



PAIS Book Dept.

No. **G. 401.73**

The Public Library of the City of Boston.






British Museum
Natural History Dept. London

Jan 14.

2000. 1000. 1000. 1000. 1000.



Digitized by the Internet Archive
in 2016

<https://archive.org/details/myrrourdyscrypcy00goss>

The myrrour:

& dyscrypcyon of the worlde With many metuaylles,
& the viticyences As Gramayre / Rethorike wyth the arte of memorye /
Logyke / Geometrye / wyth the standarde of mesure & weyght / and the
knowlege how a man shoide meure londe / borde / & tymbre / and than
Arismetryke wyth the maner of accouites and rekenynges by cyfers / and
than Musyke / and Astronomye / with many other profytable and pleiant
comodytes.



Jesus Christ in the Church

u

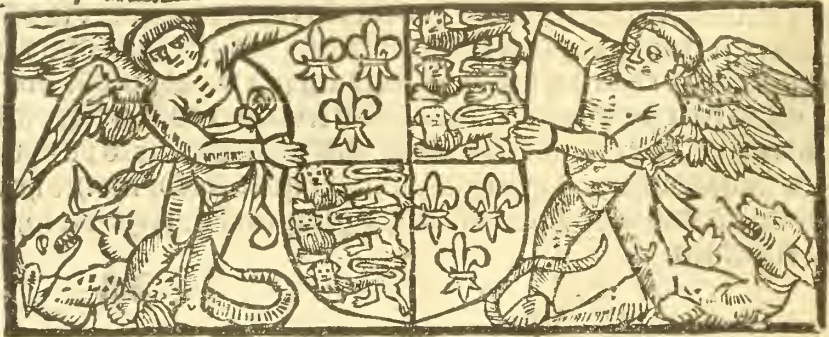
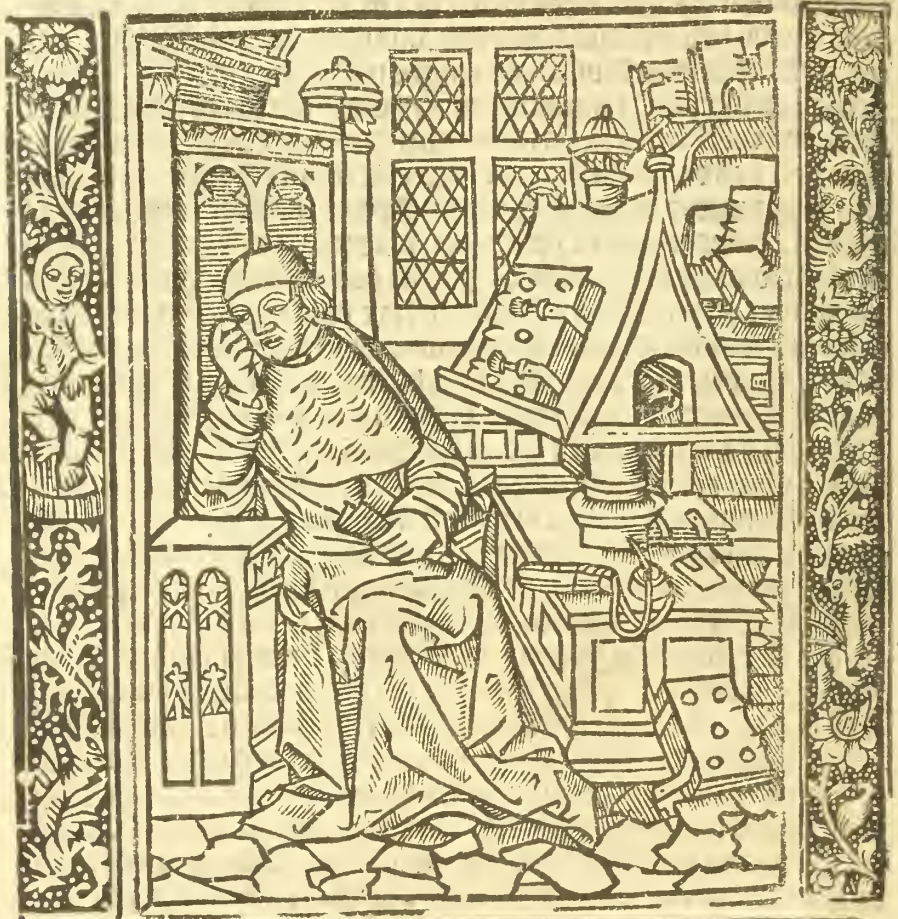
xx G 40173



CThe prologue/

On syderynge that wordes be perysshynge / bayne / and also forgetfull / and wytynges dwell and abyde permanent / as *Trede / Vox auditaperit / littera scripta manet* / These thynges haue caused that the saytes and dedes of auncyent men ben set by declaracyon in fayre and adourned volumes / to the endethat scyences / and artes lerned foude of thynges passed myght be had in perpetuall memory and remembraunce / for the hartes of nobles in eschewynge ckydlenes at suchetyme as they haue none other vertuouse belynes on hande ought to exceyse the in redynge / studynge / and bysytynge the noble saytes and dedes of the sage and wyle mē somtyme traiaulynge in profytable vertues / of whom it happety oftethat some be enclyned to bysytte the bokes treatynge of scyences partytuler / and other to rede and bysytte bokes spekyng of saytes of armes / of loue / or other merueylous hystories / And amonge all other bokes this present boke which is called the ymage or myrroure of the worlde / ought to be bysytte and knowen / by cause it treateth of the worlde and of the wonderfull deuylō therof / in which boke a man reasnable mayse and vnderstande moze clerer by the bysytynge and saynge of it / and the figures therein / the sytuacyon and mouynge of the firmament and how the vnyuersall erth hāgeth in the mydes of the same / as the chapytres here folowynge shal moze clerly shewe and declare to you which sayde boke was translated out of Laten into frenche by the ordynauce of the noble duke John of Berry and Auvergne the yere of our lord. *M. C. c. l. v.* And now at this tyme translated out of frenche into englysh / humbly requyrynge all them that shal fynde any faulte to correce and amēd it where as they shall on fynde / but who is by goodes grace wyll compysle and vnderstande the substance of this present volume for to lerne to knowe how by the wyll of our lord the worlde was by hym created and accompylhed / and the cause wherefore it was by hym establyshhed / whereof the debonaire lord hath done to vs so grete grace that we euer ben bounde to gyue hym laude and woostyp / or els we had not ben woorth ony thyng nor of no valew /

Chan lette vs praye the maker and creature of all thynges to departhe of the same that we may lerne / that we may haue to partyt science and knowlege of god that we maye gette therby the helthe of our soules / and to be parteners of his glozy euerlastynge & without ende in heuen.





Here beginneth the table of the rubrics of this present volume/

And speketh fyrst of the power and purpasse of god. capitulo. primo.

Wherfore god made & created the worlde/ ca. ii.

Wherfore god formed man to hys semblaunce/ capitulo iii.

Wherfore god made not man suche as he myghte not synne/ Capitulo. iiii.

Wherfore and how the seven Artes Lyberall were founde and of theyr ordre/ ca. v.

Of thre maner of people and how clergy cam fyrst into fraunce/ capitulo. vi.

And fyrst speketh of gramayre. ca. vii.

And after of retoryke. ca. viii.

After of logyke. ca. ix.

After of geometry. ca. x.

After of arismetrike. ca. xi.

After of musyke. ca. xii.

And han of Astronomy. ca. xiii.

And after it speketh of nature how she worketh and what she is capitulo. xiiii.

Of the fourme of the firmament. capitulo. xv.

How the foure elementes ben sette. capitulo. xvi.

How the erthe holdeth hym ryghtein the myddle of the worlde. capitulo. xvii.

What the roundenes of the erthe is. ca. xviii.

Wherfore god madethe world round/ capitulo. xix.

Of the mouyng of the heuen and of the vii. planetes and of the iij. cylnes of the erthe vnto the regard of heuen/ ca. xx.

Here endeth the first partye of the Rubryces/ of this present booke/

Here begynneth the seconde partye of the Ru
bryces of this present boke.

F irst declareth how the erthe is deuoyded.	Ca. i.
W hat partye the erth may be enhabyted/	Capl ^o . ii.
A lterit spiketh of paradys terrestre & hys.iii.flodes/	Ca. .lii.
O f the regyons of ynde & of thynge founde there/	Ca. .liii.
O f the dyuersytees beyng in the laade of ynde/	Ca. .lv.
O f the serpyntes & of the beestes of Inde/	Ca. .lvi.
O f the precyous stones and of the great vertue wch growe in the realme of Inde.	Capitulo. .lvii.
O f the londes and contrees of Inde/	Ca. .lviii.
O f the fylles that ben founde in Inde/	Ca. .lix.
O f the trees that be in Inde & of theyr fruyte.	Ca. .lx.
O f Europe and of hys contrees/	Ca. .lxi.
O f Austrike & his regyons and contrees.	Ca. .lxii.
O f dyuerse Isles of the see/	Capitulo/ .lxiii.
O f the dyuersytees that ben in europe and austrike.	Ca. .lxiiii.
O f the maner and condycyon of beestes of the same contrees, Capitulo/	.lxv/
O f the maner of the byrdes of the same contrees.	Ca. .lxvi.
O f the dyuersytees of somme comyn thynge	Capitulo. .lxvii.
T o know wher hel is sette & what it is.	Ca. .lxviii.
H ow the water renneth by the erthe/	Ca. .lix.
H ow the freshe water / & salt / hote / and poisoned sourd.	Ca. .lxx.
O f dyuerse fontayns that fource in the erthe/	Capitulo. .lxxi.
W herfore & how the erth quaueth & trembleth.	Ca. .lxxii.
H ow the water of the see becometh salte/	Ca. .lxxiii.
O f the ayre and of his nature.	Ca. .lxxiiii.
H ow the cloudes and raynes come comenly/	Ca. .lxxv.
O f the frostes & snowes.	ca. .lxxvi.
O f hayll and tēpeaks/	Capitulo. .lxxvii.
O f lychtynge and thonders.	Capitulo. .lxxviii.
H ow to knowe how the wyndes growe/	capitulo/ .lxxix.
O f the fyre & the sterres wch semeto falle/	Ca. .lxxx.
O f the pure ayer and how the .viij. planets ben sette/	ca. .lxxxi.
H ow the .viij. planets gyue names to the .viij. dayes.	ca. .lxxxii.
O f the toznyng of the tymament and of the sterres/	ca. .lxxxiii.

Here endeth the seconde partye of the table of
the Rubryces of this present boke/

H ere begynneth the thyrde parte of the table of this present booke		
F irst how the daye and the nyght come.	Ca.	primo
W herfoze men se no sterres by day lyght/	ca	ii.
W hy men se not the sonne by nyghte.	ca.	.iii.
W hy the mone receyueth dyuersly her lyght & clernes.	ca.	iiii.
H ow the eclipfes of the mone come.	ca.	v
O f the eclipfes of the sonne.	ca.	vi.
O f the eclipse that felle at the dethe of our lozde.	ca.	vii.
O f the vertue of the heuen and of the sterres.	ca.	viii.
W herfore and why the worlde was measured.	ca.	ix.
O f kynge Cholomeus and of other phylosophers.	ca.	x.
H ow the scryptures and scyences were sauued agaynst the flode/ capitulo.		xi.
O f them that found the scyence and clergy after the flode.	ca.	xii.
H ere after is sayde in substauce of the meruayles that byrgyll made by astronomy in his tyme by his wyttz.	ca.	xiii
W herfoze money was made	ca.	xiiii
O f the phylosophers that went thughe the worlde	ca.	xv.
W hat thyng is phylosophy & of the answere that plato made/ Ca.		xvi.
H ow moche the erthe hath of heyght, how moche in circuyte & how thyeke in the myddly/	Capitulo.	xvii/
H ow moche the mone and the sonne haue eche of them of theyr propze heyghte/	Capitulo.	xviii
O f the heyghte and gretenes of the sterres/	ca.	xix.
O f the nombre of the sterres/	ca.	xx.
O f the gretenes of the firmament and of heuen that is aboue/ Capitulo.		xxi.
O f heuen Crystalyne and heuen imperial.	Ca.	xxii.
O f celestyall paradys	Capl°.	xxiii.
A fter thys foloweth the Recapitulacyon of the thynges afoz sayd Capitulo.		xxiiii.

Here endeth the table of the Rubrycs
of thys present booke/

1870
1871
1872
1873
1874
1875
1876
1877
1878
1879
1880
1881
1882
1883
1884
1885
1886
1887
1888
1889
1890
1891
1892
1893
1894
1895
1896
1897
1898
1899
1900

THE UNIVERSITY OF CHICAGO
LIBRARY

Here begynneth the booke callyd the myrroure of the worlde. And
treateth fyrst of the power and purssauce of god/
Capitulo p̄mo.

Wought to know that whan our lord god had made
the worlde/ & that he had made all thinges of nought
he had no nede of it. For as moche hadde he before/
as he had afterward. Certaynly god was tofore/ and
shal be incessantly after without ende/ and without
begynnynge/ Than he shal nothyng amende ne be the better/ for
hym fayled neuer ony thyng/ he seeth all/ hereth all/ knoweth all/
And holde th al thyng in hys hond. He had neuer hunger ne thirst
tyme/ ne day/ ne hour/ but abyde th contynually in all good/ For to
hym ne apparteyneth soon ne late/ And of al them that euer were/
that ben/ and shal be/ haue alway ben and shal be tofore his eyes
as well the ferre as the nere/ And the euyl as the good/ he saw as
well the worlde ere it was made and fourmed as he dothe nowe at
this dape/ And yf he had neuer made the worlde/ as moche
had he ben than worth/ and of as great valew as he euer myght
haue be. For other wyse he myght not be god. yf he knewe not
saw not/ and herde not all that myght be/ And yf he were not so he
sholde be lackyng and not myghty of euery thyng. And of so
moche he was and sholde be a mortall man/ but his nature was not
suche/ For he is god entyerly and hooll without begynnynge and
without ende/ Nothyng is to hym newe ne olde/ Al well and good
thynges ben hys by ryght. And by nature goon & retourne ageyn
to hym/ For fro hym al thinges cometh & procedeth/ And retozning
to hym in holdyng the ryght waye. He retcheth neuer of ony harme
For his bounte is all pure/ clene/ hole and clere without any espece
of euyl/ Certes all euyls ben to hym cotraryous/ And therfore it
is pure necessity that they withdraw them vnder hym & fro all hys
goodnes for it is nothyng but donge and ordure/ whiche muste
nedes descende in to the depest/ And the good thynges muste nedes
goe vpyward tofore the souerayne creatour whiche is clere net and
pure/ And the synnes which ben obscure/ horryble/ and derke abo-
ue all other thyng leuen the goode which is about and auale and
goe down/ For so behoueth it to be by reason and nature/ Al unlyke
wyse as we see the ordure of the wynn that is put in the vessel. and
the soule departeth fro the clere/ In suche wyse as the good and
clere abyde th aboue/ And the lies whiche is the ordure abyde th byneth/
b.i.

in the bottom / as infect & not good. And the good wyne that is abo-
 ue abydeth alway clere and fyne / And that which is not good that
 is benethe in the bottom abydeth alway obscure / fowle / and black /
 & so moch the more as the wine is good & more clere. so moch more
 reteyneth the lye more of fylthe and obscure / thus is it of the good
 & euyl / For the euyl must descēd in to places horrible & dark / & ful of
 al sorow and bytternes / And so moch more as the good shyneth to-
 fore god and the more it ioyeth / so moch the more sorow and derke-
 nes is in hell / where it is contynually and shall be as longe as god
 shall be in heuen / where as god hath all goodnes tofore hym and al-
 way shall haue without payn / without trauail / and without grief
 or enoy he hath al / and all he enlumyneth without any defaut and
 without ony terme / god may make al thyng / and all deffete or br-
 make without chaungynge hym selfe in ony thyng that may be /
 For he may all and conceyueth al / There is nothyng that may hurt
 hym / he is establed without any meuyng / And al meuynges meue
 of hym / An hondred thousand yere mount not to hym so moche as
 the thousand part of one only hour of this world / ne to al them that
 be in heuen / of which the leste that abydeth there hath more ioye in
 an hour onely and of deduit / solas / gladnes / & of honour of which
 he shall neuer be weryneful / than ony man may thynke / ne knowe
 ne esteeme in this worlde in an hondred thousande yere yf he myght
 so longe lyue and endure / though he were the most subtil man that
 euer was bozne or shall be / though he thought the best he myghte
Of this so great and Inestimable glory is god the veray and so-
 uerayn lord without ony other / as god that all knoweth and all se-
 eth / al that euer hath ben / al that is / that euer shall be / and al that
 belongeth to hym / Hym sayled neuer ony thyng that is good / he
 hath them alway tofore hym / For there was neuer ony good thyng
 ne neuer shall be / But that it was portrayed tofore hym / befo-
 re the creation of the worde / Now shall ye here why & wherefore god
 created and made the worlde /

Wherfore god made and created the worlde /
 Capitulo

ii.



Odd ma-
de & crea-
ted al the worlde
of his only wyll
bycause that he
myght haue som
me thyng that
myght be suche
as myght deser-
ue of his wele &
goodnes if it we-
re not in his des-
faut / And ther-
fore he estably-
shed this world
for nothing for that
he sholde be the
better / ne that

he had ony nede / But he dyd it for charyte & by his greate debo-
naryte / For as ryght charytable he wolde that other sholde part
with hym of his wele and goodnes / And that all other creaturys
euery chafter his nature sholde fele of his myght after that it
myght appertayne to hym / This wolde god establysh this world
that suche thyng shold yssue that myght vnderstande & know the
noblesse of his power and of his sapies / & also of the good that he
had made for the man erthly / that he myght serue him in such maner
that by hi he myght deserue the great wele & good that he had made
for hi / tha ought we aboue al other thyng to loue hym & thak him
that made and fourmed vs / whan we haue power and such aucto-
ryte by hym / that yf we wyll loue hym we shal be lord of al goodes
Now loue we hym than with all our myght / & than shal we do as
wysmen / And yf we do not we shal haue great harme and da-
mage / For yf we by our cause lose such goodz as our lord hath
made for vs / yet for all that god shall lese no thyng / Certaynly he
made them to thend that we sholde haue thē / syth that by our good-
dedes we myght conne deserue them / and that he of his grace hath
gyuen to vs the wytte / the tenement and the power /

¶ Wherefore god founned
man lyke vnto his ymage
and to his semblance/
Capitulo iii.



¶ **G**od four
med man he
wold make &
create hym ly
ke vnto his
ymage and semblance/to
thende that he sholde haue
remembraunce of the goodes
that he hadde lente hym/

¶ And that he myght deser
ue the all by ryght and rea
son / for he shewed to hym
so grete loue / that aboue al
other creatures he founned
hym to hys fygure and sem
blance / And gaue to hym

naturally ryghte partyte vnderstandynge for to loue and knowe
hym moze than ony other thyng / to thende that he myght parte
moze largely of his goodes than ony other creature / For god dyd ne
uer ne made for other creature so many good thynges / as he hath
made for man / But who is he that wyl deserue them / And yf he
doe not it is reason that he sorowe / for he doth to god no bounte
that doth wel for to haue his grace and his loue / for he doth it moze
for hys owne profyete / than he doth it for other / And therfore he
doth he wel that loueth and serueth hym / for moche may he
calle hym selfe caytyte and melchaunt / that by hys foyle leseth
so hye / so noble / and so excellent glozpe / for hys synne that profy
teth hym nought. And hath not in thende but shame and blame
And draweth hym in to suche an horzible place where as is no
thyng but payne / yre / sorowe / and heynesse / of whiche he shall
neuer se hym delueryd as longe as he lyueth. Thus hath he
losse the greate ioye that was gyuen to hym / whiche is taken a
woaye by hys synne / And mighte haue bene a lorde yf he hadde
wolde / yf he had mayntened hym selfe in doynge alway good wor
kis / and wolde haue absteyned and keppe hym from doynge euyl /
For who that doth well in this worlde he hath so moche good and



honour that the aungels of heuen make hym theyr lord and may-
stre/ before god kyng of all kynges/ Than hemay well holde hym
for vborous and happy that doth so moche good in erthe during
his lyf that may conquere and haue this honoure/ And that may
euery persone do all for hym selfe yf it pleseth hym/

¶ Now late euerych doo as hym goodes hal seme and take which
that he wyll/ For he may wyne by doying well and also lese by
doying euill/

¶ Wherefore god made not the man/ suche as he myght not synne/
Capitulo .iiii.

¶ Than our lord god created the man/ he gaue to hym po-
wer to do his fre wyll. That is to wete to do good or euill
whiche he wolde/ For yf god hadde made the man suche
as he myght not haue synned ne to haue done nothyng but wel/ he
sholde haue take from hym somwhat of his power/ For he myght
not than haue done euill whan it had pleasyd hym/ And than it
shold haue folowed/ that wold he or not/ he shold alwaye haue don
well without reason/ And thus he sholde not haue ben cause of
the goodes that he sholde haue done/ but it sholde haue proceded of
an other which by force shold haue caused hym and haue gyue him
thy wyll/ ¶ And he by the mean of that he sholde doo/ shold de-
serue the guerdon/ and not onely he/ For yf tell deserueth he that by
force of other doth seruise/ who that to morow shold put me a strōg
prison agaynst my wyll for to doo goodes/ I sholde not holde him
for wyse/ For he sholde do me wronge/ ¶ Neuertheles it was well in
our lordes power yf it hadde pleased hym to haue made man suche
that he sholde not haue synned ne haue done any harme or euill/
But he had not deserued yet suche meyte ne rewarde as he now
doth in no tyme of the world/ And therfore god gaue to man playn
fre wyll to do well or euill to thende that in wel doying and leuyng
the euill he myght haue moze meyte/ For otherwyse he myght
not deserue so moche/ yf god had made thaungels suche as myght
not haue synned dedly/ ne haue done euill/ For that yet sholde not
they deserue so noble a gyft as the men/ And who that wyll de-
serue these hie meytes / he ought gladly wyth entyer harte and
parfyte serue by greate loue and great reuerence hym that hath
made hym for to conquere and come to the moste hie honoure

11887

And our lord god wolde that man wère suche / that by ryghte myght deserue as moche good a boutehym as he hym selfe hath

¶ And therefore he gaue to hym wytte and reason for to haue entencion to hym / for by ryghte he ought well to serue hym. Thene is he a mochefole that purueyeth not to doo well whyles he is here by wyng / for all the good that euery man shall do shall be for hym selfe / and all the euyl also / And eche man shall haue for one good thyng a hundred good thynges / and for one euyl / an hundred euylles / for he is a mochefool that weneth to doo god any bouinte of his goodes in any maner that it be / And whan he absteyneth him fro doyng euyl so moche our lord holdeth hym the derer and loneth hym the better / for yf he loste al the worlde / our lord shoulde neuer be the lasse worth / ne none of the goodys that ben in his power / yf al the sayntes that euer were tofore in the worlde or euer shall be / hadden euer don goode /

¶ And that al by theyr demerites were perpetuelly dampned in helle / yet for al that our lord god shold neuer haue the lasse Joye ne consolacyon / And shold not be the lasse worth / ne no thyng that is in heuen / But the sayntes were wyse prudent / and constaunt / for to doo well and prouyde / as they that playnely knewe that this worlde is not but a vayne thyng and transitory / And had moche leuer to suffre payns and trauails / and offre theyr bodyes to torment and martyrdom and to haue shames blasphemys and other Injuries for the loue of our lord in this miserable worlde that so wyll whyle endureth / And to haue the goodes of heuen euerlastyng / than to haue ease chaungeable to the body / for to haue payne perdurable / They retched not ne had no charge of suche goodis that at laste shoulde be of no valewe /

¶ But they toke the brydle by the teeth for to gete the ryght hie wytte and vnderstandyng of heuen / And ther ben many of them that heide them for foolys in this worlde / the whiche now at this tyme haue theyr necys charged / of which the other be delueryd / for they ben herberowed in heuen / And yet holde they many a wyse man for fol that preyse not moche their wordes / There ben plenty of wyse people in heuen now / that yf they hadde preyse the foillshedyctes or saynges / and the folyssh werks of the people that so moch coueyte the honoure and loos of this worlde for the worde of soles / that they hade lefte the commaundementes of god / In whiche the sayntes in heuen dyd greatly theyr deuoyre / for they leste not for the delytes of the worlde for to serue theyr maker and creature for to gette heuen / where as they shall haue Joye and all

honour as they that ben lordes and shalbe without ende.

¶ And yf they hadde done otherwyse they shold haue perpetuelly shame / fylth / & tourmentys of hell / where as ben all the euils that man can deuylse /

¶ It is moche greate meruaylle of this worlde how that it is so that there ben so moch people that wyl suf fre payne and trauaylle moze for to gette loos of the people or for to anasse grete tresours. the which so lytyll tyme abyde wyth them that in an one hour fayll / than they wylle doo for to conquer the goodes of our lord the whiche shal neuer faylle whiche the blyssyd sayntes haue gotten by a lytyll hard lyl that they haue endured in thys worlde that me semeth but a ryght delyte to them that of good herte doo it /

¶ And in thende it semyth to them / that for lytell or nought they haue gotten heuen / and all thus may euery persone gette it / and be comyn of the goodes of our lord and haue the Joyes and glorie of heuen / yf the defaulte be not in them selve / But they that delyre the Joyes the glorie and honours of thys worlde / they empayre them selve so moche that they may not lerne no good ne entende to theyr saluacyon / And hadde moche leuer the ease & consolacyons of the body of whiche they bene so sone put oute / and brought to sorow and payne than they doo the ease of the soule which endureth without ende / For they prayse not the wyrt ne entede ment of the man yf he can not well haue hym in the worlde. and haue plentye of temporall goodes / by the whiche he maye been haiffed and lyft vpon the worlde / but saye he is nyce and folyllhe by cause he can not knowe theyre malyses & cawteles /

¶ But al they bene curied of god by the mouthe of dauid the prophete that so payne them to please the worlde by all the wayes that they can doo. For suche pryde is vayne thyng by whiche the soule is empayred / of whom dauid saith i the psaulter accursid be al they and confusid / as people of exyle that please the worlde / ¶ For of all goodes they extende them and dylcorde fro god and fro his loue / Sythe they haue gyuen them and that they accorde them to the worlde to hys vanytees and delytes. For god hath them all in despyte / and put them from his grace / by cause they seche the loos and the gloze of the worlde / In whiche he was put out and sette a backe and in thende cuncyfyed and holden for a sole /

¶ Thus sayth our lord god in hys gospels that all they shall be blyssyd of hym that haue the worlde in dyspyte /

¶ And shal be as people / hated / defowled and cast out as soles / for the loue of me & my name / For they shal haue in heuen their rewarde & guerdon /

Now declared this book which is drawen out of Astronomy howe somtyme the notable and wyse phylosophers wold enquire of the maner of the world and how it had bene created & made of god / w here of moche people maruayled / **A**nd than whan the world was made and compassed / there was people ynoughe / of whiche many behelde the firmament / that tozned rounde about the worlde and meuyd they hadde grete maruayle how it might be made / **A**nd they waked and studied many nyghtes and many dayes / Than began they to beholde the sterres that did ryle in the east / and meuyd aboute ouer theyr hedes **C**ertaynly these phylosophers apetyted not these grete mangeryes ne delycious wynes ne soz to fylle theyr belyes as done bestys that seche nothyng but thair pasuure lyke as this day do they that retche of nothyng but to fyl their paunche wyth good wynes & good vytayles and after to haue a fayre bedde / whyte shetes / and softe / **A**nd there to slepe as the swyne / but those were wakyng and studyng many nyghtes and it greued not them / but they were embelyfthyd moche of that they sawe the firmament thus tourne and so nobly to holde hys cours and termes / Thus sawe they the sterres meue tyl they went down in the west / some on that one syde / & some on that other syde / **A**nd some sonner than the other / Thus beheld the prudent men phylosophers & other about the firmament tyl it was day that they sawe the sonne shewe & ryle in the morninge rede and clere which ascended and mounted halfe the daye / **A**nd that other halfe descended so longe tyl he went vnder which made the nyghte to approche / and than cam the sterres agayne in the nyghte in theyre cours tyll the sonne cam agaynst and enlumyned the daye / and helde hys waye and course styll / tyl that he repayred on the moone into his pryncypal place. **A**fter they behelde the moone / whych was a comon thyng & appered to the worlde dyuersely. **O**ne tyme she was rounde . another tyme halfe . and alter horned / & so went & becam suche as no man myght see her / **A**nd after she appered horned & lyth half as she had ben tofore / and also rounde & full / **T**han knew they weil by their entendement that she approached the sonne tyl she was euen agaynst hym . and after departed / **A**nd after she withdrew her moze . and moze tyl that she roas vnder the sonne as she had ben tofore . **A**nd thenne she wet and cam agayn euery nyght and toznyng and makynge her cours about the firmament cyght as she now doth with out ony thyng chaungyng the contrary / **B**ut now as sayd is the people that ben

now thinke more/ And ben moche more curyous of theyr greate & fatte paunches for to fylle and to make them fatte/by the whyche they come the soner to theyr ende and to carayn & by theyr ouer moche nourysshing & by laynous /which deluyvereth them fyrst to trauayle and after to shame and dampnacyon/ The auncyent fathers gouerned them not in this wyse/ For they sette not by meate and drynke/ but for to taledge their hunger and thurstie for to fasteyne theyr bodies and to hold them in helth in such wyse as they mighte help them selfe by theyr wyttes/ as they ought to do for to come to the glozy of our lord/ And that tyme they lyued. xx. or. xxx. yeres longer than they do now/ of an. C. one/ And that procedeth of theyr folysshe and outrageous gouernaunce/ Certaynly suche people vnderstande not wel the worde of god/ that he sayd to the deuyl whā he cam to tempt hym and sayde that he shoulde make of the stones brede/ & that he shold eat/

Chan Ihesu Cyste answered/ that man lyued not onely by brede/ but by the worde that procedeth frome the mouthe of our creatour/ yf the men in these dayes vnderstande well this worde/ they wolde retayn more gladly the doctrynes that procede and come frome the mouth of our creatour and maker/ But the great rentes that they haue/ and the great treasours of theyr coffres be cause of shopynge and abredgyng of theyr dayes/ by theyr dysordynat mangeries that ouermoch noye and greene them. so that nature may not wel bere uesulsteyn/ wherof they must nedes the soner rendre their soule and dye. Thus theyr rentes theyr tresours/ or other thyngs wherin they delyte them take away their lyf/ theyr herte/ and their wytte all at ones. In suche wyse that whan deth cometh & muste nedes dye/ they haue lost wytte and vnderstandyng/ of whom manny ben deed and dampned/ whiche at theyr nede may not be counceyled ne can not helpe them selfe/ whan they haue moit nede/ they lyue not lyke them that for to kepe them fro perilles studyed i sciences and vied theyr lyfe in suche maner that they wold but susteyn theyr bodies only as long as they shold be in thys world. as they that well knew that this lyfe sholde not to them longe endure/ and had emyie at none other thyng. but onely for to lerne suche scyence by whych they myght know the souerayne kyng almyghty that al hathe created of nought and made it with his handes/ Chan they thought in theyr entendement as people that was of noble and vertuous entencion that they sholde neuer haue knowledg of our lord god/ ne of so hye myght/ but yf they entended and serched in

his workes which they founde so excellent / And as great as they
 myght enquire & know / For men neuer knewe the maystre / but yf
 before men know partlytely his estate and what his workes ben /
 For by the workes is the workeman knowen / and how he may be
 suche one / And therefore the aunyent faders wold employe them &
 assay the workes of our lord / And fyrste for to haue knowledg of
 his power and his vertue / Consideryng that they myght not oc
 cupye them self in a more dygne ne worthy science ne more difficyle /
 And whā the more that they knewe of hys workes and of his wise
 dome / so moche more had they the better will to loue their creatour
 and māker / & to honour hym consideryng that he hadde made
 so noble a thyng and so worthy as is the heuen in which ben the
 sterres that shine bryght therein / and his other maruailous vertues
 which they preyed moche / for how moche more they preyed hym
 so moche with good wyll they serued hym / for it was all their af
 fectyon / intencion / and reason / to knowe god / for as moche as
 they knewe certaynly that god had gyuen to them with nature wyf
 and reason for to serche and compryse of thynges of therthe / and of
 them of heuen as moche as they myght know / for otherwys they
 might neuer haue thought it / Thus a mā be he neuer so wise ne dis
 cret may neuer come for to vnderstād the hys secretz of god ne of his
 myracles / but by hym for by right he knoweth al / But of thē that
 by nature be made and ordeyned in heuen and in erthe / man may
 well enquire some reasons yf it be gyuen hym & that he be garnys
 shed of good quyk wytt / And that be haue sette and employed
 his time to study and to lerne / and sythe they had gotten vnderstā
 dyng & reason by their great study / labour / and trauayle / so mo
 che that they myghte compysse wherfore and howe all the worlde
 was made and compassed as ye haue hard heretofore / So thought
 they than / that they myghte well knowe and haue reason of some
 thynges like they had the vnderstanding of hym that is almighty
 to knowe in partye or atte leste of suche as they myght se with their
 eyen / how wel that they were serre / Thus wolde they know the rea
 son of that / that they sawe so meue the sterres of the firmament &
 of them that shone so clere / Certaynely this was the pryncypal
 cause why fyrst they put them to studye for to equere the sciēce that
 they knewe not / And knewe well that they sholde enquire soner of
 thynges that they sawe than of them that they sawe not / And
 therefore were they meuid for to know & to enquire the science which
 they knewe not of that they had ofte seen the firmament to meue &

he wold knowe the trouthe/ And sayde it was right good to knowe it/ If
it pleased god/ and to knowe of his natural woorkes/ for the more par
fytely to bliene and knowe howe he was god almighty/ for men coulde
not knowe ne finde no reasons of god but onely by his woorkes/ The
good auntyent wyse men/ which dyligently wolde vnderstande
this mater/ had no cure for to amasse none other goodys / but one
ly to lerne the pure science/ they were not couetous/ ne sette not
to gader treasours/ and there were plente of the that apparcepued
as wise men that it was a great charge to them often tymes as woul
to kepe it/ as to spende it by mesure as in other waies to gette it and
brynge it to gydder/ And that all this was a lettyng to them for to
lerne/ And they delybery damonge them and concluded that some
cast and threwe theyr treasour into the see/ the other gaue it awaye
and habandoned to them that wolde take it/ and wete as heremites
And the other departed it to pore people/ And other there were that
lefte theyr good in suche wyse as them semed that they shoulde haue
lesse cause to thynke thereon/ and reteyned nothyng but onely for
their vse/ And held with them certayne folke to ierue them to threwe
only that they shoulde entende to nothyng but to study and to lerne/
They dyd do edyfyfye theyr houses fro the people lyke as religeous
people and sette them in such places that threwe or foure times the
weeke they myght assamble & come to gydre for to solace the & sport
and there eche rendred his reason of that he had iouind and lerned
And so longe dyd they thus tyll they had experymented which was
triew/ and to who knewe most and that they had founde who had most
gratefull entendement/ And hym they chose by consente of them all
for mayster/ And he recorde their reasons heyring all the felowys/ &
reherced to them all to gyder that every man had sayd/ In this ma
ner were the clergyes fyrst founden contrived and auanced/ and
so moche traualled & studied/ that they knewe by the help of our lord
of whom all science groweth and haboundeth great pryncipe of that
it is/ But this was not in lityll tyme/ for they were longe in stu
dy and vnderstode moche/ And they that were iustice/ all that they vnder
stode and knewe/ they put it in wytyng in the best wyse that
myghte/ to the ende that they that shoulde come after them and wolde
entremete in conyng myghte haue theyr wytynges and tra
uaylle all wayes in the science as they hadde done before. All that
they founde and sawe/ they set in compilacions. & did so moche eche
in his tyme that they were more than .viii. .cccc. yere ere they by
their labours & continuel studies had gotten the .vii. artes or sciences

liberal & put to gīder / but they held their labour well ēploied & the
payne that they put therto / for they knewe by their wytte and by
their clergy / al that was come on erthe by nature whan they wold
fette their cure therō. And also were not abasshed whā a merueyl-
lous case happed on heuē oz on erth / for they cowld wel enquere the
reso wherfore it was & such that it happed by nature / And so loued
god moch the more whā they saw such meruailous werkis / & wat-
ched many nyghtes wyth ryght great ioye & great studye of thys
that they had found so hie work / by which they amēded thē self agāst
our lordē that they knewe the trouth. & leste the vanite of this world /
that so litel is worth for to come to the toy that neuer shal faile / Of
whō plēte of wyse philosphers that were i the world dyed wrog-
fully & without reson / bicause they shewed rightfully to the great
lordes / & gaue thē sayr exāple i repreuing & mispreysig their euyl ty-
rānes and therto ciōs that they did to moche people / and pzedhed
to thē right & trouth. & they that wold not beleue thē & had shame of
that they were of them blamed / they made them to be put in theyr
pysōs where they made thē to dye by greuous touznetes by cause
they shewed to them the trouth wherof they were certayn / lyke as
was done to holy saites that suffred deth & passiō for the loue of iesu
criste whō they wold enhaunse / so were there philosphers that by
their wytt & vnderstādig pphced the holy time of the comyng of
Jhesu crist li ke as byrgyle said which was in the tyme of Cesar at
Rome / by which plēte of people haue bē bett sith thā they were be-
fore / for he saye that a newe linge was inioed fro heuē on high
that shold do vertues i erth by whō the deuil shold be ouer comen /
Whō which saint poull that saw this scrypture to hich he moch prep-
sed / said with a sorouful hert for so moch as he had not bē cullen /
Ha that I shold haue rēdryd & yeldē the to god / yf thou haddest ly-
ued / & that I had come to the / Other philosphers there were of
whō euerich sayde goode wordes & meruailous. But we may not
now reherce the good thig / that they said / for they were prudēt &
baliāt. sene that they set clergy tofoze al other thiges / for yf it were
not by clergy mē shold not know that god were / & yf they had not
bē so prudēt mē as they were ther had neuer be so great clergy as
is now. and yf there were now such as they were thā that founde
fyrst clergy / It sholde be other wyse than it now is / But clergy
goth now ail to nought that almost it is perillhed / for in these daies
the people seeth not by cause that they that oughte to vnderiande
vertues and to teche other and geue exmple to doo well they bene

they that recule and withdraw froff / And al this procedeth by there
folye / for no man holdeth clergye for vertu. ne he loueth it not ne
applyeth it in al poyntes / but many there ben that sechen the lyes
& dreggys / & leue the clerewyn / for no mā lerneth ne secheth now
but for to come somoche that hemyght conquere and gette the mo-
neye / And whan they haue goten & largely assemblyd therof / than
ben they worse than they were before / for the money hath so surprē-
sed them that they may entende to none other thynge. Ther ben plē-
te of pore clerkes that gladly wolde lerne yf they had the powert /
But they may not entende therto .by cause they haue not wherof
for to furnishe them of theyr necessytees as well for to haue bookes
as meat drynk and clothes / But ben constrained for to gette their
lyuyng other wyse / for the ryche haue now in these dayes sealed
so moche / that the pore abyde naked and must suffre / yet ben there
plente of ryche clerkes that haue bookes wythout nombre of one &
other rychely adoubed and couered to the ende that they ben holde
for wyse & good clerk / for they seche to haue nomore. but only the
loos and pryphynge of the people / And do in lyke wyse as the cocke
that scrapeth in the dust for to fynde pasture he scrapeth so longe in
the duste & muicke tyl he fynde a gemme ryche and precyous which
shineth clere / then he begynneth to loke thereon & beholdeth it / and
doth no more but late it lye / for he demaundeth not after the ouche
or gemme / but had leuer haue some corne to eat / In lyke wyse it is
of many of these not wyse clerkys couetous that haue the precy-
ous bokes richely lymned stored & well adoubed / that do nothyng
but loke & beholde them without forth while they be nebe by cause
them seme that they be fayr / and so they behold them gladly & passe
therwith / & after they torne on that other syde & thynke for to fylle
theyr bellies / and to come to their folish desyres / & they might lerne
ynoughe yf they wold entende it / for they haue well the power &
might do as the wise men dyde herto fore / the which by their tra-
uayl / study / & dyligēce / foud first the clergyes / but they haue theyr
entendemēt folyshe & out of the way / And therefore thesciences &
artes peryshe in suche wyse that with greute payne they knowe
their partes of reason which is first booke of Gramayre. the which
is the first of the .viij. sciēces / But put their artes in their males / & go
lerne anon the lawes or decretals / & become aduocates & iuristes
for to amasse & gadre alway money wher i the deuil coforteth hi / and
yet doo they not so moche for to lerne / as they doo for to fylle theyr
purses / In Darys / Cambrydge and / Orenford / is there suche

maner of clerkys that bene accustomed to wyll haue the renowne
and fame to be called maysters for to be the moze preysed and hono-
red. And haue leuer to conne lyt ell and to haue the name of may-
stre than they shold be good clerkes wythout hauyng the degree &
name of mayster. But they be called maisters wrongfully. For ba-
nyte maystryeth them in suche wyse that they can but lyt yl trouthe
by cause that they haue so lone the name of maystre they leue the
clergy. And take them to the wyunnyng lyke as marchauntes
do and brokers. And in this wyse ben many in the world that haue
the name of maystre that know right lyt yl of good and reason. For
they that now delyre this be not maysters after ryght. For they oz-
deyne the other wyse to the sciences than they did that fonde them
fyrst. They entred fyrst in to Gramayre for to drawe reason
in their ordynaunce. & after Logycke for to preue & shew the trouthe
fro the false. After they fonde Rethoricke for to speke fayr in iugemēt
& ryght which they moche loued. and after Arismetrick for to be ex-
pert in all thynges. After they fonde Geometrie for to mesure and
compass al maystry and after they fonde the science of Musycke
for to sette al thyng i cocordauce. after they had the vnderstandyng
of Astronomye. for ther by were they meyd to haue science and
vertue. In this maner ye may vnderstande how they that fyrst
fonde science ordeyned the. vii. Artes or. vii. Sciences. & they be
in such wyse entrelaced that they may not be auctorysed that one
wythout that other ne entirely preysed. And also the first may not
be parfytely conued without the laste. ne the laste without the fyrst
and he that wyll lerne one ryght and vnderstande it hym behoueth
to lerne all the other. For other wyse may not be knowe expertly the
certayn. ne the incertayn. For that one is so comune to that other
that it behoueth to knowe of al. but now men seche to lerne no moze
but the arte for to gete the moneye. and ben to blame of that the o-
ther were preysed that fyrst so trauailed of which it is to vs so gre-
at nede. For lyt yl shold we haue knowen yf we had not seen it by
wrytynge. For as it is tofore sayde. yf clergy had belost we had
knowen nothyng. ne who had ben god. ne men shold neuer ha-
ue knowen what thyng had ben beu to do. and so shoulde al the
world haue ben dampned then had we ben born in an euyl houre
for the men had knowen no moze than dombe beests. And all
the good thynges ben now knowen & al comen of the. vii. sciences
that the phyllosophers fonde somtyme by theyre wyttes. For
therby hadde they vnderstandyng to loue god and his vertues.

And that god is alway and shall be wythouten ende. and so beleued they in great faythe truly in the auncyent lawe / But in these dayes the scyences perysse by our enuyes detractions and other euylles in suche wyse that ytell is retayned of one and other / for now dare no man entend but for rycheffe. for myslayers / felons / & enuyous men that wyl lerne no good / and yf they se any entende to sciences and clergyes and they be not riche & myghty for to surmysse them / the ryche men wyl anon mockethem and scorne them / & thus wyl the deuil exhort them that is theyr mayster & theyr lord to whom it pleseth that they myslaye in so moche as he shal reward them wyth great hyre that they shal be sure to haue al euyl aduentures in hell that synkyth where they shal mocke them selfe & shall say that they were bozn in aneuyl hour / whā they haue not lerned that they ought to lerne / there shal they haue more profyt of theyr scyences that loued better to conquere clergy / than the fool to conne knowe to assemble the greate treidours and the greate richesse / and knowe ye that al they that for to gete wordely goodys lette theyr tyme for to lerne good / ben al assured to haue euyl and payne after theyr deth for by theyr auarycie and cheuauce the science come to nought so that almoit they ben perysshed / & that which now is known cometh and groweth of the vniuersites of parys / cambyrdge and openford & other. &c.

¶ Of thre maner of people & how clergye cam fyrst in to the realme of fraunce /

Capitulo

vi.



Now regneth clergye moche strongly in fraunce in the cyte of Paris as somtyme was in the cyte of Athenes whiche thenne was moche noble & puyssaunt / The phylosophers that than were / and whiche that ought to teche & lerne other / accompted but thre maner of people in the worlde after theyr vnderstandyng / and that were clerks / knightes & labourers. The labourers ought to puruey for the clerkys & knightes suche thynges as were nedefull for them to lyue by in the worlde honestly / and the knyghtes ought to defende the clerkys & the labourers thatther were done no

to longe to them/and the clerkes ought to enseygne and teche these
two maner of people and to adresse them in theyr werkes in such ma
ner that none do thynge that sholde dysplease god/ Thus somtyme
the wyse phylosophers dyd sette thze maner of people in the worlde
as they that knewe that no man myghte sette his courage in that he
myghte be wyse a ryghte in two maners or thze/ for it happeth neuer
day of the worlde that clergye/cheualry/and labourers of the erthe
myghte be well knowen by one onely man in all his lyfe/therioze he
that woldelerne /it behoueth hym onely to lerne one of the thze/and
therfoze the phylosophers dyd sette thze maner of people withoute
moze in the erthe/for they wolde seche the very trouthe/ & soughte
a cyte in the worlde where they myght beste be and dwelfoz to en
quyre the estate of the clergye/and thus the better for to adresse them
and to teche other/they chose the cyte of Athenes which was noble
and somtyme one wherethey had theyre comon recydenca & asseble/
& fro thens to Rome/and fro thens in to fraunce/where chyuarie
hath a greate power as in ony other place of the worlde/and thus
haboundeth there that one and that other/ for chyualrye setweth al
way clergye/

¶ Than the noble kynges of Englonde and
of fraunce may be ioyous that there is in theyr Realmes in the seyng
nourye as is science of clergye where euery man maye drawe oute
conynge/ for it is as a fontayn that cōtynually soundeth and spryn
geth/ & the moze it renneth & the fether/ the moze it is holom/ ¶ In
lyke wyse may I say to you that Paris/ Cambydye/ & Orenforde/
ben the fontayns where men may draw oute mosse science and cler
gy/ ¶ And syth it is so that clergye is so moche auarced in the mozte
parte of all crysten regyons/ ¶ Than ought we to knowe by reason yf
that the ayres of noble prynces do knowe it/ ¶ For lothe as the
sonne is mosste fayre of all the lterres/ & cauleth mosste good thynge
to growe in the worlde by the bounty that haboundeth in hym/ so
oughte a prynce or a kyng to be of moze valewe than an other/ and
hauemoze vnderstandynge in clergye than another/

¶ And therfoze I wyll speke of the vniuersities whiche ought not
to be forgotten/





Grammer is the fyrste and pynceppall grounde and founde ment of euery science becausethat no man is able to lerne no maner of science/ but outhet it muste be by redyng of bookez or by the heryng of other men which shal speke to hym and lerne hym. ¶ And for because that grammer sta

deth pynceppally in two poyntes ¶ The fyrste is wyrtynge whiche is called Orthograpy/ and the other is speche which is callyd prosody

¶ Therefore I may well conclude that grammer is the fyrste grounde of euery science/ for there is no perfyte ne sure meanes how a man shall declare to another his mynde but by wyrtynge or els by speche

¶ As ut fyrste I say that ye muste consydre that grammer techyth not onely how the latyn tonge sholde be trewly wyrtyn and spoken but if techyth how euery other tonge shoulde be wyrtyn truely and spoken congruely/

¶ Trew e wyrtynge and cōgrue speche is that that is wyrtyn and spokē after the moste vsuel maner of the people which vse that speche for there is no tonge nor neuer was but it dothe and dyd begynne and is made perfyte by the comyn vse of the people so that the greke tonge/ laten tonge/ and euery other tonge was euer moze longe before ther was any grammer made for the same tonge/ And whan any suche tonge was perfytely had and vsyd amonge any people/ thā other people not vsed to the same tōge: caused rulyz to be made wher by they myght lerne the same tonge all thoughe they neuer inhabyted nor came in that cōtrei among the people wher that tonge was moste vsed/ and suche rulyz be callyd the grammer of that tonge/

¶ And so there is two wayes to lerne to wyte truely and to speke any tonge congrue One is to be conuersant dayly with the people which speken wel and perfytely. ¶ And another is to lerne the grammer rulyz made for the same tonge/ But yet there be many tonges now a days meruelously chaūged other wyse than they were vsed fyue hondred yere agoe/ for we Englyshe men at this day/ vse not the same tonge that was spoken fyue hondred yere agoe/ ne wyte all the same iettes/ nor we be nat able now to vnderstand that Englyshe that was than spoken/ nor we be leante able to knowe the lettes nor to rede the bookez/ & frenche men/ Spanyardes/ italyans/ & Almayns/ be enyn in the same case/ ¶ And the cause therof is for that they be but bulgare tonges/ not kepte with a grammer/ But the tonges whiche haue bene preserued and taught by any grammer and wyrtyn in bookez kepe the same maner of wordes and lettes as were vsed whan the grammer of the same tonge was fyrste made/

Also in grammer be .ii. partes / that is to say **Artograpy** & **profedy** /
Artogrofy is but to know how one holde wyte truly euery worde
& sentence as it is moſte comonly uſed /

Also as touchig pteſy lyke wyſe as there is .viii. ptes of ſpeche in
the lalen tonge and al other tonges / ſo there is .viii. partes of reaſon
in the engliſhe tonge / That is to ſay. **Nowne** / **Proutowne** / **Verbe** /
Pertyciple / **Aduerbe** / **Coniunctyon** / **Prepoſicion** / & **Interieccion** /

A nowne is that thyng which may be ſene / felte / herde / or vnder
ſtand / or that berith the name of a thyng / as a hous / a man / goodes /
& ſuch other / & theſe be called **nownes ſubſtantyues** / for that they
may be vnderſtand by them ſelſe without any other worde addyd
to them / But **nowne adiectyues** be they that can not ſtande by them
ſelſe in no reaſon without a ſubſtantyſe ioyned with them / as **white** /
black / **good** / or **badde** which make no reaſon perfite by the ſelſe / except
I ſay / a **whyte** houſe / or a **blacke** houſe / a **good** mā or a **badde** man.

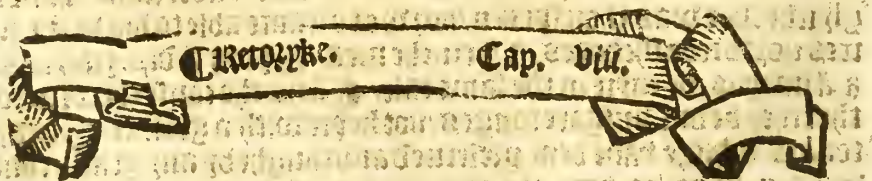
A pronoun is moche lyke a **noun** & in reaſon ſtandeth for a **noun**
and there be of them but a certayne in the worlde / as appereth in the
donet for the lalen tonge / And in engliſhe here foloweth all / as
I / thou / he / we / ye / they / thy / his / or your / their / this / that / & which.

A verbe is a pte of ſpeche which cometh i euery reaſon and it beto
kenyth the oying of a thyng or the ſufferig of a thyng / as thys wor
des / **loue** / **louyd** / be verbes / for I may ſay. I **loue** / or I am **louyd** /

A pertyciple is a parte of ſpeche determynd of the verbe / & hath e
a ſignificacyon moche lyke the verbe that he cometh of /

An aduerbe is a parte of ſpeche which accompanieth the verbe & de
ciareth the maner and cyrcumſtaunce of the doying or ſufferynge of
the verbe /

A coniuccion is a parte of ſpeche whych bindeth wordes and ſen
tence to gydye / **A propoſicion** is a parte of ſpeche put befoze other
wordes or ioyned wyth the wordes or ſeuered fro hym / **An interieccion**
is a parte of ſpeche & but a ſoune betokenynge the affection
of the mynde /



Rhetoryke is a science to cause another man by speche or
by wrytynge to beleue or to do that thyng w^{ch}che thou
wouldest haue hym for to do / To the w^{ch}ch thou must fynd
deuise some way to make thy hearers glad & wel wyllynge
to here. The w^{ch}ch thyng to bynge to passe thou must de
uise dyuers weys / The fyrst is that thou p^{ro}uyle hym some merue
lous thyng / or some other strange thyng / or some thyng touchyng
hym self or some thyng touchyng his fryndes or his enemyes /
¶ Also w^hā thou haste made hym gladde to here the / thou must take
hede that in the matter w^{ch}ch thou shewest thou must vse .v. maner
thynges / The fyrst is inuēcio / as to ymagyn the mater w^{ch}ch thou
intendest to shew / w^{ch}ch must be of trow thyng / or lyke to be trow
& to note well how many thynges in that mat^r ought to be spoken /
¶ The .ii. thyng is disposicion / w^{ch}ch is to shew euery thyng of thy
mat^r iⁿ ordre / as w^hā thou haste inuētyd & appoynted iⁿ thy mynd
how many thyng / thou wylte speke of / thā thou must dyspose euery
thyng iⁿ ordre & w^{ch}ch mat^r shalbe fyrst spoken & w^{ch}che shalbe last /
¶ The thurd thing is eloqui s / as w^hā thou haste dysposed how eue
ry poynt & mat^r shalbe shewed in ordre than thou must vt^r it wthth
fayre eloquēt wordes / and not to vse many curpous termes / for su
pfluyte in euery thyng is to be dysprayed / And it byndreth the sen
tēce. And w^hā a man delatith his mat^r too long or that he vt^r the ef
fecte of his sentence though it be neuer so well vtteryd it shalbe ted y
ous vnto the hearers for euery mā naturally that hereth a nother / de
fyreth moste to know the effecte of his reason that tellyth the tale / as
the philo^sopher seith / ois homo naturalit scire desiderat / Therfor the
p^{ri}ncypall poynt of eloquens restyth euer in the quycke sentence /
And therfore the lest poynt belongyng to Rhetoryke is to take hede
that the tale be quycke & sentencious /

¶ Ars memoratiua / Or memory /

¶ The fourth thyng is memory / as w^hā thou haste dysposed how
thou shalt elygartly vtter thy mater / Than thou must deuise a way
to kepe it in thy mynde for fere of oblyuion w^hā thou sholdest pro
nounce it / w^{ch}ch mememory standeth in .ii. thynges / that is to say
memory naturall / & memory artypycall / memory naturall / is that
w^{ch}ch god hath gyuen to euery man /

¶ Memory Artypycall is that w^{ch}ch men cal Ars memoratiua /
The crafte of memory / by w^{ch}ch craft thou mayste wryte a thyng
in thy mynde / & set it in thy mynde as euidently as thou mayst rece

and sethe wordes whych thou wyrttest with ynke vpon parchemet
oz paper/ Therfore in this arte of memory thou muste haue places
which shal be to the lyke as it were perchenient oz paper to wyrtte by
pon/ Also instede of thy lettres thou must ymagyn Images to set
in the same places/ Therfore fyrst thou shalt chose thy places fyrste
As in some greate hous that thou knowest well and begyn at a cer
tayne place of that hous/ & marke som poste/ cozner/ oz wall/ beyng.
there as they staide arrow/ and within .x. oz .xii. fote and nor past .xx.
fote a soder marke som other poste oz wall/ and so adway procedyng
for the one way tyll thou haue marked oz notyd .C. oz .CC. places/
oz as many as thou canste haue/

Also in this crafte as I sayde before thou must haue euer ymagy
of corporall thynges that thou muste se with thy n eye whiche thou
muste ymagyn in thy mynde that thou seest them sette in the places

And so of euery corporall thyng thou muste ymagyn that thou se
est the same corporall thyng in the place/ As whan thou wyrtte re
membze aman/ a horse/ a byrde/ a fyllhe/ oz suche other to ymagyn
that thou seest the same man/ hors/ byrde/ oz fyllhe/ in thy place and
so of euery corporall thyng/ But yf thou canst not haue a corporall
ymage of the samethyng/ as yf thou woldest remembre a thyng
whych is of it selfe no bodely nor corporall thyng but incorporall/
That thou muste yett take an ymage therfore that is a corporall thyng
As yf thou woldest remeber thys word / to rede/ than thou maist
ymagyn one lokyng on a boke/ oz for this worde walk/ to ymagyn
a payre of legges/ oz for this worde wyse dome an olde man wyth a
whythed so that euery ymage must be a bodely & a corporall thyng.

The fyrste thyng is pronuciacyō whiche is but to modder and to
ordze thy voyce & thy body acordyng to the wordes & to the sepece/

The voyce must haue strength/ sharpnes/ & temperaunce.

Countenaunce is the orderyng of thy face/ as whan thou spekyt
of a mery mater to shew a laughyng and mery countenaunce/

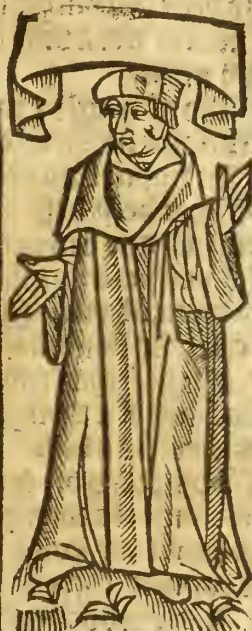
And whan thou spekyt of a pytefull mater to shew a lamentable
countenaunce & a heuy/ And whan thou spekest of a weyghy
cause oz mater to shew a sad and a solempne countenaunce

Gesture is not only in exercisyng one parte of the body but i eu
ry outward meber of the body/ as in hede/ armes/ & leggs/ & other
vnt partes/ Therfore to euery mater that thou shalt vnt thou must
haue zueniēt gesture/ as whan thou spekest of a solempne mat to stude
by ryghte with lytell meuyng of thy body/ but poyntyng it with
thy foze fyngert/ And whan thou spekyt of any cruell mater oz

refull cause to bende thy fyft & shake thyn arme / And whan thou
spekyst of any heuently or godly thynges to loke vp & poite towarde
the skye with thy fynger / And whā thou spekest of any gentilnes /
myldenes / or humylyte / to ley thy handes vpon thy breste / & whā
thou spekest of any holy mater or deuocyon to holde vp thy handes /

Here after foloweth of Logyke.

Ca. ix.





Dyke is the science wherby men do lerne to knowe the trouthe from the false suerly & truly by probable argumetyes/ and fo2to knowe the trouthe and the falsched of euery propolycyon/

A propolycyon is a reason of the indicatyff or shewing mode congrue and perfyte/ sygnifyenge trouthe or false/ as god is beyng/ a man is a beste/ and a horse is rennyng/ and suche other/

Also euery synguler propolycyon is an affyrmatyff or a negatyff/ The affyrmatyff is he that affyrmeth the pynccypal verbe/ As a mā is a beste/ The negatyffe is he that denyeth the pynccypal verbe/ as a man is not a beste/ so that the negatyffe come before the pynccypal verbe/

Also of syngle propolycyons/ some be vnyuersals/ some pertyculers/ some indiffinite/ and some syngulers/

An vnyuersall propolycyon is he that whan a nowne appella- tyff that beryth the name of a thyng is his subiectyfe determyned with a sygne vnyuersall/ as euery man is a beste.

A pertyculer propolycyon is he that whan a nowne that bereth the name of a thyng is his subiectyfe determyned with a sygne pertyculer/ as some man is a beste/

A propolycyon indyfynte is he that whan a nowne that beryth the name of a thyng is subiectyfe determyned withoute any sygne as a man is a beste/

A propolycyon synguler is he that whā a nowne that is the proper name of a thyng or a pronowne or aduerbe demonstratyfe is subiectyfe/ as Johā is a man/ wylliam is a beste/ this man reneth/ he roneth/ there is a beste/ here is a man/

Also of propolycyons som be modallis & som be essencyallys.

A propolycyon modall is he that hath his subiectyfe with a sygne modall/ as this/ possyble it is a man to go/

Sygnes modalls be.iii. that is to say/ possyble/ impossyble/ necessary/ contyngent/

Also of propolycyons impossyble and necessary there be twayne that is to say/ impossyble by hym selfe/ and impossyble by accydent/ impossyble by hym selfe is that euer was fals/ is false/ and euer shall be fals/ as no god is/ impossyble by accydent is that/ that is fals & euer shal be fals/ but yet ones it myght haue be or was trewe/ as I haue not be luyng. Necessary by hym selfe in like wise is that/ that euer was trewe/ is trewe/ and euer shall be trewe as god is/ Necessary by accedent/ is that that is trewe and euer shal be trewe but yet

ones it myght haue be or was fals / as my father hath begotte me /
Contyngent is that that may be trewe or fals indyfferently / as I
go / I speke / I shall go / I shall speke /

¶ Also a double preposycyon is called an ypotytyk which hath .ii.
preposycyons includyd in hym with some conuinctyon / As with
a / yf / or / a whyle / a / whan they be ioyned with this worde a / they
be called compylatryues / as thou arte arte a man / a that thou arte a
beste / and with this worde / yf / causels / as yf I roune / A man ron
nyth and with this worde / or / dyffynytifes / As I go / or thou goest /
a with this worde / whyle / tempozell / as while I go. thou syttest /

¶ An argument is the reason of a doubtfull thyng shewyng that
whyche is ddoubtfull to be trewe or false / as John is a man / ergo
John is a beste / So euer yemuste note all that cometh before this
worde / ergo is calld the antecedens a that whiche foloweth thys
worde ergo is called the consequens / And note this euer for a pyn
cypall rule to knowe a good argument / when by no case possyble
that can be putte the antecedens may be trewe and the consequens
fals / than it is a good argument / but yf any case in the woorld possy
ble may be put that the antecedens maye be trewe a the consequens
fals / than it is no good argument

¶ Also other rules there be in Logyke to knowe a good argumente
whyche for yong lerners is couenient to be had and to be vsed for to
quyckyn theyre wyttes but this forsayde rule for them that haue
wytte and good capasyte is suffycient to knowe euery argument
whether it be good or badde /

¶ Also Logyke teacheth a man to knowe the dyffynicyon or the dif
crypcyon of euery thyng which is no moze in effect but rules wher
by to know truly what the thyng is /

¶ A dyffynicyon is that which sheweth what the thyng is by other
thyngs essencal /

¶ A dyscrypcion is that whych sheweth what the thyng is by other
thynges accydental /

¶ As the dyffynicyon of a man is
thys / ¶ A man is a body wyth lyfe sensyble and reasona
ble / every thyng which is a body wyth lyfe sensyble a reasona
ble is a man / and euery man is a body wyth lyffe sensyble and rea
sonable /

¶ Sensyble is as moche to say as that thyng that hath the vse or
aptnes of the .v. sensys / as of tastyng / smellynge / heryng / sekyng /
a touchyng /

¶ A dyscrypcyon is to know what the thyng is by thynges accyde

tall/as the dyscrypcyon of a boke comonly is that thyng that is made with perchement or paper or with lettres that men may rede yet euerye thyng which is made with parchemete or paper with letters that men may rede is not a boke/ nor euery boke is not made with parchemēt or paper and lettres as a boke made with tables and ymages/ ¶ Therfoze in the dyscrypcyon we saye this worde comonly.

¶ Accydentall thynges be those that may be somtyme taken away from the thyng and yet the thyng to remayne as whytnes/blacknes/greatnes/or smalnes.

¶ Essencyall thynges be those to which neuer may be taken away from the thyng and the thyng to remayne/as the bodye of a man can neuer be takyn away from the man and the man to remayn/

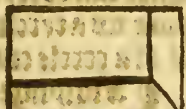


Geometrie is the science to trye euery thyng by weight & measure/ for without geometrie no corporal thyng can be perfyte & truly made & wrought/ And because euery suche thyng must be tried by weight & mesure/ it is fyrst necessary to knowe the names of the fygures belongyng to Geometrie/ and also to knowe the standerde of the weyghtes & mesures by the which men vse to wey & to mesure euery corporal thyng of what fygure so euer it be/ It is pryncypally to be noted that there be dyuers and many fygures which I shall not only declare them to you by mouthe but I shall shewe them to you in picture/ wherby you shall the better perceyue them/

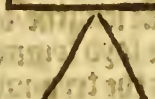
a streyght
lyne
a croked
lyne.



a surlyght
A body oz
a corporal
thyng.



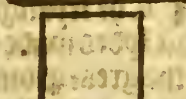
a triangle
perfyte.



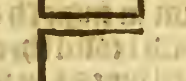
a triangle
unperfyte/



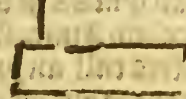
a quadrat



a pyte cor
ner.



a square p
fyt.



A square
unperfyte/
a great an
gle oz cor
ner.



a small an
gle.



pētogon.



rozon.
eptogons.
octogons.



A lyne is that whiche conteyneth no thyng but lengthe and of lines some be streyght and some be croked. Superfyces is that which contēnieth no thyng but lengthe and brede & thet for the ouer part of euery thyng where vpon thy syght restyth and butteth ys called the superfyces in the latin touge/and in englyshe it is callyd a surlyghte/for it conteyneth no manner thynnes/also euery thyng which conteyneth lengthe/brede/and thynnes/is called a body oz a corporall thyng.

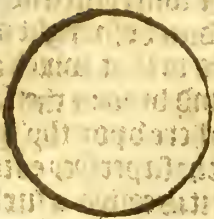
Of figures there be dyuerse/for euery bodely thyng hath a figure oz a facyon by yt self /some / is of one figure/and some of another.

A triangle hath .iii. diuerse corners/and one tryagle is callyd the ryghte oz a partyte triangle/for that it is made of .iii. lynes/euery on of on length/ & euery one of his corners be of one byghes/

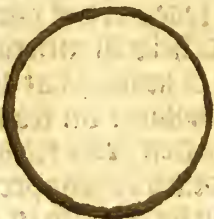
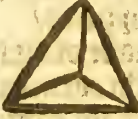
A tryangle imperfyte is made of .iii. lynes of dyuerse lengths/and thet for the corners be not lyke of byghes. A quadrate hath .iiii. corners/for it is made of .iiii. lines & euery one of a lēgth & euery corner is lyk eother i byghes/ & be called pyte corners oz āgle.

Also there is another figure called a porullogram/ because that al hys .iiii. corners be lyke/ but yet the two lynes of the sydes ben of one lengthe/ and two of another/ and the laven men call it perozyllogramus (idest pari distantes) that is because the lynes ben of equall dystance on from another in euery place/ and called in greke tetragon/ and thet for in englyshe it is called a square periet/ and if the one syde belōget than the other thait ys called a square imperfyte/ bycause it hath .ii. perfyte angles & .ii. imperfyte angles /also of the .ii. ympfite angles/one is called a great corner oz angle/ bycause it is bygger thā the pyte corner/ the other is called a smal corner oz angle be cause it is smaller than a partyte corner/ there be other figur/ made of like nes of lyke lē / th/ som with .v. āgles called pētogon / sō with .vi. āgles callidieragon/ sō of .vii. āgles caued eptogōs / & sō of .viii. āgles called octogōs.

Center.
a cercl



Diameter.
a semi cer
cle.



A cercl is a playn fygure conteynyng a croked
lyne which is called hys cyrcumferēce to the which
from the poynte in the myddes all lynes to that cyrcumferēce be of equall lengthe. And that poynte in the myddle of the cercl is called the center. Also the lengthe fro the on syde to the other is callid the diameter. and thys cercl of all fygures is callid molle capar. for no fygure can cōteyn so moche in so lytel cyrcumferēce a space as a cercl doth. A semycercl is the one half of a cercl cut and denydd in the myddes. A losynge is a fygure which hath .iiii. lynes of lyke lengthe. but no ryght angles. Also of these sayd fygures there be thre of the very pffyt. one is the tryangle. Another is the quadrat. the thyrde is the cercl. and these sayd fygurs may be as well solydate that is to say thicke as playn. The tryangle whan he hath full thychenes hath .iiii. sydes made of .vi. equal lynes and he is called by the greke geometryc. ons. a. tracedrō. And som call him in englysh a calthrop. The quadrat whan he hath his ful thychenes hath .vi. sydes made of .xii. equal lynes. a he is callid by greke geometryc. ons. exacedrō. And callid in englysh a dyse. As the carpenters call an ynche of tyber or a fote of tymber whiche be but after the forme or facyon of a dyse. The cercl whan he hath the hys full thychenes is callid a spere and is a fygure rounde and hole conteynyng lengthe. bryde. and thychenes from whos center and poynt in the myddes all lynes to euery parte of hys cyrcumferēce be of equal lēgthe. and is callid in englysh a boull or a bal. Further more thou must vnderstande that euery corporall thynge beyng or hauyng any of thys sayd fygures or facyon that thou woldest knowe or trye must be tryed and prouyde by mesures. therfor it is most necessary to declare the standerd of the mesures whiche is comunly vlyd amōge the people.

The standerd arte of mesures.

It is to be noted that .iii. barley coynes drye and rounde make an ynche / and .xii. ynches make a fote / and thre fote make a yerde / and v. yerde and a halfe make a perche / and .xl. perche in length and .liii. in bredde make an acre of land / Also .v. fote is a pace / so commonly whā a man rouneth faste / every one of his paces is fyve fote / & .iiij. pases is a myle after the maner here vsyd in englonde /

The standerde of weyght.

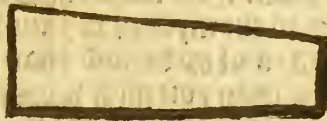
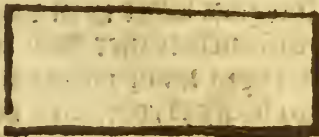
Also .xxiiij. whete coyns drye and taken in the myddys of the ere way a peny weyght called a sterlynge / and .xx. sterlynges make an ounce / and twelue ounces do make a pounce troy and .viii. pounce make a gallon of wyne / and .viii. of those gallons filled with whete make a bushell of london which is the .viii. parte of a quarter /



To make a true quadrante or squyre.

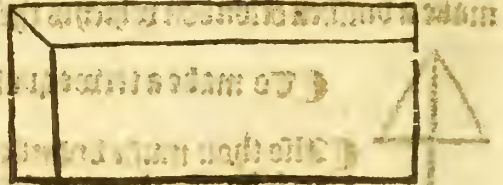
Also thou muste vnderstande that a streyght lyne and a cercle lyne be the grounde of all measures / and thou canst make no tryangle but with a streyght lyne / & therfore note wel that .iii. streyght lynes lye togyder do make a wiste tryangle but yt thou wylt make an instrument a wist quadrante thou muste do thus / fyrste make a true tryangle / and than deuyde methat tryangle iust in the myddes with a streyght lyne / & than thou hast a parlyt angle / Thā fro that perfyte angle drawe .ii. streyght lynes of a iength / & thā thou shalt haue an halfe quadrante (which amonge carpenters is callid in englyshe a squyre / and by this foresayd way thou must trye thy squyre & make hym true / & with suche an instrument callid a true squyre thou mayst make every thyng that thou wylt quadrante & square (as carpenters vse to do)

Comesure boorde.



¶ If you will learn to mesure bozde wheder your bozde be as brode at the one ynde as at the other / or not / yet ye must mesure the bredde of your bozde yn the myddys / and marke how many ynches yt ys of bredde / & if it be moze than .xii. ynches brode / by one ynche .ii. ynches / iii. ynches or .iiii. ynches ye muste adde to euery fote of lengthe as many of those ynches tyll ye come to .xii. and than marke that for an other fote / as by exemple yf your bozde be .vii. fote long & .xv. fote in bredde / fyrst marke the .vii. fote / and than take your fote rule & reken fozeuery fote .iii. ynches tyll you come to .xii. ynches & you shall fynde them .ii. tymes .xii. ynches / whiche comanyth to two fote / and than doth your bozde conteyn iust .x. fote /

¶ To measure tymbre.



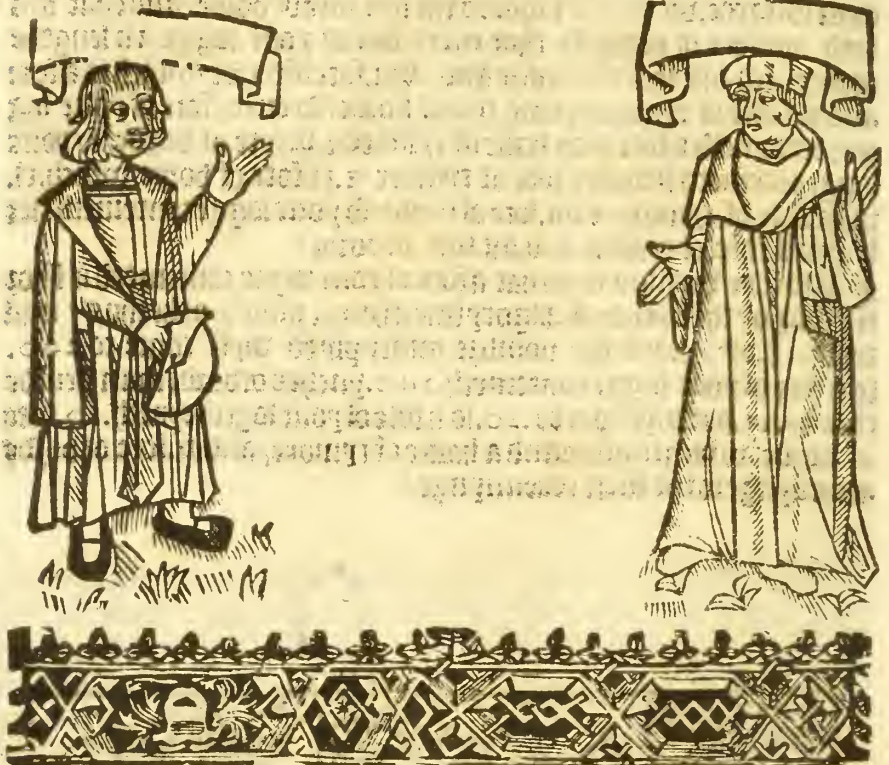
¶ fyrst you muste know that a peece of tymbre of .vi. square & of an ynche square euery way after the facyon of a dysle ys called an ynche of tymbre / and .xii. of those ynches of tymbre leyde to gyddre a legth / do make an ynche of bozde / and .xii. of those ynches of bozde do make a fote of bozde / whiche is called planche bozde / whiche planche bozde sholde be (as carpenters vse) an ynche of thyknes /

¶ Also .xii. fote of bozde layde vpon another do make a fote of tymbre / and so a fote of bozde conteyneth a .C. and .iiii. ynches of tymbre / & a fote of tymbre dothe conteyn a .C. vii. C. xxviii. ynches of tymbre / Therfor yf ye wyl mesure a logge of tymber / truly you muste fyrst marke how many fote your logge is in lengthe / than go to the myddes of your logge / and mesure ther how many ynches it is of bredde / and than mesure how many ynches it is of thyknes / than you must worke thys wyse / As yf your logge of tymbre conteyne in lengthe .xx. fote / in bredde .xvi. ynches / and in thyknes .xv. ynches / Than fyrst marke vp .xx. fote of tymber for your length / and than ye haue in euery fote of the bredde / moze by .iiii. fote of bozde /

than ye haue of the thyncknes for euery fote .iii. fote of bozde and adde
 them to gyder / & than ye haue .vii. fote of bozde / than yet ye haue an
 angle lefte vimeasured in euery fote which conteyneth .iii. ynches
 of bozde one way / & .iiii. ynches of bozde a nother wey / so that that an
 gle cōteyneth thre tymes .iiii. ynches of bozde / which two multiply
 ed to gyddre make .xii. ynchys which is one fote of bozde / than adde
 those foisayde .vii. fote of bozde to the one fote of bozde / and that ma
 keth viii. fote of bozde / so that euery fote of your logge in lengthe
 conteyneth one fote of tymbre and .vii. fote of bozde / which is a fote
 and a halfe of tymbre / & two fote of bozde / so euery fote of your log
 ge conteyneth a fote & an halfe of tymbre & .ii. fote of bozde / so your
 logge cōteyneth first .xxx. fote of tymbre / & .xl. fote of bozde which .xl.
 is .iii. fote of tymbre / & .iiii. fote of bozde / so your logge conteyneth cler
 ly xxxii. fote of tymbre and .iiii. fote of bozde /

¶ Also if ye wyll know what a fote of your logge conteyneth a shor
 ter way by the science of Algorisme / than ye myll workethus / mul
 tiple .15. by .16. and the nombze multiplyed wyll come to .240.
 so a fote of your logge conteyneth .240. ynches of bozde / than deuide
 that by .12. & it wyll come to .20. so a fote of your logge cōteyneth .20. fots
 of bozde / which is a fote and a halfe of tymbre / and .ii. fote of bozde
 accordynge to the furst rekennynge /





Arismetrike is the science wherby mē maye lerne to reken & to account all nombres/ for wythout nombre and proporcyon no thyng can be well knowen nor wrought / and thys scyens is necessary for Geometrye / Musyk / and Alstronomy / And this scyēce of Arismetryke whiche shewyth one howe he should count & reken is vsyd dyuers ways / one waye it is called the comon countes vsed among auditours and marchautes / An other waye is by Algorisme which maye be done bothe with pen and counters

In algorithme also thou must consider that there be .ix. figures & a cyfre as this example folowynge sheweth/

1. 2. 3. 4. 5. 6. 7. 8. 9. 0.
i. ii. iii. ii. v. vi. vii. viii. ix. cyfre.

And note ever that in redyng of Algorithme that the figure which is evermore uttermost on the right hande as thou lokest on the booke is alway in the fyrste place and the other that is nexte to hym on the lefte hande is in the seconde place and the figure nexte to hym on the lefte hande in the thyrde place/ And so lykewyse procedynge ever toward the lefte hande/ Also every place multiplyeth other by .x. that is to saye every figure in the fyrste place betokenyth hym selfe/ In the seconde place .x. tymes hym selfe/ in the thyrde place .c. tymes hym selfe/ in the fourthe place .M. tymes hym selfe/ In the fyft place .x. M. tymes hym selfe/ In the syxte place .C. M. tymes hym selfe/ in the seuenth place .M. M. tymes hym selfe/ which is a myllion/ and in the eyghte place .x. myllions. in the .ix. place .C. myllions/ and so for the every place multiplyenge other by .x. as this table here folowynge sheweth.

1. 10. 100. 1000. 10000. 100000. 1000000.
i. x. C. M. .x. M. C. M. M. M.
2. 20. 200. 2000. 20000. 200000. 2000000.
ii. xx. CC. ii. M. xx. M. CC. M. ii. M. M.

The cyfre never standeth for any nombre but onely to fulfill the place and maketh the figure next hym to multeply by .x. but if there be .ii. cyfres togydye it maketh the figure to multiply by .C. And yf there be .iii. cyfres to multeply by .M. and so forthe/

Also of algorithme there be .v. partes/ The fyrst is addycyon/ the seconde substracyon/ the thyrde multiplycacyon/ the fourthe deuyfyon/ and the fyft the takynge out the rote/ How be it som men put duplacyon and medycyon to be .ii. other partes of Algorithme which tholde seme superfluous/ for he that knoweth partly the forsayde .v. partis maye sone knowe duplacyon and medycyon without dyffyculte/ For they be encludyd in the other .v. ptes.

Addycyon/

Addycyon is the fyrst parte of algorithme and that is to cast .ii. nombres or mo togydye for the which thyng to be brought to passe/ how
f. i.

must sette all thy nombres that must be so caste to gydye one aboue another so that the fyrste fygyre of euery nombze of thy fyrste place must be dyrectly one aboue another & the secod fygyres on thy left hande directly one aboue another & so of euery place if there be more fygyres in one nombze than in another than set those figures forth on thy left hand and one aboue another after this same maner and begyn to worke on thy ryght hande

Example.

9.5.8.2.9.3. ¶ Thou must strike a line vnderneath those nōbres and 6.9.5.3.2. therein thou must reken all thy fyrst fygyres to gyddye 4.7.0.3. and yf all they be vnder the nombze of ten / than set that fygyre that all they make dyrectly vnder them vnderneath thy lyne and yf all they make iust. 10.20. or any other artycle than set a cyfer and for the artycle bere in thy mynde the fygyre of the same artycle / yf thy fyrst nombzes so geddyd be aboue ten than set the dygyte that is aboue the artycle and bere in thy mynde the fygyre of the artycle / and counte that for a dygyte in the secunde place / & than reken that dygyte / & al thy other fygyres to gyddye that be in the secunde place / & gadye al than to gyddye and than do wylth that nombze as thou dydyst wylth the nombze gaderyd of thy fyrst fygyre /

¶ Subtraccyon.

Subtraccyon is a part of algorithme by the which a smaller nombze must be taken or abatyed fro the greater & to knowe what is the reste / ¶ For the which to be truly done thou must sette the smaller nombze vnder the greater / & euery figure dyrectly vnder a nother as I shewed the. in addycyon and than make a strike vnder them bothe / & than to worke it truly thou must begyn on thy ryght hande / & loke wylth the fyrste fygyre on thy ryghte hande of thy smaller nombze be smaller than the fyrst fygyre aboue hym of the greater nombze / or equall or more / ¶ If it be smaller thā take so moche out of the vpper fygyre & wyte that that is the reste vnderneath the lyne dyrectly vnder these sayde fyrst fygyres / & than stryke out those fyrst fygyres / but yf the first figure of thy smaller nōber be equal wylth the fygyte of the vpper nōber / than yf thou take the one out of the other there wyl remain nothyng / & thā set vnder thy lyne a cyfre vnder both those figures / but if thy nether figure be more thā the vpper figure / thā thou must borow an vnite of the next place / which is ten in coparison to the fyrst place & thā marke what nombze that ten & that fygyre bothe to gydye do make / & than take that nether fygyre out of that nombze / & bere one in thy mynde to the nexte place /

Multiplicacion

Multiplycacyō is a parte of algorithme to multiply one nōber by a nother that is to say to take the one nombze as oft as there be nytes in the other / & therfor in the spyte of Multiplycacyō thou must haue euer .ii. nōbres that is the nōber to be multiplied & the number by the whiche thou must multipli / which is called thy multiplier / The nōber multiplied is the nōber that commith of the other .ii. and thou must set the on nōber directly aboue the other as I shewed the befoze i additiō & subtracciō & thā make a stryke with thy pen vnder both those nombzes / and begyne to worke on thy ryght hande / and take the fyrst fygure of thy ouer number and the fyrst fygure of the nether nombre and multiply them to gyder and set the number that they make vnderneath the stryke directly vnderneath the seyde .ii. fygures and than that done multiply agayn thy fygure that is thy multiplier with the seconde fygure in the seconde place / and sette that that comyth of them vnder thy lyne in the second place & that done multiply that fygure agayne with the thyrde fygure in the thyrde place and so wyth euery fygure tyl thou hast worought it with euery fygure of thy great number to be multiplied / Also yf the fygures to be multiplied togyder be to the nōber of .10.20.30.02 any other artycle / that thou must sette downe a cifre & here the fygure of that article in thy mide as thou dost in addycyō / Also yf thy nōber wher by thou shal multiply be two figures oz moze than thou must fyrste multiply thy first figure with the first & set that that cometh thereof directly vnder thy first place / And than multiply hym with the secōd fygure & set that that comyth thereof vnder thy line in the secōd place / & that that cometh of the thirde in the thirde place / & so forthe tyl thou hast multiplied hithrough / as I shewed the befoze / and whan thou haste fully multiplyed thy fyrite fygure of thy multiplier than go to the seconde fygure of thy multiplier and multiplye that secōd figure with the fyrst figure of thy number to be multiplyed / & that which comyth of the set it in the secōd place / & if that which cometh of the amōit aboue .10.20.30.02 any other artycle / thā sette downe the digite that is aboue that article & bere in thy mind the fygure of that artycle to the next place & that done thā take again that seconde fygure of thy multiplier / and multiplye that fygure with the secōd figure of thy nōber to be multiplyed / & that which comyth of them set in the thyrde place / & so worke it forthe tyl thou hast multiplyed hym throughe all thy nōbres to be multiplyed.

Dyuisyon.



Dyuisyon is to parte one number in to as many equal nombres as thou wylt / & to this kynde it requyret to haue thre nombres / The fyrst is the great nombre to be deuyded / The secōde is the nōber wherby thou shalt deuyde / which is callyd thy deuyfour / & the thyrd is the nombre that cōmyth of them / which is callyd thy quocient / and some tyme thereshal be a remanent / & for to worke this truly / fyrst thou must wyte thy great nombre to be deuyded / And than make .ii. lynes pararels vnderneath in such wyse that betwene them thou mayst wyte another nombre and thā wyte thy nombre called thy deuyfour vnder bothe those lynes begynnynge on thy lefte hande / And than yf the fyrst fygure of thy deuyfour be smaller than the fyrst fygure of thy great nombre than sette that fyrst fygure of thy deuyfour dyrectly vnderneath the fyrst figure of thy great nombre. But if the first figure of thy deuyfour be greater thā the first figure of thy great nōber than set that fyrst figure of thy deuyfour moze forwarde toward the ryght hande vnder the nexte figure of thy great number. as ye shall se by example.

.5.3.2.4.	.5.3.2.4.
—————	—————
3.	6.

Then yf thy deuyfour be but one figure thā thou must deuide that by euery fygure syngulerly & set the quocient betwene the lynes.

& thā multeply that quocient with thy deuyfour & subtrathat which cometh of thy multiplycacion from the fygures of thy great nōber /

Also yf thou wylt deuyde by .ii. nombres so that thy deuyfour be two fygures thou must do as I shewed the before / set thy deuyfour vnder the great nombre & vnder bothe the lynes pararys so that the fyrst fygure of thy deuyfour be dyrectly vnder the fyrst figure of thy great nombre yf it be lesse than he / But yf it be moze than he than auaunce hym to the next place toward the ryght hand and the secōde fygure of thy deuyfour vnder the next fygure of thy great number as thys examply shewyth /

.5.3.2.4.	.5.3.2.4.	so that yf thou wylt deuyde this great nombre by .27. begyn at thy lefte hand and
—————	—————	
2.7.	6.2.	

se how many tymes .2. thou mayst haue in .5. & multeply that with the .2. which is the fyrst fygure of thy deuyfour / but se and take hede

that thou maist haue as many tymes. 7. out of that that remaineth of the. 5. & 3. of thy great number / and than sette down thy quocient betwene the lynes and mulleply hym first with the fyrst fygure of thy deuysour / and that which comyth of that multiplycacyō subtra it from the fyrste fygure of thy great number and than stryke out the fyrstfygure of thy great nombze and than stryke out the fyrstfygure of thy dyuysour & set that wyche remaineth of thy subtracion ouer the fyrstfygure of thy great nombze / and than mulleply the quocient agayn wyth the second fygure of thy dyuysour and that wyche cometh of thy multiplycayon subtra it from the secondfygures of thy great number and of that wyche remainyd and than stryke oute the secondfygure of thy great nōber & the fygure that remainyd & than strike out the secondfygure of thy deuysour and set that which remaineth of thy subtracion ouer tye remenant and the fygure of thy great nombze. And euer whan there restyth nought sette a cyfre and so worke euer forth tyl thou haue done / and than the nōber betwene thy lynes is euer thy quocient which thou woldyt knowe.



The takyng out of the rote.

The takyng out of the rote is in two kyndes / One is callyd the rote square / The other is callyd the rote cubyk / The takyng of the rote square / of any great number is to fynde a nombze which multiplyed in him self maketh the great number as .2. is the rote square of .4. & .3. is the rote square of .9. & .4. is the rote square of .16. for .2. tymes .2. maketh .4. & .3. tymes .3. maketh .9. & .4. tymes .4. maketh .16. The takyng of the rote Cubyk is to fynde a nombze whiche multiplyed in him self as oft tymes as there be vnites in that rote maketh the hole greate number / as .2. is the rote Cubyk of .8. & .3. is the rote Cubyk of .27. & .4. is the rote cubyk of .64. for .2. tymes .2. tymes .2. maketh .8. & .3. tymes .3. tymes .3. maketh .27. & .4. tymes .4. tymes .4. maketh .64.

Also there be many conclusions in geometry & Astronomy which can neuer be well lernyd without this science of takyng of the rote therfoze it is necessary to be had /

Therefore fyrste as concernyng the takyng of the rote square thou must fyrst wyte thy great nombze out of the which thou wylt take thy rote / & than draw .ii. lynes pararels vnder that great nombze betwen the which lynes thou mayst wyte thy rote / and than vnder the fyrst fygure vpon thy ryght hande make a prycke / & vnder the thyrd fygure than toward thy left had make a nother prycke & vnder thy fyft fygure toward thy left hande another prycke and so vnder euery odde fygure tyl thou hast prycked euery odde fygure as this erample sheweth /

.2.3.3.4.7.8.4.

That done begyn thy worke at the vttermost fygure vppon thy left hande which hath a prycke / and fynde out a dygyte which dygyte multiplyed in it self taketh away that same fygure or els as moche as it may take away / but yf there be a nother fygure vpon thy left hande vnprycked than fynde a dygyte whiche multiplyed in hym selfe taketh awaye bothe or as moche as it maye take awaye and letteth that dygyte so founde betwene the lynes dyrectly vnder that

fyfste fygure of thy greater nombre toward thy lefte hande whiche hath the prycke. and than multiplye that dygyte by it selfe & subtra that which cometh of the multiplicacyō from the fygure or fygures of thy greate nombre & than stryke out that fygure or fygures of thy great nombre and than yf any thyng be ouer than that which ouer yth must be wyrtten ouer the hedes of the fygure or fygures of thy great nombre & stryke them about with a lynne for a partyte remembraunce of thy worke that thou hast wrought /

¶ Then double that same dygyte that thou hast so founde and sette that nombre whych comyth of that so doublyd / vnder both the lynnes / so that yf the nombre so comyng of the double be but one fygure than set that fygure vnder the next fygure toward thy ryght hād whiche is not pryckyd / but yf the nombre so comyng of the double be two fygures thā sette that fygure whiche is for the dygyte vnder both the lynnes directly vnder the fygure whych is next vppō thy ryght hād vnpryckyd / & set the figure whiche is for thyne artycle vppō thy lefte hād directly vnder the forlaid fygure whiche hath the pryck

¶ Then go forth wyth thy worke and fynde a fygure whiche multiplyed wyth that nombre that comyth of the double dothe take away all the nombre of the last fygure whych dyd remain whych thou dydest marke and stryke wyth thy lynne for thy remembraunce of thy worke / & of the next fygure on thy right hād whiche is vnprycked or els as moche as it may take away & after multiplyed wyth it selfe taketh away the fygure wyth the prycke & all the rest befoze yf there be ony / & thā set that digite betwen the lynnes vnder the next figure vppō right hād whiche hath a pryck / & thā multiply that figure so found wyth that nōbre so doubled & subtra that which cometh of the multiplicaciō fro the figure whiche did remain / & fro the next figure to him on thy right hād whiche is yte of thy great nōbre / & set that which remainyth ouer their hedes as thou dydest befoze / & thā multiply that figure that thou hast found by hi selfe & subtra that which cometh of the multiplicaciō fro the figure ouer him whiche hath the pryck & fro that which remaineth befoze if there be any / & if any thyng remain set it ouer their hedes as thou dydest befoze / ¶ Then loke what nōbre all thy figures betwene the lynnes do make & double that nōbre again & set that which cometh of the double in so other place belide thy worke to bere it better in mynde / & than go forth wyth thy worke and fynde a fygure whych multiplyed wyth that which cometh of the double dothe take awaye all the nombre of the laste fygure afoze named whych dyd remain whych thou dydest stryke about wyth a lynne

and of the next figure to hym vppon the ryght hande which is vn
prycked or els as moche as it may take away & than set that figu
re so found betwene the lynes vnder the next figure vpon the ryght
hande whiche hath a prycke/ And than multiplye that figure so
founde wyth that nombre so dobled and subtra that whych comyth
of the multiplycacyon fro the figure or figures which dyd remain
& fro the next figure vppon the ryght hande whych is part of the
great nombre/ & sette that whiche remaineth ouer theyr hedes as
thou dydst before

C And than multiply that figure that thou haste so founde by hym
selfe and subtra that whych comyth of the multiplycacyon fro the
figure ouer hym whych hath the pryck and fro that whych remain
yd before yf ther be any/ and yf any thyng than remain set it ouer
theyr hedes as thou dydst before/

C Than loke agayn what nombre all thy figures betwene the ly
nes do make and double that nombre agayne/ & worke than wyth
that nombre so dobled in euery point as thou dydst with the other
nobre whiche was before dobled.

C And whan thou haste so done/ than double all the nombre of all
thy figures betwene the lynes agayne & worke after the same ma
ner/ and that so done worke so agayne tyll al thy worke be tynnyshed.



Here after foloweth the moſte pleaſaunt ſcy-
ence of Muſyke. Capitulo. vii.

Muſyke is the ſcyence of all other moſte pleaſaunt/ which
is but the orderyng of ſwete ſownes/ & tewnyſ ſet in
perfyte accordes to make pleaſaunt armony to mānes
ere/ **T**his ſcyence of it ſelfe is moche to be
prayed/ for it is lyke a ſalue or a medycyn for every dyſ
ſeaſe/ for whan a man is penyſe & ſorrowfull the exercyſe of this
ſcyence maketh hym to reioyce and be glad/ & remedyth his dull ſpy
rytes/ It dothe quyken & reſreſhe the wyſt / it encreaſeth loue. and
puttyth away ſtryfe/ it maketh pleaſaunt paſtyme/ it maketh myrth.
& good chere to every man that herith it/ it encreſith vertue & put
teth away vyce/ it cauſeth helthe of body & prolongyth a man bys
lyfe.

A ſowne is nothyng but a ſtroke & reuerberacyon of the ayre/
whether it be made by voice/ by blowyng in a pype/ or by knockyng
of any two thynges to gyder/ or by ſtraynyng of a corde or ſtryng/

†.i.

¶ A trowne is nothyng els but the propozciō betwene a low & a base
sowne & a sowne which is moze sharpe & hye. wherfoze if you will
pftely know a pft & a full tune/it is no moze but the ppozcyon be
twene. vii. & ix. which if ye wyl pftely know & trye ye must woork
thus/ Take a smale eyn itrynge & streyn it vpo a playne borde and
touch it & take hede what sowneit maketh/ & thā mesure that into
ix. equall ptz & put a frette & stop hym at the furst pt so that the other
viii. part remayn/ and thā touche the stryng agayn/ & thā take hede
what sowne it makyth/ & ye shall fynde betwene those. ii. sownys a
hole trowne/ & the deper sowne of the hole. ix. partes is called. othe. &
the other sowne of the. viii. partes is callyd re/ but betwene that re/
and the. othe. is a dyscorde/ ¶ Also yf ye wyl assēde to another tune
from re. to my. than ye muste marke that same stryng that maketh
the. re. which was made before of the. viii. partes/ and ye muste de
uyde that agayn in to. ix. partes/ and than put a frette and stoppe it
at the furst of those. ix. ptes and towche it agayn and ye shall fynde
thā a nother sown moze hye/ which is another hole tune frō the. re.
and it is callyd my. and it is callyd a corde imptyte from the oth and
callyd in englysh a thyrde/ ¶ Also if ye wyl try the fa. which is callyd a
semytune ye must do thus. streyn the fyrst small stryng vpo a playn
borde as I sayd before. And than deuyde and mesure that stryng in
to. iiii. euen ptes/ thā put a frette & stop it at the furst of those. iiii. ptz &
touch it agayn/ & thā ye shall fynd the same sowne moze hye whiche
is callid fa. & it is but the semutun fro my. & the sown between the oth
& that. fa. is called the diatesserō/ which is called i englysh a fourth.
whych is a dyscorde/ ¶ Also yf ye wyl try the sol. ye must note wel that
frō fa. to sol. is a hole tune/ therfoze ye must do as ye dyd before that
is to say mark the length of your stryng whan it made fa. & thā deuy
de it agayn in to. ix. eyn ptes/ & than make a frette & stop it at the furst
of those. ix. ptes & touch it agayn & ye shall fynde than a nother sown
moze hyer which is callyd the sol. & it is a hole tune frō the fa. & that
sol/ & the othe. make a pt it accozd to hich is called the diapēte/ other
wyse callyd in englysh a fyft. And if ye wyl try surely that dyapente
ye must do thus/ so on the furst long stryng as I sayd before whych
made the oth/ & thā deuyde & mesure that itrynge in to. iiii. euen ptes &
thā put a frette & stop it at the fyrst of those. iiii. ptes/ & touch it agayn
& it shall make thys same other sown callyd the sol. & come iust to the
same selfe place & frette. ¶ Also if ye wyl try the la. ye must note that frō
sol. to la. is a hole tune/ therfoze ye must do as ye did before betwene
fa. & sol/ & betwene that la. & the oth beneth is accozd imptyte which
in englysh is callyd a syxt

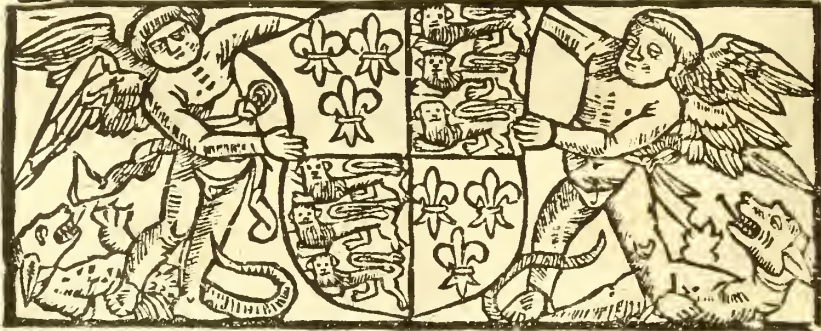
¶ Also if ye wyll assend to the .fa. aboue the .la. ye must remember that the .fa. is euer a semitone fro the note next vnder hym / and therfore ye must do as ye dyd before betwene the .my. and the .fa.

Also if ye wyll assend to a nother sounne moze hie aboue that .fa. callyd the .soll. ye must note that fro that .fa. to the .soll. is a holetune /

¶ Therfore ye must do as ye dydde before betwene the nether .fa. and the .soll. or betwene the .soll. and the .la. and than rest al fynde betwene this .soll. and the .othe. byneth a perfyte corde callyd dyapauson / other wyse callyd in englyshe an eyght whyche is the most party test corde that can be

¶ Also ye must note that in euery instrumente tohych is truly made this Diapauson must be seueueryd in to .xiiij. seuerall sounys / and euery sounne is aboue other a iust semytune / whi he ye must make & trye after this rule and ordze as I haue shewed you here before in tryeng the .fa.







Astronomy is the science most hye and subtyl of all other / for it sheweth a treatich of the mouyng of the celestyall sperys and of the bodies aboue as of the Sonne / Moone / planettes / and of all other sterres /

Also by this science of Astronomy we knowe what thyng the great world is / which world yf it be wel defyned is but the congregacyon of al thynges / and this great world is deuyded in to two regions / One is called the region Elementall / and the other is the region etheryall / The region Elementall is that which conteyneth the .iiii. elementes / The fyre the ayre / the water / & the erthe / The other region is that whiche conteyneth the planettes / the sterres / and all the celestyall sperys / which thynges to declare & to expowne well must be by subtyll instrumentys / & fygures made therfore /

The erthe standeth in the myddes of the hole world / as the popnt and centre of the world and is permanent / styll and vnmouable /

The water lyeth about / & in / & vpon the erth / & fyllynge the great hollow placys of the erthe vapozyng vpon to the ayre and descēdyng downe agayne / & so into the see whiche is his molte propre place /

The eyre lyeth compassynge about the erthe and the water orbiculerly as the whyte of an egge compassyth the yolke & mouyeth collaterally and dyuers tymes and dyuers wayes / whiche we call the wynde.

The fyre lyeth compassynge lykewyse aboute the eyre / And all these foure elementys echone to myrce with other / and cucty one of them dothe ascende and dyscende excepte the erthe which is vnmouable /

The Etheryall region is lyghtsome and baryauit from all muta byl beyng / and with a contynual mouyng gothe aboute all the other elementys and is mouyd vpon two polys / The one is callyd

polys articus which is in our sight to be that dwel here in the north parte / And the other is called polus antearcticus which is in the south parte but neuer in our syght and these be callyd the polys of the worlde.

In this etherrall region ther be .ix. orbys or speres / that is to say. the spere of the Mone / the spere of Mercury / of Venus / of the son / of Mars / of Jupiter / & of Saturne / & these be the .vii. planettes / & euery of these planettes rennyth and mouyth in his owne spere or orbe naturally from the west to the east bypon theyre owne polys which be .23. degrees & moze from the polys of the worlde / & echone of them perfozme their cours there in diuers spaces of tyme as Saturne perfozmyth his cours in .30. yere / Jupiter in .12. yere mars in .2. yere / The sonne in .365. dayes and almost six houres / Venus and Mercury almost lyke the sonne / The mone in .27. days .& .viii. hours

But yet euery one of these planettes hathe an other mouynge from the east to the west which he perfozrmeth in .xxiii. houres bypon theseyd polys of the worlde / And echone of these speres do compass other orbyculerly. And aboue these .vii. sterres is the .viii. spere which is callyd by the laten men (colum stellatum) that is the sterreyd heuen or the firmament / wherin all the other sterres ben fyred.

Also aboue this firmament with fyred sterres / There is another spere called the ninth spere / how be it there is no sterre mouyng in that spere nor fyred in it / that we can perceyue or see / Also aboue that spere is another callyd primū mobile / The first mouynge or fyrst mouer which mouyth bypon the forsayde polys of the worlde / The one called polus articus / the other polus antearcticus as is befoze sayd / And this primū mobile mouyth euer fro the east to the west in .xxiii. hours / & he by his swift mouyng & byolēt cours doth draw with him all the other speres / so that all the other speres moue & tozrne about from the east to the west by his drawyng / & mouyng / And therfoze we say that all the other speres moue from the east to the west by cōpulsion & violens of primū mobile and it is called theyr byolent mouynge / But yet euery of those other speres haue an other proper mouynge as I sayde befoze from the west to the east which is called theyr own propre mouynge / and so euery one of them hathe .ii. mouynges / lyke wyse as a whele which tournyth one wey / & bypon that whele there crepyth a flye which goth the contrary way / This fyve must nedes haue .ii. mouynges / One is her byolent mouynge wherby the

whele tozynth her about/and the other is h̄er obone mouyng which is her crepyng from one place of the whele to another place of the same whele/So I saye that euery spere/sterre/and element mo-
uyth as I haue shewed the/saue onely the erthe whiche is vnmoua-
ble and lyethlyke a rounde boule in the myddes of all the speres as
the pycke and centre of the woꝛlde/

¶ Now you muste vnderstande that as touchyng the spere of the
woꝛlde there be dyuers cercles wherof some be greate and some be
small.

¶ The great cercles be they which deuide the spere of the woꝛlde in
to two equall partes by the centre of the woꝛlde.

¶ The small cercles be they which deuyde the spere of the woꝛlde
in to two inequall partys and not by the centre of the woꝛlde/

¶ One of the great cercles i the spere is called the equynocyal and
his two poyntes oz poles be the polys of the woꝛlde/ **¶** And this cer-
cle deuydeth the spere of the woꝛlde in to two equall partes/by the
centre of the woꝛlde, and it is of equall dystaunce from bothe those
polys/and is called the equinocyal because that whan the sonne
is in that lyne which is two tymes in the yere.

¶ One is in marche whan the sonne is in the firste poynte of the
Ramme/ and the other is in September whan it enteryth in to
the fyrst poynt of the sygne of the Balans/ than it is equal day and
equall nyght in all the woꝛlde/

¶ There is also another great cercle in the spere of the woꝛlde/ and
it is called the zodyak and it commyth of this greke woꝛde zodion
which is a beste/ for whan this cercle is deuyded in to .xii. euen par-
tes euery parte is called a sygne/ and hathe his specyall name of so
beast/ for some propertye belongyng to that beste oz els because of
the ozdr of the situacyon of the fyred sterre to the facyō of that beste/

¶ The names of the sygnes be these/ The Ramme/ The Bull/ The
woyndyls/ the Crabbe/ the Lyon/ the byrgyn/ the balans/ the scoz-
pyon/ the Sagytary/ the Gote/ the waterman/ the fyfthe/

¶ And ye must vnderstande that this zodyak is a rounde cerche or garlande in the firmament hauynge .xii. sygnes / & euery sygne conteynynge in lengthe .xxx. degrees & so all the zodyak conteyneth in lengthe .360. degrees / & euery sygne is in bredth .xii. degrees / & the lyne which deuydeth the zodyak iust in the myddes leuynge syxe degrees on the one syde & syxe degrees on the other syde is called the eclip ty call lyne for whan the sonne and the mone be dyrectly vnder that lyne than happeneth the eclipse of the sonne or the mone / And that parte of the zodyak which decluyeth from the equinoccial toward the northe pole is called the septentryonall / parte boreall or northe parte / And those syxe sygnes in that parte which be the Ramme / The bull / the twoyndys / the Crabbe / the Lyon / the Virgyn / be called the septentryonall or north sygnes / The other parte of the zodyak which decluyeth from the equynoccial toward the southe pole is callid the southe parte / And the other syxe sygnes be called the south sygnes / & note well whā that one seyth that a planette is in any sygne it is as moche to say as it is vnder that sygne /

¶ Also thou must vnderstande that there be syxe cercles goyng by the polys of zodyak and by the begynnyng of the .xii. sygnes / & these syxe cercles deuyde the hole spere in to .xii. equal partys and brodyft in the myddes / and nere the sayde polys narrower and narrower / and euery halfe of those is called a sygne / and accordynge therco all the hole worlde is deuydyd in to .xii. equal partes whiche be callid sygnes / ¶ And so euery thyng that is in the worlde is in or vnder some sygne

¶ Also there be two other great cercles in the spere of the worlde which be called the colures / ¶ One of these cercles is called the colure describynge the standynge or restynge of the sonne or other planettes & it gothe by the polys of the worlde and by the polys of the zodyak & by the most decluynges of the sonne which is by the fyrst poynt of the Crabbe & of the Cote /

¶ The other cerche called the colure gothe by the polys of the worlde & by the poyntes of the rāme / and the balans which make the two equinoccials / Therefore this cerche is called the colure dyscrybynge the equynoccials / And these two cercles called colures mete and crosse them selte vpon the polys of the worlde /

¶ Thus endeth the .vii. sciences.

¶ Here foloweth of nature / and how she woꝝ
keth / And what she is / Capitulo / xiiii^o.

Now shall yeknow that our lord god created nature fyrste
of all / for she is the thyng by wiche al creatures / and other
woꝝkes haue dured and lyue what so euer they be ordeyned of god
vnder the heuen / without nature may nothyng grow / And by her
haue all thynges created lyfe / and therefore behoueth nature to be
the fyrst / for she nouryssheth and enterteyneth all creatures / & ha
bandoneth her selfe where it pleaseth the creatour or maker / nature
woꝝketh in lyke wise whan she is employed / as dothe the are of a
carpenter / whan he employeth it in his woꝝke / for the are doth no
thyng but cutte / And he that holdeth it addreslyth it to what parte
he wyll so that in the ende by the are the woꝝke is acheued and ma
de after the entente of the woꝝker / right so nature maketh redy and
habandoneth where as god wyll / for all thynges ben made by her
and enterteyned as god wyll makethem / and she woꝝketh after
this in such maner that yf she lacke on one syde she recoueryth it on
that other / nature fourmeth nothyng in vayne / But she woꝝketh
in suche maner that she taketh away fro nothyng his playn / for
her woꝝke is alway hole after that she fyndeth mater be it in per
sones or in bestys / Than ben her woꝝkes aboue al other to be re
comended as she that dothe nothyng than in ony wyse maye be
contrary to god / But where as mater lacketh she leueth to werke
and alway so moche there is moze of mater so moche moze she woꝝ
keth. as men se of som beestis / of which some haue two hedes and
vi. feet / or it hath a member lesse than he ought to haue / of which he
abydeth wythoute very sourtme naturall / and many be called ther
loze a monster / all men se other whyle some that almoste lacke all
and other that haue plenty and haboundaunce in theyre faytes / all
in lyke wyse falleth often and is sene happē by som men the which
whan they ben bozn / they haue. vi. fyngres on one hande / & other
that haue one / or two / or thre / lesse than they sholde haue / or the lac
keth an hole membre / by whyche they be of lasse valewe of that
that apperteyneth to the woꝝlde / and in an other shalbe so great ha
bouidaunce of nature or mater in body or in membre that he hath
other thyng than forme humayne setteth. for hym lacketh a fote or
a hande / Or he shal be bozn somtyme more or lasse / or he shal haue
a legge moze longer or shorter or an arme than the other / yet there is
another thyng which ought not to be forgotten. For that one shal

be bozne black or browne / & that other whyte / one great / an other
lytell / that one shal happen to be wyse and discrete / and that other
folyshe or shrewyshe / some be wyse & sadde in theyr yauynghe / and
in their age be ofte folyshe / some be folles yonge and olde
And other ben wyse all theyr lyfe yonge and olde / some be fatte &
some be lene / some be sycke / and some ben hole / some ben slender / &
some be thycke / some be hard / and some be rude / som be softe & ten-
dre / some be slowe / and some ben haity / some be hardye / and some
be cowardys / some be lame / haltynge / and croked / some ben well
fourmed in all ryghtes and poyntes / A greate man is ofte euyl
made / and a lytell man is ofte well made and auenauite / for there
is no membre but it be well made and apperteynyng to his body
A fayre chyld in his growynge becometh foule / some wyll haue
theyr wylles / and other desyre it but lytell / eueryche hathe his ta-
lente and his appetyte / a lytell man engendreth ofte a great man
and a great man ofte getteth a lytell man / a lytel man otherwhile
empriseth to do a great thyng that a ryght great man wyll not em-
prise / some dye lyghtely and other lue long / and some lue as long
tyll age make them to gyue ouer the worlde / after that that nature
endureth to them by the wyl of god / also it is sene ofte among men
that some entende to dergye / and other gyue them to other ityle of
scyence & crafte as of Carpenter / Mason / Smythe / or any other
crafte in which he employed his tyme / for euery man gyueth hym
selfe gladly to that which his entendement is enclined to & to other
crafte or scyence than nature and vnderstandyng gyueth hym to /
he shal neuer vnderstande so parfytely ne so well medle with all
as he holde to that which his propre nature gyueth hym to / there
ben yet other maner of people that sette and gyue the seif to do ma-
ny thynges that other may not ne can not do / for as moche as their
nature hath not gyuen it to them / for some pretende to hve estates
& great riches / & other ben cōtent with lytyl estate / & it happeth
ofte that a mā cometh to that where he pretendeth & other can not
come therto / but tourneth cōtrarye to the & to their damage / & ofte
with great payne may they come to their aboue / of the thynges that
they wolde accomplishe / & other do & make plente of thynges that
som cannot ne may not do ne make / for in the persons be so many
diuersytes & factos / not lyke of willes that mē shal not fynd in any
cōtrei of the world twomē that parfytely be like / how ferre they can
seche / but that they be diuers in some case / of body or of membres
or of entendement / or of the viage / or of theyr saynges / or of theyre

saytes or dedes / for the purpasse of nature is so dyuers that there
is no thyng that hath the growyng but that she hath vpon it myght
in such wyse that she gyueth to one somethyng that an other hath
not in hym / howbeit that no man can perceyue ony dystaunce /
suche is the vertu of nature wher plente of clerkes haue som tyme
sette theyr entendement and cure and haue strongly laboured to
thende that they myght the better declare the sayte & purpasse of
nature / & fyrst of al saith Plato which was a man of great renown
that nature in an ouer purpasse or might in thing that she ma-
keth to grow like by lyke ast that that euerich may be / & this may
be vnderstande by one man that engendreth an nother / and by be-
stys / by plātes / & by sedes / the which after theyr semblaūces growe
and after theyr facyon / And so this is that / that the wyse plato saith
which was a great clerke / After hym saith arystotle / that this was
a great gyfte come fro the hye prynce / whan he gaue vertue to the
firmament & to the sterres for to be & to meue / Arystotle that sayth
this studyed in many a boke treatynge of nature / Many other phi-
losophers there were that sayd that nature proceded of vertues of
hete which causeth al thigest to grow & nouryssh / But for this pre-
set tyme I passe ouer for to speke of other mat / Tho philosophers
enlewe better plato than Arystotle / Thus sayde they that them
semeth / & they spake so hye lyke as afore is sayd / that fewe clerkes
myght attayne to come therto / and for to abredge it / he is not that
might parfytely know what it is / save god that all knoweth and al
seeth / and that fyrst wolde establysh for to accomplysh the all thyngs
here by may well be knowen that god is of moche great purpasse
And it is of him a ryght great thyng / whan he of nought and with
out trauayle created & fourmed so excellent a thyng and so noble
a werke / And therfore wolde he hym selfe create and make man to
the ende that he myght be so myghty and haue suche wytte and vnder-
standynge in hun selfe that he knewe by nature that whiche
myght greue him in his soule / and lyue vnto our lord / for yf he wyl
iustely and ryghtfully conduyte hym selfe / he may well byryge his
hert to that that nature shal not may greue hym in no maner / and
therfore were founde the .vii. scyences or artes / for to take awaye
the euill thoughtes that might byryge a man to the dethe / which
they may destroy by the scyences / & thus may one chaūge his euill
estate / by the teachynge of a good mayster / and therfore it is good
for to haunte amonge the vertuouus men / for there men may letne
and profyete in diuerse maners / Thus than is he wyse that is pur-
g.ii.

dent in such maner that after his dethe he hath the better / and that
 god receyueh hym in gree / Thus than he shal haue done moze for
 his owne profyete than for an other / This knewe all men certaynly /
 For he shal receyue al the wele / And moche is he a sole that so moche
 louyth his body that he forgetteth for to saue his soule / whiche god
 hath lent to hym pure and ciente / thende that he sholde rende it
 such agayne at his deth / and that he gouerne hym not in such wise
 that by his culpe and defaute de foule hym in synnes / he that so con
 duyteth hym selfe dothe in lyke wyse as the euyll seruaunt dyd / to
 whom the mayster deluyeryd his besautes for to multiplyn good
 But he dyd not wistly but as he that was of euyll sayth wherfore
 the mayster seyng the vntrouthe of his seruaunte chased hym a
 way fro hym / And euer after he had shame and reproche lyke as
 the gospell wytnesseth and to vs reherseth / All in lykewyse shall it
 be of them that leuyth the good grayn for the chaffe / these ben they that
 suffre theyr soules to peryshe for the playsauns of theyre bodies / of
 whiche al euylles come to them herwith for this present I leue the
 Declaracyon of the .vii. sciences and of nature / and purpose by the
 grace of god / to deuise the facyon of the world how it is by nature
 made & portrayed of god / whiche of one only wyl created the world
 and all that is therof apppendant / Now entend ye to this that we
 saye to you.



Of the fourme
 of the firmament
 Capitulo. xv.



God fourmed the worlde all rounde / lyke as is a pelette / the
 which is allrounde / and he made the heuen all round which

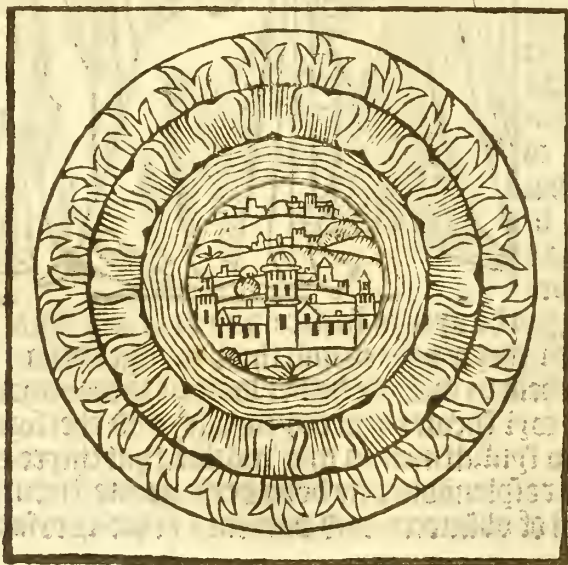
enuyronneth and gothe rounde about the erthe on al partyes hooly
 without any defaute/all in lyke wyse as the shelle of an egge that
 enuyronneth the whyte al aboute/ And so the heuen gothe rounde
 aboute an ayre the whiche is aboue the ayre/the whiche in latyn
 is called Heter/ This is as moche to say as pure ayre and cleue/
 For it was made of pure and of cleue puryte

This ayre shyneth night & day of resplendure perpetual/ And is so cleue & shynynge that yf a man were abydyng in that parte/he shold see all/one thynge & other. & al that is from one ende to the other. also lightly or more as a man shold do here bynethe bypon the erthe the only lengthe of a fote or lesse yet yf he had nede/ All in lyk wyse I saye to you / who that were there / he might see al aboute hym as well



ferre as nyghe/the ayre is so cleue and nerte/ Of this were the aungels taken theyre bodyes and theyr wynges whan our lord god sendeth them in message hether looe in to the erthe to his frendes/ whan he wyl shewe them ony thynge/ And therfore seme they to be so cleue to synfull men in this worlde/ that theyre eyes maye not suffre the resplendoure ne beholde the greate clernesse as they that bene full of obscurete and darkenes/ that is to saye of synnes

and of iniquytes of which they be replenished / And it happeth ofte
 tymes that whan angels ben comen to ony man in ony place by
 the wyll of god for to say & shewe theyr message / that whiles the an-
 gelle speket to hym / He falleth to grounde as he were a siepe or
 in a traunce / & hym semeth he heareth not the woorde of the aūgel but
 as he dremeth / And is muet wythout spekyng / vnto the tyme
 that the aungel repayreth agayne / Than whan he is awaked and
 comen agayn to hym selfe / he remembryth well the sayeng of the
 aūgel / and what he had shewed to hym / Thus I saye you trouthy
 that no bodyly man / may not susteyne for to se hym in no maner / for
 so moche as a man is made of heuy matere / & no byede ne so wle
 behe neuer so strong ne so well leyng may not susteyne to be there / but
 that hym behoueth to come down as some as a ston / tyll that he
 com to the aire where he may repyse his fleyng / yf he were not
 abasshid to descēde / for there may nothyng abide / but yf it be thyng
 espyrytuell / ne may not lyue there / for no more than the fische may
 lyue in thys ayre where we ben in / ne susteyne hym / but ryght
 sone muist dye / and shortly perished / but if he be continually nouer
 shyde in the water / All in lyse wyll I saye you of vs / for we may
 not meue in thys ayre perpetuall ne lyue ne dwell there as longe as
 we are mortall /

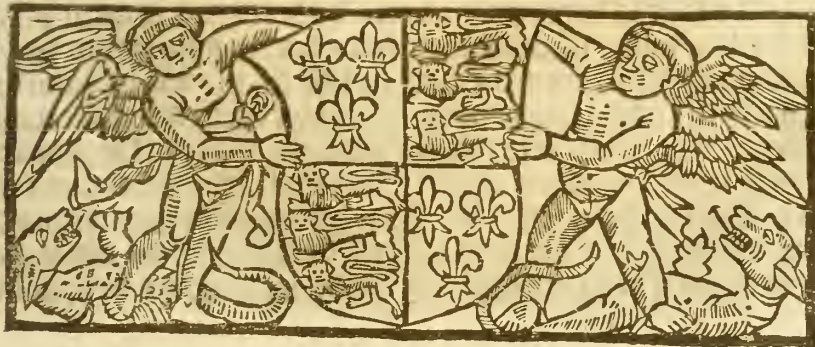


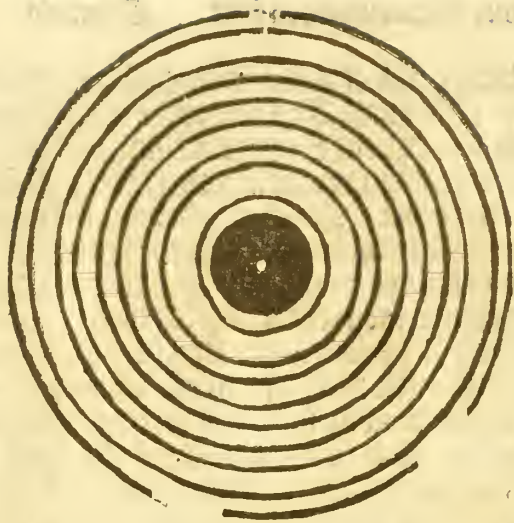
His clerenesse of which we have spoken / which is callyd
 ayer cōpyrinal / And where the angels take theyr aray
 and atoutement enuyrount h all aboute the world / the
 foure elementis whiche god created and sette one wyth
 in that other / Of whych that one is the fyre / the secōde
 is thayer / The thyrd is the water / And the fourthe is the erthe / Of
 which that one is fastned in that other / & that one fasteneth that
 other in suche maner as the erthe holdeth hym in the myddle / The
 fyre which is the fyrst / encloseth this aye / in which we be / And this
 ayer encloseth the water after the wyche holdeth hym all aboute
 the erthe / All in like wyse as is seene of an egge / and as the whyte
 encloseth the yolke / And in the myddle of the yolke is also as it
 were a droppe of greace which holdeth on no part / And the droppe
 of greace which is in the myddle holdeth on neyther parte / By which
 and semblable regarde is the eithe let in the myddle of heuen so iustie
 and so egally / that as fer is the erthe so heuen so above as so by
 nethe / For wher so eue thou be vpon the erthe thou art lyke ferre
 fro heuen / lyke as ye may se the poynthe of a compass which is sette
 in the myddle of the cercle / that is to saye that it is seene in the lo-
 west place / For of all foure nes that be made in the compass / alwaye
 the poynthe is lowest in the myddle / And thus ben the foure Elemē
 tes sette / & it one within that other so that the erthe is alway in the
 myddle / For as moche space is alwaye the heuen frome vnder the
 erthe as it appereth frome above / This fyure folowynge on that
 other syde of the lete sheweth the vnderstandyng therof / and deny
 feth it playnly / & therfore ye may take hede therto /

How the eithe holdeth her ryght in the myddle of the
 world /

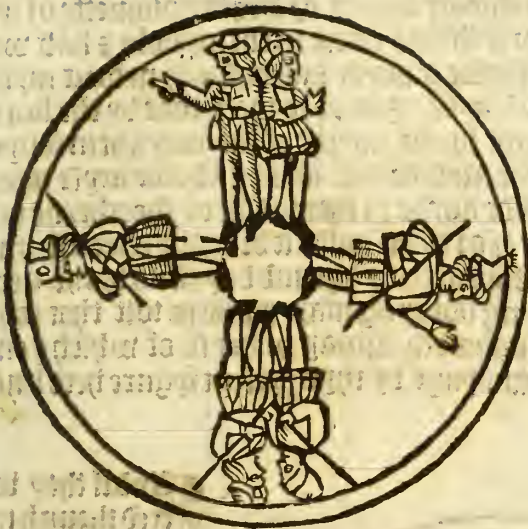
Capitulo.

.xviiij.





E As moche as the erthe is more heuy than any other of the elementis / therfore she hodeth her more in the myddle / and that / which is most heuy abydeth about her / for the thyng which mooste weyeth / draweth most lowest / And all that is heuy draweth therto / And therfore behoueth vs to ioyne to the erthe / and all that is extrayt of the erthe / yf so were and myght so happen / that there were nothyng vpon the erthe / water ne other thyng that letteth and troubled the waye / what so euer parte that a man wolde he myght go rounde aboute the erthe / were it man or beste aboue and vnder / whych parte that he wolde lyke as a flye gothe rounde about a rounde apple / In like wyse myght a man go rounde aboute the erthe as ferre as the erthe dureth by nature / all about so that he shold come vnder vs / And it sholde seme to hym that we were vnder hym / lyke as to vs he sholde seme vnder vs for he shold holde his fete agaynst our fete / & the hedetowarde heuen / no more ne lesse as we doo here and fete towarde the erthe / And yf he went alwaye for the his waye tofore hym he sholde go so ferre that he shold come agayn to the place fro whens he fyrst departed / And yf it were so that by aduventure two men departed that one fro that other / And that one went alway towarde the east / and that other toward the weste / so that bothe two went egally it behoueth that they sholde mete agayn in opposite

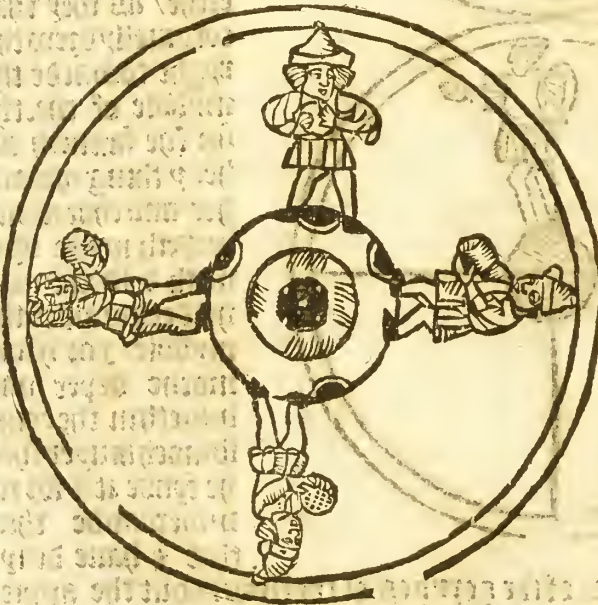


place fro to here as they departed / And bothe two shoulde come agayne to the place / fro to hens they meuid first for than had that one & that other goone rounde aboute the erthe aboue & vnder / lyke rounde aboute a whele that were syll outherth in lyke wyse should they go aboute the erthe / as they that cotinuelly drew the ryght towarde the myddle of therthe for she fastneth all heuy thing toward her / and that molte weyeth molte draweth & molte uete holdeth toward the myddle / for howe moche deper one delueth in the erthe somoch heuyer shal he fynde it & for to vnderstande this that I haue deuysed

led to you here tofore of the corynges of the fleyes about the apple / and of the men aboute the erthe / In lyke wyse may ye see all the maner & facyon by these two figures the whiche ben here to you represented and shewed all entyely /

B ut for to vnderstande the better & more clerly conceyue / yt may be vnderstad by an other example / yf the erthe were departed ryght in the myddle in suche wyse that the heuen myght be
h.

sene through / And if one threwe a stone or an heuy plomette of leede
 that well weyed whan it sholde come in the myddle & half waye
 through the erthe / there sholde it abyde and holde hym fort myghte
 nether go lower ne aryse hyer / But yf it were that by the force of
 the great heygth it myght by the myght of the weyght in fallynge
 fall more deper than the myddle / but anon it sholde aryse agayn
 in such wyse that it sholde abyde in the myddle of therthe / ne neuer
 after sholde meue thens / for than sholde it be egally ouer all vnder
 the firmament which tourneth nyght and day / And by the vertue
 & myght of his tournyng nothyng may a proche to it that is pop
 sant & heuy / But withdraweth alway vnder it / of which yemay
 se the nature & vnderstandynge by thys present fygure here vnder.

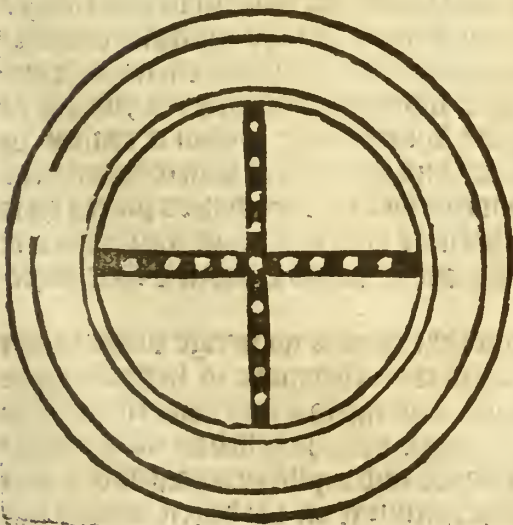
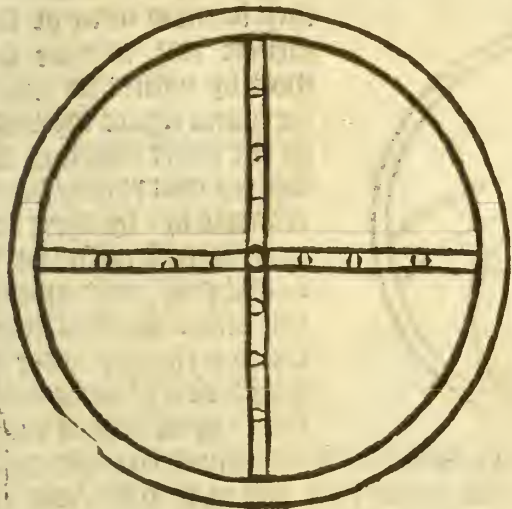


And if they were
 pced through in .ii.
 places of whiche
 that one hole were
 cutte in to the other
 like a crosse & foure
 men stode ryghte at
 the foure hedges of
 the setwo holes one
 aboue and another
 bynethe and in like
 wyse on bothe sides
 and that eche of the
 threwe a stone in to
 the hole whether it
 were great or lytell
 eche stone shoulde
 come in to the myd
 die of therthe / with
 out euer to be came

wyd fro thens / but if it were drawen awaye by force / & they sholde
 holden them one about another for to take place euerych in the myd
 die of therthe / and yf the stones weyed lyke / they sholde come there
 to al at one tyme as sone the one as the other / for nature wolde
 suste it none other wise / & that one sholde come agaynst another as
 ye may playnely se by this fygure /

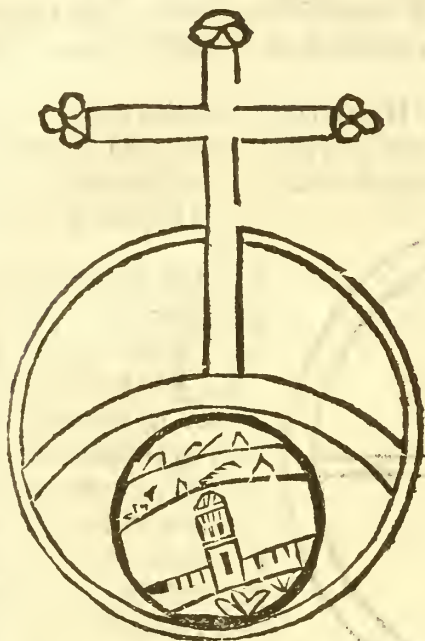
A And yf theyr weyghtes and powers were not egall from the place from whens they sholde fall / that whiche were mooste heuy / that sholde sonest come to the myddle of the erthe / and other sholde be al about her as this seconde figure sheweth playnly here vnder folowynge.

And so moche may be caste therin that the holes may be full like as they were tofore / as ye may se in this fygure which sheweth to you the playne trowth / now this suffyseth ynough herof / & herafter we shal speke of other thynges /



What the roundenes of the erthe is. Ca. xviii.

Now please it you to here for to deuyse playnly to you how the erth is rounde / who that myght mounte on hye in thaire & who that might beholde by valeys and by playnes the heygth of the great mountaynes / & the greate & depe valeys / the great wawes and fodes of the see / they sholde seme lesse to appere vnto the greatnes of the erthe thā sholde an heere of a man do vpon an apple / or vnder his figure / for nether mountayne ne valey how someuer hye ne depe it be taketh not away fro the erthe his roundenes no more than the gall leueth to be rounde for his pryckes / for it behoueth the erthe to be rounde / for to amalle the more people / as ye shal here here aft folowing.



Almyghty god formed & created the worlde all rounde/ For all the fourmes that be/ of what dyuers maners they be/ may none be so pleneze nor receyue so moch by nature/ as may the round figure/ for that is the mooste ample of all figures that ye may take example by/ for there is none so wyse ne so subtil in al thyng/ ne so moche can vnderstad/ that may for any thyng make a vessell be it of wode or of stone/ or of metall that

may be so ample ne that may holde within it so moch in ryght quarte as shal do the round/ The figure that ony may make/ may so sone meue ne so lyghtly make his tourne to go about/ that ony man can vnderande/ but that it must take other place than this tofore/ saue onely the rounde which may meue rounde withoute takynge other place/ for she may haue none other than the fyrst/ ne passe one onely lyne or Raye to the place where she holderth her in/ wherof ye may se the nature by a fygure squared sette within a rounde or an other which is not rounde/ And make them both to tourne/ the cozners of them that ben not rounde shal take dyuers places that the rounde secheth not/ and that may ye se by these.iii. figures in one wych ben here/ of which that one is rounde al about & that other twayn ye may se squared/

Yet is there an other thyng that there is nothyng under heuen enclosed of what dyuers sacyon it be/ that maye so lyghtly meue by nature as may the rounde/ And therfore god made the worlde rounde/ to this ende that it myghte beste be fylled on all partyes/ For he wyll leue no thyng voyde/ and wyll that it tounce day and nyght/ for it behoueth to haue meuyng on the heuen/ whiche ma

keeth all to meue / for all meuynges come frome the heuen / therfo
re it behoueth lychtely and swyftely to meue / and without it there
is nothyng may meue / 3

Of the meuynges of heuen and of the
vii. planettes / and of the quantyte of
the earth vnto the regarde of heuen /
Capitulo vii.





Almyghty god gaue meuyng vnto the heuen / whyche
gothe so swifly and so appertly / that noman can com
pyse it in his thought / but it semeth not to vs for his
greatnes / no moze than it sholde seme to a man / yf he
saw fro ferre a hors rounyng vpon a great mountayn
it shold not seme to hym that he meuyd / And for so moche as he shold
be mozte ferre from hym so moche the lesse shold he seme to god / And
the heuen is so moch hye and ferre aboue vs that yf a stone were in
the ayre as hye as the sterres be / And were the mozte heuyest of all
the worlde of lede or of any other metall / And began to fall from an
hye aboue / this thyng is proued and knowen / That it sholde not
come to the erthe tyll the ende of an hondred yere so moche and ferre
is the heuen fro vs / The whiche is so great that al the erthe abou
te hath nothyng of greatnes agaynst the heuen no moze than hath
the poynce or pricke in the myddle of the mozte great compas that
may be ne to the greatesse cercele that may be made on the erthe /
And yf a man were aboue in heuen / and beheld & loked here downe
in the erthe / And that all the erthe were bzenyng al in coles flamm
myng and lyghted / it sholde seme to hym moze lyttell than the
lesse sterre that is aboue semeth to vs here in erthe / though we
were on a mountayne or in a valeye / and therfore it may well be
knowen that the heuen muste lyghtely meue / whan it maketh his
tourne & goth round aboute therthe in a daye and a nyght / lyke as
we maye perceyue by the sonne / that men se in the moznyng arise
in the orient or in the east / & gothe downe in the west / and on the
mozue erly we se him com agayne in the east / for than he hath per
fourmed his cours rounde about the erthe / which we call a daye natu
ral / the whiche conteyneth in hym daye and nyght / Thus gothe & co
meth the sonne which neuer shall haue reste / ne neuer shall synneth to
go with the heuen / lyke as the nayle that is fyred in the whele / the
whiche tourneth whan she tourneth / But by cause that it hath me
uyng agaynst the cours or turnyng of the firmament / We shall
saye to you an other reason / yf a flye wente rounde aboute a whele
that went round it self / And that the flye went agaynst it / The whele
shold byng the flye with her / & so shold it fall that the whele shold
haue made many tournes / whyles that the flye shoulde make one
tourne / and ere she had gone rounde about the whele vnto the fyrite
poynce / So yemust vnderstand that in suche maner goth the moon
& the sonne / by a way that is comune to the vii. planetes that be
on the heuen / which al go by the same way alway to the east / ar .iiij.

the heauen tourneth towarde the west / lyke as nature ledeth hym /
Thus a herwith the fyrst partye taketh his ende of this presente
boke / And shall folowe for to demyle of the second partye of the the
& of the fourme of the firmament /

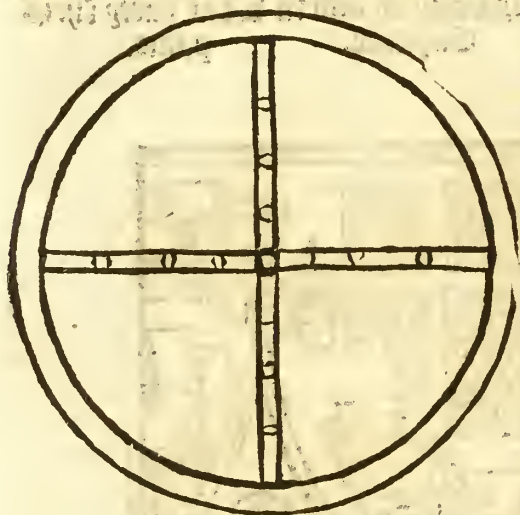
¶ Thus endeth the fyrst partye of this present boke /

¶ Here after begynneth the seconde partye of this present boke /
and declareth how the erthe is deuyled and in what party she is
enhabyted /

Capitulo. primo.



Because that the erthe is so lityll as ye haue herde here
 tofore deuysed / yt tell may we prayse the goodes therof
 vnto the regarde of heuen / lesse than men do donge a
 gaynst fyne golde / or agaynst p'ecyous stones / how
 that in the ende that one and that other shalbe of no va
 llow / but for so moche as we beyng in this wolde vs
 semeth that the erthe is very moche / we haue declared to you as
 well the roundenes as the greatnes to our power & that shortly /



sythe we haue vnderstand
 howe the erthe is rounde
 on all partes as an apple
 neuertheles it is not enha
 byted in all partyes which
 is well knowen of no peo
 ple of the world / And yt is
 not enhabyted but in one
 quarter onely lyke as the
 phylosophers haue enter
 ched / which put for to kno
 we it greate trauayle & su
 dpe / & therefore we shall de
 uyse it all aboute in foure
 partyes / of whiche ye may
 take ensample by an apple
 which shall be parted i the
 myddle in foure partyes
 right of lengthe & of b'ede
 by the core / & pare a quar
 ter / and scratche the parcell
 for to se and vnderstad the
 facyon in playne erthe or
 in your hande /



And in the
 side of this
 line like as
 the goethe
 ryght by ly-
 ne we may

see a cyte which is callyd
 Aron/it is set in the mid-
 dle of the worlde/ & was
 made al rounde/ There
 was founden first Astro-
 nomy by great studye/by
 greate maystrye/and by

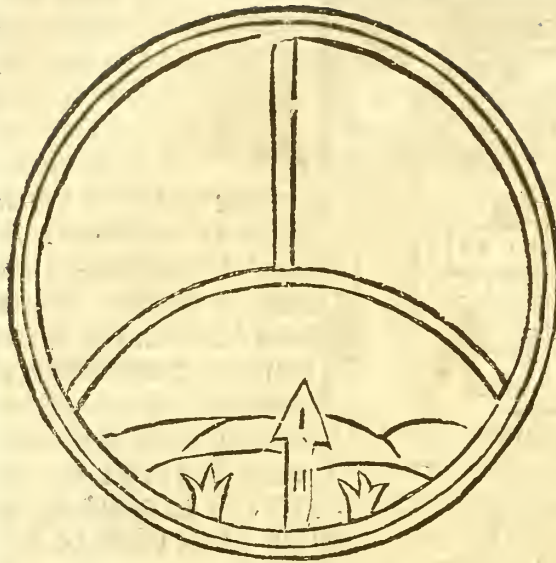
greate dyligence/Thys place Aron is named the ryght myd day
 as she that is sette in the myddle of the worlde/that other hede of
 this lyne which goth ryght towarde the lefte syde is called Sep-
 tentryon that is to say Nothe/and taketh his name of the .viij. ster-
 res/and toz neth towarde an other sterre that ledeth the maroniers
 by the see/ In that other lyne that is the myddle which the south
 cutteth in the ende towarde the easte as the auctours saye is para-
 dys terrestier/where Adam was in somtyme/This place is called
 orient that is to say east/ for fro thens cometh the sonne which ma-
 keth the day aboute the worlde/ And that other hede is called occy-
 dent/that is to saye weste/ for there the daye fayleth and warith

darke whan the sonne goeth
 downe there. thus & by thys
 reaso be named the foure par-
 tyes of the worlde of which
 the fyrst conteyneth the easte
 The seconde the west/ The
 thyrde the southe/ And the
 fourthe the north/ & this that
 we entyne you/ ye may see by
 this fygyre tofoze specifyed.



These foure party-
 es that I haue de-
 clared to you/
 which ben sette in

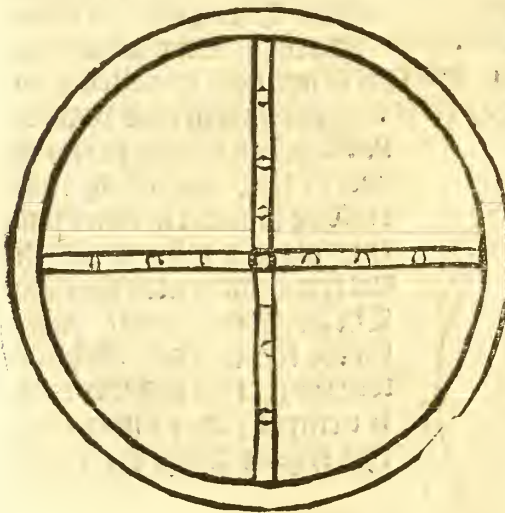
ll.



in a quarter of all the
 erthe of the worlde
 ought to haue a roude
 fourme. for reson & na
 ture giueth that al the
 world be rounde. And
 therfore vnderstande
 of this quarter as it
 were all rounde.

¶ Now make we thā
 of this quart a cercle
 that is al rounde & all
 hole. and lette vs lette
 in the myddle of this
 lyne that sheweth the
 easte and the west for
 to lette the parties in
 theyre ryghte as this

present fygure that here is represented sheweth to you playnely.

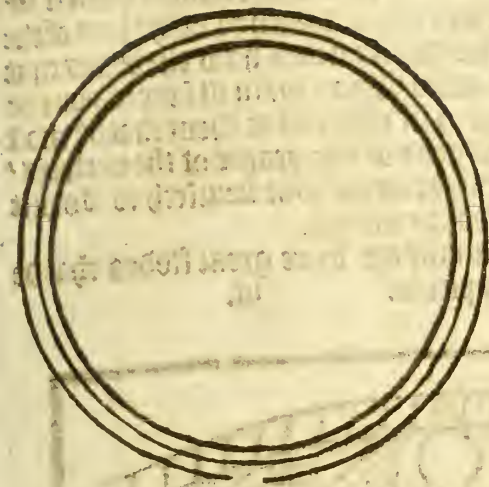


¶ After let eche par
 tye be tourned
 towarde his na
 me in the erthe. of
 whiche eche shall be the .iiii.
 parte. & this presente fygu
 re is ensignement & denota
 strauce certayn and trewe
 without any variacyon ne
 doubtaunce.

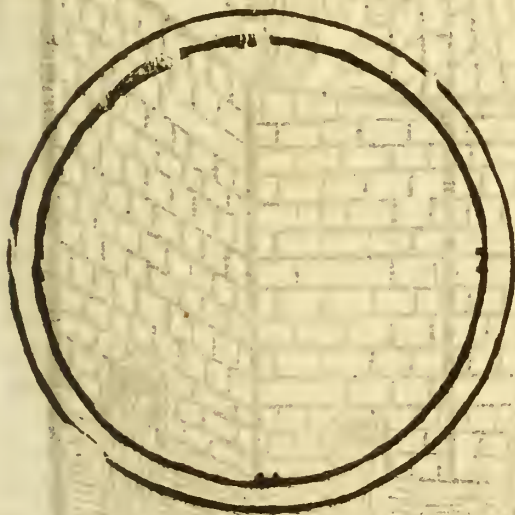
¶ What parte of the erthe
 is enhabyted.

Capitulo. ii.





the twayne/ And therefore it is called Asia the greate/ and
 dureth fro the northe vnto the southe lyke as this figure sheweth.

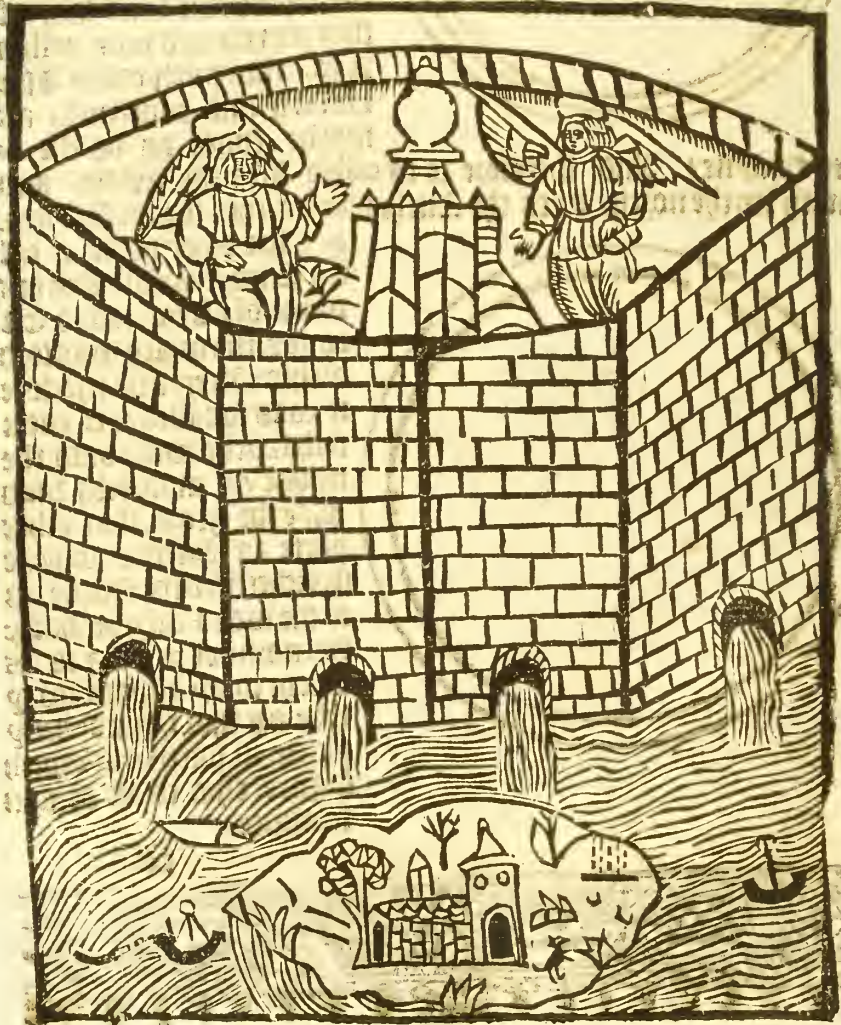


Althe erthe that
 is in the worlde
 de enhabyted is
 deuyded in thre
 parties/and ther
 fore it behoueth
 by this reason to make ano-
 ther dyuysion/ Of which the
 partye toward oryent is cal-
 lyd Asia the greate/ And tak-
 keth the name of a quene
 that somethyme was lady of
 that regyon and was callyd
 Asia/ this party callyd Asia
 holdeth and containeth as
 moche space as do the o-
 ther twayne/ And therefore it is called Asia the greate/ and
 dureth fro the northe vnto the southe lyke as this figure sheweth.
That other parte is cal-
 led Europe/ and taketh his
 name of a kyng callyd Eu-
 ropes/ the which was lord
 of this cōtre/ and therfore
 it was so called/ & it endu-
 reth fro the weste vnto the
 northe / & marcheth vnto
 Asye the great/ that other
 parte is Affryke whiche
 stretcheth fro the southe vnto
 to the west & Affryke hathe
 his name of helbe/ & is as
 moche to say as bozn away
 lyke as this fygure deu-
 seth in .iii. parties of which
 fygure this is the demon
 strauce/



Of these thre parties of the world here tofore named holden by
 uers in any regions & many contreys / of which or at the least of the
 most noble party we shal declare the names / & how the bestes that
 ben there ben moste comonly called / Thus we shall saye to you the
 sondrycyons & fourmes of some / & in especyall of them that be most
 tene by men. And fyrst we shal speke of the people of the contreis /
 And after of the bestes & ffishes lyke as the booke deuifeth to vs out
 of whiche is drawn this Happe muudi.

Christ of paradys terrestre / and of the foure great flodes that be
 parte fro thens / Capitulo. iii.





The firste region of Asia the
great is paradys terrestre/this
is a place which is ful of solas/
of pleasaunces/ & delytes/ so that
none that is therein may be gre-
ned ne haue none euyl in no

maner of the world/ In this paradys is
the tree of lyfe/ and who that had eten of
the fruyte/ he sholde not lye as longe as
the world endureth/ But no man luyng
may come theder/ but if our lord god oz
his angell conduyted and broughte hym

theder/ for rounde aboute/ it is enclosed with fyre brennyng the
which gothe slāmyng into the clowdes/ There wothin sounteth
& spyngeth a fontayne oz well which is deuyded in to foure flo-
des/ Of whome that one is called yngages that renneth a longe
thruge the Royalme of Inde/ and departeth in to many armes
oz braces/ It sounteth of the mounte that is called Ortobares/ the
which is toward the oyyent/ and falleth in to the see Ocean/ The
seconde is named gyon oz nyllus/ whiche entreth in to the erthe by
a hole/ and renneth vnder the erthe so ferre that it resourdet in to
the longe see/ which enuyronneth all Ethiope so that it departeth
in to vii partys & gothe rennyng by Egypt so long that it cometh
& falleth in to the greete see/ The other two flodes of whiche that
one is callyd Tigris/ and that other eufrates sounten in hermeny-
nyng he vnto a moche great mountayn which is named partheacus
And these two flodes trauerse many great contreys so long tyl they
mete in the see togydre where bothe two falle in lyke as theyr na-
ture requyret/ On this side paradys terrestre all aboute ben many
dyuerse places withoute any reioyce/ for none may dwell there ne
fynde place to lye in/ but there be plente of euyl bestys which ben
lyers & crympnell & of many gyles/ there ben gyauntes rough and
heery wiche deuoure and eate all thyng as wolues done/ And
many other wyld bestes/

Here speketh of Inde & of thynges that be founde therein/
Capitulo.



After comen the countreys of Inde which take theyr name
of a water that is called Inde whiche sourdeth in the
noythe/The Indes ben closed with the great see that en-
uyronneth them rounde aboute/ In Inde is an yle na-
med probane wherin ben founden ten cytees and plente of other
townes/ where as euery yere ben two somers & two wynters/ &
ben so attemptzed that there is alway verdure/ & vpon the trees
ben continually floures, leuys/ and fruytes/ And it is moche plen-
tuous of golde and syluer and moche fertile of other thynges/
There be the great mountaynes of golde and of precyous stones &
other rycheesses plente/ but no man dare aproche it for the dragos
and for the wyld gryffons/ whiche haue bodyes lykelyons/ flyeng
whiche easely bere a man awaye armed, and syttyng vpon his hors
whan he may sease hym with his clawes or vngles/ There be yet
plenty of other places so delectable & so swete that yf a man were
ther in/ he sholde say that it were a very paradys.

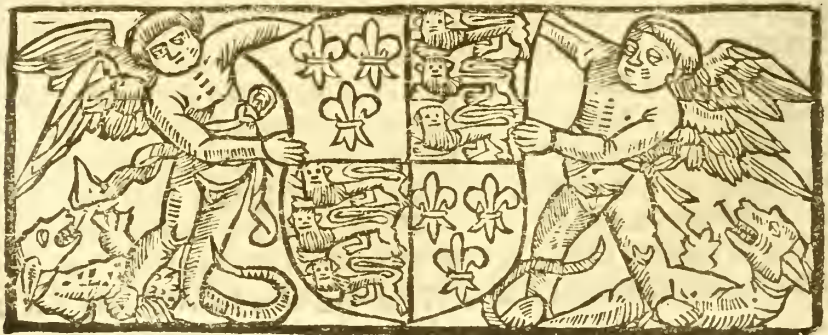
Here foloweth the dyuersytes beyng in the lande of Inde.
Capitulo.



In the lande of Inde is
a ryght great mountayn
that men call mount capyen/
and it is a moche great regy-
on. There ben a maner of pe-
ople without wytte and with-
oute dyscrecyon / whiche the
kyng Alyxander enclosed ther
in / and ben named goths or
magoths / or gog or magog /
they eat flesh all raw be it mē
or women or beestys as men
woode / or demonyacks / This
Inde of whiche I you reherce
conteyneth .xiiii. regyons / and
in euerich of these regyons be
moche people / and also there
is therein great trees of a won-
derfull heygth farre passynge
measure / And there dwelleth
people that ben horned / and
ben but two cubytes hie / and
they gone to gyddre in greate
copanyes / for ofte they lighte
agaynste the cranes / whiche
them as sayle. But within .viij.
yere / they become aged and

olde that they dye for age / this people be called pigmaus / nyghe
vnto this cōtrei groweth peper al white / but the vermine is so
greate that whā they wolde gadre it they must set fire therein for to
driue away the vermine / & whā it is bzent / the peper is founden all
black scorched & crispe / there bē other people that be called groyne
or bragmā / that bē fairer thā they tofore named / that for to saue an
others life / wyl put thē in to a fire. There is other people / that whā
their faders & moders or other frēdis be passig olde / they see thē &
sacrifice thē / be it wrog or right & eat their flesh & hold thē for very
euyl & nygardes that so do not to their frēdes / for they hold this
maner amōg thē. for great worshyp & larges / & therfore they vse it

Towarde the east is a nother maner of people that wooshypp
 the sonne onely and taketh it for theyre god for the greate goodes
 that come therby. And bycausethat in all the worlde they se none
 so fayre a thynge to theyr semynge/they beleue in it as theyr god
Et ben there other maner of people/the whiche ben all toughe
 whicheat fysshe al rawe and drynk water of the salt see/Toward
 this same contrey is a maner of people that beu haile bestes and
 halfe men/yet ben there in that partye other maner of people whiche
 haue on one fote.viii.toes/ In thys contreys is greate number of
 bestys dredefull and terryble/whiche haue bodyes lyke men and he
 des of dogges/And haue so great yngles oz clawes that arest all
 that they can holde and do clothe them with the hydes oz skynnes
 of bestes / And haue suche maner of voyes as barkyng of dogges
Et ben there other callyd Cycloppens whiche passe by rennyng
 the wynde/and haue only but one fote/of whiche the plante is so
 ryght longe & so brode/that they couer them therwith fro the sha
 dowe/whan the hete cometh ouer sharp on them/Another maner
 of people therets/whiche haue onely but one eye/& that standeth
 ryght in the myddes of the fronte oz forehed whiche is so rede & clere
 that it semeth proprely fyre brennyng / And there also ben founde
 an other maner of people that haue the bysage and the mouthe in
 the myddle of theyr beites/and haue one eye/in euery sholdre/and
 theyr nose hangeth downe to theyr mouthe/And haue breistles a
 boute theyr mozell lyke swyne/yet bene founde to ward the riuer
 of Gaunges a maner of strange people and curtesyse/whiche haue
 the ryght fygure of a man/ whiche lyue only by the odour and smel
 lunge of an apple onely/ And yf they go ferre in to ony place they
 haue nede to haue the apple wyth them/ For yf they fele ony stench
 euill and styngyng & haue not the apple/they dye in contyent.





Of the Serpentes & of the bestes of Inde/ Capitulo. xl.
In Inde ben plente of serpentes w^{ch} hich ben of such force and
myght that they deuoure & take by strength the hartes & buc-
kes/ yet there is a nother maner of beste whiche is called Centicore.
whiche hath the horne of a herte in the myddle of his face/ & hath
the breste and thyghes lyke a lyon/ and hath great crys & fete lyke
a hors/ And hath a rounde mouthe/ his mosell is lyke the hede of a
bere/ And his eyen ben myghe to gydre/ and his voys is lyke the
voyce of a man/ An other beste men fynde there moche fyers/ which
hath the body of a hors/ the hede of a wylde boze/ and the tayle of an
Olyphant/ And he hath two hornes whiche euerych is as long as
a cubyte/ & whiche he setteth that one vpon his back whiles he figh-
teth with that other/ he is black and a moche terryble beste & mer-
uaylous delyuere/ And is bothe in water & on the londe/ There be
also sene bullys which be all whyte/ They haue great hedes/ and
theyr throte is as wyde & brode that it endureth from that one ere
to that other & haue hornes that remene aboute hym so that none
may tame ne daunt the/ Another maner of bestys there is in Inde
that be callyd manticora/ and hath the bysage of a mā/ & the huge
great tethe in his throte/ he hath eyen lyke a gote/ & body of a lyon

taile of a Scorpion/and boys of a serpente in suche wyse that by his swete longe he draweth to hym the people and deuoureth them/ And is more deliyere to goo than is a byroe to flye/ There is also a maner of oren whych haue theyr fete allrounde and haue in the myddle of theyr fronte thre hoines.



Here bene in
Inde another
maner of beste
of moche fere
corlage or sha

pe of body which is called
Non otheres/ which hath
the body of an hors/ and
fete of an Dypphant/ hede
of an herte & boys clere &
hye/ and a great taile/ &
hath but one horn/ which
is in the middle of his fore
hede/ which is foure fote
longe/ ryght and sharpe

lyke a sworde/ cuttyngelyke a rasoure/ And all that he atteyneth
tofore hym and towocheth is broken & cutte/ for trouthe this beste
is of suche condycyon/ that by what so euer engyne he is taken/
of great dysdayn he suffreth to be slayne and put to dethe/ But
he may not be taken but by a pure byrgyn whiche is sette tofore
hym to here as he shall passe/ the which muste be well and gentely
arayed/ Than cometh the beste vnto the mayd moche simply/ and
slepeth in her lape/ and so he is taken slepyng/

In Inde benthere other bestes great and tyers whiche ben
of blewe coloure/ & haue clere spottes on the body/ & ben so ryghte
stronge & crymynell that no men dare approche them/ and be na
med tigris/ & they rone so swyftly & by so great myght that the hun
ters may not escape fro the in no wyse/ but yf they take myrrours
of glasse and caste them in the way where they shal ronne/ so the
Tygres ben of suche nature/ that whan they se theire semblaunce
they wene that it be theire faynes/ than gone they aboute the myc
rours so longe tyll they breke the glasse & se no more/ in whiche
whyle the hunters escape from them that benthere.

And somtyme it happeth so of these tygres that they thynke so long and beholde theyr fygures that other whyle they be taken so lokynge all quicke and luyng/ yct ben there other bestes which ben called castours/ whiche haue this nature in them/ that whan they be hunted for to be taken/ they bite away their owne genytours or balocks/ and lette them fall/ and thus they gelde them selfe/ for they well knowe that for none other thyng they be hunted/ Also there groweth another beste lyke a mous/ and hath a lypill mouthe and is named muske or muskalyet/ In thys contrey ben the Dye trees that spake to Alexander the puyssaunt kynge/ Another beste there is that men call Salemandre whiche is fedde & nourysshed in the fire/ This Salemander bereth wolle/ of whiche is made clothe and gyrdles that may not brenne in the fyre/ There be yet mycete which ben as great as cattes and also swyfte in runnyng/



¶ Towarde the orient ben the lyons which haue more strengthe and myghte/ in theyr bestes tofore and in all theyre members than any other beste hath/ And they come to fede their fawnes the .iii. day after they haue fawned/ as they that were dede and ben as reysed agayn from dethe and whan they slepe they hold their eyen open/ & whan the hunters hunt them they couer the trace of theyre fete with theyre tayle/ They shal neuer do harme ne gryete to man but yf they ben augred/ And whan they be assayled they defende them/ And whan he that kepeth them bete and chastyseth a lypill dogge tofore them/ they fere and doubtte hym lyke as they knewe hym well/ and the lyones hath the sprite yere fyue fatones and euery yere after folowynge one lesse vnto her ende so declynynge/ There is an other beste whiche is lyrell/ and is so terrible and redoubted that no beste dare aprochit/ and by nature the Lyon doubteth & fleeth fro hym/ for oft it fleeth the Lyon/ whiche is the moste noblest of all other bestes/ as before is specyfyed.

k.iii.





In this partye cometh
 seth & repayreth another
 beste whiche is of dyuers
 coloures of spottes as
 white/black/grene/blew
 & yelowe/lyke as it were
 paynted/and is called pā
 there/ and there cometh
 out of his mouthe so swete
 a saour & brethe/that
 the bestys go folowynge
 after it for the sweteness
 of his body/ saue the ser-
 pent/ to whom the swete
 smell greueth/ in suche
 wyse that ofte the serpent

deth/ and whan this beste is otherwhyle so fylled and full of be-
 nyson that he hath taken & eaten/ he slepeth thre dayes hyle with
 out awakynge/ and whan he awaketh/ he geueth out of his mouth
 so swete a saour and smell/ that anon the bestes that fele it seche
 hym/ This beste hathe but ones yonge fawnes/ And whan
 she shal fawne/ she hathe suche dystresse and anguysshe that she bre-
 keth with her nayles and renteth her matrice in such wyse that her
 fawnes come out/ And neuer after whan the matrice is rente and
 broken they engender ne brynge forth the fawnes/ There is a maner
 of mares that cocuue off the wynde/ and ben in a cuntry named ca-
 padoce/ but they endure not but thre yere.



In this cōtrei be the olyphātes whiche is a stronge and beste & fyghtynge/ And whan they se their blode shedde to foze them they be moſte courageous and moſte ſtronge and fyght in all places & all batayles/ vpon theſe olyphautes were wonte to fyghte the peo- ple of Inde and of perſe/ for an olyphaunt bereth well a toure of wode vpon his backe full of men of armes whan it is wel ſette on & fermely/ And they haue tofoze them in maner of a boyell great and large/ whiche they eat/ by which they renne on men/ & haue anon deuoured them/



King Alexander which was a good clerke and prynce of great recomēdacyon and that wente into many cōtreys for to ſerche and enquire the aduē- tures moze than he dyd to con- quere/ than whan he ſhoulde fyght agaynſte them that had taught and lernyd tholyfantes to fyght in playnlonde/ he dyd do make veſſels of copper in fouzme of men/ and did voſſile them full of fyre brennyng/ and ſette them tofoze hym to fyght agaynſte them that werē vpon the olyphautes/ And whan the olyphātes caſte their boyell by which they ſiewe the people vpo the men of copper/ ſelyng that they were ſo hote that they brenned them/ Chan they that were ſo taught wold no moze appoche them for- ſere of the fire/ for they thought that all men had bene as hote as they were of copper/ Thus kynge Alexander as a ſage pryce

& conquered the olyphautes and theſe wyld people and whan the olyphautes mete they kyndly entreſalewe eche other with endly ny- ge theyr hedes/ They be tryght colde of nature/ for whan one putteth a lynnen clothe vpon theyre tothe and brennyng cooles

there vpon the clothe hal not brenne / For as lone as the cole feleth
the colde he quencheh / the yuoy is so coid / the tothe of an olyphāt
is yuoye / The olyphautes haue neuer yonge fawnes but ones in
longe tyme / and they bere them two yere in their flankes / an Oly
phaunte lyueth thre hondred yere / He doubteth & fereth the wefell
& the addre / & dredeth vermyne / yf the addre cleue & be on the Oly
phaunt / it departeth not tyll it hath slayne hym / the fawnech her
fawnes & hydeth them where no wode is / & fawnech in the water
for yf he laye on the erthe she sholde neuer aryse ne releue / for by
moche their bones ben all hole withoute any ioyntes from the bely
vnto the fete / & whan the olyphaunte wyll slepe / he leneth vnto a
tree & there slepeth stonpyng / The hūters that seche them & knowe
the trees to whiche they lene whan they slepe / that whan they
haue foundethem / they sawe them lōwe by the grounde almoste a
fōder / that whā tholyphāt cometh & knoweth nothyng therof and
wold slepe / anon he falleth with the tree vnto the groude & may not
releue him selfe / thā begynneth he for to braye and crye / that some
tyme there come many olyphātes for to helpe hym / And whā they
may not reyse hym they crye and make great sorow / And they that
be smallest go aboute for to reyse him / but whā they cā not reyse him
they go their way cryēg and leue him / and the hūters come and take
hym / by this subtylte be the olyphautes taken /



There be in Inde the basilisks which haue the sight so beny
mous that they see al men / and so do they al foules and bestes / he
hath the hedelyke a cocke / and body of a serpente / he is kyng of all

serpentes/lyke as the lyon is kyng aboue al bestes/he is white rayed here and there/There is nether herbe ne fruyte wherby he shall passe/ne the trees that be plated but they shall perysse/ yf he haue byte or slayn beste or other thyng/No maner of beste dare approche it.within the ryuer and flode of Inde named Ganges goon the Elys by great rēges which be. CCC. fotelōge & be good meat at nede / Many other bestes peryllous & terryble ben their in inde as dragōs/serpētes/ & other diuers bestes which haue fete/hede & tayles right monstrous/in this regiō be other maner of serpētes that haue hoznes like shepe/ There is a bestie named aspīs that may not be deceyued ne taken but by chemyng/soz he heeryth gladly the sown/but assone as he herith the charm/he putteth his taile in his one eye/ & that other leieth to the groude doubtynge to be deceyued by the charme/Other serpēt? there be named tigris which be taken quyk by force of engyns/and of them mē make triacle which defeteth and taketh away other vermyne.



Other wormes there growe which haue troo armes so longe & so dyuerse that they bete and see the Oliphautis. This worme lyueth ryght longe/ And whā he is olde and feleth hym feble / he consumeth hymseife by fastyng/ And suffreth to be enfamynd so moche that lytell abydeith of his body/ Than he goeth into a lytell hole of lomme stone whiche is well straye and than he putteth hymseife out with

so ryghte greate dystresse/that his skynne remayneth all hole /and ther groweth and cometh on hym another skynne/And thus rene weth his age as a wyse beste as he is/There be plente of other serpētes that haue many precyous stones in their hedes & eyen/ the whiche ben of ryght great vertue soz them that myght haue them and bere them/Now we shal deuysse to yow of stones that growe in Inde and ben there founden/



¶ Here spekeh of precyous stones and of their vertues which
growe in Jude/ Capitulo. vii.

In Jude groweth the admonde stone/whiche is a stone charged with many great vertues/She by her nature draweth to her prou/and maketh it to cleue to it so fast that it may byneth be taken fro it for the vertue that is in it/The dyamond groweth also in Jude al hole/and it may not be broken in pyeces ne vled/with out it be by the vertue of the blode of a gote al hote/yet growe there other maner of stones of many dyuers facyous and vertues the which ben of moche recomandacyon/renowne/and of moche fayre vertue/and first I wyl speke of the emerauod which is so pleasant to the eye that it conforteth all the syghte of hym that it beholdeth/In lyke wyse groweth in Jude an other stone the which is called Carboncle/the which by nyght/or if it be in darke place and obscurit shyneth as it were a cole byennyng/also there growe Saphyres which by theyr vertue take away the swellynge and reddenes of the eyen/ There groweth also a stone called topace which is of coloure lyke vnto fyne golde and also is of hye vertue/yet also there

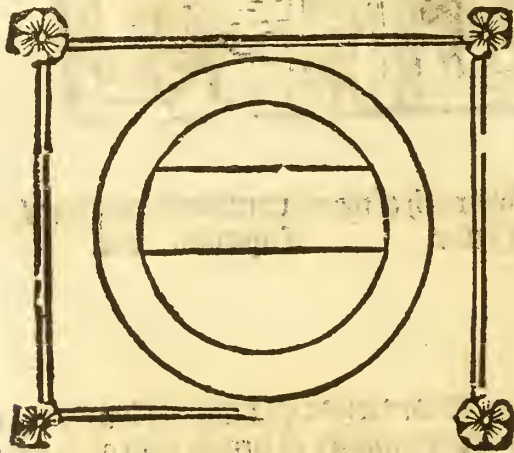
growe rubyes whiche is a stone moche p̄ysed and loued amonge
 the people/ & is also of ryght moze greate balewe and vertue than
 is the topace/ he reioyseth the sight and conforteth it moche and spe
 cyally to them that bere it/ yet ben there also in Inde plenty of other
 maner stones which haue in them moche fayr vertues & bouites/
 and who that doyll moze knowe of theyr vertues & bountes maye
 see in the boke called Lapidare in which he shal knowe the names
 & vertues/ For now at this tyme we shall make an ende of this ma
 ter/ to recounte you the contreys & royalmes of Inde/



Here foloweth of the contreys and royalmes
 of Inde Capitulo. viii.

In Inde is plente of great contreys right meruaylously whē
 che ben peopled with dyuers maner of people and of greate
 plente of bestes of many dyuers facyons and condycyons/
Amonge all there is a contrey named Perse & conteyneth. xxxiiij.
 regyons of whiche the fyrst is the royalme of perse/ whereas a scy
 ence called Pygromancye was first founde which scyence constrai
 neth our enemy the sende to be taken and holde p̄ysoner/

In this contrey groweth a pese whiche is so hote that it scaldeth the hādes of the that holdeth it / & it groweth with encreyng of the mone & with wanyng it descreseth at eche tyme of his cours. It helpeh well to them that be nygomancers. **A**fter this realme is another whiche is called Mesopotamy / wherin Nynue a cyte of great senourye and myght is sette and establyshed / whiche is thre dayes iourneys of length and is moche large & brode. In babylone is a toure that somtyme was made by greate pryde of whiche the wallys ben meruaylously greate / stronge / and / hie and is callyd the toure of babylone. It is of heyght rounde aboute .iiii. M. paas vnto the hieit. In the regyon of Caldee was first founden Astronomy. **I**n this regyon is the land of Saba / and therby is the regyon of Carse. And after is that of Arabye of these thre regyons were lordes and pūces the thre kynges that offred to our lorde & sauour Jesu Cryste golde / Encence / & Myrre. That tyme whan he laye in the Crybbe after his bleiŷd Natyuyte as he that was the sonne of god. And this knewe they by their great wytte and vnderstanding of Astronomye in which they were endowed and founde. **I**n this regyon of Arabye groweth the Encence and the Myrre. And there ben therein many people / and dyuerse folke. There is also in Egipte a regyon whiche is called allyrre.



Ther is also the regyon of Jencye / the whiche taketh his name of a byrde that is called Jencye / of whiche in all the worldis on this day but onely one & lyue / & whā he dyeth anon there groweth another of hym selfe. He is great and moche fayre of corlage & hath a cresse on his hede / lyke as the pecocke hath. The bzelle and the gorge of hym shyneth and dra-

weth towarde the propre coloure of fyne golde. And he is alonge the backe as rede as a rose / and towarde the tayle he is of the colour of a sure lyke vnto the heuen whan it is pure and clere / & whan he is olde and aeged he with draweth hym vnto an hye and meruaylous fayre place or mouŷayn where as souldeth a fontayne ryghte

great and large / and the water fayre and clere / and ouer the well
groweth a fayre tree and great / which may be sene fro ferre & hema
beth vpon this tree his nestle and his sepulture / ryght in the muddle
of the tree / But he maketh it of spyces of so ryght great odour that
there may be founde no better / And after he addzisset hym in hys
nestle whan he hath all perfourmed it / than he begynneth to meue &
to bete his wynges agaynst the sonne so fast and so long that a grea
te hete cometh in his fethers in luche wyse that it quyckeneth al ou
fyr & brenneth al roude aboute his body that he is on a clere fyre /
And thus the fyre brenneth & cōsumeth hym al to ashes / and out of
these ashes & pouder groweth another byrde luyunge sēblable to
hym / After this regio of fenycē is the realme of Damas wherē as
good fruytes growe / And after Damas is founde the regio of Anti
oche wherē as he foude plēte of Camels / After cometh the contrey
of palatye / & after that Samary / than sebasie / and than Pentapo
lye / wherē sometyme were founde two myghty cytees / the one cal
led Sodome & that other Gomoz / the which god wold they sholde
peryshe for the great & enoyme synnes that they commysed / on this
partty is the dede see in which is nothyng that bereth lyfe / there is
a contrey that men call Ismaelyte / which is enhabyted by .xiiij. ma
ner of people / & after this than is Egypt the great wherē it neuer rety
nyth / and conterneth .xxiiiij. people /



theyr here whiche hange downe behyndethem / and they be garnul

Another regyō
there is the which
cometh towarde
the north in which
there dwelleth no
man but women
whiche bene as ty
ers as lyons / and
whā nede is they
fghtredly aganūt
the men. They go
armed as knygh
tes in bataille and
bryng down ther
enmyes without
sparyng / they ha
ue fayre tresses of

ched with great prouelles in all their woorkes & affayres/ And bene called Amazones/ Whiche they haue men nyghe to theyr countrey dwelling/ Whom they euery yere letche for to be in their cōpany/ bitw. or .xx. dayes long and suffer them to knowe them carnally so long that they suppose that they haue conceyued/ and than departe the men fro that contrey and gone agayne thider wher they come fro/ and whan these women haue chylded/ yf it be a doughter they retayne her with them/ And yf it be a sonne they nouryssh the it yue or syre yere and after sende it out of the contrey/ yet in other places ben many fayre ladyes whych in batayles and in estours vse all theyr Armours of syluer for lacke of yron & of steele/ of which they haue not

In the wodes of Inde ben other women the which haue their berdes so longe that they come down to their pappes/ They lyue by wyld beasts/ and clothe them wyth the skynnes of the wyld beasts/ And there ben men and women all naked & also roughe as beres and ben dwelling in caues in the erthe/ and whan they se other men they hyde them in the caues so that they appere not out/ Other people there ben that ben also roughe as swyne and whynyng/ And there ben other women roughe also lyke vnto the men/ but they be moche bestyall & whyte as snowe/ theyre tethe be moze lyke vnto houndes than to other and dwell and abyde well in the water/ Another great regyon there is in which dwell .xliiij. maner of people. there ben the byrdes which ben ful of deduyte/ of whom the pennes shyne by nyght as it were fyre/



There ben popengayes which ben grene and shynnyng lyke pecockes which ben but lytell more than a Jaye/ of whom as men saye/ they that haue on echefote/ fyue clawes ben gentyls/ and the byllaynes haue but thre/ he hath a taile longer than a fote/ and a becke courbed and a greate tonge & forked/ who that

myght haue one he myght well lerne hym to speke in the space of
 ii. yere/ Another byrde there is in this contrrey which is named pel
 lycane/ and all houres whan he leueth his chykes & cometh agayn
 to fynde them as is of nede/ hym semeth that they ben all dede/
 ¶ Than he smyteth hym selfe with his bylle in hys breste tyll that
 the blode sprynge out/ wherof he reyleth agayn to lyfe his byrdes/
 In armeye is a maner of people that haue al theyr here whyte/



¶ In these partres is a
 moche hye mountayne
 where vppon the arke of
 Noe abode and rested after
 the flode was passed/ after
 Cometh the prouynce of
 Andethelasse which is all
 enuyronned with the see
 wherin be many regyons
 of whom for this presente
 tyme we wyll not declare
 the names/ In this pro
 uynce of Alie is the regyō
 of dardain/ And the cōtrei
 of frygye into which pa
 rys whan he had rauysshed
 helain brought her to wher
 soze the puyssaunte cytpe
 of Troie the great was at
 the empyse of the grekes

destroird by fyre and glayue/ This cyte was sette at one of the en
 des of grece/ In this party is sette the noble cyte of Lychaony/ And
 nyght to that stōdeth another Cyte called Cayet by whicher eneth
 a great see named Herme of which the grauellis of goide/ fro this
 parte towarde the ende of Egipte cometh to vs the payloyle which is
 of fyne goide/ There is toward thoyent on that othe side a maner
 of people that be descēdyd fro the Jewes/ and all theyr condycy
 ons be byle / soule/ and synkyngs/ they haue no wyues wedded/
 noz holde no concubynes/ noz other/ for as moche they maye ne can

not by leue that women may holde them to one man only without
to double them with other / And therefore they sette no store by womē
but onely that they may haue generacyō / Another maner of people
there bē in this prouynce which be called barbaryns / and ben also
called Jacobyns / for Jacob was auctietyly their maister / & he chryste
mē corrupted by the mariages & aliāces that they do & make withy
the sarasynes which on that one syde marche on them / These barbar
ryns pourpyse wel. xl. realmes / In no wyse they beleue that cor
fession be hayllable to shew it to any mansaue to god only / wh. i
they confesse them to god / they sette by them fyre and encence / & they
wene certaynly that their thought go vp to our lorde in this fume
but it is not so as they byleue / but they mysbyleue saynte John bap
tyste the which fyrste baptyed them / for tofore all thynges they be
houed to say their synnes to hym self / And after they receyued of hym
baptysme / forseynt John baptyst sayeth that whan one telleth his
synnes to another that may be a sinner as he is / this shame that he
hath to say his synnes is conuined to hym in stede of penaūce /



In this regis is another
maner of people Crysten
that beleue alytell better in
god and ben stronge and
myghty in batayle / The sa
rasynes doute thē moche
and dare not mysdo them
but be to thē good / these pe
ple benamed Georgyens
and be enclosed rounde a
bout with mysbeluyed pe
ple / and they be called geor
gyens by cause they crye al
way on saynt George in ba
tailes / in esours and in en
countres againste the sara
synes /

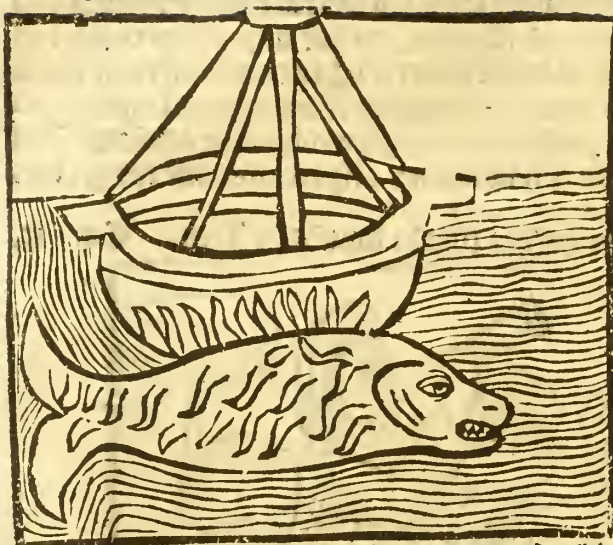
And also they worshyppe and loue hym aboue all other sayn
tes / They haue all crownes shauen on theyr hedes / but the cler
kes haue them hole rounde / and the laye people haue them square /
whā they go to Iherusalē for to worshyppe the holy sepulture of our

lorde Ihesus/ The farasynes dare not take of them any tolle ne no
 thyng hurte them by cause they doubt that whan they come and
 repayre agayn they sholde abyte it dere // The gentyll adyres of the co
 trey armethem & ryde vpon good horses rennyng and swyfte/ and
 fyght asprely in the cōpany of the knyghtes of george agayst the far a
 synes/ they vse lawes/ & lyke termes of speche as done the grekes.

¶ Here speketh of the fysshes that be founde in Inde. Ca. ii.



In the see of Inde is a maner of fysshes that on theyr skines
 grow here so lōge that the peopple make thereof robes & other
 bestunēt; which they wore whā they haue take & made thē/ yet ther
 is another maner of fyssh in this see which is named escimu; which
 be no longer thā a fore/ but they haue such strength that as sone as they
 touch a shp iōne alonereteineth hym styl that he may not go forward
 ne backward/ There be other fysshes that be called dolphyns/ they
 haue a custome that whā they fele that the tēpest shal com/ and that
 the shyppes be in daūger for to be lost and perished/ they warne thē
 out of the water/ & shew & play on the wawes of the see in such wise
 that somety me they be playnely sene/



In this see of Inde
is an other fyssh the so
huge and great that
on his back groweth
erthe and grasse and
semeth proprely that
it is a great Ile/

whercof it happeth
sometyme that the ma
ronyers saylyng by
the see ben greatly
deceyued & abused

For they wene cer
tainly that it be fer
me londe / wherefore
they go out of theyre

shippes thereon / and when they haue made it to brenne after theyre
nede wenyng to be on a ferme londe / incontynent as this meruay
lous fyssh the feleth the hete of the fyre / he meuet h ym so depnely and
deualet h downe into the water as depe as hennape / And thus all
that is vpon hym is losse in the see / And by this mane many ship
pes ben drowned and perysshed / and the people whā they supposed
to haue bein sauetye /



There is in this see plenty
of other fyssh the which haue
hedes and bodies lyke vnto
a mayde and haue fayre tres
ses made of theyre here / the
shape of theyre bodies vnto
a mayde / and the remenaunt
is lyke the body and tayle of a
fyssh / and some haue wynges
lyke foules / and theyre songe
is so swete and so melodious
that it is meruayle to here &
they be called seraines or mer
maydens / of whom some say
that they be fysshes / & other

say that they be foules which flee by the see / But take it a worthe
 for at this tyme I shall depozte to speke moze of this mater for to
 tell & recounte to you of the mannyngful trees that growe in Inde
 of whiche ben many dryers and bere sondzely fruyte as hereafter
 shall be declared to you /

Here foloweth of the trees that bene in Inde
 and in Aha and of theyr betues & fruites.

Capitulo. x.



In Inde groweth a tree moche greate and ryght fayre / and
 is moche swete smellynge and is called palmyer / and bereth
 dates / this fruyt is good and holcome / There ben also apple
 trees the whiche bene full of longe apples whiche bene of merua
 lous good sauoure / And they cleue to gydre well an hondred on a
 clufre / and the leues that growe on theie apple trees be wel two
 lote longe / & a lote brode / Other apples there grow moche
 greate wherin appereth the bytte of a man with his tethe / and be
 called the apples of Adam bycause of the bytte that appereth in the
 There ben other trees which bere apples / that bene ryght fayre

m.l.

boythout/ And within as it were affhes/ The bynes bere there grapes of whych wyne is made/ they ben so haboundaunte of fruyte/ And the clustres of grapes bene so great and so full of muste/ that twomen be greatly charged to bere one of the onely vpon a staffe/ Also there growe lityll trees that be remeuyned euery yere the which bere cotton/ also there growe in many places canes which be great & long & be wothin ful of Sugre/ somoche/ & especial that there groweth none suche in all the worlde/ At one of the hedes of the roy alme of Babilon groweth the same which is moche dere/ and chynthen men that ben prysoners there delue and labour the erthe/

¶ And sayntys say that they haue ofte preynd it/ that whan they do delue and labour that erthe with people of other nacjons than crysten men that it bereth no fruyte nor game that yere/ And vpon the felde where the same groweth/ somelawe that there spryngeth a fontayne where the blessed byrgyn Mary bayned her sone Iesus/ And with the water of this fountayne is the same watred/ and of this water may not be employed ne borne in to other place/ for in substauice it doth no more than other water/ ¶ In this contrey bene other trees the which in stede of leues bereth woll/ of which is made clothe ryght fayre and subryll/ of which the enhabytauntes of the contrey make them robes and mantels for theyr werynge/ yet bene there other trees that bere a fruyt ryght swetesmellyng/ But this tree taketh his fruyte by nyght in hym/ and in the moorninge it cometh out agayne whan the sonne shyneth/ There growe plentye of other trees/ of whom the coles whan they ben on a fyre dure in theyre affhes an hole yere without goynge oute/ or quenchyng/ or mynysshynge/

¶ Also there growe plentye of Cedres & of Lybans/ the which as men say may not rotte/ Other maner of trees there growe moche glourous and ryght goodly whiche bere clowes/ and other that bere nutte megges/ And of the rynde & scoore is the canell or synamon made/ ¶ And also there groweth gynger/

In these parties growe the good spyces of almaner haboundauntly/ ¶ Also there growe nuttes whiche ben also great as greete apples/ And other that bene as greete as the hede of a man/

¶ To the regarde of the trees that be in paradys terrestre we knowe not what fruyte they bynge for the but it is well knowen of the tree that Eue had so great delyre to eat aboute the comaundement of our lord god/ and of which she deceyued Adam our fyrste fader and in lyke wyse is there the tree of lyfe of which we haue spoken tofore more largely/

There be in this paradys so many other trees beryng fruyte so good
 and so delycious that it semeth that the glorie of our lord be therin
 ouerall. But the angel of god is kepar of the gate with a naked
 sword in his honde continually brennyng to the ende that no man ne
 bestes ne euill sprytes appoche ne auaiue them for to take in ony
 wyse theyr delytes & playsaunces / and to accomplish them therewith
 in. And here with we make an ende of this purpose /



Here foloweth
 of Europe and of
 his contrees.
 Ca. ii.



Soyth we haue deuysed to you of Aye and of hys contrees &
 regios / I shall say to you of Europe & his condicions shortly.
 for as moche as we may ofte here speke therof. The fyrst partye of
 Europe is romanye & a parte of Constantinople / Trapefode / Ma
 cedone / Chesalpe / Boheme / Saxonye / pyre / & a holsoim contre
 named Archade / In this contrey spryngeth a fontain in whichme
 may not quenche brennyng brodes / ne cooles offyre. In archade
 is a stone which in no wyse may be quetchyd after it is sette on fyre
 tyl it be brent in to ashes / After that is the Royalme of Denmark
 & Hongary / & Hosterich / & than Germany which we cal Almayn /
 which conteyneth moche toward the occident. In whych ben many
 puillat realmes. There spryngeth a ryuer named dunoe / which stret
 cheth vnto Constatynoble / & there entreteth ito the see. But fyrst it
 trauierseth. vii. gret flodes. As I herde say the hede of this dunoe be
 gineth on one syde of a montayne / & that other side sourdeth on a no
 ther riuer which is called the Ryn & ronet h thugh almayn by basil
 stratburgh / Magouice / Couelence / Coleyn / & nemyn / where fall
 by it depeeth to. iiii. ryuers / & ronet h thugh Cleue / ghelders / & Ho
 lande & so ito the see. And fyrst entrei to a ryuer named the Hase /
 In Europe is also Swauen / Basse / Almayn / fraunce / Englonde /
 m.ii.

scotlande / & Irlande / & aboute these many other countreys which en-
 dure vnto the mounte Ius / & thus moche space holdeth the party
 of Europe. Now shal we deuyse to you how moche affryk cōteineth.



Here foloweth
 of affryke & of his
 regyōs & cōtreys.
 Ca. i.



After Europe is affryke of which the regyō of Lybe is the
 fyrst / It is a londe moche ryche / well peopled and strong-
 gly garnysed / After cometh the realme of surrey / and Je-
 rusalem and the contrey round about / this is the holy laud
 where our lorde Jesu Cryste receyued our humanityte & passyō / &
 to here he arose fro deth to lyfe / after the oppynion of some is that this
 holy lande longeth to Alysye / After that cometh Grece / Cypres /
 cyrcle / toscane / Naples / Lombardye / gascoyne / spaynie / cataloyne /
 Galysce / Nauerre / Portynгал / & Aragon / And how be it that the
 auctour of this boke sayth that these countreys be in Affryke / yet as I
 vnderstonde althys ben wythin the lymytes and boundes of Eu-
 rope / Also there be some of these regyōs and contreys that taketh
 theyr name of somme beastes that dwelle in the same londes / and
 the cypres haue taken the tourmes / as rome hath the tourme of a
 Lyon / And Troye the great of an hors &c. All Barbarye is in Af-
 fryke and Alysaunders / and ethyope stretcheth vnto the ende of Affryk
 in this contre of Ethyope the people ben black for hete of the sone
 For it is so hote in this contrey that it semeth that the erthe shoulde
 brenne beyonde Ethyope is no londe but deserte / and londe wyth-
 out byrnyngge for the of any fruyte / but it is full of serpentys / of ver-
 myne and of wyld beestes / whyche londe endeth at the great see /



Here shal we speke of dyuer
se Isles of the see/
Capitulo. riii.



Sith we haue descryued and deuised the londe/ It is re
also that we enquire of the yles of the see/ & in especy al
of the that we know the names/ of which there be plēty in the see.
There is a moche great yle called Andos which is towarde Eu
rope/ & syth is the yle of Colchos/ where as the lycce of golde was
founde lyke as to vs reherseth the hystoꝝe of Jason/ There is ano
ther yle called Maron/ In this yle was borne the holy man saynt de
nys which receyued martyrdome in fraunce/ Toward as ye the gre
at ben the number of. ciiii. yles. There is one yle named delos/ this
yle appered fyrst alter noes flode/ There is another yle named me
loth/ and it is so called for the ryght great melodye that is herde ther
in of wytte songe of byrdes that be in this yle/ contynually in thys
yle groweth plenty of wyhte marble/ There is a nother yle in thys
contrey that is called psalmos in which the quene sybll was borne
the which propheryd of many thynges of our lord Jeū cryst long
tyme before he was borne of the byrgyne maye/ & the prophecied
these thynges at Rome/ where she was sent for/ In this yle was
fyrste founde the maner to make pottex oter the/ which ben yet vled
in many contreys/ In this yle was borne a great philo sophre and
a good clerke named pitogoras/ the which by his great entedemet
founde the poyntes and the dyfference of musycke/

In affryk is also an yle in the see which is called sardayn where
an herbe groweth whiche is of suche vertue and myght that yf one
eat of it he dyeth incōtynent all laughyng / Another there is whiche
is named bosut where is no serpēt ne vermine / and there is another
whiche is called colombyne / where as is greate foyson of vermyne
and meruaylous serperntes / **Y**et there is another yle that is
moche longe and ryghte brode that is called alleares / In this yle
was fyrst founden the maner of meltyng of metallys / Also there is
the yle of Geroes the whiche at the myddle of the daye hath no sha
dow / yet there is a pitte in this yle that by ryghte nombre & measure
is vii. fote brode / and an hondred fote depe / And the sonne shyneth
in the botto / Also there is another yle whiche is called Cylla where
the Cyclopyens were somtyme / Another yle is in this contrey
so great / as the wyse Plato wytnesseth the whiche was a clerke of
great renoune / the whiche yle hath moze space than al europe and
affryke conteyne / but lyth the tyme of plato it was in suche wyse de
stroyed and broken lyke as it pleasyd our lord that it sanke down
into Abisime for the great synnes that they cōmysed that were dwel
lers and enhabytautes therin / and is now the ryghte see that is cal
led bethie / **T**here is yet another yle the whiche may not be sene
whan men wolde goo therto / but some go theder as men saye / and
it is called the yle lolte / This yle founde saynte brandon the whiche
heynged therein on ferme londe sawe and founde many maruayles
lyke as his legende conteyneth / and who that wol knowe it may by
lythys legende and rede it / **I**n the marches hetherward
be founde many good yles / The yle of Cypres & of Cecyle and ma
ny other that be founde in the see / of which now I speke not / **A**nd
be not admaruayled of suche thynges as ye haue founde wyrtten
in this boke / the whiche may seme to you moche strange / dyuers / &
moche dyspyll to byleue for our lord god which is almyghty ma
ker and creatour of all thynges / and in whome all goodes and ver
tues ben / hath made by his onely wyll and pleasure in the erthe
many maruayles & many workes to be maruayled on bycause that
no man knoweth by no waye the reasons wherfore / and therefore
we ought not to mysbeleue in no wyse that we here redde netolde
of the maruayls of the worlde vnto the tyme we knowe it be so or
no / for the workes of our lord ben so hye and to the mē so dyspyll &
hard that euery man may reporte hym to that that it is / how be it a
man doth not moche amys somtyme to gyue no byleue to some thyng
ges whan he knoweth not the trouthe so that it be not in erryng

agaynst the fayth/foz it is a good and a profytable thynge to euery man to vnderstande and retayne to the ende that he may lerne/of which he be not abashed whan he hereth speke of suche thynge/ & can answer to the trouthe/foz in lyke wyse as to vs seme great maruayle of thynge that I here reherce/ In lyke wyse semeth it to the that ben ferre fro vs/ that the thynge of these contreys ben moche dyuers a strange and meruayle greatly bycause they haue lytyll sene of it/ And therfore a man ought not to meruayle yf he here so tyme any thynge though he can not vnderstonde the reason/foz al way a man ought to lerne/

¶ And ther is no man that knoweth al saue only god whiche all seeth and all knoweth/ The Gyauntes that be in some place haue ryght great meruayle of thys that we be so lytyll agaynst them/ Lyke as we maruayle of them that ben haile lesse than we be/ As it is tofore sayd /and they ben the Pygmaus whiche ben but .iii. fote longe/ And in lyke wyse meruayle they of vs of that we bene so great/ & repete vs also for geauntes / They that haue but one eye and one fote/ haue grete maruayle that we haue twayue/ lyke as we do of them that haue but one/ And also as we deuise theyr bestys and name them by their names in lyke wyse deuise they ours by theyr/ bothe of body and of membres/ yf the centycore haue a fore of a hors/ In lyke wyse hath the hors the fote of a centycore/ Also we may wel say that the hors hath the body of monotheres/ for they be lyke corsage/ And thus theyr bestys reible vnto ours which ben dyuerse of hedes of bodyes and of membres/ as oures be contrary to theyr/



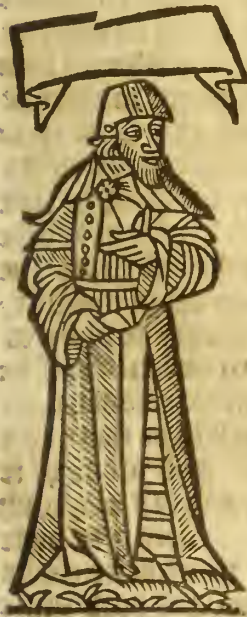
¶ Of dyuersytes
beyng in Europe
& in Astryke/
Capitulo. xiiii





Chaue in these parties many thynges that they of
Alye & of Aulfryk haue none. **C**There is to war-
de Irlonde on one syde a maner of byrdes that flye &
they growe on trees and on olde tynnes sydes by the
bylles/and whan they be nyghe tye they that fall
in the water do lyue/and the other dye they be called barnacles/
Irlonde is a great flonde in which is no serpente ne benyuous
beste/and who that bereth with hym the erthe of this yle in to a
nother contrey & leueth it where as benyuous beynge is anon
it dyeth/Another flonde is in Irlonde which stondeth fetter in the
see/where no wyumen may dwelle/and also the byrdes that ben
females may not abyde there. **T**here is another yle wherin no
ma may dye in no tyme of the worlde/but whan they ben so olde &
feble that theyr membes taye and ake and lyue with greate payne
that they may not helpe ne susteyne them selfe/and that they had le-
uer dye than lyue/they do them to be borne in to another yle & ouer
the water for to dye/and trees that ben in thys yle kepe theyr leues
grene and in verdure all yeres of the yere wynter and somer. **I**n
another yle in Irlonde the nyght endureth vi. monethes & than
cometh the daye that dureth other syre monethys in paynge fayre &
clere/Another place is in the same ylonde whiche brenneth nyght
and daye. **T**here is also in Irlonde a place called saynt patry-
kes purgatory/whiche place is perillous ys ony men goon therein &
be not confessed and repentaunt of theyr synnes/they be anon ra-
uysshed and losse in suche wyse that no man can tell where they be
become/And ys they be cofessyd and repentaunt/and that they haue
done satisfiactyon and penaunce for theyr synnes without that all
be clenfed and full satisfyed ther after thal they suffre payne & greet
of tourmentys in passyng this crymyneill passage/And whan he
is retourned agaynfrothys purgatorye/Neuer thal no thyng in
this world please hym that he shall se nor he shall neuer be wyous ne
glad ne shall not be seen laughe /but shall be continually in wayl-
lynges and wepynges for the synnes that he hath comysed/it may
wel be that of auncyent tyme it hath ben thus as afore is wryten
as the story of Tundale and other wytnesse/but I haue spokē with
dyuerse men that haue ben therein /And that one of them was an
hye chanon of waterfozde which tolde me that he had ben therein
v. or. vi. tymes and he sawe ne suffred no suche thynges /he sayth
that with processyon the religyous men that ben there bynyge hym
il to the hool and shette the dore after hym/and than he walketh

gropynge in to it where as he sayde ben places & maner of couches
to reſte on / and there he was all the nyght in contemplancon & pray
er / and alſo ſleyt there / & on the moꝛne he came out agayne / other
whyle in theyr ſiepe ſome men haue meruaylous Dꝛemes & other
thynges ſaw he not / And in lyke wyſe tolde to me a worthy knyght
of Bꝛudgys named ſyr Joghꝛ de banſte that he had bē therein in like
wyſe and ſe none other thyng but as afoꝛe is ſayde / In Bꝛytayn
that now is called Englonde as is ſayde is a fontayn and a perron
therby / and tohan men take water of this well and caſte it vpon the
perron / anon it begynneth to rayn / and blow / thunder / and lychtē /
meruaylouſty / Alſo in fraunce hath be ſene ſomtyme a maner of peo
ple that haue be horned / towarde the mountes of mounte Jus / ye
ſhall ſynde plentye of women that haue botches vnder the chynne
whiche hange doꝛnone of ſome to the pappes / and they that haue gꝛea
teſt be holde toꝛ faireſt / Other folk there be that haue botches on their
backes & bē croked as crochett / & they that ſe al theſe ofte meruayl
but lityl / alſo it is ofte ſene that in this contrey be boꝛne chyldꝛe defe
& dōbe / & alſo of them that haue bothe nature of man & woman / yet
ben there ofte ſene ſome chyldꝛen comen into this woꝛld ſome with
out handes and ſome withoute armes /



Of the maner & condicyon
of beſtes of theſe contreys.
Capitulo. xiii.



The fox is of suche a condycyon that whan he départeth fro the wode and goth into the feides / there he lyeth downe and stretcheth hym on the grounde as he were deede / for to take byrdes /

Whan the Herte wyll renue his age he eateth of som benymous beste / If the tode / Crapault / or spyncop bite a man or womā / they be in daunger for to dye / it hathe ben ofte sene /

The spytte of a man fastyng sleeth conynly the spyncoppe and the tode if it touche the /

If a wolfe & a mase the one the other fro ferre / he that is first sene becometh anon a frayde / the wolfe bereth the shepe withoute hurtyng or greuyng hym doubtyng that he wolde crye / & that he sholde be folowed / & after deuoureth hym whā he hath brought hym to the wode / and yf he be constrayned to leue hym in his berig he destrayneth hym with al his might at his departyng /

The spyder or ipyncoppe of his propre nature spynneth and weueth of his entrayles the threde / of which he maketh his nettes for to take flies whiche he eateth /

Whan the sheape hathe two whelpes or fawnes she loueth that one moche better than that other / she bereth hym that she loueth beste in her armes / and that other she letteth goo / whiche whan she is hunted lepech on the moders backe and holdeth her faste / And that other that she bereth in her armes she letteth fall and is ofte constrayned to saue her selfe / Also it is so that the hounde kepeth the goodes of his mayster or lord / and bereth by hym waranted agaynste men and bestes / and aboue all other he knoweth his lord and mayster by his smellyng / and loueth hym of so ryghte good loue that ofte it happeth be it ryghte or wronge he wyll not forsake his mayster vnto the dethe / And also he is so sorowfull for the dethe of his mayster / that otherwhyle he loseth his lyfe / In englonde in some place is there a maner of houndes that gone and seche oute the theuys / and byngne them fro thens where they founde them /

The muskell is a ryght lytell beste and sleeth the Basyly cocke / and in longe fyghtyng byteth hym out of measure /

She of her nature remeueth so ofte her fawnes from one place to another that with greute payne they maye vnneth be founde /

The hychon whan he fyndeth apples beten or blowen do wne of a tree / he waloweth and tourneth hym rounde about tyll he be charged & laden with the fruyte styckyng on his pryckes / And whan he feleth hym selfe ladē as moche as he may bere / he gothe his way with them syngyng and maketh his deduyte /

And yf he mete any beste that wolde do hym harme / he reduyseth hym selfe as roude as a boule / and hydeth his groyne and al his feete / and doth arme

hym toth his pryckes aboute his skynne in suche wyse that no beste dare appoche hym for doubtte of his pryckes. ¶ The lambe whiche neuer saw wolfe of his propre nature doubteth and fleeth fro hym / But he doubteth nothyng other bestes but goeth hardely amonge them.

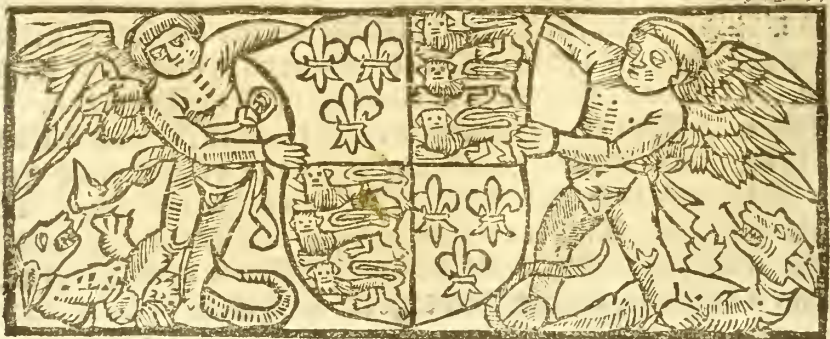


¶ Here foorth
of affryker of his
regyōs & cōtreys.
Ca. u.



The Eggle is kynge of al byrdes lyke as the Lyon is kynge ouer all bestes / ¶ The Eggle of his nature taketh his byrdes by the yngles or clawes with his bylle / And he that holdeth fastest he loueth hym beste / and kepeth hym next by hym / And them that holde but feibly he letteth them goo and taketh no hede of them / ¶ Whan the Eggle is very olde and aged he flyeth so hie that he passeth the clowdes / and holdeth there his syght so longe agaynst the sonne that he hath all loste it and brente all his fethers / ¶ Than he falleth down on a mountayne in the water that he hath tofoze chosen / and in this maner he reneweth hys byll / ¶ And whan his bylle is ouer longe he breketh and bruseth it agaynst an harde stone & sharpeth it. ¶ Whan the turtle doue hath lost her make whom she hath first knowen / neuer after wyll she haue make ne sytte vpon grene tree / But flyeth amonge the trees compynually bewaylyng her loue / ¶ The hostryche by hys nature eateth well yron / and greueth hym not / whan the heron seeth the tempell cometh / he flyeth vp so hie yf he be aboue the clowdes for to eschewe the rayne and tempeite.

¶ The chowetohan the syndeth gold or syluer of her nature she by
 deth and beryth it away/ **¶** And who somtyme hereth her boys/ it
 semeth proprely that she wolde speke/ The crowe w eneth that he
 is the fayrest byrde of al other/ and the beste syngyng/ yf her byrdes
 be whyte in ony place/ she wyll neuer do them good tyll they be all
 blacke/ The peacock whan he beholdeth his feders hz setteth vp his
 tayle as rounde as a whele all aboute hym/ bycause his beautye
 sholde be allowed and preyed/ and is moche proude of his fayre fe
 thers and plumage. but whan he beholdeth toward his fete/ which
 be foule to loke on/ than he letteth his tayle fall wenyng to couer
 his fete/ **¶** The gos hawke and spechawke take theyr prayes by
 the ryuers/ but they that be tame and reclaymed byng that they
 take to theyr lord which hath so taught them/ **¶** The culuer or the
 dowue is a synple byrde/ and of her nature nouryssheth well the
 pygeons of another dowue/ And apperceyueth well in the water
 by the shadowe and seeth therein whan the hawke wolde take her
¶ The huppe or lapboyng is a byrd crested/ which is moche in ma
 reys and fythes/ and abydeh leu er therein than out therot/ who so
 euer enoynteth hym selfe with the blode of the huppe/ and happe
 that after layde hym downe to slepe/ hym sholde seme anon in his
 slepe dremynge that all the deuyls of hell shoide come to hym and
 wolde strangle hym/ The nyghtyngale of her proper nature sigeth
 well and longe/ & otherwyle so long that she dyeth syngyng/ & the
 lark lyke wyse dyeth of syngyng/ The swanne syngeth ofte tofore
 her dethe/ In lyke wyse do ofte many men/ Of these thynges & of
 many other. moche people meruayl that neuer byrde of such thyng
 tofore ne know not thereof as we do here that daily synde it. for in
 this boke we fynde many thynges and reasons/ wherof men mer
 uayle strongly that neuer haue sene/ lerned ne herde of them.





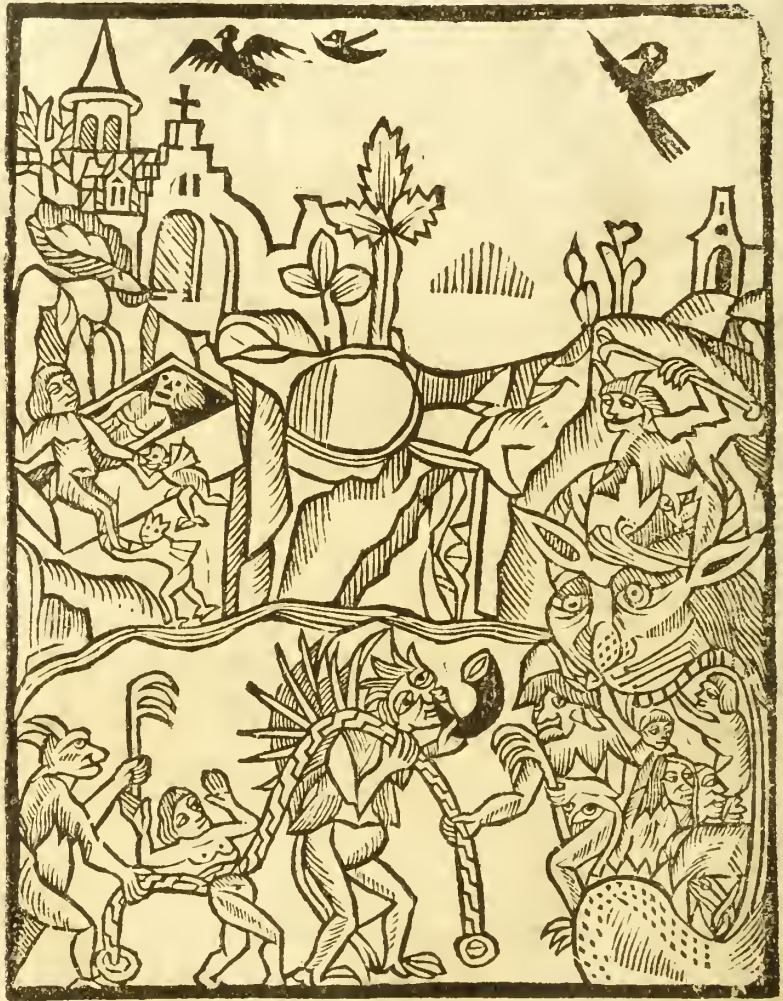
Of diuersites
of some comon e
thynges/
Ca. .xvii.



Denty and many thynges there ben at eye / of which the
reasons ben conuert and hyd fro vs of which the people
meruayl but lytel / by cause they se it so ofte / The quytk
syuer is of suche nature and maner that it susteyneth a
stone vpon it where as water and oyle may not / for the stone in
them gothe to the botton / The lyme or brent chalke / in colde water
anon it chaufeth & is hote that no man may suffre his haunde on it /
The rayes of the sonne make the here of a man abourene or bloide
and it maketh the fleshe of a man browne or black / And it whyteth
the linnen clothe / And the erthe that is moyste and softe / maketh
dye and harde / and ware that is dry / it relenteth and maketh soite.
Also it maketh colde water in a vessell warme / Also out of a glas
agaynst the sonne men make fyre / and out of Crystall in lyke wyse
also wyth smyng of a stone agaynst yron cometh fyre and flam
beth / The brethe of a man which is hote colet hote thyng / And it
chaufeth colde and ayre by meynge / The erthe which is peysaunt
and ryght way by nature holdeth it in the myddle of the ayre with
out pylle and foundement only but by nature / And therefore he is
a sole that meruayleth of thynges that god maketh / for no creature
hath the power to seew reason wherfore they ben or not / for there
is nothyng how lytel it be that the glase may be knowen vnto the
trout he saue onely that which pleaseth our lord god / for to be wel
fouided in clergye may men know & vnderstande the reason of some
thyng / & also by nature such thyng as by reason can not be compre
hended / Though a man enquire neuer so long of that that is
wrought in therre by nature & he shal not come to the knowlege
wherfore ne how they be made / This may no man certainly know /
saue god onely which knoweth the reason and vnderstandeth it.

¶ For to know where helle stādeth & what thyng it is.
Capitulo.

xxviii.



I have declared to you and deuised the erthe after the best wise that we can / But now it is expedient for to knowe and enquire what places and what mansiōs there may be within the erthe / and whether it be paradys / hell / purgatozpe / lymbo / or other thynge / and whiche of them is best / and which of them all is worst / As to the regarde of me and as me seemeth that that / whiche is enformed & closed in the erthe is hell / for hell may in no wyse be in the ayre that is so noble a place / Also I maye frely mayntayne that it is not in heuen / for that place is so ryght excellent pure and net / that helle may not endure there / for because that hel is so horrible / stynkyng / foul / and oblere / Also it is moze poylant and heuy than ony thing may be / wherfore it may be clerly vnderstande that helle is beyng in the mozte lowest place / mozte derke / and mozte vyle of the erthe.

And as I haue heresayd to you the causes why / In trouthe it may not be in the ayre / and yet lesse in heuen for it is in all poyntes contrarye to heuen aboue. for as moche as thys two ben cōtrarye one to another of whyche place in that one is founde but all glozpe and consolasyon / that is heuen / In that other is nothyng but of all trybulacyon / that is hell / And therfore it is wythdrawen al vnder fro that other as ferre as may be possyble / and that is ryghte in the myddle of the erthe I saye not that hell is not in none other place where it be / for after the dethe he hath the payne and sorow that hath deserued it / And whan suche one shall haue his payne aboue / so moche hath he the worse / Althus as it shold be of someman that had a great maladye so moche that he shold deye / And that he were brought in to a fayre place and plesaunt for to haue ioye and solas / of so moche sholde he be more heuy and sorowfull whan he sawe that he coulde ne myght helpe hym selfe ne take therby no ioye ne relese / In lyke wyse shall it be of these vnhappy captyfs that ben by theyre demerytes dampned in hell / wherof we shal now here after to you moze ample & largely declare / for to synysse the the bettre our boke / Now yf ye wyll take hede and vnderstand / we shal deuise how helle is in the myddly of the erthe / and of what nature it is And of the inestymable tourmentis which they haue that be therin put and condempned ye haue well vnderstanded how by nature the foure Elementes holde them that one within that other so that the erthe is in the myddle and holdeth hym in the myddle of the lymament al in lyke wyse is there in the myddle of the erthe a place whyche is called Abisine or Swolowe / and erthe of perdycon.

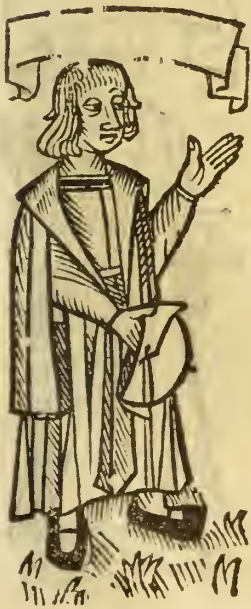
This moche saye I to you of this place that it is ful of fyre and of
brennyng sulfre/ And it is ouerhydeous/ synkyng full of ordure
and of al euyl aduerture/ It is moche large within/ and bynethe it
is strait/ Al that fallerh therein anon the sulfre continually breneth/
destroeyeth/ and consumeth/ And that thynge that cometh therein shall
neuer fynne/ he ne haue ende/ but alway shall brenne without ende
Alway it brenneth/ and alway renewseth/ And all that come therein
maye neuer dye/ for this place is of suche nature that the more it
brenneth the longer it endureth/ ¶ This place of hell hath with
in hym all the euyls of his partye/ There dethe holdeth his standard
whiche sendeth out thurgh al the worlde for to fetch them that ben
his. ¶ Thyder come all euyls and all the euyl appoytes/ This
place is called the erthe of dethe/ for the soules that be brought thy
der/ they abyde and dwell there withoute ende Certaynly they dye
lyuynge/ and alway lyue dyenge/ The dethe is there their lyfe & their
byande and meat. The dethe holdeth them there at his commaunde
ment/ this is the ryght pytte of fyre that brennyth/ & al in lyke wise
as the stone is drowned in th e see whan it is throuen and sonken/
and neuer shal be after sene/ ryghte so be the soules sonken into the
bottom/ which continually brenne and be drowned there/ but for al
that they dynnysshe not ne haue ende/ But in suche myserye abide
their punnyssyon nyght & day/ & so shal edure perpetually and with
out ende/ for what someruer thynge that is sperrytual may neuer dye
in suche wyse that it be all dede/ but the dethe wolde they haue and
wysshe after it incessantly/ the soule may neuer dye after that it is
out of the body but whan it is there/ It shall alwaye languish/ and
euer after that it is in hell it shal haue no thynge but euyl/ this is the
londe of oblyuon and forgettyng/ for al they that ben there shal
be forgotten/ lyke as they forgate in this worlde theyr maker which
is ful of myserye and pyte/

¶ And therfore he hath laydethem there in forgettyng where they
shal neuer haue mercy ne pardon in this lande so tenebrouse/ hyde
ous/ and full of al stynche/ and of sorowes/ anguylshes/ heynnes/ hu
gre/ and thurst/ shal neuer creature haue gladnes ne ioye/ these ben
the terryle paynes lynnyng/ and there is fyre so ouer moche and
ardaunte/ hote/ and anguylshous that our fyre and the hete is no
more vnto the regarde of that fyre of hel than a fyre paynted on a
wall is in comparyson to the regarde of our fyre/

¶ There be the holes peryllous whiche ben of fyre and of yce so hy
deous/ horryble/ ful of venyme/ and of foule bestes that make so gre

at noyse & so greate payne & annoy vnto the dolorous soules that ben in the sayde abyssine / that no creature that can oz may recoure oz tel the hondred parte. In this contrey there be plenty of other places whiche ben peryllous and horryble / and of them ben some in the see as well as within the erthe. ¶ In many ples that be by the see is terryble stench of sulphre ardaunt in great fyre whiche is moche paynfull / There ben many great montaynes of sulphre that bren nyght and daye where as many soules ben encombred and brenne contynually for to purge theyr synnes and iniquytes / This may than well suffyse as touchynge to speke any more of this mater / for there is no creature that can tell the great tourmentis and inestymable paynes that a man of yll lyfe receyueth for his demeryty whan he is departed fro this worlde / for he gothe euill to worke. ¶ Here we cease for this tyme / and now saye no more herof / syns we haue spoken longe of one of the foure elementys which is therthe / we shall now speke of the second / and that is of the water that alway reneth. And after we shall speke of thaire and after of the fyre eueryche in his ryght ordre.

How the water reneth by & thughe the erthe Ca. xix.



The water / that is the Depe see the bo hich enuyronneth a goth
 rounde aboute the woꝛlde / and of this see / meue eth all the flo
 des and ryuers that renne thzugh the erthe / And renne so ferre their
 cours / and that they retourne and come agayne thyder fro whens
 they departed / and that is the see / And thus goth the see contynually
 tournynge and makynge his cours that for so moche as the water
 is more lyght than the erthe / so moche is it aboue and is moſte next
 to therthe / He departeth and deuydeth the cōtreys / & ſpredeh hym
 thzugh out al the erthe / he falleth agayn in to the see / And ſpredeh
 agayne by the flodes & ryuers and goth ſourdynge and ſpryngynge
 in the erthe fro one place to another by baynes / in lyke wyſe as the
 blode of a man gothe and renneth by the baynes of the body & gothe
 out & iſſueth in ſome place / in lyke wyſe rōneth the water by the bay
 nes of therthe & ſpryngeth out by the ſouitaynes & welles / fro which
 it goth al aboute / that whā one deliueh depe in a medow oꝛ mōtayn
 oꝛ in baley / men fynde water / ſalte oꝛ ſwete oꝛ ſome other maner /

How the water ſwete / oꝛ ſalte / hote / oꝛ enuennymed ſour
 dethout of the erthe. Capitulo. xx.



All waters come of the see as wel the swete as the salte/ what
 so euer they be/ all come out of the see/ and thider they retozne
 all agayn/ where vpon some may demaunde/ sythe the see is
 salte/ how it is that some water is freshe & swete/ Her to answereth
 one of the auctours and sayth that the water that hath his cours
 by the swete erthe is freshe and swete/ & becometh swete by the swet
 nes of the erthe/ which taketh away fro it his saltnes & his bytternes
 by her nature/ for the water which is salte & bytter wha it renneth
 thugh the swete erthe/ The swetenes of the erthe reteyneth his bit
 ternes & saltenes/ and thus becometh the water swete and freshe
 whych tofore was salt and bytter/ Other waters sourde and spryn
 ge bytter and blacke/ which some men drynke for to be heled of their
 maladyes insiede of popson/ the which often tymes make great
 purgacyon to some people/ This is a water that spryngeth black
 and clere and renneth in the erthe which is byttere and blacke/ & it is
 full of moche fythe/ wherfore men haue great meruayl how it may
 be hollom to the body of a man/ In another place sourdeth water
 which is hote/ & there myght be scalded therein a pygge or a goose
 whiche ben called bathes or baynes or baynes naturell/ Of suche
 maner bathes ben there in almayne in the cyte of Alcon/ and in En
 glonde at bathe/ In lozarne another at the abbay of plounners/ &
 at ays in gascoine another. ¶ This procedeth for as moche as with
 in the erthe ben many caues which ben hote and brennyng as fire/
 And the erthe hath plenty of baynes whiche ben all full of sulphre
 and there cometh other whyle a wynde great and strong the which
 cometh by the water that sourdeth/ And that it put for the so stron
 ly that the sulphre catche fyre and brenneth lyke as a for nayce all
 brenning shold do/ And the water that hath his cours by these bay
 nes become also hote as fyre/ and yf it happed that the water shold
 sprynge out of the erthe ryghte there/ It sholde yssue sourdyng all
 entlammed and all boylinge as it were on a fyre/ But fro as ferre
 as his cours renneth fro thens so moche waxeth it lesse brennyng/ &
 it may renne solonge and so ferre that in the ende it becometh colde
 agayne/ for there is nothyng so hote but that it colet/ saue onely
 the fyre of helle which contynually brenneth/ and shal brenne with
 out any ende/

¶ Of dyuers fontaynes & wellles that sourde on the erthe.

Capitulo.

xxi.

o.ii.

salte & good / And this water furnyssheth all the contrey of salte /
 And this water spryngeth out of a pite whych is the pytte of Da
 uyd / In this contrey ben other fontaynes that be so hote that it bꝛē
 neth all that it toucheth / In the same place spryngeth fountaynes
 that ben as colde as yce / There ben baynes well attempted and me
 dyd with colde water and hote / And they that bayne them in these
 baynes / theyre scabbes & sores become al hole / yet there ben of other
 fontayns ryght black whych be holden right holso m / & people drynk
 of them in siede of medecynes / And they make of tyne great purgaci
 ons / and greater than of a medycyne oz a laratye / Another foun
 tayne there is towarde the Dyent wherof is made fyre grekysshe
 with other myrtyōs that is put therto / the which fyre whan it is ta
 ken and lyght is so hote that it can not be quenched with water / but
 with ayse / bryne / oz sande onely / ¶ The Sarasynes sell this water
 dere / & dereer than they do good wyne / Other fountayns soude in
 many other places that hele soze eyes & many sores and woundes /
 Other fountaynes there be that rendre to a man his mynde and me
 moꝝy / Other make men to forgette / Other refrayne people fro leche
 ry / Other that meue them therto / Other there be that make women
 to conceyue and bere chyldren / and other that make them bareyn &
 may bere none / There be some ryuers that make shepe blacke / and
 other that make thē whyte / On the other syde ben many pondes in
 which may nothyng swym / man / ne hounde / ne other beste / but syn
 keth to the bottom / There be other in which nothyng may synke / but
 continually flote aboue / There be other fontayns hote that blynde
 the theues whan they forswere thē of the trespass that they haue cō
 mysed / And if they be wrongfully boꝝne on honde and than drynke
 of this water / certaynly they shal haue better syght thā tofore / Of al
 these thynges can no man rendre the reason / but that we ought to
 vnderstande that all this procedeth by myracle / yet be there other fon
 tayns that be skyl & clere / & whan men play ouer thē with harpe oz
 other instrumēt / The water spryngeth by with great bobles by the
 sounde / there be other fontayns which be rygh: peryllous / But for
 this tyme we wyll speke no moꝝe of this / but we wyll shewe you next
 wherfoze and how the erthe quaueth /

¶ Wherfoze and how the erthe quaueth and trembleth /
 Capitulo cxii.



There beu plenty of
 fountayns in other
 places that moche
 ofte chaunge their
 coloure / & other of
 whiche come myracles / but it
 is not well knowen wherof it
 procedeth. In the lande of Sa
 marye is a well that changeth
 his coloure foure tymes in a
 yere / It is fyrste grene / & after
 it chaungeth in to sangwine &
 after it becometh trouble / and
 after all this it becometh clere
 and nette / and ryghte fyne / in
 suche wyse that men delyte the
 in beholdynge of it / but no per
 sone dare drynke of it / In this
 partye is yet another fontayne
 which spryngeth thye or foure
 dayes the weke good & holsom
 And the other .iii. days it spryng

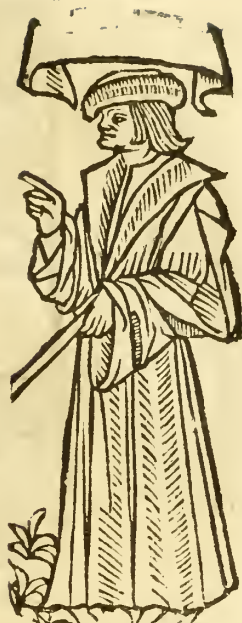
geth not / but is all drye / There is also a greate ryuer that renneth
 fyre dayes durynge in the weke / And on the Sabotte daye it
 renneth not / for as sone as the sabotte day approacheth / he goth in
 to the erthe agayn / By acres the cyte is founde a maner of sande /
 And there is founde also of the glayre of the see which ben medled to
 gydre / & of these two myrtyons is made good glasse and clere / In
 Egypte is the rede see where the chylderen of Irabel passed ouer
 dryefote for to come in to the lande of byhelste / This see taketh his
 name of the erthe / for therthe is al rede in the bottom and on the sy
 des in suche wyse that the water seemth al rede / In perse is a ryuer
 longe & brode which in the nyght is so hardfrozen that people may
 go ouer it / and on day tyme it is clere and rennyng / there is in E
 pyre a well of whiche the nature is meruaylous the whiche quen
 cheth bzondes of fyre / and after letteth them a fyre agayne / In ethy
 ope is another that by nyght hath so great hete that no creature may
 drynke therof / and all the daye it is so colde that it is frozen al hard /
 In lozayne nygh buto metz the cyte is a water that renneth there
 the which is soden in great pailles of copper and it becometh fayre



Do wyl ye
 vnderlande
 what it is the meing
 of the erthe / & howe
 the erthe quaueth &
 shaketh that somme
 people call an erthe
 quauē bycause they
 fele the erthe meue
 & quauē vnder their
 fete / & often tymes it
 quaueth so terryblly
 & meueth that some
 tyme cytyes ben so
 ken in to the erthe
 that neuer after ben
 sene / & this cometh
 of the greate waters
 that comewithin the
 erthe / so that by the

puttynge out of the great flodes and waters growe somtime cauer
 nes vnder the erthe / and the ayre that is shette fast withi / the which
 is enclosed in great dytresse / yf therthe be there feble so that it may
 not retyne it all within / than is it constrayned to open and cleue /
 for ayre enforceth to be oute / whet of it happeth ofte that towne /
 cytyes / and castels / ben sonken downe in to the abyssme / and yf the
 erthe be of suche force and myght that it cleueth not by the thouynge
 of the wyndes that be within / Than the erthe meueth and quaueth
 someruaulouly that the great walles and hye towres that be ther
 on fall down so sodeynly in therthe that it destroyeth and sleeth the
 people that ben therein which ben not aduysed ne purueyed of suche
 daungers / whiche is a great sorowe for the pore people that dwell
 there / whan they be not aduertysed at what tyme suche a tempelle
 sholde come / But wyse men that doubt for to dye prepare them self
 and make them redy agaynst the dethe for to come to the imperyall
 magesty where they shall haue toye euer lastynge,





How the water of the see becometh salte/ Ca. xxiij.

Now I wyll recounte and tel to you howe the water of the see becometh salte/ which is so bittre that no person may drynk therof/ ne the bestes in lyke wyse/ It cometh by the sonne/ for it maketh so great heate in some place/ that the see is chauffed so strongly that the erthe which is vnder draweth to hymt a byttere moysture/ which taketh away all sauour/ for in the see ben ryght great & hie montayns & depe valeys whiche be lull of bytternes/ greuours/ and enfecte/ And the erthe which is in the bottom of these valeys scumeth for the hete of the sonne vppwarde/ which medleth with the water in the depe in suche wyse that it draweth the saltenes vpp by the hete of the sonne so long tyl it be mediyd with that other/ & thus is the water of the see salte with the other/ Cha let vs synyssh to speke any moze of the waters fresche or salte/ & shal recoun to yow of the aire which is one of the foure Elementes & of his propretyes/





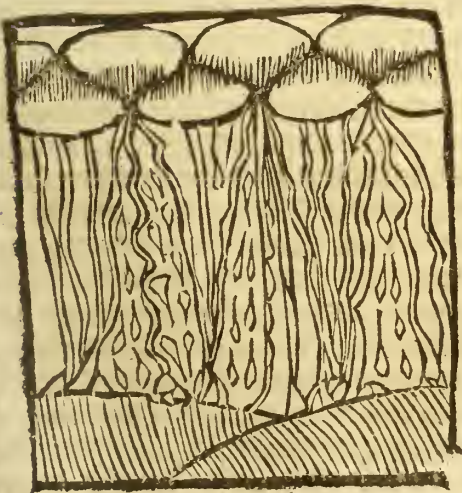
Here foloweth of the ayre and of his nature/
 Capitulo. xxiii.

He ayre is sette aboue the water / & is moche more subtil
 than the water oz the erthe / and it enuyronneth therthe
 on al partyes / & domyneth as hye as the clowdes moite
 ¶ This ayre which enuyronneth vs on al sides is moche
 thycke / But we lyue therby in lyke wyse as the fissh
 lyueth by the water / whiche he draweth in and after casteth it oute
 agayne / In such maner the ayre profyteth to vs / for we drawe it in
 and after we put it out agayne / And thus it holdeth the lyfe within
 the bodye / for a man sholde soner dye withoute ayre than a fyssh
 sholde do without water / to whom the lyfe is sone fynnyshed whan
 it is out of the water / ¶ The ayre maynteyneth in vs the
 lyfe by the moysture that is in hym / and by the thycknes that is in
 hym he susteyneth the byrdes flyengethat so playe with theyr wynges
 and meue them so moche al about theryn that they dyspozte the
 ledynge theyr wyse therin and theyr deduyte /

Thus gone the byrdes by thair fleynge / syngynge / and praisynge
 theyr maker and creatour / lyke as the fishes that gone swymynge
 in the water / and ye may apperceyue in this maner / take a rodde
 and meue it in the ayre / and yf ye meue it faste it shall bowe anon /
 and if it founde not the ayre thycke it sholde not bowe ne ploye / but
 sholde hoide hym streyght and ryghte how faste so euer ye meued it /

Of thys ayre the euill spyrtes take theyr habyte / and theyr bo
 dyes which somtyme put them in the semblaunce of some thynges
 as whan they may appere i some place for to deceyue some person
 man or woman or for to makethem go out of theyr nynde / wherof
 they haue somtyme the myght / or whan by the arte of nygromancy
 he putteth him in some semblaunce or in suche a fygure as he wyll /
 But thys is a scyence that who that gyueth hym therto to do euill /
 it gyueth hym the dethe / for yf he take not hede thereto he shal be dāp
 ned body & soule / but we shal enquiryre here after what cometh fro
 the ayre in to the erthe /

How the cloudes and raynes come comynly. Ca. xv.





Now we shall speke of the cloudes for tok now
what it is and of the raynes also/ The sonne
is the foundement of al hete and of al tyme/ all in such
wyse as the herte of a man is the foundement by his
valour that is in hym of all naturall hete/ for by hym
he hath the lyfe/ & all lyueth by hym that groweth on the
erthe as it pleaseth to our lord/ as here after shalbe
declared yf ye wyll here and well reteyne the mater &
substaunce of this present boke/ for the sonne maketh the
cloudes to mounte on hye/ and after it maketh the rayne to auale
downe and I shal shewe to yow how it is done & shortly/ and ye
shal vnderstande in what maner/ whā the sonne spredeth his rays
vpon the erthe & vpon the mareys/ he dryeth them strongly & dry-
weth vp the moysture which he enhaunfeth on hye/ But this is a
moysture subtyll which appereth but lytell and is named vapour/
and it mouiteth vnto the myddle of the ayre/ and there is assembled
and abydeth there/ and lytyll and lytell it increaseth that it cometh
thykke and berke in suche wyse that it taketh fro vs the clerenes of
the sonne/ And this thyng is the cloudes/ But it hath not so
moche obscurete that it taketh fro vs the clernes of the day/ & whā
it groweth ouer thycke it becometh water which falleth on the erthe
and the cloudes abydeth whyte/ than shyneth the sonne/ which is
on hye thughe the cloudes/ yf it be not ouer blacke/ lyke as thugh
a glasse/ or lyke a candell with in a lanterne/ which gyueth vs light
and yet we se not the candell/ Thus shyneth the sonne thughe the
cloudes which is vnder hym and rendzeth to vs the clerenes of the
day/ as longe as he maketh his tourne about the erthe/ & the cloud-
des that alway so longe abydeth and taketh no more moysture so long
after that it becometh blacke and moyste/ Than yssueth out the wa-
ter which cometh to the erthe/ and thus groweth the rayne/ & whā
it is all fallen to the erthe/ and the great moysture is stancheth/ the
cloude hath losse his browne colour that he helde before & the der-
kenes of which he emperysshed the day/ Than appereth the cloude
clere and whyte which than is lyght and mouiteth on hye so moche
that in the ende he falleth and is defeted by the hete of the sonne on
hye which all dryeth vp/ Than the ayre wereth agayne pure and
clere/ and the heuen as blewe as a sure/ Of therth groweth the rayn
and the cloudes also/ as of clothe that is wete/ and sholde be dry-
ed by the fyre/ than yssueth thereon a moysture lyke a smoke or fume
and goth vppwarde & who that than helde his hande ouer the fume

he sholde fele a vapour whiche sholde make his hande moyst & wette
 that water sholde droppe & fall therof. In this maner growe the clowdes
 & rayns/ and our lord god multiplyeth them well whan it pleaseth
 hym to make the sedes and frutes growe that be on erthe/



¶ Of frostes and snowes/

Ca. xxi.



The great snowes and the great frostes come by the gre
 at coldes of the ayre whiche is colde in the myddle moze
 than it is in any other parte. lyke as ye maye see of the
 mountayns whiche ben in hie places/ lyke as the moun
 tayns of sauoye/ of pyemont/ or in wayles/ and in these
 other moūtayns/ where there is of custome moze snowe than is
 in places that ben in playne grounde/ All this cometh of the col
 dnes of the ayre/ which hath lesse hete aboue than by nethe
 by cause it is moze subtyll than that whiche is by nethe/ and
 whan the moze subtyll is on hie so moche retey neth he lesse
 of hete/ but the moze that the ayre

is thicke so moche moze it chaufeth/and the soner where the sonne
 may come/ Thus saye I to you of the ayre that is aboue on hye/
 which is moze colde than this is bynethe/for as moche as it is not
 so thicke as that is whiche is nyghe the erthe/ and for the wynde
 that ofte groweth/which maketh it ofte to be in meuyng/for the wa
 ter that renneth faste eschaufeth lesse than that dothe the which hol
 deth hym styll/so dothe the ayre whiche is on hye/and therby gro
 weth the colde that freseth this moysture anon as it is gone vp on
 hye/and falleth downe agayne frosen/



¶ Of hayles and of tempestes/

Ca. xxvii.

In this maner comen in the somer the great hayles &
 the greate tempestes/for in the ayre they growe/wher
 of often tymes cometh great colde/so that the moysture
 that is in the aire brought vp/is drawen to be frosen
 and it is in the ayre assembled and amassed/for the hete
 that chaceth after it/and the sonne causeth it to lose and
 to falle on the erthe/ But it falleth not so greate to the grounde as
 it is frosen aboue on hye/for it cometh downe brykynge & ameny
 syng in the fallynge/and this is the tempeste whiche falleth ofte in
 the somer/the whiche is greuons and enuoyous to many thynges/



Of lyghtnynges and of thondres/

Ca. xxviii.

In the ayre happen many thynges of which the people speke not gladly of/ for they retche not moche of suche thynges of which they can not well come to the knowlege/ **O**f the erthe quakes/ **O**f thonderynge/ & that which maketh the clowdes to thuder & that that maketh the erthe to open/ and this that maketh the clowdes to lyghten whan the thonder is herde/ for thonders & lightnyng be brekyng out of wyndes that mete aboue the clowdes so asprely that in theyr comyng groweth a greatesyre in the ayre/ & this thondre falleth in many places & with the wyndes openeth the clowdes/ & so the thonder and lyghtenyng falleth/ and it is of so heuy nature that ofte it perseth thei th to the myddle/ & ofte it quencheth. et it cometh vnto the ground / after that it is of poyle/ and that it is not of ouer stronge nature/ for whan the clowde is moche darke and thycke and that there is great plentye of water/ the fyre passeth not

so one but it is quenched in the cloudes by the greate quantyte of water therein or ever it may perse thurgh so that it may not approche the erthe / but in the strayingne & brennyng that it maketh than in the cloudes / groweth a sowne so great and stronge / that it is marvelous to here / I declare to you for certayne that this is the thondre which is moche to be dradde / In lyke wyse as of an hote and brennyng yron that is put in a tubbe of water therof groweth a noyse and a great sowne and also whan coles be quenched / but the lychtenyng of the thonder appereth and is sene er ye here the boys / for as moche as the syght of a manis more subtyl than the heryng /

E All in lyke wyse may I say to you of the thonder / the which men se tofore er they here it / and so moche the ferther is the sowne of the lychtenyng after it is sene / er the sowne be herde / and the soner after the lychtenyng is sene and the noyse herde / so moche is the thondre more nyghe unto vs /

For to knowe how the wyndes growe & come. Ca xxii.



If the wyndes maye men enquiry reason of them that vse the see / And the wyndes do renne rounde aboute the erthe ofte tymes / & entrecount & meete in some place so asprely that they ryle on height in such wyse that they

¶ And the ayre that is so lyft & taken fro his place / remeueth other ayre in suche facyon that it retoz neth as it were afterwarde / & goth cryenge and bzapeng as water rennyng / for wynde is nothyng but ayre that is meurd so longe tyll hys force be beten downe with the stroke /

¶ Thus come ofte clowdes / raines / thundres / and lyghtnynges / and the thynges afoze sayd / There ben yet other reasons howe these woꝝkes come / but those that best serue to knowlege and lyghtely to be vnderstande we haue drawn outshortely / and now we shall cease of this mater / but now we wyll speke of the fyre which is aboute the ayre on hye /



¶ Of the fyre & of the sterres that seme to fal. Ca xxx.



¶ We ought to vnderstand that aboute the ayre is the fyre / this is an ayre which is moche shynnyng / & of greate noblesse / & is moche clerer than the fyre that we vse / This ayre in which is no maner of moystoure / it stretcheth vnto the mone / ¶ And there is sene ofte vnder thys foꝝsayd ayre somme sparkles of fyre / and sene ryght that they were sterres / of whiche as men saye they ben sterres / the whyche gothe rennyng / and that they remeue fro theyr places / but they be none / but it is a maner of fyre that groweth in the ayre of

Some dwe vapour, whiche hathe no moyflour within it which is of the erthe and therof groweth by the sonne which draweth it by on hie/and whan it is ouer hie it falleth & is sette a fyre lyke as a candle all brennyng as vs semeth/and after falleth in the ayre moyste and there is quenched by the moystnes of the ayre/and whan it is greate and the ayre dwe it becometh all brennyng vnto the erthe/ wherof it happeth ofte that they that sayle by the see or they that go by londe haue many tymes founde & sene them all shynnyng & brennyng fall vnto the erthe/ & whan they come wher it is fallen they fynde non other thyng but a lytel ashes or lyke thyng or lyke some leafe of a tree roten that were woete/ ¶ Than perceyue they well and by leue that it is no sterre/ ¶ For the sterres may not fall/ but they muste meue all in theyre cercele or dyrate!y and contynually nyght and day egally/

¶ Of the pure ayre and howe the seuen planettes ben sette.
Capitulo. cxxx.





The pure ayre
is the fyre the
whiche purgeth
seth & taketh
his place vn

to the heuen/ In this
ayre is no obscurety ne
derknes for it was made
of clere puryte /it resplen
dyllheth & shyneth so cler
ly that it may to nothing
be compared /in this aire
ben seuen sterres whiche
make theyre course all
aboute the erthe /whiche
be moche clene and clere
& be named the seuen pla

nettes /of whon the one is sette aboue the other and in suche wyse
ordeyned that there is more space fro the one to the other / **T**han
there is fro the erthe to the mone whiche is lyftene tymes than all the
erthe is great and euerych renneth by myracle on the firmament &
maketh hys cercle the one great and the other lytell / after that it is &
sytteth more lowe / for of so moche that it maketh hys cours more ne
rer the erthe / so moche is it more shorte / and soner hath he perfourmed
hys cours / than that whiche is moste ferre / that is to sayethat who
that made a poynte in a walle and with a compas made dyuers cer
cles aboute alwaye the one moche iarger than another / that whiche
sholde be nerte the poynte sholde be lesse / and lesse sholde be hys cours
for he sholde soner haue done hys cours than the other / so that they
went togyder egally / as ye may se by this presente fygyre tofore /

Thus we may vnderstande of the .viij. planettes of whiche I haue
spoken / that the one is vnder the other / in suche wyse that the one that
is lowest of all the other is lesse of all / and that is the mone / but by
cause that it is nert to the erthe / it seemeth greatest and moste aparaunt
of all the other / and for the appocheiment of the erthe and by cause
it gothe so nyghe / it hath not pure clerenes that cometh of hym selfe
propzely by cause the erthe is so obscure / but the clernes and lyghte
that it rendzeth to vs / she taketh alway of the sonne / lyke as I holde a
myrrour whan the rayes of the sonne imyteth therein and of the re
flecty on the myrrour smyteth on the walle and shyneth theron as long

as the rays of the sonne endure in the glasse / In lyke wyse the wythe
 & lyght to vs the lyghte of the mone / & in the mone is a body po
 lysshed & fayre lyke a pomell ryght well burnysshed / which enflaun
 beth and rendreth lyght and clerenes whan the rayes of the sonne
 syncteth therein / the lytell clowdes or darkenes that is sene therein /
 some say that it is the erthe that appereth within / & that which is
 water appereth whyte as agaynste a myrrour which receyueth dy
 uerse colours / wha she is toyned therto / other thynke otherwyse &
 say that it happed whan Adam was dyceyued by the apple that he
 dyd eat / which greued al humany lgnage / and that than the mone
 was enpeished & his clernes mynysshed / Of these .viij. sterres or pla
 nettes that ben there and make theyre cours on the firmament /
 There werelittle no moze knowen but twoayne / that is to wete the
 sonne and the mone / the other were not knowen but by astronomye
 Neuertheles yet shal I namethem foras we haue spoken of them
 to you / of these there be tweyn aboue the mone / & byneth the sonne
 and the one aboue the other of whom eche hath on the erthe propre
 vertues / and they be named mercurye & venus / Than aboue the
 mone & these tweyne / is the sonne which is so clere fayre and pure
 that it rendreth lyght and clernes vnto all the worlde and the sonne
 is sette so hye aboue / that his cercle is greater than the cercle of the
 mone which maketh his cours in .xxx. dayes .xiiij. sythes .io moche / for
 the sonne which gothe moze fether fro the erthe than the mone ma
 keth his cours / hath .CC. lxx. days / this is .xiiij. tymes as moche &
 moze ouer as the calender ensygneth / & yet moze the fourth part of
 a daye / that be .vi. houres / but for this that theyere hath dyuersely
 his begynnynge / the one begynneth ou the daye / & the other on the
 nyght / which is great ennoy to moche people / This partie of a day
 is set by cause alway in .iiii. yere is a day consumed which is aboue
 in that space which yere is named by serte or lepe yere / which in .iiii
 yere falleth ones / & so is sette fro foure yere to foure yere / alway one
 day moze / & than is the sonne / comen agayne in his first poynt / &
 that is in the mydde marche / whan the newe tyme recomenceth / &
 all thynges drawe to loue by the vertue of the retozne of the sonne /
 for in this season had the worlde fyrste hys begynnynge / and there
 fore than all thynges reneweth and cometh in verdure by ryght natu
 re of the tyme and none other wyse / Aboue the sonne there be thre ster
 res clere and shynynge / and one aboue another / That is to wete
 Mars / Jupyter / and Saturnus / Saturne is the hyer of the seuen
 planettes / whiche hath in his cours .xxx. yere or euer he hath the all

gone his' cerle/and these thze sterres reteyne theyr vertues in thyn
ges here bynethe and ye mayse yf ye beholde this fygyre how they
be in ordze eche aboue other w hich fygyre sheweth it wel/

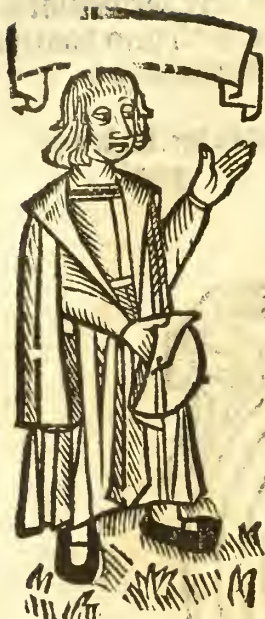
Howe the vii. planettes gyue the names to the. vii. dayes/
Capitolo. xxxii.



Hese. vii. planettes ben suche that they haue power on
thynge that growe on the erthe/ & habounde theyr ver
tues more than all the other that be on the firmament &
more appertly worke lyke as the auncyent sage phyloso
phers haue enserchyd by theyr wyttes/ of these. vii. pla
nettes take the days of the weke theyr names as ye shal here/ The
moune hath the monday/ and mars the tuesday/ mercury the wednes
day/ Juypter the thursday/ venus the fryday/ saturne the saterday/
and the holy sondaye hath his name of the sonne/ and on thys daye
sholde men do thynge that sholde please our lord/

Of the meuyng and goyng about of the firmament &
of the sterres that ben therein/ Ca. xxxii.

q. ii.



Whoue saturne whiche is the last planette / & by esse vs
of all the .vij. planettes is the heuen that men se so full of
sterres as it were sowed / whan it is clere weder / This
heuen that is so sterred is the firmament which meureth
and goth rounde / of which meuyng is so great melody
& so swete / that there is no man that if he myght here it that neuer
after sholde haue talent ne wyll to do thyng that were contrary vn
to god / But some saye that lytell chyldren here this melody whan
they laughe in theyr slepe / but herof knoweth no man the trouthe
sauē god / for there is nothyng within the erthe ne in the see / how
dyuerse it be but it is on the heuen figured and compassed by the ster
res / of which non knoweth the name of euerych of them as he that
all knoweth and all created by good reason at the regarde of the ster
res that may be sene they may be well nōdred & enquiryed by astro
nomy / but it is a great maystrye / for there is no sterre so lytell / but it
hath in hym hole his vertue / In herbe / in floure / or in fruyte / be it
fayson / in coloure or other wyse / There is nothyng in erthe that
oughte to be ne thern hath growyng but some sterre hath strength
and puyssaunce by nature / is it good or other wyse suche as god hath
gyuen to it .

¶ Thus endeth the seconde partye of this present volume/

¶ Here begynneth the thyrde parte of this present volume & declareth unto howe the day & the nyght come/ Ca. i.





T Routh it is that the sonne maketh his cours aboute therthe
 in the day and nyght & goth egally euery hour / and also long as he
 abydeth aboute the erthe / so longe haue we the pleasure of the day /
 and whan he is vnder the erthe / than haue we the night / yke as ye
 wente to rnyng a brennyng candell aboute your hede or as ye sholde
 bereit a lytell ferther of / rounde aboute an apple / and that the cadell
 were alway brennyng / than the partye that were alway agaynste
 the candell sholde alwaye be lyght / ¶ In lyke wyse dothe the sonne
 by his nature for to be daye and nyghte aboute the erthe / he maketh
 the day to grow / and on that other parte the erthe is foule & derke
 by hynd hym and where as he may not shyne / and this is the shadowe
 of the nyghte which the deduyte of the day taketh away fro vs / but
 for as moche as the sonne is moze greater than the erthe / the shadowe
 goth lytyll & lytel tyl at the ende it cometh to nought / yke the sonne
 of a clock endureth after the stroke / but yf the sonne and the erthe were
 of lyke greatenes / this shadowe sholde haue none ende / but sholde be
 egall withoute declynyng / and yf the erthe were greater than the
 shadowe of the sonne shoulde goo enlargynge and be moze as you
 se the fourme by these .iii. fygures followinge /



as ye may se by the
 thre fygures folo
 wyng / and also ye
 may proue it othe
 wyse wythout figu
 res / ¶ Take some
 dethe thyng / that
 may reterne lyghte
 wythin it / as of sto
 ne / or of tree / or any
 othe thyng / what
 it be that maye be
 sene thurgh / than
 set that tofoze your
 eyen agaynst that
 that you wolde se
 is it heuen or is it
 erthe / or any othe
 thyng / yf that thyng
 ge that ye holde is
 moze broder than
 your two eyen be a
 sonder / it shall take
 awaye the syghte a
 gaynle that which
 is no broder / and if
 the thyng be all
 egal in lengthe as
 moche as you may
 streiche your two
 eyen / as moch shall
 it be taken fro you

as the thyng shall haue of greatnes / as ye may se by this present fy
 gure here befoze sene / And yf the thyng haue lesse of greatnes
 than the lengthe is bytwene bothe your eyen / it shall take fro you
 lesse foze to see / as well nyghte as ferre that it is of largenes of that
 whiche ye wolde se / and whan ye putte the thyng fetther fro your
 eyen so moche the moze may ye se of that ouer and aboue you / so that
 ye may se all / in lyke wyse is it of the sone wythout any doubtance /

¶ Why the sterres ben not sene by daye as by nyght. Ca. ii.

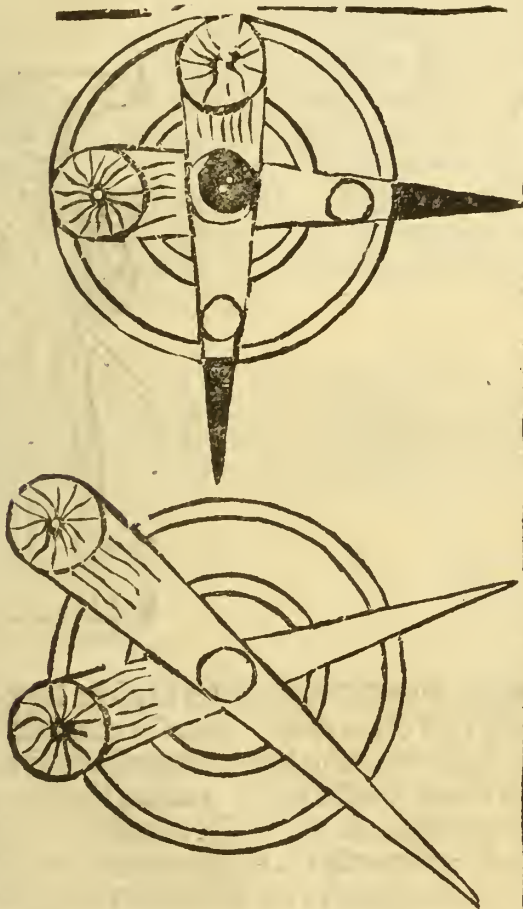


The sterres of the firmament on whiche the sonne tendreth
clernes make contynually nyght and day theyr toyring and
cours within the firmamēt rounde aboute aboute as byneth/ but
they that ben ouer vs we maye nat see by daye/ for the sonne by hys
great clernes and lyght taketh fro vs the syght of them/ in lyke wyse
as you tholde do of candles brennyng afoze you/ & that there were
a great fyre brennyng betwene you and the candels/ & had a great
flambe/ it shoulde take awaye frome you your syght that ye shoulde
nat se the candels/ & yf the fyre were taken awaye and put behynde
you/ ye shoulde incontynent se the candels tofoze you brennyng/

Thus in lyke wyse I say you of the sterres that maye not be sene by
daye as longe as the sonne maketh hys tourne and cours aboute the
erthe/ & whan the sonne is vnder the erthe the sterres be sene/ But
the sterres that be ouer vs in somer on the day tyme/ in wynter they
be ouer vs at nyght/ for those sterres that we se in somer by nyght
we maye not se by day/ for the sonne that gothe rounde aboute vs ta
keth fro the sterres theyr clernes/ but they be all lyght what parte
comeuer they tozre/ as well by day as by nyght/ as longe as the
sonne goth aboute hys and lowe shynnyng/ saue that which is hyden
fro vs/ for as longe as the shadowe maye compryse it/ the sonne maye
gyue them no lyght.



Wherfore the sonne is not sene by nyght as it is by daye/
Capitulo. iii.



The erthe is
such that she defen
deth the day which
the sone gyueth vs
If the erthe were so
clere that mē might
see thughe/ than
nyght the sonne be
cōtynually as well
vnder the erthe as
aboue/ But it is so
obscure and darke
that it taketh away
the syghte fro vs/ &
it maketh the sha
dowe to go alwaye
toznyng after the
sonne whyche ma
keth as many tour
nynges aboute the
erthe as the sonne
dothe which alway
is agaitt it/ for whā
the sonne aryseth in
the mornynge in the
east/ the shadowe is
in the west & whan
it is ryghte ouer &
aboue vs of midday
than is ther the sha
dowed vnder her. &
whan the sone goth
downe in the weste the shadowe olt in the est/ and than whan the

sonne is vnder we haue than the shadowe ouer vs whiche gothe to-
 ward the weste /till the sonne aryseth / & this may yese by these two
 fygures tofore on that other syde /

How the mone receyueth dyuersly her lyghte & clerenesse /
Capitulo. iii.



S If the that yehaue vnderstande what it is of the daye and of
 the nyght / wyl ye se the faprt of the mone / & how she receyueth lyght
 of the sonne / she receyueth lyght in such maner that she is iotinually
 halfe full / & whā she is roude / thā she is full / & whā she is right vnder
 the sonne / thā she appereth not / for thā she is betwene the rthe &
 the sone & than she shynech towarde the sonne & towarde vs she is
 al derke / but whā she is remeyd fro the sonne than begynneth her
 clernes to appere as she were horned / and whā she is half ful / thā
 hath she gone a quarter of her cerche / which is the fourthe parte of
 her cours that she gotheuery moneth / & thus is alway her clernes
 encreasynge & growynge tyl she be all rounde / fayre and clere in se-
 blance of a roll / and that we call the full mone /

Chan is she ryght vnder the sonne as she may be ryght agaynst
 the syghte in sicke wyse that all her lyghte is toyned towarde vs/
Chan is the erthe betwene the sonne and the mone so that we may
 not se them bothe vpon the erthe but ryght lytel / but one of the may
 be sene / for wohan that one gothe downe in the weste that other ar
 seth in the easte / and so at euen or mozne may bothe be sene but not
 longe / for the one gothe vnder the erthe and that other cometh aboue
Chan the mone which hath ben opposite of the sonne and hath gone
 halfe her cours than she gothe on that other syde appochynge the
 sonne and beginneth to lesse her lyght and mynysshe it tyl it be but
 halfe agayne / and than hath she gone the quarters of her certle & is
 than as nygh the sonne on that syde / as she was at the fyrst quarter
 on that other syde / and so appocheth nere and nere tyl she appere
 horned as to fore / & thus she goth tyl they be al fayleth that we may
 se no more than of her / for than is she vnder the sonne / as ye may se
 by this present lygure / & I saye no more herof / but the she is than
 betwene the sonne and the /

How the eclipyses of the mone happen / **Capitulo / v.**

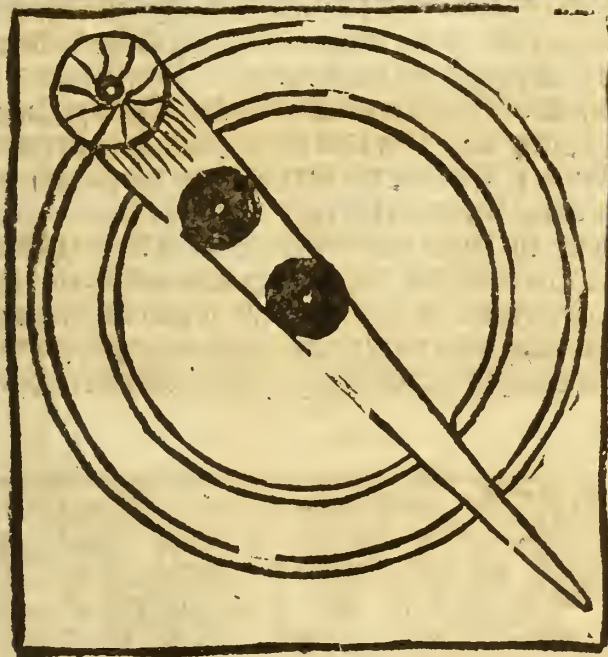




IThappeth oftentimes that the mone must nedes lose her light
 And that happeth whan she apperyth moste full/and she be
 cometh as vanysshed awaye/and derketh lytell and lytell tyll she be
 all fayled/ ye haue herde here tofore how the mone taketh lyght of
 the sonne/that alway she hath the halfe her lyghte hole/ But whan it
 is so that she is in the eclipse than hath she no lyght in no parte/ &
 this happeth neuer but whan she is tozned ryghte so that the sonne
 gyueth her full lyghte/ for the mone gothe not alway so ryght as the
 sonne/ for somtyme she passeth in her cours by suche a waye that the
 erthe shadoweth her all/ for the erthe is greater than the mone/ and
 therfore whan the erthe is iuste betwene the sonne and the mone/ tha
 the shadoweth her/ for betwene the sonne and the mone is a lygne
 which declyneth so moche to the mone by whiche the sonne smyteth
 his rayes in her as longe as there is no lettynge by the erthe/ for the
 moze that there is betwene them/ the moze is the mone shadowed/
CThus ye may vnderstande/ yf a lygne passed thurgh the erthe by
 the poynt of the myddle of it/ & stratched that one ende vnto the body
 of the sonne/ in suche wyse by ryghte syghte that it endured on that

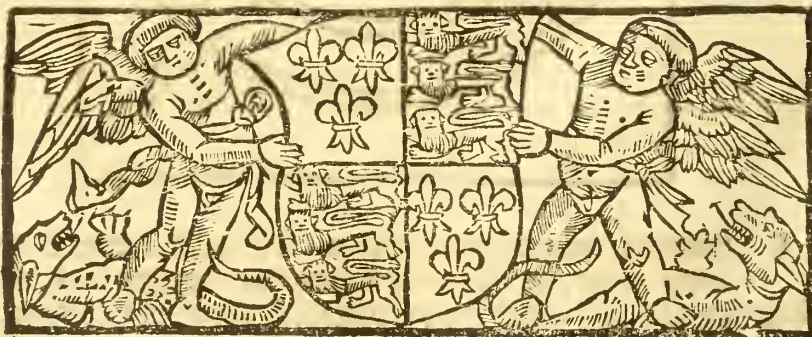
other ende vnto the mone / which euery moneth goth here and there
 byer and lower / yf she were so euen agaynst the sonne than shold she
 fall euery moneth in that shadowe which on all parties shoulde em
 pefle her lyght / which than myght not come to her for therthe / for
 the ferther the is fro the ryght lyne / so moche the more receyueth she
 lyght / and wha she is so that therthe is exoppo sito betwene the than
 leseth the mone her lyghte / Thus is sene sometyme the mone in the
 myddle of his moneth io seth his lyght and derke / whan she is moite
 full / and her lyght tomed vnto derkenes which we call the eclipfes
 of the mone / as ye may well se by this fygure yf ye beholde it wel /

¶ How the eclipse of the Sonne cometh / ca .vi.

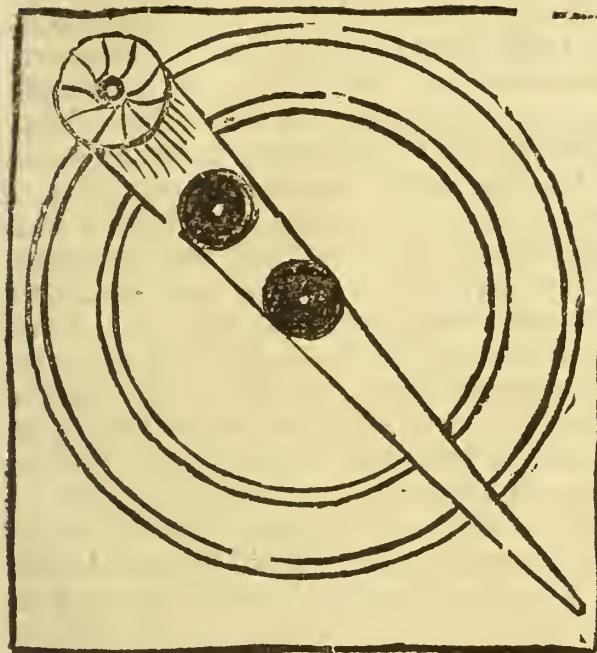


¶ It happeth somtyme that the sonne leseth his clernes and the
 lyght in the playn day / for it goth as to declpne / and is cal
 led in latyn eclipus / This eclipse procedeth by cause of defaulte of
 lyght / and it happeth in this maner that whan the mone whych is

vnder the sonne cometh ryght betwene vs and the sonne/than in
 the ryghte lygne it behoueth that towarde vs the mone taketh a re
 tyneth the lyghte of the sonne on hye/so that it seemeth to vs that
 it is defayled/for the mones not so pure that the sonne may shyne
 ouer her/and thurgh her as thurgh an other sterre/lyke as a can
 dle which is sette ferre fro your syght/and after ye helde your hade
 ryght tofore the candell/than sholde ye not se nothyng therof/In
 this maner I tell you of the eclipse that betwene the sonne and the
 mone is not onewaye comon/but the mone gothe an other waye
 which destourneith her a lytell fro the sonne/wherfoze vs behoueth
 to vnderstande that the mone gothe oostymes whan she is betwene
 vs and the sonne/somtyme aboue and somtyme bynethe/here and
 there as she rayseth and declineth/but whan she passeth in the right
 lygne euen betwene vs and the sonne/than taketh the mone fro
 vs the lyghte and clernes of the sonne in such wyse as we may not
 clerly se her in that paas/for than she shadoweth the erthe/ & kepeth
 the raynes of the sonne that they may not shyne on the erthe/ And
 they that be in this parte/haue in there syght the shadowe behynde
 them/but it appereth not comunely to all menthrough al the world/
 for the mone is not lo great as all the erthe/therfoze she shadoweth
 not all but onely wher she is in the ryghte lygne bytweene the erthe
 and the sonne/ Thus se we here bynethe the eclipse of the sonne
 aboue vs whan the mone is ryght vnder the sonne iozas moche as
 she is bynethe the sonne and aboue vs/And than the sonne passeth
 the ryght lygne and gothe departyng and withdrawyng so moche/
 that she appereth as she dyd afore/and whan the mone is departed
 she is hozned thre days after this eclipse/and by this fygure ye may
 vnderstande playnely this that ye haue herde heretofore/



Of the eclipse that happed at the dethe of our lord god/
Capitulo vii.



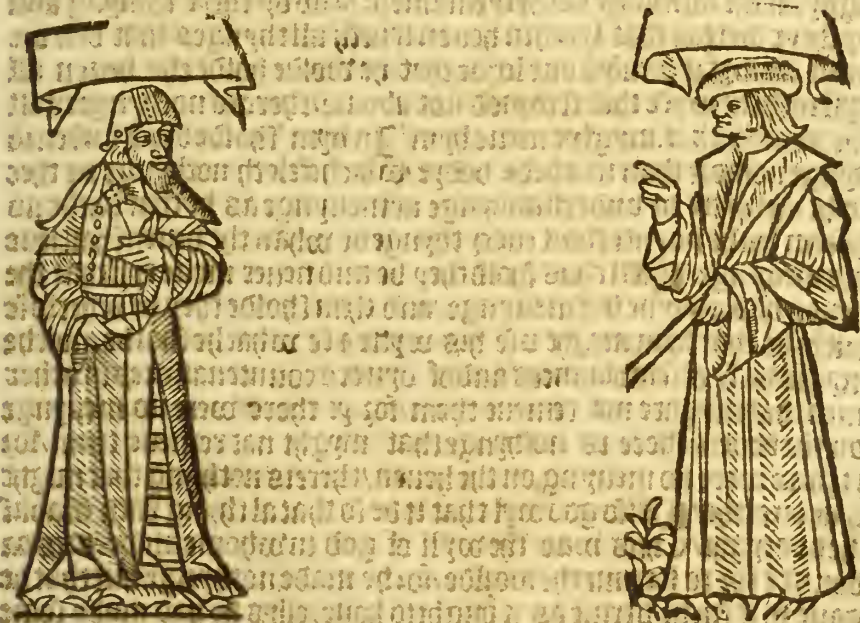
Thus as the
mone taketh away
fro vs the lyghte of
the sone/ So it hap
peth oft tyme that
ther the taketh away
the lyght of the mo
ne as tofore is decla
red but the edlpses
of the mone may in
no wyse but whan
she appereth moſte
full ne the eclipse of
the sone may not be
but whan the mone
is all waned & fayl
led and that we call
the coniunctyon but
yf god which made
all thynges chaunge

and defete at his pleasure make it to come or happe othertwyse/like
as it happed at suche a tyme as our sauour Iesu cryste was on the
crosse/at whiche tyme the lyght & byghtnes of the daye fayled from
mydday vnto the .ix. houre of the day and than was the mone vnder
ther the at the full as moche as she myght be/which than in no wise
myght empeshe the lyght of the sone/and the day at that tyme was
so derke semed as propre nyght/whertoze saynt Denysle whiche at
this tyme is shyned in fraunce/& beyng an estudyant in grece/& a
paynym he was/& a great clerke/toz he knewe moche of astronomy/
whan he apperceyued this greate obscuretye and derkenes/he had
ryght great meruayll/and founde by astronomy that this myght not
be by nature ne by reaso, that the eclipse of the sone shold happe &

fall in suche season/than sayde he a derke worde in this maner/the
god of nature suffreth greate tourmente by wozonge/or ellys all the
wozrde dyscozdeh and shall desolue and fayll/as it that muste take
an ende/and thought in hym selfe that he was a greate god that so
suffred/and that he had power and myght aboue all other goddes
and yet he byleued on many goddes after his lawes/Chan this ho
ly Denyse made an aulter in his oratozy all aboue the other aulteris
and also a parte where as no persone repayed but he hym self on
ly/bycause he wold not bereputed in mysoyleue/and wohan it was
made and he had sene it. he called it the aulter of the god vnknowen
& wozshopped and adoured hym/and helde it for a ryght dere and
great god/It was not longe after this that the holy doctour saynt
Paule cam to this place where saynt Denyse was/as he that knew
hym for a ryghte greate clerke/And by commynycacyon and pre-
chyng of saynte poule he was sone conuerted by the helpe of oure
lorde w hychewrought sotherin /that than he had very knowlege
how our lorde had suffred hys passyon /for they were bothe good
clerkes as it is more playnly conteyned in their legendes And
thus was the noble clerke saynt Denyse becomen a good and a ve-
ry crysten man w hych he al hys yse to fore had be a paynem and he so
employed his scyence and his tyme /fro that day forth on that it auat
led hym grety to the helthe of hys soule /this eclipse deceyued hi
not ne this that he knewe astronomye /but he becam after a man of
so good and holy lyf. that he gate for hys rewarde the blysse of heuen.
O ye haue herde the fayte of the Eclipses yf ye wyll vnderstande the
well. And ye shal not fare the worse ne the lesse auaylle you /for to
know it may moche profyteto euery person /for such demōstrāces
ben sygnifycacyons of greate werkes and thynges that ofte after
happen and fall /This tynde well astronomers by Astronomie as
sointym scarcete and defaulte of gooddes /of a great derthe of warre
or dech of kynges or prynces that falleth in the woerlde /as they may
enquere and serche by theyr scyence and reason /This eclipse that
was so great /sygnifyed the dethe of our lorde /And it oughte wel to
come ether wyle for hym than for another / for he was and is by
ryght lorde and kyng /And may defete and desolue it /and ordeyne
at his good play for the other eclipses comē by nature which retye a
on therthe theyr vertues of thynges that becomē for it behoueth all
to fynish the & come to nought to al that is on therthe / & that shortly /
god made not the firmamet ne the sterres for nought /whiche as is
sayd goth to mynge ouer & aboue vs / & zeueth to the sterres names

and vertues in heuen and in erthe/eche after his myght on althynges that hath grobynge/for there is nothyng eut it hathe leue power for as moche as it hath grobynge/suche as it ought to haue by nature and by reason/woe hal now leue for this present tyme to speke any moze of the eclipes/but we shal declare you of the vertue of the firmament & of the sterres/for wo ho so euer knewe the vertue of them/he shold know the trouthe of all suche thynges that be by nethe on the erthe by nature/whether the thyng be oulscure and derke oz nat.

Of the vertue of the heuen and of the sterres/
Capitulo. viii.



Now woll ye here of the science by the which men gette sappyence for to know and enquire the thynges that may happē

in the erthe by the worker of ryght nature which is figured by the
worlde/ The heuen and the sterres ben the very instrumentys of na
ture to the worlde by whiche she werkech all as god wyllle a 3 well
nyghe as ferre/ & who that coulde knowe her myght/ he had know
lege of all thynges that is sayde/ as wel of the sterres that ben ou he
uen whiche haue vertues on the erthe wlich god hathe gyuen and
graunted to eueryche/ and speryally to the sonne and to the mone/
which gyue lyghte vnto the worlde/ & withoute whome nothyng
may lyue/ for by them growe all thynges that be in the worlde and
which haue ende and begynnyng/ This thyng consenteth and
permyteth he that is almyghty/ all dyuersytes that be in persones
and whiche haue dyuersytes of makinge and of corsage and all that
happeth by nature/ be it in herbes/ in plantes/ or in bestes/ this hap
peth by the vertue wliche god hathe gyuen to the sterres/ whan he
fyrste created the worlde/ and that he set them & endowed them with
suche nature that he ordeyned them to go rounde aboute the worlde
agaynst the tomyng of the firmament/ and by theyr tomyng and
by theyr vertue that lyeth in heuen lyueth all thynges that ben vn
der it/ And yf it pleased our lord that he wolde holde the heuen all
styll in suche wyse that it tomed not aboute/ there is nothyng in all
the worlde/ that myghte meue hym/ In hym sholde be no vndersto
dyng nomore than in a dede bodye/ wliche feleth nothyng ne ther
in is no wytte ne vnderstandyng ne meuyng as he that hathe no
lyfe/ in suche poynthe shall euery thyng be whan the heuen shall leue
his meuyng/ ¶ All this shold they be and neuer meue tyll that the
heuen had agayne his meuyng/ and than sholde they be otherwyle
but who that than myght vse his wytte & se what he shall be/ moche
myght he se of semblances and of dyuers countenances in other
men that myghte not remeue them/ for yf there were no meuyng
on the heuen/ there is nothyng that myght nat remeue them/ for
yf there were no meuyng on the heuen/ there is nothyng that myght
lyue on erthe/ ¶ Also god wyll that it be so that al thyng hath establis
shed be ryght/ Thus was the wyll of god in whome all vertues ha
bounde for to tourne the worlde/ for he made nothyng but that he
gave to it suche vertue as it ought to haue/ ellys he had made some
thyng for nought & without reason/ but he dyd nat so/ for he neuer
fayled neuer in ony thyng/ he made and created all the sterres/ and
gave to eueryche his vertue/ & who that wyll not beleue/ in hym is
in the memory he read/ for we se openly that the mone taketh lyght
whan we se her in the ayre/ for the man hathe than neyther member ne

bayne/ but that it is full/ whan it is in the cours of humours & such
thynges/ & in lyke wyse it happeth on all bestes/ for they haue than
theyr hedes and other membres moze garnysshed of marey and of
humours/ and the see also floweth & ebbeth in his cours euery mo
neth wherof it happeth that they that be nyghe the see whan they
knowe that the mone is full/ they withdrawe them fro the see on hye
places/ & saue the selfe/ & in this poynte they wythdrawe them and
holde them in hye places vnto the tyme that the see withdraweth
& cometh agayne/ and thus do they euery monthe/ but all this hap
peth by the mone which is one of the seuen planets/ In lyke wyse it
is sene of the sonne/ that after the wynter whan he begynneth to
mounte/ he causeth the fruyte to be brought forth of the erthe/ and
appayreth the trees wyth leues/ and al verdure to come agayn/
And the byrdes begynne agayne theyre songe for the swetenes of
the tyme/ And whan he rebaseth & declyneth/ he maketh the wynter
to come & causeth floures & leues to fall and fall so longe tyll he
begyn to mounte agayne/ Sythe that these two sterres haue suche
vertues/ and cause suche thynges to be done/ The other whyche be
poztrayed on the heuē were not made to serue of noughte/ but to eu
eryche is ordeyned his vertue and his ryght after his nature/ wher
fore they make dyuersytes in thynges that be on the erthe/ And the
meuynges of tyme/ of which the one cometh sone and the other late/
And the fruytes that come on the erthe/ Some come sone and some
come late/ & somtyme they be soner ripe in one yere than in an other.
& thus chaunge in sodry maners/ Of the wynter it happeth ofte that
they chaunge so that one is moze colde and rayny than the other/

¶ The one yere is dere of bytayles/ and another is very plencieous/
¶ And also it is ofte sene that there is greete plentye and very good
chepe in one yere/ In another yere it is hadde in great scarcenes/ &
this falleth oftentimes/ and somtyme it falleth not/ All these dyuer
syttes cause the sterres whiche ben on the heuen.

¶ But al this is by the wyile of our lord that hath sette euery one in his propre
place/ where he maketh naturally his course/ and euerych dyuersly/
¶ For yf none other thyng had his vse in tymes saue the sonne on
ly without moze/ as he that gothe swyftely by the syrnamēt euery
yere/ and mounteth as moche and as hye in one somer as in ano
ther/ and as moche descēdeth in one wynter as in another euery day
egally tyll that he come into his ryghte poynte/

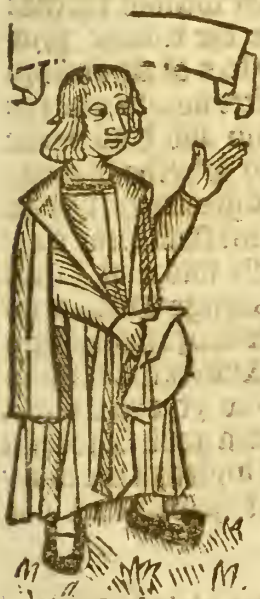
¶ Joyneth that other after hym where as he was tofore/

¶ And
¶ This

know well Astronomers that he gothe every yere aboute the heave
one tozre/ And where he is this day/ in the same place he shal be this
day a yere. Therby is it knowen that yf none other hath
no power than sholde every yere be lyke other/ & every yere alway
sholde be lyke as the yere tofore was/ and every moneth sholde be
lyke the same as every ch sholde come/ that is to wete one January
lyke another January/ & february lyke another/ & in lyke wyse all
the other .x. monethes/ for the sonne goth all lyke in one moneth/ As
he shall the nexte yere in the same moneth/ and this day sholde rese
ble and be lyke vnto this day a yere in all maner thynges/ that is
to wete of hete/ of colde/ of fayre wether/ of raynes/ and other thyng
ges everiche after theyr compunge all the yere duryng/ than sholde
it falle by ryght nature in all the somers/ and all the wynters that
ever haue ben and shall be sholde not come no dyuerstes/ and all
the tymes sholde be lyke as they that by the sonne sholde be alway
demened/ eschauffed/ and continually governed/ for he goth egally
alway and endeth his cours every yere and holdeth bys ryght waye
in one estate/ as he that goth nat oute of his waye/ Thus is he the
ryght patrone of all the other sterres/ for it is the moste fyne of all the
other by the great cletnes that is in hym/ and in all thynges by hym
and he hath on the erthe moze power on thynges of which may be
enquyred of nature reason and ryghte than all the other sterres/ yet
sonnyne they restrayne his heetes and after they enlarge them after
that they be ferre oz nere/ as he otherwyle hath nede/ lyke vnto a
kyng whiche is the greater lord and the moze myghty in hym selfe
for hes hyghnes than any other of the people/ Neuer theles he hath
somtyme nede of them for to be holpe & serued of them/ for how moche
the nerer he is to his people/ so moche moze is he the stronger and
puyssante/ And the ferther he withdraueth fro his folke/ so moche
the lesse he exploiteth of his worke/ In lyke wyse I say to you of
the sonne whiche is as ye maye vnderstande/ the greatest/ the moste
myghty/ & the moste vertuous/ & he hath greater power than any of
the other sterres haue/ but the other haue theyre power eueryche in
his degree/ But sythe we haue declared to you after the beste wyse
wyse that we can of the vertue of the firmamente/ we shall declare
to you how the worlde was measured as well in heyght as in depe
neth/ & on all sydes/ of lengthe and of byede by them that knewe the
reaisos of the seuen sciences/ Of which Geometrys one/ by which
the sonne/ the mone/ the erthe/ and the firmament be measured as
weel within as without/ how moche it is of greatnes/ & how moche

it is fro the erthe to the firmament / & all the greatnes of the sterres /
foz this is proued by ryghte beholdynge / & they that founde this scy
ence perceyued that it myghte not be knowen truly by astronomye
ne the nature of the sterres without knowynge of theyre measures /
Therfoze wolde they measure them & proue all theyr greatnes /

¶ wherfoze and how they measured the worlde / Ca. ix.



If yfste of al the auncyent phylosophers wolde measure the gre
atenes of the worlde all rounde aboute the erthe tofoze any
other worke / by which they proued the heyght of the sterres and the
greatnes of the firmament all aboute / and they could not fynde
more greater measure to be measured / & whan they had measured
the erthe howe moche it had of largenes / and howe moche it had of
thynknes thurgh / & they enquyred after of the mone by cause it was

leste hve fro the erthe and most nyghest therto. And after they en-
 quyred of the sonne how ferre it was fro the erthe / and how moche
 the body therof had of greatnes / and they founde it more than al the
 erthe was. And whan they had mesured thys thre thynges / the
 Sonne / the mone / and the erthe / they myght lyghtely after enquire
 of the other sterres / howe moche eueryche is nere oz ferre. And the
 greatnes of euery ch / of which they founde none / but his body were
 of moze gretenes than all therthe is excepte only thre of the planet
 tes withoute moze whiche ben Venus / Mercurye / and the mone /
 which is the thyrd / & euery mā may enquire thys. yf he knowe the
 scyence of geometry and the scyence of astronomye with all / for that
 he knowe fyrst to fore he may fynde and knowe the trouthe. But
 for as moche as all be not good clerkes ne maysters of astronomye
 that may prouethys. we wyll recourte here after how moche the
 erthe is longe / and how thicke it is thughe / And also how moche
 the mone is aboue the erthe / And the sonne also whyche is aboue
 the mone / and how moche eche of them hathe of greatenes / lyke as
 the kynge Cholomeus hath preued / And also we shall speke after
 that of the sterres and of the firmament / but fyrste to fore al I shall
 recourte to you of the faytes and dedes of the kynge Cholomeus
 whiche knewe so many demonstraunces and loued so moche astro-
 nomye that he wold serche all thys thynges / And we shall laye to
 you of some thynges which be not contrary to you / yf ye wyll vnder-
 stande & reteyne them by whych ye maye lerne som good. And than
 after we shall mesure to you the world the best wyse that we may /
 how etēde ye of the kynge Cholomeus and of the werkes of what
 other philosphers for your owne profyte /

Of the kynge Cholomeus and of somme other philosphers /
 Capitulo octauo.





Tholomeus was a kynge moche subtyl in astronomy this
Tholomeus was kynge of egipte/which helde his cōtrey
longe tyme. There were somtyme many kynges that were named
Tholomeus, but amonge the other this was he that knewe moſte
of astronomye and that moſte enſerched of the ſterres, and more vn-
der ſtode of the. And he made diuerſe bokes and diuers inſtrumētis
by which was founde the greatnes of the earth, and the heyghte of
the firmamēt, & how the ſterres make their cours by nyght & by day.
By hym were founde the oryloges of the chyrces which begynne
at the houres of the dayes and on the nyghtes, for the prayers that
be ſayd in the chyrces pleaſe moze our lord than they that be ſayd
in other places, & therfore the oryloges be neceſſary in every chyrche.
And mē ſerue god the better in due tyme, & fare the better, & lye the
longer, for yf they ruled them ſeiſe to praye at a certayne houre and
at an other certayne houre in lyke wyſe to eate, and other at his due
houre, it ſholde be a very lyghte thyng to do, and pleaſe god well.

If men wolde apply them as well to suche thynges as they do to that whiche confoundeth & sleeth them/that is to wete that they be al enclined to conquere the goodes & rycheesses/of which they cease not night ne day/and wene to prolong theyr lyfe therby/but they amasse and gette great treasours/and so they purchase theyr dethe/ for by the great goodes that they assemble on all sydes/they put the in suche thought and payne that ofte they lese theyre wyttes & vnderstandynge/so that they may not encline and thynke on the woorkes that touche theyr saluacyon as they ought to doo/ & by such woorkes sholde they be in more ease and lyue longer and please our lord god the better/and sholde also haue more ease of body and of soule/ but they loue so moche the wyynnynge of the goodes of the worlde that they leue that whiche sholde more awayle and profyte them/

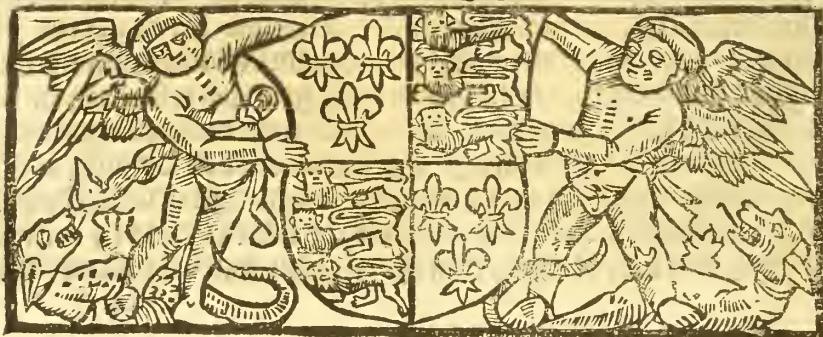
Iwote neuer wherfore they gette this honour and good/for they lose therby the ease of the worlde/bycause whan they wene to sette them in ease & to be in pease/than cometh dethe and maketh them to dye with ryght great sorowe/for the greate couerlyse of the good & the payne that they haue made alway to gette it without ordynaus and measure hath moche the more hastlyer brought them to theyre dethe/ And so ben many men dede/that yf they had ordeyned theyr affayres and besynesses as they ought to do at euery houre compe tently and by ordre/whiche yet had ben al yue and in good helthe/ & thus may you se how they abbredege theyr dayes and auauance theyr dethe for their goodes/for at lengthe nature may not suffre byuers mayntayns vntreasonablenes the sodayn agrauacyons ne gryetes/ of which by theyr folyes they trauayl nature/ & it displeaseth moche to god/ And also no good may come therof/ but gladlyer & with better wyll they trauayll and more dyligently for to wynde and gette the worldly goodes than the loue of god/and neuer do they thyng by ordre/ One daye gone they ery to the chyrche/and another day late/or at suche an houre as they wene that it shal not hurte them to auauance theyr gaynes and wyynnynge.

Thus they go neuer to chyrche for to pray vnto god vnto the tyme that they wene that they shal wynde no more worldly goodes/ but they wynde the leise/for they serue god in vayne/and god shall rende to them theyre rewarde/and they shal bye it ryght dere that they leue to serue hym/ for he may rende to them more meryte in one day/ than they may gette in a thousande yere/

Suche people be toles and euyl aduysed/whan of nought they wene to serue hym that all knoweth and all seeth/ye/the leste thoughte that they thynke/there ben

yet some whan they go to chyrche they go not in entency to pray
to god but only for to gettethe loos and glory of the worlde / and pray
more for their goodes that god sholde kepe and multiply them than
they do for the saluacyon of theyr soules which ben in great payll
to be perished / And it is a great maruayll of such maner of people
that thynke well in theyr hertes and know well that it is euyl that
they do / yet for all that they amende them not / of which it is great py
rye which is so feble a thyng from whom all euyls soure / Truly
the deuyl is full of myquyte and without power & strengthe ouer
any persone of hym selfe / for he may not baynquyssh the ne ouercom /
but hym that consenteth to his wyll / for who that wyll condurte
and rule hym selfe well / the myquytes of hym may not noye ne greue
ne in no thyng trauayll hym / of which he hath cause to sorowe / for /
as longe as he wyl dyspose hym to do well / than may well be sayd
fye / for they be moze than faylled whan he ouercometh them so feibly
and taketh them in theyr euyl dedes and synnes and ledeth them to
perdycon / wher they neuer shalbe withoute payne / ne neuer shall
haue Joye / ne in no wyse haue hope of mercy of ihus purpos / we
shal saye no more now / but recounte of kynge Ptholomeus / The
whiche employed his tyme in the werkes of our lorde god / out of
his bookes were drawen the nombres of which the yeres be ordey
ned / And of the same is founde the cours of the mone / By whiche
is sene whan she is newe / of suche Julius Cesar whiche of Rome
was emperour made a booke called the lome / the whiche is full ne
cessary for the chyrches / and it declareth the golden nombze of the ka
lender / for by the kalender is knowen the cours of the mone / and
of all the yere / by which is also knowen how we oughte to lyue after
reason euery daye / That is to wete in etyng and drynkyng / and in
worshyppynge our lorde on hys dayes and on sycle / and to so
sempnyse suche dayes as holy chyrche hath ordeyued and by blesyd
sayntes establyshed / ¶ By the kalendze we knowe the ho
ly tymes as the embre dayes / The lente / aduenie / And the hys day
es and festes that we be most bounde to serue god / for to get the Jue
stymable Joye and glorye / whiche our lorde hath promysed vnto
his good and trewe frendes which with good herte serue hym / All
thys lerneth vs the kalender / the whiche was drawen out of Astro
nomye whiche the good kynge Ptholomeus loued so moche and he
knewe more than any other man saue adam whiche was the fyrste
man / for Adam knewe all the .viij. sciences lyberal eueryly without
fayllng of a worde / as he that the creatour made & foarmed with
t.i.

his propre handes/ And so wolde our lord haue hym souerayn in
beaute/ in wytte/ and strength ouer all them that sholde be borne af
ter hym vnto the comyng of Ihesu Cryste sonne of god/ The which
had gyuen to hi suche vertues ne neuer aft Adam gaue he so moche
to one man ne neuer shall/ But anon as he had consented and co
myled the synne defended he losse so moche of his wytte and power
that anon he becam a man mortall/ ¶ And he was suche tofore er
he had synned that he sholde neuer haue felte derthe/ Ne all woethat
descende of hym sholde not haue lesse meryte than he/ In toyne/ in so
las and in dedyrt of parydys terrestre all togyddre and borne and
nourysshed without synnes/ and after in heuen glorifyed/ but sythe
they talked of the fruyt which god defended them his wytte and his
entendement were so destroyed and corrumpted by hys synne that
all we be entetched and foyled therby/ Ne there is nothyng vnder
the firmament/ but it is worse syns than tofore and of lesse valew /
¶ And the sterres gyue lesse lyghte than they dyd before/ Thus all
thynges empayred of thair goodnes & vertues by the synne of adam
which god had made for man/ as he that wolde make hym maystre
of al the goodes that he had made/ But anon as he had comylyed
the synne he felte hym so bare of his wytte/ and entendement that
hym semed he was all naked and that he had losse all goodes as a
man putte in exyle/ But notwithstandinge this yet abode with
hym moze wytte/ strength/ and beauty/ than euer ony man had syns
And to the regarde of these thre vertues that Adam had/ the kynge
Dauyd that was so vertuous and wyse had two sonnes whiche
myght be compared the one to the beaulte of Adam and that other
to his wyldome/ ¶ Absolon myght be compared vnto his beaulte/
and Salamon vnto his wytte and vnderstandyng/ And also Sa
son the stronge vnto his strengthe/ Thus were these thre vertues in
Adam so perrytely that no man lythe myghte compare with hym.
¶ But for this tyme let vs speke no moze of this/ but we wyl shew
to you how the scyences were saued agayn the flode/





How the scriptures and sciences werelaued
 agaynst the flode Ca. 11.

Sythe Adam was dede there weremany men whiche lerned
 the sciences of the. vii. artes lyberall whiche god hadsent to
 them in the erthe/ Of whome some there werethat wolde enquire
 what sholde become of the worlde oz euer it sholde haue ende/ And
 they founde verely that it shall haue endetwoyes/ At the fyrste tyme
 by water/ but our lord god wolde not they iholde knowe whether
 it sholde be fyrst destroyed by water oz by fyre/ Than had they great
 pytyefoz theyrsciences that they had which so sholde peryshe.
 ¶ Than they deuysed a waye as they that well wyste that after the
 fyrst destruccyon oi the worlde there sholde be people/ whetfoze they
 dyd do make greates pylers of stone in suche wyse that they myghte
 portraye and graue in euery stone at the leste one of the. vii. scyēces
i.ii.

peopled and made agayne by them that descended of them / for after the tyme of Noe the people began to make agayne howses and mansyons and to make redy other werkes / but this was moche rudely as they that coude but ryght ltyll vnto the tyme that these sciences were founde agayne and than coude they better make and do that that was nedefull for them / and founde remedy for theyr euyls /

¶ The fyrste that euer applyed hym therin for to enquiryre and serche these sciences after the flode was Sem one of the sonnes of Noe / whiche had gyuen his couragetherto / and he dyd therin such diligence and so contynued that by his wytte he founde a party of astronomy.

¶ After hym came Abraham whiche also fonde a great party of astronomy / and after hym were other that vied their lyff the best wyse they myght so moche that they had the pryncyple and reasons of the seven sciences /

¶ And after cam Plato the sage and ryght souerayn in phyllosophye / and his clerke named Aristotle the wyse clerke /

¶ Thys plato was the man aboue all them of the worlde in clergye the most experte of them that were tofore or after hym / he proued fyrste that there was but one that was onely souerayn / whiche all made and of whom all good thynges cometh / yet his bokys approue hply that there is but one souerayne whiche all made / And of whom all good thynges cometh / yet hys bookes approue hyghly that there is but one souerayne god / that is our lord god whych made all thynges / and in thys only vertye / he prouyd the ryght trouthe / for he proued his power / his wysdome / and his goodnes / These thre bountees reclame all crysten men / that is the fader / the sonne and the holy gost /

¶ Of the fader he sayde the power & puyssaunce / Of the sonne sappyence / and of the holy gost the benyuolence /

¶ And Aristotle which cam after hym holdeth plenty of thynges nyghe to hym / and knewe the thynges that he had sayde / And ordeyned ryght well the science of Logyke / for he knewe more therof than of other sciences / These .ii. notable clerkes foude by their wysdome & conyng / thre perionis in one essence / & prouyd it / but they put it not in latyn / for bothe two were paynims / as they that were moze than .iii.

¶ Yete tofore the comyng of our lord Iesu cryst / And all the bookes there in grekyssh lettres / After cam boece which was a great phyllosopher & a ryght wyse clerke / whych coude dyuerse langages / and louyd moche ryght wyse / Thys boece translated oltheyr bokes the mozte partye and sette them in latyn / But he dyed befoze he had all translated them / wherof was greate dam

mage for vs all/Syth haue other clerkes translated/but this boece
 translated moze than ony other/¶ The whiche we haue yet in vsa
 ge/And compyled in his lyfe plente of tapre volumes/ of whiche
 we haue yet great nedefor to adrese vs towarde our lorde god/a
 many other good clerkes haue ben in this worlde of great auctoy
 te which haue lerned and studyed all theyr tyme vpon the scyences
 of the .vii. artes/¶ Of whiche haue ben some that in theyr tyme haue
 done meruayls by Astronomy, but aboue all them that mozte enteme
 ted and trauayled vpon the scyence of astronomy/was Wyrgyll the
 whych compyled many merueplous woikes/and therfore we shall
 recounte a lytell here folowynge of the meruayles that he dyd/

¶ Here folowe in substauce of the meruayles that wyrgyll wrought
 by astronomy in his tyme by his wytte/ Ca. xii.





Pyrgylle the wyse philoſophre born in Italye was to fore the commynge of our lorde Iheſu Cryste he lette not tytl by the .viij. ſcyences / For he trauaylled and ſtudyed in them the moſte parte of hys tyme ſo moche that by aſtronomye he made many great meruailles / For he made in Naples a flye of copper / whyche when he had ſette it vp i a place / That flye enchaced and hunted away all other flyes ſo that there abode none in any place ne durſte none approche nyghe to that flye by the ſpace of two bowe ſhote rounde aboute / And yf ony flye paſſed the bounde that by pyrgylle had compaſſed / incontinent it hold dye / and myght no lenger lyue / He had alſo an hors of braſſe / the whyche garyſthyd and helet all hoxies of all theyr mala dyes and ſikenſies of whych they were entretchid / alſo ſone as the ſeke hors loked on the hors of braſſe / Alſo he ſounded a meruayllous cyte vpon an egge by ſuche force & power / that when the egge was meuyd al the cyte quaued & ſhoke / And the more the egge was meuyd the more the cyte quaued & trembled / The cyte in hys & lowe & playn / The flye of copp & hors of braſſe that by pyrgylle thus made ben in Naples / And the cage where the egge is in / all ben there ſeen / Thys hath be ſayd to vs of them / that be comen fro thens and that many tymes haue ſeen them / Alſo he made that in one daye all the tyre thurgh out Rome faylled & was quēchid / i ſuche wyſe that no perſone myght haue none / But yf he wente & ſette it at the nature of a woman wyth a candel or other wyſe / And ſhe was doughter of theſemperour & a great lady whych to fore had don to hym a great ſclaunder and dyſpleaſure / & all they that had ſette it at her myghte not adreſſe it to other / but euery ch that wolde haue ſyre muſte nedes go fetche it there as the other had it / And thus was he auenged on her / for the dyſpleaſure that ſhe had don to hym / And alſo he made a brudge vpon a water the greateſt that euer was made in the world / And is not knowen of what mater it is made whether it is of ſtone or of woode / But there was neuer workeman / Carpenter / ne maſon / ne other that coulde ſe moche knowe / ne enſerche wythin the erthe ne wltthin the water that they coulde deuylſe and knowe how that bredge was there ſette / ne how it was ſuteyned in no maner ne at endes ne in the myddes / and men paſſed ouer it rely / And all without lettynge / He made a gardeyne al about rounde cloſed with the aye / without any other cloſure / whyche was as thicke as the clowdes / And thys gardyn was ryght hys fro the erthe / he made alſo two tapers & a lampe lyght & byennynge contynually without

quenchnge / These thre thynges he enclosed wythin the erthe in
such wyse that no man can fynde it for all the craft they can deuise /
¶ yet made he an hede to speke / whyche answerd of all that whych
he was demaunded of / And of that which sholde happen and come
in the erthe So on a daye he demaunded of the hede how he sholde
do in a certayne werke where as he shold go vnto / ¶ But the hede
answerd to hym in such wyse that he vnderstode it not well / for it
sayde that yf he kepte the hede / he sholde come agayne all hole / and
wyth this answer he wente his waye wel assured / But the sonne
which that day gaue great hete smote hym on the hede and chauffed
hys brayn / of whyche he toke none hede / that he gate therby a seke
nes and malady wherof he dyed / for whan he had the answer of the
hede that he vnderstode not that he spake of hys hede / but vndersto
de of the hede that spake to hym / but it had be better that he had kept
wel hys owen hede / And whan he telte hym self a greuyd wyth seke
nesse / he made hym to be bozne out of Rome for to be buryed in a Ca
stell beyng toward Seyle / and a mylle nyghe to the see / ¶ yet ben
there his bones / which ben better kept than any others ben / ¶ And
whan the bones of hym ben remeuyd / The see begynneth to incre
as and swelle so greatly that it cometh to the castell / and the hyer
they be reysed by / The hyer groweth the see in suche wyse that the
castell shold be drowned yf they were not anone remysed and sette
in their place but than whan they be sette agayne in theyr place and
the see aualeth & goth away there as it was tofore /

And this hath be oftymes proued / & yet endure the vertues of hym
as they saye that haue ben there / Wyrghle was a moche sage & sub
tyl clerke and full of great engyne / for vnto his power he wolde
preue al the viages of clerkes / a moche as was pollyble for him to
know / ¶ He was a man of lytell stature / a lytel courbed he was on
the back by ryght nature / And wente hys hede hangyng down and
beholdyng the grounde / ¶ Wyrghle dyd and made many meruay
les / whyche the herers stolde holde for lesynges yf they herde them
recoüted / for they wolde not byleue that another coulde do such thyn
ges / as they coude not medle wyth / And whan they here spoken of
suche maters or of other that they see at theyr eyen / And that they
can not vnderstonde ne knowe not therof / Anon they saye that it is
by the helpe of the fende that werketh in suche maner as they that gla
ly myslay of peple of recomendacyon / and also say it is good not to
conne suche thynges / but yf they knewe the sciences and maner /
they wolde holde it toz a moch noble and right werke of nature / and

without any other aspect of euill/ And whan they knowe not ne vnderstande the thyng/ they saye moche more euill than well/ Certaynly who that well knewe well astronomy there is nothyng that is in the worlde/ of which he coulde enquire by reason but he iholde haue knowlege therof/ And many thynges sholde he do that sholde seme myracles to the people whith that knowe nothyng of the science/ I say not but there myghte be done euill by hym that coude it. for there is none so good a bacell but there may be therein noughty herynge/ For god made neuer so trewe a goipell but some myghte tourneit contrary to trouthe/ and there is nothyng so true/ but some myghte so glose that it myghte be to his dāpnacyon who that wolde payne hym to do euill/ how well it is no mayntie to do euill/ For neuer shall the euill dysposed man saye well of that which he may not vnderstande ne knowe/ There is no crafte nor science/ but it is good to be knowen whan a man wyll gyue and apply hym selfe thereto/ But lette hym do nothyng agaynste god by whiche he leleth his grace/ ¶ All thyng is knowen by Astronomy saue liuche thynges as god wyll sholde not be knowen/ ¶ And so it is better to lerne that than to lerne to amalie and gader togyder great treasours/ ¶ For who that coude Astronomy proprely/ he sholde haue all that he wolde haue on earth/ for hym iholde saye nothyng/ what someuer he wolde haue/ and yet more/ but they had leuec haue the moneye/ And they knowe not that it is of Astronomy/ nor wherfore money was fyrste made/ how be it that they applye all theyre entendement for to haue it/ but they care not for to lerne/ saue that whiche they knowe shall retourne to theyr synnyler proffyte/ ¶ And yet for all that we shall not leue/ out that we shall recyte some case for them that haue talēge for to lerne/ & lette hym herkyn and take heede that wyll vnderstande it.





¶ Here declareth for what cause money was
fyrst establyshed/ Capitulo. viii.

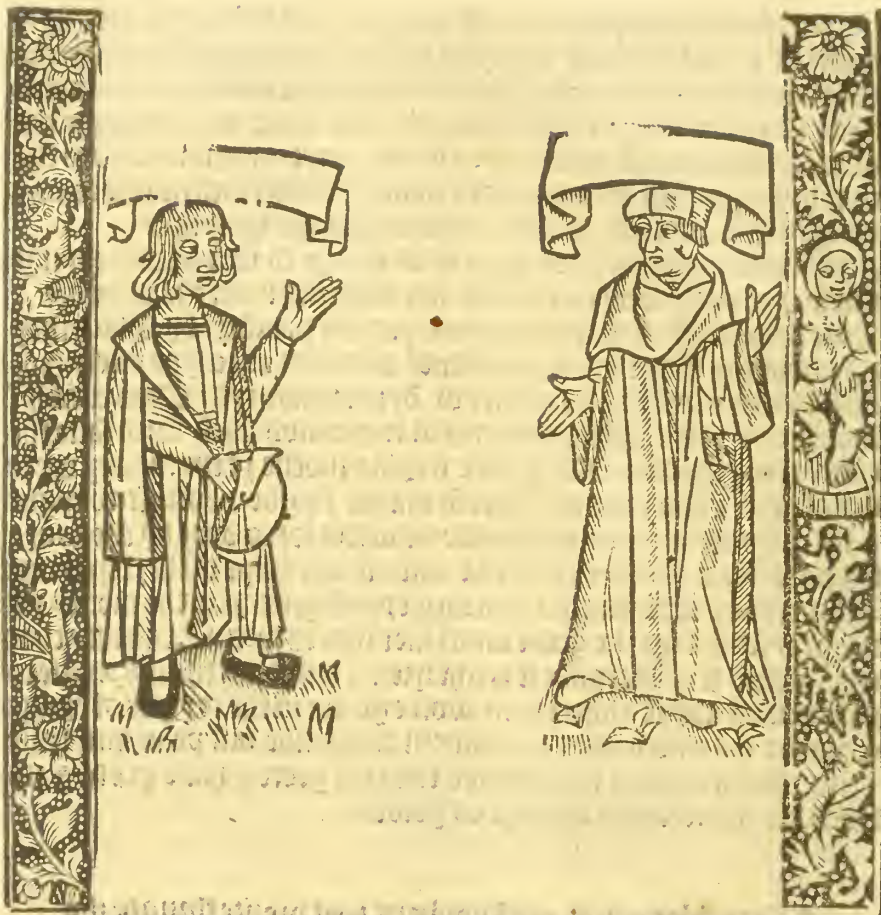
He money was fyrste establyshed for as moche as they
had not of all thynges necessary to gyde/ That one had
whete/another had wyne/and another clothe or other
wares/he that had whete/he had no wyne wythout he
chaüged one for another/a so musse they dayly chaunge
one for another/for to haue that they had not as they that knewe no
other waye. Whan the phylosophers sawe thys they dyd so moche
that they establyshed with the lordes somtyme reygnyng a lytell
thyng whych euery man myght bere with hym to bye that was ne
defull to hym and behouefull for his lyfe/and so ordeyned by a duple

to gydye a thyng which was not ouer dere nor holden for ouer byle
 and that it were of some value for to bye & vse with all true marcha
 dyse one with another / and that it were comon ouer al / and establed
 than a lytell money whiche sholde go and haue cours thurgh the
 worlde / And by cause it ledde men by the waye and mynytred to the
 that was nedefull / it was called money / That is as moche to saye
 as gyue to a man all that hym behoueth for his lyuyng /

Monos in grekyll the iangage is as moche to saye as one thyng
 onely / for than was but one maner of money in all the worlde /
 But now euery man maketh money at his pleasure by which they
 go out of the way more than yf there were but one coyne onely / for
 by this cause is sene ofte plenty of dyuers moneys / Thus establysh
 shed not the wyse phylosophers / for they establyshed for to saue the
 estate of the worlde / And I saye it for as moche yf the money were
 out of grottes and pens of syluer so than it sholde be of lesse weyght
 & lesse of valewe / and that sholde be better for to bere by the waye
 for poze folke / & better sholde be eased for the helpe of theyr lyuyng
 And for none other cause it was ordeyned fyrste / for the money ys
 not praysed but for the golde and syluer that is therein / And they that
 establyshed it fyrste made it ryght lytell & lyght for the more ease to
 be bozne all about where men wolde go / for in the reygne of kynge
 Edward was no money enrraunt in Englonde but pens and halfe
 pens & fertynges / & he ordeyned fyrste the grote & halfe grote / & no
 ble / halfe noble / and fertynges in golde /

Here foloweth of phylosophers that wente thurgh the
 worlde. Capitulo. xv.





Thus the philosophers by the meane of their money went
 thughe the worlde/ And the marchaunnes/oz in pylgre-
 mages/oz in purchasyng and enquiryng some places
 that they wolde knowe/ of whome there were many whiche were
 philosophers/ & that wolde haue experyence of all thynges & they
 went by see & by lande for to enserche the very trouth of the secrete
 thynges of heuen and of erthe/ ¶ They rested them not by the great
 fyres as some do now in these dayes/ the which gyue them to do no
 good ne applye to no vertues/ but yf it be to haue the praisynge of the
 worlde/ But they wente serchyng to & fro for to knowe the better
 the good and the euyl/ and for to conue desernethe one fro the other
 by the whiche they endured meruaylous many greete traуayles

for to gette the sauynge of theyr soules/and at this day al men la-
bour to gette rychesse and treasour and the name to be called may-
ster for to gette louyuge & honoure of the worlde whiche so hastely
fayleth/ Certaynly an euyl man may not thynke on hychynges/
for who that is of erthe/ to the erthe entendeth/ And who that pzetē
deth god/ God attendeth to hym/ for god hym selfe sayeth/ who
that is of erthe/ speketh of erthe/ And who that cometh fro heuen/
vnto heuen pzetendeth he without other/

¶ The phyloso-
phers that wellcoude vnderstande this worde had moche leuer to
suffre traauylles for to lerne than to entende to worldly honoures/
for they helde the scyences & clergyes for moze dere and worthy thā
all the seyg nouryes of the worlde/

¶ Plato whiche was
a pulssant and a recomēded mayster of Athenes lefte his noble estate
and his place by cause he woloe lyue of suche renoune/ And had le-
uer haue payn & traauyll for to enserchetrouthe/ and for to haue scy-
ence/ than for to haue seyg noury & domynacyon in the worlde ne re-
noune for to be mayster/ for he wolde say nothyng but yf he were
certayn therof/ for any vayne glozy of the worlde/ Apolines which
was so great a prynce lefte his empyre/ and his royalm/ and depar-
ted all poye and naked for to lerne the scyences. And he was taken &
solde oftymes to strange men/ for he neuer was there none of them so
valyant of all them that bought and solde/ that he sette ought ther-
by so that he myght alway lerne/ and traauyled moze on all partyes
for to lerne and knowe god and the worlde/ whiche he loued better
than any other worldly thyng/ and he went so ferre that he founde
syttynge in a Trone of golde an hye phylosopher and of greate re-
noune/ the whychen sygned and taughte his dyscyples within his
trone where he satte & lerned them of the saytes of nature of good
maner the cours of the dayes and of the sterres/ and the reason and
sygnifyaunce of thynges touchynge of sapience and wysdom.

¶ This phylosophye was named hyarchas/ Alster Appolynes ser-
chyd by many contreys so ferre that he founde the table of syne golde
which was of great renoune & it was named the table of the sonne
wherin all the world was portrayed/ ¶ Therin sawe he and lerned
many pointes and many meruailes/ which he loued moze than any
thyng/ he erred so ferre by strange londes that he passed the flode
of Ganges and all Inde/ and in the ende so ferre that he myght syn-
de no moze way/ & where someuer he cam he lerned al
waye suche as myght auayle and profyte to hym self and another for
to auauance hym to loze god.

¶ And also the kynge Alysaundre suffred trauaylles without nombre for to lerne, but he went fro place to place in estate ryall. And with great purpasse of people, wherfore he myght not so well lerne nor enquire the trouthe of thynges.

¶ Cirygyl also went thurgh many contreys for to enquire and serche the trouthe of all thynges.

¶ Choloemeus whych of Egypt was kynge, wente by many contreys & Realmes for to lerne experyment and see al the good clerkes that he myghte fynde.

¶ Saynte Brandon neuer leste for to labour by see and by lande for to se and lerne.

¶ And he sawe plentye of great meruaylles. ¶ For he cam into an yle of the see, where he sawe certayn byrdes whiche spake as spyrtes, whiche sayde to hym som thynges whych he demaunded of them the vnderstandynge.

¶ And so ferre he erred that he founde one so perylous a place and so full of spyrtes in so terryble touzmentys, that they coulde not be nombred ne esteemed.

¶ Amonge whom he sawe one that answered & sayde that he was Judas that betrayed Jesu cryste, whiche euery daye was tozmented an hondred tymes and dye he myght not, and plentye of other great miruailles he sawe as alonge is recounted in the legende of hys lyfe.

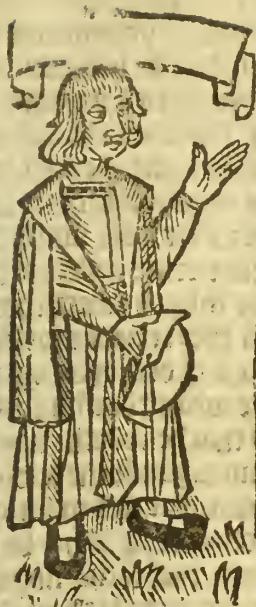
¶ There toere many other phylosophers that serched the worlde for to knowe the better the good and the euill, for they beleuyd not a thyng tyll they kneweit verely. ¶ But they enserchyd by see and by lande tyll they had enserchyd all, & after retozned agayne to theyr studies alway for to lerne the vertues & good maners, & thus loued so moche phylosophy for to kuowe them selfe the better in good and iust lyfe. But bycause, that we haue spoken of phylosophye that so moche good cometh therof that a man haue theroy vnderstandynge to knowe and loue god, therfore we shall tell to you what it signyfeth.

¶ What thyng is phylosophy, & of the answer that Plato made therof.

Ca.

xl.





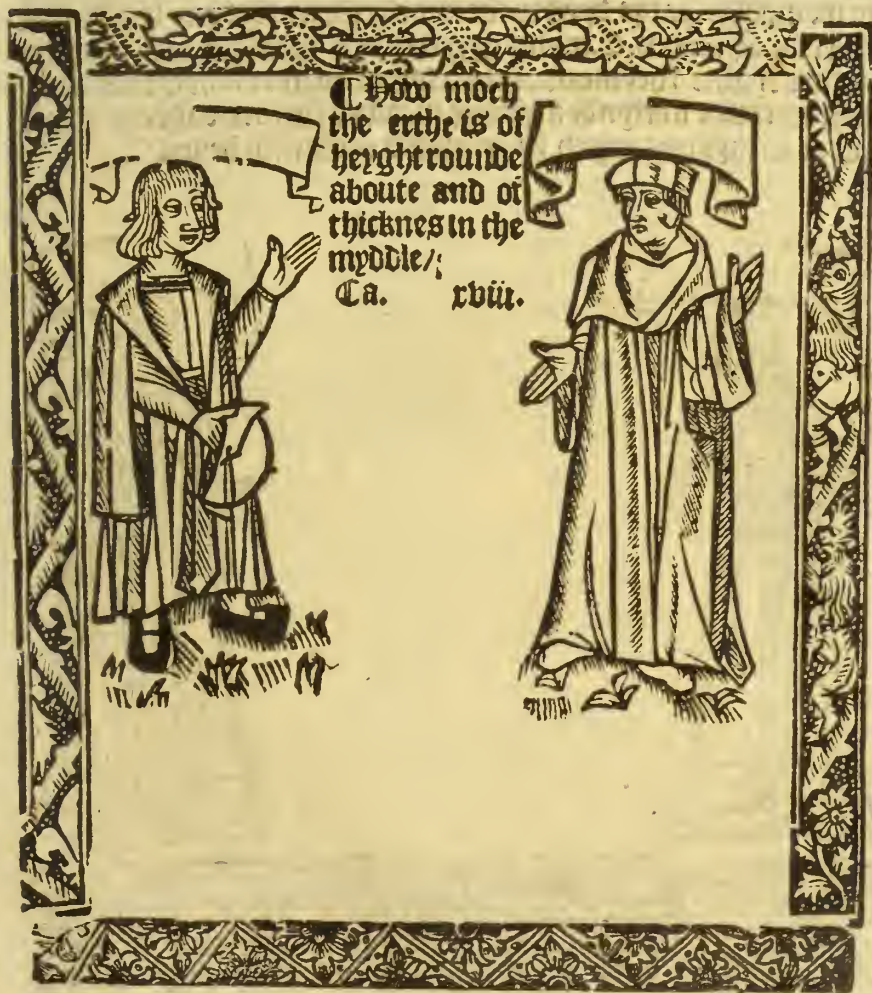
Dhylosophy is to haue knowlege of god and syne loue of
 sapyence/ And to knowe the secretes and ordynaunces
 of dyuine thynges/ and of humayne/ for to knowe god
 and his power and whata man oughie to be/ so that he
 myghte conduyte hym that it myght be to god agreable/

¶ Who that knewe wel god and his mysterpes/ he thold wel knowe
 entyely phylosophy/ **¶** They be al good phylosophers that of them
 selfe haue knowlege/ **¶** Of whom plato Answered to some that de
 maunded hym/ and sayde to hym that he had lerned ynoughe and
 neded no more/ for he had estudyed all his tyme for to lerne/ And it
 was sayde to hym/ Maystre it is well in you for to saye to vs som

good woꝛde procedyng of hys entendemēt / as ye haue done otheꝛ ty
mes / Chan plato how well that he was the moſte experymented of
otheꝛ answered ſayng as in his herte troubled / that he had nomoꝛe
ler ned ſaue as moche as he that felte hym ſelf lyke vnto a baſſel that
day and nyght is all boyde and empye. ¶ Thus moche answe
red plato and no moꝛe / how well he was at that tyme the moſt gre
at clerke that was knowen at that tyme in the woꝛlde and of moche
perfoũde ſcience / they that on theſe dayes toyl medle / take non hede
to anſwere thus / but make ſemblaūt to be great clerkes and expert /
foꝛ to gette the looſe and preyſyng of the woꝛde whych ledeth them
to dampnacyon / and byꝛngeth theiꝛ folyes to theiꝛ hedes ſo that
they entende nomoꝛe to vertues than doo beſtes / foꝛ they be not al
clerkes that haue longe tꝛyppetys / foꝛ there be many that haue the
aray of a clerke / that can not well vnderſtand that he redeth / ne yet
ſome that be pꝛeſtys can not yet reder trewly / and whan ſuche knowe
ony thyng that them ſeme be of valew / Chan wene they to know
all / But moche remayneth of theiꝛ folysſhe concepte / ¶ They be of
the nature of proude foolys that be ſurquydrous / that ſeche nothig
but the gloꝛye and preyſyng of the people / and trauaylle them ſelf
foꝛ to deceyue the woꝛlde / Chys ſhal they abyꝛe dere ones /
¶ It were better foꝛ them to lerne ſuch ſcyence that ſholde make the
to vnderſtande trouthe & ryght / Lyke as theſe Auncyent woꝛſe men
dyd the which preyſed not the woꝛlde / that all theiꝛ tyme they occu
pyed in lernyng of philoſophy / ¶ Thus eſtudyed auncyent
ly the philoſophers to loꝛe theiꝛ dethe foꝛ to addreſſe them to theiꝛ
maker and creatoure / And in dede trauayllyd moche foꝛ tadreſſe all
people to vertue / ¶ They ordeyned the moneyes that they
bare foꝛ to haue theiꝛ lyuelode in byeng and payeng / foꝛ men geue
not alwaye / ¶ And toꝛ couetyſe of the people that haue ſece of theiꝛ
deſpeices / it corumpeth ryght and nature / foꝛ by reaſon and right
euerych oughte to take his lyuenge / ¶ And therfoꝛe was
money eſtablyſhed foꝛ to ſulſteyne to euerych his lyuyng whan they
went by the waye / But they loue theiꝛ kareynes and fatte bodyes
moche moꝛe than nede is / ¶ And reſeꝛue and kepe moꝛe goodes &
richesſe than nede / which they lette lyꝛe and roite by them and ſe that
many poꝛe people haue greaſe nede therof / ¶ The mo
neyes were not founde foꝛ this cauſe / but foꝛ to haue theiꝛ lyuyng
vnto the tyme that dethe cometh and taketh al that he ought to take
at the pleaſure of god / ¶ And thus ſholde they be moꝛe eaſy
than they now be / and eueryche ſholde haue that hym lacked & they

sholde leue to do somany synnes / But they be not so wyle as were they that by their wytte and entendement founde astronomy agayn of whom Tholomeus was one / And now we shall recount to you the greatnes of the erthe / and of heuen, of the mone / of the sonne / of the sterres / and of the planettes / whiche thynges be not comon to all men /

The kynge Tholomeus hym selfe measured them vnto the abyssme / Than wyll ye here what he sayeth herto whiche many another hat he also prouyd after hym by his boke / the whiche was named Almageste.



First of all the auncient phylosophers mesured the world on
 bye vnto the sterres / of whiche they wolde knowe the mesure for to
 knowe the better theyr nature / but first they wolde mesure thethe
 & proue his greatnes / & whan they had measured it / than they me
 sur ed it rounde about / lyke as they sholde haue copassed it all about
 with a gyrdle alla longe / & they founde it in lengthe .xx. M. C C C C
 & xxvii. myles / & every myle conteyneth a .M. paas / & every paas
 fyue fote / & every fote .xvii. ynches / So moche hath the erth in leng
 the round about / by this founde they how thicke the erthe is in the
 myddle / & they founde the thicke nes therof lyke as it sholde be cleued
 in the myddle fro the hiest to the lowest / Or fro that one syde to that
 other .vi. M. and .v. C. myles / By this laste mesure which is after
 nature ryghte / they measured wihely the heyghte of the firmament /
 for they coude not fynde a greater mesure for to extende the greate
 nes of all thynges which ben enclosed within the heuen /

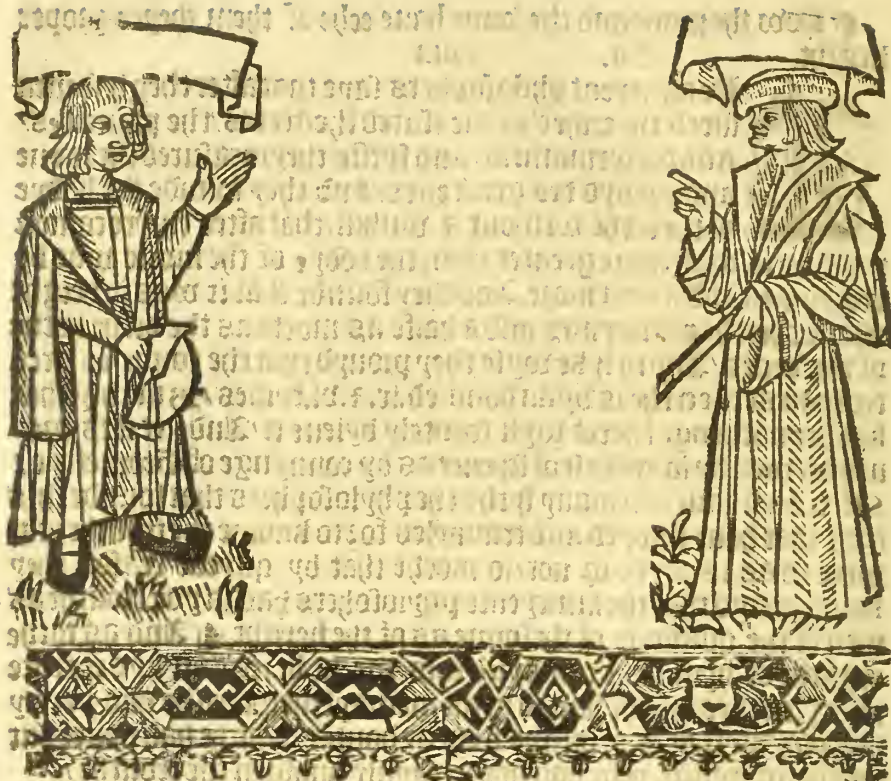


How the mone and the sonne haue eche of them theyre proper
 heyght. Ca. xviii



De auncyent philosophers saye that after they had mea-
 sured the erthe they measured the sterres / the planettes /
 and the firmament / and fyrste they measured the mone
 and prouyd his greatenes / and they founde the bodye
 of the ei the without & within / that after theyre comon
 measure it was moze greater than the bodye of the mone was by
 xxx. tymes and a lytel moze. And they founde that it was in heignt
 aboue the erthe xxiii. tymes and a halfe as moche as the erthe hathe
 of thyrkenes / And in lyke wyse they prouyd that the sonne is grea-
 ter than al the erthe is by an hondred. iij. x. vi. tymes / But they that
 knowe nothyng thereof wyll scantely byleue it / And yet it is pro-
 ued as well by maystryseof science as by conyng of Geomettye /
 Of which haue ben many sythe the phylosophers that founde this
 fyrst that haue studyed and trauayled for to knowe the trouthe yf it
 were so as is sayde or not / so moche that by quycke reason they
 haue prouyd that the auncyente phylosophers had sayde trouthe as
 well of the quantyte of the sonne as of the heygnt / And as to the
 regarde of hym that compyled this werke he sette all hys entente
 and tyme / bycause he had so great meruayll thereof tyll he had percey-
 ued playnly that of which he was in doubte / And he had neuer put
 this in wyrtynge / yf he had not certaynly knowen the trouthe /
 and that he had playnely prouyd it. ¶ And it may well be kno-
 wen that it is of great quantyte / whan it is so moche ferre fro vs
 and semeth to vs so lytell / For he shall neuer be so ferre aboue vs /
 But in lyke wyse he shall be as ferre whan he is vnder or on that
 otyer syde of vs / And for trouthe it is fro the erthe vnto the sonne
 iij. hondred. iij. v. tymes as moche as the erthe may haue of grea-
 tenes and thyrkenes thughe /



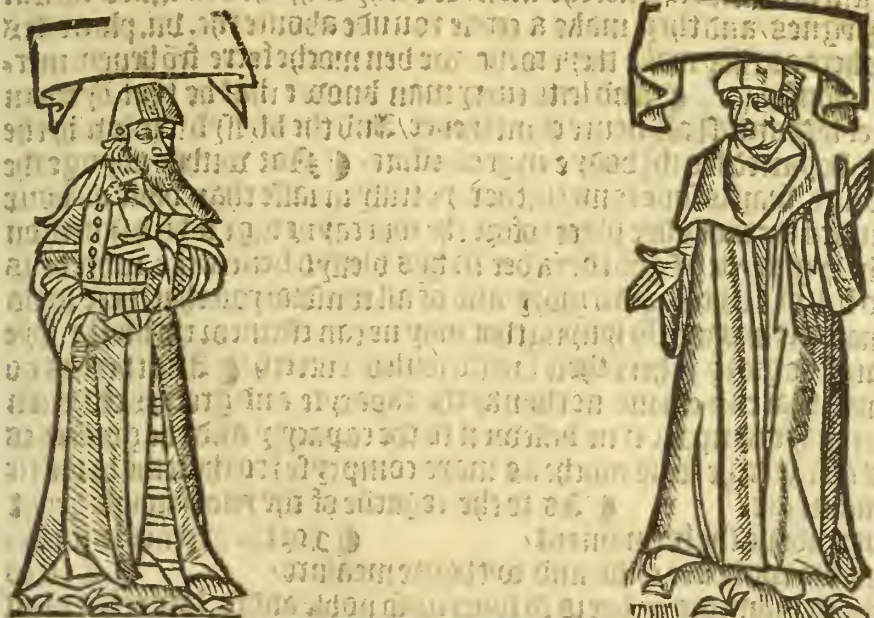


Here foloweth of the heygth of the sterres and
of theyr greatnes. Capitulo. xix.

A Do toy I recount to you byrefly of the sterres of the fyrma
ment of whiche there is a ryght great nombze / and they bene
all of one heygth / but they ben not all of one greatnes / And it beho
ueth ouer longe narracyo that of all them wolde descryue the great
nes / and therfore we passe lyghtely ouer and shortely / How well I
aduertye you a certyfy that there is none so lytyll of them that ye
may se on the fyrmament but that it is greater than all the erthe is
But there is none of them so great ne so chynynge as is the sonne
for he enlumyneth all the other by his beaulte / fro the erthe vnto
the heuen wherin the sterres ben sette in a moche great space / for
is .x. M. l. vi. sythes as moche more as is all the erthe of thyc kenes /

And who that coulde account after the nombze a fourme, he myght knowe how many ynches it is of the handes of a man, and howe many fete, how many myles, and how many tourneys it is fro hēs to the fyrmament oz heuen. At the fyrste man that god fourmed euer, which was Adam had gone fro the fyrst day that he was made & created .xxv. myles euery day, yet sholde he not haue comen thyder. But sholde haue yet the space of .vii. C. xlii. yere to go at the tyme, to han this volume was made, & this was at Epyphany in the yere of grace .M. CC. and .lvi. that tyme sholde he haue had so moche to go oz euer he sholde come theder. Or yf there were a greate stone which sholde fall fro thēs to the erthe, it sholde be an. C. yere oz euer it cam to the grounde, & in the fallynge it sholde descende in euery hour .xlii. myle and a half, yet it shold be so long oz euer it cam to the erth, & it hath be proued by hym that cōpyled this present volume.

Here foloweth of the nombze of the sterres.

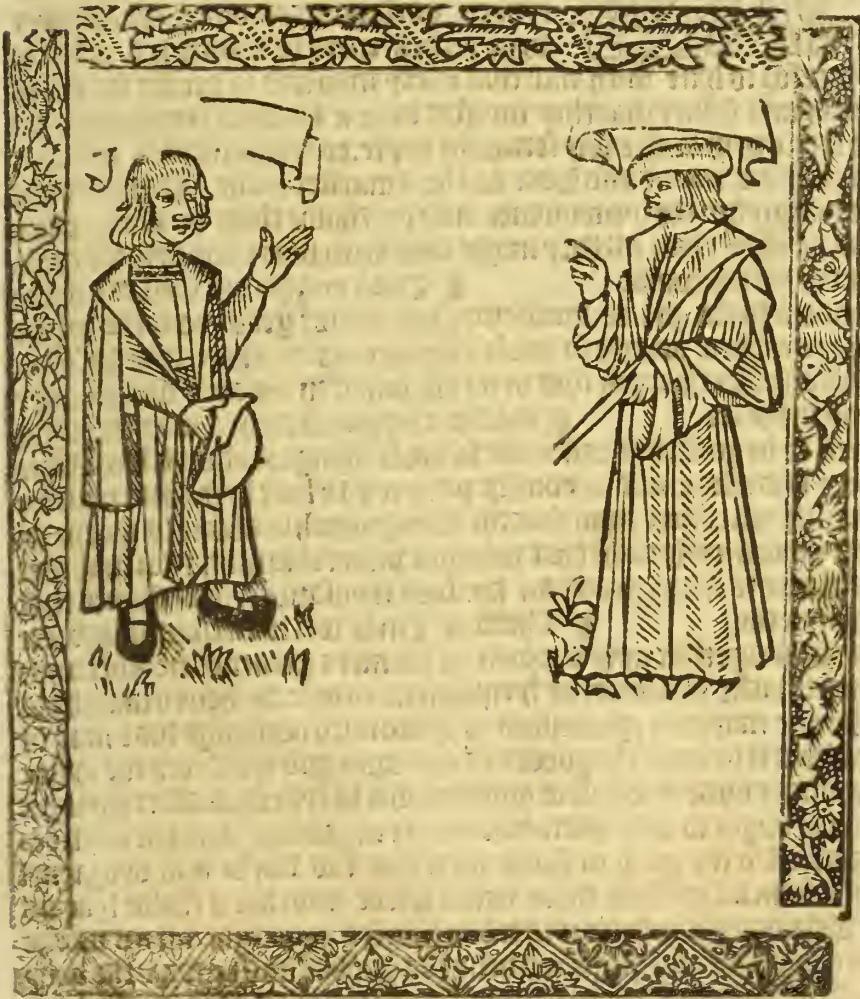




The regarde of the sterres we shall
say to you the nombre / of which there be. **M**
xxii. clere withoute. the. **viij.** planettes and
may be well accounted without any partyl.
¶ In all there be no more than a. **M.** & **xxix.**
whiche may well be sene & espyed / There
may not well more be espyed / Nevertheless
there is no man lyuyng that may or can ac
compt so moche ne mounte so hye that sholde
fynde more than the kynge Cholomeus dyd
by whiche he knewe and myghte nombre
them / And where euerych sitteth / and how
ferre it is from one to another / be it of one or other or nyghe or ferre
and the knowlege of the ymages of them. / ye whiche by theyr seblaue
re soured them / for the sterres whiche be named. ben of fygures
on the heuen and compassed by ymages / and that al haue dyuerse be
ynges / And eueryche hath hys soure and hys name / Of whiche
be knowen pzyncypally. **xliij.** within the firmament / ¶ And of
them bene taken. **xiiij.** of the moste woorthy whiche ben called the. **xiiij.**
Sygnes / and they make a cercle rounde aboute the. **viij.** planettes
where as they make theyr tozne / we ben moche ferre fro heuen mer
ueylously / ¶ And lette euery man knowe that he that dyeth in
dedly synne / shall neuer come theder / And the blyssyd soule whiche
is departed fro the bodye in good estate / ¶ That withstandyng the
longe way is sone come thether. / ye truly in lasse than halfe an hour
and to the moste hye place tofoze the souerayne iuge whiche sitteth on
the ryght syde of god the fader in hys blyssyd heuen / the whiche is
so full of belytes / of all glozy / and of all consolacyon that there is no
man in thys world lyuyng that may ne can este me or thynke the ioye
and the glozy where these blyssyd soules entret / ¶ And there is no
man that can este me ne thynke the capacitye and gretnes of heuen
ne maye compare it ne valewe it to the capacitye and the greatenes
of all the erthe / or so moche as maye compryse fro the erthe to the fir
mamente. ¶ As to the regarde of the pnestymable great
nes aboute the firmament / ¶ For the gretnes is unestym
mable withoute ende and withoute measure / ¶ Certes
the firmamente ouer hys is so spacyus so noble and so large that of all
hys wytemape not a man vnneth thynke / or este me in hys mynde
the nombre of lykemailes as all the erthe is / that shoulde fylle yt / yf
they were all in one maile /

Who is he that coude or myght comprehend or compryse the great
nes of them tohan they be all assembled and eueryche as great as
all the erthe / Nevertheless we shall say to you therof / as moche
as we may well ymagyn /

Of the greatnes of the firmament / and of the
heuen which is aboue it / Ca. xxi.





Ad yf the erthe were so great and hadde somoche space that there myght be therein an hondred thousand tymes more people than euer there was / and euecy man were so myghty for to engendre an other man euecy day duryng an hondred thousand yere and that euecy man were as great as a gyante / and euecy man hadde his hous as great as euer had ony kinge / and wodes / ryuers / gardeyns / medowes / pastures / & byne yerdes / eueriche aboute his castell or

place for to lyue with / and that euecy man had so greate forson of golde and syluer that they myght kepe a hondred seruauntes for to serue hym / and euecy seruaunt kepte .xx. seruauntes / & had ther to as great roume and space as theyr mayster hath / All this myght be reseruyd in the firmamente / and yet sholde there be moche place boyde / more than all they myght take for to playe and dysport them therein yf they wolde /

Than oughte we well to knowe that our lord god is moche myghty / and of great bountye whan he can make of nought so noble a thyng / as the mone / and the sone / and all other thynges that be on the heuen in the ayre / on the erthe / and in the see.

Suche a lord and suche a mayster ought well to be good that can make so noble thynges / of which we haue very knowlege / and we ought partlytely to loue hym / And well we may thynke euecy man that the thyng which is aboue is moche geyll & moch noble / what that which is vnder is so subtyl / for that that is aboue is more greater an hondred thousand tymes than it that is bynethe /

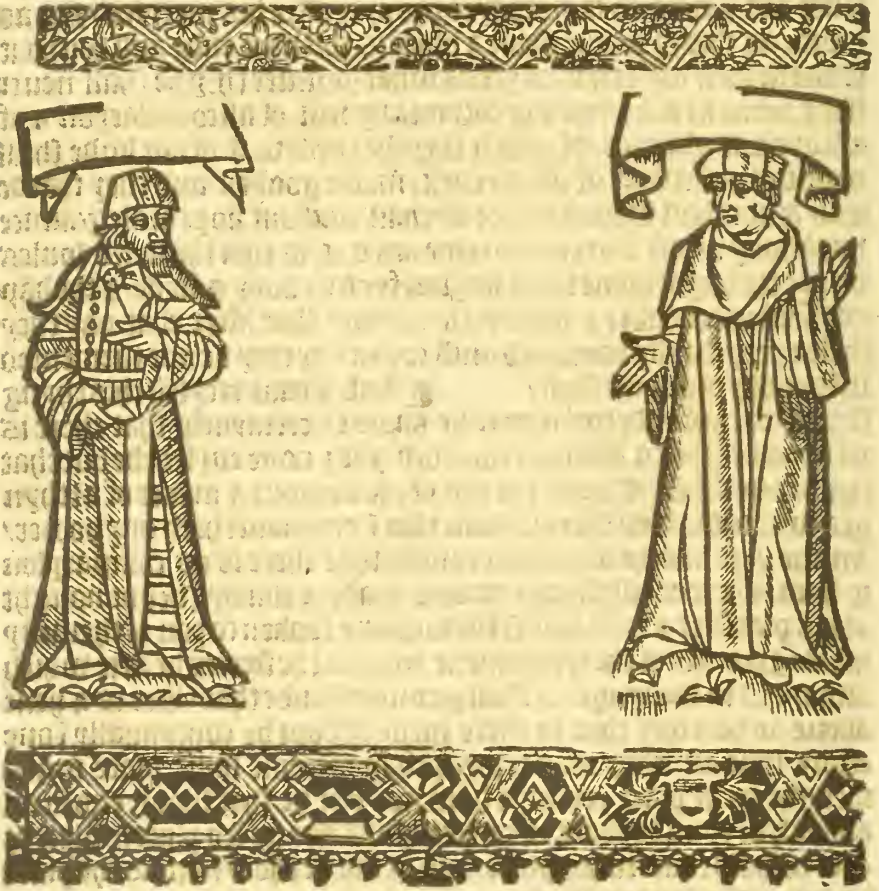
Therfore I may wel vnderstand that there is nothyng that may purpuse ne esteeme in greatnes ne other wyse this which is aboue the firmament / where the heuen taketh his place ne maye be replenysshed ne fylled with nothyng that may be without it be with the goodes of our lord god fylled / but the ryght debonayr lord is so full of goodnes that he fylleth all other thynges which ought to haue parte and meryte in goodes / And the euyl departeth fro the good in suche wyse that it is boyde and dysgarnysshed from all goodes what somener it be / and that it shalbe lyke as it were nought wherof it is redde that syn is nought / for as moche as it is boyde and dysgarnysshed of all goodes and rendyrd the body and the soule so febly and so dysgarnysshed of all goodes / of all ver

tues & of all graces that the one is synally dystroyed and perpyshed
 with the other/for alway the euyl cometh to nought/And contrary
 the good goth alway growynge and in amendynge/¶ And therfore
 there is none euyl but synne whiche is nought/for ye may vnder
 stande that it cometh to nought as donge/ There is nothyng that
 ought to be made ryghte/ but be onely this that oughte to be perma
 nēt/¶ And therfore it is good a man to holde hym nere the good/
 for the good amendeth alway/ and who that customly dothe glad
 ly the good workes they ben the cause to lede hym to heuen/ as he
 that hath the none other withdraught ne other dwellynge place/ and
 therfore he must enhabyt there/ hym behoueth to come into heuen for
 to reterne there his place/ and also for to fylle it/¶ There is no man
 in the world that can do so moche good but that he shall alwaye
 synde his place and his repayre proppce after his merytes/ for as
 moche as this so moche noble a place is without ende and without
 terme in such wyse that no godes what someuer they be shall neuer
 haue terme ne ende/ but it is cōtynually full of all consolacyon & of
 all ioye and gladnes/ of whych they that deserue it of our lord shall
 haue full possessyon of all the enestymable goodes/ and they that de
 serue it not shall brenne infyre eternall without hope of allegeaunce
 but alway worse fro tyme to tyme/ as it is so that the saued soules
 desyre the day of dome for to be glorifyed in body & soule/ & the dāp
 ned soules redoubte & drede it thynkyng that after that day they
 shall be perpetually dampned/ and to that day they be not turmented
 in the body but in the soule/ ¶ And I haue recyted this thyng
 shortly to this ende that it may be knowen certaynely that there is
 no good dede but it shall be rewarded/ for none euyl dede but that
 shall be punished/ This is the wyl of the creatour & maker of all thyng
 ges without whom there is none that i ony maner hath ony power/
 and he is so moche a debonayre lord that there is no comparyson
 to hym/ & he that all thyng created/ made/ & establyshed of nought
 at his pleasure & wyl/ but sythe we haue spoken to you of the inestym
 able greatnes of the firmament wherin the sterres be sette which
 alwaye is in meuyng/ so shall ye vnderstande that there is a heue
 aboue/ wher they that be there meue not but be contynually i one
 estate/ lyke as some man remeuyth hym frome some place to ano
 ther/ the fyrste place remeuyd hym not/ but he that shoulde go so all
 about lyke rounde aboute a cercle/ sholde ofte go fro place to place or
 euer he hold come to his place/ and at last he shold come to the place
 fro whens he departed fyrste/

But that place sholde not meue but holde hym alway in a poynte
Now wyll you vnderstande of this heuen that there is no maner
place that is remeyd fro the sterres ne fro the firmament but they
holde them also fermely all/as they mooste may/This heuen muste
be vnderstande by them which ben astronomers/

This is that gyueyth to vs his coloure blew/the whiche estendeth
about the ayre/the which we see when the ayre is pure and cleere
about/And here afterwarde we shall shew you of the heuen crystal
lyn and of other maters.

Here after foloweth of the heuen crystallyne and of the heuen
imperyall. Capitulo. xxi.





So of this heuen that we may se blewe as the auncyente clerkes saye / there is another heuen all rounde about that aboute and bynethe / lyke as it were of the colour of whyte crystall / clere and pure and moche noble / & is called the heuen crystallyn / & aboute this heuen crystallyne all rounde aboute that is another heuen of the colour of purple / & that is called the heuen imperyall / This heuen is garnysshed full of all beautyes moze than ouy of the other that we haue named / & there is the ayre .vii. tymes moze faire and moze clere than is the sonne / fro this heuen imperyall all dyd fall the euyl angels by theyr pryde / the which were dygarnysshed of all glozpe and of all goodes / And there bent the blestyd angels of our lord /

Here foloweth of the Celestyall heuen. Ca xxii.



If ye wyll vnderstande foꝛ to know of this heuen celestyal
which is aboue all the other / ye shall vnderstand that this
place is ryght worthy and blyssed in all thynges / wherfo
re there may nothyng growe but al goodnes / & swetenes by reaso
& ryght / Noꝛ there is no whereso good a clerke that may thynke the
r. parte of the gloꝛye that is there / and yf oure lorde purpꝛyseth any
place / hym behoueth to haue that by ryght / but he is so comun ouer
all / that he seeth the euery man that hath deseruyd it agaynste hym /
and seeth all thynges al about /

In this heuen be all the aungels / the archangels / and all sayntes
which synge all to gyddre befoꝛe god gloꝛye and laude with greate
ioye and consolacyon / There is none may compꝛyse ne vnderstan
de what thyng is heuen / and how moche greate ioye they haue to
whom he hath gyuen and graūted it the best clerke of the worlde the
most subtil / and the best spekyng with all that euer was lynnyng
in erthe oꝛ euer shalbe in ony tyme of the worlde / & thowghe he had
a thousande tonges spekyng and eueryche of the tonges spake by
hym selfe / & also had a thousande hertes within his body the most
subtyl and the moste memoꝛatyf that myght be taken and founde in
all the worlde and best chosen to vnderstande & to experyment / and
yf this myghte be to gyddre in the bode of a man and alter myghte
thynke alwaye the best wyse that they coulde descryue the estate of
heuen / and that euery tonge myght saye and declare the entencion
of euery herte. yet myght they neuer in no maner of the worlde say ne
recount the thousande parte of the great ioye that the poꝛest and lesse
of them that shall be there shall haue / And foule be he that shall not
be there / foꝛ they that shall be in heuen wolde not be all the dayes of
theyr lyfe Lordes and kynges of all the monarchye of the worlde er
they thowghe al theyr commaundementes myght be obserued and
done not foꝛ to be one onely hour out of heuē / foꝛ there is the lyfe per
durable / & there is the ryghte partye and vneytymable gloꝛye that
ener was and euer shalbe /

Therin is establyshed the
ioye and the gloꝛye whiche neuer shal haue ende to the whiche god
byngne vs all /



¶ He re soloweth the recapitulacion of the the thynges tofore sayd /
Ca. xxxiii.



¶ In this we shall make an ende of our booke / the which at
his begynnyng spekeþ of our lord god wherfore he four
med the worlde /

¶ Also why he loued man so well that he fourmed hym to his sem
blance /

¶ And how he gaue hym power to do well and euyl /

¶ After why he made hym not such that he might not synne deldey .

¶ And how fyrste were founde the .vii. sciences .

¶ Syth it spekeþ of thre maner of people that thauuncient phyloso
phers put in the worlde .

¶ How nature workeþ / and what she is / and how she dyuersifieth
in eueryche of her workes /

¶ Also ye haue herde of the facion of the worlde .

¶ And of the dreyfyon of the foure Elementys whiche ben rounde
about / and holde them on the firmament /

¶ And how the erth holdeth him within the firmament .

¶ Also ye haue herde of the litynes of the erthe vnto the regarde of
heuen /

¶ And also how the sonne maketh his cours all aboute the erthe .

¶ And the other planettes in lyke wyse /

¶ All this haue ye herd in the fyrst partye /

¶ The seconde partye .

¶ Whyche parte of the erthe is Inhabytet /

¶ And of the dreyfyon of Mape mundi .

¶ And fyrst it spekeþ of paradys terrestre /

¶ Of the contreys and regyons of Jude /

¶ Of the dyuersytees that ben therof men / of bestes / of trees / of sto
nes / of byrdes / and of som fisshes that be there .

¶ And also wher helle the dolorous place is and standeth and of
the great payns that they endure that ben dampned and ben there /

¶ After ye haue herd of the secend element / That is of the water

¶ Of the flodes and of the fountayns hote and colde / holsen / and
euyl whiche ben in dyuerse countrees /

¶ How the see becometh salte /

¶ How the erthe quaueth and trembleth /

¶ How it rayneth and bloweth /

¶ of tempestes and of thondres /

¶ Of fyre of lyghtenyng /

¶ Of the sterres which seme to fall,
¶ Of the pure ayre / and of the. vii. planettes /
¶ How the byserte cometh /
¶ Of the firmament & of his tomyng / and of the sterres that ben
 rounde aboute therein /
¶ In the thyrde partye /
¶ First how the day and the nyght cometh /
¶ Of the mone and of the sonne how they rendze theyr lyght / and
 how eche of them leseth theyr clerenes by nyght and by daye /
¶ Of the eclipse that happen than wherby the day becometh darke /
¶ Of the eclipse that felle at the dethe of our lord Iesu cryste / by
 which saynt Denys was alterwarde converted /
¶ Of the vertue of the firmament & of the sterres /
¶ And how the world was measured and the heuen and the erthe /
¶ Of the kynge Choloemeus & of his prudence /
¶ How the. vii. sciences were saued agaynst the flode /
¶ And how it was founde agayne after the flode /
¶ Of the menyales that wyrgyll made /
 for what cause money was so establyshed /
¶ Of the philosophers that wente thurgh the woorld for to lerne
 what thyng is philo.sophy / and what Plato answered therto /
¶ How moche the erthe / the mone / and the sonne haue of greatnes
 euerych of hym selfe /
¶ Of the etages of the sterres /
¶ And also the nombre of them / & of theyr ymages /
¶ The hepyht & greatnes of the firmament /
¶ And of the blew heuen which is aboue that /
¶ And of the heuen crystallyne and of the heuen imperyall /
¶ And also of the heuen Celestial wher as is the fader / The sonne
 and the holy ghozt / to the which place god byynge vs all. Amen /

¶ Thus endeth this boke named the myrrour of the woorld /

¶ Enprynted by me Laurence Andzewe dwel
 lyng in flete strete / at the sygne of the golde
 crosse by flete bydye /

¶ Cum gratia et privilegio illustrissimi regis.



