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No. 60



Hundred Merry Tales :

THE EARLIEST ENGLISH FEST-BOOK.

NOW FIRST REPRODUCED IN PHOTO-LITHOGRAPHY
FROM THE UNIQUE COPY
OF 1526

IN THE ROYAL LIBRARY AT GÖTTINGEN.

*WITH AN INTRODUCTION, NOTES, AND
GLOSSARIAL INDEX*

BY

W. CAREW HAZLITT.

LONDON :
J. W. FARVIS & SON,
28, KING WILLIAM STREET, STRAND.
1887.

EDITOR'S PREFACE.

THERE may be some, who will attach value and interest to the singular old volume, now first reproduced in exact imitation of the original, on account of the casual mention of it by Shakespear in one of his plays; but I hope and think that many more will welcome its appearance on another and higher ground, and will become of opinion that, where a solitary copy of such a relic as the earliest jest-book in the national tongue of England is only to be found in a foreign repository, and is liable to destruction at any moment, the survival, not of its mere substance alone, but of its very identity, in the shape of a facsimile, is one of those minor duties, which we owe to succeeding generations.

In the good former days, a gentleman who did his friends and the public the favour of reprinting a curious old book, was regarded as a sort of benefactor by a few who knew a little about the matter, and by the greater number, who knew nothing, he was considered a person of elegant tastes and of liberal disposition; for he usually engaged in the speculation on his own responsibility. The case is now altogether altered, and any one who proposes to give to the world a new edition of an old book or tract, is in peril of being received as a Frenchman receives the news of his third child, unless he can make out a pretty strong plea for his proceeding. He must bring his justification in his hand. The burden of proof is upon him.

In the present instance, the enterprise on which the Editor has entered, is one which seems, at first sight, not to be without its element of superfluity, for in 1866 the book which is now in question was brought out under the care of Dr. Herman Oesterley from the same copy which I employ.¹

But I believe that I hold, notwithstanding, a very fair brief for my clients; for it was considered that the *Hundred Merry Tales* had so many claims to special consideration:—as being the most ancient book of its kind in the English language; as existing only in a complete state in a single copy preserved in a Continental library; and as the volume, out of which, in *Much Ado about Nothing*, 1600, Beatrice tells us she had been charged with stealing all her good wit. So the great poet makes her say, at least; but the accusation was, so far as we can judge, an unfair one, and between the wit of the book and that of the lady there is little in common.

When the present editor republished the work as one of a collection more than twenty years ago, he had access only to the text of Singer; he had, at a later period, an opportunity of collating it with the original, at that time in the possession of Mr. Halliwell-Phillips; but the copy, as it is tolerably well-known, had been made up from an assortment of mutilated leaves, and presented a considerable number of *lacunæ*, including entire tales, so that, until the Göttingen copy occurred, we had in fact no means of studying this, in every sense, unique publication in its full integrity.

But the Göttingen copy and that included in *Old English Jest Books*, 1864, belonged to different impressions, and the former contains matter, which never formed part of the latter. Some items were left out to make room for others which were deemed fresher and more attractive; and the entire arrangement was altered. The edition of 1526 includes four tales, which are not in that without date, but omits three found in the latter.

The articles special to the present issue are the second,

¹ Shakespeare's Jest Book. A Hundred Merry Tales, from the only perfect copy known. Edited, with Introduction and Notes, by Dr. Herman Oesterley, London, 1866, 12mo, pp. 160 + XX.

ninth, ninety-first, and ninety-eighth stories. It does not give Numbers 97, 99, and 100 of the other issue, which I annex in an Appendix, all being unhappily defective. There appears more than one error in the numeration of the calendar or table; for there is no Number 42 in it, although a title, which should have been so registered, intervenes between 41 and 43; while, again, there is no 98 either in the Table or the text. These irregularities are of course of perpetual occurrence in the literary and typographical work of the period.

The Göttingen copy of 1526 consists of twenty-eight leaves in small folio, precisely answering to the present reproduction. It is stated by Dr. Oesterley that, according to an entry in the books of the Library, the volume was purchased in December, 1767, at an auction in Lüneburg, but that no clue could be discovered to its antecedents.

Dr. Oesterley puts forward a somewhat elaborate argument in favour of the priority of the impression first edited by himself in 1866, over the undated copy brought to light by Conybeare, and printed by Singer¹ and the present writer.² I shall subjoin what the learned gentleman advances:—

“The question, which of the two copies recovered up to the present moment is the original and older edition (and there is very little hope of ever discovering a third copy), will be very difficult to prove to an absolute certainty. By the want of any authentic indication, the inquiry is thrown back on a mere circumstantial proof; but I think the reasons to be given hereafter will be strong enough to produce a firm conviction of the priority of our original.

The first argument in favour of the edition of 1526 is founded on the selection and disposition of the tales. When a reprint of a collection of a hundred tales like the one in question is being prepared, and the removing of four stories seems desirable, it is unlikely enough, that the three or four last pieces should be cast off; but it is much more unlikely that the number required to complete a hundred should be inserted in entirely chance places. This, however, would have been the case in the Nos. 2, 7, 91 and 98 of our edition, if it had been a revision of the undated copy. On the other hand, it is quite natural simply to throw out the tales considered as unserviceable (which, as before mentioned, would hardly be placed together, but be scattered throughout the work), and to subjoin the additions at the end. This has been the case, if the undated edition is the result of a revision: Nos. 2, 7, 91 and 98

¹ Shakespeare Jest Book, 1814, 12mo.

² Shakespeare Jest Books, 1864, 12mo, 3 vols.

of the original edition have been suppressed, and in their stead Nos. 97 to 100 of the later impression are added. I must say, that this mode of revision, in a work where the disposition of the matter is entirely arbitrary, seems to me more natural than even putting the new stories in the place of the old ones. The substance of the tales in discussion can be of no moment for the question, for indeed the one is about as insipid as the other, and moreover, the taste of our ancestors in regard to jests and popular tales was so very different from ours, that it is next to impossible at present to decide which of them might be considered more palatable to the public at that time.

The transposition of a single tale to another place¹ can, of course, be no conclusive argument either for one view or the other, whereas the want of the morals in the undated copy is of consequence, if it really be found in the original and not be produced by a defect, which is not quite evident in Mr. Hazlitt's reprint. As our copy contains twenty-eight leaves and the undated one only twenty-four, therefore the arrangement of the type in each must have been quite different; the absence of these morals might have arisen from a desire of saving space, and thus furnish a new evidence for the priority of the dated edition.

The variations in the table favour my opinion in an equal manner. Wherever any essential differences occur in the headings, they are equal to as many emendations in the undated copy,² and these improvements evidently bear witness to the later appearance of the revised edition; the more, as there is no trace of a third edition earlier than both, of which the undated copy might possibly be a revised impression, ours being only a later and unrevised reprint.

This might, indeed, have been the case for the alterations of the text; but under the circumstances it is too improbable to be advanced as an objection, and I may fairly put it out of the question. Among the very large quantity of variations in the text, there are, of course, many entirely irrelevant in the decision of the question, as they cannot be considered as improvements. The greater part, nevertheless, proves that the undated edition is the product of a revision. In the first place the misprints are important. The typographical errors of our edition, about fifty or sixty, have all been corrected in Mr. Hazlitt's original, in which, however, there are about twenty new misprints. The most remarkable of these is p. 35, l. 13, of Mr. Hazlitt's reprint, where, evidently from the repetition of the words "tyed fast by the leggs" in three consecutive lines (at the top of fol. vi verso of our original), more than a line of our text has been omitted, the passage ending with the first repetition of those words being left out. As it would be impossible to enumerate all the passages which go to prove my proposition, I mention only some of the most striking instances. Fol. 1 verso, l. 39, the words "his neck," accidentally omitted in ours, are supplied in Mr. Hazlitt's edition; fol. 2 verso, l. 10, "for that that"—Hazl. "because;" fol. 10, l. 38,

¹ No. 43 to No. 32 of the undated edition.

² See the headings of Nos. 1 to 6, 44 and 66.

“by vyolence”—Hazl. “of the house;” fol. 11 verso, l. 16, “thy”—Hazl. “your;” fol. 14, l. 27, “up through”—Hazl. “through it,” &c. ; but especially fol. 21, l. 3 and 4, a very corrupt passage of our text has been corrected in Mr. Hazlitt's edition, p. 102, l. 8 ; fol. 23, l. 2, the words “sayde in sporte” are omitted, but have been inserted in the undated copy.

On the other hand, I feel obliged to mention that a few of the variations in the undated copy cannot well be considered as corrections from our text, but rather seem to indicate the reverse ;¹ this, however, is easily enough accounted for by the fact that alterations are not always improvements : indeed, in one instance,² the very corruption of the text proves its being a revised edition.

The orthography in both editions is too varied and unsettled to be of any moment for our question, although the frequent use of written numbers in the undated copy instead of the simple cypher, and perhaps the employing of the word “pence” for our abbreviation d. seem to strengthen my argument. On the whole, all the orthography proves is that only a few years elapsed between the appearance of the two editions.

These are the arguments I have to present ; although each taken singly may not be considered conclusive, the whole will form an unexceptionable a proof of the priority of our edition as can be expected, and this proof is the more cogent, as there is nothing worth mentioning to be offered in favour of the other edition.”

Yet to any one who is conversant with the lax and capricious manner in which editorial functions were formerly discharged, even the strong points adduced by Dr. Oesterley will scarcely seem conclusive ; and as a matter of fact the question is of no special relevance. It is of greater moment that the means exist for laying before the student a complete text, as it were, of both books, with the exception of the deficiency in the concluding tales in what the doctor holds to have been the second impression.

A much more interesting and more vital consideration is the literary history of the work ; and I do not recollect that any suggestion in furtherance or elucidation of this point has ever been submitted.

There is the excellent authority of Gabriel Harvey, the friend and fellow-collegian of Spenser, for believing that some of the epigrams of John Heywood were “conceits and devices of

¹ F. e. fol. 12, l. 34 ; fol. 12 verso, l. 27 ; fol. 16 verso, l. 23 ; fol. 20, l. 21, &c.

² Fol. 20 verso, l. 9 ; see the notes.

pleasant Sir Thomas More ;” in his copy of Speght’s Chaucer, Harvey, a rare annotator of his books, made a memorandum to such an effect ; and, although he was not a contemporary of More, he was so of Heywood.

This authoritative statement seems to possess the virtue of establishing More and Heywood on a footing of intimacy ; and if we had not had such a piece of evidence, the congenial dispositions of the two men, and the connection of both with the court, might have combined to render such an intercourse and friendship on their parts alike probable and natural. Harvey explicitly declares that Heywood was under obligations to More for hints and notions, which he developed in his dramatic and poetical compositions ; and many a droll anecdote must have been exchanged in the course of time between these two kindred spirits, and many a quip and joke, which had their outlet in some interlude or epigram, were doubtless indebted for their germs to a merry-making at Chelsea, Greenwich, Hampton Court, or elsewhere.

The relationship between More and the Rastells, of whom one was the printer of both issues of the *Hundred Merry Tales*, is next to be received into account ; but the press of John Rastell was likewise employed in the production of all the earliest editions of the works of Heywood, as that of his brother William was of nearly all those of More. The pleasantries and outlines of plots, too, perhaps, were communicated to Heywood by his illustrious friend, and embodied in interludes, which made their appearance in type with the imprint of a typographer, who was connected by marriage with More, and whom it is not very fanciful to suppose that he had recommended to his brother humourist.

The two were, at one time, neighbours in Hertfordshire, if indeed Heywood was not actually domiciled with the Chancellor at one period of his life. They would be fond of collecting all the racy and diverting tales which fell in their way, to animate the conversation, as well as for literary use, and some of these were apt to be unsuited for dramatic purposes, while they might be thought deserving of preservation in some other form.

It does not strike me as at all improbable that the *Hundred Merry Tales*, looking at its great intrinsic merit, its relative freedom from grossness, the skilful manipulation of the narratives composing the series and their mainly original cast, and, lastly, the laconic and uncommercial title under which the book was ushered into publicity, that the collection was made by John Heywood with the assistance, possibly at the instigation, of Sir Thomas More, and committed to the press by More's kinsman in the same way that one or other of the two Rastells gradually executed the bulk of the publications of both authors. I propose to draw together the two or three scattered circumstances, which first led me to surmise that, in the most ancient and most interesting body of *facetiæ* in our own or any other language, the writer of *Utopia* and his jocund acquaintance—both alike the favourites of kings—were intimately concerned; and it will be granted, I hope, that for this experimental attribution there is much more solid ground than ordinary conjecture.

Without any note of the year, but presumably in 1519, and at all events prior to the appearance of the *Tales*, John Rastell printed the Interlude of the *Four Elements*. This piece is usually regarded as anonymous; and I cannot go so far as to positively lift the veil from the authorship. But it is curious enough that No. 19 of the *Tales* treats "Of the iiii. elemētys where they sould be found." The affinity of title and subject may amount to nothing, although it is to be borne in mind that the dramatic profession, at this time, had very few followers, and that the topic was a peculiar one. But, independently of all that, there is a link between the little entry in the old story-book and the interlude of a far more pronounced character. In the play occurs the following passage:—

"*Humanity*. Thou art a mad guest, by this light!
Sensual Appetite. Yea, Sir, it is a fellow that never fails—
 But canst get my master a dish of quails?
 Small birds, swallows, or wagtails?
 They be light of digestion.
Tavener. Light of digestion? for what reason?
Sen. For physic putteth this reason thereto,

Because those birds fly to and fro,
 And be continual moving.
Tav. Then know I of a lighter meat than that.
Hu. I pray thee, tell me what.
Ta. If ye will needs know at short and long,
 It is even a woman's tongue,
 For that is ever stirring."

Now, No. 9 of the *Tales* speaks "of hym that sayd that a womans tong was lightest met of degestion." It purports to be a London story; and the question arises, whether the compiler of the jest-book borrowed from the interlude, or the dramatist merely employed in the latter material which he had by him, and subsequently included in the *Tales*.¹ My own view is that the two passages are sufficiently like to have proceeded from the same source, and sufficiently different to make the hypothesis allowable, that the one was a dramatized development of the other, rather than that the jest was borrowed from the piece; and I should, moreover, be inclined to put on the same footing the parallel between the interlude of the *Four Elements* and the ninth story in the book before us. There is altogether a cross-thread of testimony, which can be, at any rate, hardly otherwise than worth the space which it has cost to set it forth, and the more so, since we may have thus succeeded in removing the common mystery, which has hitherto hung over the production both of play and jest-book; nor, in estimating the facts represented, ought we on any account to forget the condition of the press and the stage under Henry VIII., and how widely it differed from their aspect under Elizabethan and Stuart rule.

In the first moiety of the sixteenth century, the individuals in England capable of conceiving and carrying out such performances as the *Hundred Merry Tales* and the interludes of Heywood were countable on the fingers of one's hand; and even in the absence of the remarkable coincidence which I have above indicated, the sponsorship for all works of the kind really lies within a very narrow range. It was not then as it was in and after the days of Shakespear, when a crowd of adventurers

¹ I refer the reader, for the original of the story, to the Notes.

swamped the market with their competitive labours. In 1526, the buyers and readers of miscellaneous literature were chiefly to be found among courtiers and scholars, and if Beatrice had actually had the *Tales* under her eyes, it is excessively unlikely that her mother ever beheld a copy.

Having regard to the unique brevity of the title to the collection, the abstinence from prefatory comment and the unbroken silence on the quarter whence the MS. was obtained, I should, if the names of Heywood and More were given to me, adjudge the book to More rather than to Heywood; because, in the case of Heywood, the anonymity could have no meaning, whereas a man in a high official capacity might not have chosen to identify himself with a miscellany containing so many censures on the Church. Two poetical trifles had, during his earlier years, stolen into print without his name, perhaps without his sanction: *The Merry Jest how a Serjeant would learn to be a friar*,¹ and *the Book of Lady Fortune*;² and he had composed a series of stanzas illustrating the stages of human life for some hangings in his father's house.³ *Jeux d'esprit* and light literature accorded with his taste, if not consonant with the dignity of his legal position.

I discern another corroboration of my theory in the sources to which the editor or adapter of the *Tales* went, where he drew from prior books, for they were just the class of literature to which the attention of scholars only would have been attracted. I beg to mention the *Summa Prædicantium* of Johannes de Bromyard and the *Joci ac Sales* of Luscinius, the latter bearing date 1524, two years before the appearance of the English collection, and a sort of volume which Desiderius Erasmus of Rotterdam might have sent across the sea to divert his Chelsea correspondent.

No. 19 of the *Tales* in the issue of 1526 seems to follow the cue of No. 8, and to be in the same misogynous vein; and in the

¹ Hazlitt's *Popular Poetry*, iii. Warton does not speak favourably of this piece; but I confess that it seems to me very entertaining and clever.

² Hazlitt's *Fugitive Tracts*, 1875, 1st Series.

³ Warton's *H. of E. Poetry*, 1871, iv., 91.

former, as well as in No. 62, *Of the man that had the dove wyfe*, the aspen leaf is associated with the woman's tongue, though in a different sense.

If my idea as to the association of More with the *Tales* of 1526 be of any value, it may be an aid, in following the clue thus afforded, to remind the reader that, amid the multiplicity of topics embraced, there are several articles of a traditional cast, appertaining to the very commencement of the Tudor era, when More himself was a mere youth. I am looking at the anecdotes about the Welsh and Justice Vavasour, which belong to the fifteenth, rather than to the sixteenth, century; and these might have been communicated by his father Sir John More, or picked up in conversation with the old judge's friends. The advent to the throne of a prince of Cambro-British blood had led to a great scramble for places of profit among the Taffyhood and to the migration of considerable numbers to London, where their *gaucheries* laid them open to ridicule and their predatory tastes to chastisement.

At the same time, the suspected and proposed ascription of the volume cannot very well be pushed farther than a claim on behalf of More and his friend as contributors to its contents; for that there was a third hand in the affair—probably that of the printer and editor—certain expressions seem clearly to denote, and, for instance, in the anecdote about a man fully as celebrated as More himself, neither the latter nor Heywood could surely have described the antagonist of Wolsey as “*one* master Skelton, a poet laureat.”

The *Hundred Merry Tales* were probably recommended to the compiler, as regards the complement, by the *Decameron* of Boccaccio, which had not yet been rendered into English, but was, of course, familiar to scholars in the original language. It has been often observed that in the old times a certain mystic affection existed for odd numbers, and that thence sprang the Three Fates, the Nine Muses, the Nine Sybilline Books, the Seven Wise Men, and so forth; but, as a matter of fact, the decimal and its multiples were nearly as usual, and even in the Scriptures we get the Ten Wise and Foolish Virgins, the Forty Years in the Wilderness, the Ten Commandments, the

Twelve Tables of the Mosaic Law, and the Twelve Judges of Israel. At all events, in early romantic lore no occult significance was attached to odd or even numbers ; but a century was not an unfrequent total.

One criterion of the special excellence of the *Hundred Tales*, 1526, is the manifest declension in merit of the *Merry Tales and Quick Answers*, which appeared a few years later in imitation of them, and which are equally entitled to be called Shakespear's Jest-Book, inasmuch as the trick of the boy on the blind man (No. 131) is quoted in the same drama, in which an incidental allusion occurs to the anterior publication.

The *Tales and Quick Answers*, by whomsoever they were brought together, are far more academical in their tone and complexion than the undertaking, in which I have attempted to trace the helping hand of More ; and this test is more applicable to the second edition (1567) than to the first of or about 1530. Yet, on the other hand, there is a certain proportion of matter in this volume germane in character and equal in interest to any found in the predecessor ; and one might be apt to indulge in a speculation, whether the editor or publisher had access to unused portions of the original MS., if it were not the case that the supplemental stories first added, so far as we at present know, in 1567 exhibit a similar admixture of the vernacular with the classical, of anecdotes of the ancients with humorous traits connected with the current or previous reign—little waifs of hearsay or report, which were calculated to lend a fillip to the book, at the same time that the citations from Plutarch and Lucian helped to communicate to the pages an odour of the ink-horn, acceptable to the more erudite ; but it is notable that no mention of Erasmus is made in the *Hundred Tales* nor in the first impression of the *Tales and Quick Answers*, although four consecutive items in the second known issue of the latter refer to him and his alleged heresies in a way which shews that the compiler was a friend to the Reformed Church, even if not that those insertions had formed part of some intermediate edition prior to the official establishment of Protestantism in England.

In the interlude of the *Four Elements* (1519), Tom Couper is introduced as a random name by one of the characters ; in

the *Merry Tales*, No. 53, Master Cooper occurs in the same sort of way, unless the jest was the report of a matter of fact. This is a very insignificant rivet in the chain of supposed relationship between our two earliest jest-books and one of our most ancient dramatic productions of its class; but I jot it down for what it may be worth as a minor factor; and, once more, as regards the identity of sources from which the *Tales* of 1526 and a portion of those of the second collection or series were by possibility derived, there is the evident correlation between No. 20 of the former work and No. 54 of the latter, of which both came from some one conversant with Vavasour and his eccentricities. A still more powerful plea for the notion that the two volumes had a common editor is the striking similarity of treatment and style, and the uniformity of tone toward the church and the female sex.

The popularity of the *Tales* in our hands survived, more or less, down to the time of Elizabeth, and there are traces, both in the Stationers' Register and in the literature of the period, of editions of the work, of which not so much as an unique copy has descended to us. The *Hundred Merry Tales*, properly so named, and the *Merry Tales and Quick Answers* seem after a while to have been occasionally confounded from the tolerably close correspondence in the titles; thus Sir John Harington, in his *Apology (for the Metamorphosis of Ajax)*, 1596, observes:

“Ralph Horsey, Knight, the best housekeeper in Dorsetshire, a good freeholder, a deputie Lieutenant. Oh, sir, you keep hauks and houndes, and hunting horses: it may be som madde fellowe will say, you must stand up to the chinne, for spending five hundred poundes, to catch hares, and Partridges, that might be taken for five poundes.” Then comes this note in the margin: “according to the tale in the hundred Mery Tales.”

But Harington's memory deceived him, for he meant to refer to No. 52 of the *Merry Tales and Quick Answers*, where we meet with a story “Of hym that healed frantiecke men;” and it is accompanied by this moral: “This tale toucheth such young gentyll menne, that dispende ouer moche good on haukes, and other trifils.”

The allusion to the Henry VIII. book in works of later date, and even the entries at Stationers' Hall, do not absolutely prove

that the volume was ever republished after 1526. But Laneham, in his *Letter from Kenilworth*, 1575, enumerates the *Tales* among the contents of the library of Captain Cox of Coventry, which, as the writer usually cites books and tracts of contemporary date, may possibly serve as a piece of collateral evidence in favour of the existence at one period of impressions now unknown.

Taylor the Water-Poet, too, cites the *Tales* as one of the works of reference employed by him in the composition of *Sir Gregory Nonsense his Newes from no Place*, 1622, as if even at that epoch they had not quite lost their reputation.

As the plan adopted is to place the HUNDRED MERRY TALES before the public for the first time, in the very form and semblance which it wore at its issue from the press of John Rastell 360 years since, the original text is given without the slightest alteration in any respect, and the Additional Tales, in the other edition by Rastell without date, are inserted in the Appendix.

The Notes, for a few of which I am indebted to the erudition of Dr. Oesterley, are mainly illustrative of the sources whence the Anecdotes were taken, where they are not, as frequently happens, original, and occasionally of the later application of them in the books of the people, which cheered the life of the seventeenth and eighteenth centuries. But I did not consider it worth while to trace the stories through all their modern developments and modifications.

The reprint of *A C. Mery Talys* from the dateless edition of Rastell under the care of Mr. S. W. Singer, and from that text again in *Old English Jest Books*, 1864, is not literally accurate, as I discovered to my regret, when the original copy was lent to me many years ago by Mr. Halliwell-Phillipps.

W. C. H.

Barnes Common, Surrey.

March, 1887.

APPENDIX.

THE three stories from the undated edition not included in that of 1526.¹

¶¶ *Of the courtear that ete the hot custerde.* xcvi.

¶¶ A CERTAYNE merchaunt and a courtear, *being upon a time together* at dyner hauing a hote custerd, *the courtear being* somewhat homely of maner toke *parte of it and put it* in hys mouth, whych was so hote that made him *shed teares*. The merchaunt, loking on him, thought that he had *ben weeping, and asked hym why* he wept. This courtear, not wyllynge [it] to be *known that he had brent his* mouth with the hote custerd, answered and said: sir, *quod he I had* a brother whych dyd a certayn offence wherefore he was hanged; *and, chauncing* to think now vpon his deth, it maketh me to wepe. This merchaunt thought the courtear had said trew, and anon after the merchaunt was disposid to ete *of the custerd*, and put a sponefull of it in his mouth, and brent his mouth also, that his *eyes watered*. This courtear, that perceuyng, spake to the merchaunt and seyde: sir, *quod he, pray* why do ye wepe now? The merchaunt perseuyed how he had *bene deceiued* and said: mary, quod he, I wepe, because thou wast not hangid, *when that* thy brother was hangyd.

¶¶ *Of the thre pointes belonging to a shrewd wyfe.* xcix.

¶¶ A YONG man, that was desirous to haue a wyf, cam to a company of *Philosofers* which were gadred to gider, requiring them to gif *him their opinion* howe he might chose him sich a wyf that wer no shrew. These *Philosofers* with gret study and delyberacion determinid and shewed this man that there *were iii especial* pointes, wherebi he shuld

(1) The matter in italics is supplied from conjecture.

sure know if a woman were a shrew. The *i* point is that if a woman have a shril voyce, it is a gret token that she is a shrew. The *ii* point is that, if a woman have a sharp nose, then most commenly she is a shrew. The *iii* point that neuer doth mis is¹ that if she were [a] kerchefer,² ye may be sure she is a shrew.

¶ Of the man that paynted the lamb upon his wyfes bely. c.

¶ A CONNING painter ther was dwelling in London, which had a fayre yong wife, and for thingis that he had to do went ouer se; but because he was somewhat jelous, he praed his wyfe to be content, that he might paint a lamb upon her bely, and praed her it might remain ther, til he cam home again; wherewith she was content. After which lamb so painted he departid; and sone after that, a lusti yong merchaunt, a bachelor, came and woad his wyf, and obtined her fauor, so that she was content he shuld lye with her; which resortid to her and had his plesure oftymes; and on time he toke a pensell, and to the lamb he painted ii hornys, wening to the wif that he had but refreshed the old painting. Than at the last, about a yere after, her husband cam home again, and the first night he lay with his wyfe, he loked upon his wifes bely, and saw the ii hornes painted there. He said to his wif, that some other body had been besy there, and made a new painting: for the picture that he painted had no hornes and and this hath hornes; to whome this wif shortly

* * * * *

cetera desunt.

(1) The *iii* point is that never mis that, &c., old copy, according to Singer.

(2) The kerchief, which was a very costly item of ladies' dress during the Tudor and Stuart times, formed part of the head-gear, and was doubtless worn in a different way by different persons. In the *New Courtly Sonet of sthe Lady Greensleeves*, printed in Robinson's "Handful of Pleasant Delites," 1584, the lover says to his mistress:—

"I bought three kerchers to thy head,
That were wrought fine and gallantly:
I kept thee both at board and bed,
Which cost my purse well-favourdly."

NOTES.

TALE I., f. i. *ro.* *Comande me.*] The jest turns here on the double meaning of the words *command* and *doubt* or *dout*. In French and early English the former signifies either *to command* or *to commend*.

TALE II., f. i. *ro.*] This does not occur in the undated edition.

TALE III., f. i. *ro.*] This is a very common story. It may be found, told somewhat differently, in Boccaccio, 7th Day, 7th Novel, in the *Pecorone* of Ser Giovanni Fiorentino, in Barbazan's *Fabliaux*, where it is related of the Bourgeoise d'Orleans, and in the *Facetiae* of Poggius (*de Muliere quæ virum defraudavit*). The imitations in more modern works are innumerable.

TALE IV., f. i. *vo.*] In the undated edition this is described as the tale ¶ Of John Adroyns in the dyuils apparell. A story very similar, as an actual incident, is inserted in the *Autobiography* of Wallett the Queen's Jester, 1870. See John Heywood's *Epigrams, &c.*, Spenser Soc. ed., p. 214.

At the bottom of fol. i. *verso* there is in the original copy an imperfection in the text after *broke*, where the words *his nek*, found in the other edition, are required to complete the sense.

TALE V., f. ii. *vo.*] In the undated edition this is ¶ *Of the ryche man and his two sonnnes*. It is mutilated.

TALE VI., f. ii. *vo.*] Compare Les Cent Nouvelles Nouvelles, No. 62; Celio Malespini, *Novelle*, 1609, nov. 2; Decker and Webster's *Northward Hoe*, 1607 (Webster's works, by Hazlitt, 1857, i, 178—9).

TALE VII., f. iii. *ro.*] Not in the undated edition. This is a well known story in German; and compare Taylor's *Wit and Mirth*, 1630, p. 101, and Dr. Oesterley's edit., 1866, p. 14.

TALE IX., f. iii. *vo.*] This tale has served me as a clue to the probable or supposed authorship of the book. See what I have said in the *Introduction*. Dr. Oesterley observes:—The source of this tale is Johannes de Bromyard, *Summa Prædicantium*, s. l. & a. fol. Litt. L. v. § 21, Exempl. i.: "Patet per historiam qua fertur infirmum respondisse medico dicenti: quod comederet de parte piscium caude propinquiori: quia fanior erat pars: quia plus mouebatur: ergo inquit infirmus: lingua uxoris mee fanissima est, quia continue mouetur." See also Wright, "Latin Stories from MSS. of the 13th and 14th Centuries," 1842, No. 132: "De Linguis Mulierum."

Another version is found in Vincent of Beauvais, *Speculum Morale*, Duaci, 1624, fol. 86: Narratur de quodam, quod cum ipse in mari haberet vxorem suam secum

lingualam, grauem ad tolerandum : cum imminente tempestate clamatum esset a nautis, quod grauiora de nauī prolicerentur, ille exhibuit uxorem dicens quod in tota nauī non erat aliquid grauius lingua eius. It is imitated in H. Bebelii *Facetiæ*, opuscula, s. l. & a. (circa 1512), 4^o. sign. Cc verso: De quodam in tempestate maris deprehenso (de alio),” and repeated in Joh. Gaftius “Convivialium Sermonum, tom. i. p. 281, Basil. 1549.

TALE XI., f. iii. ro.] Compare Bebelius, *Facetiæ*, sign. Gg2, “De muliere citissime nubente post obitum primi viri.” It is versified in the *Uncasing of Machivils Instructions to his sonne*, 1613, sign. C3 :

“ If thou be slow to speake, as one I knew,
Thou wouldst assure thy selfe my counsels true ;
Hee (too late) finding her upon her knees
In Church, where yet her husbands coorse she sees,
Hearing the Sermon at his funerall,
Longing to behold his buriall,
This sutor being toucht with inward love,
Approached neare his lovely sute to move,
Then stooping downe he whispered in her eare
Saying he bore her love, as might appeare,
In that so soone he shewed his love unto her,
Before any else did app[r]oach to woo her,
Alas (said she) your labour is in vaine,
Last night a husband I did entertaine.”

See *Notes and Queries*, 3rd Series, v. 491. Stories of this kind are of very common occurrence in the modern collections of *facetiæ*.

TALE XII., f. iii. ro.] See *Retrospective Review*, New Series, ii, 326, where it is said that the tale of the miller with the golden thumb was still a favourite in Yorkshire in 1854. There is a Somersetshire proverb, “An honest miller hath a golden thumb, but none but a cuckold can see it.”

The reader may refer to my *Popular Antiquities of Great Britain*, 1870, iii, 342, where a good deal of information on this subject is collected.

“ When Davie Diker diggs, and dallies not,
When Smithes shoo horses, as they would be shod,
When millers toll not with a golden thumb.”—

Gascoigne's *Steel Glas*, 1576.

(Works by Hazlitt, ii, 211 and Note)

TALE XIII., f. iii. ro.] Dr. Oesterley enumerates two German imitations of this story in his edition, 1866, p. 22-3. But compare Ellis's *Original Letters*, 2nd Series, ii, 99, 101, for a glimpse of the disturbed condition of Ireland at this very juncture.

TALE XIV., f. iii. ro.] The Archdeacon here intended was probably Richard Rawson, who held the Archdeaconry of Essex from 1303 to 1343 (Le Neve's *Fasti*, ed. Hardy, ii, 336).

TALE XVI., f. v. ro.] Compare Poggii *Facetiæ*, ap. *Opera*, 1538, fol. 439.—De quodam pastore simulatim confitente. Pastor ouium ex ea regni Neapolitani ora, quæ olim iatrociniis operam dabant femel confessorem adiit, sua peccata dicturus. Cum ad sacerdotis genua procubisset, parce mihi (inquit ille lachrimans), pater mi, quoniam graviter deliqui. Cum iuberet dicere quid esset. Atque ille sæpius id verbum interraffet, tanquam qui nepharium admisisset scelus. Tandem hortatu sacerdotis, ait se cum cafeum faceret, iciuniis tempore, expressuri lacris guttas quasdam quas non

spreuisset in os defiliisse. Tum sacerdos qui mores illius patriæ nosset subridens, cum dixisset illum deliquisse qui quadragesimam non seruasset, quæsitv numquid aliis obnoxius esset peccatis? Abnuente, pastor rogavit num cum alijs pastoribus quenquam peregrinum ut mos esset illius regionis transeuntem spoliasset aut peremisset? Sæpius, inquit, utraque in re cum reliquis sum versatus. Sed istud, ait, apud nos ita est consuetum, ut nulla conscientia fiat. . . .”

TALE XVIII., f. v. *vo.*] The source of this tale is perhaps the fabliau Etula, in Legrand d'Auffy, "Fabliaux," tom. iii. p. 77; better in Sinner, "Catalogus Codicum MSS." tom. iii. p. 379, No. 14. It is also related in the Scala Celi, 1480, de furto quinto, fol. 101 verso: "Legitur quod cum duo latrones convenissent ut furarentur, inceptit frangere et comedere eas ibi. Cujus sonitum audiens ille, qui custodiebat ecclesiam, credens quod dæmon ingressus est claustrum et cuidam claudio, qui ire non potuit et forti rustico videnti nunciavit. Et dum ingressi fuissent ecclesiam, latro comedebat nuces, credens quod esset focus suus, qui portaret arietem, inceptit clamare: Estne bene pinguis quem portas? Tunc rusticus territus qui portabat claudum, credens quod esset dæmon: Nescio si est pinguis vel macer, fed nunc relinquo eum vobis. Et projecto claudio ad terram tibiam aliam sibi fregit." Also in Joh. de Bromyard, "Summa prædicantium," Litt. O, ii, § 6.

Imitations are: J. Pauli, "Schimpff und Ernst," Straßburg, 1535, fol. No. 76, fol. 15; G. Wickram, "Der Rollwagen," s. l. 1557, No. 67, (Frankf. 1590, fol. 72: "Wie zween Dieb einem Pfaffen das Podagram vertriben"), reprinted in Wackernagel, "Deutsches Lesebuch," Wickram; Hans Sachs, "Gedichte," vol. ii. l. 4, fol. 73, Nürnberg, 1592, fol.: "Die zwen diebischen Bachanten in dem Toden Kercker." —Oesterley.

TALE XIX., f. vi. *vo.*] Dr. Oesterley notes some modern German imitations of this anecdote. But it may perhaps be read advantageously with the Interlude of 1519 in my Dodsley, vol. i.

TALE XX., f. vii. *ro.*] The judge Vavasour here mentioned was probably John Vavasour, a member of an old Yorkshire family, who was Recorder of York, 1st Henry VII., and became a justice of the Common Pleas in 1490. See Foss, v. 78-9. Compare *Merry Tales and Quicke Answers*, No. 54.

TALE XXII., f. vii. *vo.*] Dr. Oesterley says that this story originates in the *Summa Prædicantium* of Johannes de Bromyard, and is found in Holkot, *Super Libros Sapientiæ*, 1489, fol. iii. He also cites imitations of it in modern German works of later date.

TALE XXIV., f. viii. *ro.*] This is repeated in the *Merrie Tales of the Wise men of Gotam* in my "Shakespeare Jest-Books," 1864, iii. No edition of the latter so early as 1526 is known or likely; and it is within the limits of probability that the insertion of this anecdote suggested the formation of a series of analogous noodledoms. 1526 was also before Borde's time. Here we have only three simpletons; but the number was subsequently extended to twelve.

TALE XXVI., f. viii. *ro.*] This story is slightly mutilated in the undated copy.

TALE XXVII., f. ix. *ro.*] Dr. Oesterley aptly remarks: "To take a nap at sermon or at church is quite a common saying in Germany, so common indeed, that a technical term, 'Kirchenschlaf,' has been given to this particular nap."

The anecdote is quoted by Latimer in his sixth sermon before Edward VI., 1549; it is imitated in the *Conceits of Hobson*, 1607.

As regards St. Thomas of Acres, a contemporary writer, Skelton, in his *Colin Clout* (Works, by Dyce, i, 357), says:—

“At the Austen fryers
They count us for lyers:
And at Saynt Thomas of Akers
They carpe us lyke crakers.”

TALE XXVIII., f. ix. *ro.*] This item is a mere indecipherable fragment in the other edition.

TALE XXXI., f. ix. *vo.*] Borde, in his *Book of the Introduction of Knowledge* (1542), makes his Welshman say of himself:—

“ I am a Welshman, and do dwel in Wales;
I have loued to serche budgets, and loke in males.”

The Welsh have ceased to be borderers, but their celebrity for cheating, lying, and drinking, as well as a certain stolid malignity, has not deserted them. Had they been papists, instead of being mainly Protestant Dissenters, they would have been found even more troublesome than the Irish, to whom they are in many respects inferior.

TALES XXXIII.—IV., f. x. *ro.*] Both these are imperfect in the undated copy, where they are Nos. 31—2.

TALE XXXV., f. x. *vo.*] “Dr. South, visiting a gentleman one morning, was ask'd to stay Dinner, which he accepted of; the Gentleman stept into the next Room and told his Wife, and desired she'd provide something extraordinary. Hereupon she began to murmur and scold, and make a thousand Words; till at length her husband, provok'd at her Behaviour, protested, that if it was not for the stranger in the next Room, he would kick her out of Doors. Upon which the Doctor, who heard all that passed, immediately stept out, crying, *I beg, Sir, you'll make no Stranger of me.*”—*Complete London Jester*, ed. 1771, p. 73.

TALE XXXVI., f. x. *vo.*] Too fragmentary in the other copy to make out the text or sense. Dr. Oesterly points out an analogue in Des Periers, *Nouvelles Recreations*, 1735, i, Nouv. 23, “Du jeune fils qui fit valoir le beau Latin que son Curé lui avoit montré.”

TALE XXXVIII., f. x. *vo.*] In *El Conde Lucanor*, an early collection of Spanish stories by Juan Manuel, a similar division of a woman occurs, except that there the servant girl has only two claimants, the Virtue and the Vice, of whom the latter selects the lower half. The same idea has been used in German literature.

TALE XL., f. xi. *vo.*] This story is in the *Fabliaux* under the title of *Les Trois Aveugles de Compiègne*, in Straparola, &c., and two variants occur in Scoggin's *Jests*, *Old English Jest Books*, 1864, ii, where I mention that the same material is worked up again in *Hobson's Conceits*, 1607.

Sarcinet, at the period to which the original anecdote points, was a texture, which only certain persons were entitled to wear. See note by Sir Harris Nicolas to the *Privy Purse Expenses of Elizabeth of York*, p. 220.

TALE XLI., f. xi. *vo.*] This is repeated in the *Merrie Tales of Skelton*, No. 6; but there capons are substituted for the pheasants. A similar anecdote occurs in the *Jests of Scoggin*. See *Old English Jest Books*, 1864, ii, pp. 10, 130.

TALE XLII., f. xii. *vo.*] A carter, when this book was published, and long after indeed, was not necessarily what we should now understand from the term, as ordinary

vehicles for the conveyance of passengers—in fact, carriages—were down to the Jacobean period of a form very similar to our carts. See *Sussex Archaeological Collections*, i, 178, and my note in the *Antiquary*, XIV, 252.

TALE XLIII., f. xii. *vo.*] This is No. 33 of the other copy.

TALE XLIV., f. xiii. *ro.*] In the other copy this is No. 42. It does not occur in the Table to the original edition, though Singer, and after him the present writer, inserted the heading both there and before the tale, which is found in the *Summa Prædicantium* of Johannes de Bromyard, as follows:—"De quodam domino, qui fatuum suum infirmum frequenter cum per illum tranfiret, confortari solebat. dicendo: Spera in deo: ibis ad cælum. Cui ille semper respondit: nolo illuc ire: a quo cum uno die quereret, quare nollet illuc ire, respondit: quia volo ire ad infernum; quare? inquit; quia, inquit, diligo te: & sicut fui tecum in vita, ita volo tecum esse in morte. & post mortem: & quia tu ibis ad infernum: ita volo ego ratione societatis. Cui dominus: quomodo fcis quod ego illud vadam? quia, inquit, tota patria loquitur sic. dicentes. quod tu es pessimus homo. et ideo ibis ad infernum: Et in veritate: qui malus homo fuit prius. ex verbis illius compunctus: optime se postea correxit."

TALE XLVIII., f. xiii. *vo.*] This anecdote is also in the *Summa Prædicantium*, a book very likely, by the by, to have fallen in Sir Thomas More's way; but probably the original germ is the Latin *Fabliau* printed by Wright in his selection of Latin Stories, 1842, No. 129, under the title of "De rustico et simia." The text is incomplete in the copy of the other impression. The imitations of it are very numerous.

TALE XLIX., f. xiiii. *ro.*] This is also mutilated in the copy of Rastell's other edition. Dr. Oesterley has collected a large body of imitations and analogues (*Shakesp. Jest Book*, 1866, p. 83—4).

TALE LI., f. xiiii. *vo.*] Imperfect in the undated copy.

TALE LII., f. xv. *ro.*] The Church of St. Nicholas Shambles was in Newgate Market; it was demolished at the Reformation.

TALE LIV., f. xv. *ro.*]

Thus these sysmatickes,
And lowsy lunatickes,
With spurres and prickes
Call true men hereticke.
They finger their fiddles,
And cry in quynibles,
Away these bibles,
For they be but riddles!
And give them Robyn Whode,
For to red howe he stode,
In mery grene wode,
Where he gathered good,
Before Noyes Floodd.

The Image of Ipocrysy, part 3.

TALE LV., f. xv. *vo.*] Defective in the undated copy. The story is adopted by the compiler of *Scoggins Jestes*, where we are told, "How the Priest said: *Deus qui viginti filii tui*, when he should have said *Deus qui unigeniti*," but the text differs.

TALE LVI., f. xvi. *ro.*] The miracle play in Warwickshire was one of the series performed at Coventry, but does not occur in the printed collection entitled *Ludus*

Coventriæ. There is, however, the "Emission of the Holy Ghost," inserted among the Chester Mysteries, edited by Wright for the Shakespeare Society, ii, 134:—

Petrus.

I beleeve in God omnipotente,
That made heaven and eirth and firmament,
With steadfast harte and trewe intente,
And he is my comforte.

Andreas

And I beleeve more I be lente,
In Jesu his sonne from heaven fente,
Vereye Christ that us hath kente,
And is our elders lore.

Jacobus Major.

And I beleeve, with bofte,
In Jesu Christe, in mightest moste,
Conseveith through the holye ghoſte,
And borne was of Marye.

Johannes.

And I beleeve, as I cane see,
That under Pilate suffred he,
Skourged and nayled on roode tree,
And buryed was his fayre bodye.

Thomas.

And I beleeve, and fouth can tell,
That he ghostly wente to helle :
Delivered his that there did dwell,
And rose the thirde daie.

Jacobus Minor.

And I beleeve fully this,
That he steyed up to heaven bleſſe,
And on his fathers righte hand is,
To raigne for ever and aye.

Philipus.

And I beleeve, with harte steadfaste,
That he will come at the laſte,
And deeme mankinde as he has caſte,
Bouth the quicke and the dead.

Barthelemewe.

And I beleſſe ſhalbe moſte
In vertue of the holye ghoſt,
And through his helpe, without boſte,
My life I thinke to leade.

Mathieus.

And I beleve, through Godes grace,
 Suche beleffe as holye chourch has,
 That Godes bodye graunted us was
 To ufe in forme of bredde.

Symon.

And I beleve with devocion
 Of synne to have remiffion,
 Through Christes bloode and paffion,
 And heaven, when I am dead.

Jude.

And I beleve, as all we mon,
 In the generall refurrexcion
 Of eiche bodye, when Christe is borne
 To deme bouth good and evill.

Matheus.

And I beleve, as all we maye,
 Everlastinge life after my daye
 In heaven to have ever and aye,
 And fo overcome the devill."

TALE LVII., f. xvi. *vo.*] Dr. Oesterley here writes:—"The division of the Decalogue followed in this tale is taken from Exodus xx; it was adopted by the Council of Trent, and used by the whole Latin Church. Luther approved of it, and it is still in use with the entire Lutheran denomination. The division now employed by the Church of England is the same which has always been used by the Greek Church. It was strongly recommended by Calvin in 1536, adopted by Bucer and the Tetrapolitans, and is to be found in any English formulary since 1537. Mr. Hazlitt's conjecture for the lacuna in his edition, p. 28, is therefore inadmissible; and this is more clearly shown by the fact, that in his interpolation either the seventh or eight commandment is omitted. To judge from the undamaged passages, however, there must have been some difference between Mr. Hazlitt's original and mine: the text of the mutilated copy cannot have read but thus: *The eighth, not to bear false witness against thy neighbour. THE NINTH AND TENTH, not to couete nor desyre no mannes goodes vnlesfully. Thou shalt not desyre thy neyghbours wyfe, &c.*, this being exactly the form, which was nearly exclusively used since its acceptance by the Council of Trent Catechism. It is likewise found in Maskell's and Bishop Hilsey's Primers.

The seven deadly sins have always been the same, but their division is sometimes different. See Mr. Hazlitt's edition, p. 83, note '2, and Maskell's "Primer," in "Monum. Ritual. Anglic." vol. ii. p. 178, London, 1846."

Richard Whitford, in his *Werke for Householders*, first printed before 1530, says of the *Seven deadly Sins*:—"yet must you have a lesson to teche your folkes to beware of the VII pryncipall synnes, whiche ben comunely called the seven dedely synnes, but in dede they done call them wronge: for they be not alway dedely synnes. Therefore they sholde be called capytall or pryncipall synnes, and not dedely synnes. These ben theyre names by ordere after our dyvysion: Pryde, Envy, Wrath, Covetyse, Glotony, Slouth, and Lechery."

TALE LVIII., f. xvi. *vo.*] A metrical imitation of this is to be found in John Cotgrave's *Wits Interpreter*, ed. 1662, p. 286.

TALE LXII., f. xvii. *vo.*] This is introduced by Rabelais into his narrative, lib. 3, c. 34; but he puts a physician in the devil's place. A metrical version is found in the *Schoolhouse of Women*, first printed about 1540. In the undated copy the text is imperfect.

TALE LXIII., f. xviii. *ro.*] It is by no means unlikely, as Dr. Oesterly first suggested, that the editor of *A C. Mery Tulys* borrowed this from Ottomarus Luscinus, "Joci ac Sales miré festivi," 1524, No. 50, where however, it is related of Aristotle. There are later imitations.

TALE LXVI., f. xviii. *vo.*] In the Table to the undated copy, this purports to be told "of him that woulde gette the maystrye of his wyfe." The text is incomplete at the end; but in the *Schoolhouse of Women* we have a metrical paraphrase, which supplies the deficiency:—

" A husband man, having good trust
His wife to him bad be agreeable,
Thought to attempt if she had be reformable,
Bad her take the pot, that sod over the fire,
And set it aboove upon the astire.
She answered him : ' I hold thee mad,
And I more fool, by Saint Martine;
Thy dinner is redy, as thou me bad,
And time it were that thou shouldst dine,
And thou wilt not, I will go to mine.'
' I bid thee (said he) vere up the pot.'
' A ha ! (said she) I trow thou dote.'
Up she goeth for fear, at last,
No question mooved where it should stand
Upon his hed the pottage she cast,
And heeld the pot still in her hand,
Said and swore, he might her trust,
She would with the pottage do what her lust."

TALE LXIX., f. xix. *vo.*] This is a very common and favourite hoax. In *Joake upon Joake*, 1721, it is inserted of Charles II., Nell Gwynn, and the Duchess of Portsmouth, the last being made the sufferer.

But the editor of the *Tales* was probably indebted to the *Joci ac Sales* of Luscinus, 1524, already cited, although their texts do not perfectly accord in the details. The incident occurs with a slight variation among the *Fests of Scogin*.

TALE LXX., f. xix. *vo.*] There is a similar story in *Tarlton's News out of Purgatory*. Both have the air of having had a common Italian origin.

TALE LXXI., f. xx. *ro.*] Dr. Oesterley (*Shakesp. Fest Book*, 1866, p. 122) adduces several comparatively late parallels, and adds—"A very similar story can be heard to this day in Germany: A waiter in the Weidenbusch Hotel in Frankfurt o. M. propofes the following riddle to a Prussian Lieutenant: It is not my brother, it is not my sifter, and yet it is my mother's child. The lieutenant gueffes and gueffes, until at last the waiter tells him that it is himself. On the following day the lieutenant puts the fame riddle at an evening party. The whole company declares: That is yourself, Lieutenant. No, Ladies and Gentlemen, it is the waiter at the Weidenbusch Hotel."

TALE LXXIII., f. xx. *vo.*] The village of Shottery, mentioned as the scene of this Jest, is about a mile from Stratford, between that town and Bordon Hill.

TALE LXXIV., f. xx. *vo.*] Undecipherable in the undated copy.

TALE LXXXV., f. xx. *vo.*] The saying, which constitutes the *stamina* of this anecdote, is a different form of the one, that a thousand angels can stand on the point of a needle. Ward of Stratford, in his Diary, ed. 1839, p. 94., has this passage:— One querying another, whether a thousand angels might stand on the point of a needle, another replied, “That was a *needles* point.”

TALE LXXXVI., f. xx. *vo.*] Imperfect in the undated copy.

TALE LXXXVIII., f. xxi. *vo.*] Borde, in the *Fyrst boke of the Introduction of Knowledge* (1542) puts into the mouth of the Welshman:—

“I do loue cause boby, good tasted chese.”

TALE LXXX., f. xxi. *vo.*] In his *Discovery of Witchcraft*, 1584, ed. 1651, p. 191, Scot has copied this anecdote as follows:— “So it was, that a certain Sir John, with some of his company, once went abroad jetting, and in a moon-light evening, robbed a miller’s weire and stole all his eeles. The poor miller made his mone to Sir John himself, who willed him to be quiet; for he would so curse the thief, and all his confederates, with bell, book, and candel, that they should have small joy of their fish. And therefore the next Sunday, Sir John got him to the pulpit, with his surplisse on his back, and his stole about his neck, and pronounced these words following:—

‘All you that have stolne the millers eeles,
Laudate Dominum de coelis,
And all they that have consented thereto,
Benedicamus Domino.’

Lo (saith he), there is savce for your eeles, my masters.”

The text is too imperfect in the undated copy to ascertain the sense, and until the Göttingen one was discovered, the substantial transcript in Scot, which I first pointed out in my notes to *Old English Jest Books*, 1864, formed our only resource for a knowledge of the drift of the tale.

TALE LXXXI., f. xxi. *vo.*] Imperfect in the undated copy.

TALE LXXXII., f. xxii. *ro.*] Dr. Oesterley (*Shakespeare Jest Book*, 1866, p. 134) quotes an anecdote in the “Nouveaux Contes à rire,” 1702, where a family of thieves steal a hog, kill it, and upon search being made for it, cover it with a cloth, and weep for it as for their father.

TALE LXXXIII., f. xxii. *ro.*] Very imperfect in the undated copy.

The same story occurs in the *Facetiæ* of Bebelius, according to Oesterley, under the title of “De insatia cuiusdam sacerdotis fabula perfaceta,” and it is also found in the *Jests of Scoggin*, from which I tried to supply the *lacunæ* in the text, before the Göttingen copy became known.

TALE LXXXIV., f. xxii. *ro.*] This and the three next are imperfect in the undated copy. No. 84 also occurs with variations in the *Jests of Scoggin*.

TALE LXXXIX., f. xxiii. *ro.*] This was the famous Sir Richard Whittington, who is commemorated in plays, poems, and ballads. Thomas Heywood thus introduces him into his drama entitled: *If you know not me, you know nobody*, 1606; it

is a dialogue held between Hobson, the haberdasher of the Poultry, and Dr. Nowell, Dean of St. Paul's :—

Dr. Now. This Sir Richard Whittington, three times Mayor,
Son to a knight, and 'prentice to a mercer,
Began the library of Gray-friars in London,
And his executors after him did build
Whittington College, thirteen almshouses for poor men,
Repair'd Saint Bartholomew's in Smithfield,
Glazed the Guildhall, and built Newgate.

Hob. Bones a me, then, I have heard lies ;
For I have heard he was a scullion,
And rais'd himself by venture of a cat.

Dr. Now. They did the more wrong to the gentleman."

This, as well as the following story is defective in the other copy.

TALE XCI., f. xxiii. *vo.*] This story is omitted in the undated impression ; and it is one of the longest and best in the series.

TALE XCIV., f. xxiii. *vo.*] The text of the undated copy is mutilated both in this and the next article.

TALE XCVII., f. xxv. *vo.*] This is also imperfect in the other copy.

TALE XCVIII., f. xxv. *vo.*] This story is peculiar to the edition of 1526, and the next "Of the northern man that was all hart," has all but perished in the other copy, merely a few illegible fragments remaining.

TALE C., f. xxvi. *vo.*] This is also incomplete in the undated copy.

APPENDIX.] Tales numbered 97, 99, and 100 in the undated copy are wanting in that of 1526. They are all more or less incomplete, the last terminating abruptly from the failure of the fragments of pasteboard to supply the end.

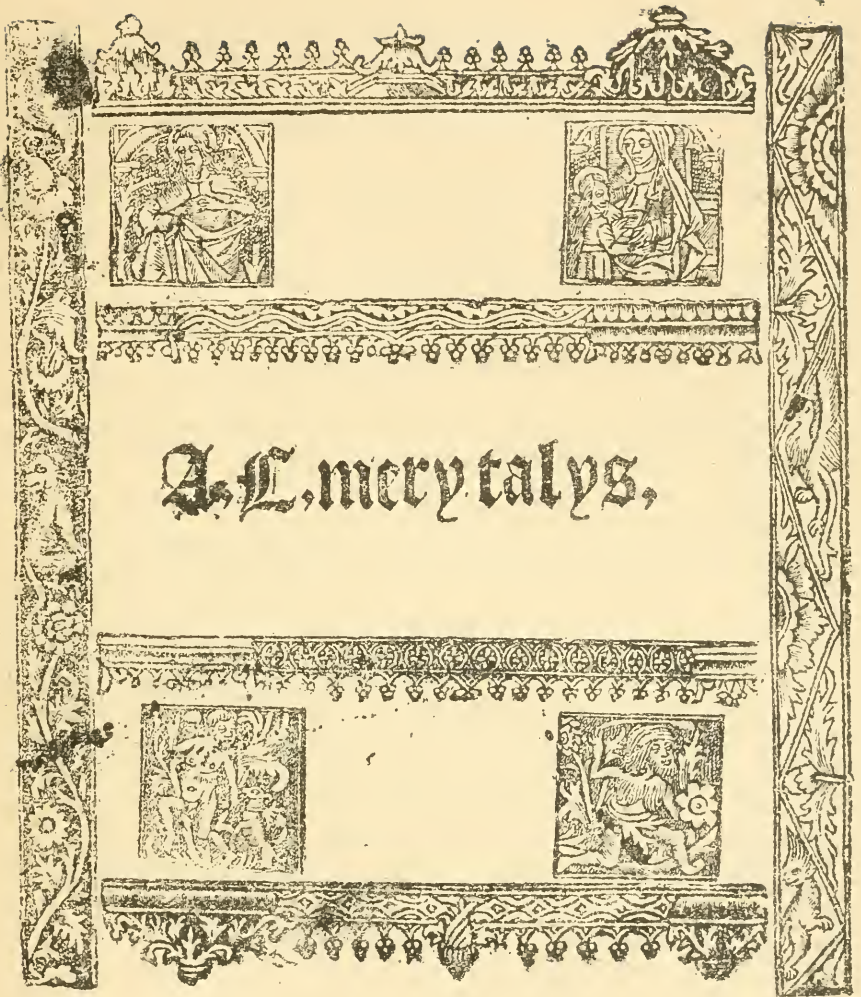
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A. L. merytalys,



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finis.

Certayn Curat in the contrey there was that preached in the pulpit of the ten commandmentys Seyng that there were ten comāndemētēs that euery man ought to kepe / & he that brake any of thē / comytted greuous syn / how be it he sayd that somtyme it was dedly syn & somtyme venyall / But when it was dedly syn & when venyall / there were many doubts therein And a mynner

A yong mā a mad felow that cam seldom to church / & had ben at very fewe sermons or none in all his lyfe answerd hym thā shortly this wyse. I meruel master parson that ye say ther be so many comāndemētis & so many doubtys For I neuer hard tell but of u. comāndemētis that is to say comānde me to you & comānde me fro you. For I neuer herd tell of mo doubtis but twayn that ys to say dout the candell. & dout the fyre. At which answerē all the people fell a laughynge,

By this tale a man may well perceyue that they that be brought vpwith out lecyng or good maner shall neuer be, but rude and bestey all though they haue good naturall wyttys.

In a tyme there was a Joly Cytelyn walkyng in the cōtrey for sport which met with a folysh prest / & in dyspō in comūtyratiō cald hym syr Johā. this prest vnderstanding his mockyng calde him master rafe / why quod the cytelyn doste thou call me master rafe / may quod the prest why callyst me syr Johā. Then quod the cytelen I call the syr Johā because euery folysh preste most comonly is calde sir Johā / May quod the prest & I call the master rafe because euery proude Cocold most comenly is callyd master Rafe. At the which answer all that were by laught a pace because dyuers there supposyd the same cytelen to be a cokcold in dede.

By thys tale ye may se that he that delyteth to deryde & laughe othet to skorne is somtyme hym selfe moze derydyd.

A wyfe ther was which had apointed her prētys to com to her bed in the night which seruāt had long wordd her to haue his plesur which acordige to the apoitmēt cā to her bed syde i the night her husbād lyng by her & when she perceyvd hym ther she caught hi by the hād & byld hym fast & incontīnēt wakened her husbād & sayd / Sir it is so ye haue a fals & an vntru seruāt to you which is william your prētys & hath lōge wordd me to haue his plesur / & because I could nat auoyde his importunate request I haue appoitrd hym this night to met me in the gardē i the herber & yf ye wyll aray your self in myn aray & go theder ye shall se the pic therof & then ye may rebuke hym as ye thike best by your dyscrecyon / this husbād was aduertised by his wyfe / put vpo hym his boyues caryntē & went to the

herber and when he was gone thydet the prentys cā in to bed to his mastres wher for a seasō they wer both contēt & plealyd ech other by the space of an houre or .ij. but when she thought tyme cōueniēt she sayd to the prentys Now go thy way in to the herber & mete hym & take a good waster in thy hād & say thou dydys it but to p̄ue whether I wolde be a good womā or no & reward hym as thou thynkyst best. This prentys doig after his mastres cōcell wēt to the herber wher he founde his master i his mastres apper & sayd I thou harlot art thou comē hether / now I se well yf I wold be fals to my master thou woldest be a strēg hore but I had leuer thou wer hāg d thā I wold do him so traterous a dede therfoze I shall gyue the some punishment as thou lyke an hore hast deleruyd / & therwith lapt hī wel about the sholdrs & bak & gaue hym a dolē or .ii. good strypys the master selyng hym kelse sō what to imart sayd p̄se wyllā myne own true good seruāt for godys sake hold thy hādys for I ā thi master & not thi mastres na hore qd he thou lvest thou art but an harlot & I dyd but to p̄ue the / & l̄note hī agayn Alas man quod the master I beleche the nomoze for I am not she for I am thy master sele for I haue a berd and therwith he spacyd his hād & felt hys berd Alas master qd the prentys I crye you metcy & then the mayster went vnto hys wyfe & she askyd hym how he had sped & he āswerd I wis wyfe I haue bene chrewodly betyn how be it I haue cause to be glad for I thanke god I haue as trew a wyfe & as trew a seruant as any man hath in england.

By this tale ye may se that it is not wyrdome for a man to be rulyd alway after hys wyries counsell.

Fortuny'd that in a market towne in the counte of Suffolk there was a stage play i the which playe on callyd Johā adꝛoyns wich dwelyd i a nother byllage ij. myle frō thēs playd the deuyll. And whē the play was done this Johā adꝛoyns i the euenyng departyd frō the sayd market towne to go hoine to his owne hōuse & be cause he had there no chāge of clothige he went forth i his deuylls a pell whiche i the way comyng homward cā thozow a warden of conys belōggyng to a gētylmā of the byllage wher he hym kelse dwelit. at which tyme it fortunyd a prest a bycar of a church therby with ij. or .iiij. otheꝛ vnthyrty felowes had brought with thē a hore a hey & a feret to thēret ther to get conis & wōt the feret was in the yerth & the hey set ouer the path way wher i thys Johā adꝛoyns shold com. this prest & this otheꝛ felowes saw hym com i the deuylls raynēt cōsyder ig that they were i the deuylls scruple & stelig of cones & lūpꝛ polynge it had ben the deuyll in dede for fete ran away. this Johā adꝛoyns i the deuylls raynēt & be cause it was sōwhat dark saw not the hey but wēt forth i hast & stōolid thērat & fell down & wyth the fall he had almost broke

But whē he was a lityll recuyrd he lokyd bp & spyed it was a hay to thack
 connyz & lokyd further / & saw that they ran away for fere of hym / & saw a
 horle tyed to a bulh laden with connyz whych they had taken / & he took the
 horle & the haye & lepe vpo the horle & rode to the gentylmannys place that
 was lorde of the waren / to the entente to haue thanke for takynge suche a
 pray. And wohen he cam / knockyd at the gatys. To whome anon one of the
 gentylmannys seruauntys alkyd who was there / and sodeynly openyd the
 gate / and allone as he perceuyrd hym in the deuyls raymente was sodenly
 abalhyd / and sparryd the doore agayn / & went in to his mayster / and sayd &
 sware to hys mayster that the deuyl was at the gate / and wolde come in.
 The gentylman heryng hym sayd is callyd another of hys seruauntys & bad
 hym go to the gate to knowe who was there. This seconde seruaūt cam to
 the gate durst not open it / but alkyd with lowd voyce who was there. thys
 Johā Androyns in the deuyls apperell ar / sword with a hys voyce and sayd
 Ceil thy master. I must nedys speke with hym or I go. This secōd seruaūt
 heryng that answer suppolyng alio it had bene the deuyl / went in agayn
 to his master and sayd thus / mayster yt is the deuyl in dede that ys at the
 gate / and sayth he must nedys speke with you or he go hens. The gentylmā
 than began a lityll to balhe and callyd the steward of hys howse / whyche
 was the wyfyst seruaunt that he had and bad hym to go to the gate and to
 bynng hym sure wo:de who was there. This steward be cause he thoughte
 he wold se surely who was there came to the gate and lokyd thozow the thi
 nys of the gate in dyuers placys / and saw well that yt was the deuyl and
 sat vpon an horle and hangynge aboute the saddell on euery syde laxe the
 cony heddyz hengynge down / than he came to hys mayster aferde in greate
 haste and sayd / By goddys body yt is the deuyl in dede that is at the gate
 sytting vpon an horle laden all wyth sowlls / and by lykelyhede / he is con
 for your soule purposely / and lakketh but your soule / & yf he had your soule
 I wene he shold be gone. This gentylman thā meruelously abalhyd callyd
 bp his chapleyn / and made the holy candell to be lyght / and gat holy water
 and wente to the gate wyth as many of hys seruauntys as durste go with
 hym / where the chaplajn with holy wo:dzys of conuicacyon sayde / In the
 name of the fader / sonne and holy goost / I conuicte the and charg the in the
 holy name of god to teil me why and wherfoze thow commyste hyther.
 This Johā Androyns in the deuyls apparell heryng theyn begynne to
 coure after suche maner sayd / Nay nay be not a ferd of me for I am a good
 dyuell I am Johā Androyns your neghboour dwellyng in thys towne and
 he that played the dyuell / to day in the play / I haue brought my mayster &
 dosen or ii. of hys owne connyes that were slayn in hys waren and they
 horle & theyz hay / and maie theym for fere to ronne away / and wohen they

herde hym thus speke by hys voyce they knewe hym well ynough and openyd the gate and let hym come in / And so all the forsayd fere and dyed was tomyd to my: th and dystorte.

By this tale ye may se that me feare many tymes more than they neede which hath causyd me to beleue that spryttys & deuyls haue bene sene in dryers placys when it hath bene nothyng so.

Ther was a riche man which lay sore seke in his bed lyke to dy wheerfore his eldyf son cam to hym & beseechyd hym to grue hym his blyf syng to whom the fader sayd son thou shalt haue goddys blessing & myne / & for that that thou hast ben euer good of condycions I grue & bequeth the all my land / to whom he answered & sayd nay fader I trust you shal lyue & occupy them your selfe full well by goddys grace. Some after came his y. sone to hym lyke wyse & desyred his blessing / to whom the fader sayd because thou hast be euer kynde & gentyll & I geue the goddys blessing & myn and also I bequeth the all my mouable goodys / to whom he answered and sayd / nay fader I trust ye shall lyue & do well & spend and vse your goodys your selfe by goddys grace. Anon after the iii. sone cam to hym & desyred his blessing to whom the fader answered & sayd by cause thou hast bene euill & stobozne of condycions & wolde neuer be ruled after my counsell I haue nother land nor goodys onbequethyd but onely a lytell vacant ground wher a galows standyth which now I geue and bequeth to the / and goddys curse withall to whom the sonne answered as hys bytherne dyd & sayd nay fader I trust ye shall lyue & be in good helth and haue yt and occupy it your selfe by goddys grace. But after that the fader dyed & this thyrd son cotynuyd styll hys vnchryfty condycions wherfore yt was hys fortune afterwarde for hys deturyng to be hangyd on the same galows

By this tale men may wel perceyue that yong people that wyll not be ruled by theyr frendys counsell in youth in tymes come to a shammfull ende.

Two gentylnen of accoyntaunce wet appoyntyd to ly with a geyll wo

Tman in one nyght the one not knowige of the other at dryers tymes

Theyr fyrst ad his houre appoyntyd ca / & in the bed ther he fortunid to lese a ryng / the ii. gentylnā when he was gone cam / & fortunyd to fynd the same ryng / & when he had sped hys besynes departyd. & .ii. or .iii. dayes after the furst gentylnan seyng his ryng on the others synger chalengyd yt of hym he & denyed yt hym & bad hi tell wher he had lost it & he seyde i such a gentyll womans bed / than quod the other & ther founde I yt. & the one sayd he wolde haue yt / the other sayd he schulde not / thā they agreyd to be iuggid by the next mā that they mote / & it fortunid theym to mette with the hulbād of the sayd gentyll womā & desyred hym of his best Iugemēt the wyng hym all hole mater / then quod he by my iugemēt he that owd the ryng shuld haue the ryng / the quod they & for your good iugemēt you shall haue the ryng.

In a byllage in luffet there dwellyd a husbandmā whose wyfe
 fortunyd to fall lyk. Thys husbandman came to the pceest
 of the church and despyrd hys counceill what thyng was best to
 help his wyfe/whych answeryd hym & layd þ̄ in hzedstrete in londō there
 was a connyng phelycyon whose name is callyd master Jordayne/ So
 to hym & shew hym that thy wyfe is lyk and impotent & not able to go &
 shew hym in her water and bescech hym to be good master to the/ and praye
 hym to do hys cure vypon her: and I warrant he wyll teche the some med-
 syne that shall help her. Thys husbandman solo wyng hys counceill cā to
 london & askyd of dyuers men which was the way to good ale streve so þ̄
 euery man þ̄ hard hym laught hym to scoone. At the last one þ̄ harde hym
 askyd him whether it were not bred strete that he wold haue/ By god qd
 the husbandmā ye say treuth: for I wyll well it was other brede or dyntk:
 So whē they had taught hym the way to bred strete & was eteryd into þ̄
 strete he askyd of dyuers men where one master Pyspot dwellyd whych
 sayd they knew no such mā & laught at hym apacc. At last one askyd him
 whether it were not master Jordayn þ̄ physyciō. ye þ̄ same qd þ̄ husbānd
 mā for I wot well a Jordayn & a pyspot is all one. So whē they had shew-
 dyd hym hys house he wēt thyder & cā to hym & dyd hys erād thus & sayd
 Syr if it please your mastery I vnderstand ye ar callyd a connyng confu-
 syon: So it is my wyfe is lyk & onmy potent & may not go & here I haue
 brought you her water I bescech you do your corage vypon her & I shall
 gyue you her water I bescech you do your corage vypon her & I shall
 gyue you mastery a good reward. The phelyciō pleyuyng by the water
 þ̄ she was weke of nature had hym get her mete þ̄ were restoratyue & spe-
 cyally if he could let her haue a pouūd garnet & to let her not ouercome her
 Romak w mych mete tyll she haue an apetyte. Thys husbandmā herd him
 speke of a pound garnet & an apetyte had wend he had spoken of a pound
 of garlyk and of an ape & shortly bought a pound of garlyk & after went
 to the styward & bought an ape of one of the marchant & brought both
 home to hys wyfe & tyed the ape w a cheyn at hys bedde fete/ & made hys
 wyfe to ete the pound of garlyk whether she wolde or no/ wherby she fell
 in so gret a lask that it purgyd all the corrupciō out of her body: wherby
 & by veld þ̄ the ape that was tyde ther made so many mōkkyss skypys &
 knakks that made her oft tynys to be mery & laught that thankyd be god
 she was shortly restorpd to helth.

By thys tale ye may se that oft tynys medelyns taken at ad-
 uentures do as much good to the Patient as medelyns geuen
 by the solempne couceill of connyng physycyons.

In the vniuersyte of Oxenford there was a skoler y^e deliuyd
mich to speke eloquent english & curious terminis/ And ca to y^e
cobler wyth hys shoyes whych were pikid befoze as they vnyd y^e
felson to haue them chout yd & sayd thys wyse/ Coler I pray the let me. ii
tryangyls & ii. seny cercles bypon my lubpedyrtals & I shall gyue the loz
thy labor/ Thys cobler becaule he vnderstode hys in not half well alwerid
thortly & sayd/ Syr youre eloquence passith myne itelligence/ but I pro-
myse you yf ye meddyl wyth me/ the dowyng of youre shone shall coste
you. iii. pence.

Wythys tale me may lerne y^e it is foly to study to speke eloquet
ly befoze them that be rude & vnlernyd.

Certayn artificer in london there was whych was soze syk that
could not well dygest hys mete/ to whō a phyysyco cam to gyue
hym counsell & seyde y^e he must vye to ete metis y^e be light or dy-
gestyon as small byrds/ as sparous or swallows & espeyally y^e byrd y^e ys
callyd a wagtail whole thes ys merueloue lycht or dygestyō becaule
that byrd ys euer mouyng & flyyng. The lyk man heryng the phelicion
seyde so answerd hym & seyde/ Syr yf that be the cause y^e those byrds be
lyght o f dygestyon Then I know a mete mychlyghter of dygestion thā
other sparow swallow or wagtail/ & that ys my wyuys tōg toz it is ne-
uer in rest but euer mouyng & flyyng.

Wythys tale ye may lerne a good generall rule of phisiks.

A womā ther was whych had had. iiii. husbād. It fortunyd also
that this fourth husband died & was byought to churche bypon y^e
bere/ whō this womā folowyd & made gret moene & wext very soze. In to
mych that her neybours thought she wold sowne & dy soz sozow/ wherfor
one of her gossypys cam to her & spake to her in her ere & bad her for goddys
sake to comfōrt her self & refrayne that lamentacōn oze llys it wold hurt
her gretly & pauenture put her in ieopdy of her lyfe. To whō this womā
alweryd & sayd/ Alwys good gossyp I haue gret cause to moene if ye knew
all/ soz I haue byryed au. husbandys besyde thys man/ but I was neuer i
the case y^e I am now/ soz there was not one of thē but whē that I folowid
the corse to churche I was sure alway of an other husbād befoze that y^e
corse cam out of my house/ & now I am sure of no nother husband & ther
foze ye may be sure I haue gret cause to be sad & heuy.

Wythys tale ye may se that the olde pueybe ys true that yf to as
gret pyte to se a woman wepe as a gosse to go barefete.

A Nother woman there was that kued at þ̄ mas' of requiē whyle the corse of her husbāde lay on the bere in the chyrch. To whom a yonge man came to speke wyth her in her ere as thoughe hyt had bene for som matre concernyng the funerallys/ howe be yt he spake of no such matter but only wowed her that he myghte be her husbāde / to whome she answered & sayde thus/ Syr by my trouthe I am sorry that ye come so late / for I am sped all redy / For I was made sure yester day to a nother man.

¶ By thys tale ye maye perceyue that women ofte tymes be wyfe and lothe to lose any tyme.

A Merchant that thought to deride a myllner seyde vnto þ̄ myllner syttryng among company . Sir I haue hard say that euery trow myllner that tollythe trowye hath a gyldeyn thombe/ the myllner answered & seyde it was trowth/ Then quod the merchaunt I pray the let me se thy thomb/ & when the myllner shewyd hys thomb the merchaunt sayd I can not perceyue þ̄ thy thombe is gyit/ but yt ys but as all other mennys thōbis be/ to whom the myllner answered & seyde/ Syr trowthe yt ys that my thōb is gyit how be it ye haue no power to se it/ for there is a properte euer incidet thereto þ̄ he þ̄ ys a cokecold shall neuer haue power to se yt.

¶ He callyd Oconer an yrich lord toke an horsman prysoner that was one of hys gret enemyes/ whiche for any request or yntrety þ̄ þ̄ horsman made gaue iugement that he shulde incōtynēt be hāgd/ & make a frere to shryue hym and bad hym make hym redy to dye (Thys frere þ̄ shroue hym examyned hym of dyuers synes & askyd hym among othere whyche were the grettyste synys that euer he dyde/ thys horsman answered & sayde one of the grettyste actys that euer I dyde whyche I now most repent is that when I toke Oconer the laste weke in a churche and ther I myght haue bzennyd hym church and all & because I had conseyence & pyte of bzennyng of the church I taryed þ̄ tyme so long þ̄ oconer escaped/ & that same deferring of bzennyng of the church & so long taryeng of that tyme is one of the worst actys þ̄ euer I dyd wherof I moste repent/ (Thys frere perceyuyng hym in that mynd sayd pere man in the name of god & change þ̄ mynde & dye in charite or els thou shalt neuer come in heuē/ nay quod the hors man I wyll neuer change þ̄ mynde what so euer shall come to my soule/ thys frere perceyuyng hym thus styll to contynen hys wīde cā to oconer & seyde sy in þ̄ name of god haue some pyte vppō thys mannyes soule & let hym not dye now tyll he be in a better mynde/

For yf he dye now he hys to far out of charytc yf utterly hys soule shall be dampnyd / and the wyd hyu what mynde he was in & all the holt matter as ys befoze shewyd. Thys hoꝝiman heryng yf there thus intrete for hym sayd to oconer thus / Oconer thou secest well by thys mannys repozte yf yf I dye now I am out of charytc & not redy to go to heuen / & so it ys yf I am now out of charytc in dede / but thou seest well yf this frere ys a good man he is now well dysposyd & in charytc / and he is redy to go to heuen & so am not I / therfoze I pray the hang vp thys frere whyle that he hys redy to go to heuen and lette me tary tyl a nother tyme yf I may be i charytc and redy & mete to go to heuen. This Oconer heryng this mad answer of hym sparyd the man & forgaue hym hys lyfe at that season.

By thys ye may se that he that is in daunger of his ennye yf hath no pyte / he can do no better than shew to hym the vttermoste of hys malycyous mynde whych that he beryth toward hym.

The archdekyne of Essex yf had bene long in auctoryte in a tyme of vyl ytacion when all the preestys apperyd betoze hym callyd akyde. iii. of yf rog preestys whych were accusyd yf they could not well say they deuyne leuyc / & akyd of the whē they sayd was whycher they sayd coꝝpus meus oꝝ cozpu meū. The furst preest sayd yf he sayd coꝝpus meus. The secōd sayd yf he sayd cozpu meū. And the he alkyd of the thyrd how he layd / whych answeryd & sayd thus / yf because it is so gret a dout & dyuerse men be in dyuers opynyons / therfoze because I wold be sure I wold not offend whē I come to yf place I leue it done out & say nothyng therfoze / wherfoze he then openly rebukyde them all thre. But dyuers that were present thought moze default in hym because he hym self befoze tyme had admytryd them to be preestys.

By thys tale ye may se that one ought to take hede how he rebukythan other lest it to me most to hys owne rebuke.

Two frerys sat at a gentylmans tabyll whych had betoze hym a fastyng day an ele & cut the hed of the ele & layd it vppō one of yf frerē trechar / but the frere because he wold haue had of yf myddyll part of the ele sayd to the gentylman he louyd no ele hedde / this gentylman also cut the tayle of yf ele & leyd it on the other frerē trechar / he lykewylse because he wold haue had of the myddyll pte of yf ele sayd he louyd no ele taylys. Thys gentylman perceyving that gaue the tayle to the frere yf sayd he leuyd not the hed / & gaue the hed to hym that sayd he louyd not yf tayle. And as for the myddyll parte of the ele he etc part him

self & part he gaue to other folke at y^e table/wherfore these fieres for au-
ger wold etc neuer a in sell/ & so they for all theyr craft & subtylte were
not onely deceyued of y^e best moosell of y^e cle/ but therof had no part at al.

By this ye se that they y^e couet the best part sountyme therfore
lose the mean: part and all.

A welchman dwellynge in a wyld place of walys came to hys
curate in the tyme of lent & was cōfessyd. & when his confellyon
was in maner at the end the curate asked him whether he had any othe
thyng to say y^e greuyd hys cōscyēce/ whych sore abalshyd answerd no
word a gret wyyle/ at last by exortacion of hys goostly fader he sayd y^e
there was one thyng in his mynd that gretly greuyd hys cōsciēce which
he was alhamed to vtter/ for it was so greuous y^e he trowid god wold
neuer forgyue hym/ to whom the curate alwerd & sayd y^e godd^r mercy
was aboue all/ & bad hym not dyspayre in the mercy of god/ for what so
euer it was yf he were repentaūte y^e god wold forgyue hym/ And so by
long exortacion at the last he shewyd it & seyde thus / Syr it happenyd
ous that as my wyfe was making a chele vppon a fryday I wold haue
sayd whether it had ben salt or frely and toke a lytyll of the whey in my
hand & put it in my mouth & or I was ware part of it went downe my
throte agaynst my wyll & so I brake my fast/ to whom the curate sayd & if
tyer be no nother thyng I warant god shall forgyue the. So whā he had
well comfortyd hym wth y^e mercy of god the curate prayd hym to answer a
question & to tell hym treuth/ & when the welchman had promysyd to tell
the treuth/ the curate sayd that there were robberyes & murders done nye
the place whete he dwelt & dyuers men souid slayne & askyd hym whether
he were cōsentyng to any of thcm / to whō he answerid & seyde yes & sayd
he was ptec to many of them & dyd helpe to robbe & to sle dyuers of them
Then the curate askyd hym why he dyd not cōfesse him therof/ the welch
man alwerd & sayd he toke y^e for no synne for it was a custome amonge
them y^e whan any boty came of any ryche merchaunt rydyng y^e it was but
a good neybour dede one to help a nother when one callyd a nother/ &
so they toke that but for good fellyshyp & neybourhod.

Whete ye may se y^e some haue remorse of consyence of small venyall
synys & fere not to do gret offenc^r wout shame of y^e world or drede of
god: & as y^e cōen puerb is they stūble at a straw & lepe ouer a blok.

A Ryche couetous marchāte ther was y^e dwellyd in Lodon whych
euer gaderyd money & coud neuer fynd in hys hert to spend no
ggt vppon hym self nor vppon no mā els/ whych fell sore syk/ & as he lay

on hys deeth bed had hys purs lyeng at his beddys hed / & had suche a loue to hys moncy that he put his hand in his purs & toke out therof .x. oz. xii. li i nobles & put them in his mouth / And becaule his wyfe & other pceuyd hym very lyk & lyke to dye they crotyd hym to be contessyd and brought y curate vnto him / whych when they had causyd hym to ley Benedicite y curat bad hym cry god mercy & shew his synnys. Than this syk man began to sey I cry god mercy I haue offendyd in y. vii. dedly synnys & broken the .x. commaundementys / & becaule of the gold in hys mouth he mufflede so in hys speche that the curate cowde not well vnderstande hym / wherefoze the curate asked hym what he hadde in hys mouth that letted hys speche / I wys mastere per sone quod the syk man inuffelynge I haue nothyng in my mouth but a lyttyll money becaule I wot not whether I shall go I thoughte / I wolde take some spendyng money wythme soz I wot not what neede I shall haue therof / And incontynent after that sey yuge dyed befoze he was confessed oz repentant that ony man could perceue / and so by lyklyhode went to the deuyll.

By thys tale ye may se that they that all theyze lyuys wylle neuer do tharyte to theyze neyghbours / that god in tyme of theyze dethe wyl not suffer them to haue grace of repentaunce.

There was a certayn ryche husbandman in a byllage whych loued nottes mercifully well & set trees of silber dys & other nut trees in his orchard / & nor shyd them well all hys lyfe / & when he dyed he made hys executours to make promise to bery w hym yn hys graue a bage of nottis oz els they sholde not be hys executours / which executours soz feare of losyng theyze tomyz fulfyllid hys wyl & dyd so. It happenyd y the same nyght after that he was beryed there was a nylnere in a whyte cote came to this māys garden to thētēt to stele a bag of nottis / & in y way hē met w a tayler in a blak cote an vntyft of hys accoyntaūce & shewyd hym hys intent / This tayler lyke wylc shewyd hym y he intēdyd y same tyme to stele a shepe / & so they both there agreyd to go soz thward euery man seuerally w hys puipose & after y they apoynted to make good there ech w othēr & to meete agayne in y chyrch porch / & he that came furst to tary soz the other. This nylnere when he had spede of hys nottys came furst to the chyrch porche & there taryed soz hys felowe and the mene whyle satte styll there & knakked nottys. It fortunēd than the sexten of the church becaule yt was abowt .ix. of the clok cam to ryng curfu. & when he

lokyd in þe porch & saw one all in whyte knakkyng nottes/ he had went
 it had bene þe dede man rylen owte of hys graue knakkyng þe nottes þe
 wer byryed wþ hym & ran home agayn in all hast and tolde to a crepyll þe
 was in hys howle what he had lene. This crepyll thus heryng rebu
 kyd þe sexten & seyde þe yt he were able to go he wold go wyder & coure þe
 spryte/by my trowth god þe sexte & yt thou darst do þe I wyl bete the on my
 nek & so they both agreed. The sexten toke þe crepyll on hys nek & cam in
 to þe chyrch agayn/ & þe mylner in þe porch saw one comyng beeryng
 a thyng on his bak had went it had ben þe taylour comyng wþ the shepe
 & rose vp to mete the & as he cam towarde the he alkeyd & seyde/ Is he
 fat/ is he fat/ þe sexten heryng hym seyde so/ for fere cast the crepyll down &
 seyde fat or lene take hym ther for me/ & ran away / & the creple by myra
 cle was made hole & ra away as fast as he or faster / This mylner per
 ceuyng þe they were. ii. & þe one ran after a nother suppolyng þe one had
 spyed þe tayler stelyng þe shepe and þe he had run after hym to haue taken
 hym/ and fered þe ioun body also had spyed hym stelyng nottes he fer fe
 re left hys nottes behynd hym and as secretly as he coude ran home to
 hys myll/ And anon after þe he was gon þe tayler cam wþ the stolyn shepe
 vpon hys nek to the chyrch porch to seke the mylner & when he found
 the the not shalys he suppoled þe hys felow had be ther and gone home
 as he was in oede/ wherfore he toke up þe shepe agayne on hys nek and
 went to ward the mylner/ But yet duryng this whyle the sexte which ran
 away went not to hys owne house but wet to the pyll pryitis chaber/ &
 shewd hym how the spryte of þe man was rylen out of hys graue knakkyng
 nottes as ye haue hard before/ wherfor þe prest seyde that he wold go cou
 re hym yt the sexten wold go wþ hym / & so they both agreed/ þe prest dyd
 on hys surples & a stole about hys nek & toke holy water wþ hym and cam
 wþ the sexte toward þe chyrch / & as sone as he enteryd in to þe chyrch yac
 de / The tayler wþ the whyte shepe on hys nek intenyng as I before ha
 ue shewid yow to go down to þe myll met wþ them & had went þe prest in
 hys surples had ben þe mylner in hys whyte cote / & seyde to hym by god
 I haue hym I haue hym meanyng by the shepe þe he had stolyn/ the prest
 perceuyng the tayler all in blak & a whyte thyng on hys nek had went
 it had ben þe deuyl beeryng away the spryte of þe dede man þe was beeryed
 & ran away as faste as he coude takyng þe way downe toward the myll/ &
 þe sexten runnyng after hi. This tayler seyng one folowynge hi had wet
 þe one had folowed the mylner to haue don hym some hurt & thought he
 wold folow if neede were to help þe mylner. & went forth tyl he cam to the
 myll & knokked at þe myldore/ þe mylner beeryng wþyn asked who was ther
 þe tayler answered & said by god I haue caught one of them & made hi sure

& tyed hym fast by þ leggyes meynynge by the shepe þ he had stolyn & had
 the on hys neck tyed fast by þ leggyes. But þ mylner heyrng hym ley þ he
 had hym tyed fast by the leggyes had wente it had be the conitable þ had
 take the tayler for stelyng of the shepe & had tyed hym by þ leggs / & ferid
 þ he had comen to haue taken hym also to: stelyng of the norrys / wherfo
 re the mylner openyd a bak doze & ran away as fast as he coude. The tay
 lour heyrng the bak doze openyng wet on þ other syde of þ myll / & there
 saw the mylner runnyng away / & stode there a littyll while musyng w þ
 shepe on his neck. Then was the parisch prest & the seric standyng there
 vnder the mylhouse hydyng them for fere & saw the taylour agayn w þ
 shepe on his neck had wend styll it had bene the dyuyll w the spyr of the
 dede man on hys neck & for fere ran away / but becaule they knew not the
 ground well / the prest lepte into a dyche almost ouer the hed lyke to be
 drounyd that he cryed wyth a loud voyce help help. Then the taylour lo
 kyd about & saw the mylner rone away & the seric a nother way & hard
 the prest cry help: had wend it had bene the costable w a gret company cry
 eng for help to take hym & to byng hym to pylon for stelyng of þ shepe
 wherfoze he threwe downe the shepe & ran away a nother way as faste as
 he coude / & so euery man was adrid of other wythout cause.

¶ By thys ye may se well it is foly for any man to fere a thyng to
 nygh tyll that he le loue þ oue o: cause.

¶ **A** þ old world when all thyng coude speke þ. iiii. element met
 to gedet for many thyngs whych they had to do because they
 must meddyll alway one with a nother: & had comunication to
 gedet of dyuers matters / & because they coude not concludre all thez ma
 ters at þ season they appoyntyd to byke comynpracyon for þ tyme & to
 mete agayn a nother tyme / ther foze ech one of the shewyd to other wher
 theyze most abydyng was & wher theyze felows shuld fynd them if neede
 shuld requyre: & suill þ yerth layd byetheru ye know well as for me I am
 pmanet alway & not remouable therfoz ye may be sure to haue me alway
 whan ye lyst. The water seyde yf ye lyst to seke me ye shalbe sure euer to
 haue me vnder a toft of grene rushys o: ellys in a womans eye. The
 wynde layd yf ye lyst to seke me ye shalbe sure euer to haue me amonge
 aspyn leuys o: els in a womans tong. Then quod the fyre yf any oi you
 lyst to seke me: ye shall euer be sure to fynd me in a flynt stone o: eis in a
 womans hart.

¶ By thys tale ye may letne aswell the properties of þ. iiii. element:
 tys as the propertye of a woman.

Where was a iustyce but late in þe realme of englonde called master Clauylour a very homly man & rude of condycions & louyd neuer to spẽd mych money / This master Clauylour rode on a tyme in hys cyrcute in a place of the north cōtrei where he had agreed w̄ the shyre for a certayn some of money for hys chargys thoroꝝe the shyre / so that at euery Inne & lodgynge thys master bauerour payd for hys own collys It fortunyd so þ̄ when he cam to a certayn lodgynge he cōmaunded one Corpyn hys seruāt to se þ̄ he vsed good hul bondry & to saue suche thynges as were last & to cary it w̄ hym to serue hym at the next baytynge / Thys Corpyn doyng hys masters cō. nauudemēt toke þ̄ brokyn brede brokyn mete & all sych thig þ̄ was last & put it in hys male / The wyfe of þ̄ house p̄ceyuyng þ̄ he toke all suche fragmentys & bytyle w̄ hym þ̄ was last & put it in hys male / she brought vp þ̄ podgege þ̄ was last i the pot & when torpyn had turned hys bak a lytyll syde she pouryd þ̄ podgege in to þ̄ male whych ran vpon hys robe of skarlet & other hys garnem̄tys & rayed them very euyll that they were mych hurt therw̄. Thys Corpyn sodeynly tornyd him & saw it / reuylde the wyfe therfor & ran to hys master & told hym what she had don / wherfor master Clauylour incōt nēt calld þ̄ wyfe & seyd to her thus. Thou drab qd̄ he what hast thou dō why hast thou pouryd þ̄ podgege in my male & marryd my raynēt & gere / D̄ syr quod þ̄ wyfe I know well ye ar a iudge of þ̄ realme / I perceyue by you: your mid is to do ryght & to haue that that is your owne / & your mynd is to haue all thyng w̄ you þ̄ ye haue payd for / both brokyn brede mete & other thyng þ̄ is left: & so it is reason that ye haue / & therfoze because your seruant hath taken the bred & the mete & put it i your male I haue therfoze put in your male the podgege þ̄ be last because ye haue well & truly payd for them for yf I shuld kepe ony thyng from you þ̄ ye haue payd for: peraduenture ye wold trouble me in the law an oþer tyme.

¶ Here ye may se þ̄ he þ̄ playth the nygarde to mych some tyme & torneth hym to hys owne losse.

A Certayne weddyd man there was whyche whan he was dede cā to heuen gatys to saynt Peter & sayd he cā to claym his herytage which he had deseruyd. Seynt Peter askyd hym what he was / & he sayd a weddyd mā / anon Seynt peter openyd þ̄ gat̄ & bad hym come in & sayd he was worthy to haue hys herytage because he had had much trobyll & was worthy to haue a crowne of glory. Anon after þ̄ there cam a nother man that claymyd heuyn / & sayd to Seynt Peter he had had. ii. wyuys / to whom Seynt peter alsweryd and sayd come in for thou art worthy to haue a doble crown of glory / for thou hast had doble trouble / at þ̄ last there cam a thyrd claymyng heuen & sayd to Saynt petes

þ he had had. iiii. wyuys & desyryd to come in/ what quod Seynte Peter thou hast bene wyys in trouble & therof delyueryd/ & then wyllingly woldst bet: obylid agayn & yet agayn therof delyueryd/ & fo: all þ couldst not beware þ thy: de tyme/ but enterest wyllingly in trobyll agayne therfo: go thy way to hell fo: thou shalt neuer come in heuen fo: thou arte not wo:thy.

Chys tale is a warnyng to them that houe bene twyse in parell to beware how they come therin the thy:d tyme.

A Riche merchant of london there was which had but one sonne þ was somewhat vnthy:sty therfo:e his fader bypon hys decthed called hym to hym & leyd he knew well þ he had ben vnthy:sty howbeyt yf he knew he wold amend hys condicions he wold make hym his executoure & leue hym in his goodys so þ he wold promyle to praye fo: hys soule: & to fynde one dayly to syng fo: hym/ whyche tynge is perfo:me hys son there made a faythfull promyle. After þ thys mā made hym his executoure & dyed/ But after that hys sone kept luth ryot þ in lyort tyme he had wasted & spend all & had nothyng left but a hen & a cok that was hys faders. It fortunyd than that one of hys frendys came to hym & sayd he was so:ry þ he had wastyd is mych & askyd hym how he wolde pfo:un hys pmyle made to hys fader: þ he wold kepe one to syng fo: hym.

Chys yong man asweryd & sayd by god yet I wyll perfo:me my promyle/ fo: I wyll kepe thys same cok alyue styll and he wyll krowe eue:ry daye and so he shall syng eue:ry day fo: my faders soule/ & so I wyll perfo:me my promyle well ynough.

By thys ye may se that it is wysdome fo: a man to do good dedys hym self whyle he is here & not to trust to the prayer and promys of hys executours.

There was a mayde stode by a ryuers syde in her smok washyng clothys. And as she stoupyd o:st tynys her smokke cleuyd vntwene her buttockes/ By whome there came a trece scynge her and layde in spo:rt. Hayd mayde take hede fo: Bayard bytys on the byddyll. I say wys master frere quod the mayden he doth but wype hys mouth and we wyth ye wyll come & kyll hym.

By thys ye may se that a womans aswete is neuer to lyste.

Certayn man there was dwellynge in a towne callyd Gotaun
 which went to a fayre. iiii. myle of to by shepe/ & as he cam ouer
 a byrdege he met wth one of hys neybouris & told him whether he
 went/ & he askyd hym whych way he wold byrdege the/ whych sayd he wold
 byrdege the ouer the same byrdege/ nay quod the other mā but thou shalt not
 by god qd he but I wyll/ & other agayn laid he shuld not/ & he agayn laid
 he wold byrdege them ouer iⁿ pte of his teth & so fell at word/ & at the last
 to buffect that echc one knockyd other well about the heddis wth theyre
 fyllys. **C**o whom there cam a thyrd man which was a myner wyth a lak
 of mele vppō a horse a neybour of theys & partyd them & askyd the what
 was the cause of theyr varyaunce/ whych then the wyrd hym the matter &
 cause as ye haue harde/ **C**hys thyrd man the myner thought to rebuke
 theyr folyshnes with a familyer example & toke hys lak of mele from his
 hors bak & opnyd it & pouryd all the mele in the lak ouer the byrdege into
 the ronyng riuer wherby all the mele was lost & sayd thus. By my trouth
 neybouris because ye stryue for dypuyng ouer the byrdege thole thepe which
 be not yet bought nor wot not wher they be/ me thynktyh therfore there
 is curyn as mych wyte in your heddis as there is mele in my lak.

Chys tale shewyth you that some man takyth vppō hym to
 shew other men wylidome when he is but a sole hym self.

A man there man that came to confesse hym self to a gray frere &
 shoue him that he had layne with a yong gentilwomā & frere
 than askyd hym in what place/ & he said it was in a goodly chā
 ber all nyght iōg in a softe warme bed/ **C**he frere heryng that shuggyd
 in hys clothyys & sayd/ now by swete seynt fraunces then wast thou betye
 well at ease.

Chandeler beig a wydower dwellig at holborne byrge in lōdō
 had a fayre doughter/ whom a yōg gentylman of dauys Jnne
 woyd gretly to haue hys pleaiure of her/ whych by long lute to
 her made at p^last grautyd him & poyntyd hym to cōe vppō a night to her
 faders house in p^l euenyng & she wold conuey him into her chāber secretly
 whych was an inner chamber wythin her faders chāber/ **S**o accordyng to
 p^l pōitmet all thig was p^lormyd so p^l he lay wth her all nyght & made good
 there tyll about. iiii. a clok iⁿ p^l mōrnig/ at which time it fortunyd this yōg
 gētylmā fell a coughig/ whych cā vppō hym so sore p^l he couyd not refrayn

Thys yong wench then fering her fader that lay in the next chamber had hym go put hys hed in the draught lest y her fader shuld here him: which after her counsell rose in hys shytt & so dyd / but the because of the sauou: of the draught it causyd hym to cough much moze & louder than y wechis fader hard hym & askyd of hys vougher what man was that y coughid i her chamber / she answeryd & sayd no body. But euer thys ydg mā coughid still moze & moze whom the fader heyrng seyde / by good body hoze thou lpeft I wpll se who hys there & rose out of hys bed: ¶ Thys wench perceyving her fader ryfing cam to the gentylmā & sayd take hede sye to your self my fader comyth. Thys gentylman lot efly therwyth abalshyd wolde haue pullyd hys hed out of the draught hole whych was very streyte for hys hed that he pullyd the lege bozd by therwyth / & hangyng about hys neck ran vppon the fader beyng an o. d man & gaue hym a gret fall / & bare hym down & hurt hys arme / & openyd the doys & ra into y strete wyth y draught bozde about hys neck to ward dauys Inne as fast as he coude.

¶ Thys wech for fere ra out of her faders touic & ca not there a month after. Thys gentylman as he ran vppon holborne byrdege met w a colyers cart laden w colys where there was .ii. or .iii. saytysh hoys / which when they saw thys gentylman rōnyng start asyde & thre w down y cart wyth colys / & dre w it asyde & brake y cart rope / wherby the colys teu out some in one place some in an other / & after the hoys brake they tralyt & ran some toward synthfeld & some toward newgate that the colyer ra after them & was shoure & moze o: he coude get his horse to gedet agayn / By whych tyme the people of the strete weze rylen and ca to y liete & saw yt strawyd wyth colys euery onefor hys part gaderyd by the colys: that y most part of the colys were gone o: the colyer had got hys hoys. ¶ But durynge thys whyle the gētylman wēt thorow seynt andrews chyrchward toward dauys Inne / & there met wyth the sextē comyng to church to sig to morow mas: whych when he saw the gentylman in the churchyarde in hys shytt to the draught bozd about hys neck / had wēd it had bene a spryt: & cryed alas alas a spryt & ran bak agayn to hys house almost at y bartys & for fere was almost out of hys wytt y he was y wo: se halfe a yere after.

¶ Thys gentylman than because dauys Inne gatys were not open went on the bak syde & lept ouer the garden wall / but in lepyng the lege bozd so troubled hym thot he fell down in to the garden & had almost broke his neck & there ley still tyll y the p̄cipall cam in to the gardyn / whych when he saw hym ly there had wēd some man had be slayne & there call ouer y wall & durst not come nyche him tyll he had callyd by hys conmany / whych when many of the gentylmen wher come to gether / lokyd well vppō him and knew hym & after releuyd hym / But the bozde y was about hys neck

causyd his hed so to swell that they could not get it of tyll they were sayne to cutte it of with hatchettys. Thus was the woench well happyd / & for sere she can fro her fader. her faders arme was hurt the coly ar lost his colys the sexte was almost out of his voyt / & the gentylman had almost broke his nek

A marchantys wyfe ther was in bolwe parcyth in london some what slept in age to tohs her mayd cam on a sonday in leut after dynee & sayd maystres quod she they cryng at seynt Thomas of acres for ther shall be a sermō prechyd anon / to whom the maystres answerd & sayd mary god dys blyssyng on thy hart for watnyng me therof & because I slept not wel all this nyght I pray the bynng my stole with me for I wyll go thyder to loke whether I can take a nap there whyle the prest is prechyng

By this ye may se that many on goth to churche as moche for othe thyngys as for deuocyon.

Her was a certayn company of women gatheryd to geder in cōmynycacyon one happenyd thus to say her pyggys after they were farrowyd dyed and wolde not lyue and one olde wyfe of her accoyntance heryng her say so had her get a cockoldys hat and put the pyggys therein & whyle after they were farrowyd and they tholde lyue / whych wyfe interbyng to do after her counsell came to one of her gossypys and shewyd her what medecyne was thaugly her for her pyggys & prayd her to lend her her husbandys hat / whych answerd her angerly and sayd I wold thou knewst yt it is drabbe I haue none for my husbände is no cockold for I am a good woman and so lyke wyle every wyfe answerd her in lyke maner that she departed frome many of them in anger and skoldyng. But whan she sawe she coude get none she came agayne to her gossypys all angerly and sayd I haue gone round aboute to borrow a cockoldys hat and I can get none wherfore yf I lyue another yere I wyll haue one of myn own and be out of my neyghbours daunger

Q By this tale a man may lerne that it is more wysdome for a man to trust more to his owne stozz than to his neyghbours gentylnes.

Gentylman & a gentylwoman sat togeder talkyn whiche gentylman had gret payn in one of his toth. & happyd to say to the gētylwoman thus. My boys mastres I haue a toth i my hed which growyth me very sore wherfore I wold yt were in your tayle. She heryng hym sayng so. answerd thus. In good sayth syz yf your toth were in my tale it could do yt but lypyl good / but yf there be any thyng in my tale that can do your toth good I wold yt were in your toth.

Q By this ye may se that a womans answer is seldome to seke.

In the tyme of lent a welchman cam to be confessyd of hys curat. whych in hys cōfession sayd that he had kyllyd a freere / to whō the curat sayd he coude not assoyle hym / ycs qd the walchmā yf thou knewest all thou woldyst assoyle me well ynough / & when the curat had cōmandyd hym to shew hym all the case ye sayd thus mary ther wet .ii freers & I myght haue slayn them both yf I had lyst but I let the one skape therfore master curat set the tone agaynst the tother & then the offence ys not so great but ye may assoyle me well ynough.

C By this ye may se that dyuers menne haue so cypill & large cōsencyens that they thynke yf they do one good dede oz refrayne from the doynge of one cypill synne that yt ys a satysfaccyon for other synnis and offences.

There was a company of gētylmen in nozthātonshyre whych went to hunte for deere in the pozlews in the gollet be lyde stony stratford / Among which gētylmen ther was one whych had a walchman to his lycuaunte a good archer / whiche when they came to a place where they thought they shold haue game / they made a ston dyng and poyntyd thys welchman to stand by a tre nygh the hye way and bad hym in any wyse to take hede that he shot at no raskall noz medle nat with out it were a male & yf it were a male to spare not / wel qd this welchman let me alene. And whan this walchman had stande there a whyle he sawe moche deere cōmyng / as well of Hunteleere as of Raskall / but eur he let them go and toke no hede to them. **C** And within an howre after he sawe come rydyng in the hye way a man of the countrey whych had a boget hangynge at his sadyll bowe. And whan this walche man had espyed hym he bad hym stand & began to dyaue his bow and bad hym deliuer that lye tyll male that hynge at his sadell bowe / Thys man for fere of his lyfe was glad to delyuer hym his boget / & so dyd & than rode his way & was glad he was so esappyd. And whan this man of the countrey was gon thys welchman was very glad & went incontynent to seke his master & at last founde hym with his company / and whā he sawe hym he come to hym & sayd thus Master by cottys plit & her nayle I haue stande yonder thys two howrys and I cowd se neuce a male but a lytell male that a man had hangynge at his sadell bowe / & that I haue gotten / & lo here it is / and toke his master the boget whych he had taken away from the forsayd man / for the whych dede bothe the master & the seruant were aherwarde in great trouble.

C By thys ye may lerne yt ys gret foily for a master to put a seruant to that behyres wherof he can nothing skyll and wherin he hath nat be vlyd.

A yonge gentylman of the age of .xx. yere some whate dysposyd to myrth and game on a tyme talkyd with a gentylwoman which was ryght wyse and also mercy. this gentyl woman as she talkyd with hym happenyd to loke vppon hys berde / whiche was but yong and growen some what vppon the ouer lyppe and but lyttyll growen beneth as all yonge mennys berdys comonly vse to growe sayd to hym thus. Syr ye haue a berde aboue and none beneth. and he hearynge her say so / sayd in spozte / mastres ye haue a berde benethe and none aboue / mary quod she / then set the tone agaynst the tother / which answer made the gentylman so abashyd that he had not one worde to answer.

C Here was a certayn white frere which was a very glotton and a great nyggyn whiche had an vngcracyouse boy that cuer folowyd hym and bare hys cloke / and what for the freres glottony & for his cholishnes the boy where he went coude skant get mete inough for the frere wolde eet almoste all hym selfe. But on a tyme the frere made a sermon in the cōtrey wherin he touchyde very many myracles whiche cryst dyd afore his passyon amonge whiche he speccallye rehercyde the myracle that cryst dyd in fedynge fyue thousande people wyth the fyue louys of brede and with iij lyttell fyshys and thys freres boy which carryd not gretely for hys master hearynge hym say so and consyderyng that hys master was so great a churle and glotton answerd with a loude voyce that all the church heard & sayd by my trouth mayster. Then there were no freres there. whiche answer made all the people to fall on suche a lawghyng that for shame the frere wente out of the pulpet. and as for the freres boy he than departyd out of the church that the frere neuer saw hym after.

C By thys ye may se that it is honesty for a mā that is at mete to depart with suche as he hath to them that be present.

Ryche fraynklyng dwellyng in the countrey had a freer blyng to his howse of whom he coude neuer be ryd & had taryed with hym the space of a lenyght & neuer depart wherfore the fraynklyng beyng wery of hym / on a tyme / as he & his wyfe & this frere sat to gedet at supper saynyd hym selfe very angry with hys wyfe In somoche he sayd he wolde bete her. This frere pleyryng wel what they mēt sayd thus. master franklig I haue bene here this seuenyght when ye were frēdys & I wyll tary here this forty tēnyght lenger but I wyll se you frendys agayne or I go thys man perseyuyng that he coude no good nor wolde not depart by none honest meanys answeryd hi shortly & sayd by god freere but thor. shalte abyde here no lenger & toke hym by the shulders & thrust hym out of the dorys by violence.

¶ By this ye may se that he that wyll lette no good by example / nor good maner to hym the wyrd is worthy to be taught with open rebukes.

A free Lynnytout come into a pore manns house in the countrey and because this pore man thought this frere myght do hym some good he therfore thought to make hym good there / But bycawse hys wyfe wolde dresse hym no good mete for coste / he therfor at dyner tyme sayde thus / By god wyfe bycawse thou dyddest dresse me no good mete to my dyner / were it nat for master frere / thou sholdest haue half a dosen strepes **¶** say sit quod the frere **¶** I pray you spare nat for me / toherwith the wyf was angry & therfore at soupper she caused them to fare wors.

¶ By thys ye may se it is good polrey for gestys yf they wyll haue any good chere to pleas alway the wyfe of the howse.

¶ Here was a frere whiche though he were well letnyd yet he was callyd wycked of condycions whiche had a Gentyllmannys sonne to waite vpon hym and to teche hym to speke latyn. **¶** Thys frere came to thys chyldes fader dwelling in the contrey / and because this frere wold haue this Gentyllman to knowe that this chyld had metly well spent his tyme for the whyle he had bene with hym / he bad this chyld to make he in latyn shortly **¶** freres walke in the cloyster. **¶** This chyld halfe astonysd bycawse his master bad hym make this latyn so shortly answered at all aduentures and sayd **In circuitu impu ambulat.**

¶ In the teryne tyme a good old gentyllman being a lawret cam to london to the teryne & as he came he hapened to ouertake a frere which was som vnthyft & wet alone without his beuer toherfor this gentyllman asked this frere where was his beuer that shold kepe hym company and sayd it waa contrary to his relygion to go alone / and it wolde catole people to suppoise hym to be some apostata oz some vnthyft. **¶** By god syr quod the frere my felow comendeth hym vnto your mastershyp / who qd the gentyllman **¶** I knowe hym nat / than quod the frere to the gentyllman ye are the more to blame to aske for hym.

¶ By this tale ye may se that he that geueth counsel to an vnthyft and teareth hym his dutye shall haue oftentymes but a mocke for his labour.

¶ Here gentyllme cam into an Inne where a fayre woman was tapster toherfor as these thre sat ther making mery echone of the kyf sed her & made good pastyme & plesure howbeit one spake metlyly & sayd **¶** I can not se how this gentyllwoman is able to make pastyme & pleasure to vs all thre excepte that she were departed in thre partes. **¶** By my trouthe quod one of theyn / yf that she myght be so departed than **¶** I wolde chole for my parte her hed and her fayre face that **¶** I myght alway hyffe her

Then quod the secōd I wolde haue the best and hart for the lyeth her loue
 Then quod the thyrd then ther is nothyng lefte for me but the loynys butt
 tokyss & leggyss & I am content to haue yt for my parte. And when these ge
 tylmen had passyd the tyme ther by the space of one hour or ii they toke the
 leue & were goynge away but or thye went the thyrd man that had chosen
 the bely & the buttockys dyd kys the tapytter & bad her facewel what quod
 the fyrst mā that had chosen the face & the mouth why dost thou so thou dost
 me wronge to kys my parte that I haue chosen of her. Quod the other I
 pray the be not angry for I wolbe cōtent that thou shalt kys my part for it.

After there dwellyd a mery gentylman which had a cooke callyd
 I Thomas that was gretly dyscaisyd both the tothake & complaynd
 to his mayster thercof whiche sayd he had a boke of medycis & sayd
 he wolde loke vp his boke to se whether he could fynde any medecyn therfor
 it & so sende one of hys doughters to his study for his boke and incontynene
 lokyd vppon yt alonge season & than sayde thus to hys coke. Thomas quod
 he here is a medecyne for thy tothake & yt ys a charme but it wyll do you no
 good except ye knyle on your knee and aske yt for seynt charyte. Thys man
 glad to be relefyd of hys payne knelyd & sayd mayster for seint charyte let me
 haue that medecyne. Then quod thys gentylman knyle on your knees & say
 after me which knelyd doue and sayd after hym as he bad hym. Thys ge
 tylman began & sayd thus. The sone on the sonday The sone on the sonday
 quod thomas. The mone on the monday The mone on the monday. the try
 nyte on the trowday the trinyte on the trowday. The wite & the wednyday
 the wit on the wednyday. The holy holy thurseday The holy huly thuriday
 And all that fast on fryday and al that fast on fryday. Shute in thy mouthe
 on saterday. This Thomas coke heyrng his mayster thus mokkyng hym
 in an anger start vp & sayd by goddys body mokkyng churle I wyll neuer
 do the scrupce more. And wente forth to hys chāber to get hys gere to gedder
 to thentent to gon thens by & by. But what for the anger that he toke with
 hys master for the moke that he gaue hym & what for labour that he toke to
 gedder hys gere so shortly to gedder the payne of the tothake wente from hym
 incontynent that his master com to hym & made hym tary styll & tolde hym
 that hys charme was the cause of the ease of the payn of his tothake.

By this tale ye may se that anger oftrmys puttyth away bodely
 payne.

Scoler of Oxfoꝛd lately made maſter of arte come to the cytye of lo
A . don & in polys met with the ſayd mary gētylman of eker which was
 euer dyſpoſed to playe many merry piteantys with whome befoꝛe
 he had bene of famylier accoyntance and prayd hym to geue hym a ſerccnet
 tippet This gentylman moꝛe lyberall of promys than of gyft grantyd hym
 he ſholde haue one yf he woide come to his lodgyng to the ſigne of the bulle
 without byſhops gate in the next moꝛnyng at vi of the clocke. Thys ſco-
 ler thanked hym & foꝛ that myght departed to hys lodgyng in ſteetſtete / &
 in the moꝛnyng early as he poynted cam to hym to the ſigne of the bull / &
 non as this gentylman ſaw hym he bad hym go with hym in to the Cite &
 he ſholde be ſped anon / which incontynent went togeder tyll the cam in to
 ſeynt laurence churche in the Jury wher the gentylman eſpyed a preſt rauē
 ſhyd to maſſe & tolde the ſcoler that yonder is the preſte that hath the tippet
 foꝛ you & bade hym knele downe in the pewe & he wolde ſpeke to hym foꝛ it /
 And incontynent this gentylman went to the preſt and ſayd Syr here is a
 ſcoler and kynſman of myne greatly dyſeaſed with the chyncowgh. I pray
 yow when maſſe ys done grue hym iij draughtys of your chales. The preſt
 graūted hym & turned hym to the ſcoler and ſayd Syr I ſhall ſerue you as
 ſon as I haue ſayd maſſe. the ſcoler the tarped ſtyl & had the maſſe truſtig
 then whan the maſſe was done that the preſte wolde geue hym his tippet of
 ſerccnet. This gentylman in the meane whyle departed out of the church
 This preſt whan maſſe was don put wyne in the chalice & cam to the ſcoler
 kneeling in the pewe profferyng hym to drink of the chales. this ſcoler lokyd
 vpon hym & muled & ſayd / maſter perſon wherfoꝛe proſec ye me the chalycē
 mary quod the preſte foꝛ the gentylman tolde me ye were dyſeſyd with the
 chincough & prayd me therfoꝛe that foꝛ a medcyn ye myght drink of the chalis
 Nay by ſeynt mary quod the ſcoler he promyſyd me ye ſholdd deliuer me
 a tippet of ſerccnet. Nay ſayd the preſte he ſpake to me of no tippet / but he de-
 ſpyd me to grue you drink of the chales foꝛ the chyncough By goddys bo-
 dy quod the ſcoler he is as he was euer wont to be but a mockyng wretch / &
 euer I lyue I ſhall quyte it hym & ſo departed out of the church i greet āger

By thys tale ye may perceyue it were no wyſdom foꝛ a man to truſt to
 a man to do a thyrge that ys contrary to hys olde accuſtūmyd condycions.

Fortuned ther was a gret variaūce betwen the byſſhop of Dor
 which & one maſter Skelton a pore lauriat. In ſoinoch that the
 byſſhope commaūded hym that he ſholde nat come in at hys gates.
 This maſter ſkelton dyd abſent hym ſelfe foꝛ a longe ſeaſon but at the laſt
 he thought to do his duty to hym and ſtudryed wayes how he myght obtayn

the byshopps fauour and detemyned him selfe that he wold com to hi with
 some present & humble hym selfe to the byshop & gat a couple of felants and
 cam to the byshopps place & requyrd the porter he myght come in to speke
 wpth my lord. this porter knowyng hys lordys pleasure wolde not suffer
 hym to come in at the gatys/ wherfore this master skelton went on the bak
 syde to seke some other way to com in to the place. But the place was motid
 that he rowd se no waye to come ouer except in one place where there lay a
 longe tre ouer the motte in maner of a bydng that was fallyn downe with
 wynd wherfore this master skelton went a long bypon the tre to com ouer
 & when he was almost ouer hys fote slyppid for lake of sure sotynng & fell in
 to the motte by to the myddyl but at the last he reconcyrd hym selfe & a swel
 as he could dyed hym selfe agayn/ & sodenly cam to the byshop beyng in his
 hall then lately ryen from dynce which when he saw skelton comig sodely
 sayd to hym why thow chatyfe I wacnyd the thow sholdys neuer come yn
 at my gatys & charged my porter to kepe the owt. ¶ Forsoth my lord quod
 skelton though ye gaue suche charge & though your gatys be neuer so suerly
 kept/ yet it is no more possyble to kepe me owt/ of your dorys. than to kepe
 out crows or pyes for I can not in at your gatys. but I came ou the motte
 that I haue bene almost drownyd for my labour & shewd hys clothys how
 euyl he was arayed which causyd many that stode thereby to laugh a pace
 ¶ Then quod skelton yf it lyke your lordshipp I haue byought you a drisse
 to your supper a cople of felantys. ¶ Nay quod the byshop I defy the and thy
 felantys also And wreche as thou art pryke the out of my howle for I wyl
 none of thy gyft. How be it with as humble wordys as he could this skelton
 desyrd the byshop to be hys good lord & to take his lytyll gyft of hym But
 the byshop callyd hym dawce & sole often tymys & in no wyse wolde receyue
 that gyft. ¶ This Skelton than consydeyng that the byshop callyd hym sole
 so oft sayd to one of his fainplicers therby that though it were euyl to be cris-
 tynyd a sole yet it was moche worse to be confyrmyd a sole of suche a byshop
 for the name of confyrmacyō must nedes a byde therfore he ymagynyd how
 he might auoyd that cofyrmacio & mysyd a whyl & at the last sayd to the by-
 shop thus if your lordshipp knewe the namys of these felatys ye wold be cotēt
 to take them/ why captyf quod the byshop hastely & angerly what be theyze
 namys I woy my lord quod skelton this felant is callyd alpha. ys. primus
 the fyrst. & this is callyd ¶ that ys nouissimus the last. & for the moze playn
 vnderstandyng of my inide. ¶ If it plese your lordshipp to take them I pmyse
 you ¶ This Alpha is the fyrst that euer I gaue you & this ¶ is the last that
 euer I wyl gyue you whyl I lyue. at the which alwer al that wer by made
 gret laghter & al they desyrd the byshop to be good lord to hi for hys mercy
 conceptys at whose request or they went the byshop was cotēt to take hym

unto his fauour again.

¶ By thys ye may se that mery conceytes dothe a man moche more good than to frett hym selfe with anger and melancoly.

¶ A yoman of the kynges gard dwellyng in a byllage besyde london had a very fayre yonge wyfe. To whom a cartt of the towne a tal felowe resorted / & lay with her dyuers tymes whan her husband was from home / & so openly knowe that all the town spake therof / wherfor ther was a yong man of the towne well accoynted with this yema of gard that tolde hym that suche a carter had layne by his wyfe . To whome thys yeman of garde sayd & sware by godys body that yf he met hym it shold cost hym his lyfe. Whery quod the yong man yf ye go streyght euyn now the hie way ye shall ouertak hym dzyuig of a cartt labyn with hay toward london wherfore thys yeman of garde incontynent rode after thys carter / & within short space ouertoke hym & knew hym well ynough / & incontynent called the cartt to hym & sayd thus Sura I vnderstand that thou dost ly every night with my wyfe when I am from home This carter beyng no thyng afrayd of the other / answered ye macy what than / what than quod the yeman of garde / by goddes hart haddest thou na tolde me the trowth I wolde haue broken thy hede. And so the yeman of garde retourned and no hurte done noz stroke stryken noz profered.

¶ By thys ye may se that the greatest crakers somtyme whan it cometh to the prose be moste cowardys,

¶ A the towne of Bottelley dwelled a mylner whiche had a good homely wench to his doughter. whom a curat of the next towne louyd / and as the same went had her at his pleasure. ¶ But on a tyme this curat preched of these curyous wyues now a dayes / & whether it were for the nones oz whether it come out at all aduenturyrs he hapned to say thus in his sermo. ¶ Ye wyues ye be so curyous in all your warkes that ye wote nat what ye mene / but ye shold folowe our lady. For our lady was nothyng so curyous as ye be / but she was a good homly wenche lyke the mylners dought of bottellay. At which sayng all the parryshons made gret laughynge / & speccially they that knewe that he loued the same wenche.

¶ By thys ye may se it is gheat folp for a man that is suspected with any parison to prayle oz to name the same parison openly lest it byng hym for ther in sclauder.

Fole there was that dwellyd with agētylinā i the contray whiche was callyd a great tyraunt and an extorcyoner. But this fole layd his master metuelously because he cheryshyd hym so well.

A It happenyd vppon a sea lone one of the gentylmans seruauntys layde to the folc. as they talkyd of serimon matters/by my trowth Iak quod he wolde to god that thou and I werc both of vs in heuyn. May by lady quod the fole I wyll not go to heuyn for I had leuer go to hell than the other askyd hym why he had leuer go to hell By my trowth quod the fole for I wyll go with my mastec & I am sure my mastec shall go to hell. For euery man seyth he shall go to the deuill of hell therefore I wyll go thytther with hym.

C Here was a certayn ploughmannys sonne of the contrey of the age ofe .xvi. yeres that neuer come moche among company but al wey wēt to plough and husbandry/on a tyme this yong lad wēt to a weddyng with hys fader where he see one lute vppon a lute And when he came home agayne at nyght his moder askyd hym what spozte he hade at weddyng. This lad answeryd and layd by my trowth moder quod he ther was one that brought in a gosse betwene hys armys and tykled her so vppo the nek that she creakyd the swettest that euer I hard gosse creake in my lyfe

I In a matchauntys house in london there was a mayd whiche was gotten with chylde to whome the mastres of the house came & charged her to tell her who was the fader of the chylde. To whome the mayden answeryd forsoth no body/ why quod the maystres yt ys not possyble but some māne muste be the fader thereof. To whome the mayd layd/why mastres why may not I haue a chylde without a man as well as a hen to lay eggys without a cok.

C Here ye may se it is harde to fynde a woman without an excuse.

A Gentyllman there was dwellinge nygh kyngston vppon Temys. rydyng in the contrey wyth his seruaute which was not the most quykyst felow But rode alway sadly by hys mayster and hade very few wordys. Hys mayster layde to hym Iohn quod he why ry-

dyt so sadly I wold haue the tell me som meey talys to passe the tyme with
by my trowth master quod he I can tell no talys/ why quod the master caſt
not ſyng. no by my trowth quod hys ſeruaunt I cowd neuer ſyng in all my
lyfe/ why quod the maſter caſt thou tyme than By my trowth maſter quod
he I can not tell but yf ye wyll beginne to tyme I wyll ſollow as well as I
can by my trowth quod the maſter that is well layd than I wyll begyn to
make a tyme let me ſe howe well thou caſt folowoe/ ſo the maſter muſyd a
whyle and than began to tyme thus, Many mennys ſwannes ſwymmyns
in tomyns and ſo do myne. ¶ Then quod the ſeruaunt, And manny men
lye by other mennys wyues and ſo do I by thyne / what doſt hoꝝ ſon quod
the maſter/ by my trowth maſter nothyng quod he but make vp the tyme.
but quod the maſter I charge the tell me why thou ſayſt ſo/ foꝝ ſothe maſter
quod he foꝝ nothyng in the woꝝlde but to make vp your tyme. Then quod
the maſter yf thou do it foꝝ nothyng ellys I am concent/ So the maſter foꝝ
gaue hym his ſaynge all though he had ſayd trowth.

Bryghte in Hyddylſer had a ſeruaunt which had comyncted
a felony wherof he was endycted/ and becauſe the teryme dyꝝ
nye he feted he ſholde be ſhortly arayned therof & in ieoperdy
of his lyfe. wherfoꝝ in all the haſte ſent a letter by a walchynā
a ſeruaunt of hys vnto the kynges Juſtice of the kynges bench
requyꝝyng hym to owe his lawfull fauout to hys ſeruaunt and comāunded
hys ſeruaunt ſhortly to byꝝng he an anſwere/ This walche man came to
the cheſe Juſtice place and at the gate ſawe an ape ſyttynge there in a cote
made foꝝ hym as they uſe to apparel apys foꝝ dylport/ This walchynā dyꝝ
of hys cap & made curtely to the ape and ſayd my maſter recomēdeth hym
to my loꝝde your fader & ſendeth hym here a letter. Thys ape toke thys let
ter and opened it and loked thereon/ and after loked vpon the man makynge
many mookes and mowes as the properte of apys is to do/ this walchynā
becauſe he vnderſtoꝝde hym nat came agayn to his maſter accoꝝdyng to his
comāndement and ſayde he had deliuered the letter vnto my Loꝝde cheſe
Juſtyces ſonne whiche ſat at the gate in a furred cote/ Anone hys maſter aſ
ked hym what anſwere he had whiche ſayd he gaue hym an anſwere but it
was outhet French oꝝ Latyn foꝝ he vnderſtoꝝde hym nat/ but ſyꝝ quod he
ye nede nat to feare foꝝ I ſawe by his countenance ſo moche that I warant
you he wyll do your errand ſurely to my loꝝde hys fader. Thys gentylman
in truſt therof made none other labour. Foꝝ lacke wherof hys ſeruaunt that
had done the felony within two dayes after was rayned at the kynges ben
che & caſt and afterwarde hangyd.

By this ye may se that euey wyse man ought to take hede that he sende no folysh the seruant vpon a hasty messa- ge that is a mater of weyght.

A

Certaine felow there was which proffered a dagger to sell to a felowe of his whiche answered hym and sayde that he had right nought to geue hym therfor. wherfor the other sayd that he shold haue his dagger vpon condycyon that he shoulde geue and delyuer vnto hym therfore within vi. dayes after right nought / or els xl. shyllynges in moncy / wherto this other was content. This bargeyn thus agreyd he that sholde delyuer thys ryght nought toke no thought vntyll suche tyme that the day apoynted drewe nye. At the whiche tyme he began to Imagyne how he myght geue hym right nought. And fyrst of all he thought on a fedet / a strawe / a pynnes poynce / and suche other. But no thyngc could he deuise but that it was somwhat / wherfore he come home al sad & penyfe for sorow of lchynge of his xl. shyllynges / & could nouthet slepe nor take rest / wherof his wyfe beyng agreyd demaunded the cause of his heuynes / whiche at the last after many denayes tolde her all. well syz quod she let me here with alone & gete ye furthe a towne / and I shall handle this well ynough. This man solowynge his wyues counsell went forthe of the towne & let his wyfe shyft. This woman than henge vp an yertthen pot wherof the botom was out vpon the wall by a corde. And whan this other man come & asked for the good man she sayd that he was nat within / But Syz quod she I know your errand wel ynough / For I wote well ye wold haue of myn hulbonde xl. shyllynges because he can nat delyuer to you this day right nought / Therfore syz quod she put your hande into yonder potte and take your moncy / this man beyng glad thrust hir hande in suppolyng to haue taken xl. shyllynges of moncy & thrust his hand vp through by to the elbow / quod the wyfe than Syz what haue ye there. Hary quod he Ryght nought. Syz quod she than haue ye your bargeyn & than my hulbond hath contentyd you for his dagger accor dnyng to his promyse.

By this ye may se that often tymes a womans wyt at an exttempte is moche better than a manns.

here was a certayn limytout which went a mytuge to a certeyn
vylage wherin dwelled a certayn ryche man of whome he neuer
coude gette the valew of an halspeny/ yet he thought he wolde go
thyder agayn to assay theyn. And as he went thyderward the
wyfe stondynge at the doze perceyvinge hym comynge a farre of
thought that he wolde come thyder and by & by ran in & bad her chyldezen
standynge at the doze that yf the frere asked for her lay she was nat within
The frere saw her ran in and suspected the cause and come to the doze and
asked for the wyfe / the chyldezen as they were byddyn / sayde that she was
not within/ than stode he styl lokynge on the chyldezen/ and at the last he cal
led to hym the eldest & bad hym let him se his hande/ and whan he had sene
his hande **O** ihesu quod he what fortune for the is ordeyned/ Than called
he the seconde sonne to se his hande/ and his hande sene the frere sayde/ **O**
lord what a desteny is for the prepayed. Than loked he in the thyrde sonnes
hand/ suerly quod he thy desteny is hardest of all/ & therewith wente he his
way. The wyfe heyrnge these thynges sodenly ran out and called the frere
agayne/ and first made hym to come in/ and after to syt downe and set be
fore hym the best mete that she had/ and whan he had well etyn & Drunken
she besought hym to tell her the destenyes of her chyldezen/ which at the last
after many denayes tolde her that the fyrst sholde be a beggar. The second
a thiefe. The third an homycyd/ whiche she heyrng fell downe in a sowne &
toke it greuously. The frere comforted her and sayd/ that though these were
theyr fortune yet there myghte be remedy had. Than she besought hym of
his counsell. Than sayd the frere ye mult make the eldest that shalbe a beg
ger a frere. and the second that shalbe a thiefe a man of law/ & the thirde that
shalbe an homycyde/ a philycyon.

C By this ye may lerne that they that wyll come to
the speche or presence of any parson for theyr owne
cause they must fyrst endeuer theyme selfe to shewe
suche maters as those parsons moste deelyte in.

A Certeyn frere had a boy that euer was wont to bere this
freters money and on a tyme whan the boy was farre be
hynde his master as they two walked togeder by the way
there met a man the frere whiche knewe that the boy bare
the freters money and sayde. Now Mayster frere / shall
I byd thy boy hyc hym apace after the / he quod the frere

Chan went þ man to þ boy & sayd syre thy māyſter byddeth þ gyueth me xl. s. I wpll not quod the boy then called the man with an hye voyce to þ frere & sayd syr he sayth he wyl not/ then quod the frere bete hym/ & when the boy herde his māyſter ſay ſo he gauē the man. xl. pens.

¶ By this ye maye ſe it is foly for a man to ſay ye oz nay to a matter exce pt he knowe ſuerly what the matter is.

A Certayn bocher dwellyng in ſaynt Nicholas fleſhamels in London callyd Doule had a ſeruaūt callyd Peter. This Peter on a ſonday was at þ chitche heryng maſſe & one of his felawes whoſe name was Philip ſpencer was ſent to call hym at the comaundement of his māyſter. So it happened at the tyme that the curat prechyd. And in his ſermon touched many auctorytees of the holy ſcrypture. Amonge all the wordes of the pyſtell of ſaynt Doule ad philippennes/ that we be not onely bounde to beleue in cryſt but alſo to ſuffer for cryſtys ſake & ſayd theſe wordes in þ pulpet/ what ſayth Doule ad philippennes to this. This yō ge man þ was called Philip ſpencher had went he had ſpoken of hym an ſwered ſhortely & ſayd/ mary ſyr he bad Peter come home & take his parte of a podyng for he ſholde go for a calfe anone. The curat heryng this was abalſhyd & all the audyence made grete laugh ter.

¶ By this tale ye maye lerne that it is no token of a wyſe man to gyue a todayne anſwere to a queſtyō befoze that he knowe ſuerly what the matter is.

Where came a courtyer by a carter the whiche in deryſyon preyſed the carters bak legges and other members of his body metuelouſly/ whoſe geſtyng the carter perceyued & ſayd he had another properte than þ courtyer elpyed in hym/ & whan the courtyer had demaſided what it ſholde be/ he loked a ſyde ouer his ſholder vpon the courtyer & ſayd thus/ lo ſyr this is my properte. ¶ I haue a wall eye in my hed/ for I neuer loke ouer my ſholder this wyſe but I lyghtly elpye a knaue.

¶ By this tale a man maye ſe that he that vſed to deryde and mocke other folkys/ is ſomtyme hym ſelfe moze deryded & mocked.

Among mā of þ age of. xx. yere tude & vnlearnyd in þ tyme of lēt cā to his curat to be tofeſſyd whiche whē he was of his lyfe ſerched & examyned coude not ſay his Pater noſter/ wherf oze his cofeſs

four crozted hym to lerne his Vater nofter / & shewed hym what an holy & goodly prayer it was / & the effect therof / & the. vii. petyceons therein cōteyned. The fyrst petyceō begynneth. Vater nofter. ꝛc. ꝑ is to saye. O fader halowyd be thy name amōge mē in erth as amōge aūgels in heuen. The ii. Adueniat. ꝛc. Let thy kyngdome come & regne thou amonge vs men in erth as amonge aūgels in heuen. The. iii. Fiat. ꝛc. Make vs to fulfyl thy wyll here in erth as thy aūgels in heuen. The. iiii. Panē nostrū. ꝛc. Gyue vs out dayly sustenaūce alway & helpe vs as we gyue & helpe them ꝑ haue nede of vs. The. v. Dimitte. ꝛc. Forgyue vs our synnes done to the as we forgyue them ꝑ trespas agaynste vs. The. vi. Et ne nos. Let vs not be ouercome with euyll temptacyō. The. vii. Sed libera. ꝛc. But delyuer vs frō all euyll amen. ¶ And then his confessor after this expolycyō to hym made inioyned hym in penaūce to fast euery fryday bryde & water tyll he had his Vater nofter well & suffycyētly lerned. This yonge man mekely acceptyng his penaunce soddeparted & came home to one of his cōpanyons & sayd to his felow. so it is that my gostly fader hath gyuen me in penaūce to fast euery fryday bryde & water tyll I can say my Vater nofter / therfore I pray ꝑ teche me my Vater nofter / & by my trowth I shall therfore teche the a songe of Robyn hode that shall be worth. xx. of it.

¶ By this tale ye maye lerne to knowe the effect of the holy prayer of the Vater nofter.

A Certayn frere there was whiche vpo our lady day the Annūcyacyon made a sermon in the whyte frerys in London / and began his anteteme this wyse / Ave maria gracia plena dominus tecū / ꝛc. ¶ These wordes quod the frere were spoken by the aungel Gabryel to our lady when she cōceyued Cryst / whiche is as moche to say in our moder tōgue as all heyle Mary well thou be ꝑ sone of god is w the. And further more the aūgell sayd / thou shalt conceyue and bere a sone. And thou shalt call his name Iesum / and Elyzabeth thy swete colyn / she shall conceyue the swete saynt Iohā. And so procedyd styll in his Sermon in suche fond tyme that dyuers & many gentylmen of the court that were there begā to smyle & laugh. The frere ꝑ perceyuyng sayd thus Maysters I pray you harke I shall tel you a narracyō. ¶ There was oncs a yong preest ꝑ was not all ꝑ best clark sayd masse & rede a colect thus. Deus q̄ viginti filij tui ꝛc. Where he sholde haue sayd vnigeniti filij tui. ꝛc. ¶ And after whē masse was done there was suche a gentylmā as one of you at now ꝑ had herde

his masse came to y^e p^rest & sayd thus. Syr I pray you tell me how many sonnyes had god almyghty / quod y^e p^rest why aske you y^e. Mary syz quod y^e gentylman I suppose he had. x. sonnyes / for ye sayd ryght now. Deus qui viginti filii tui. The p^rest perceyving how y^e he derydyd hym answerde hym shortly & sayd thus. How many sonnyes so ever god almyghty had. I am sure y^e thou art none of them for y^e skornyst y^e worde of god. And so he sayd the frere in the pulpet. No more at ye none of y^e chylderē of god. For ye skorne & laugh at me now y^e p^reche to you the worde of god. which wordys made the gentylmen and all the other people laughe moche more thā they dyd before.

¶ By this tale a man may lerne to perceyue well y^e the best the wysp^re & y^e most holyp^re matter y^e is by found pronounciacyon & vtteraūce may be marryd / nor shall nor edyfy to y^e audyēce. Therefore every proces wolde be vtteryd with wordys & cōtenaūce cōuenient to the matter. ¶ Also yet by this tale they that be vnlearnyd in y^e latyn tongue maye knowe the sentence of the aue maria.

In a byllage in warwyck there there was a partye p^rest & though he were no gret clark nor graduat of y^e vnyuersyte / yet he p^reched to his partysons bpō a sonday / declaryng to thē. y. xii. artycles of the Crede. shewyng them that the fyrst artycle was to beleue in god the fader almyghty maker of heuen & erth. The second. To beleue in Iesu Cryste his onely sone our lord coequall with y^e fader in all thynges perteynyng to y^e deyte. The thyrz that he was cōceyvyd of the holy goost borne of the vyrgyn Mary. The fourth that he suffred deth vnder ponce pylate / & that he was crucyfyed dede & beryed. The fyft that he descendyd to hel & fet out y^e good sowlys y^e were in fayth & hope / and that he y^e thyrz day rose from deth to lyfe. The syrth he assendyd in to heuen to y^e ryght syde of god y^e fader wher he syttyth. The seuentyth y^e he shall come at the day of dome to Judge both vs that be quyk & them that be dede. The eyght to beleue in the holy goost equall god wth the fader & the sone. The nynt in holy chyrche Catholyke & in y^e holy comunyō of sayntys. The tenth. In y^e remyssiō of synnes. The leuynt In the resurreccyō generall of y^e body & soule. The twelfth In euerlastyng lyfe that god shall reward thē that be good. And sayd to his partysons further y^e thele artycles ye be bounde to beleue for they be trew & of aucto^ryte. And yf you beleue not me / thē loz a moze hurtē & luffy^re aucto^ryte / go your way to couentre / and there ye

ye shall se them all playd in corpus cristi playe.

¶ By redyng of this tale they ſ̄ vnderſtode no latyn inay lerne to k̄f̄id we the. xii. articles of the fayth.

A Limitour of the gray frerys in London whiche prechyd in a certayn byllage in the countrey in the tyme of his lymitacyō / & had but one ſermon which he had lerned by hart ſ̄ was of ſ̄ declaryng of the. x. cōmaūdemētes. The fyrſt to beleue in one god / & to honour hym aboue all thyng. The ſecōd to ſwere not in bayn by hym noz none other of his creatures. The thyrde to abſteyne from wordly operacyō on ſ̄ holy day thou & all thy ſeruauntys of whō thou haſt charge. The fourthe to hoꝝ noz thy parētyſ & helpe thē in theyꝝ neceſſyte. The fyfth to ſle no man in dede noz wyl noz foꝝ no hated hurte his body noz good name. The ſyxt to do no fornycacyō actual / noz by no vnlefull thought to deſyre no fleſhly delectacyō. The ſeuenth to ſtele noz deſyre no mānes goodes by theft robbery extorcyō / vſery / noz dyſceyt. The eyght to bere no falſe wytnesſe to hurt another / noz to tell no lyes / noz to ſay nothyng agaynſt trowthe. The nynt to couet noz deſyre no mānys goodys vnlefull. The tenth to couet noz to deſyre thy neyghbours wyfe foꝝ thyn owne appetyte vnlefully. ¶ And becauſe this frere had preched this ſermon ſo oft / one ſ̄ had hard it befoꝝe told the frerys ſeruaūt ſ̄ his mayſter was callyd frere Johā. x. cōmaūdemētes wherfoꝝ this ſeruaūt ſhewed ſ̄ frere his mayſter therof / and aduylſed hym to preche ſome ſermon of ſome other matter / foꝝ it greuyd hym to here his mayſter ſo deryded / & to be called frere Johā. x. cōmaūdemētyſ / foꝝ euery man knoweth what ye wyll ſay as ſoone as euer ye begyn bycauſe ye haue preched it ſo oft. ¶ Why than quod ſ̄ frere I am ſure thou knoweſt well whiche be ſ̄. x. cōmaūdemētyſ ſ̄ haſt harde thē ſo oft declaryd / ye ſyꝝ quod the ſeruaūt ſ̄ I do. Then quod the frere I praye the reherſe thē vnto me now. Hary quod ſ̄ ſeruaūt theſe be they. Pryde Couetyſe Slouth Enuy wyꝝath Glotony and Lechery.

¶ By redyng this tale ye maye lerne to knowe the. x. cōmaūdemētes and the. vii. dedely ſynnes.

The huſbande ſayde to his wyfe thus / wyfe by this candell I dreꝝdmed this nyght that I was a cokſcolde. To whome ſhe answered and ſayd huſbonde. By this byede ye are none. Thē ſayd he / wyfe ete the

brede. She answered & sayd to her husbände / then etc you the candell for you swate fyrst.

¶ By this a man may se that a womans answere is neuer to seke.

A woman demaūdyd a questyon of a yong chyld sonne vnto a mā of lawe of what craft his fader was / which chyld sayd his fader was a crafty man of lawe.

¶ By this tale a man may perceyue that sometyme peraduenture yōgs innocents speke truly bnauyled.

In a certayn parvsh chyrche in London after the olde lawdable & accustomed maner there was a frere in ynoz all though he were not the best clark nor coude not make the best sermon / yet by the lycence of the curat he there preched to the parvshous. Among the whiche audyence there was a wyfe at that tyme lypyll dysposyd to contemplacyō talkyd with a golyf of hers of other feminyne tales / so loud that the frere hard & somwhat was perturbed therwith. To whom therfore openly the frere spake & sayd. Thou woman there in the tawny gown / hold thy peace & leue thy babelyng thou troblyst the worde of god. ¶ This woman there with sodenly abassyd bycause y frere spake to her so openly y al y people her beheld answered shortly & sayd / I beshrewe hye hard that babelyd more of vs two. At y whyche sayng y people dyd laugh bycause they felt but lypyll frupte in his sermon.

¶ By this tale a man may lerne to be ware how he openly rebukyth a ny other & in what audyence lest it tourne to his owne repzofo.

In the rayne of the most myghty and byctoryous Wynce kynge Henry the. viii. cruel warre began betwene Englyshmen & Frenchmen / & Skottys. The Englyshmen were so myghty vpon y se that none other people of other realmys were able to resyst the / wherfore they toke many grete enterprys / & many shyppys / & many prysoners of other reynys y were theyz enmys. Among the which they happenyd on a sealon to take a skottys shyp. & dyuers skottys they slew & toke prysoners Among whom ther was a welchmā that had one of the skottys prysoner & bad hym that he shold do of his harnes / which to do the Skot was very loth. howbeyt for fere at y last he pullyd it of w an yuyll wyll / & sayde to

þ welchmā / yf thou wilt nedys haue my barnes take it there / & cast it ouer
the bozd in to the se. The welchman seyng that sayd. By Cottes blut & her
nayll. I shal make her fat it agayn. And toke hym by þ legges & cast hym
after ouer the bozd in to the se.

¶ By this tale a man maye learne þ he that is subget to another ought
to forlake his owne wyll / & folow his wyll & cōmaūdement þ so hath
subieccyon ouer hym / lest it tozne to his gretter hurt & damage.

There was a man that maryed a woman whiche hath grete cyches
& bewte / howe be it she had suche an impedymēt of nature that she
was dome and coude not speke / whiche thyng made hym full ofte to be
cyght pēslyfe & sad / wherfoze vpon a dave as he walkyd alone cyght heuy
in hart thynkig vpo his wyfe. There came one to hym & askyd hym what
was the cause of his heuynes / which answeryd that is was onely bycause
his wyfe was bozne dome. To whō this other sayd. I shall shewe þ soone
a remedy & a medycyn therfoze that is thus. So take an aspen lese & lay it
vnder her tōgue this nyght she beyng a slepe / & I warrant the þ she shall
speke on the morow / whiche man beyng glad of this medycyne preparyd
therfoze / & gatheryd aspen leues. Wherfoze he layd. iii. of them vnder her
tōge whē she was a slepe. And vpon þ morowe whē he hym self wakyd he
desyrous to know how his medycyne wroughte beyng in bed w her hede
maunded of her how she dyd / & sodenly she answeryd & sayd. I beshewe
your hart for wakynge me so erly / & so by vertew of þ medycyne she was
restozed to her speche. ¶ But in cōclusyon her speche so increasyd day by day
& she was so curst of cōdycyō that euery day she braulyd & chyde with her
husbande so moche þ at y last he was moze veryd and had moche moze tro
ble & dyssease with her shewed wordes then he had befoze whan she was
dome. ¶ Wherfoze as he walked another tyme alone he happened to mete
agayne with the same person that taught hym the sayde medycyne. And
sayde to hym this wyse. ¶ Syr ye taught me a medycyne but late to make
my dome wyfe to speke. Byddyng me laye an aspen lese vnder her tonge
when she slepte. And I layd. iii. aspen leues there. wherfoze now she spe
keth. But yet she speket so moche and so shrewdly that I am moze wery
of her now than I was befoze when she was dome. ¶ Wherfoze I praye
you teche me a medycyne to modyfy her that she speke not so moche.
¶ This other answeryd and sayd thus. Syr I am a deuyll of hell. But I
am one of them that haue leest powe there. Albeyt yet I haue power to
make a woman to speke. But yet yf a woman begyn ones to speke / I noz

all the dyuels in helle that haue the most powe be not able to make a wo-
man to be styll / nor to cause her to leue her spekyng.

¶ By this tale ye may note that a man of tymes desyrez and coueteth
to moche that thyng that of toznet h to his dyspleure.

One askyd a proctoure of the Arches lately before maryed why he
chase hym so lytell a wyfe / whiche answerde because he had a cert
sayng thus. Ex duobus malis minus malum est elidendum / that is
to saye in englyshe. Amonge euyl thynges the lest is to be cholen.

In the tyme of lente there cam two nonnyes to saynt Johns in lon-
don bycaule of the greate pardon there to be confeslyd. Of þ whi-
che nonnyes the one was a yonge lady & the other was olde. This
yonge lady chose fyrst her Confessoure / and confeslyd her that she had syn-
ned in Lechery. The confessoure asked w whom it was. She sayde it was
with a lusty Gallat. He demaüdyd where it was. She sayd in a pleasaunt
grene herber. He askyd further why it was. She sayd in þ mery moneth of
May. Then sayd þ confessour this wyfe. A fayre yonge lady / with a lusty
gallant / in a pleasaunt herber / in þ mery moneth of May / ye dyd but your
kynde. Now by my trouth god forgyue you & I do. ¶ And so she departed
and incontynent the olde nõne met with her askyng her how she lyked her
confessour / whiche sayde that he was the best gostly fader þeuet she hadde
and the most ealyt in penaunce geuyng. ¶ For cõfort wherof this other
nonne went to the same confessour. And shroue her lyke wyfe that she had
synned in Lechery. And he demaunded with whom / whiche sayde with an
olde frere / he askyd where. She sayd in her olde cloyster. He askyd what
season. She sayd in lent. Then the confessour sayd thus. ¶ An olde hore to
lye with an olde frere / in the olde cloyster / in the holy tyme of Lent. By
cokkys body ys god forgyue the yet wyll I neuer forgyue the. ¶ Whiche
wordys causyd her to departe all sad and soze abassyd.

¶ By this tale men may lerne that a byepouse acte is more abhomy-
nabie in one person than in an other / in one season than in an other and
in one place than in an other.

When the most noble and fortunat prynce kynge Edward of En-
glande made warre in fraunce with a greatte payssaunce and
Armye of Peopel. ¶ Whome the frenche kynge with a nother

grette host incointeryd. And when bothe þ̄ hostis shulde Joyne & the tūm
 pettis began to blow/a yong squyer of englonde rydyng on a lusty courler
 of whiche horse the noyse of þ̄ trūpetrys so prykkyd þ̄ courage þ̄ squyer
 coude not hym retayne/so that agaynst his wyll he ran vpon his enemys
 whiche squyer seyng none other remedy set his spere in the rest/and rode
 throughe the thykkyt of his enemys/ & inconclusyō had good fortune and
 saurd hymselfe alyue without hurt / & the englysh host folowed & had the
 byctory. And after when þ̄ felde was done this kyng Edward called the
 squyer/ & bad hym knele downe for he wolde make hym knyght / because þ̄
 he valyauntly was þ̄ men þ̄ day which with the most couragouse stomak
 aduenturyd fyrst vpon theyr enemys. To whom þ̄ squyre thus answerde:
 If it lyke your grace to make any body knyght therfore/ I beseeche you to
 make my horse knyght & not me / for certes it was his dede & not myne/ &
 full soze agaynst my wyll. Whiche answer the kyng herpunge refray-
 nyd to promote hym to the order of knyghthode/ reputyng hym in maner
 but a coward/ & euer after fauoryd hym the lesse.

By this tale a man may letne how it is wysdome for one that is in
 good credence to kepe hym therein/and in nowyle to dysable hymselfe
 to moche:

A yonge man late maryed to a wyfe thought it was good polycy
 to get the mastery of her in the begynnynge. Cam to her the pot
 lethyrige ouer þ̄ fyze all though the mete therin were not inougij
 sodenly comaundyd her to take the pot from the fyze. whyche answerd &
 sayde that þ̄ mete was not redy to ete. And he sayd agayne I wyll haue it
 taken of for my pleasure. This good woman loth yet to offend hym let þ̄
 pot besyde the fyze/as he had. And anon after he comaūded her to set the
 pot behynde the doze/ & she sayd therto agayne ye be not toyle therein. But
 he p̄ciely sayd it sholde be so as he bad. And she gentylly agayne dyd his
 comaūdemēt. This man yet not satisfyed comaūded her to set the pot a
 hygh vpon the hen roost/ what quod þ̄ wyf agayne I trow ye be mad. And
 he fyrerly than comaūded her to set it there ozels he sayd she sholde repēt
 She somewhat aferde to mone his pacience toke a ladder and set it to the
 roost/and wēt herself vpon the ladder and toke the pot in her hande prayeng
 her husbāde than to holde the ladder fast for slydyng whiche so dyd.
 And whēne the husbāde lokyd vpon and sawe the potte stande there
 an hyght he sayd thus. A s̄ now standyth the pot there as I wolde haue it

This wyfe herynge that sodenly pouryd the hote potage on his hed & sayd thus. And now bene the potage there as I wolde haue them.

By this tale men may se it is no wysdome for a man to attempte a meke womā's pacyēce to far lest it tozne to his owne hurte & dammage

A Certayne confessor in the holy tyme of lente inioyned his penitent to say dayly for his penaunce this prayer. *Agnus dei miserere mei* / whiche was as moche to saie in englyshe as y^e Lambe of god haue mercy vpon me. This penitens acceptynge his penaunce departed & that tyme twelue moneth after came agayne to be confessyd of the same cōfessoure whiche demaundyd of hym whether he had fulfyllid his penaunce that he hym inioynyd y^e last yere. And he sayd thus / ye syz I thank god I haue fulfyllid it / for I haue sayde thus to dawe moznyng and so dayly. The shepe of god haue mercy vpon me. To whom the confessor sayd. Nay I had y^e say *Agnus dei miserere mei* / that is y^e lambe of god haue mercy vpon me. Ye syz quod y^e penitent ye say trouth that was y^e laste yere / but now it is at twelue month syth / & it is a shepe by this tyme. Therfore I must nedys say now y^e shepe of god haue mercy vpon me.

By this tale ye may perceyue that yf holy scrypture be expownyd to rude Lay people onely in the lytterall scence. Peradventure it shal do but lytell good.

I Fourtuned dyuers to be in cōmunicacyon amonge whom there was a curate or a parysh prest & one Johan daw a paryshon of his whiche .ii. had cōmunicacyon moze busy than other in this maner. This prest thought y^e one myght not by felynge knowe one from another in the darke / Johan daw his paryshon of contrary opynyon layde with his curate for a wager .xl. pence. The herupon the parysh prest wyllynge to proue his wager wente to this Johan dawes house in the euenynge and sodenly gate hym to bed with his wyfe where whē he began to be lemt what desy. She felynge his crowne layde shortly with a loude voyce. By god thou art not Johan daw. That herynge her husband answerde. Thou sayst trouth wyfe I am here Johan daw. Therfore mayster person gyue me the money for ye haue lost your .xl. pence.

By this tale ye may lerne to perceyue yf it is no wysdome for a man for y^e couetouse of wynnynge of any wager to put in Jeoperty a thyng

that may tozme hym to grettec dysplaire.

A kyche frankelyn in þe contrey hauynge by his wyfe but one chyld and no mo for the grete affeccyon that he had to his sayde chyld founde hym at Oxford to scole by the space of .ii. or .iii. yere. This yonge scoller in a vocacyon tyme for his dysport came home to his fader. ¶ It fortunede afterwarde in a nyght the fader þe moder & the sayde yonge scoller syttinge at supper hauynge befoze them no more mete but onely a cople of chykyns the fader sayd this wyse. Sone so it is that I haue spent moch money vpon the to fynde þe to scole / wherfoze I haue grete desyre to know what hast lernyd. To whom þe sone answerde & sayde. Fader I haue studyed louestrye & by that scyence I can proue þe these .ii. chykyns in þe dyssh be thre chykyns. Mary sayd þe fader that wolde I fayne se. ¶ The scoller toke one of þe chykyns in his hand & sayd. Lo here is one chykyne / and incōtynent he toke both þe chykyns in his hand ioyntly & sayd here is .ii. chykyns and one & .ii. maketh .iii. Ergo here is .iii. chykyns. ¶ Then þe fader toke one of the chykyns to hymselfe and gaue another to his wyfe & sayd thus. Lo I wyll haue one of þe chykyns to my parte / & thy moder shall haue another & bycause of thy good argument thou shalt haue þe thyrde to thy supper / for thou gettest no more mete here at this tyme / whiche promple the fader kept & so the scoller went without his supper.

¶ By this tale men may se that it is grete foly to put one to scole to lette ne any subtyll scyence whiche hath no naturall wytte

A frere of london there was that on a sondaye moornyng parly in þe somer seasō came from Londō to Barnet to make a colacyon / & was there an houre befoze hys masse began / & bycause he wolde come to þe chyrch honestly / he went fyrst to an alehouse there to wypp his thoyss & to make hymself clenely. In the which house there were podyngis to selle / & dyuers folkys there bzekynge theyr faste & etyng podyngys. But þe frere brake his fast in a secretc place in þe same hous. ¶ This frere soone after came to the chyrch and by lycence of þe curat enteryd in to the pulpet to make a colacyon or sermon. And in his sermon there he rebukyde soze þe maner of them that vsyd to bzeke theyr fast on the sonday befoze hys masse & sayd it was called þe dyspuls blak bzekfast. And with that worde spekyng as he dyd cast his armys out to make his cōtēnaūce there fell a podynge out of his sleue / which he hymself had stole a lytel befoze in þe same alehouse

¶ when þe people sawe that & specially they þe brake theyz fast there þe same moornyng & knew wel that þe wyfe had compleyned how she had one of her podynges stolyn / they laughyd so moche at the frere þe he incōtynent went downe of the pulpet for shame.

¶ By this tale a man may se that whē a precher doth rebuke any sytyns or byce wherin he is knowē openly to be gylty hymself / suche prechyng shall lytell edyfy to the people.

A Certayne skoller ther was intendyng to be made prest whichs had nother grete wytte nor lernyng came to the bysshop to take orders / whos folyshnesse þe bysshop perceyving because he was a ryche mānes son wolde not very strongly appole hym but askyd hym this small questyon. Doe had. iij. sonnes / Sem / Cham & Japhet / now tell me quod þe bysshop wo was Japhetis fader & thou shalt haue orders. Then layd þe scoler By my trouthe my lord I pray you pardō me. For I neuer lernyd but lytell of the byble. Then quod the bysshop / go home & come agayn & soyle me this questyon & thou shalt haue orders. ¶ This scoler so departed & came home to his fader & shewde hym þe cause of the hynderaunce of his orders. ¶ His fader beyng angry at his folyshnes thought to teche hym þe solucyon of this questyon by a famplier example & called his spany eis befoze hym & sayd thus / thou knowyst well Coll my dogge hath these iij. whelpys Ryg / Cryg / & Cryboll Must not Coll my dog nedys be Syze to tryboll. Then quod the scoler by god fader ye saye trouthe let me alone now / ye shall se me do well ynough þe nexte tyme. wherfore on þe mozowe he wente to þe bysshop agayne & sayd he coud soyle his questyon. Then sayd the bysshop Doe had. iij. sonnes Sem Cham & Japhet / now tell me who was Japhetys fader Whary syz quod þe scoler yf it please your lordshyp Col my faders dog.

¶ By this tale a man may lerne that it is but lost tyme to teche a fole any thyng whych hath no wytt to perceyue it.

I Fortuned so that a frere late in the euenyng desyred lodgyngs of a pooze man of the countrey / the whiche for lake of other lodgyngs glad to herborowe the frere lodgyd hym in his owne bed. And after he and his wyfe. The frere beyng a sleepe came and lay in the same bedde. ¶ And in the moornyng after the pooze man rose and wente to the marketh leuyng the frere in þe bedde with his wyfe

And as he went he smyled & laughyd to hymselfe / wherefore his neighbours demaunded of hym why he so smyled / he answered & sayd I laugh to thynke how shamefast the frere shall be when he waketh / whom I left in bedde with my wyfe.

By this tale a man may lerne that he that ouerhotyth hymself doth folyshly yet he is moze folie to shewe it openly.

Somtyme there dwellyd a prest in Streteforth bypon auyne of small lernynge whiche vndeoutrly sange masse / & often tymes thwyse or one day. So it happened on a tyme after his secōde mas was done in shote rey not a myle from Streteforth there mete with hym dyuers merchauit men whiche wolde haue harde masse / & desyred hym to synge masse and he sholde haue a grote / whiche answered them & sayd Syr I wyl say masse no moze this day / but I wyl say you. ii. gospels for one grote / & that is dog chepe a masse in ony place in englonde.

By this tale a man may se that they that be rude & vnlernyd regard but lytell the meryt & goodnes of holy prayer.

ACourtyer & a frere happenyd to mete togyder in a fery bote & in cōnyuycacyon betwene them fell at wordys angry & dyspleasyd eche with other / & fought & strogled togyder / so that at the last the courtyer cast the frere ouer the bote / so was the frere drowned. The feryman whiche had ben a man of warre the most parte of his lyfe before and seynge the frere was so drowned & gon sayde thus to the courtyer / I beshewe thy hart thou sholdest haue tatyed & foughte with hym a lande for nowe thou hast caused me to lese an halfpeny for my fare.

By this tale a man may se that he is accustomed in bycyous & cruel company shall lose that noble vertew to haue pyte & compassyon vpon his neyghoure.

APrecher in the pulpet whiche prechyd the worde of god / & among other matters spake of mennys soullys & sayd they were so meruelous & so subtyll þa thousand soullys myght daūce in the space of a nayle of a mannyys synger / amonge whiche audyence there was a merry concepted felowe of small deuocyon that answered and sayd thus / mayster doctoꝝ yf that a thousande soullys may daunce on a mannyys nayle I pray you tell then where shall the pyper stande.

By this tale a man may se that it is but foly to shewe or to teche betew to them that haue no pleasure noꝝ mynde ther to.

In london there was a certayn artyfycer hauyng a fayre wyf to whos a lusty galāt made putfute to accomplishe his pleasur. This womā

denyenge shewde the matter binto her hulbande / whiche mouyd therwith
 had his wyfe to appoynte hym a tyme to come secretly to lye with her all
 night. And w gret krakys & othes sware þ agaynst his lyf execept coming
 he wolde be redy harnelyd & wolde put hym in ieoperdy of his comyng he
 wolde make hym a grete amendys. This nyght was them appoynted at
 whiche tyme this courtyer came at his howze & entred into the chaumber
 set his two handsworde downe & sayde these wordes. Stand thou there
 thou swozde the deth of .iii. men. ¶ This hulbande lyege vnder þ bed in
 harnes heryng these wordes lay styl for fere. The courtyer anone gat hym
 to bed with the wyfe aboute his pzenpelyd besynes / and with in an houre
 or .ii. the hulbande beyng wery of lyege began to remoue hym / the cour
 tyer that herynge askyd the wyfe what thyng that was þ remouyd vn
 der þ bed / whiche exculyng þ matter sayde it was a lytell shepe that was
 wounte dayly to go about the hous & the hulbande þ herynge anone cryed
 ble as it had ben a shepe. ¶ And so in conclusyon when þ courtyer saw his ty
 me he rose & kyssed the wyfe & toke his leue & departyd. And as soone as he
 was gone the hulbande arose / & when the wyfe lokyd on hym somwhat a
 balshyd she began to make a sad countenauce & sayde Alas syr why dyd ye
 not ryle & play the man as ye sayde ye wolde / whiche answerde and sayde
 why dame dydest thou not here hym say that his swozde had ben the dethe
 of .iii. men / & I had ben a fole than yf þ I had put my selfe in ieopardy to
 haue ben the fourth. Then sayd the wyfe thus / but syr spake not I wysely
 then when I sayd ye were a shepe / yes quod þ hulbande. But than dyd not
 I moze wysely dame when that I cryed ble.

¶ By this ye maye se that he is not wyle that wyll put his confy
 dens to moche byon these grete crakers whiche oftymes wyll do
 but lytell when it comyth to the poynt.

¶ Here was a shomaker syttinge in his shop þ sawe a colyer come by
 thought to deryde hym by cause he was so blacke / askyd hym what
 thydynges were in hell and how the deuyll sayted. To whome the colyer
 sayde / the deuyll faced well when I sawe hym last for he was rydyng
 forthe and tarped but for a soloter to pluk on his botis.

¶ By this ye maye se that he that byyth to deryde othe folkys is
 somtyme hymselfe moze derydyd and mokkyd.

Ifynde wyrt amonge olde gestys how god made saynt peter porter of heuen/ and that god of his goodnes soone after his passyon suffered many men to come to the kyngdome of heuen with small deseruyng/ at whiche tyme there was in heuen a grete company of welchmen/ whiche with thyr krakynge & babelynge troubled all the other: wherfore god sayd to saynt peter y he was wery of them/ & that he wolde fayne haue them out of heuen. To whome saynt Peter sayde good lord I warrant you y shalbe shortly done wherfore saynt peter went out of heuengatys & cryed w a loude voyce Cause bove/ y is as moche to say as rotyd chese/ whiche thyng y welchmen heryng ran out of heuyn a gret pace. And when saynt Peter sawe them al out he sodenly went in to heuen and lobbyd the doze and so sparryd all the welchmen out.

By this ye may se that it is no wysdome for a man to loue oz to set his mynde to moche vpon any delycate oz wordly pleasure wherby he shall lose the celestiyall & eternall Joye.

Two knyghtes there were whiche went to a stondyng felde w theyz pryce. But one of them was cofessyd befoze he went/ but the other wet in to y felde wout shryft oz repentaunce/ afterward this pryce wa y feld & had y byctoyre y day/ wherfore he y was cofessyd came to y pryce & askyd an offyce & sayd he had deseruyd it for he had don good seruyce & aduentured that day as far as ony man in y felde/ to who the other y was vncofessyd answeryd and sayd nay by the mas I am more worthy to haue a rewarde than he/ for he aduenturyd but his body for your sake for he durst not go to y felde tyl he was cofessyd/ but as for me I dyd iuyd both body lyfe & soule for your sake/ for I went to the felde without cofessyon oz repentaunce.

ACertayn mylner ther was which had dyuers podyys of elis wher was good stoz of elys/ wherfore y pson of y town which lokyd like a holy ma dyuers & many tymis stalle many of the in so moch y he had left few oz none behind him/ wherfore this milner seyng his elis stolyn & wist not by who cam to y sayd pson & desirid hym to curse for the y pson sayd he wolde. & y next soday ca in to y pulpet w book bell & cadell & pceuyng there were none in y chirche y vnderstode latyn sayd thus/ he y stalle y milners elis laudate dñm de celis but he y stalle y gret elis graudeat ipse in celis/ ther w put out y candell who syz quod y mylner no more for this sauce is sharp ynough for hym.

By this ye may se that some curatys that loke full holly be but deseyblers & ypocrytis.

Awelchemā on a tyme went to chirche to here mas whiche hapenyd to come in euyn at y factyng time when he had hard y mas to y ende he wet home wher one of his felowes askyd hym whether he had sene god almighty to day which answerd & sayd nay but I saw one cl. s. better than he

By this ye maye se that they be euyl brought vp haue but lytyll deuocyon to p:ay and vertew:

UPon a tyme certayn women in the countrey were appoynted to de-
ryde and mokke a frere a lymytour that vsyd moche to bysyt them
wherupon one of them a lityll befoze that the frere came kyllled an hog &
foz dysport seyde it vnder the bozde after the maner of a corse and tolde the
frere it was her good mā and desyred hym to say dirige foz his soule wher
foze the frere and his sclaue began Placebo and Dirige and so forth sayd
the seruyse full deuotoly which the wyues so heryng/ coude not refrayne
them selve from laughynge and wente in to a lityll patler to laugh mo-
re at theyr plesure. These frerys somwhat suspected the cause and quykly
oz that y women were ware lokyd vnder the bozde and spyed that it was
an hog / sodenly toke it bytwene them and bare it homeward as fast they
myght. The women seyng that ran after the frere and cryed come agayn
mayster frere come agayne and let it allone / nay by my sayth quod y fre-
re he is a bzoder of oures and therfoze he must nedys be buryed in oure cloy-
ster / and so the frerys gate the hog.

UBy this ye may se that they that vse to deryde and mokke other som-
tyme it tozyth to theyr one losse and damage.

ACertayne prest there was that dwellyd in y countrey which was
not very lernyd. Therfoze on Ester euyng he set his boy to y prest
of the next town y was .ii. myle from thens to know what masse
he sholde synge on y morowe. This boy came to the sayd prest and dyd his
maysters errāde to hym. Then quod the prest tel thy mayster that he must
synge to morow of the resurrexion / and furthermore quod he yf thou hap
to forget it tel thy mayster that it begynneth w a gret k. and shewed hym
the masse booke where it was wyzten Resurrexi. ac. This boy than wente
home agayne and all the way as he went he clateryd styll. Resurrexi Re-
surrexi / but at y last he hapenyd to forget it clene and whē he came home
his mayster askyd hym what masse he sholde synge on y morowe. By my
troth mayster quod the boy I haue forgotten it / but he had me tell you it be-
gā w a gret. k. By god quod the prest I trowe thou sayest trewth foz now
I remember well it muste be requiem eternam / foz god almyghty dyed as
on yester day & now we must say masse foz his soule.

UBy this ye may se that when one sole sendyth another sole on his er-
rand of tentymes the besynes is folyshly spede.

ASkoler of Drenford whiche had studyed y iudycyals of astrono-
my o a tyme was rydyng by y way whiche cā by a herd mā & inquy-
rid of hym how far it was to y next town / syz qd y herd mā ye ha-
ue notthyd past a myle & a half / but syz qd he ye nede to ryde a pace foz ye
shal haue a hour of rayner ye cōe thyder / what qd y skoler y is not sofoz he
re is no token of rayn foz all y cloudys be both sayz & clere / by god syz qd y

herd mā but ye shall fynd it so. The skoler then rode forth his way & or he had ryden half a myle forther there fel a good showre of rayn that the skoler was well walschyd and wete to þ skyn/ þ skoler then tournyd his horse and rode agayne to the herdman & desyred hym to teche hym that connyng nay quod þ herdman I wyll not teche you my connyng for nought/ thā the skoler profferyd hym. xl. shyllingys to teche hym that connyng/ the herde man after he had receyued his money sayde thus. Syr se you not yoder dun a kow with the whyte face/ yes quod the skoler. Suerly quod þ herdman whē she daūsyth and holdyth by her tayle it shal haue a showre of rayne within halfe an howre after.

By this ye may se þ the connyng of herdman & shepardes as touchyng alteracyōs of wedders is moze sure than þ iudycyallys of Astronomy.

In a certayn town ther was a ryche man that lay on his deth bed at poynte of deth whiche chargyd his executours to dele for his soule a certayn sōme of money in pence & on this condicyon chargyd them as þ wolde answere afoze. God that euery poze man that came to them & tolde a trewe tale sholde haue a peny & they that sayd a fals thyng sholde haue none/ & in the dole tyme there came one whiche sayd þ god was a good man/ quod þ executours thou shalt haue a peny for thou sayst truth. & none came another & said þ deuyil was a good man quod the executours there thou lyest therfore thou shalt haue nere a peny. At last came one to þ executours & sayd thus/ ye shall gyue me nere a peny/ which wordys made the executours amasyd and toke a duplement whether they shold gyue hym the peny or no.

By this ye may se it is wysdome for Juggys in deutefull matters of law to beware of hasty iugement.

A mā askyd his neybour which was but late maryed to a wydow how he agreyd with his wyfe for he sayd þ her fyrst husbād and she coud neuer agre by god quod þ other we agre meruelous wel I pray þ how so/ mary quod þ other I shall tell þ/ when I am mery she is mery/ & when I am sad she is sad/ for whē I go out of my dooris I am mery to go from her & so is she/ & when I come in agayne I am sad & so is she.

In þ tyme of byltyacyō a bysshop whiche was somewhat lecherous & had got many chylidre preparyd to come to a prestes house to se what rule he kept which prest had a lemā in his house called Ede & by her had. ii. oz. iii. smale chylidre in short space/ but agayn þ bysshop comyng þ prest pparyd a roome to hyde his lemā & his chylidre ouer in þ rofe of his hall/ & whē þ bysshop was come & set at dynet in þ same hal hauyng. r. of his owne chylidre about hym this prest which coud speke lytell latyn or none bad the bysshop in latyn to ete saynge Comede episcope. This womā in the rofe of the house herynge the prest say so had wente he had callyd her

byddynge her com EDee & answered shortly & sayd Mall I byynge my chylderen w me also. This bysshop hereynge this broz tua sicut vitis abundans in lateribus domus tue. The prest the half analysed answered shortly and sayd filii tui sicut nouelle olyuarum in circuitu mensae tue.

By this ye may se that they that haue but small lernynge somtyme speke truely bynadydyd.

One wednesday in y moztynge was a curat of a chyrch whiche had made good chere the nyght afore & lyttyn by late & came to y chyrche to here cofessyon to whom there came a woman / and amonge other thyngys she cofessed her that she had stolyn a pot. But than because of grete watche that this prest had / he there sodenly felle a slepe / and whē this woman sawe hym not wyllyng to here her she rose vp & wēt her way / & anon another woman kneled downe to the same prest & began to say benedicite wherwith this prest sodenly wakyd wenynge she had ben the other woma & sayd al angerly / what art thou now at benedicite agayne tell me what dydest thou when thou hadyst stolyn the pot.

Some after one mayster whyttintō had bydyed a colege on a nyght as he slept he dzemyd that he sad in his church & many folkys ther also / & further he dzemyd y he sawe our lady in the same chyrch w a glas of goodly oyntement in her hand goynge to one askyng hym what he had done for her sake / whiche sayd that he had sayd our ladys lauter euery day wherfore she gaue hym a lypyll of the oyle. And anon he went to another askyng hym what he had done for her sake which sayd that he had sayd. ii. ladys lauters euery day / wherfore our lady gaue hym more of y oyntement than she gaue y other. This mayster whyttentō then thought that when our ldy sholde come to hym she wolde gyue hym all the hole glas because y he had bydyed such a gret colege & was very glad in his mynd. But whē our lady cam to hym she asked hym what he had suffered for her sake / which wordys made hym gretly abassyd because he had nothyng to say for hym selfe / & so he dzemyd that for all the gret dede of byldyng of y sayd Colege he had no parte of y goodly oyntement.

¶ By this ye may se that to suffer for goddys sake is more mecytorious than to gyue gret goodys.

A certayne bysshop appoynted to go on vysytacyon to a prestys hous and because he wolde haue the prest do but lypell cost vpon hym he bad hym dzesse but lypell mete sayng thus in latyn. *Preparas mihi modicum* This prest which vnderstode hym not halfe wel had a horse called modicum wherfore he thought to obtayne the bysshops fauour & agaynst y bysshops comyng kplied his horse that was called modicum wherof the bysshop & his seruantes etc yt which whē y bysshop knew afterward was gretly displeid

¶ By this ye may se that many a sole doth moche cost which hath but lypell thak for his laboure.

A Certayne maltman of colbroke whiche was a very conetous
wreche and had no pleasure but onely to get money came to Lon
don to sell his malt and broughte with hym .iiii. capons & there
reseyuyd .iiii. oz. v. li. for malte and put it in a lytell purs tyed to his cote
and after wente aboute the strettyes to sell his capons whoin a pollyng fe
lowe that was a dycter and an vnthryft had espyed and Imagyned how
he myght begyle the man other of his capons oz of his money and came to
this maltman in the street berynge these capons in his hande and askyd
hym how he wolde sell his capons and when he had shewyd hym the pryse
of them he bad hym go with hym to his mayster and he wolde shew them
to his mayster and he wolde cause hym to haue money for them wherto he
agreed. This Poller wente to the cardynalls hat in lomberdys strete &
when he came to the doze he toke the capons from the maltman and bad
hym tary at the doze tyll he had shewed his mayster and he wolde come
agayn to hym and brynge hym his money for them. This poller when he
had gotten the capons wente in to the house and wente thowowe the other
bak entre in to Cornhyll and soo toke the capons with hym / and when
this maltman had stond there a good season he askd one of the tauerners
where the man was that had the Capons to shewe to his mayster / may.
quod the tauerner I can not tell the here is nother mayster nor man in
this house for this entre here is a comen hye way and gooth in to cornhyll
I am sure he is gone a weye with thy capos. This maltman herynge that
ran thowowe the entre in to cornhyll and asayd for a felowe in a tawny cote
that had capons in his hand. But no man coude tell hym whiche waye he
was gone and soo the maltman losse his capons and after wente in to his
Inne all heuy and sade and toke his horse to thentent to ryde home.

This poller by that tyme had chaungyd his rayment and borowyd a fur
ryd gobone and came to the maltman syttinge on horseback and sayd thus
good man me thought I harde the inquire euyn now for one in a tawny co
te that had stolyn from thy .iiii. capos yf thou wylt gyue me a quart of wy
ne go with me and I shall brynge y to a place where he syttyth drynkyng
with other felowes & had y capons in his hande. This maltman beyng
glad therof graūtyd hym to gyue hym the wyne bycause he semyd to be an
honest man / and went w hym vnto the dagger in chepe. This poller then
sayd to hym go thy way streyght to the end of y long entre & there thou shalt
se whether it be he oz no & I wyl holde thy horse here tyll thou come agayn
This maltman thynkyng to fynde the felow with his capos wēt in & left
his horse with the other at the doze. And as loone as he was gon in to the
house this poller lad the horse awaye in to his owne lodgyng. This malt
man inqueryd in the house for his felowe with the capons but no man

coude tell hym no tydyngys of suche man / wherfore he came agayne to y^e doze all sad & lokyd for hym y^e had his hors to kepe / & bycause he sawe hym not he askyd dyuers there for hym / & some sayd they sawe hym & some sayde they sawe hym not / but no man coude tell whiche waye he was gone wherfore he wente home to his Anne moze sad thā he was before / wherfore his host gaue hym coucell to get hym home & beware how he trustyd any men in londo. This maltman seyng none other cōfort went his wy way home ward. ¶ This poller which lnyngeryd alway there aboute the Anne hard / tell that the maltman was goyng homeward a fote apparelyd hym lyke a mannys prentyle & gat a lytell boget stuffyd full of stones on his bake & wente before hym to charyng crosse & tarped tyll y^e maltman came / & askyd hym whether he wente whiche sayd to Colbroke. Mary quod y^e other I am glad therof for I must goo to braynforde to my mayster to bere hym money which I haue in my boget & I wolde be glad of cōpany. This maltman bycause of his owne money was glad of his cōpany / & so they agreed & wente togyder a whyle. At the last this poller went somewhat before to kynghtbryge & sat vpon y^e brydge & restyd hym with his boget on his bak / & when he sawe y^e maltmā almost at hym he let his boget fall ouer y^e brydge in to y^e water. & incontynent start vp & sayd to y^e maltman alas I haue let my boget fal in to y^e water & there is .xl. li. of money therein / yf thou wylt wade in to y^e water & go seke it & get it me agayne I shall gyue y^e. xii. pence for thy labour / this maltman hauyng pyte of his losse & also glad to get the .xii. pence plukyd of his hole cote & shyrt & wadyd into y^e water to seke for the boget. And in y^e mene whyle this poller gote his clothys & cote wher to the purs of money was tyde & lepte ouer the hedge & wente to westmyrster. ¶ This maltman within a whyle after with grete payne & depe wadyng founde y^e boget & came out of the water & sawe not his felowe there & sawe that his clothys & money were not there as he left them suspectyd y^e matter and openyd the boget and than founde nothyng therein but stonys cryed out lyke a mad man and ran all nakyd to london agayne and sayde alas alas helpe oz I shall be stolen. For my capons be stolen. My hors is stolen. My money and clothys be stolen and I shall be stolen myself. And so ran aboute the stretys in london nakyd & mad cryenge alway I shall be stole. I shall be stolen. And so contynuyd mad durynge his lyfe & so dyed lyke a wretche to the vtter dysstruccyon of hymselfe & shame to all his kyn.

¶ By this ye may se that many a couetouse wretch y^e louyd his good better than god and lettyth his mynde inordynatly thereon by the ryghte iugment of god of tymes comyth to a miserable and shamyfull ende.

A welchman dwellynge in englonde fortunēd to stele an englyssh mans cok & sette it on y^e fyze to leth wherfoze this englysshman suspectyng y^e welchmā cam in to his house & saue y^e cok setyng on y^e fyze & sayd to y^e welchmā thus. Syr this is my cok. Mary qd y^e welchmā & yf it be thyne y^e shalt haue thy parte of it / nay quod y^e englysshmā y^e is not ynough. By cottes blut & her nayle quod y^e welchmā yf her be not ynough now her wyll be ynough anone for her hath a good fyze vnder her.

Certayne of y^e bycars of poulys dysposyd to be mery on a sondaye at the masse tyme sent another mad felowe of they^r accoyntaūce vnto a folysshe dronken preste to gyue hym a botell / whiche man met with the preste vpon the top of y^e stayys by y^e chaūcell doze & spake to hym & sayde thus. Syr my mayster hath lend you a botel to put your dynke in by cause ye can kepe none in your braynes. This preste therewith beyng very angry all sodenly toke the botell & with his fote flange it downe in to y^e body of the chyrche vpon the gentylmens hedes.

A Certayne Jury in the counte of Wyddelset was inpaneld for y^e kynge to inquere of all indytementes murders & felonyes. The persons of this pannel were folysshe couetous & vnlearned / for who so euer wolde gyue thē a grote they wolde assyne & verfy his byll whethere it were true or fals wout any other profe or euidence / wherfoze one y^e was a mery cōceptyd felowe perceyuyng they^r smale cōcyence & grette couetousnes put in a byll intytuled after this maner. Inquiratur pro dño cegi li Iesus nazarenus furatus est vnū asinū ad equitandum in egiptū / & gaue thē a grote & delyzed y^e it myght be verfyed. The sayd Jury whiche looked all on y^e grote & nothyng on y^e byll as was they^r vse wrote billa vera on y^e bak therof which byll when it was presentyd into y^e court whē y^e Juggys looked theron they sayd opely befoze all y^e people lo syz here is y^e merueloust verdyt y^e euer was presentyd by any inquest for here they haue indyted Iesus of Nazareth for stelyng of an asse which whē y^e people hard it / it made thē both to laugh & to wōder at y^e folyshnes & shāful piuri of thē of y^e equeste.

By this ye may se it is grete parell to enpanell any iuroous vpon any equest whiche be folysh & haue but small concyence.

In a certayn parrysh a frere prechyd / and in his sermon he rebuked them y^e rode on y^e sonday / euer lokyng vpon one man y^e was botyd & spurryd redy to ryde. This man perceyuyng y^e all y^e people notyt hym sodenly half in anger answerde y^e frere thus / why prechyst y^e so moch agaynst them y^e ryde on y^e sonday for cryst hymselfe dyde ryde on palme sōday / as thou knowyst well it is wyrtē in holy scrypture. To whō y^e frere sodely answerd & sayd thus / but I pray y^e what cā therof was he not hāgid on y^e fryday after which herynge all y^e people in y^e church fell on laughyng

There was a certayne man that had two sonnys vnlvke of condycy-
 ons. For the eldyt was lusty and quyke and vsyd moche to ryse erly
 and walke in to the feldys/ than was the yonger slowe and vnlusty and
 vsyd to lye in bed as longe as he myght. So on a daye the elder as he was
 wonte rose erly and walkyd in to the feldys and there by fortune he foun-
 de a purs of money and brought it home to his fader. His fader when
 he had it wente streyght to his other sone yet lyenge then in his bed & sayd
 to hym. **T**hou slogarde quod he seyst thou not thyne elder broder how he
 by his erly ryfynge had found a purs with money whereby we shalbe grete-
 ly holpen all oure lyfe/ whyle thou sluggynge in thy bed dost no good but
 slepe. He then wylt not what to sey but answeryd shortly and sayd fader
 quod he yf he that hath lost the purs and money had lyne in his bed that la-
 me tyme that he lost it as I do now my broder had founde no purs nor mo-
 ney to daye.

By this ye may se that they that be accustomyd in vyce and syn
 wy! alway fynd one excuse or other to cloke there with theyr vyce
 and vnthyftynes.

A Certayn wyfe there was whiche was somewhat fayre and as all
 women be y be y fayre was somewhat proude of her bewty/ & as
 she and her mayd sat togeder she as one that was desyrous to be
 pryfelyd sayd to her thus. I fayth Ione how tynkyst thou am I not a fayre
 wyfe/ yes by my trowth maystres quod she ye be the fayrest that euer was
 except our lady/ why by Cryst quod y maystres though our lady were good
 yet she was not so fayre as men speke of.

By this ye may se it is harde to fynde a bewtyoule woman with-
 out pryde.

A Certayne alderman of London there was lately dysceased whi-
 che now shall be nameles whiche was very couetouse as well
 befoze he was maryed as after/ for when he was bacheler euer
 when his hosen were broken so that he coude were them no longer for
 shame then wolde he cutte them of by the knee and putte on a payre of
 ledder bulskyns on his bare leggys whiche wolde laste hym a two or thre
 yere. Furthermoze it was his maner when he was a bacheler euery
 nyght where that he was to borowe a candel sende to brynge hym home

whiche he wolde alway put in a chest that he had at his chamber. So that
 by that tyme he was marryed / he had a cheste of cardels endis that wayd
 two or thre hondzed weyghte. ¶ Some after that he was marryed to a ryg
 che wydowe and than folkys thought he wolde be better than he was be-
 fore. But so it happenyd that a gentylman gaue hym a pasty of an harte
 whiche euery day he caused to be sette on the table for securyce / howbeit he
 wolde neuer for mygynshyp let it be openyd / so that it was a moneth or
 vi. wekys or euer it was touched. At whiche tyme it fortunyd a man of his
 accouetaunce beyng there often and seyng this pasty neuer to be ope-
 nyd sayde syz by my trowth I wyll tame your pasty / whiche openyd þe pa-
 sty and incontynent lepte out. iii. or. iiii. myce vpon other gentylmens tre
 thowys whiche had crept in at an hole vnderne the bottam and hadde
 etyn vp all the mete therein. Also this alderman was of suche condreyon þ
 he wolde here. ii. or. iii. massys euery daye / and whan any pore folke came
 to begge of hym he wolde rebuke them and say that they dyde lette hym in
 hetynge of them so that he wolde neuer gyue peny in almys. And on a tyme
 as he sat at saynt Thomas of Aeres hetynge masse he sawe a yonge begyn-
 ner a detour of his that owyd hym. xx. s. whiche as sone as he sawe hym
 he commaunded one of his seruauntes to get a sergvaunt & to acrest hym
 whiche yonge man inmedyately after was acrestyd / and whan he was in
 the counter he desyred dyuers of his frendys to intrete with this Alderma-
 n for dayes of payment whiche men in the moornynge after came to this Al-
 derman knelyng at masse & intretyd hym for this man desyrynge hym to
 take dayes of paymēt whiche answered them thus. I praye you trouble me
 not now for I haue harde one masse all redy & I wyll here an other or I
 medle with worldly matters. But yf ye haue the money here I wyll take
 th: now or elles I pray you speke to me no more / and so these men coude
 get no other answer. And this Alderman kept this yonge man styll in pry-
 son tyll at the laste he there dyed. And so he causyd lykewyse dyuers other
 to dye in pylson and wolde neuer forgyue them / wherfore afterward this
 Alderman dyed sodenly wherfore dyuers & many were glad of his deth.

A Nozthen man there was whiche wente to seke hym a securee.
 So it happenyd that he came to a lordys place whiche lord than
 had war w another lord. This lord thā askyd this nozthe mā yf
 he durst fyght yf by goddys byes qd þe nozthe mā þ I dare for I is al hart

wherupon the lord retyrned hym in to his seruyce. So after it happenyd
 þ̄ this lord sholde go fyght with his enmyes w̄ whom also wēt this noꝝ
 thēman which shortly was smytē in þ̄ hele w̄ an arrow wherfoze he incō-
 tynctly fell downe a almost dede wherfoze one of his felaws sayd art thou
 he þ̄ art all hart and for so lityll a stroke in the hele now art almost dede.
 To whom he answeryd & sayd by goddes sale I is hard hed/leggs/body
 helys & all/therfoze ought not one to fere when he is ityken in þ̄ hart.

In a certayn towne there was a wyfe somewhat agyd that had be-
 ryed her husband whose name was callyd John/whom she loued
 so tenderly in his lyfe that after his deth she causyd an ymage of
 tymbre to be made in yfage and person as lyke to hym as coude be/whi-
 che ymage all day longe lay vnder her bed and euery nyght she causyd her
 mayde to wzap it in a shete & lay it in her bed & callyd it olde John. This
 wyfe also had a p̄tyle whose name was John/which John wolde saye
 haue weddyd his maystres not for no grete pleatur but onely for her good
 bycause she was ryche/wherfoz he imaginyd how he nught obtayn his pur-
 pose & spake to þ̄ mayde of þ̄ hous & desyryd her to lay hym in his maystres
 bed for one nyght in stede of the pycture/& promysed her a rewarde for her
 labour/which mayd ouer nyght wzappyd þ̄ sayd yōg mā in a shete & layd
 hym in his maystres bed as she was wot to lay þ̄ pycture. ¶ This wydow
 was wont euery nyght befoze she slept & dyuers tymes whē she wakyd to
 kys the sayd pycture of old John/wherfoze þ̄ sayd nyght she kysyd þ̄ sayd
 yōg mā beleuyng that she had kyst þ̄ pycture/& he sodely start & toke her
 in his arms and so well plesed her then/that olde John stōm thēs forth
 was clene out of her mynde & was cōtent þ̄ this yōge John sholde lye w̄
 her styl all þ̄ nyght & þ̄ the pycture of olde John sholde lye styl vnder þ̄ bed
 for a thyng of nought. After this in þ̄ moznyng this wydow intendyng
 to plesē this yōg John which had made her so good pastyme all the nyght
 had her mayd go dresse some good mete for theyz brekefast to fest therwith
 her yōg John. this mayd whā she had lōge sought for wood to dres þ̄ sayd
 mete told her mastres þ̄ she coude fynd no wood þ̄ was dry except onely þ̄ pic-
 ture of old John ȳ lye th vnder þ̄ bed/ thē qd þ̄ wyf agayn/ fath hym down
 & lay hym on þ̄ fyze for I se well he wyll neuer dome good noz he wyll ne-
 uer do better seruyce though I kepe hym neuer so longe. So the mayd by
 her cōmaudemēt fet the pycture of old John frō vnder þ̄ bed & therwith
 made good fyze & dresyd þ̄ brekefast/& so olde John was cast out for nought
 & ozent & from thens forth yōg John occupyed his place.

¶ By this tale ye may se it is no wysdome for a mā to kepe longe oz to
 chere the that thyng þ̄ is able to do no pleasure noz seruyce.

¶ Finis.

Thus endeth the booke of a. C. mery
 talys. Empryntyd at London at the signe of
 the Maymayd At Dowlyys gate next
 to chepe syde. The yere
 of our Lorde. M. v. C.
 .xxvi. The .xxii.
 day of Nouēber.

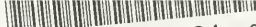


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