, was probably the hardest known alloy fusible at a moderate temperature, and cast with facility in an iron or brass mould, until the process of freeing antimony from its native impurities (sulphur, arsenic, etc.) had been discovered, and its fusibility with lead and tin proved possible. If there is no certain record of the date at which this took place, it is a curious fact, that until a very recent date, when it was introduced into the manufacture of Britannia metal, the Regulus of Antimony, as the pure metal is called, had no application in the Arts, except as an alloy with tin and lead for the manufacture of printing-types.

Zinc, with tin and lead, is a hard alloy, but, from the volatile nature of the zinc, it becomes oxidized soon after attaining the point of fusion, and the mass becomes thick, pudding-like, and unworkable. An addition of arsenic might render the alloy of lead and tin harder; but from the recent date at which Chemistry became a science, it may be doubted whether in the time of Caxton it was known as a metal.

Perhaps a more practical argument in favour of pewter having been the metal on which Caxton's types were cut, is the appearance of the letters themselves in print. This however is an argument scarcely appreciable but to those who have handled the graver upon different kinds of metal. The softer metals, such as that we have under consideration, do not clear themselves from the tool as do the harder; nor does the tool clear what it cuts from the mass with the same freedom as if it were brass or steel; and occasionally the tool, when losing its keen edge, will drive the soft metal before it rather than cut it out clean. Now these appearances are very frequent in the types of the early works of Caxton printed at Westminster.

In going through the book, as I have been obliged to do, word by word and letter by letter, I have found several stray characters which induce me to think there must have been some intervening works for which other characters were required. For instance; at page 21, line 3 from bottom of

the page, occurs sh¹; this is not to be found again in the volume, and being here used in the pronoun *she*, can have no particular signification in this place.

At page 34, line 2 from the bottom of the page, in the word *atticorum*, the last syllable is contracted.² The contraction of the termination *um* is common in Latin works of the period, but does not occur elsewhere in this book.

At page 67, line 4 from the bottom, is the old contraction y^{e3} for *the*, which is only used two or three other times throughout the book; but at the beginning of the same line occurs the contracted e,⁴ properly used as indicating that m should follow, although it is frequently used in the book without any such meaning.

At page 77, line 21 from top, as in many other places, the h⁵ with a stroke through the top will be found in the word *hymself*, equally without meaning.

At page 82, line 17, page 83, line 20, and page 85, line 16, is used a peculiar combination of the letters ad,⁶ which I do not find in any other place in the book.

The ll⁷ with a stroke through the top also frequently occurs, without any apparent motive for its presence. The anomalous presence of these characters raises the question of their original intent, and makes us doubt whether they were cut for their present places.

It will be seen, by the synopsis of the characters which follow these remarks, and by the book itself, that Caxton used combinations of letters, such as be, bo, he, ho, etc. Caxton was, therefore, the first to print from logotypes, an idea just now resuscitated by Major Beniowski and Mr. Greene, from the tomb to which it was condemned nearly four hundred years ago.

It will be observed that the sloping stroke which is generally used in place of the modern comma is of varied length, sometimes reaching through the body of the letter, sometimes but a fourth of the length, and when thus shortened, scarcely twice in the same position, above, below, or in the middle of the line: this I have endeavoured to imitate, although I believe it to be without meaning—merely the accidental breaking or battering of the type. (These strokes are generally perfect in what I may call the Cologne edition.) It may be observed that the stroke is very frequently used in places where a

¹ sh ² um ³ ye ⁴ e ⁵ h ⁶ ad ad ⁷ ll

full-point is evidently wanted, and sometimes where, in modern punctuation, no pause at all would be indicated.

There are errors sufficient throughout the original work to make it doubtful whether revise-proofs were pulled in those days. I have closely followed the copy in these matters, except so far as "turned letters" were concerned.

Having thus given publicity to some ideas which have suggested themselves during the progress of my work, I have only now to make a few observations upon the book here offered to the literary and antiquarian public, and my motive for undertaking its reproduction.

The copy of Caxton's book which I have taken for my guide is in the King's Library at the British Museum. The fact that the original is printed from *cut* metal types, and is a mixture of black letter and the character called secretary, with all the shades of modification and approximation to each other of which the two styles are capable, makes the work of reproducing by means of cast types from a single cut punch somewhat difficult; but as I found the black letter and its approximations predominate, I have endeavoured, while keeping between the two styles, to adhere more closely to the black letter. Could I have had a copy of the original beside me during my progress, I should have succeeded more to my own satisfaction, and completed my work in one-fourth of the time. As it is, I hope it will not be esteemed a bad imitation of Caxton's book; and as few persons, except those who have decidedly antiquarian tastes, and the curious who take the trouble to seek for these old works in their present solitude, have any idea of their appearance, or even of any black-letter book, this may not be without use in conveying a knowledge of these things into quarters which the originals can never reach.

The paper upon which this book is printed has been made expressly for its publication, with the reed and water-marks imitated from the original,—that is to say, two of the water-marks; for the second or English edition, from which I have been copying, has five distinct water-marks, neither of which is like that used throughout the first edition. For the readiness with which this troublesome work was undertaken, after I had failed to obtain it in several other quarters, and the pains and care used to assimilate it to the original,—as I think, with much success,—I owe my acknowledgments to Mr. Wilmot, of Shoreham Mills, near Sevenoaks.

My motive in producing this book has been partly to enable my contemporaries better to appreciate the industry of our worthy countryman William Caxton, but more especially to assist in raising funds for the completion and endowment of a benevolent institution for decayed Printers. Should the Public feel as much interest in the Charity as I do, and the Learned think well of this publication, we shall have rendered a not unworthy tribute to the memory of William Caxton, in the completion and endowment of the Printers' Almshouses at Wood Green, Tottenham.

VINCENT FIGGINS.

*West-street, West Smithfield, London,
May 1st, 1855.*

A LIST

OF

THE WORKS ASCRIBED TO CAXTON,

As printed by MR. KNIGHT in his 'Biography of Caxton,' and furnished to him for the 'Penny Cyclopædia' by SIR HENRY ELLIS, Principal Librarian of the British Museum; with date of production, where known, and Catalogue and Press Mark, for finding such as are in the Library of the British Museum.

K. L. means King's Library.

G. L. „ Grenville Library.

The King „ retained by his Majesty George III., when he presented his Library to the Museum.

What Catalogue.	Press Mark.	Date.	
The King.		1464	1. Le recueil des Histoires de Troyes, compose par raoulle le feure, Chapellein de Monseigneur le Duc Philippe de Bourgoingne en l'an de grace milcccclxxiiii. Fol.
B. M.	C. 21. d.		2. Propositio clarissimi Oratoris Magistri Johannis Russell, decretorum doctoris ac adtunc Ambassiatoris Edwardi Regis Anglie et Francie ad illustr. Principem Karolum ducem Burgundie super susceptione ordinis garterij, etc. 4to.
K. L.	C. 11. c. 1.	1471	3. Recuyell of the Historyes of Troye, composed and drawn out of diverce bookes of latyn into Frensshe by Raoul le ffeure in the yere 1464, and drawn out of frensshe in to Englysshe by William Caxton at the commaundement of Margarete Duchess of Bourgoyne, &c., whyche sayd translacion and werke was begonne in Brugis in 1468 and ended in the holy cyte of Colen 19 Sept. 1471. Fol.
K. L.	C. 10. b. 23.	1474	4. The Game and Playe of the Chesse, translated out of the French, fynysshid the last day of Marche, 1474. Fol.
K. L.	C. 10. b. 1.		5. A second edition of the same. Fol., with woodcuts.
K. L.	C. 10. b. 3.	1475	6. A boke of the hoole lyf of Jason. Fol.
K. L.	167. c. 1.	1477	7. The Dietes and notable wyse Sayenges of the Phylosophers, transl. out of Frenshe by lord Antoine Wydeville Erle Ryuyeres, empr. at Westmestre. Fol.
		1478	8. The Morale Prouerbes of Cristyne of Pisa. Fol.
? K. L.	C. 11. c. 2.	1480	9. The Book named Cordyale, or Memorare Novissima, which treateth of The foure last things. Begun 1478, finished 1480. Fol.
K. L.	C. 10. b. 4.	1480	10. The Chronicles of Englund. Westm., fol.
K. L.	C. 10. b. 24.	1480	11. Descripcion of Britayne. Fol.
K. L.	C. 10. b. 5.	1481	12. The Mirrou of the World or thymage of the same. Fol.
K. L. }	C. 21. d.		
K. L.	C. 11. c. 3.	1481	13. The Hystorye of Reynart the Foxe. Fol.

What Catalogue.	Press Mark.	Date.	
K. L. {	C. 10. b. 6. C. 21. d.	1481	14. The Boke of Tullius de Senectute, with Tullius de Amicitia, and the Declamacyon, which laboureth to shew wherein honour sholde rest. Fol.
K. L.	C. 11. c. 4.	1481	15. Godefroy of Boloyn; or the laste siege and conqueste of Jherusalem. Westm., fol.
K. L. {	C. 10. b. 7. 598. i.	1482	16. The Polycronycon, 1482. Fol.
B. M.	C. 21. d.	1483	17. The Pylgremage of the Sowle. Translated from the French. Westm., fol.
K. L. {	C. 11. c. 5. 1-2	1483	18. Liber Festivalis, or Directions for keaping Feasts all the Yere. Westm., fol.
P K. L. {	C. 11. c. 5. 1-2		19. Quatuor Sermones. Fol., no date.
B. M.	C. 21. d.	1483	20. Confessio Amantis, that is to saye in Englysshe, 'The confessyon of the Louer,' maad and compyled by Johan Gower, squyer. Westm., fol.
K. L.	C. 11. d. 8.	1483	21. The Golden Legende. Westm., fol.
		1483	22. Another edition of The Legende. Sm. fol.
K. L.	C. 10. b. 8.	1483	23. A third, fin. at Westmr., 20 May, 1483, fol.
			24. The booke callid Cathon (Magnus). Transl. from the French. Fol.
			25. Parvus Chato. Fol., no name or date.
K. L. {	C. 11. c. 6. C. 21. d.	1484	26. The Knyght of the Toure. From the French. Fol.
The King.	C. 11. c. 17.	1484	27. The Subtyl Historyes and Fables of Esope. Translated from the French. Fol.
	C. 21. c. 1.		28. The book of the Ordre of Chyvalry, or Knyghthode. From the French. Assigned to 1484. Fol.
K. L.	C. 11. d. 19.	1484	29. The Book Ryal; or the Book for a Kyng. Fol.
	C. 10. b. 22.	1485	30. A book of the noble Hystories of Kyng Arthur and of certen of his Knyghtes, which book was reduced in to Englysshe by syr Thomas Malory Knight. Fol.
B. M.	C. 10. b. 9.	1485	31. The Lyf of Charles the Grete Kyng of Fraunce and Emperour of Rome. Fol.
		1485	32. Another edition of the same. Fol.
K. L.	C. 10. b. 10.	1485	33. Thystorye of the noble ryght valyaunt and worthy Knyght Parys and of the fayr Vyenne the doulphyns daughter of Vyennoy. Transl. from French. 1485, fol.
		1486	34. The Book of Good Maners. Fol. [Ames says, 1487.]
K. L.	The King.	1489	35. The Doctrinal of Sapyence. Transl. from the French. Fol.
K. L.	C. 21. d.	1489	36. The Book of Fayttes of Armes and Chyvalrye. Translation from the first part of Vegetius de Re Militari. Fol.
K. L.	C. 11. c. 8.	1490	37. The Arte and Crafte to knowe well to dye. From the French. Fol.
K. L. {	C. 10. b. 12. C. 21. d.	1490	38. The Boke of Eneydos, compyled by Vyrghyle. Transl. from French. Fol.
G. L. {	9723.		
K. L.	167. c. 9.		39. The Tales of Cauntyrburye. Fol., no date.
G. L.			40. Another edition. No date or place.
			41. Infancia Salvatoris. 4to.

What Catalogue.	Press Mark.	Date.	
B. M.	C. 21. d.		42. The Boke of Consolacion of Philosophie whiche that Boecius made for his comferte and consolacion. Fol., no date or place.
B. M.	C. 11. c. 9.		43. A collection of Chaucer's and Lydgate's minor poems. 4to. [Ames says, in the Public Library at Cambridge.]
K. L.	C. 10. b. 13.		44. The book of Fame, made by Gefferey Chaucer. Fol.
K. L.	C. 11. c. 10.		45. Troylus and Creseyde. Fol.
?	10542.		46. A book for Travellers. Fol.
K. L.	C. 10. b. 14.		47. The Lyf of St. Katherin of Senis. Fol.
K. L.	C. 10. b. 15.		48. Speculum Vite Christi; or the myrroure of the blessyd Lyf of Jhesu Criste. Fol.
K. L.	C. 10. b. 16.		49. Directorium Sacerdotum: sive Ordinale secundum Usum Sarum. Westm., fol.
B. M.			50. The Worke (or Court) of Sapience, composed by John Lydgate. Fol.
B. M.			51. A Boke of divers Ghostly Maters. Westm., fol. [A copy in the Public Library, Cambridge.]
K. L.	C. 10. b. 17.		52. The Curial made by Maystre Alain Charretier. From the French. Fol.
K. L.	C. 10. b. 18.		53. The Lyf of our Ladye, made by Dan John Lydgate, monke of Burye. Fol.
K. L.	C. 10. b. 19.		54. The Lyf of Saynt Wenefryde, reduced into Englysshe. Fol.
B. M.			55. A Lytel Tretise, intytuled or named The Lucidarye. 4to.
B. M.			56. Reverendissimi viri dni Gulielmi Lyndewodi, LL.D., et epi Asaphensis constitutiones provinciales Ecclesie Anglicanæ. 24mo.
B. M.			57. The Historye of Kynge Blanchardyne and Queen Eglantyne his wyfe. Fol.
G. L.	C. 21. d.		58. The Siege of the noble and invyncyble Cytee of Rhodes, by Caoursin. Fol.
K. L.	C. 10. b. 20.		59. Statuta apud Westmonasterium edita, anno primo Regis Ricardi tercii. Fol.
G. L.	6002.	(1490)	60. Statutes made in the first, second, and third Parliaments of Henry VII. Fol. [The only fragment of this work known is two leaves.]
B. M.			61. The Accidence. (Mentioned in one of the Sale Catalogues of T. Martin of Palgrave, No. 71.)
K. L.	C. 10. b. 1.		62. The Prouffitable Boke of mānes soule, called the Chastysing of Goddes Chyldern. Fol.
B. M.			63. Horæ, etc. 12mo. A fragment of eight pages, now at Oxford, in the library bequeathed to the Bodleian by the late F. Douce, Esq.
B. M.			64. A fragment of a Ballad, preserved in a volume of scraps and ballads in the British Museum. [A part of the edition of CHAUCER.]
B. M.	C. 25 c.		65. The Fifteen O's and other Prayers.
B. M.	5.		
B. M.	C. 21. d.		66. Meditacions sur les sept Pseaulmes penitentiaulx.
B. M.	C. 21. d.		67. Indulgence for the defence of Rhodes. 1480.
	5.		

*The following is a List of the Places where, and the Persons by whom, the Art of Printing was practised at the time Caxton commenced it in England.**

1457.	<i>Mayence</i>	Guttemberg, Faust, and Schœffer.
1461.	<i>Bamberg</i>	Albert Pfister.
1465.	<i>Subbiaco</i>	Con. Sweynheim and Arn. Pannartz.
1467.	<i>Rome</i>	The same printers.
1467.	<i>Elfield</i>	H. and N. Rechtermuntze and Wm. Spyes.
1467.	<i>Cologne</i>	Ulricus Zel (or Zell), of Hanau.
1468.	<i>Augsburg</i>	Giuther Zainer, of Reutlingen.
1469.	<i>Venice</i>	John and Vindeline of Spire.
1469.	<i>Milan</i>	Philippus de Lavagna.
1470.	<i>Nuremberg</i>	Joannes Sensenschmidt.
1470.	<i>Paris</i>	U. Gering, M. Crantz, and M. Friburger.
1470.	<i>Foligno</i>	Emilian de Orfinis.
1470.	<i>Trevi</i>	Joan Reynardi.
1470.	<i>Verona</i>	Joan de Verona.
1471.	<i>Strasburg</i>	J. Mentel or Mentelius, H. Eggestein.
1471.	<i>Spire</i>	Petrus Drach.
1471.	<i>Treviso</i>	Girardus de Lisa, de Flandria.
1471.	<i>Bologna</i>	Balthasar Arzoguidi.
1471.	<i>Ferrara</i>	Andreas Belfortes.
1471.	<i>Naples</i>	Sixtus Reisinger of Strazburg.
1471.	<i>Pavia</i>	Anton de Carcano.
1471.	<i>Florence</i>	Bernard Cennini and Son.
1472.	<i>Cremona</i>	D. de Paravisino and S. de Merlinis.
1472.	<i>Fivizano</i>	Jam Baptista (a priest) and Alexander.
1472.	<i>Padua</i>	B. de Valdezochio and M. de S. Arboribus.
1742.	<i>Mantua</i>	Petrus Adam de Michaelibus.
1472.	<i>Montreal (Sicily)</i>	Ant. Mathias and Balth. Corderius.
1472.	<i>Jesi</i>	Fridericus Veronensis.
1472.	<i>Munster (in Argua)</i>	Helias Heyle, or de Louffen.
1472.	<i>Parma</i>	Andreas Portiglia.

* Santander gives this List from their earliest known works.

1473.	<i>Messina</i>	Henricus Alding.
1473.	<i>Brescia</i>	Thomas Ferrandus.
1473.	<i>Ulm</i>	Joan Zainer, of Reutlingen.
1473.	<i>Buda</i>	Andreas Hess.
1473.	<i>Langingen</i>	Printer's name not known.
1473.	<i>Merseburg</i>	Lucas Brandis.
1473.	<i>Alost</i>	Theodoricus (or Thierry) Marteus.
1473.	<i>Utrecht</i>	Nicholas Ketelaer and Ger. de Leempt.
1473.	<i>Lyons</i>	Bartholomeus Buyer.
1473.	<i>St. Ursio (near Vicenza)</i>	Joannes de Rheno.
1474.	<i>Vicenza</i>	Leonardus Achates of Basle.
1474.	<i>Como</i>	Ambr. de Oreho and Dion. de Paravicino.
1474.	<i>Turin</i>	John Fabri and Joanninus de Petro.
1474.	<i>Genoa</i>	Matthias Moranus and Mic. de Monacho.
1474.	<i>Savona</i>	John Bon (Bonus Johannes).
1474.	<i>Eslingen</i>	Conradus Fyner.
1474.	<i>Basle</i>	Bernardus Richel and Bertholdus Rodt.
1474.	<i>Vallis Sanctæ Mariæ*</i>	Fratres Vitæ Communis.
1474.	<i>Valencia</i>	A. F. de Cordova and I. Palmart.
1474.	<i>Louvain</i>	Joannes de Westphalia.
1474.	<i>Westminster</i>	William Caxton.

* Santander conjectures this place to be Marihausen, a convent of the Brethren of Common Life, situated on the Rheingau, a territory belonging to Mayence. This Order was instituted by Gerard the Great, under the rule of St. Augustine; they were bound to transcribe the works of the Fathers and other ecclesiastical authors; but when Printing deprived them of their means of subsistence, they applied themselves to the practice of that Art.—From *Johnson's Typographia*.

SYNOPSIS

of Characters and Combinations used in 'The Game of Chesse.'

a a ā ad ad
 b ba be bo
 c ca ce ci co cr cu
 d da de do dꝛ
 e ē en er et
 f ff fa fe fi fo fu
 g g
 h h ha he ho
 i ij in im
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 l ll la le li lo lu
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 n n
 o oz ô õ
 p pp pa pe po
 q
 r z ra re ri ro ru
 s ss sa se so su
 t ta te th ti to tu
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 v va ve vo
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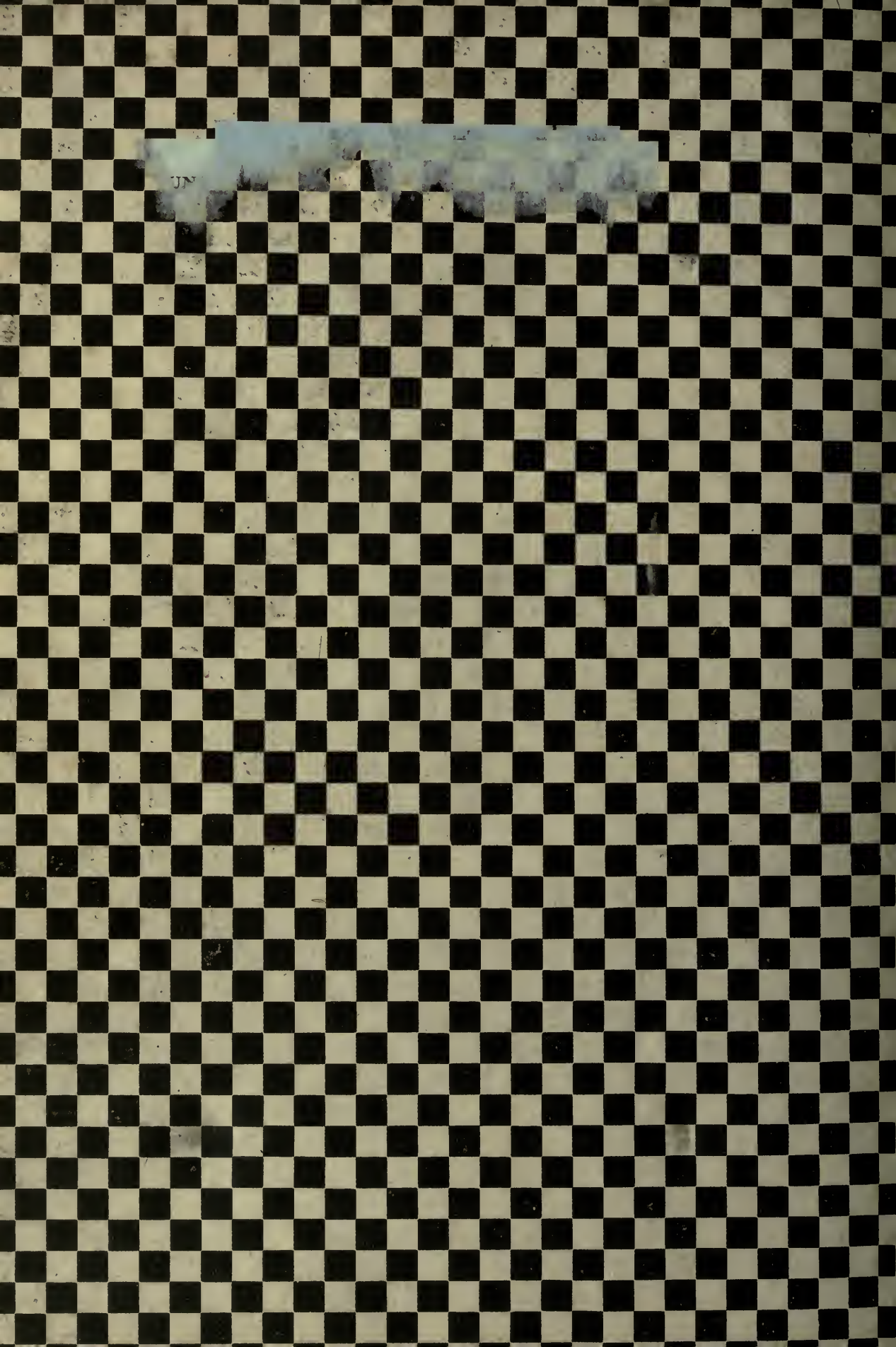
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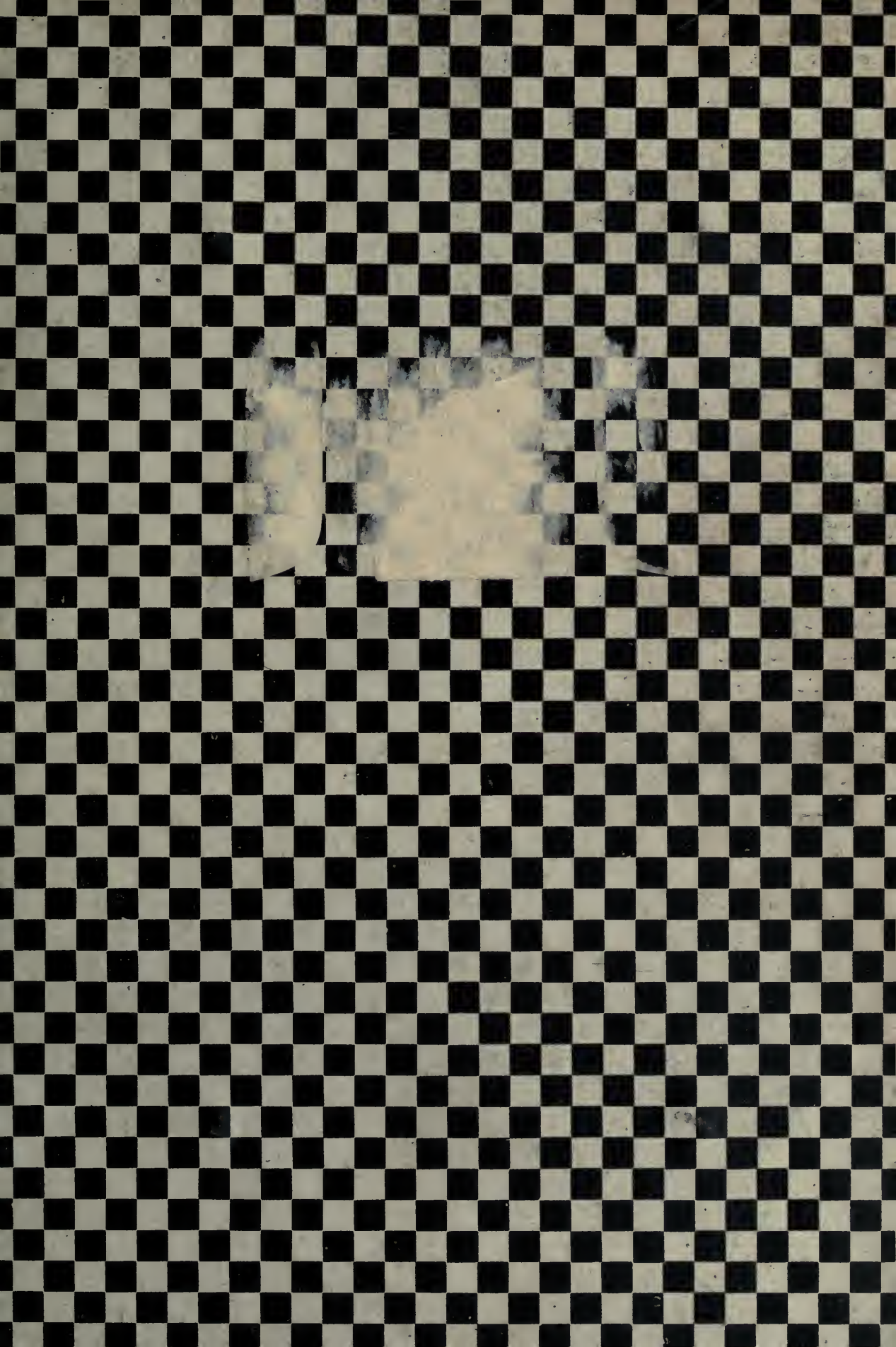
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